

## Criminal Law Enforcement Against Corporate Forest Fires: A Perspective of Positive Law and *Fiqh Jināyah*

\* M Ardhan Hakim Lubis<sup>1</sup>, Syaddan Dintara Lubis<sup>2</sup>

<sup>1,2</sup> Universitas Islam Negeri Sumatera Utara, Indonesia

\*ardhanlubis15@gmail.com

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### Abstract

The main problem in this research is the weak enforcement of criminal law against corporations involved in land clearing through burning, which results in forest fires that have wide-ranging impacts on the environment and society. Although regulations such as the Environmental Protection and Management Act, the Forestry Act, and Supreme Court Regulation No. 13 of 2016 have stipulated corporate criminal liability, the practice of law enforcement still faces obstacles in terms of evidence, the lack of transparency in corporate command structures, and the minimal application of additional penalties such as license revocation and restoration obligations. This research aims to analyze the mechanisms of criminal law enforcement against corporations and to examine the practice of forest burning from the perspective of *fiqh jināyah*. Using a normative juridical method and descriptive-analytical analysis based on primary and secondary legal materials, this study evaluates the gap between legal norms and practice and offers a comprehensive approach through positive law and Islamic law. The findings indicate that national law has provided adequate criminal instruments; however, their implementation remains suboptimal. From the perspective of *fiqh jināyah*, forest burning constitutes a *jarimah ta'zīr* that violates the *maqāṣid al-syarī'ah*, particularly the protection of life, property, and the environment, thereby granting the state strong legitimacy to impose firm sanctions oriented toward ecological restoration.

**Keywords:** Criminal Law, Corporations, Land Clearing, Forest Fires, Islamic Jurisprudence.



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### INTRODUCTION

Forest and land fires (*karhutla*) in Indonesia continue to be a highly serious and recurring ecological problem, particularly in regions that serve as centers of plantation and forestry expansion. The transformation of land-clearing practices, which were initially carried out traditionally by local communities, has drastically shifted following the penetration of industrial economic values introduced by large corporations. Within this context, land clearing by burning has become a cheap and fast strategy employed by companies, even though the practice is legally prohibited under regulations such as Law No. 32 of 2009 on Environmental Protection and Management, Law No. 41 of 1999 on Forestry, and Law No. 39 of 2014 on Plantations. However, the shift toward economic-driven land management has not been accompanied by adequate changes in the law enforcement system, allowing destructive actions to persist.

Data from WALHI reveal that between January and September 2023, there were 184,223 hotspots with a burned area covering 642,099.73 hectares. From these findings, 194 companies were suspected of being directly involved in the burning, and 38 of them had reportedly engaged in similar practices repeatedly from 2015 to 2020 (Sheebakayla, 2024). This pattern of recurrence demonstrates that the law enforcement structure is not strong enough to withstand

the dominance of corporate interests. Although several firm court decisions exist such as the case of PT Kumai Sejati, which was ordered to pay Rp175.18 billion in damages for fires on its 3,000-hectare concession many other cases stalled at the investigation stage or disappeared without resolution (Sopiyanto, Chandra, & Ismel, 2024). Of the 29 corporations that had been designated suspects since 2015, only 10 proceeded to trial.

Regulatory relaxation through the Job Creation Law further complicates the issue, as it eliminates the principle of strict liability, which previously facilitated the evidentiary process in environmental cases. In practice, corporations have even exploited legal loopholes by invoking the justification of traditional burning practices permitted for indigenous communities. This has resulted in local communities often being blamed, while companies escape legal sanctions (Listiyani & Nopliardy, 2022). The 2023 case in West Kalimantan serves as a significant illustration, where 26 palm-oil companies were suspected of paying indigenous people to clear land by burning so that the practice would appear as a local tradition.

The losses resulting from forest and land fires are not limited to ecological destruction but also involve enormous economic damage. Since 2020, the value of environmental losses caused by fires has reached Rp18 trillion. The government, through the Ministry of Environment and Forestry (KLHK), has filed lawsuits against concession-violating companies with a total claim value of Rp3.7 trillion (Putri, Sukarsa, & Imamulhadi, 2023). Nevertheless, the execution of court decisions continues to face serious obstacles, preventing the achievement of a deterrent effect. This condition underscores the weakness of criminal law enforcement in addressing corporate environmental crimes.

From the perspective of Islamic law (*fiqh jināyah*), land-clearing practices that lead to fires constitute *fasād* (destruction), which is prohibited in the Qur'an (Qur'an 30:41). Ecological damage is viewed as a violation of the human mandate as *khalīfah* on earth. In this context, corporations as *syakhṣiyyah i'tibāriyyah* still bear both criminal and moral responsibility. *Ta'zīr* punishments such as fines, license revocation, and imprisonment may be applied based on the principle of *maṣlahah mursalah*, alongside compensation obligations as affirmed in the hadith: "The hand is liable for what it destroys" (Reported by Abu Dawud). Thus, Islamic law positions environmental protection as an integral part of the *maqāṣid al-syarī'ah*, particularly *ḥifẓ al-naḥs* and *ḥifẓ al-māl* (Khairunnisak, 2020).

This phenomenon reveals the complex interaction between national law, the system of criminal law enforcement against corporations, and the values of ecological justice in *fiqh jināyah*. The complexity of burning practices involving corporations, weak regulations, and the suboptimal integration of public interest values has contributed to the persistence of forest and land fires. This research is grounded in the urgency to examine these issues more deeply.

In line with this, the present study seeks to address two main questions: first, how criminal law is enforced against corporations in cases of land clearing that result in forest fires; and second, how *fiqh jināyah* views such practices. The objective of this research is to explain, analyze, and evaluate corporate violations and to examine how positive criminal law and Islamic law can provide a more effective and just framework for law enforcement. Thus, this study offers a comprehensive overview of the legal dynamics, moral considerations, and field practices involved in handling environmental crimes that have yet to be resolved optimally.

## RESEARCH METHOD

This study employs a normative juridical method with a descriptive-analytical character, focusing on a literature-based examination to obtain an in-depth understanding of the legal issues under investigation. The approach used is the statute approach by analyzing regulations related to environmental protection, forestry, and corporate criminal liability. The research data consist of primary and secondary legal materials. Primary legal materials include Law No. 32 of 2009 on Environmental Protection and Management, Law No. 41 of 1999 on Forestry, Law No. 39 of 2014 on Plantations, the provisions of the Job Creation Law relevant to the issue of strict liability, as well as court decisions related to forest and land fire cases. Secondary legal materials comprise legal literature, textbooks, scientific journals, research reports, academic articles, Qur'anic exegesis, and fiqh jināyah literature discussing the principles of Islamic law on environmental protection, as well as official documents issued by the government and environmental institutions. The collection of legal materials is carried out through library research by reviewing legal documents, court rulings, and relevant scientific publications, while the analysis is conducted qualitatively using deductive reasoning, namely drawing conclusions from general principles stipulated in legislation and fiqh rules to be applied to specific cases of land clearing and forest fires committed by corporations. This approach enables the research to identify regulatory weaknesses, assess the effectiveness of law enforcement, and formulate recommendations for improving the criminal law enforcement system in forest and land fire cases involving corporations.

## RESULTS AND DISCUSSION

### Criminal Law Enforcement Against Corporations in Forest Fire Cases

Criminal law enforcement against corporations in forest fire cases is a process that requires descriptive analysis based on empirical field research findings, which are then linked to theory and provisions of positive law. The research findings are presented briefly yet carefully through data, tables, or graphs, which are then explained narratively to assess the alignment between theory and practice, including explanations of why a certain practice does not function as it should along with the source of the interview. In general, criminal law enforcement against corporations is carried out through several stages as in the mechanism of criminal law, with adjustments because the legal subject being processed is a legal entity. The first stage is the investigation conducted by police investigators, environmental civil servant investigators, forestry investigators, and the public prosecutor in a supervisory capacity. The second stage is the designation of the corporation as a suspect, referring to Article 116 of the Environmental Protection and Management Act (UU PPLH) of 2009, which affirms that criminal liability may be imposed on individuals who give orders or lead an activity, as well as on business entities if the criminal act is committed by a person acting within a working relationship or another relationship within the business entity, either alone or jointly (Wiratama & Setiyono, 2024).

The next stage is the issuance of a court decision and the types of punishment. Based on Article 118 of the Environmental Law, criminal sanctions are imposed on corporations represented by their executives who are authorized to represent them inside and outside the court. Article 119 of the Environmental Law regulates additional penalties for business entities in the form of confiscation of profits obtained from the criminal act, termination of all or part of business activities, the obligation to repair the consequences of the criminal act, the obligation to carry out certain actions, or placing the company under supervision for a maximum of three years (Yusyanti, 2019). After the decision has permanent legal force, the

prosecutor executes the ruling in the form of payment of fines, asset confiscation, license revocation, and environmental restoration obligations such as reforestation and peatland restoration. This criminal policy is part of penal policy, which aims to provide guidelines for lawmakers, judges, and decision enforcers so that sanctions can be applied optimally (Lubis, Ismanto, & Alavi, 2024). An example of implementation can be seen in the forest fire case in Pangkalan Panduk Village, Riau, involving the President Director and Project Manager of PT Mekarsari Alam Lestari (PT MAL). Based on the Pelalawan District Court Decision Number 08/PID.B/2012/PN.PLW, both were found negligent and causing environmental damage and were sentenced to a fine of Rp133 million. This decision was later strengthened on appeal by the Pekanbaru High Court, which imposed six months of imprisonment with a one-year probation period and fines of Rp100 million each. This case shows that perpetrators of forest burning can be subjected to criminal sanctions.

Furthermore, Supreme Court Regulation (PERMA) No. 13 of 2016 reinforces the authority of judges to impose criminal sanctions on corporations, their executives, or both simultaneously. Article 25 of the regulation stipulates that the principal punishment in the form of fines may be accompanied by additional penalties such as compensation, rehabilitation, restitution, substitute money, and even license revocation. In the context of the *primum remedium* theory, forest fires caused by land clearing are regarded as criminal acts that require criminal law enforcement as the primary, not the final, measure, particularly because such violations are committed consciously and have far-reaching impacts. The relevance of this theory is also reflected in Article 55 of the Criminal Code (KUHP) concerning participation, which allows prosecution not only of direct perpetrators in the field but also those who issue orders, capital owners, or individuals exercising control within the corporation. The application of *primum remedium* is reinforced by Law No. 32 of 2009 on Environmental Protection and Management, Law No. 41 of 1999 on Forestry, as well as several Supreme Court decisions recognizing corporate criminal liability (Anggusti, Alsa, & Syahrin, 2019). Thus, this theory underscores the importance of criminal sanctions as the primary instrument for creating a deterrent effect, rather than relying on administrative resolution. In its regulation, *primum remedium* applies only to human actions involving legal culpability, including corporate executives or leaders, not to non-human entities alone (Sibarani, Eldiwarman, & Syahrin, 2024).

### **Review of *Fiqh Jināyah* on Land Clearing that Causes Forest Fires**

*Fiqh Jināyah* is a branch of Islamic jurisprudence that specifically regulates criminal law provisions in Islam related to acts prohibited by the Sharia along with their sanctions (Rismawati, 2016). The object of study in *fiqh jināyah* includes three main categories of *jarīmah*, namely: *ḥudūd*, as crimes with fixed punishments prescribed by Allah; *qiṣāṣ-diyāt*, namely criminal acts related to life and bodily organs; and *ta'zīr*, which includes all forms of violations that do not have predetermined sanctions, the determination of which is left to the *ijtihād* of judges or the policies of the *ulil amri*. In the context of land clearing and forest fires, such actions do not have direct *ḥudūd* or *qiṣāṣ* provisions, but they meet the characteristics of *jarīmah ta'zīr* because they produce extensive public damage, harm society, and threaten the safety of life and the environment.

Theologically, forest burning is clearly a form of violation of the Sharia prohibition against causing destruction (*fasād*) on earth, as emphasized in Qur'an 2:11–12 and Qur'an 28:77. Forest destruction is not only ecological damage but also damage to public property (*ḥaqq al-āmmah*), which according to the scholars constitutes a serious violation because it affects the sustainability of community life. Forest burning by corporations, especially for the sake of cost efficiency, demonstrates an element of intent that not only harms the ecosystem but also violates the fundamental Sharia principles of public interest (*maṣlahah mursalah*) and

the legal maxim prohibiting harm (*ḍarar*), as emphasized in the maxim “*lā ḍarar wa lā ḍirār*” (there must be no causing of harm nor reciprocating harm) (Sibarani, Eldiwarman, & Syahrin, 2024).

From the perspective of *maqāṣid al-syarī'ah*, forest fires violate several essential objectives of the Sharia simultaneously. First, *Hifẓ al-Nafs* (protection of life), because forest fires cause loss of life, respiratory illnesses, and other health impacts for humans as well as wildlife. Second, *Hifẓ al-Māl* (protection of property), because fires lead to enormous economic losses, the destruction of productive land, the devastation of settlements, and the loss of community livelihoods. Third, *Hifẓ al-'Aql* (protection of intellect), because thick smoke has the potential to disrupt mental stability and public health, while burning land for personal gain reflects a degradation of sound reasoning and ethics. Fourth, *Hifẓ al-Dīn* (protection of religion), because acts of *fasād* clearly contradict Islamic teachings that obligate its followers to safeguard the earth and create public benefit, as stated in Qur'an 2:11–12. A violation that simultaneously touches upon four *maqāṣid* demonstrates the grave nature of this *jarīmah* in the view of the Sharia.

Juridically, forest burning can also be analyzed using contemporary *fiqh jināyah* principles that accommodate environmental issues and corporate liability. Within the category of *jarīmah ta'zīr*, the state possesses broad authority to determine sanctions according to the degree of damage and its impact on society. Therefore, appropriate *ta'zīr* sanctions for corporations include not only fines and imprisonment for their executives but also business license revocation, corporate dissolution, environmental restoration obligations, and funding for reforestation. This approach aligns with the principle of restorative justice in Islamic law, which prioritizes the restoration of harm caused rather than merely imposing repressive punishment.

Furthermore, in extreme cases where forest burning is carried out systematically to seize land, avoid operational costs, or obtain substantial profit, some *fuqahā'* argue that such actions may approach the category of *ḥirābah*, because they fulfill elements of disturbing the public, threatening public order, and causing widespread fear within society. Although not identical to classical *ḥirābah*, this argument strengthens the normative basis that the state has the authority to impose very severe sanctions on corporations that intentionally and massively damage the environment. This view demonstrates that *fiqh jināyah* possesses wide and adaptive interpretative space in addressing modern corporate-based crimes.

From the aspect of legal argumentation, the *fiqh jināyah* approach has strong relevance in reinforcing the application of Indonesian positive law because both emphasize environmental protection, public justice, and accountability of perpetrators. National law, through Law No. 32 of 2009 on Environmental Protection and Management, has enabled the application of corporate criminal liability with mechanisms such as fines, environmental restoration, and license revocation, which are in line with the flexible and proportional nature of *ta'zīr* sanctions (Rismawati, 2016; Sibarani et al., 2024). Thus, it can be affirmed that *fiqh jināyah* not only provides normative legitimacy for environmental law enforcement but also a philosophical-moral framework to ensure that environmental crimes such as forest burning are viewed as serious *jarīmah* that threaten public welfare, and therefore deserve firm and restoration-oriented sanctions.

## CONCLUSION

This research shows that criminal law enforcement against corporations in forest fire cases has proceeded through the mechanisms of investigation, suspect determination, sentencing, and execution of court decisions. Although the regulatory framework is already comprehensive through the Environmental Law, the Forestry Law, the Criminal Code, and

Supreme Court Regulation No. 13 of 2016, its implementation still faces obstacles, particularly the weakness of scientific evidence, difficulties in tracing corporate command structures, and the rarity of judges imposing additional penalties such as license revocation or restoration obligations. This creates a gap between the norms of positive law and the practice of law enforcement in the field, resulting in the deterrent effect often not being achieved.

From the perspective of *fiqh jināyah*, forest burning constitutes a *jarīmah ta'zīr* because it causes extensive public harm (*fasād*), disadvantages society, and threatens lives, property, and environmental balance. The analysis of *maqāshid al-syarī'ah* shows that forest fires violate four principal objectives of the Sharia simultaneously: the protection of life, property, intellect, and religion. Therefore, Islamic jurisprudence provides legitimacy for the state to impose firm and proportional sanctions on corporations.

Based on these findings, this research recommends strengthening *primum remedium* in handling environmental crimes, enhancing the capacity of law enforcement officers, imposing stricter additional penalties, and integrating ecological restoration principles that align with the concept of *ta'zīr* in the Sharia.

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