

Dynamics of Mine Management in Perspective Interest Groups

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Abstract

Research This study aims to analyze the involvement of religious organization figures in the nickel mining industry, specifically in the case that occurred in Raja Ampat, and examine its legal implications from an Indonesian legal perspective. The main focus of this study lies in how individuals affiliated with religious organizations can be involved in corporate structures, and how legal accountability can be applied in this context. The method used is a normative juridical approach by reviewing laws and regulations, legal doctrine, and relevant scientific literature. The analysis suggests that the involvement of religious organization figures in the mining industry may occur in an individual capacity, while their organizational affiliations can still influence public perceptions of the organization. In the case studied, the involvement of Ahmad Fahrur Rozi, who is affiliated with the Nahdlatul Ulama Executive Board, is seen as an individual's capacity to carry out a professional role in the industrial sector. Therefore, legal accountability tends to be placed on the individual, unless there is evidence indicating institutional involvement of the organization. However, this association still has social and ethical implications, particularly related to potential conflicts of interest and public perception of religious organizations. Furthermore, this study found that the existing legal framework still has limitations in regulating informal relationships between individuals and organizations, so a more comprehensive approach is needed. Thus, this research is expected to contribute to the development of legal studies, particularly regarding the legal accountability of non-state actors in the mining sector, as well as being a consideration in formulating more accountable and equitable policies.

Keywords: Relationship Between Figures, Religious Organizations, Nickel Mining, Legal Responsibility

1. Introduction

Indonesia is known as an archipelagic nation with abundant natural resources. This wealth spans various sectors, from forestry and maritime affairs to mineral and energy mining (Sultan & Ramadhan, 2024). In the mining sector, Indonesia has one of the world's largest reserves of strategic minerals, such as coal, gold, copper, and nickel. Data from the United States Geological Survey

The 2025 USGS (United States Geological Survey) shows that Indonesia will be the world's largest nickel producer, with total production reaching 2.2 million metric tons in 2024, or approximately 59% of the total global nickel production of 3.7 million metric tons. Furthermore, Indonesia also has the world's largest nickel reserves, approximately 55 million metric tons, or approximately 42.3%

of total global nickel reserves. This condition makes nickel a strategic commodity that plays a vital role in the national economy as well as in the global industrial supply chain, particularly in supporting the development of the electric vehicle battery industry and the clean energy transition (US Energy Information Administration, 2025). In recent years, nickel has become an increasingly strategic commodity along with the increasing global demand for clean energy (Matondang et al., 2026). Nickel is a key ingredient in the production of electric vehicle batteries, so demand for this commodity continues to increase. This condition encourages the acceleration of nickel mining activities in Indonesia, which is expected to contribute significantly to economic growth, increased

investment, and job creation (Irham et al., 2024).

The rapid development of the mining industry in Indonesia is inextricably linked to various complex issues. These issues are not only economic but also encompass environmental, social, and natural resource governance dimensions. (Oetomo, 2025). Mining activities that are not managed sustainably have the potential to cause environmental damage, such as deforestation, water pollution, and loss of biodiversity (Damiti et al., 2025). Social conflicts between local communities, the government, and companies also frequently arise due to differing interests in the utilization of natural resources. Various previous studies have shown that the management of the mining sector in Indonesia still faces quite serious challenges, particularly in aspects of law enforcement, transparency, and accountability. Research by Irawan (2022) highlights the importance of implementing good governance to ensure that the utilization of natural resources is not only oriented towards economic profit, but also considers environmental sustainability and community welfare. A study by Adam (2024) also explains that the legal framework for mining in Indonesia has basically regulated mining activities quite comprehensively, but policy implementation and supervision in the field still often face various obstacles.

Problems in the implementation of mining governance can be seen in several regions with abundant natural resources and high ecological value, one of which is Raja Ampat. This region is known for having the highest marine biodiversity in the world and holds crucial ecological value for global environmental sustainability. The introduction of nickel mining activities in Raja Ampat has given rise to a complex debate between economic interests and environmental conservation efforts (Sani & Syamsuddin, 2025). The utilization of natural resources in

this region is seen as can increase regional economic growth through investment and job creation. However, mining activities also raise concerns because they potentially threaten the sustainability of unique ecosystems and are difficult to restore if environmental damage occurs (Prasetyo et al., 2026). The debate over nickel mining activities in Raja Ampat involves not only environmental concerns but also various actors with different interests in natural resource management. These actors include the government as a policy-making authority, mining companies as economic actors, local communities as groups affected by resource management, and civil society organizations that seek to influence public policy. In this context, religious organization figures can also emerge as non-state actors whose social position and organizational affiliation may place them within the broader network of interests surrounding mining governance. The involvement of such figures becomes an important issue when their individual roles within mining companies intersect with their positions or affiliations within religious organizations.

Previous studies have mainly examined nickel mining in Raja Ampat from the perspectives of environmental impacts, mining regulation, legal enforcement, and conflicts over natural resource management (Sani & Syamsuddin, 2025; Prasetyo et al., 2025; Wijaya, 2024). However, limited attention has been given to the role of religious organization figures as non-state actors in the dynamics of interest groups and mining governance. This creates a research gap concerning how individuals affiliated with religious organizations participate in the network of interests surrounding mining activities and how their individual positions relate to their organizational affiliations. Therefore, the involvement of Ahmad Fahrur Rozi in the structure of a nickel mining company is examined in this study as a case for understanding the relationship between

individual actors, religious organizations, and interest group dynamics in nickel mining governance.

In addition to the government and companies, public attention is also drawn to individuals with backgrounds as figures in religious community organizations. This issue becomes particularly relevant in cases where individuals affiliated with religious organizations are involved in the mining industry. The case of Ahmad Fahrur Rozi is selected as the context of this study because it illustrates the intersection between an individual's position in a mining company and his affiliation with a religious organization. This case is relevant to the research because it provides a concrete context for examining how the role of an individual actor can be understood within the broader dynamics of interest groups and natural resource governance. The case also allows this study to examine the distinction between individual involvement and organizational representation without assuming that the individual's activities automatically represent the organization. This situation has given rise to discourse regarding the boundaries between an individual's professional role and the social identity inherent in representing a religious organization. This phenomenon is important to study because religious organizations fundamentally have social, moral, and educational functions in society. The figures within them are often seen as representatives of the values and norms upheld by the organization. Previous studies have mainly examined nickel mining in Raja Ampat from the perspectives of environmental impacts, mining regulation, legal enforcement, and conflicts over natural resource management (Sani & Syamsuddin, 2025; Prasetyo et al., 2025; Wijaya, 2025). However, limited attention has been given to the role of religious organization figures as non-state actors within the dynamics of interest groups and mining governance. This creates a research gap

concerning how individuals affiliated with religious organizations participate in networks of interests surrounding mining activities and how their individual positions interact with their organizational affiliations.

This issue is important to examine because religious organization figures possess social legitimacy and symbolic influence that may extend beyond their formal professional roles. When individuals holding positions or affiliations within religious organizations become involved in strategic economic sectors such as mining, their involvement may generate interactions between economic interests, social influence, and public policy. Such involvement does not necessarily indicate institutional participation by the organization. However, the individual's organizational affiliation may affect how the public and other actors interpret their position within the broader governance process. Therefore, examining this phenomenon can provide a better understanding of how individual actors with organizational affiliations operate within interest-group dynamics in natural resource governance.

The case of Ahmad Fahrur Rozi was selected because it provides a concrete example of the intersection between an individual's role in the mining industry and his affiliation with a religious organization. The case allows this study to examine how an individual actor can occupy a position within a corporate structure while simultaneously being associated with a socially influential religious organization. This makes the case relevant for analyzing the boundaries between individual interests and organizational representation, as well as the potential influence of social legitimacy on the dynamics of mining governance. The case is therefore not used to assume that the individual's activities represent the organization, but to examine how such affiliations become relevant within relationships among government, mining companies, local

communities, civil society organizations, and other non-state actors.

Accordingly, this research focuses on the relationship between religious organization figures and the nickel mining industry in the context of Raja Ampat. It examines how the involvement of an individual affiliated with a religious organization can be understood within the dynamics of interest groups and public policy, while also distinguishing individual responsibility from organizational responsibility. This perspective enables the study to move beyond the dominant discussion of environmental impacts and mining regulation by examining the role of non-state actors, social legitimacy, and interest relations in natural resource governance.

Clearly distinguish between individual responsibility and organizational responsibility. Indonesian laws and regulations stipulate that community organizations are entities with social objectives and are not permitted to engage in activities that violate the law (Adam, 2024). Individuals, as legal subjects, also have the right to engage in economic activities as long as they comply with applicable regulations. However, the issues arising in the mining controversy extend beyond formal legal aspects, such as mining business permits and compliance with environmental regulations.

This issue is also related to the dynamics of political policy in natural resource management, particularly since the emergence of policies that provide greater space for community organizations, including religious-based organizations, to be involved in the mining sector (Anggawira & Putranto, 2024). This situation raises questions about the extent to which the involvement of individuals holding strategic positions within organizations can be separated from the organization's social and political interests (Santoso & Aziah, 2024). Yahya Cholil Staquf's statement, which emphasizes that

individual involvement in companies is a personal matter and does not represent the organization, indicates an attempt to separate the organizational entity from individual activities (Anggayudha, 2025). However, practice in the field shows that this separation cannot always be strictly enforced because the community often views religious organization figures as moral and symbolic representations of the organizations they oversee. This situation demonstrates that mining management is not only a legal and economic issue, but also related to power relations, social legitimacy, and the dynamics of interest groups in natural resource management policies in Indonesia (Aprillia et al., 2025).

The debate is not only related to environmental aspects but also involves various actors involved in mining activities. In addition to the government and companies, public attention has also focused on individuals with backgrounds as figures in religious community organizations. One such issue has been the involvement of Ahmad Fahrur Rozi, known as a member of the Nahdlatul Ulama Executive Board, in the structure of a nickel mining company. This has given rise to discourse regarding the boundaries between an individual's professional role and their identity as a representative of a religious organization. This phenomenon is important to study because religious organizations fundamentally serve social, moral, and educational functions in society (Khasanah et al., 2024). The figures within them are often viewed as representing the values and norms upheld by the organization. Therefore, the involvement of Figures in industrial sectors with the potential for significant impact, particularly in ecologically sensitive areas, can give rise to various public perceptions, including the potential for a link between an individual's actions and those of the organization they serve. It is important to clearly distinguish

between individual and organizational responsibility (Sahadi et al., 2020).

Indonesian laws and regulations stipulate that community organizations are entities with social objectives and are prohibited from engaging in activities that violate the law (Adam, 2024). Meanwhile, individuals, as legal subjects, have the freedom to engage in economic activities as long as they do not violate applicable regulations (Sudjiarto, 2022). Problems arise when individuals hold strategic positions within certain organizations, raising questions about the extent to which the organization can be linked to their activities. Furthermore, the legality of mining activities is crucial. Every mining activity must have an official permit and meet government-set environmental standards. Yahya Cholil Staquf's statement emphasizing that individual involvement in a company is a personal matter and does not represent the organization demonstrates an effort to separate the organizational entity from individual activities. However, in practice, this separation is not always easy to implement strictly, especially in the context of public perception and the resulting social implications.

Previous studies on nickel mining in Raja Ampat have mostly discussed environmental impacts, mining regulation, legal enforcement, and conflicts over natural resource management (Sani & Syamsuddin, 2025; Prasetyo et al., 2025; Wijaya, 2025). However, limited attention has been given to the role of religious organization figures as non-state actors and interest groups in mining governance. Previous studies have not sufficiently examined how religious organization figures become involved in the network of interests surrounding mining activities, particularly in relation to their social position and affiliation with religious organizations. This research addresses this gap by examining the involvement of religious organization figures in the dynamics of nickel

mining governance in Raja Ampat from an interest-group perspective. It also aims to analyze how the concept of legal responsibility is applied in situations where involvement occurs at the individual level with an affiliation with an organization, and to examine the boundaries between personal and organizational responsibility from an Indonesian legal perspective. Therefore, this research is expected to contribute to the development of legal studies and serve as a consideration in formulating more comprehensive, equitable, and sustainable policies.

2. Theoretical Perspective

Discussions regarding the involvement of religious organization figures in the nickel mining industry cannot be separated from the dynamics of power relations and interest groups in natural resource management. Mining sector management is fundamentally not only an economic and legal issue, but also relates to the interactions of various actors with interests in resource access, political influence, and social legitimacy (Sarare et al., 2024). The state, corporations, community organizations, political elites, and religious figures are part of a network of actors that interact with each other in the policy-making process and mining management practices. From a political science perspective,

Public policy is often not entirely born from state interests alone, but rather is influenced by the existence of interest groups that seek to influence the decision-making process (Septiana et al., 2023). Rahayu et al. (2024) explain that interest groups are formed due to shared interests that are sought to be championed within the political system. Meanwhile, Tumanggor and Azhar (2025) emphasize that political dynamics are the result of interaction and competition between groups in influencing public policy. This perspective is relevant to the Raja Ampat nickel mining case because mining

governance involves actors with different and potentially competing interests. The government seeks to regulate and utilize natural resources for economic development, mining companies have interests in access to and management of nickel resources, local communities are concerned with their livelihoods and the impacts of mining, while civil society organizations emphasize environmental protection and public accountability. Religious organization figures become relevant within this dynamic when their social position and organizational affiliation connect them to the broader network of actors involved in mining governance. Therefore, the interest-group perspective enables this study to examine how these actors interact, represent their interests, and seek influence in the governance of nickel mining in Raja Ampat. This theory suggests that community organizations, including religious-based organizations, can be understood as socio-political actors that exert influence in the policy process, including in the natural resource management sector.

The involvement of religious organization figures in the mining industry raises questions about the relationship between individual actors, their organizational affiliations, and economic interests in the extractive sector. In the Raja Ampat case, this issue is relevant because the involvement of an individual affiliated with a religious organization brings together social and organizational affiliations with interests in the mining industry. This condition requires further analysis to determine whether such involvement represents an individual interest or reflects a broader organizational position. Therefore, this study does not assume that the involvement of an individual religious organization figure represents the organization, but examines the relationship between individual actors, organizational affiliation, and interest-group

dynamics in mining governance. This is inextricably linked to changes in state policy that have begun to open up greater opportunities for organizations community involvement in natural resource management. While this policy is seen as a more inclusive form of economic access distribution, it has also raised debates about potential conflicts of interest, power relations, and the moral legitimacy of religious organizations in mining business activities.

The phenomenon of the involvement of religious organization figures in mining companies can also be analyzed through an elite and power network approach. In the context of nickel mining governance in Raja Ampat, the interest groups include mining companies, local communities, civil society organizations, and religious organization figures who have different interests related to the management of mining activities. The government acts as the main policy actor because it has the authority to formulate, implement, and enforce policies concerning mining activities and natural resource management. Meanwhile, the target of policy influence includes government institutions and other actors involved in decision-making and mining governance.

The process of influence occurs through interactions among these actors in which each party seeks to promote or defend its interests. Mining companies may seek access to mining resources and regulatory support, while local communities and civil society organizations may seek environmental protection, public participation, and accountability. Religious organization figures may have social influence because of their position and organizational affiliation. This influence does not necessarily mean that they formally represent the organization, but their social position may affect how their involvement is perceived by other actors and the public. Therefore, the elite and power network

approach is used in this study to examine the relationships among actors, the distribution of influence, and the ways in which interests are negotiated within the governance of nickel mining in Raja Ampat. Elite theory explains that public policy and control of strategic resources are often influenced by elite groups with access to political, economic, and social power (Rohman & Rofiq, 2026). The involvement of individuals holding strategic positions in religious organizations demonstrates the relationship between social capital, symbolic influence, and economic interests. Religious organization figures are not only viewed as ordinary individuals, but also as individuals.

As figures with social legitimacy within society. Therefore, their involvement in the mining sector has the potential to shape public perceptions regarding the relationship between religious organizations, political power, and economic interests. Furthermore, a governance approach is also crucial in analyzing the mining sector in Indonesia. Mining governance is not only determined by formal state regulations but also influenced by inter-sectoral relationships, institutional capacity, transparency, and public oversight. Various issues in the mining sector, such as land conflicts, environmental damage, and weak oversight, demonstrate that natural resource management often involves a tug-of-war between the government, corporations, and certain community groups (Putri et al., 2024). This situation demonstrates that mining management is a political arena that brings together various interests and social forces in competing for access to strategic resources. Changes in government policy that provide opportunities for community organizations, including religious-based ones, to participate in natural resource management also reinforce this dynamic. Regulations that open access to mining business permits for certain groups are intended to encourage economic equality

and community participation (Anggawira & Putranto, 2025).

However, on the other hand, this policy also raises a number of issues, particularly related to accountability and oversight. Without adequate control mechanisms, this involvement has the potential to lead to irregularities, both in the form of administrative violations and practices that violate legal provisions.

Various studies emphasize the importance of strict oversight of all parties involved in mining activities. Supervision extends not only to licensing but also to on-site operations, including compliance with environmental and social standards (Reyhan et al., 2023). This is particularly relevant in the context of areas with high ecological value like Raja Ampat, where mining activities have the potential for greater impacts than in other areas (Syahra et al., 2025).

The relationship between religious organization figures and the mining industry can also be analyzed from a conflict of interest perspective. A conflict of interest occurs when an individual holds two or more potentially conflicting interests, potentially affecting objectivity in decision-making (Darmawan, 2023). In the case of figures who hold positions within both religious organizations and corporate structures, the potential for conflict of interest becomes an important issue to examine, both from a legal and ethical perspective.

Furthermore, the concept of illegal mining is also an important part of the theoretical framework of this research. Illegal mining is generally understood as the exploration or exploitation of mineral resources carried out without official permits or in violation of applicable regulations (Herman et al., 2022). These activities often involve multiple actors with divergent interests, forming complex networks. In certain circumstances, the involvement of

non-state actors, including individuals with social influence, can complicate the law enforcement process.

Thus, this study emphasizes three main aspects: legal accountability, the role of community organizations, and the dynamics of law enforcement in the mining sector. These three aspects are interrelated in explaining the phenomenon of the involvement of religious organization figures in the nickel mining industry. Through this theoretical framework, it is hoped that this research will provide a more comprehensive analysis of the case in Raja Ampat, particularly in understanding the boundaries between individual and organizational responsibility and its implications from a legal perspective in Indonesia.

3. Method

This study uses a qualitative approach with a political-government approach. It aims to examine and analyze the relationship between religious organization figures and nickel mining industry activities from the perspective of power relations and public policy. This approach was chosen because the research focuses not only on normative legal aspects but also on the dynamics of actors, interests, and interactions between individuals, organizations, and the state in natural resource management.

The scope of this research covers the context of public policy in Indonesia, with an emphasis on regulations related to community organizations, mineral and coal mining activities, and policies related to the involvement of non-state actors in natural resource management. Furthermore, this research utilizes a case study approach as part of its analysis, using the phenomena occurring in Raja Ampat as an empirical context for understanding the dynamics that occur. This approach is not intended as field research, but rather as an effort to enrich the analysis through actual case illustrations.

The data sources in this study consist of primary and secondary data. Primary data were obtained from official statements, policy documents, and information circulating in the public sphere, such as news and official releases related to the research object. Secondary data were obtained from scientific literature such as books, journals, and previous research discussing legal accountability, community organizations, and mining sector governance (Benuf & Azhar, 2020). Furthermore, supporting reference sources such as official reports and documents were used to strengthen the analysis.

Data collection techniques were conducted through library research, which involved searching and reviewing various written sources relevant to the research topic (Saefullah, 2024). The search was conducted through scientific journal databases, academic repositories, and official government websites that provide access to public policy documents.

This research also considers information developing in the public space as part of the analytical context, particularly regarding the involvement of religious organization figures, such as Ahmad Fahrur Rozi, who is affiliated with the Nahdlatul Ulama Executive Board, in the nickel mining company structure.

The research process and stages are carried out through several steps. The first stage is data collection through literature review. The second stage is data reduction, which is the process of sorting and focusing data relevant to the research objectives. The third stage is presenting the data in the form of systematic descriptive analysis. The fourth stage is drawing conclusions by linking the research findings to the theoretical framework used.

Data validity was tested using source triangulation techniques, comparing data from various sources to ensure consistency of

information. Furthermore, increased diligence was applied in the analysis process and credible and relevant reference sources were used to strengthen the validity of the research results. Thus, the research results is hoped that it will be able to provide a comprehensive picture of the relationship between religious organization figures in the nickel mining industry from a government political perspective.

4. Result and Discussion

a). Potential Natural Resources and Mining in Indonesia

The analysis indicates that nickel mining governance in Indonesia involves multiple actors with different interests. The government views nickel as a strategic resource for economic development and industrial downstreaming, while mining companies have economic interests in accessing and managing mineral resources. Local communities are directly connected to the social and environmental consequences of mining activities, while civil society organizations are concerned with environmental protection and public accountability. The increasing demand for nickel driven by the development of electric vehicles and the clean energy transition has further strengthened the strategic position of nickel in Indonesia (US Energy Information Administration, 2025).

In the context of Raja Ampat, these different interests become more significant because the region has high ecological value as well as potential mineral resources, including nickel (Novika, 2025). The analysis shows that the mining issue cannot be understood only from the perspective of economic benefits or environmental impacts. It also involves interactions among government institutions, mining companies, local communities, civil society organizations, and other non-state actors in determining how mining activities should be managed.

This condition creates a tension between economic interests, resource utilization, and environmental protection. Mining activities can provide economic benefits through investment and employment, but they can also create risks for ecosystems and communities surrounding mining areas. Therefore, nickel mining governance in Raja Ampat needs to be understood as a process involving different interests and relationships among actors. This perspective provides a basis for analyzing the involvement of religious organization figures within interest-group dynamics and for distinguishing individual interests from organizational interests.

b). Nickel Mining Governance and Policy Dynamics

Mining governance in Indonesia has undergone changes in line with the country's political and economic development. These changes have shaped the authority of government institutions in managing mineral resources and have also affected the relationships among state and non-state actors involved in the mining sector. In the context of nickel mining, government policy has increasingly emphasized downstream industrialization and the development of domestic processing industries. This policy has strengthened the strategic position of nickel while also creating different interests among the actors involved in its management.

The analysis shows that nickel mining governance involves several actors with different interests. The government acts as the main policy actor because it has the authority to formulate, implement, and supervise mining policies. Mining companies have economic interests in accessing and managing mineral resources, while local communities are concerned with their livelihoods and the social and environmental effects of mining activities. Civil society organizations seek greater environmental protection, transparency, and public accountability. These

in the mining industry does not always take the form of institutional involvement, but rather occurs more often through individual positions within corporate structures. Nevertheless, the social affiliations inherent to these individuals still influence public perception. This suggests that the boundaries between individual roles and organizational representation are not always clearly delineated in social practice.

Furthermore, the involvement of actors with religious organizational backgrounds also has the potential to create conflicts of interest. This conflict arises when there is a clash between economic interests pursued through industrial activities and the moral values associated with religious organizations. In this situation, the conflict of interest is not always related to legal violations, but rather to ethical aspects and social legitimacy (Sholahudin & Maksum, 2024). From a law enforcement perspective, research results indicate that

The approach used still focuses on formal aspects, such as licensing and regulatory compliance. Meanwhile, the social dimension related to the involvement of non-state actors has not yet been fully addressed in the existing legal framework. This indicates limitations in addressing the complex relationships between actors, interests, and policies in the mining sector.

Overall, the results of this study indicate that the involvement of religious organizations in the nickel mining industry is a complex phenomenon, situated at the intersection of law, ethics, and social reality. Legally, accountability tends to be individual and does not automatically attach to the organization.

However, socially, this involvement can influence public perception and generate broader discourse regarding the role of religious organizations in the economic sector. Therefore, a more comprehensive approach is needed to understand this phenomenon, focusing not only on formal legal aspects but

also considering the ethical and social responsibility dimensions of natural resource management.

5. Conclusions

This research finds that the governance of nickel mining in Raja Ampat is shaped by interactions among government actors, mining companies, local communities, civil society organizations, and other non-state actors with different interests. The analysis shows that mining governance cannot be understood only through formal regulations and economic interests, because social positions, organizational affiliations, and relationships among actors also become relevant in the governance process. The Raja Ampat case demonstrates that the interaction between economic development interests and environmental and social interests creates a complex policy environment.

The involvement of Ahmad Fahrur Rozi, who is affiliated with the Nahdlatul Ulama Executive Board, shows the importance of distinguishing individual involvement from organizational representation. His position within a mining company represents an individual role and does not automatically indicate institutional involvement by the religious organization. However, his organizational affiliation remains relevant in the social and political context because it can shape public perceptions and discourse concerning the relationship between religious organizations, economic interests, and power. This finding shows that the influence of non-state actors cannot be assessed only from their formal authority but also from their social position and networks.

Theoretically, this research contributes to the use of an interest-group perspective in understanding mining governance by showing that natural resource governance involves competing interests and interactions among state and non-state actors. The case also demonstrates the relevance of an elite and

power network approach for examining how social position and organizational affiliation become part of the relationships surrounding mining governance. Thus, the study extends the analysis of mining governance beyond environmental and regulatory issues by highlighting the role of actor relationships, social influence, and interest representation.

From a policy perspective, the findings indicate the need for mining governance to strengthen transparency regarding the actors involved in mining activities and their affiliations. Government institutions should ensure that mining policy and licensing processes are subject to public oversight and that potential conflicts of interest are clearly identified. At the same time, organizational affiliations should not be treated as evidence of institutional involvement without sufficient evidence. Clear distinctions between individual and organizational roles are therefore important to maintain accountability, public trust, and fairness in natural resource governance.

This research is limited by its library-based approach and reliance on secondary sources, which restricts its ability to capture direct interactions and power relations among actors in the field. Further research should therefore use interviews, field observations, and actor-network analysis to examine the relationships among government institutions, corporations, communities, civil society organizations, and religious organization figures in greater depth.

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