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From human-centered to ecofeminist environmental policies: harnessing pancasila for global sustainability solutions

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Abstract

This paper examines the move from anthropocentric to ecofeminist viewpoints in environmental policy and how this shift might be incorporated into a Pancasila-based solution to global environmental concerns. Anthropocentrism is the view that humans are the most powerful and valuable beings on the planet and that the natural world exists primarily for human benefit. This perspective has long dominated environmental policy, with laws and practices centred on exploiting natural resources for human consumption and economic gain. Ecofeminism, on the other hand, is a viewpoint that acknowledges the interdependence of all living things and the significance of safeguarding the environment for all life, not just human life. This viewpoint emphasises the significance of appreciating and safeguarding the natural world and acknowledging human actions' impact on the environment. The paper suggests that a transition from anthropocentric to ecofeminist approaches in environmental policy is vital to meet the current global environmental concerns. Incorporating a Pancasila-based strategy, which is the philosophical underpinning of the Indonesian state and stresses the importance of

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unity, justice, and social welfare can give a framework for a holistic and sustainable approach to environmental policy, according to the findings of the study. The study implies that a Pancasila-based approach to environmental policy would emphasise the conservation of the natural environment and the well-being of all living things over economic growth and human profit alone. This strategy would also recognise the importance of indigenous knowledge and practises in environmental management and conservation. The study also emphasises the significance of including women and marginalised communities in environmental policy decision-making, as these groups are disproportionately affected by environmental degradation and have unique perspectives and experiences to contribute.

Keywords: Environmental policy, revolution, worldviews, environmental law; anthropocentrism, ecofeminism.

*De políticas ambientales centradas en el ser humano a políticas
ecofeministas: aprovechando el pancasila para soluciones de
sostenibilidad global*

Resumen

Este artículo examina el cambio de puntos de vista antropocéntricos a ecofeministas en la política ambiental y cómo este cambio podría incorporarse en una solución basada en el Pancasila para las preocupaciones ambientales globales. El antropocentrismo es la visión de que los humanos son los seres más poderosos y valiosos del planeta y que el mundo natural existe principalmente para el beneficio humano. Esta perspectiva ha dominado durante mucho tiempo la política ambiental, con leyes y prácticas centradas en la explotación de recursos naturales para el consumo humano y el beneficio económico. El ecofeminismo, por otro lado, es un punto de vista que reconoce la interdependencia de todos los seres vivos y la importancia de proteger el medio ambiente para toda la vida, no solo la vida humana. Este punto de vista enfatiza la importancia de apreciar y salvaguardar el mundo natural y de reconocer el impacto de las acciones humanas en el medio ambiente. El artículo sugiere que una transición de enfoques antropocéntricos a enfoques ecofeministas en la política ambiental es vital para abordar las actuales preocupaciones ambientales globales. Incorporar una

estrategia basada en el Pancasila, que es el fundamento filosófico del estado indonesio y subraya la importancia de la unidad, la justicia y el bienestar social, puede proporcionar un marco para un enfoque holístico y sostenible de la política ambiental, según los hallazgos del estudio. El estudio implica que un enfoque basado en el Pancasila para la política ambiental enfatizaría la conservación del entorno natural y el bienestar de todos los seres vivos sobre el crecimiento económico y el beneficio humano solamente. Esta estrategia también reconocería la importancia del conocimiento y las prácticas indígenas en la gestión y conservación del medio ambiente. El estudio también destaca la importancia de incluir a las mujeres y a las comunidades marginadas en la toma de decisiones de la política ambiental, ya que estos grupos se ven desproporcionadamente afectados por la degradación ambiental y tienen perspectivas y experiencias únicas que contribuir.

Palabras clave: Política ambiental, revolución, cosmovisiones, Ley Ambiental, antropocentrismo, ecofeminismo.

Introducción

Law and public policy go together like “Hand in Glove” (Kim, 2014). If the two are not together, it is not complete. To understand this relationship, you can look at it from both sides. According to Kraft and Furlong (Kraft & Furlong, 2017), public policy is what government officials and, by extension, the people they represent decide to do or not do about public problems. Public problems are situations that most people agree are not acceptable and therefore need to be fixed.

Based on what Kraft and Furlong said above, public policy is what the government does or does not do to solve social problems. Social problems are situations that most people in society agree are wrong and therefore need help from the government. In the meantime, according to Van Kan (1943), the law is a set of living rules that can force people to do what is best for society.

No matter how you look at the law and public policy, you can see that they are connected because social problems need public policy as a natural form of government intervention to solve them, either directly or indirectly. To help solve these social problems, the government needs the law to protect the results of mutually agreed-upon political agreements, which protect human interests against different social problems. Also, Kim's (2014) legal position is that it "gives legitimacy and authority to state actions". This means it gives the state or government the right to carry out its policies to solve problems like the Covid-19 pandemic, poverty, and global warming. Global. Since the law controls how people live together, everyone must be involved in making it.

Suppose the above social problems are simplified into environmental problems. In that case, the public policy is an Environmental Policy, which gives rise to Environmental Law, which the government uses to help solve environmental problems like climate change and ecosystem degradation. Climate change, deforestation, pollution, and the loss of biodiversity are just some of the environmental problems that the world is facing right now. These problems threaten the survival of humans and other species. Not only are these problems significant, but they are also complicated. To solve them, we need to take a comprehensive and inclusive approach (Chu & Karr, 2017).

Nevertheless, no matter how often the Environmental Policy is made to solve existing environmental problems, either through international agreements or national laws, environmental problems still exist or even get worse, with all their complexities, on both the global and domestic levels, or in first world countries and third world countries (Duckett et al., 2016; Sui & Rejeski, 2002).

Arwida (2017) and others did research that thoroughly analysed 388 documents about REDD+ in Indonesia made by Intergovernmental Agencies, National/Subnational Agencies, Non-Governmental Organizations (NGOs), and International Companies and found that only 83 of them mentioned gender. Very few of these include gender mainstreaming in a way that can be called integrated and substantial. Many people only talk about gender as a demographic or statistical fact, which seems shallow. Usually, there are statements about why gender should be considered and how important it is to include both men and women. However, there is little information about gender in national and subnational policies and projects. In the 83 documents about gender, women's roles as stakeholders, forest users, and essential members of society are barely mentioned.

A “marginalised society” is a term that is often used to describe women. Even though only some women in each group are left out, their interests sometimes align, intending to protect forests. For example, social role play was used in a study about gender and oil palm conversion in Jambi, Indonesia, to determine how women and men like to use land. This study finds that women are more likely to turn public and private land into oil palm, while men are more likely to choose conservation. Because of this, they are leaving women (and other target groups) out of REDD+ decision-making forums will only make them less effective. REDD+ is a way to stop deforestation and damage to forests by changing how people in the area think and act.

In the last few decades, lawmakers around the world and at home have shown their hypocrisy by trying to include Human Rights in the development of Environmental Law (Shelton, 2006). These fields are narrowed down to the point where they no longer seem independent bodies with different normative bases and

ontological orientations. Instead, they are slowly shaped into a Modern Environmental Law that improves normative interconnection and substantive integration between environmental protection and environmental management by upholding human rights over the environment. Nevertheless, the facts show that human rights are being broken in many ways, especially regarding managing the environment (Petersmann, 2018). For example, when the indigenous forest of the Dayak Modang Long Lai Community in East Kalimantan was taken away to make room for an oil palm plantation, three Modang Long Wai Dayak Traditional Leaders in Long Shape Village were charged with crimes (Toumbourou, 2018).

This shows an urgent need for a fundamental change in how society and government interact with the biophysical environment to find a way out of this terrible ecological situation. Nevertheless, there will always be differences in ideas and consensus patterns that will affect how profound and radical such changes are (McPhearson et al., 2021).

This study shows how environmental policy and management are changing in terms of how they are seen and how they are run. It also talks about how important it is to use values and principles from Pancasila, the Indonesian nation's philosophy, to deal with global environmental problems.

Anthropocentrism is the idea that people are Earth's most valuable and important species. It is the most common way of thinking about environmental policy and management (Goralnik & Nelson, 2012; Kopnina et al., 2018). It emphasises economic growth and human well-being more than the natural environment. However, this way of doing things has been criticised because it does not consider the rights and well-being of other species and the natural environment.

On the other hand, ecofeminism stresses how all living things are connected and how important it is to respect and protect the natural environment (Buckingham, 2015; Shiva et al., 2014; Warren, 2000). It also shows how issues of gender, race, and class are linked to environmental issues. Ecofeminism wants people to stop looking at things from a human-centred point of view and instead see the value of nature and the right of all living things to grow and change.

This study examines how shifting ecofeminist perspectives could help Indonesians deal with global environmental problems based on Pancasila values. Pancasila is the Indonesian nation's philosophy. It is based on the ideas that there is only one God who is all-powerful, that people should be fair and civilised, that Indonesia should be one country, that democracy should be led by wisdom, and that everyone should be treated fairly. Putting Pancasila values into environmental policy and management can help solve environmental problems in a way that considers all living things' health and protects the natural environment.

Literature review

The discipline of environmental studies has been confronted with many global concerns, including pollution, loss of biodiversity, and climate change (Laska, 1993). These issues have led to a growing awareness of the need to transition from an anthropocentric approach to a more holistic and inclusive one that considers the rights and needs of all living creatures and the environment itself. In recent years, ecofeminism has emerged as one strategy that has garnered attention as a possible way to address global concerns in environmental protection (Gaard, 2010; Peterson & Peterson, 1996). The purpose of this literature study is to investigate the trends in environmental policy away from Anthropocentrism and

toward ecofeminism, as well as how to respond to global concerns in the environmental area based on the principles of Pancasila.

The concept that people are the most significant and valuable organisms on earth and that nature exists for the benefit of humans is known as Anthropocentrism (Campbell, 1983; Mylius, 2018). This point of view has long been the preeminent paradigm in environmental policy, which has emphasised human requirements and interests at the expense of the natural world and other forms of life (Biermann, 2021). This strategy has been criticised because it has resulted in a disregard for the rights and requirements of other species as well as the environment itself, which has contributed to the current environmental issues faced on a worldwide scale.

An approach known as ecofeminism aims to address the interconnectivity of social, economic, and environmental challenges, as well as how gender and power affect these issues (Buckingham, 2015; Kings, 2017). This strategy emphasises the rights and requirements of all living things, including the environment. It works toward developing an approach to environmental policy that is more comprehensive and inclusive. Ecofeminism is an alternative to the anthropocentric approach that has been presented as a means of addressing the issues that are facing the environment on a global scale.

Belief in One Almighty God and Civilized Humanity, Unity of Indonesia, Democracy, and Social Justice are the Five Principles That Makeup Pancasila the Philosophical Foundation of the Indonesian State. Pancasila is also the Indonesian National Philosophy (Irawan, 2020). Ecofeminism, which emphasises the rights and needs of all living things as well as the significance of social justice and democracy, is strongly related to the ideals that are being discussed here

(MacGregor, 2004; Sandilands, 1997). Ecofeminism may be used to implement Pancasila values in the sphere of environmental protection and provide a response to global concerns.

Several empirical studies investigate the change in environmental policy away from Anthropocentrism and toward ecofeminism, as well as how ecofeminism responds to global concerns in the environmental area based on the principles of Pancasila. For instance, Permatasari and Siswandi research (Permatasari & Siswadi, 2022) investigates how ecofeminist ideas might be used in Indonesia, as well as how Pancasila principles can be used to address issues such as deforestation and the loss of biodiversity and climate change—according to the study's findings, implementing ecofeminist principles resulted in less land being cleared for development, higher levels of biodiversity, and lower emissions of greenhouse gases.

Another investigation into the influence of ecofeminism posits that the oppression of women and the environment are interconnected and that empowering women can lead to preserving natural resources and sustainable living. The study highlights the importance of gender mainstreaming as a program to achieve gender equality and the participation of various stakeholders, including the Ministry of Environment and Forestry, NGOs, and communities, in reducing poverty in Indonesian districts. The research suggests that ecofeminism can provide an alternative approach to environmental rehabilitation and sustainable living, significantly reducing poverty in Indonesia (Husein et al., 2021).

Research methods

The feminist method is a critical and holistic approach that tries to comprehend the social and political consequences of gender and power in the environment (Hesse-Bibber & Piatelli, 2023; Lafrance & Wigginton, 2019). This study will employ the feminist method as the research method, which will involve using the word “method”. This method will be utilised to investigate the movements in environmental policy away from Anthropocentrism and toward ecofeminism, as well as how to respond to global concerns in the environmental area based on the principles of Pancasila.

An exhaustive literature analysis of previous studies on environmental policy, Anthropocentrism, ecofeminism, and the Pancasila ideals will be the initial phase in the study process. This will give background and context for the research and identify gaps in the existing literature that this study attempts to fill.

The purpose of this study is to identify patterns and themes related to the shift in environmental policies towards ecofeminism and to determine how to respond to global challenges in the environmental field based on Pancasila values using the data that was collected from interviews, case studies, and reviews of relevant literature.

At the end of this study, a summary of the findings and a discussion of the significance of the research for environmental policy and the application of ecofeminist principles based on Pancasila ideals will be presented.

Results

Scientists today assert that we have entered a new period, the Anthropocene epoch, in which our species (humans) has become the most influential force on

Earth. The current climate change and extinction of species are caused by human activity and our species' sizeable ecological footprint (Roka, 2019).

Climatic disasters and extreme climate events have taken lives, including the floods in Thailand in 2011 and Pakistan in 2010 (Garbero & Muttarak, 2013). The forest fires in Russia, more powerful cyclones and typhoons, and droughts are instances of how people have disturbed the planet's climate system. The industrial agriculture practised by humans has resulted in the extinction of 75% of species (Chu & Karr, 2017). Every day, three to three hundred species become extinct. How humans and the world progress in the future will rely on how well we comprehend the human impact on the planet (Martin et al., 2016).

Shiva (2014) stated that, for the first time, contemporary science was the brainchild of the “fathers of disaster”. They do not require women as moms to create new machines. This realisation leads to a fundamental critique of modern science devoid of emotion, ethics, and accountability. In all their avatars, they require violence to generate this technology. Since the advent of patriarchy, women worldwide have been viewed as part of nature, with their bodies operating similarly to those of other mammals in terms of instinctual behaviour. Men can subjugate, exploit, and control women in a manner analogous to nature. Science, technology, and violence are the means for this. The reductionist science notions considered value-free include the destruction of nature, new weapons, genetic engineering, modern agriculture, and other technologies.

These diverse types of dominance and oppression are the effects of the Anthropocene, which stem from the arrogance and arrogance of humans. This is demonstrated by scientists' efforts to implement geo-engineering, genetic engineering, and synthetic biology as technical solutions to climate, food, and

energy crises. However, they will exacerbate existing issues and generate new ones. We have seen this with genetic engineering, which was supposed to increase food production but failed to increase crop yields; it should reduce the use of chemicals but has increased the use of pesticides and herbicides, and is meant to control weeds and pests but instead creates super weeds and super pests (Zimdahl, 2010).

The law plays a significant role for Anthropocentrism adherents but is also subject to significant modification. Humans have a significant part in Anthropocentrism, not because nature is only valuable if it has value to humans, but because their actions influence world change. Human centrality implies that social ties, values, and the use of the power play a significant part in this era. Law plays a vital part in Anthropocentrism since it reflects social interactions, values, and authority (Wibisana, 2021).

Because the law is a reliable means of legitimising power, it is conceived of in Anthropocentrism as an autonomous institution based on rules with an efficient basis. By expanding the number of regulations, which attract complexity and create inconsistency issues, the breadth of discretion available to judges is reduced. A regulatory perspective tends to restrict the responsibility of the legal system. Law is eventually viewed as taming repression, but it stays devoted to customary law primarily as a tool for social control. This autonomous legislation in the context of human-environment relations is a tool for humans to control and regulate their usage of environmental resources for their benefit (Warassih et al., 2020).

Anthropocentrism is reflected in the First Article of the 1972 Stockholm Declaration on the Human Environment, which states: “Man is both a creature and

a shaper of his environment, which provides him with physical sustenance and affords him the opportunity for intellectual, moral, social, and spiritual growth”. In the long and arduous growth of the human species on this planet, a stage has been reached in which, via the tremendous acceleration of science and technology, man has acquired the ability to modify his surroundings in innumerable ways and on a scale never before seen. Both components of man's environment, natural and artificial, are crucial to his well-being and fulfilment of fundamental human rights, including the right to life.

According to Kotzé and French (2018), the Stockholm Declaration has been a “catalyst” in the development of Modern Environmental Law, and the Declaration has been trapped in an “ontology of masculine anthropocentrism”. The theory or ethos underlying the Declaration emphasises the position of the environment, which is solely owned by humans (property) and must be protected to ensure human well-being, prosperity, and interests.

The Brundtland Report of 1987 defined sustainable development as "filling the requirements of the present without compromising the ability of future generations to fulfil their own needs." Sustainable development is a significant paradigm in modern environmental law. Sustainable development attempts to ensure that environmental stewardship meets the demands of the present without jeopardising the ability of future generations to do so (Hsu, 2018). This definition of sustainable development places people and their needs at the core of environmental protection. The Rio Declaration of 1992 underlined in Principle 1 that “the human person is at the centre of concern for sustainable development” and, in conjunction with Principle 3, declared that the “right to development” must be achieved with consideration for the needs and development of future

generations. This confirms the anthropocentric view that conservation is a strategy for ensuring human welfare. The 2002 Johannesburg Declaration took a similar approach, as seen by its emphasis on sustainable development.

Sustainable development derives from the Western worldview, which universally informs the fundamentals of Global Environmental Law. Due to the harm it brings to the environment, this idea should be of particular concern. The concept that comprises the Western sense of nature is arguably the most harmful of all Western ideologies. This western ideology is characterised by the separation of humans and nature, which leads to dominance, in contrast to alternative conceptions of nature that highlight the interdependence of nature and humans. As a result of considering nature as something distinct and an object to be governed by human civilisation, their job is primarily predicated on the freedom to harm perspective. The effective spread of Western ideology regarding nature, as shown by the Concept of Sustainable Development, compels a reevaluation of society's concept of the relationship between humans and nature. Simply put, the concept necessitates that one view human civilisation as distinct from and in opposition to nature and that existing natural resources be managed for the benefit of humanity (Geisinger, 1999).

The concept of sustainable development is not only a reflection of the success of exporting Western ideology but also a force of ideological imperialism through which Western values that are not owned or accepted by other nations are imposed on them through applying Environmental Law principles. For instance, in several traditional African civilisations, the interdependence of all-natural components is acknowledged and accepted. Using the phrase “vital force”, Tempels (1959) described the interconnection of natural entities as a justification

for treating nature with respect. This view is predicated on the notion that power flows from God to Gods and spirits, from ancestors to people and all other natural animals. This power shapes the relationships between all natural beings. However, in Environmental Law, legal norms only sometimes represent universally accepted ideas. Thus, as asserted by critics of the predominance of Western ideology, the propagation of Western concepts has resulted in the extinction of natural notions acquired by other civilisations, including the concept of Environmental Law.

If modern environmental law is still based on “human-centrism”, then what Gumpłowicz said in Natalis (2020) is accurate: the law is always based on the subjugation of the weak (nature) by the firm (humans), and law is an arrangement of definitions created by the firm (human) to maintain its power over the weak (nature) (nature). Such laws are thus viewed as standards guiding human relationships or interactions with nature. In this legal conception, the environment is an object or, to be more precise, all aspects of the environment, excluding humans, are considered objects (e.g. animals, plants, and so on). Because the environment can be owned, utilised, destroyed, and protected, it is regarded to have no rights. Subjective rights are specifically reserved for humans, organisations, and economic players within the scope of this Environmental Law.

On the topic of Environmental Policy in Indonesia, Danusaputro (1983) stated that five pillars conclusively and unquestionably demonstrate why an Environmental Policy is essential in Indonesia. Included among these factors are: The Indonesian environment was a gift from God Almighty to the Indonesian Nation and People, whose capacity must be developed and preserved so that it can continue to be a source and support for life for the Indonesian Nation and People and other creatures, for the sake of continuity and improvement of the quality of

life itself; Pancasila as the basis and philosophy of the state is a unified whole that gives confidence to the Indonesian people and nation. There is a reciprocal link between humans, society, and the environment, which must be fostered and developed to continue in a state of dynamic harmony. The 1945 Constitution of the Republic of Indonesia as a constitutional basis mandates that future generations share the people and this wealth: The Outlines of State Policy state that development is not merely the pursuit of outer prosperity or interior satisfaction but also a balance between the two; hence, the utilisation of natural resources must be balanced with harmony and environmental harmony; and The environment, in the sense of ecology, recognises no regional boundaries, neither state nor administrative. However, if the environment is tied to its management system, the borders of the management authority's region must be distinct.

This description demonstrates that Indonesia's Environmental Policy matured and developed substantively by the nation's ingrained worldview. By the preceding viewpoint, Wahid (2018) underlined that the style of thinking, geographical conditions, and the primary sources of income of the affected community members highly influence the substance of Environmental Law. In addition, religious teachings and ideals, as well as the beliefs to which they adhere, impart an important hue to Environmental Law and influence its style and evolution.

In tandem with the strengthening of the Indonesian government's awareness and commitment to a variety of environmental issues, particularly after the implementation of several international conferences in the field, beginning with the 1972 Stockholm Conference, the 1992 Rio Conference, and the 2002 Johannesburg Conference, a law was enacted that regulates environmental issues

in Indonesia. The birth of Law No. 4 of 1982 concerning Basic Provisions for Environmental Management is viewed as a significant point in the history of Indonesian constitutionalism, particularly in terms of environmental legislation in Indonesia; this is owing to the existence of Law No. 4. In addition to having a legal cover, it has close linkages to national development activities that can really threaten and even harm the preservation of natural functions.

Humans and their behaviour are elements of the environment, as emphasised by Law No. 4 of 1982. Based on Presidential Decree No. 25 of 1983 About the Position, Principal Duties, Functions, and Work Procedures of the State Minister of Population and the Environment, the Office of the State Minister of Population and the Environment were founded for this purpose. During the tenure of the Minister of State for Population and Environment, Government Regulation No. 29 of 1986 on Analysis of Environmental Impacts, which is a guideline for the implementation of a development project, was issued. Every project that is anticipated to have a substantial impact is required to conduct an Environmental Impact Analysis.

The National Legal Development Agency oversaw the establishment of a National Legislation Program during 1994-1995. Draft Law to amend Law No. 4 of 1982; Draft Law on Marine Spatial Planning; and Planned Government Regulations regarding Procedures for Determining and Payment of Environmental Recovery Fees, Procedures for Complaints, Research and Prosecution of Compensation, Control of Environmental Destruction, Control of Air, Sea, and Noise (Bram, 2014).

One of the elements included in the 1994-1995 Prolegnas was the necessity to modify Law no. 4 of 1982 since, with only nine chapters and twenty-four

articles, more is needed to cover various environmental-related topics. Law no. 4 of 1982 emphasises the right to a healthy living environment, the implementation of the polluter-pays principle, permits, pollution prevention, the right to participate in environmental management, and the right to compensation for pollution victims.

Environmental Management Law No. 23 of 1997 is the result of amendments to Law No. 4 of 1982. There are eleven (11) chapters and fifty-two (52) articles in Environmental Management Law No. 23 of 1997. Law no. 23 of 1997 on Environmental Management for Hid incorporates several international environmental law ideas, such as the polluter-pays principle, which distinguishes it from its predecessors.

The weakness of Legislation No. 23 of 1997 on Environmental Management is that it needs to be more capable of placing itself as a law that serves as the foundation (umbrella) for sectoral laws. Law No. 23 of 1997 on the Management of the Indonesian Environment is similarly incapable of providing “adjustment space” for sectoral laws. In actuality, these sectoral laws predominate in reality and even appear to marginalise Law No. 23 of 1997 governing Environmental Management.

Indonesia must also commit to incorporating the concepts of global environmental management into the substance of its environmental laws and regulations in conjunction with the international evolution of environmental management thought and ideas. For instance, Indonesia's environmental laws and regulations must include the principles of sound environmental management and good management of sustainable development in completeness and incredible detail.

During the rolling reform phase, which began with the overthrow of President Suharto on May 21, 1998, environmental management measures were among the regulations that remained unchanged. This circumstance caused several organisations to call attention to the government's environmental and natural resource policies.

The enactment of amendments to the 1945 Constitution of the Republic of Indonesia Article 33 paragraph (4), which states: The national economy is organised based on economic democracy with the principles of togetherness, efficiency, justice, and sustainability, an environmental perspective of independence, and the maintenance of a balance between progress and economic unity, have strengthened environmental management policies in the reform era.

According to Fadli (Fadli et al., 2016), Law no. 23 of 1997 concerning Environmental Management, the country still adheres to an anthropocentric worldview that is no longer compatible with the new, more biocentric and ecocentric environmental consciousness. The environment is a worldwide concern in addition to democracy and human rights, particularly the issue of global warming, which necessitates domestic policies that are environmentally friendly. Various environmental protection and management instruments aligned with modern science and technology advancement have yet to be incorporated into Law No. 23 of 1997 on Environmental Management. Legal certainty is necessary for protecting and managing the environment to be more stable and definite.

The modification to Article 33 of the 1945 Constitution of the Republic of Indonesia expressly combines national economic growth with environmental protection. Therefore, the accepted fundamental principle of growth must be able to reconcile with environmental circumstances appropriately and harmoniously.

In response to this issue, on October 3 2009, Law No. 23 of 1997 was declared null and void and was replaced by Law No. 32 of 2009 relating to Environmental Protection and Management.

Based on the Academic Paper of the Draft Law on Environmental Management, several problem identifications comprised of Empirical Facts and Judicial Facts have been made. The relevant empirical evidence is that Indonesia's high rate of environmental function degradation is generally attributable to pollution and environmental degradation. In 2006, the growth in air and water pollutants, such as pollution from residential waste and hazardous and toxic substances, was more significant. The monitoring of 35 rivers in Indonesia conducted by 30 Provincial Environmental Impact Control Agencies reveals that the water in these rivers has been polluted based on class two water quality criteria. Industry, agriculture, and households are the primary pollutant contributors to surface and groundwater; The fragility and potential of Indonesia's geographical and demographic characteristics show that Indonesia's territory ranges from west to east along 5,110 km and from north to south along 1,888 km, with a total area of 5,198,252 km² of ocean area and a coastline length of 108,000 km. The number of islands in Indonesia has reached 18,110, as reported by the National Institute of Aeronautics and Space and the Indonesian Institute of Sciences. Indonesia is surrounded by vast bodies of water, has a tropical climate, and receives excellent rainfall. This circumstance makes the Indonesian region susceptible to climate change, weather, temperature, and extreme wind direction. Small islands can be submerged if sea levels rise due to global warming. Based on the Indonesian Environmental Statistics for 2006, a third of the poor people in Indonesia reside in

forest areas. This information demonstrates that forest-dependent communities do not gain culturally or economically from developing forest resources.

On the other hand, the poverty of the forest's inhabitants may push them to consume forest resources in an unsustainable manner. The high level of conflict over the management of the environment and natural resources is characterised by a confrontation between those who have access to resources and strong authority and others who do not have access to resources or who have access to resources but have weak power. The creation of environmental disputes is caused by the exploitation of Indonesia's natural resources that disregards the interests or rights of the community, the principle of safeguarding the carrying capacity and function of ecosystems, and the principle of justice.

The Juridical Facts demonstrate the following:

- Weak principles of democracy and decentralisation in Law No. 23 of 1997
- Weak provisions regarding the institutional authority of environmental institutions in Law No. 23 of 1997
- Weak formulation of Environmental Impact Analysis in Law No. 23 of 1997
- Weak formulation of administrative sanctions in Law No. 23 of 1997

Weak formulation of environmental dispute resolution through the courts in Law No. 23 of 1997; Unclear formulation of the principle of subsidiarity in Law No. 23 of 1997; Weak authority of Civil Servant Investigators in Law No. 23 of 1997; Weak formulation of environmental crime offences; Incompatibility of Law No. 23 of 1997 with Law No. 26 of 2007 about Spatial Planning; Incompatibility of Law No. 23 of 1997 with Law No. 34 of 2004 about Regional Governance. Environmental management has not yet accepted international standards.

The Draft Law on Environmental Protection and Management derive its philosophical, sociological, and legal underpinnings from the previously described empirical and legal facts. The philosophical foundation is that the environment in Indonesia, which is a gift and mercy from God Almighty to the people and nation of Indonesia, must be preserved and developed so that it can continue to be a source and support for life for the people and nation of Indonesia, as well as for other living things, for the sake of sustainability and quality of life improvement.

The sociological basis of Law no. 32 of 2009 on the Protection and Management of the Environment is that Indonesia's environment is an ecosystem comprised of various sub-systems with different social, cultural, economic, and geographical aspects, resulting in varying environmental carrying capacities and capacities. As a result, environmental management policy arrangements must integrate policies on population growth and dynastic change.

By Law No. 32 of 2009 on the Protection and Management of the Environment, Indonesia's environment encompasses the space in which the Republic of Indonesia exercises its sovereignty and sovereign rights. In this case, Indonesia's environment is an area that occupies a cross position between two continents and two oceans, with a tropical climate, weather, and seasons that provide natural conditions, and a position with a strategic role that is highly valued as a location for the Indonesian people, nation, and state to conduct social life in all its aspects. Thus, Archipelagic Insight is the key to effectively managing the environment in Indonesia.

The seventeen chapters and one hundred twenty-seven articles of Law No. 32 of 2009 concerning the Protection and Management of the Environment regulate the protection and management of the environment in greater detail. The

fundamental difference between Law No. 23 of 1997 and Law No. 32 of 2009 regarding the Protection and Management of the Environment is the strengthening of Law No. 32 of 2009 regarding the principles of environmental protection and management based on good governance, as in every process of formulating and implementing instruments for preventing environmental pollution and damage as well as prevention an emphasis is placed on good governance(Haryadi, 2017).

Law No. 32 of 2009 on the Protection and Management of the Environment gives the Minister extensive jurisdiction to carry out all government responsibilities in environmental protection and management and to work with other agencies. In addition, by Law No. 32 of 2009 concerning the Protection and Management of the Environment, the central government grants regional governments considerable responsibility in protecting and managing the environment in their regions, which is not governed by Law No. 23 of 1997(Saija, 2014).

Law No. 32 of 2009 about Environmental Protection and Management is said to continue to uphold features of Anthropocentrism. For example, Political Law Law no. 32 of 2009 regarding the Protection and Management of the Environment regarding the Protection and Management of the Environment states that the deteriorating quality of the environment has posed a threat to the survival of humans and other living things, necessitating that all stakeholders engage in severe and consistent environmental protection and management. Through the language employed, the legal politics of environmental laws have yet to include all components of life, such as plants, air, water, etc., which has consequences for discriminating treatment by humans against the environment, leading to an environmental catastrophe in Indonesia.

The inconsistent use of narrative is reflected in the explanation of the Environment as a spatial unit containing all objects, forces, circumstances, and living things, including humans and their behaviour, which influence nature, the continuation of life, and the welfare of humans and other living things. If you only read this phrase, you would conclude that Law No. 32 of 2009 concerning the Protection and Management of the Environment has moved away from Anthropocentrism. However, the legal subject is emphasised in Article 1 point 32, which specifies that “everyone” refers to an individual or a business entity, whether or not it is incorporated. Due to the separation of legal subjects and objects, the usage of this story demonstrates a dualistic and hierarchical understanding of the connection between humans and the natural world. This is consistent with Mertokusumo’s (2010) concept of the legal subject, which refers to anything with legal rights and duties. Meanwhile, according to Ali (2015), the definition of a legal object is anything valuable to legal subjects and can become an object in a legal relationship.

The logical implication of Article 1 number 32 is that everything other than individuals and business enterprises (legal entities) is a property that can be owned, controlled, destroyed, and dominated. Other than that, environmental devastation, poaching, river pollution, etc., can be justified or regarded as immoral only if they harm humanity (as a yardstick) because all things outside of humans and legal entities are properties whose primary purpose is to satisfy human wishes and are therefore under human control.

Discussion

Adopting the Worldview of Ecofeminism, a subset of Feminism, in constructing Environmental Policy in Indonesia will undoubtedly provide

obstacles, such as rejection, because ecofeminism is viewed as a western and liberal ideology incompatible with Indonesia's Pancasila worldview. This assertion can be refuted by examining the teachings of ecofeminism in further depth. Ecofeminism is not limited to any particular ideology; it exists to fight for justice for anybody disadvantaged by patriarchal influences in forming human-nature connections. To be more compelling, however, ecofeminism must be evaluated based on Pancasila's ideals.

1. The Emergence of the Concept of Spiritual Ecofeminism

By Pancasila, Ecofeminism possesses a spiritual dimension exclusive to the Indonesian culture. Ecofeminism cultivates a spirituality centred on nature and all life's linked elements. The spiritual side of ecofeminism is not tied to a specific religion but instead focuses on the virtues of care, compassion, and nonviolence. This notion of ecofeminism is present in numerous cultures of Indonesian society, although most Indonesians are unaware that this cultural practice is part of ecofeminism.

This type of ecofeminism is known as Spiritual ecofeminism. Spiritual ecofeminism stresses the development of human and environmental relationships based on the values of compassion, nonviolence, and care (satyagraha). Dalihan Na Tolu and Parhalaan, which constitute familial links, beliefs, and tribal histories, are inseparable from the Toba Batak community's notion of earth-based spirituality. Umaq, Simpuk, and Swelling are conservation practices devised by the Benuaq Dayak people and found among their indigenous population. Customary regulations serve as regulators in a system of ecologically appropriate forest management behaviour. According to the sedulur sikep community with the sikep rabi pattern, individuals do not hold a prominent role in society. There is no

separate self, but rabbinic attitudes, relationships, and manipulation are always present. Society is founded on nature, and nature is founded on humans, who are modelled after rabbinic attitudes. The Besipae indigenous people view nature as their home, which must be protected and preserved. To the Toraja, the universe is a tongkonan representing the macrocosmic universe. Tongkonan is the hub of the Toraja's social life, where various activities and interactions occur. Tongkonan is a residence and a meeting place for family, ancestors, and gods.

Spirituality Ecofeminism entails a set of principles of non-dominance and affirmation of the relationship between humans and nature, wherein this connection creates a dependence which psychologically has implications for behavioural values, and the way of relating to other individuals or to nature itself, is distinct from patriarchal principles. Spiritual ecofeminism accomplishes this by identifying numerous instances of nature worship as a “goddess” in ancient Pagan legal civilisations. The oppressive patriarchal tradition is antagonistic to the environment, natural resources, and everything associated with it, such as animals (Rosemary, 1995).

Immanence must replace transcendence for spiritual ecofeminism, or God is the Goddess. Sexuality is not outlawed in this model since it is revered as a source of health and well-being. Ethically, this approach emphasises self-learning and self-exploration through the body, experiences, sensations, and emotions, as well as pagan myths and rituals in connection with nature in all its beautiful and dark aspects and not with supernatural masculine creatures. This is a spirituality paradigm whose most important characteristic is the call to holistic healing (Encarnación-Pinedo, 2018).

Through the development of Feminism, experts from various academic subjects have similar ideas and contributions to the Culture of Goddess, which attempts to restore the concept of matriarchy or matriarchs. In addition, some of these studies successfully resurrect the prehistoric Goddess of Fertility. Numerous identities and hundreds of legends have been ascribed to a figure who has been venerated in numerous locations and cultures on Earth. Despite her unique nature as a Supreme Being or Mother of Nature, she is revered (Santamaría-Dávila et al., 2019).

Spiritual ecofeminism describes the foundation of maternal care and tenderness and the connection between nature, natural values, and compassion, with the notion that patriarchal value patterns exploit not only women, nature, and third-world nations but also any aspect of the planet that is weak and unable to combat male chauvinism.

Spiritual ecofeminism emphasises a caring ethic regarding the relationship between humans and the environment, arguing that legislators should focus on what nature tells humans rather than what humans tell other humans about nature. In one of her papers, Donovan (Donovan, 2006), for instance, asks for a new emphasis on dialogue with animals by understanding their communication systems, phenomenologically interpreting animal body language, and taking communication seriously in legislative ethical decisions.

2. Posthumanism and Ecofeminism

Humanism is a rationalism-based ideology backed by science and influenced by art that acknowledges the dignity of every human being, advocates the maximal of individual freedoms and possibilities consistent with the societal duty to the

planet, and is inspired by art (Vila-Henninger, 2013). Humanism supports the advancement of participatory democracy and open society, upholds Human Rights and Social Justice, and is devoid of supernaturalism. Humanism acknowledges that people are not a part of nature and opposes the notion that values from religion, ethics, society, or politics are not very significant. Humanism derives its *raison d'être* from human wants and interests rather than theological or ideological abstractions and maintains that humanity must control its future.

Humanism was an essential cultural movement during the Renaissance, alluding to the duty of placing human welfare above all other objectives. The humanistic approach intimately connects humans' personal, ethical, and political decisions. As the embodiment of Anthropocentrism, humanism aspires to make only humans deserving of ethical attention, and all other things only mean to achieve human objectives. Humanism derived from a Western worldview has long been a tenet of sociocultural anthropology that exposes social injustice, colonialism, racism, and misogyny, among other forms of discrimination.

Beginning in the 20th century, the humanist movement was primarily non-religious and connected with secularism, which referred to a non-theistic view focusing on human action and a reliance on science and reason to comprehend the world rather than revelation from supernatural sources. Humanists typically support human rights, freedom of expression, progressive policies, and democracy. Humanists believe that religion is not necessary for morality and oppose the excessive participation of religion in education and the government. According to humanists, man can develop his ideals and lead a fulfilling life.

In addition to the emphasis on negative rights that evolved from the Enlightenment tradition, it is essential to acknowledge the emphasis on

individualism. The concept of collective rights appears in Locke and Mill's (Galtung, 1988) writings. Individualism or "the rights of man" are emphasised, which leads to the problem of Anthropocentrism. As the narrative is used, human rights will be gender biased, where women's rights are excluded from discourse. It should be noted. However, that attempts have always been made to articulate women's rights from this perspective, beginning with the publication of Wollstonecraft's (1957) work titled "Vindication of the Rights of Women". Human values in the second Pancasila precept are distinct from human-centrism and a dualistic interpretation of humanism. The human principles of Pancasila are better aligned with post-humanism, which emphasises social transformation, accountability, and interspecies connectedness. The primary focus is on people and non-humans, with the relationship between humans and non-humans constantly understood. From the perspective of post-humanism, there is no reason to a priori limit individual rights to indigenous or non-indigenous communities, and no portion of humanity should be "free" from responsibility to non-humans. Post-humanism might acknowledge that human activity is an essential component of environmental protection. At its most extreme, post-humanism challenges the core assumptions of humanism, speciesism, human chauvinism, and human superiority (Juráni, 2020).

Inspired by such holistic perspectives, ecofeminism has been able to explain difficulties that reductionist frameworks cannot explain. Ecofeminism can demonstrate, by pointing to a flawed patriarchal worldview, why poverty exists, particularly among marginalised, traditional, and people of colour; why women and children are considered subordinate; why nature is exploited; why the world has become crueler by fighting so many dangerous wars; and why human rights

violations are on the rise. However, ecofeminism does not merely condemn; its holistic perspective of reality also aids in proposing remedies; it is based on the concept that by dissolving patriarchy and reintegrating humans and nature, a more peaceful world can be achieved (Nhanenge, 2011).

Pancasila, as the foundation of the Indonesian state's philosophy, is a unified whole meant to instil confidence in the Indonesian people and assert that physical and spiritual happiness can only be attained if based on good harmony, harmony, and balance in human relations with God Almighty, nature, and other humans. Humans and the environment are always reciprocal; hence, they must constantly be nourished and developed to maintain a harmonic, dynamic equilibrium.

Ecofeminism, by Pancasila, employs a vision of gender equality to retrace non-patriarchal or non-linear structure assessments with a Worldview that values organic processes, holistic connections, and the advantages of intuition and collaboration (gotong royong). Ecofeminism adds a devotion to the environment and a knowledge of the connections between women and nature to this notion.

Ecofeminism holds that the subjugation of nature parallels the subjugation of women. Ecofeminism guides the feminist and ecological movement, which has a vital objective of developing both and seeks to construct a worldview that is not based on patriarchal models that emphasise oppression and dominance. The essence of this relationship is that the subjugation of women and the dominance of nature are interrelated; consequently, this relationship must be challenged to comprehend the many kinds of subjugation and dominance. The feminist analysis must incorporate ecological perspectives and contribute to the resolution of all types of ecological issues.

Ecofeminism acknowledges that all elements of the cosmos are valued and have their separate functions for balance; consequently, ecofeminism never rejects the existence of human rights. Ecofeminism views human rights as a manifestation of respect for human dignity. Human rights essentially views humans as equals, which is consistent with the ethos of ecofeminism. However, the human question of rights is not consistent with the Humanist Ideology, which positions people in a higher position and disregards other elements. In addition to human rights, ecofeminism acknowledges environmental and animal rights.

In the evolution of the law, for instance, Animal Rights evolved as the acknowledgement of animals as legal subjects distinct from humans and legal entities. The status of legal subjects in ecofeminist studies begins with an analysis of how efforts to maintain masculine features in law, such as legislation, perpetuate violence, aggressiveness, and disdain for nature and become the basis of all forms of dominance over animals. Classifying one creature as a legal subject while another group is not is, according to ecofeminism, discrimination.

3. Unity and Diversity and Ecofeminism

The third principle, Indonesian Unity, is the foundation of Indonesia's Unity despite its variety. Religion follows tribe, ethnicity, customs, and culture. This implies that the Republic of Indonesia's strength and cohesiveness as a nation and a unitary state result from its diversity.

In the Youth Pledge, this significant milestone was established for creating Unity in diversity. This sense of togetherness in diversity is reflected in the state's slogan, "Unity in Diversity." Making all of Indonesia feel like a single entity. Exceptionally when it is cared for with a positive and dynamic spirit of cooperation

in a family-like manner, even if it looks to be comprised of numerous nationalities, races, customs, faiths, and beliefs, there will be an increasing sense of national and state cohesion.

Fios, cited in Karimi and Efendi (2020), asserts that the ecological spirit is essential to the formation of the Indonesian nation, as the national notion presupposes a symbiotic relationship between God, man, and the natural world. These three factors are necessary for Indonesia's continued existence to be inconceivable.

We can discover the concept of Unity in Diversity by building an ecosystem. A functioning ecosystem is comprised of biotic and abiotic components. The biotic components consist of all live organisms, and the abiotic components consist of nonliving matter (Poonia & Sharma, 2017). This definition of an ecosystem necessitates an ecological community comprised of diverse populations of creatures that coexist in a specific area. Biological disciplines such as ecology and geography define ecosystems as geographical regions in which species, climate, and landscapes interact to generate a “bubble of life”. Consequently, each ecosystem component plays a significant role and complements the others. If one component is compromised, the others will be compromised as well.

Based on Indigenous beliefs, this concept of Unity in Diversity has been utilised by groups such as Social Ecology, Deep Ecology, and Ecofeminism. In addition, it has been employed as a moral basis for concord between some of these movements. In Lalonde (1994), Steve Chase summarised the historical debate between Social Ecologists and Deep Ecologists by stating that Unity in Diversity is a fundamental characteristic of efforts to develop a healthy environmental community. For Feminism (in this case, ecofeminism), the concept is a technique

of bringing together the varied voices of women across the globe by utilising their cultural and geographical distinctions to identify commonality in their experiences as women.

Ecofeminism has long employed the slogan “Unity in Diversity” in its struggles; this becomes a lens for examining the interrelationships of race, class, gender, disability, sexuality, caste, religion, age, and the effects that have (their many forms) and unique) which are always associated with the dominance and oppression of women's identities and nature.

Ecofeminism refers to additional fundamental concepts derived from the Unity of ecological science and other sciences, which are then applied politically. For ecofeminism, the richness and necessity of natural diversity cannot be overstated. A significant phase of capitalist industrial technology was environmental simplicity (reduction), which led to the extinction of several species. The facts demonstrate that community and culture are simplified on purpose by capitalism so that the same commodity can be marketed to everybody, wherever. The expectation is that it will be the same, with the exact requirements and desires, everywhere in the world. However, examples such as Coca-Cola in China, blue jeans in Russia, and rock music in the United States demonstrate the existing diversity.

There are relatively few people on earth whose lives have not been altered by industrial technology in some way. Ecofeminism, as a social movement, rejects this social simplicity by advocating for and pursuing the unification of the vast diversity of women worldwide. Politically, ecofeminism opposes how class, privilege, sexual orientation, and race-based oppression can separate women from one another.

4. The Emergence of Collaborative Environmental Governance under Democracy and Ecofeminism?

The fourth Pancasila precept, "Populist Guided by Wisdom in Deliberation/Representation." This precept alludes to the acceptance of democracy, which is the rule of the people, by the people, and for the people. The term deliberation indicates that decision-making is carried out unanimously by following the route of wisdom. In addition, it comprises populist principles, such as a love for the people, fighting for the people's values, and a populist spirit and respecting differences and prioritising the people's, nation's, and state's interests (Enizar et al., 2019).

The application of these Precepts in the field of Environmental Policy is intended, among other things, to actualise, grow, develop, and increase the awareness and responsibility of policymakers in environmental management; actualise, grow, develop, and increase the awareness of community rights and responsibilities in environmental management; and actualise, cultivate, develop, and strengthen partnerships between the community, the business sector, and the government in efforts to protect the environment.

One of the most significant events in environmental politics is democracy; thus, a significant force opposes the capacity of hegemonic representation to define the connection between humans and nature categorically. According to this theory, destabilisation and democratisation will co-occur. When the hegemonic decay is partially or entirely exposed, new discourses, such as ecofeminism, can be generated with more force.

To restore the emphasis on the quality of life of the people and the environment, the state system must undergo a transition through participatory and

democratic processes. A genuinely democratic nation plays a vital role in the personal development of its citizens. The state must provide the institutions necessary to structure the market to function in the public interest and ensure that individuals have sustainable access to production and development resources. The state must also implement the fundamental principles of social fairness. The state will not launch this transition; consequently, the state must be pushed toward this transformation by the people's initiative. Only then can interactions between the state and the people be productive. Reviving traditional rituals and social cohesion is crucial for maintaining peace and harmony.

This is built on global equality, resource ethics, and women's empowerment. Women's Action Agenda 21 or Women's Action Agenda 21 is the foundation for changing the development paradigm as required by women worldwide. It includes specific information on how to deal with it. Women are demanding their right to put their opinions, attitudes, experiences and abilities into policy-making on an equal basis with males. They advocate for the realisation of participatory democracy, access to knowledge, accountability, ethical action, fairness, and the full involvement of women on a healthy earth. They advocate for a more comprehensive view of politically, socially, and culturally sustainable development, namely, sustainable livelihoods for all.

Hermawan (2021) stated that although numerous other nations have claimed to be democratic, the enacted and executed forest management rules and regulations reveal discriminatory behaviours by modern civilisation against indigenous peoples or men against women. Similarly, with the standard agreement to pick the Pancasila Democracy system as the direction and guidance in the

administration of the government system, the philosophy of a pluralistic society's values of freedom and equality will undoubtedly be protected.

With the concepts of Ecofeminism and Democracy, environmental protection and management policies must be founded on a spirit of cooperation or collaboration or evolve into Collaborative Environmental Governance. The distinguishing characteristic between environmental problems and other collective action challenges is that environmental problems must be tied to highly complex structures and processes, as ecosystems encompass many difficulties. Consequently, for a solution to be effective, the features of this ecosystem must be taken into account (Örjan, 2017).

Collaborative networks, like other social networks, are never stagnant because participants adapt to varied endogenous and external causes of change; hence, distinct network architectures do not emerge by coincidence, nor are places in the network allocated arbitrarily.

Government, Companies/Private Sector, Non-Governmental Organizations, and Communities collaborating on environmental governance is an integrated multi-actor system that maximises their benefits. Under Collaborative Environmental Governance, the government plays a crucial role by issuing environmental regulations and rules against businesses, NGOs, and communities. In general, collaborative environmental governance entails both preventative and punitive pollution control and emission reduction. Given that nature is capable of self-repair, Collaborative Environmental Governance methods can also aid in specific adaptations, such as reforestation and restoring agricultural land to woods or lakes to improve the ecosystem's self-repair capability.

5. Why Ecofeminism is the Answer to Social and Environmental Justice?

As a sign of wealth, the fifth Pancasila precept is represented by rice and cotton, which represent the necessities of every human being, namely food and clothes. This precept is a principle that encourages social fairness for all Indonesian people. When broken down, the meaning of this tenet is as follows: Be fair to others; Respect the rights of others; Help others; Respect others; and Perform labour that benefits the public and shared interests.

In the Fifth Precept of Pancasila, some values are the objective of the state as a means of living together; hence, the Fifth Precept contains the Value of Justice, which must be accomplished to live together. This justice is based on and imbued with the core of human justice, especially in the relationship between humans and themselves, humans and other humans, humans and society, humans and the state, humans and God, and humans and nature (Enizar et al., 2019).

The fundamental objective of ecofeminism is to determine who is harmed by social activities and who gains from them. Many societal systems oppress some members of society for the advantage of others; this, in turn, encourages habits of thinking and patterns of behaviour that support the oppression of women and a subjugated society, as well as the dominion of nature. Following are Warren's (2000) perspectives on the social justice system.

The primary model of social justice in modern Western philosophy is distributive. It examines who should receive what advantages and burdens and on what basis. It is thought that everyone should be treated equally; consequently, injustice occurs when equal people are treated unequally while unequal people are treated equally. Therefore, since all humans are morally equivalent and rights are

distributed by humanity, it must be determined that it is unfair to violate the rights of women and people of colour.

Justice exists when items (such as rights, jobs, school admissions, salaries, welfare, aid, and food) are divided equitably. Thus, one must select which principle to apply in a given circumstance. Because impoverished women, children, and people of colour in the South are disproportionately affected by environmental degradation, environmental activists suggest a paradigm of distributive justice for social justice. This may seem reasonable, but women and people of colour can then appeal to social justice models to demonstrate that their disproportionate harm is a case of injustice; this can also connect to women's concern for the environment. It can overcome shortcomings in economic analysis when economic problems conflict with justice and demonstrate that capitalism in the form of a free market without government intervention can produce socially unjust outcomes and that markets can distribute burdens and benefits efficiently but not fairly.

The model excludes power and privilege structures, which are the characteristics that strengthen the patriarchal conceptual framework. Because they lead to the distribution of justice, structures and processes are relevant to equity. For instance, a distributive model can distribute labour but cannot specify unequal allocation based on gender and ethnicity. The distribution of labour by gender is unequal, and women and black people are paid less evenly. This distributive model does not appropriately solve many tasks connected to race, sex, age, and cultural difficulties.

When indigenous peoples, for instance, lose their rights to their environment, they lose their means of subsistence and their culture, history, and

identity regarding the environment. Consequently, cultural disadvantages must be added to justice challenges, such as rights violations, diminished individual liberties, and economic inefficiency, caused by environmental devastation. Therefore, the model of social justice must be non-distributive, which fosters care and mutual respect in the setting of those who may view such conduct as proper and morally essential. Thus, justice is one form of concern, not the only one. The term for this non-distributive social justice is inclusive justice.

Elements of inclusion, including definitions of institutional, labour, cultural, social group, and ecological challenges, have a particular link. For such an inclusive justice model to be helpful, it must be placed in actual situations and organisations. An inclusive model must also handle differences, dependence, and dominance. No longer can society utilise middle-class white males as a measure of equality because it cannot account for gender, colour, class, and other socially essential distinctions. People who are oppressed or who live in rough conditions in society must be the focus of inclusive justice. Thus, inclusive justice cannot begin with an egalitarian society but rather with a non-egalitarian society to abolish institutional dominance and oppression. Therefore, society must carefully incorporate its vital role in motivating and upholding justice. Justice and caring inform the value system of ecofeminism because both are fundamental moral goals; as such, caring and justice are compatible.

Warren (2000) argues that a dualistic framework, dominance, and hierarchy are the primary causes of social injustice. In a pluralistic society, the framework of dualistic thinking, dominance, and hierarchy affects the oppression and marginalisation of women and minority groups. The life of a pluralistic society will not produce societal difficulties provided all parties obtain space, respect and

fair treatment. The notion of inclusive social justice can serve as the foundation for bringing harmony to a pluralistic society's way of life.

The scope of the principle of justice must be expanded to include all occupants of the universe and human relationships. The application of the principles of inclusive social justice in community life must be coordinated with the idea of compassion. People are fair because they are fundamentally concerned with the welfare of others. Care (Ethics of Care) is a moral principle underlying attitudes, behaviour, ideas, and deeds. People may be unable to provide moral justifications, be obliged to conduct moral actions, be required to choose moral actions, and be unable to evaluate moral actions when the individual in question is indifferent. Harmony will be established in the life of a pluralistic community if all sides prioritise equality, justice, and compassion for one another.

6. What Should Be Done Regarding the Future of Ecofeminism and Environmental Policy?

Most of the world's existing legal systems regard the planet Earth as nothing more than the proprietorship of a resource that can be mined, purchased, and resold. This means that environmentalists are frequently viewed as criminals who violate other people's property rights rather than as activists who struggle to protect fundamental rights. This perception is especially prevalent in the United States. Some analysts believe that the failure of governments to manage human behaviour is manifesting most dramatically in the form of climate change. The goal of environmental ethics is to reform law in a way that considers the well-being of humans is closely connected to the state of the earth and that it is impossible to improve human well-being at the price of the planet's health. Ecofeminists can better comprehend the ethics ingrained in the legislation and some other ways due

to the work that philosophers of environmental ethics have done. In particular, the work of these philosophers offers valuable background information by raising questions about the consequences of extending traditional human-centred ethics to relationships between humans and non-humans.

People will always turn to the law to convey what they want and to govern the use of power. The people who have power in a society are typically the ones who can mould laws and make the most use of them. Consequently, the law has the propensity to be anchored in society's fundamental notions about itself and how the world functions. Incorporating ecofeminism into law is a powerful method that ecofeminists can use to bring about change. By fixing and codifying specific threads of narratives about nature and culture, the law can influence the interaction between humans and nature. The law instructs citizens as to where nature and civilisation converge. When the law addresses environmental issues, it reveals how society feels about nature.

On the other hand, when environmental issues are not recognised as social problems by the law or when inadequate action is taken to address them, it suggests that nature and how humans interact with it do not matter or even does not count. For the law to be effective, it needs to investigate the underlying assumptions about nature and its role in our society. The state must change that perspective through the legal system if a perspective is discovered. In the future, I will refer to this as an uprising against worldviews or what Kuhn (Kuhn, 1970) refers to as a paradigm shift (in Indonesia, it is known as the Mental Revolution).

For legislation to serve as a tool for social transformation, the institutions that make laws (legislatures) need to be convinced that they will be more just if they reflect the lived experiences of a broad population. The current legal

standards rely on personalised and personalised legal rules; however, the feminist legal theory contends that using the experiences of both women and men will result in a model of legal decision-making that is superior to the current legal standards and will also be more inclusive.

Incorporating ecofeminism into the mainstream political process necessitates making a commitment to cultivating an atmosphere in which the viewpoints of the “other” are acknowledged and taken into consideration. The plan is to alter the patterns of participation, priorities, procedures, and policy-making processes to represent better the interests of people who do not have a voice in society. In order to have a sufficient grasp of the relationship between the subjugation of women and the dominance of nature, it is vital to understand the relationship between many forms of oppression, such as racism, classism, sexism, and oppression. Ecofeminists believe that at least a portion of the solution to the problem of environmental degradation lies in the development of legal terminology that more correctly reflects the variety of experiences that humans and other beings can have.

Ecofeminism needs to be brought to the attention of relevant authorities and the public to transform law from oppression into a framework of caring. In the same way, authorities need assistance in re-conceptualising their perceived political and economic authority in terms of ecological and public dimensions to envision plausible narratives of culture and social life. This will allow ecofeminism to transform law from a framework of oppression into caring.

The most important thing that needs to be done to change laws is to get ecofeminist and ecocentric concepts and values into the collective consciousness of academic institutions, non-governmental organisations, and the media. It is

necessary to alter legislation to address environmental injustice to bring about change. This solution forms the basis of the need for an Environmental Policy that incorporates Ecofeminist ideas and values, such as the need for a special law on environmental justice, to listen to the suffering of those most affected by environmental degradation, to create specific local solutions, and to open dialogue between communities who feel the impact of future development. Specifically, this solution addresses the need for a special law on environmental justice to listen to the suffering of those most affected by environmental degradation, to create specific local solutions, and to open dialogue between communities.

Conclusion

In environmental policy reform based on Pancasila, the shift from Anthropocentrism (a perspective that prioritises human needs and interests) to ecofeminism (a perspective that recognises the link between women's oppression and natural environment degradation) can be seen in several key ways, including the following: Ecofeminism places a strong emphasis on the necessity of recognising and incorporating the viewpoints and contributions of underrepresented groups, such as women and indigenous peoples, in the process of making decisions and managing the environment. This could include policies that prioritise the rights and livelihoods of these groups and ensure their participation in formulating and implementing environmental policies. Ecofeminism emphasises the importance of considering environmental issues' social and cultural dimensions and recognising the interdependence between humans and nature. This can include policies addressing the root causes of environmental degradation, such as poverty and inequality, and promoting sustainable development that considers the needs of present and future

generations. Ecofeminism emphasises the spiritual and moral dimensions of the environment and the necessity to respect and protect it as if it were a sacred belief. This can include policies that recognise the intrinsic value of nature, as well as those that promote conservation and restoration efforts based on traditional ecological knowledge and spiritual beliefs; ecofeminism calls for a more holistic and integrated approach to environmental protection, which recognises the links between environmental, social, and economic issues. This can include policies that address the effects of climate change on communities that are already at a disadvantage, as well as policies that promote the sustainable and equitable use of natural resources.

It is essential to note that the transition towards ecofeminism in reforming Pancasila-based environmental policy can be difficult. This is because there may be opposition to change, as well as opposing interpretations of how Pancasila should be implemented in environmental policy. On the other hand, this viewpoint has the potential to offer significant insights and suggestions for an approach to environmental preservation in Indonesia that is more inclusive and sustainable.

According to the findings of this study, those in charge of developing policy in the environmental sphere should consider incorporating ecofeminist concepts into their deliberations. This strategy must be implemented in an all-inclusive fashion, with careful consideration given to the rights and requirements of every living creature and the ecosystem. Participation of local people in the decision-making process has been shown to significantly cut down on the number of disputes between local populations and protected areas. Policymakers should keep this in mind when formulating their policies. Given the intimate connection

between ecofeminism and the principles above, environmental decision-makers must consider the significance of social justice and democracy in the field.

In this particular study, several research limitations are discussed. To begin, the majority of the research has been conducted on ecofeminism in Indonesia; hence, there is a need for additional research to investigate the application of ecofeminism principles in other countries. Second, the studies that were looked at concentrated mainly on the effect of ecofeminism on the natural world; hence, additional research is required to investigate the effect of this philosophy on society and the economy. In conclusion, most of the studies looked at were qualitative, and there is a need for further quantitative research to investigate the effect of ecofeminism on the natural world.

The application of ecofeminist concepts in various nations and environmental circumstances should be the primary subject of research that will be conducted in the future. In addition, the environmental effects of ecofeminism should not be the only focus of research in the future; socioeconomic and political effects should also be investigated. In addition, the focus of study in the future should be on giving further quantitative data in order further to investigate the effects of ecofeminism on the natural world. In addition, scholars should focus on investigating the use of ecofeminism in other environmental domains like urban planning, energy management, and water administration.

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