



PROTECTION LAW FOR PUBLIC CUSTOMS : STUDIES ON IMPACT OF CORRIDOR MINING ACTIVITIES IN PAMPANG VILLAGE, SAMARINDA

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Abstract

Activity coal mining is one of the sectors who contributed towards national economic development, but in its implementation it often has an impact on the environment and society. is at in around region mining, including public customs. Wrong One region Which affected Pampang Cultural Village, Samarinda City, is an area of the Dayak Kenyah indigenous community and is located near the mining route of the coal transportation corridor. This study aims to analyze the forms of protection law against the indigenous people of Pampang Cultural Village based on applicable laws and regulations and analyzing the implementation of legal protection for indigenous people affected by activities mine corridor. Study This use method juridical empirical with approach sociological Law. Data were obtained through interviews, field observations, and literature studies, which were then analyzed descriptively. qualitative. Results study show that in a way normative protection law to indigenous peoples has arranged in Constitution Base Country Republic Indonesia Year 1945, Constitution Number 32 Years 2009 about Protection And Management Environment Life, as well as Constitution Number 3 Year 2020 about Mining Mineral And Coal. Form protection law the includes protection Preventive measures include recognizing indigenous peoples' rights, access to information, and community participation, as well as repressive protection through complaint and dispute resolution mechanisms. However, the implementation of legal protection has not been optimal because communities still feel the impacts of corridor mining activities in the form of dust, increased heavy vehicle traffic, and disruptions to the environmental comfort and living spaces of indigenous communities. From a justice theory perspective, the legal protection provided has not been fully able to realize balance between interest development economy And protection rights public customs. Therefore, it is necessary to strengthen government oversight, increase the participation of indigenous communities, and commit to company mining in carry out not quite enough answer social And environment use realizing effective and just legal protection.

Keywords: legal protection, indigenous peoples Dayak Kenyah, corridor mining, coal mining, Pampang Cultural Village.

INTRODUCTION

Indonesia is a country with enormous potential for mineral and coal resources, making the mining sector a key pillar of national economic development. Based on the provisions of Article 33 paragraph (3) of the 1945 Constitution of the Republic of Indonesia, the land, water, and natural resources contained therein are controlled by the state and used to the greatest extent possible for the prosperity of the people. In practice, mining activities make a significant contribution to economic growth, increasing regional income, and providing employment. However, behind these economic benefits, mining activities also have the potential cause various impact negative to environment life And public Which located near mining areas. These impacts become even more complex when mining activities occur near areas that serve as the living space for indigenous communities, who have social, cultural, and economic ties to their environment. One area facing this situation is the Pampang Cultural Village in Samarinda City, East Kalimantan, which is home to the Dayak Kenyah indigenous community and known as a center for Dayak cultural preservation (Daniswari, 2023). This village not only holds significant cultural value for the local community but also serves as a regional cultural icon, preserving traditions and traditional identity amidst

modernization. In recent years, region in around Village Culture Pampang is at near with activity mining rock coal, particularly the transportation of mining products through mining corridors. These activities have created various problems for the community, such as increased dust, increased traffic of coal transport vehicles, disruption to environmental comfort, and concerns about the sustainability of the living space and socio-cultural activities of indigenous communities (Permata and Setiawan, 2021). This situation demonstrates that the impacts of mining are not only environmental but also affect the social, cultural, and rights dimensions of indigenous communities living around the affected areas.

Normatively, the protection of indigenous communities has a strong legal basis in the Indonesian legal system. Article 18B paragraph (2) and Article 28I paragraph (3) of the 1945 Constitution of the Republic of Indonesia recognize and respect the existence of indigenous communities and their traditional rights. In addition, Law Number 32 of 2009 concerning Environmental Protection and Management guarantees the right of every person to obtain a good and healthy environment, while Law Number 3 of 2020 concerning Mineral and Coal Mining emphasizes that mining activities must be carried out based on good mining principles (*good mining practice*), paying attention to environmental sustainability, community safety, and responsibility. to the impacts caused. However, the existence of various These legal instruments do not fully guarantee effective legal protection for indigenous communities. Facts on the ground show that communities are still feeling the impacts of mining activities. And expect existence protection Which more real to environment life, living space, as well as the continuity of culture that has been passed down from generation to generation.

Based on these conditions, this study is important to examine the form of legal protection provided to the Dayak Kenyah indigenous community affected by the corridor mining activities in Pampang Cultural Village and how it is implemented in practice. The study uses an empirical juridical method with a sociological legal approach to connect applicable legal provisions with the social realities that occur in society. The analysis is conducted using Philipus M. Hadjon's legal protection theory which distinguishes legal protection into preventive and repressive forms (Hadjon, 1987). Through this study, it is hoped that an overview of the effectiveness of the implementation of legal protection for indigenous communities will be obtained, while also contributing to efforts to realize a balance between the interests of economic development, environmental preservation, and the protection of indigenous peoples' rights as part of the principle of social justice in the Indonesian rule of law.

LITERATURE REVIEW

Legal protection is one of the fundamental concepts in a state based on law which aims to guarantee recognition, respect, and protection against the rights of citizens. In the context of country law (*rechtsstaat*), protection law functioning prevent action arbitrary good by government and party private, as well as ensure that every policy And activity Economic activities are carried out in accordance with the principles of justice, legal certainty, and benefit (Rahman, 2023). Philipus M. Hadjon distinguishes legal protection into two forms: preventive legal protection and repressive legal protection. Preventive protection aims to provide the public with the opportunity to express aspirations or objections before a decision is made, while repressive protection is provided as a resolution mechanism after a violation or violation occurs. dispute law (Philip M. Hadjon, 1987). In sector mining, theory protection law becomes runway important For evaluate as far as where activity exploitation source Power natural implemented with still honor rights public And principle justice social (Sihombing, 2022; Damanik & Wahyudi, 2025).

Apart from the theory of legal protection, this research also uses the theory of justice as an analytical tool. For evaluate connection between interest development And protection right public custom. Aristotle viewed justice as granting rights to everyone proportionally according to their position, while John Rawls emphasized the importance of justice as fairness that provides protection to disadvantaged groups. In the context of natural resource management, the theory of justice demands a balance between the interests of economic development and the protection of the environment. towards the rights of the affected communities. Therefore, the activities mining No only measured from benefit its economy, but Also from as far as where These activities are able to guarantee protection of the environment, living space, and the sustainability of social life for communities living around mining areas (Satjipto Rahardjo, 2014).

Indigenous communities are groups of people who have historical, social, cultural, and legal ties to the areas where they live, passed down through generations. In the Indonesian constitutional system, the existence of indigenous legal communities is recognized and respected as stipulated in the 1945 Constitution of the Republic of Indonesia. Indigenous communities not only have a relationship with land as an economic object, but also view customary territories as part of their cultural identity. sustainability life social, as well as inheritance ancestors Which must guarded its existence (Yance Arizona, 2012). For the Dayak Kenyah community in Pampang Cultural

Village, land and the environment have a very important meaning because they are a living space that supports the sustainability of culture, customs, and community life from generation to generation (Abdon Nababan, 2013). Protection of indigenous communities in mining activities is based on various legal instruments, both constitutional and sectoral. Article 28H paragraph (1) of the 1945 Constitution of the Republic of Indonesia guarantees the right of every person to a good and healthy environment. This guarantee is reinforced by Law Number 32 of 2009 concerning Environmental Protection and Management, which grants communities the right to protection from environmental pollution and damage. In addition, Law Number 3 of 2020 concerning Mining Mineral And Coal obligatory implementation activity mining based on The principle of good mining practice requires companies to pay attention to public safety, environmental sustainability, and responsibility for the impacts of mining activities (A'an Efendi, 2016). Thus, theoretically and normatively, Indigenous communities have a strong legal basis for protection of their rights if they are impacted by mining activities (Rika Ratna Permata & Heru Setiawan, 2021).

METHOD

Study This use method juridical empirical with approach sociological law For review implementation protection law for public customs Dayak Kenyah Which affected activity corridor mining in Pampang Cultural Village, Samarinda City. This method is used to connect applicable legal provisions with social realities in the field to determine the extent to which laws and regulations, particularly Law Number 3 of 2020 concerning Mineral and Coal Mining and Law Number 32 of 2009 concerning Environmental Protection and Management, are implemented in protecting the rights of indigenous peoples (Nasution, 2022). The research data consists of primary data obtained through observations and interviews with the Dayak Kenyah indigenous community and related parties, and secondary data derived from laws and regulations, books, scientific journals, and documents relevant to the research. The research location was chosen in Pampang Cultural Village because it is an indigenous community area that still maintains its traditional customs. identity its culture And in a way direct affected activity mining. Furthermore, the collected data was analyzed using qualitative descriptive methods through the stages of data reduction, data presentation, and drawing conclusions to obtain a comprehensive picture of the effectiveness of legal protection for indigenous communities affected by mining activities (Sudjana, 2023).

RESULTS AND DISCUSSION

A. Condition Life Public Dayak Customs Kenyah in Village Pampang Culture

Village Culture Pampang is Wrong One area Which is at in Subdistrict Samarinda North, Samarinda City, East Kalimantan Province. This area is widely known as the cultural center of the local community. customs Dayak Kenyah Which Still maintain identity, tradition, And system mark customs passed down through generations. In addition to serving as a residential area for indigenous people, Pampang Cultural Village has also developed as a cultural tourism destination, introducing various forms of Dayak art, customs, and cultural heritage to the wider community. The village's existence demonstrates that the Kenyah Dayak indigenous community is still able to maintain its cultural existence amidst the increasingly rapid modernization and urbanization of Samarinda City (Kompas.com, 2023).

In a way administrative, Pampang Cultural Village be in the area government Samarinda City has good accessibility, as it can be reached by land from the city center. Geographical location the make the village Culture Pampang not isolated from development economic, social, and regional development. Surrounding the village are residential areas, land used by the community to meet economic needs, and spaces that hold significant value for the social and cultural life of the indigenous community. The region's characteristics, which remain closely linked to the natural environment, make this village a living space that functions not only as a residence but also as a center for social, cultural, and economic activities of the Dayak Kenyah community. Therefore, any changes occurring in the area surrounding the village will directly impact their lives. indigenous people who live in it (Nabela, Titisari, & Utami, 2023).

The development of Samarinda City and the economic growth of East Kalimantan have had a significant impact on Pampang Cultural Village. One of the sectors that has... influence big is sector mining rock coal Which become bone back regional economy. Mining activities that have developed in various regions of East Kalimantan have indirectly created a relationship between the mining area and the indigenous community in Pampang Cultural Village. The village's geographic proximity to mining activities has led to the community's customs must face to face with various change environment And social Which appear as a consequence of natural resource-based economic development. This situation makes Pampang Cultural Village a relevant location for examining the relationship between economic development, legal protection, and indigenous peoples' rights in the context of mining activities.

The majority of the people who live in Pampang Cultural Village are indigenous Dayak Kenyah people. Which until moment This Still maintain system social And culture inheritance ancestors. Community life is still marked by the important role of traditional figures in various social activities. implementation ceremony customs in a way periodically, as well as implementation values customs in daily life. The existence of indigenous communities is not only reflected in their ethnic identity, but also in the continuity of the social system that maintains relationships between community members based on norms and traditions. Which has inherited from generation to generation. Matter This show that public customs Dayak Kenyah still have strong ties towards their traditional culture even though they are in the midst of the current of modernization and urban development (Febrianty & Syaputra, 2022)

For public customs Dayak Kenyah, land, environment life, And source Power natural No not only seen as an economic asset, but as an inseparable part of their social, cultural, and spiritual identity. The residential area is understood as an ancestral heritage that has meaning deep in maintaining the continuity of life public customs. Land is used as a place to live, a means of meeting family economic needs, a space for social interaction, and a location for various traditional and cultural activities. Therefore, the relationship between indigenous peoples and their environment has a much broader dimension than simply ownership or economic use. The loss or disruption of environmental functions impacts not only on aspect economy, but Also potential threaten sustainability identity culture and the social structure of the Dayak Kenyah indigenous community.

The presence of the Dayak Kenyah indigenous community in Pampang Cultural Village also plays a significant role in preserving local culture in Samarinda City. This village has become a symbol of the sustainability of Dayak culture. Which still endure in middle development economy And development area. However Thus, the increase in development and economic activity around the village area has created various new challenges for indigenous communities, particularly regarding the protection of their living space, environment, and cultural sustainability. Therefore, the geographical and social conditions of Pampang Cultural Village cannot be separated from discussions regarding legal protection for indigenous communities. Understanding the characteristics of the region and the social life of the Dayak Kenyah community is crucial. become runway important For analyze impact activity mining and evaluate to what extent rights public customs get protection in practice development in region (Daniswari, 2023; detikTravel, 2020).

B. Activity Mine Corridor in Around Village Pampang Culture

In recent years, the area around Pampang Cultural Village has been under the influence of development industry mining rock coal Which Enough rapidly in Province East Kalimantan. In addition to mining exploration and exploitation activities, mining product transportation activities through the corridor route to become a part that has a direct connection to community life Which stay in around region the. Track mine corridor functioning as A means of transporting coal from mining sites to collection points or shipping ports. This route places heavy vehicle activity in areas adjacent to the living spaces of the Dayak Kenyah indigenous people, creating a direct interaction between the economic interests of the mining sector and the social life of the local community. Based on results study, proximity location track corridor with area settlements make activity mining No only viewed as activity economy solely, but also as an activity that has implications for environmental conditions, comfort of life, and the sustainability of the living space of indigenous people in Pampang Cultural Village.

Results observation field And interview with public show that The activities of coal transport vehicles along the corridor route have various impacts that are felt. in a way direct in life daily. Impact the between other increasing dust along the routes used by heavy vehicles, increasing noise levels, and the emergence of public concerns about the safety of road users carrying out activities in the surrounding area. track transport mine. Besides That, public Also convey concern regarding changes in the quality of the environment around their residential areas. However, the Dayak Kenyah indigenous people do not fundamentally oppose development or economic activities taking place in their area. They understand that the mining sector contributes to regional development, but they demand that all mining activities maintain environmental sustainability and respect the environment. rights public customs Which has occupy And guard region the hereditary. View the show existence hope public to creating a balance between the interests of economic development and protection of the environment and the socio-cultural life of indigenous communities. Existence activity mine corridor in around Village Culture Pampang on Finally Mining activities not only raise technical issues related to the transportation of mining products, but also present legal and justice issues related to the protection of indigenous communities. Mining activities taking place near indigenous people's residential areas have the potential to impact their rights to a healthy

environment, a sense of security, and the sustainability of their socio-cultural life. Therefore, the issue of corridor mining in Pampang Cultural Village must be understood as a problem that simultaneously involves economic, environmental, social, and legal dimensions. This condition provides an important basis for this study to analyze the form of legal protection provided to indigenous communities and assess the extent to which the principle of justice has been applied to communities affected by mining activities. This finding also aligns with the view that protection for communities surrounding mining areas is not only related to the administrative aspects of licensing but also includes protecting the basic rights of communities living and developing in areas affected by mining activities (Puluhulawa & Saidi, 2021).

C. Forms of Legal Protection for the Pamang Indigenous Community against Corridor Mining Activities based on Applicable Laws and Regulations

Legal protection for the Dayak Kenyah indigenous community in Pampang Cultural Village in basically has get runway Which strong in system law national. Confession regarding the existence of customary law communities and their traditional rights are expressly regulated in Article 18B paragraph (2) of the 1945 Constitution of the Republic of Indonesia which state that country acknowledge and honor units public law customs and traditions rights traditional throughout Still life And in accordance with development society and the principles of the Unitary State Republic of Indonesia. In addition that, Article 28I Article (3) of the Republic of Indonesia Constitution Year 1945 Also confirm that identity culture And right public traditional respected in line with the development of the times and civilization. These constitutional provisions become base for all over policy And regulations Which related with management source natural power, including activity mining Which potential influence life public custom. With thus, protection to public customs No only is obligation state morals, but Also is mandate constitution Which must realized through various instruments law And policy public (Philip M. Hadjon, 1987; Maria SW Sumardjono, 2007).

The next form of legal protection is reflected in the laws and regulations governing environmental protection. Law Number 32 of 2009 concerning Environmental Protection And Management Environment Life give guarantee to every inhabitant The state has the right to obtain a good and healthy environment as stipulated in Article 65. The law also grants the community the right to obtain environmental information, participate in decision-making, raise objections to activities that have the potential to cause environmental impacts, and obtain access to justice in the event of environmental pollution or damage. In the context of Pampang Cultural Village, this provision is an important instrument to protect indigenous communities from the impacts of corridor mining activities that can affect air quality, environmental comfort, community safety, and the sustainability of their living space. Therefore, environmental protection is not only seen as an effort to maintain the ecosystem, but also as a form of protection for the human rights of indigenous communities who depend on the environment as a source of life and their cultural identity (A'an Efendi, 2016; Takdir Rahmadi, 2020).

In addition to protection through environmental instruments, legal protection for indigenous communities is also regulated in Law Number 3 of 2020 concerning Amendments to Law Number 4 of 2009 concerning Mineral and Coal Mining. This regulation requires every mining business permit holder to carry out mining activities. based on principle good mining practice, notice safety community, maintaining environmental sustainability, and carrying out social responsibility to the community in around region operational. In its implementation, company mining must do management And monitoring environment, carry out reclamation post-mining, and prevent the emergence of negative impacts that could harm the community. These provisions indicate that activity mining No can executed solely For economic interests, but must consider social and environmental aspects, especially for the community customs Which own connection historical And cultural with region affected mining activities (Raden Muhammad Mihradi & Arie Sukanti Hutagalung, 2020).

Legal protection for the Dayak Kenyah indigenous community is also realized through preventive and repressive protection mechanisms as stated by Philipus M. Hadjon. Protection preventive realized through giving chance to public to obtain information, convey aspirations, objections, or opinions regarding policies or activity Which potential influence life they. In context corridor mining activities, indigenous peoples have the right to obtain information regarding environmental impacts, mining processes licensing, as well as policy company Which related with use region in around their village. Meanwhile, repressive protection is provided through dispute resolution mechanisms. if happen violation right, pollution environment, or loss Which arising from mining activities. These mechanisms can be

pursued through administrative, civil, or litigation channels in accordance with applicable legal provisions (Hadjon, 1987, p. 25; Rahman, 2023). In the Islamic perspective, humans are positioned as khalifah fil ardh (leaders on earth) who have the responsibility to maintain the balance and sustainability of nature and prevent... all form damage (facade) Which can harm life man And other creatures. Principle the as confirmed in word Allah Almighty on QS. Al-A'raf verse 56 which states, "And do not cause damage to the earth after (Allah) has repaired it." Apart from that, Islam also emphasizes the importance of justice (al-'adl) in every economic activity and use of natural resources so as not to cause harm to parties. other. By Because That, activity mining Which give benefit economy must It must continue to be implemented with attention to environmental sustainability, respect for the rights of indigenous peoples, and guarantee the creation of common welfare (maslahah 'ammah). Thus, legal protection for the Dayak Kenyah indigenous people affected by corridor mining activities in Pampang Cultural Village is guaranteed. not only in line with the principles of the rule of law and human rights, but also reflects the implementation of Islamic values that emphasize justice, social responsibility, and environmental protection as a mandate from Allah SWT.

Based on the research findings, the existing legal protections provide sufficient basis to protect the indigenous people of Pampang Cultural Village from the impacts of corridor mining activities. Various constitutional provisions, environmental regulations, and mining regulations recognize indigenous peoples' rights to the environment. life Which Good, participation in taking decision, as well as protection to their traditional rights. However, the effectiveness of this legal protection depends heavily on implementation and oversight by the government, compliance by mining companies with their legal obligations, and the active involvement of communities in fighting for their rights. their rights. By Because That, protection law to public customs not only requires the existence of adequate regulations, but also requires the commitment of all stakeholders to ensure that economic development through the mining sector continues to run in harmony with the protection of human rights, environmental preservation, and the cultural sustainability of the Dayak Kenyah indigenous community in Pampang Cultural Village.

D. Implementation of Legal Protection for the Dayak Indigenous Community Affected by Corridor Mining Activities in Pampang Cultural Village

The implementation of legal protection for the Dayak Kenyah indigenous community in Pampang Cultural Village is not only measured by the existence of laws and regulations that regulate the protection of indigenous communities and the environment, but also by the extent to which the provisions the felt the benefits by public in life daily. Results Research shows that legal protection is normatively available through constitutional recognition of indigenous communities, the Environmental Protection and Management Law, and the Mineral and Coal Mining Law. However, the effectiveness of legal protection depends heavily on implementation in the field. especially in ensure right public on environment life Which Good, involvement in taking decision, And protection to room life customs Which is at in around mining corridor activities. Therefore, the implementation of legal protection needs to be analyzed through two forms of protection as proposed by Philipus M. Hadjon, namely preventive legal protection and repressive legal protection.

The implementation of preventive legal protection is realized through various efforts aimed at preventing losses or violations of community rights before disputes arise. In the context of corridor mining activities, preventive protection is implemented through transparency of information regarding mining activities, supervision of coal transportation activities, and providing participation space for the community to express their concerns. aspirations And his interests. Openness information become element important because the public has the right to know the form of activities carried out, the potential impacts that may arise, and the steps taken to control those impacts. In addition, public participation in supervision also has a strategic role because the public is party Which in a way direct feel impact activity mining. With With community involvement, potential violations of environmental provisions and the rights of indigenous peoples can be prevented from the outset.

Based on interviews conducted during the study, the indigenous people of Pampang Cultural Village do not fundamentally oppose development or economic activities taking place in their area. They understand that regional development and economic activity play a crucial role in improving community well-being. However, they expect activities in their area to maintain environmental conditions, community comfort, and the sustainability of life. social And culture public customs. Statement You Land Jau Which conveying that indigenous people want to continue to be respected and the areas where they live to be

protected shows that protection law preventive No only related with aspect environment, but Also covers protection to identity culture, room life, And rights customs that have developed over generations. These findings demonstrate that the effectiveness of preventive protection still requires strengthening in terms of oversight, information transparency, and community involvement in all policies related to mining activities. On the other hand, the implementation of repressive legal protection serves as a resolution mechanism when the community has experienced the impacts of corridor mining activities. Repressive protection is realized through public complaint mechanisms, government oversight, law enforcement, and efforts to address the impacts caused by mining activities. The results of the study indicate that the community of Pampang Cultural Village has directly felt the impacts of coal transport vehicle activities, particularly in the form of dust appearing around the roads and increased traffic intensity of heavy vehicles passing through the area around the village. These impacts indicate that legal protection It is not enough to just be realized in the form of regulations, but must be followed by real actions to reduce and control the impacts that occur. Therefore, the existence of a mechanism complaint And action carry on from government and party related become aspect which is very important in ensuring the protection of the rights of indigenous peoples.

In its implementation, protection law repressive Still face a number of challenge. Although public own right For convey complaint And obtain protection against the impacts caused by mining activities, the effectiveness of these mechanisms Still very depends on supervision government And response to community reports. Study show that supervision by government area And related agencies have an important role to play ensure that transportation activities coal continues to be carried out in accordance with applicable legal provisions. If supervision is not carried out properly optimal, impact Which felt public can develop become problem which are more big And potential bother rights public customs. By Because That, strengthening complaint mechanisms, increasing supervision, and rapid follow-up on public complaints are important factors in realizing repressive legal protection Effective. When analyzed using the theory of justice, the implementation of legal protection for the indigenous people of Pampang Cultural Village shows that the principle of justice has not been fully realized. in a way optimal. In a way normative, public customs has get confession and protection law through various regulation legislation. Will but, in practice public Still feel impact activity mine corridor in the form of dust, increase Then cross vehicle heavy, as well as concern to comfort and the sustainability of their living space. This condition shows a gap between the legal protection that is normatively available and the protection that is felt personally. real by society. From the perspective of the theory of justice, economic development should not only provide benefits to the business sector and government, but also guarantee balanced protection for affected communities. Therefore, justice for indigenous communities Dayak Kenyah in Village Culture Pampang only can come true if activity mining is carried out with still honor rights public customs, guard sustainability environment, as well as give room participation And protection Which effective to every impact Which arise consequence activity mine corridor.

CONCLUSION

Based on the research results, the Dayak Kenyah indigenous community in Pampang Cultural Village has a legal standing that is recognized and protected by various laws and regulations, starting from the 1945 Constitution of the Republic of Indonesia, Law Number 32 of 2009 concerning Environmental Protection and Management, to the Law Law Number 3 of 2020 concerning Mineral and Coal Mining. Available forms of legal protection include preventive and repressive measures. Preventive protection is realized through the recognition of indigenous peoples' rights, provision of access to information, community participation in decision-making, and obligations. government And company For do supervision And management impact environment. Meanwhile, repressive protection is realized through complaint mechanisms, dispute resolution, law enforcement law, And giving protection to public if happen violation right or negative impacts resulting from mining activities. Normatively, various legal instruments have provide a strong enough basis to guarantee the protection of the rights of indigenous peoples affected by mining activities in the corridor around Pampang Cultural Village. However, the implementation of this legal protection has not been fully optimal. Research shows that communities continue to feel the impacts of corridor mining activities, particularly in the form of dust, increased heavy vehicle traffic, disruption to environmental comfort, and concerns about the sustainability of the living space and culture of indigenous communities. This situation indicates a gap between the legal protections that are normatively available and the legal protections that are currently available. reality Which felt public in field. Reviewed from theory justice,

benefit economy The impacts resulting from mining activities have not been fully balanced by proportional protection for affected communities. Therefore, there is a need for strengthened government oversight, increased involvement of indigenous communities in every decision-making process, and a commitment by mining companies to consistently implement environmental and social obligations. This way, economic development through the mining sector can proceed in harmony with the protection of indigenous peoples' rights, environmental preservation, and the realization of sustainable social justice.

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