



# Beyond human interests: An ecocentric critique of Indonesia's environmental legal framework

Ratri Ayu Bethari<sup>1,\*</sup>

<sup>1</sup> *Independent Researcher, Sleman, Special Region of Yogyakarta 55281, Indonesia.*

\*Correspondence: ratribthr@gmail.com

Received Date: December 20, 2025

Revised Date: February 16, 2026

Accepted Date: February 18, 2026

## ABSTRACT

**Background:** Anthropogenic climate change has intensified ecological degradation globally, including in Indonesia. While frameworks such as the Paris Agreement promote sustainability, their effectiveness depends on how national legal systems translate ecological commitments into practice. As a country situated within the Global South, Indonesia's environmental legislation—covering environmental protection, forestry, mining, energy, and coastal management—continues to exhibit an anthropocentric orientation that subordinates ecological integrity to economic and developmental priorities. Previous studies have focused mainly on governance and enforcement, leaving the philosophical foundations of environmental law underexplored. This study addresses that gap by examining how anthropocentrism shapes Indonesia's environmental legal framework and proposing an ecocentric alternative as a more coherent foundation for ecological justice.

**Methods:** Using a qualitative doctrinal approach adapted from ecolinguistic methodology, the analysis operationalizes four dimensions—core textual formula, dominant linguistic pattern, analytical category, and structural orientation—to identify how statutory language frames the human–nature relationship. **Findings:** The findings show that Indonesia's environmental laws embody a weak anthropocentric orientation, framing nature primarily as a state-controlled resource for human welfare. Economic logic linguistically shapes concepts like sustainability and ecosystem protection, reinforcing human-centered values. **Conclusion:** To overcome this, the study introduces an ecocentric paradigm grounded in the concept of the ecological community, which affirms the intrinsic value of all living and non-living entities and repositions humans as participants within the web of life rather than its rulers. **Novelty/Originality of this article:** By integrating ecocentric principles into Indonesia's legal philosophy and institutional framework, environmental law may be reframed from a tool of resource management into a moral and juridical foundation for sustaining the community of life.

**KEYWORDS:** anthropocentrism; ecocentrism; ecological justice; environmental law; Indonesia

## 1. Introduction

Human actions have pushed greenhouse gas levels to heights that are heating the planet faster than at any point in the past two thousand years (IPCC, 2021). This man-made, or anthropogenic, climate change mainly comes from burning fossil fuels, clearing land, and running industries. Unlike natural shifts in the Earth's climate, it reflects direct human influence rather than solar or volcanic activity. We now observe its global manifestations: snow and ice amounts decrease, average temperatures across land and ocean rise, sea level climbs, rainfall and storm patterns grow unpredictable, and weather extremes, both hot and cold, occur more frequently and with greater intensity (Le Duc, 2020). These changes appear worldwide, including in Asia. The State of the Climate in *Asia 2024* reports the

### Cite This Article:

Bethari, R. A. (2026). Beyond human interests: An ecocentric critique of Indonesia's environmental legal framework. *Critical Issues of Sustainable Future*, 3(1), 105–122. <https://doi.org/10.61511/crsusf.v3i1.3158>

**Copyright:** © 2026 by the authors. This article is distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>).



region's average temperature in 2024 exceeded the 1991–2020 average by about 1.04°C—nearly doubling the pace of global warming (World Meteorological Organization, 2025).

The discourse on anthropogenic climate change and environmental degradation is hardly new. For decades, researchers and policymakers have cautioned that global efforts remain insufficient to meet climate targets, leaving vulnerable nations most exposed to ecological shocks (Raiser et al., 2020). In developing countries like Indonesia, the consequences are already visible: rising sea-surface temperatures (SST) reshape both regional and global climate systems. Recent studies reveal a significant alteration in Southeast Asia's, and particularly Indonesia's, rainfall patterns. The monsoon seasons now deliver more intense and frequent downpours (Chen et al., 2024). The shifts in climate intensify Indonesia's risk of floods, landslides, and crop failures, magnifying existing social and economic difficulties. These pressing issues require both improved adaptation methods and a thorough examination of the philosophical basis that guides environmental governance.

The Paris Agreement (PA) constitutes a major step for the UN Framework Convention on Climate Change (UNFCCC) within the sphere of global climate governance. It unites nearly all nations to pursue a single goal: limiting global warming to well below 2°C, with the ambitious aim of keeping it under 1.5°C by 2100 (Gabric, 2023; Le Duc, 2020). The Agreement's framework relies exclusively on the voluntary efforts of states and non-state actors. Its success depends on the Nationally Determined Contributions (NDCs) each country devises to steer its mitigation and adaptation plans (Raiser et al., 2020; Wegener, 2020). Thus, while the PA sets the world's shared vision, nations must execute its objectives domestically. Indonesia assigns this critical responsibility to its own environmental law, which binds the country's climate commitments to its legal and institutional framework.

However, the domestic translation of global climate commitments does not occur in a neutral institutional space. As a country situated within the Global South, Indonesia navigates climate governance within broader structural inequalities in the international system (Gonzalez, 2021; Natarajan, 2021). While historically contributing less to cumulative global emissions than industrialized states, it faces significant developmental pressures alongside increasing environmental obligations. This dual challenge shapes the rationalities embedded in national environmental law, where economic growth and ecological protection are often framed as competing priorities. Similar tensions are evident in other Global South jurisdictions, such as Ecuador, where the constitutional recognition of Rights of Nature is frequently compromised by the state's reliance on extractive industries (Valladares & Boelens, 2017).

This structural tension creates a systemic bottleneck in which environmental mandates are consistently overridden by developmental imperatives. Within this context, the central issue is not merely the existence of environmental laws, but how they conceptually frame the relationship between development and ecological protection. While the formal legal mandate appears robust, existing academic inquiry largely concentrates on questions of implementation and governance. Far less attention has been given to the underlying normative and conceptual architecture that shapes how environmental law prioritizes human development over ecological integrity. Much of the literature discusses practical challenges including inadequate enforcement and conflicts of interest (Kriswandaru & Lubis, 2024), as well as the strong developmental and economic bias that drives policy (Jabbar & Angraeni, 2024; Maruf, 2021). Even when scholars explore normative principles like *in dubio pro natura* (Arifin & Idris, 2023) or sustainability as a meta-value (Putro & Bedner, 2023), limited attention has been given to examining the deeper philosophical orientation embedded within statutory language itself. As a result, anthropocentrism—the prioritization of human interests and economic growth as the primary justification for environmental protection—remains insufficiently scrutinized as a structural paradigm of Indonesian environmental legislation.

Applying this theoretical lens, this study analyzes five major statutes to illuminate how this outlook is applied: Law No. 32 of 2009 on Environmental Protection and Management (PPLH); Law No. 3 of 2020 on Mineral and Coal Mining, which formalizes extractive

practices; Law No. 41 of 1999 on Forestry, which prioritizes forests as economic resources; Law No. 30 of 2007 on Energy, which deems energy essential for national resilience and prosperity; and Law No. 27 of 2007 on Coastal and Small Islands, which identifies maritime ecosystems as economic assets. These laws reveal a clear pattern of anthropocentrism that routinely undermines ecological integrity. This legal separation perpetuates a false dichotomy between society and nature, ignoring the fundamental reality that human resilience is broadly defined as the capacity to sustain well-being in the face of change—a capacity that is inseparable from the health of the ecological systems in which societies are embedded (Cinner & Barnes, 2019). In contrast, an ecocentric perspective advances ecological justice by elevating nature's intrinsic value (Kopnina et al., 2021) into a structural imperative.

This research seeks to fill that gap by analyzing the persistence of the anthropocentric paradigm in Indonesian environmental laws and its implications for ecological sustainability. Specifically, this study addresses two central research questions: (1) How is anthropocentrism expressed in the language and structure of Indonesia's principal environmental statutes? and (2) How might an ecocentric perspective be normatively reconstructed within this legal framework to strengthen ecological justice? By engaging these questions, the article seeks to contribute a more coherent philosophical foundation for environmental governance in Indonesia.

## 2. Methods

This research adopts a doctrinal legal research design integrated with critical ecolinguistic analysis. Rather than merely describing statutory provisions, the study examines how linguistic structures within legal texts encode particular normative orientations toward nature.

### 2.1. Data sources and selection criteria

The primary data consist of Indonesia's statutory texts selected through purposive sampling based on three key criteria: legislative hierarchy, environmental impact, and ecological scope. First, Law No. 32/2009 on Environmental Protection and Management (PPLH) was selected as the foundational "umbrella act" (*lex generalis*) that sets the normative standard for environmental protection. Second, four sectoral statutes were selected to represent the primary extractive industries that frequently conflict with conservation mandates: Law No. 41/1999 (Forestry), Law No. 3/2020 (Mineral and Coal Mining), Law No. 30/2007 (Energy), and Law No. 27/2007 (Coastal and Small Islands Management). These specific sectors were chosen because they constitute the largest drivers of land-use change, deforestation, and carbon emissions in Indonesia's development trajectory. Third, this selection ensures a comprehensive ecological scope, covering terrestrial (forestry), subterranean (mining/energy), and marine (coastal) domains. Together, these laws provide a representative dataset to analyze the tension between protective norms and extractive developmentalism. Secondary sources include scholarly articles, jurisprudential analyses, and policy reports related to environmental governance and sustainability debates. These materials are used to contextualize and interpret the statutory findings.

### 2.2. Analytical procedure

The analytical framework is adapted from ecolinguistic methodology as developed by Stibbe (2015), which examines how language encodes underlying assumptions about the human–nature relationship. Rather than employing Stibbe's categories in their original terminology, this study operationalizes ecolinguistic analysis into four analytical dimensions presented in Table 1. These dimensions are designed to identify how statutory

language frames the relationship between humans, the state, and the environment, thereby revealing underlying anthropocentric or ecologically integrative assumptions. The analysis begins with the core textual formula, where key statutory clauses are identified to capture the central normative formulations governing environmental protection and resource management. These clauses serve as the foundation for understanding how legal provisions articulate environmental responsibilities and priorities.

Subsequently, the dominant linguistic pattern is examined to determine how nature is discursively constructed within the statutory text, particularly whether it is framed as a resource, an economic asset, an object of control, or as an interconnected ecological system. This step highlights the implicit values embedded in legal language. The identified patterns are then organized into an analytical category, grouping them into broader frameworks that reflect recurring modes of environmental justification, such as instrumental-economic orientations or development-driven priorities.

Finally, the structural orientation of each provision is evaluated to assess whether it aligns more closely with an anthropocentric perspective, which prioritizes human interests, or an ecologically integrative paradigm, which emphasizes balance and interdependence within ecosystems. This evaluation is not based on isolated textual elements but rather on the cumulative insights derived from the preceding analytical dimensions. This structured adaptation enables the study to translate ecolinguistic theory into a systematic doctrinal analysis of statutory language.

### 3. Results and Discussion

#### 3.1 *The linguistic architecture of anthropocentrism: analyzing erasure through the four analytical dimensions*

##### 3.1.1 *Developmentalism as the legal ideology*

Natural resources are defined as tangible elements of the environment, including underground minerals, water sources, and living organisms. Their value comes from the functions they perform and the economic benefits they can generate (Aggestam Pontoppidan et al., 2024). In this view, something qualifies as a resource when it is usable, exploitable, and socially recognized as advancing material well-being (Wassie, 2020). These perspectives saw the concept of a "resource" within an anthropocentric orientation that essentially counts nature as a supply to fulfill human objectives. The utilization of resources is closely linked to the welfare of society, which portrays resources as active instruments of wealth instead of regarding them as integral components of a larger environmental system (Soytas & Sari, 2025).

This anthropocentric orientation appears most clearly in the discourse of *sustainable development*. Despite being introduced to correct unchecked exploitation, the discourse remains framed by old developmental assumptions that prioritize human well-being and economic growth. In Indonesia, the rhetoric of sustainability has been invoked to legitimize major state projects such as the new capital city, despite criticism that its construction risks severe ecological damage if not carefully managed (Nurkaidah et al., 2024). Likewise, energy transition policies, including the promotion of electric vehicles and battery industries, reflect a form of green developmentalism in which decarbonization functions to reinforce extractive-led growth rather than to protect ecological integrity (Wijaya & Sinclair, 2025). The situation illustrates Mbeva and Makomere's (2025) concept of embedded developmentalism: environmental crises are simply treated as symptoms of underdevelopment, meaning "development" is considered the cure. The following sections detail how five fundamental Indonesian laws—which regulate environmental protection, forestry, mining, energy, and coastal areas—deeply entrench this framework.

To examine how this developmentalist orientation is embedded in statutory language, this study conducts a qualitative ecolinguistic reading of five foundational environmental laws. The analysis identifies recurring core textual formulations, dominant linguistic

patterns, and their corresponding analytical categories to reveal the structural orientation embedded within each statute. Rather than treating the laws as neutral regulatory instruments, they are approached as discursive constructions that encode normative hierarchies of value. Central to this analysis is the concept of 'erasure' (Stibbe, 2015) where the repetitive use of instrumental and economic diction effectively marginalizes the agency of non-human entities. By framing nature primarily as a 'resource' or 'asset,' the statutory language performs a systematic erasure that makes the intrinsic value and moral standing of the ecological community invisible within the legal consciousness. The table below synthesizes these coded elements and their broader ecocentric implications.

Table 1. Ecolinguistic Coding of Anthropocentric Elements in Indonesian Environmental Laws

Statutes	Core Textual Formula	Dominant Linguistic Pattern	Analytical Category	Structural Orientation
Law 32/2009 (Environmental Protection)	"Sustainable development"; "right of every person"; "guarantee safety, health, and life of human beings"	Development-centered framing; agent-centered rights discourse	Development-Embedded Environmentalism	Ecological protection articulated as a function of human welfare and national development
Law 41/1999 (Forestry)	"Wealth controlled by the State... for the greatest prosperity of the people"	Resource semantics; prosperity formula; benefit-sustainability coupling	State-Managerial Resource Framing	Forests conceptualized as state-managed economic assets
Law 3/2020 (Mining)	"Non-renewable natural resources... added value... prosperity of the people"	Economic value lexicon; extraction-oriented sustainability	Productivist Extraction Logic	Resource governance legitimized through growth and national economic objectives
Law 30/2007 (Energy)	"Energy resources... national resilience... prosperity of the people"	Security lexicon; utilitarian sustainability	Utilitarian-Security Framing	Sustainability equated with energy continuity and national resilience
Law 27/2007 (Coastal & Small Islands)	"Natural resources... utilized for prosperity... welfare of society"	Utilization lexicon; welfare-first structuring	Welfare-Oriented Coastal Governance	Conservation subordinated to socio-economic and sovereignty goals

### 3.1.2 Environment defined for human welfare

Indonesia's Law No. 32/2009 on Environmental Protection and Management (PPLH) embeds environmental protection firmly within a developmental framework. The preamble states that "national economic development... is carried out on the basis of sustainable and environmentally sound development principles" (*Undang-Undang Republik Indonesia Nomor 32 Tahun 2009, 2009, Menimbang b*). Sustainability is thus positioned as a condition for development rather than an autonomous ecological mandate. Environmental degradation is framed as problematic because "the declining quality of the environment has

threatened the survival of human beings and other living creatures" (Menimbang d), with human survival placed first. Menimbang f further secures "the right of every person to a favorable and healthy environment" as a human entitlement, reinforcing an anthropocentric hierarchy (*Undang-Undang Republik Indonesia Nomor 32 Tahun 2009*).

This orientation continues in the operative clauses. Article 3(b) explicitly defines environmental management as existing "to guarantee the safety, health, and life of human beings" (*Undang-Undang Republik Indonesia Nomor 32 Tahun 2009*). Although Article 3(c) mentions ecosystem continuity, its coupling with the objective of sustainable development subordinates ecological protection to developmental continuity. Together, the preamble and objectives construct nature primarily as a supporting condition for human welfare and national progress.

A similar structure appears in Law No. 41/1999 on Forestry. The preamble defines forests as "wealth controlled by the State... to be utilized optimally, fairly, and sustainably for the greatest prosperity of the people" (*Undang-Undang Republik Indonesia Nomor 41 Tahun 1999*, 1999, Menimbang a, author's translation). Sustainability is linguistically tied to benefit and prosperity, rendering preservation conditional upon continued utility. Article 3 reiterates that forestry administration exists "for the greatest possible prosperity of the people", even while referencing justice and preservation (*Undang-Undang Republik Indonesia Nomor 41 Tahun 1999*). Across both statutes, ecological concerns are acknowledged but consistently framed as instrumental to human welfare rather than grounded in intrinsic ecological value.

### 3.1.3 Resource extraction and legitimation of exploitation

The Mineral and Coal Mining Law (Law No. 3 of 2020)—an amendment to Law No. 4 of 1999—articulates a more explicit developmentalist orientation. The preamble describes minerals as "non-renewable natural resources as a blessing of Almighty God, which play an important role in fulfilling the needs of the people" (*Undang-Undang Republik Indonesia Nomor 3 Tahun 2020*, 2020, Menimbang a, author's translation). The preamble also mandates state control to generate added value for national prosperity. It further emphasizes mining's role in "in generating tangible added value for national economic growth and sustainable regional development" (*Undang-Undang Republik Indonesia Nomor 3 Tahun 2020*, 2020, Menimbang b).

Article 4(1) consolidates this position, declaring that minerals and coal are "national wealth controlled by the state for the greatest possible prosperity of the people" (*Undang-Undang Republik Indonesia Nomor 3 Tahun 2020*). Even environmental restoration is framed instrumentally: reclamation is defined as restoring ecosystems so they may function again "according to their designated use" (*Undang-Undang Republik Indonesia Nomor 3 Tahun 2020*, 2020, Art. 1(26)). Ecological repair is therefore justified not by intrinsic integrity but by functional reintegration into the extractive economy. The law legitimizes extraction as a constitutional pathway to prosperity, with environmental protection subordinated to continued utility.

### 3.1.4 Energy transition is framed by human-centered security

Law No. 30/2007 on Energy similarly situates sustainability within national development and resilience. The preamble asserts that "energy resources are natural wealth... to be controlled by the state and utilized for the greatest possible prosperity of the people" (Menimbang a, author's translation), and underscores energy's role in strengthening economic activity and national resilience (Menimbang b). Sustainability is thus embedded within a security-development nexus.

Article 3 reinforces this hierarchy by linking energy management to supporting sustainable national development, ensuring supply, employment, revenue, and "the prosperity of the people" (*Undang-Undang Republik Indonesia Nomor 30 Tahun 2007*, 2007, author's translation). Article 4(1)—(2) confirms state control over all energy sources "for

the greatest possible prosperity of the people" (*Undang-Undang Republik Indonesia Nomor 30 Tahun 2007*). Renewable energy, while framed as sustainable, is justified primarily as a means of ensuring long-term supply and national stability. Ecological protection remains secondary to developmental continuity and energy security.

### 3.1.5 Conservation is subordinate to utilization

The Coastal and Small Islands Law (Law No. 27/2007) extends this pattern to marine governance. Its preamble defines coastal areas as "natural resources... to be utilized for the greatest possible prosperity of the people" (Menimbang a), linking them to economic development and national sovereignty. Management is defined in Article 1(1) as a process aimed at "improving the welfare of society", while Article 5 mandates coastal governance to enhance welfare and maintain state integrity (*Undang-Undang Republik Indonesia Nomor 27 Tahun 2007*). Although sustainability language appears, it consistently functions to secure long-term human and national interests. Coastal and marine ecosystems are treated as assets whose legitimacy derives from their contribution to development and sovereignty. Intrinsic ecological value remains absent from the statute's justificatory logic.

### 3.1.6 Shared anthropocentric telos across statutes

Across Indonesia's five main statutes—environmental protection, forestry, mining, energy, and coastal governance—one consistent human-centered ideology drives policy. Despite variations in legal sectors, every single statute defines natural resources as state-controlled assets to be utilized "for the greatest prosperity of the people." This orientation echoes what Frantz et al. (2025) describe as the anthropocentric paradigm, where nature's value rests solely on its usefulness to human goals, a stark contrast to ecocentric models that uphold the intrinsic worth of ecosystems. Environmental protection, therefore, operates as a developmentalist project. The Environmental Protection and Forestry Laws tie ecological preservation directly to human well-being. Meanwhile, the Mining Law justifies extraction by arguing it delivers concrete economic value. The Energy Law similarly equates sustainability with ensuring energy security, and the Coastal Law views marine ecosystems as mere resources for national sovereignty. This reinforces the wider critique that mainstream environmental law is "deeply embedded in the anthropocentric worldview and... cannot offer remedies" unless systems shift fundamentally to recognize nature's rights (Petel, 2025).

Even when ecological language is included—such as sustainability or ecosystem conservation—it is consistently relegated to serving human prosperity, development, and national security. For example, reclamation in the Mining Law does not aim to restore intrinsic ecological integrity; rather, it seeks to return ecosystems to functionality "according to their designated use." Such patterns validate observations that human-centered frameworks continue to constrain national laws, despite ecological crises necessitating a post-anthropocentric model (Proedrou & Pournara, 2025). In the Indonesian context, the developmentalist focus is particularly striking because it frames resources as state assets. As Siraj & Budhiartie (2025) point out, while governance grants state control and enforces sustainability standards, it still mobilizes these resources as wealth for the national economy. Ultimately, Indonesia's environmental legal framework perfectly exemplifies a weak anthropocentric orientation where ecological concerns receive acknowledgement, but they always remain secondary to the demands of prosperity, economic growth, and human security (Himes et al., 2024).

## 3.2 Comparative and global insights

The recognition of the *Rights of Nature* in various parts of the world reflects a profound rethinking of environmental law's moral and ontological foundations. While Ecuador, Uganda, and New Zealand have codified nature's entitlement to exist and flourish,

Indonesia's legal framework remains grounded in a utilitarian logic that privileges economic growth over ecological integrity. Among the earliest embodiments of this paradigm shift is Ecuador's 2008 Constitution, which marks a radical reorientation in legal philosophy by recognizing nature as a subject of rights equipped with intrinsic value. Chapter One, Article 10 establishes that "persons, communities, peoples, nations, and nature shall be bearers of rights," thereby placing nature on equal normative footing with humans (Constitution of the Republic of Ecuador, 2008). This unprecedented recognition transforms *Pachamama*—the Andean concept of Mother Earth—from a protected object into a legal subject whose existence has inherent worth apart from human benefit. Laastad (2020) explains that conceptualizing nature as a rights-bearing entity replaces a hierarchical relationship between humans and their environment with one of mutual respect and coexistence. This was strongly influenced by the Andean philosophy of *sumak kawsay* (Good Living), which envisions the world as an interdependent community of beings. This vision is rooted in indigenous cosmology and social movements that resisted neoliberal extractivism, thus inspiring a moral and legal turn toward recognizing that human well-being is inseparable from the integrity of the ecosystems that sustain life (Berros, 2021; Sánchez & Ruiz, 2025).

This philosophical orientation is elaborated in Chapter Seven, Articles 71–74, which codify nature's right to exist, maintain, and regenerate its vital cycles, and to be restored when harmed. The Constitution obliges the state to prevent species extinction, protect ecological processes, and prohibit the irreversible alteration of natural systems. Crucially, these rights are enforceable by any person or community, reflecting a collective duty to act as guardians of the living Earth. Guayasamin et al. (2021) emphasize that Ecuador has embedded a biocentric ethic within its constitutional framework and transforms the law into a medium of dialogue between human and nonhuman beings rather than a tool of human control. Through this shift, environmental protection moves beyond its utilitarian function to the recognition of *Pachamama's* intrinsic worth.

On the African continent, Uganda became the first country to recognize the *Rights of Nature* through the *National Environment Act No. 5 of 2019*, landmark legislation that affirms nature's right to "exist, persist, maintain, and regenerate its vital cycles" (Uganda National Environment Act 2019). Section 4 of the Act grants ecosystems and species intrinsic rights and legal standing. As Aidonojie et al. (2025) explain, this dual framework reflects Uganda's proactive commitment to *green and sustainable environmental governance*, embedding ecological integrity within national development policy and positioning the country as a regional pioneer in advancing an ecocentric legal paradigm that harmonizes human welfare with the flourishing of the natural world.

New Zealand also applies the recognition of the *Rights of Nature* but in a more specific scope—namely to particular natural entities of deep cultural and spiritual significance to local *iwi* (tribes). The most iconic example is Te Awa Tupua (the Whanganui River), which was formally recognized by Parliament through the *Te Awa Tupua (Whanganui River Claims Settlement) Act 2017* as "an indivisible and living whole ... [and] a legal person with all the rights, powers, duties, and liabilities of a legal person," represented by two guardians (*Te Pou Tupua*) who act as the river's "human face" and are entrusted with safeguarding its health and wellbeing through a co-governance structure shared between the Whanganui Iwi and the New Zealand Government (Bieluk, 2020; Te Awa Tupua Act 2017, 2017). This approach is rooted in Māori cosmology, where the *whakapapa* relationship conceives the river as an ancestor (*tupuna*) possessing intrinsic value. As Kramm (2020) points out, this law takes an Indigenous worldview and translates it into Western legal mechanisms of personhood and representation. This ensures the river gets a voice in environmental decisions. However, the legislation focuses more on institutional structure than on offering detailed, concrete guidance for the guardians.

More broadly, this *rights-of-rivers* movement marks a shift toward legal pluralism that situates non-human entities as subjects of law; however, as O'Donnell (2020) observes, legal personhood does not automatically entail *rights to water*, meaning that while the river's legal status has strengthened symbolically and procedurally, substantive control over water

use often remains under existing licensing regimes that can limit the river's capacity to sustain its own ecological integrity.

Taken together, these legal frameworks—whether broad in scope, like Ecuador's constitutional recognition of *Pachamama* and Uganda's *National Environment Act*, or specific, like New Zealand's personhood model for the Whanganui River—reveal a shared ethical horizon that transcends geographical and cultural boundaries. Despite their differences in form and application, all embody an ontological shift toward acknowledging nature's intrinsic value: that the natural world possesses worth in and of itself, independent of human use or benefit. Each legal experiment, in its own cultural idiom, redefines the relationship between humanity and the environment from one of control to one of coexistence, situating ecological integrity at the heart of justice. Together, they signal an emerging global consciousness that seeks to restore moral parity between human and nonhuman life, affirming that the right to exist and flourish belongs not only to people but to the living Earth itself.

### 3.3 Toward an ecocentric policy

#### 3.3.1 Conceptual reframing: from natural resources to ecological communities

The comparative experiences discussed in Section 3.2 demonstrate that several jurisdictions have begun to incorporate elements of an ecocentric orientation within their legal frameworks, particularly through the recognition of the Rights of Nature. While these models differ in scope and institutional design, they reflect an emerging willingness to reconsider the exclusively anthropocentric foundations of environmental governance. Building upon these developments, this section advances a conceptual reframing for Indonesia. Figure 1 synthesizes this proposed shift—from viewing nature primarily as a state-controlled resource toward recognizing it as part of an ecological community grounded in intrinsic value and ecological integrity.

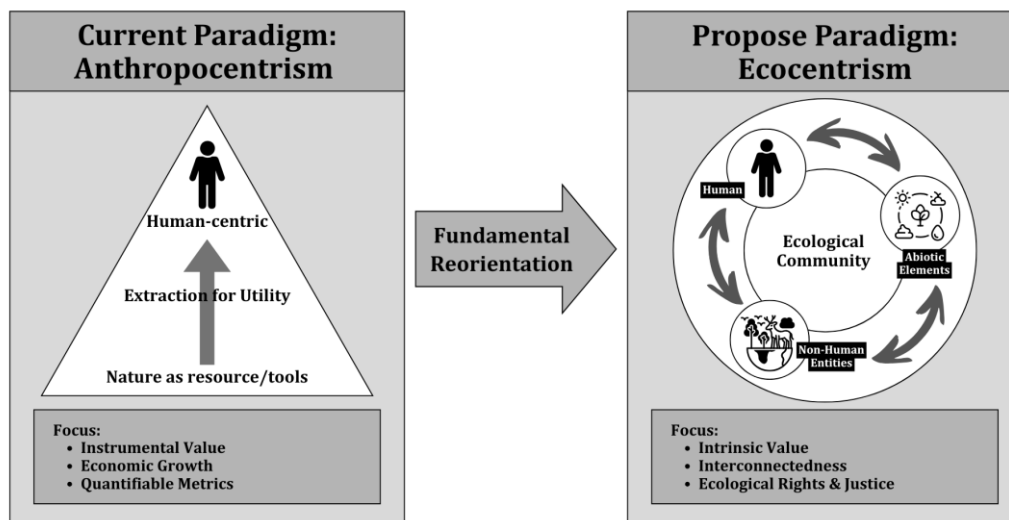


Fig. 1. Conceptual reorientation from an anthropocentric paradigm to an ecocentric paradigm.

In contemporary policy discourse, nature is primarily viewed as a "resource" necessary to support production, consumption, and economic growth. This perspective centers on nature's instrumental value, recognizing it only to satisfy human and economic demands. Such an approach selectively acknowledges values tied to human utility and consumption metrics, while marginalizing nature's intrinsic worth and the relational values derived from profound human-nature connections (Himes et al., 2024; Pascual et al., 2023). Research, including findings from the IPBES (Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services), reveals that policymaking heavily depends on emphasizing human benefit and quantifiable utility, reflecting a deeply ingrained

anthropocentric worldview (Himes et al., 2024; Pascual et al., 2023). Here, humans are regarded as the central focus and masters of non-human entities, reducing nature to a mere tool devoid of inherent worth (Kanwal, 2023). Consequently, non-market experiences, attachments, and meanings important to communities and other species often remain unrecognized and invisible within decision-making processes (Buitendijk et al., 2024).

Global environmental crises, such as the escalating climate emergency and biodiversity loss, increasingly demonstrate the negative effects of this human-centered perspective. These challenges demand a fundamental reorientation of values away from anthropocentrism toward ecocentrism. Ecocentrism offers a holistic perspective that views the Earth as an interconnected community of life, recognizing the intrinsic value of all ecological components—both living and non-living (Kanwal, 2023). This shift calls for establishing ecological rights as normative standards, extending beyond traditional conservation to affirm that rivers, forests, and ecosystems have the right to exist, regenerate, and thrive independently (Azam et al., 2025). This revaluation directly challenges the critique that the prevailing sustainability paradigm, which, despite its reformist tone, remains bound to an anthropocentric logic. Current sustainability approaches treat nature merely as a managed reservoir of assets for human benefit, both present and future. An ecocentric framework is therefore crucial to prioritize ecological integrity as the main goal and to ensure ecological justice as a foundational condition, not just a secondary outcome of human-focused policies (Himes et al., 2024; Saha, 2025).

In the context of modern environmental law, the concept of ecological community serves as a bridge between the ideal of ecocentrism and legal practices still dominated by anthropocentric views. It is emphasized that environmental ethics has long focused too much on individual actions, while the communitarian dimension—as a collective space where ecological virtues are formed and practiced—has often been overlooked. The ecological community framework is proposed as a shared moral order that governs the relationships between humans and non-human beings in an interconnected, non-hierarchical manner (Beau, 2023). This idea aligns with ecocentric principles, which place humans as part of the web of life rather than as the supreme rulers, where environmental justice and virtue are rooted in reciprocal relationships among living beings.

Ecologically, a community is not merely a collection of species but a network of life that supports one another and determines the stability of the system as a whole. Begon & Townsend (2020) describe ecological communities as interaction structures that regulate the survival and energy balance between biotic and abiotic elements. The integrity of a community depends on the integration among its parts, not on the dominance of one species over another. This perspective underscores that laws and policies based on ecological communities must prioritize systemic balance as a normative foundation, rather than merely protecting particular species.

In the legal realm, a similar idea emerges in the ecological law paradigm, which emphasizes recognizing the “Earth community” as a collective legal subject. Fensterseifer & Leite explain that ecological law represents an evolutionary phase beyond classical environmental law, where it demands the expansion of the moral circle and the recognition of rights for non-human entities, including animals, ecosystems, and future generations (Fensterseifer & Leite, 2024). This paradigm shift means that the law no longer solely regulates human behavior toward nature but also positions humans within the same living system, with a moral responsibility to maintain ecological integrity. Within the framework of ecological justice, Houle (2024) adds that integrating ecocentric values into law and policy enables the formation of a true ecological community. This principle broadens the scope of environmental justice from a human-centered focus to one oriented toward ecological balance. Thus, the “ecological community” is not only a biological concept but also a legal and ethical principle affirming moral equality among beings and human responsibility in preserving the integrity of life systems.

### 3.3.2 From ecological community to ecological justice

The recognition of an ecological community as the moral and legal foundation of environmental protection leads to deeper philosophical implications. It redefines the locus of justice and the human place within the order of life, calling for an expansion of moral responsibility from interhuman to interspecies relations. Within this framework, humans are no longer rulers over nature but are considered interconnected and interdependent members of the broader ecological whole. The moral community thus extends to encompass all life forms that hold intrinsic value and contribute to the web of sustainability. This perspective dissolves the traditional hierarchy separating humanity from nature, replacing it with a participatory framework where every ecological entity is acknowledged for its inherent integrity and completeness (Houle, 2024).

This paradigm shift carries significant normative implications. When humans are understood as part of the community of life, justice can no longer be limited to fellow humans, as it must also encompass non-human beings and the natural world itself, which provides the essential conditions for all life to thrive. Ecological justice emerges as a necessary response to the shortcomings of anthropocentric environmental ethics, which have traditionally confined justice to the distribution of benefits and burdens among humans. The ecocentric approach introduces the principle of moral equality across species and grounds justice in the integrity of all life. As a result, law is no longer merely a tool for managing resources but becomes a mechanism to protect the continuity of the entire community of life (Moyano-Fernández, 2023).

Legal developments across various countries demonstrate the direction of this shift. The idea of *rights of nature* is no longer merely symbolic but represents legal recognition that natural entities—such as forests, rivers, and ecosystems—possess the right to exist, regenerate, and evolve according to their ecological roles (Guggisberg, 2024). When these rights are institutionalized, the relationship between humans and nature moves from one of domination to one of reciprocity, grounded in shared responsibility. This paradigm aligns with the ecocentric conception of law, which views law not as an external instrument to regulate nature but as part of the living system itself (Senko, 2021). This approach also reinforces that ecological justice and social justice are inseparable. Human well-being depends on the continuity of the ecological systems that sustain it, and conversely, environmental degradation ultimately produces social injustice. This reciprocal relationship demands a way of thinking that unites human and ecological sustainability within a single ethical framework. The pursuit of ecological justice thus involves broadening the legal horizon to secure a balance between human needs and the rights of ecosystems, as reflected in the framework of ecological transition that places Earth's integrity at its core (Alves et al., 2023; Washington et al., 2024). In this sense, ecological justice is not merely a legal agenda but a moral transformation—an awareness that protecting nature is not an act of generosity but a duty arising from our shared existence within the community of life (Kanyama, 2025). The foregoing discussion culminates in a systematic differentiation between anthropocentric and ecocentric legal principles. Table 2 synthesizes this analysis into a structured normative framework, clarifying the conceptual shift that underlies an ecocentric reconstruction of environmental law.

Table 2. Comparison of anthropocentric and ecocentric legal principles

Legal Principle Dimension	Anthropocentric Framework	Ecocentric Framework
Foundational Legal Premise	Environmental protection justified by safeguarding human welfare, economic stability, and resource productivity.	Environmental protection grounded in recognition of the intrinsic value and integrity of ecological systems.
Ontological Position of Nature	Nature conceptualized as a resource or object of regulation.	Nature is conceptualized as part of an interconnected ecological community.

Legal Status of Nature	Object of management under state sovereignty.	Moral subject and, in some jurisdictions, rights-bearing entities.
Primary Function of Environmental Law	Regulate extraction, allocation, and sustainable use of resources.	Protect ecological integrity, continuity, and systemic sustainability.
Concept of Ecological Harm	Harm assessed in relation to impacts on human interests or economic loss.	Harm assessed in relation to disruption of ecological integrity and the community of life.
Purpose of Restoration	Restore environmental function to maintain productivity and human benefit.	Restore ecosystems as intrinsically valuable entities whose flourishing warrants protection.
Concept of Justice	Interhuman distribution of environmental benefits and burdens.	Interspecies and ecological justice encompassing non-human beings.
Basis of Legal Responsibility	Stewardship rooted in management, ownership, or state control.	Responsibility arising from participation in and interdependence within the ecological community.
Human Position within Legal Order	Humans are positioned as managers or beneficiaries of natural systems.	Humans are positioned as members of a broader community of life.
Normative Orientation	Instrumental value predominates.	Intrinsic value and moral equality across species emphasized.
Remedial Logic	Compensation, mitigation, and compliance enforcement.	Ecological restoration, regeneration, and protection of systemic balance.
Governance Orientation	State–market regulatory framework prioritizing development balance.	Participatory and integrity-based governance oriented toward long-term ecological sustainability.

### 3.3.3 Policy recommendations for Indonesia

Rethinking the ethical and ontological foundations that support environmental governance is necessary as Indonesia moves toward an ecocentric legal paradigm. This shift goes beyond simple regulatory changes. Environmental protection is still framed in an anthropocentric manner by existing laws, such as Law No. 32 of 2009 on Environmental Protection and Management (PPLH); Law No. 3 of 2020 on Mineral and Coal Mining; Law No. 41 of 1999 on Forestry; Law No. 30 of 2007 on Energy; and Law No. 27 of 2007 on Coastal and Small Islands. The main reasons for protecting nature are to maintain resource productivity, economic stability, and human well-being.

Environmental law must be reconstructed on the basis of the understanding that nature has inherent worth and moral standing apart from human interests in order to be consistent with an ecocentric vision. Legal philosophy should therefore evolve toward what Senko (2021) identifies as the *foundations of ecocentric law*, where human responsibility arises not from ownership but from participation in a shared ecological system.

A first step in this transformation is to rearticulate the philosophical preamble of environmental statutes to explicitly affirm the intrinsic value of nature and its right to exist. This reform can be supported by adopting the concept of *rights of nature*, which recognizes that natural entities—forests, rivers, coral reefs, and ecosystems—hold their own entitlements to regeneration and continuity (Guggisberg, 2024). Such recognition does not contradict Indonesia’s legal framework; rather, it complements the constitutional mandate to ensure a “good and healthy environment,” as stated in Article 28H of the Constitution. By broadening interpretation, ecological rights can coexist with human rights as parallel

obligations: human flourishing and ecological flourishing are interdependent. Experience from jurisdictions such as Environment, New Zealand, demonstrates that acknowledging nature as a legal subject strengthens environmental governance rather than destabilizing it, ensuring that restoration and stewardship become legal duties rather than voluntary acts (Azam et al., 2025).

Operationalizing the concept of ecological community requires an institutional response that extends beyond traditional state–market relations. Indonesia could establish Ecological Councils (*Dewan Komunitas Ekologis*) at national and provincial levels to monitor ecosystem integrity and coordinate cross-sectoral policies. These councils would integrate representatives from local communities, indigenous peoples, and scientific experts, forming participatory governance grounded in ecological knowledge and ethics. As Beau and other theorists of ecological virtue note, genuine environmental reform depends on rebuilding communities of care—spaces where human and non-human interests are considered as parts of a shared moral order (Beau, 2023). Embedding this principle within institutions would ensure that decision-making reflects the relational and interdependent nature of ecological systems, rather than the extractive priorities of economic development.

To advance ecological justice, legal enforcement should also shift from compensating human losses to restoring ecological integrity. Environmental courts should be empowered not only to impose fines but also to mandate *ecological reparation*: the rehabilitation of damaged ecosystems, recovery of biodiversity, and reinstatement of ecological functions. This approach reframes justice as restoration rather than retribution, aligning with the view that every ecological harm disrupts a community of life that humans are part of (Houle, 2024). Moyano-Fernández (2023) further emphasizes that ecological justice must integrate moral transformation that is recognizing non-human entities as members of the justice community who deserve protection not because of their usefulness but because of their inherent capacity for flourishing.

Beyond legal reform, achieving an ecocentric horizon demands cultural transformation. Policies should embed ecological ethics within education, public institutions, and civic culture. Integrating ecocentric values into school curricula—from basic environmental education to higher-level courses in law and philosophy—would cultivate awareness that ecological care is both a moral and civic responsibility. Universities could establish *Earth Jurisprudence* or *Ecological Law* programs to train legal professionals who understand law as a component of the living Earth, not as an external instrument of control (Washington et al., 2024). As Alves and colleagues note, a genuine ecological transition requires aligning legal, cultural, and ethical dimensions of society so that environmental protection emerges not from compliance, but from conviction (Alves et al., 2023).

In sum, Indonesia's environmental reform must move beyond managing natural resources toward recognizing the moral and legal community of life itself. Embedding ecocentric principles in law, institutional design, and education can reshape the nation's relationship with its ecosystems and transform environmental governance from human-centered preservation to ecological partnership. In doing so, Indonesia needs to strengthen its environmental resilience and contribute to a global jurisprudence that honors the intrinsic dignity of the Earth and all its living systems.

#### 4. Conclusions

This study concludes that Indonesia's environmental legal framework—across environmental protection, forestry, mining, energy, and coastal sectors—remains grounded in an anthropocentric purpose that positions nature as an instrument for human prosperity. This orientation is evidenced by the four analytical dimensions employed in this study—core textual formula, dominant linguistic pattern, analytical category, and structural orientation—this anthropocentric orientation emerges not merely from isolated provisions but from the cumulative structure of statutory language. Consequently, although terms such as "sustainability" and "conservation" appear throughout the statutes, ecological value

consists of "sustainability," "conservation," "economic utility," and "national security." This pattern reveals that Indonesia's environmental laws have not moved beyond a developmental paradigm that subordinates ecological protection to human interests. As a result, the current system embodies only a weak form of ecological protection, recognizing nature's importance solely through its usefulness to growth and welfare rather than its intrinsic worth.

This study also proposes an ecocentric alternative that redefines the foundation of Indonesia's environmental governance from resource management toward the recognition of nature as a moral and legal community. Such a reconstruction directly responds to the structural orientation identified through the preceding textual analysis. Moving beyond anthropocentric assumptions, the ecocentric paradigm situates humans as participants within, not masters over, the web of life. It calls for legal and policy reforms that affirm nature's intrinsic value and the rights of ecosystems to exist, regenerate, and flourish independently of human utility. Under this framework, ecological justice becomes the central objective of environmental law—extending moral and legal responsibility to all members of the community of life. Justice is thus reframed as the restoration of ecological integrity rather than the compensation of human loss. Implementing this vision requires three transformative steps: first, embedding the intrinsic value of nature within legal preambles and statutes; second, institutionalizing participatory bodies such as ecological councils to safeguard ecosystem integrity; and third, cultivating ecocentric ethics through education and civic culture.

By integrating these principles, Indonesia can evolve toward a jurisprudence that views law as part of the living Earth system. Such a transformation would align human prosperity with the flourishing of ecosystems, providing a coherent and morally grounded foundation for ecological justice. In this sense, the study demonstrates that transforming environmental governance in Indonesia requires not only policy reform but also a rearticulation of the philosophical and linguistic foundations of the law itself.

### **Acknowledgement**

Acknowledgments are inserted at the end of the manuscript after the conclusion section. Individuals who assisted with the research should be listed here (e.g., providing language assistance, writing assistance, proofreading articles, etc.). Use unnumbered section titles for Acknowledgments, similar to the titles References, Author Contribution, Funding, Ethical Review Board Statement, Informed Consent Statement, Data Availability Statement, Conflict of Interest, and explanations related to Open Access.

### **Author Contribution**

Sole author: R.A.B. conceptualized the study, conducted the analysis, and wrote the manuscript.

### **Funding**

This research received no external funding.

### **Ethical Review Board Statement**

Not available.

### **Informed Consent Statement**

Not available.

### **Data Availability Statement**

No new data were created or analyzed in this study.

### **Conflicts of Interest**

The author declares no conflict of interest.

## Declaration of Generative AI Use

During the preparation of this work, the author used Grammarly to assist in improving grammar, clarity, and readability. After using these tools, the author reviews and edits the content as needed and takes full responsibility for the publication's final content.

## Open Access

©2026. The author(s). This article is licensed under a Creative Commons Attribution 4.0 International License, which permits use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license, and indicate if changes were made. The images or other third-party material in this article are included in the article's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the article's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder. To view a copy of this license, visit: <http://creativecommons.org/licenses/by/4.0/>

## References

- Aggestam Pontoppidan, C., Bisogno, M., Caruana, J., & Dabbicco, G. (2024). Safeguarding our roots: Natural resources accounting and reporting in the public sector. *Meditari Accountancy Research*, 32(7), 147–170. <https://doi.org/10.1108/MEDAR-07-2023-2106>
- Aidonojie, P. A., Aidonjio, E. C., Antai, G. O., Ekpenisi, C., & Ayuba, D. (2025). Constitutional and legislative frameworks for green and sustainable environmental governance in Uganda. *International Journal of Constitutional and Administrative Law*, 1(1), 1–20. <https://ijcal.profesionallegal.com/index.php/ijcal/article/view/1>
- Alves, F., Costa, P. M., Novelli, L., & Vidal, D. G. (2023). The rights of nature and the human right to nature: An overview of the European legal system and challenges for the ecological transition. *Frontiers in Environmental Science*, 11, 1175143. <https://doi.org/10.3389/fenvs.2023.1175143>
- Azam, U., Miraj, R., Zerim, S. A., & Alabi, F. F. K. (2025). The Rights of Nature Movement: Legal, Cultural, and Policy Challenges in Implementing Eco-Centric Laws. *J. Env'tl. L. & Pol'y*, 5, 87. <https://doi.org/10.33002/jelp050104>
- Beau, R. (2023). The Ecological Community: The Blind Spot of Environmental Virtue Ethics. *Philosophies*, 8(6), 112. <https://doi.org/10.3390/philosophies8060112>
- Begon, M., & Townsend, C. R. (2020). *Ecology: From individuals to ecosystems*. John Wiley & Sons.
- Berros, M. V. (2021). Challenges for the Implementation of the Rights of Nature: Ecuador and Bolivia as the First Instances of an Expanding Movement. *Latin American Perspectives*, 48(3), 192–205. <https://doi.org/10.1177/0094582X211004898>
- Bieluk, J. (2020). River as a legal person. *Studia Iuridica Lublinensia*, 29(2), 11–23. <https://doi.org/10.17951/sil.2020.29.2.11-23>
- Buitendijk, T., Cahillane, A., Brannigan, J., & Crowe, T. P. (2024). Valuing plurality: Environmental humanities approaches to ecosystem services and Nature's Contributions to People. *Environmental Science & Policy*, 162, 103907. <https://doi.org/10.1016/j.envsci.2024.103907>
- Chen, Y., Teo, F. Y., Wong, S. Y., Chan, A., Weng, C., & Falconer, R. A. (2024). Monsoonal Extreme Rainfall in Southeast Asia: A Review. *Water*, 17(1), 5. <https://doi.org/10.3390/w17010005>
- Cinner, J. E., & Barnes, M. L. (2019). Social dimensions of resilience in social-ecological systems. *One Earth*, 1(1), 51–56. [https://www.cell.com/one-earth/fulltext/S2590-3322\(19\)30007-7](https://www.cell.com/one-earth/fulltext/S2590-3322(19)30007-7)

- Constitution of the Republic of Ecuador, Constitution of the Republic of Ecuador § Ch. 1 (Art. 10); Ch. 7 (Arts. 71–74) (2008). <https://www.garn.org/wp-content/uploads/2021/09/Rights-for-Nature-Articles-in-Ecuadors-Constitution.pdf>
- Fensterseifer, T., & Leite, J. R. M. (2024). Towards ecological law? Environmental law on the threshold of a new ecocentric legal paradigm in the anthropocene: Verso un diritto ecologico? Il diritto ambientale alla soglia di un nuovo paradigma giuridico ecocentrico nell'Antropocene. *DPCE Online*, 64(2). <https://doi.org/10.57660/dpceonline.2024.2173>
- Frantz, P., Rego, F., & Barbas, S. (2025). Ecocentrism vs. Anthropocentrism: To the Core of the Dilemma to Overcome It. *The Linacre Quarterly*, 00243639251339844. <https://doi.org/10.1177/00243639251339844>
- Gabric, A. J. (2023). The Climate Change Crisis: A Review of Its Causes and Possible Responses. *Atmosphere*, 14(7), 1081. <https://doi.org/10.3390/atmos14071081>
- Gonzalez, C. G. (2021). Racial capitalism, climate justice, and climate displacement. *Oñati Socio-Legal Series, Symposium on Climate Justice in the Anthropocene*, 11(1), 108–147. [https://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=3626490](https://papers.ssrn.com/sol3/papers.cfm?abstract_id=3626490)
- Guayasamin, J. M., Vandegrift, R., Policha, T., Encalada, A. C., Greene, N., Ríos-Touma, B., ... & Roy, B. A. (2021). Biodiversity conservation: local and global consequences of the application of “rights of nature” by Ecuador. *Neotropical Biodiversity*, 7(1), 541–545. <https://doi.org/10.1080/23766808.2021.2006550>
- Guggisberg, S. (2024). Rights of nature and non-use of nature for environmental protection in Antarctica. *The Polar Journal*, 14(2), 446–474. <https://doi.org/10.1080/2154896X.2024.2414645>
- Himes, A., Muraca, B., Anderson, C. B., Athayde, S., Beery, T., Cantú-Fernández, M., González-Jiménez, D., Gould, R. K., Hejnowicz, A. P., & Kenter, J. (2024). Why nature matters: A systematic review of intrinsic, instrumental, and relational values. *BioScience*, 74(1), 25–43. <https://doi.org/10.1093/biosci/biad109>
- Houle, J. R. (2024). Ecocentric Environmental Justice: Why We Should Go There and How We Can Get There. *Pace Environmental Law Review*, 42(3), 1. <https://digitalcommons.pace.edu/pelr/vol42/iss3/1/>
- IPCC. (2021). *Climate Change 2021: The Physical Science Basis. Contribution of Working Group I to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change (Working Group I to the Sixth Assessment Report; p. 2391)*. Intergovernmental Panel on Climate Change. <https://www.ipcc.ch/report/ar6/wg1/>
- Jabbar, A. R. A. A., & Angraeni, U. (2024, April). Review of Environmental Political Theory on Environmental Policy in Indonesia. In *World Conference on Governance and Social Sciences (WCGSS 2023)* (pp. 20–27). Atlantis Press. [https://doi.org/10.2991/978-2-38476-236-1\\_4](https://doi.org/10.2991/978-2-38476-236-1_4)
- Kanwal, P. (2023). Ecocentric Governance: Recognising the Rights of Nature. *Indian Journal of Public Administration*, 69(2), 440–452. <https://doi.org/10.1177/00195561221141457>
- Kanyama, M. C. (2025). Ecological restoration in rights-of-nature laws and restoration as a substantive right of nature: Challenges and opportunities. *Restoration Ecology*, e70100. <https://doi.org/10.1111/rec.70100>
- Kopnina, H., Washington, H., Taylor, B., & Piccolo, J. (2021). Anthropocentrism: More than just a misunderstood problem. *The International Journal of Ecopsychology (IJE)*, 3(1), 4. <https://doi.org/10.55671/2767-1380.1043>
- Kramm, M. (2020). When a River Becomes a Person. *Journal of Human Development and Capabilities*, 21(4), 307–319. <https://doi.org/10.1080/19452829.2020.1801610>
- Kriswandaru, A. S., & Lubis, A. F. (2024). Implementation of environmental law and environmental preservation efforts in Indonesia. *ANAYASA: Journal of Legal Studies*, 1(2), 90–99. <https://doi.org/10.61397/ay.v1i2.93>
- Laastad, S. G. (2020). Nature as a Subject of Rights? National Discourses on Ecuador's Constitutional Rights of Nature. *Forum for Development Studies*, 47(3), 401–425. <https://doi.org/10.1080/08039410.2019.1654544>

- Le Duc, A. (2020). *The Multiple Contexts of the Environmental Crisis*. Asian Research Center for Religion and Social Communication; Saengtham College. <http://dx.doi.org/10.2139/ssrn.3812050>
- Maruf, A. (2021). Legal aspects of environment in Indonesia: An efforts to prevent environmental damage and pollution. *Journal of Human Rights, Culture and Legal System*, 1(1). <https://doi.org/10.53955/jhcls.v1i1.4>
- Mbeva, K., & Makomere, R. (2025). "Embedded developmentalism": Normative and institutional responses to the global catastrophic risk of underdevelopment. *Development in Practice*, 35(6), 972–984. <https://doi.org/10.1080/09614524.2025.2505737>
- Moyano-Fernández, C. (2023). Rethinking the environmental virtue of ecological justice from the interdependencies of non-human capabilities and synergetic flourishing. *Philosophies*, 8(6), 103. <https://doi.org/10.3390/philosophies8060103>
- Natarajan, U. (2021). Environmental justice in the Global South. *The Cambridge handbook of environmental justice and sustainable development*, 39. Cambridge University Press.
- Nurkaidah., Anas, A., & Baharuddin, T. (2024). Implementation of environmental policies on the development of a new capital city in Indonesia. *Cogent Social Sciences*, 10(1), 2297764. <https://doi.org/10.1080/23311886.2023.2297764>
- O'Donnell, E. (2020). Rivers as living beings: Rights in law, but no rights to water? *Griffith Law Review*, 29(4), 643–668. <https://doi.org/10.1080/10383441.2020.1881304>
- Pascual, U., Balvanera, P., Anderson, C. B., Chaplin-Kramer, R., Christie, M., González-Jiménez, D., Martin, A., Raymond, C. M., Termansen, M., & Vatn, A. (2023). Diverse values of nature for sustainability. *Nature*, 620(7975), 813–823. <https://doi.org/10.1038/s41586-023-06406-9>
- Petel, M. (2025, June 11). *Beyond the critique of anthropocentrism: Rethinking the rights of nature*. Open Global Rights. <https://www.openglobalrights.org/beyond-the-critique-of-anthropocentrism-rethinking-the-rights-of-nature/>
- Proedrou, F., & Pournara, M. (2025). Exploring representations of climate change as ecocide: Implications for climate policy. *Climate Policy*, 25(2), 269–282. <https://doi.org/10.1080/14693062.2024.2368859>
- Putro, W. D., & Bedner, A. W. (2023). Ecological Sustainability from a Legal Philosophy Perspective. *Journal of Indonesian Legal Studies*, 8(2), 595–632. <https://doi.org/doi:10.15294/jils.v8i2.71127>
- Raiser, K., Kornek, U., Flachsland, C., & Lamb, W. F. (2020). Is the Paris Agreement effective? A systematic map of the evidence. *Environmental Research Letters*, 15(8), 083006. <https://doi.org/10.1088/1748-9326/ab865c>
- Saha, S. (2025). A call for transitioning to an ecocentric approach to further the sustainability paradigm focusing on nature–human relationship. *Jindal Global Law Review*, 16(1), 335–356. <https://doi.org/10.1007/s41020-025-00270-6>
- Sánchez, N. A. A., & Ruiz, L. M. M. (2025). The rights of nature in the constitution of Ecuador: A pillar of good living. *Centro Sur*, 9(2), 100–128. <https://doi.org/10.37955/cs.v9i2.384>
- Senko, P. (2021). Foundations of ecocentric Law. *Russian Law Journal*, 9(4), 72–98. <https://doi.org/10.17589/2309-8678-2021-9-4-72-98>
- Siraj, A., & Budhiartie, A. (2025). Natural Resource Governance in Indonesia and Pakistan: A Comparative Review. *Indonesian Comparative Law Review*, 7(2). <https://doi.org/10.18196/iclr.v7i2.25037>
- Soytas, U., & Sari, R. (2025). Societal well-being and resource use. *Humanities and Social Sciences Communications*, 12(1), 1–7. <https://doi.org/10.1057/s41599-025-05162-7>
- Stibbe, A. (2015). *Ecolinguistics: Language, ecology and the stories we live by*. Routledge. <https://www.taylorfrancis.com/books/mono/10.4324/9781315718071/ecolinguistics-arran-stibbe>
- Te Awa Tupua (Whanganui River Claims Settlement) Act 2017, Public Act 2017 No 7 (2017). <https://www.legislation.govt.nz/act/public/2017/0007/latest/whole.html>

- Valladares, C., & Boelens, R. (2017). Extractivism and the rights of nature: Governmentality, 'convenient communities' and epistemic pacts in Ecuador. *Environmental Politics*, 26(6), 1015–1034. <https://doi.org/10.1080/09644016.2017.1338384>
- Washington, H., Piccolo, J. J., Kopnina, H., & Simpson, F. O. (2024). Ecological and social justice should proceed hand-in-hand in conservation. *Biological Conservation*, 290, 110456. <https://doi.org/10.1016/j.biocon.2024.110456>
- Wassie, S. B. (2020). Natural resource degradation tendencies in Ethiopia: A review. *Environmental Systems Research*, 9(1), 33. <https://doi.org/10.1186/s40068-020-00194-1>
- Wegener, L. (2020). Can the Paris agreement help climate change litigation and vice versa? *Transnational Environmental Law*, 9(1), 17–36. <https://doi.org/10.1017/S2047102519000396>
- Wijaya, T., & Sinclair, L. (2025). An EV-fix for Indonesia: The green development-resource nationalist nexus. *Environmental Politics*, 34(2), 252–274. <https://doi.org/10.1080/09644016.2024.2332129>
- World Meteorological Organization. (2025). State of the Climate in Asia 2024 (WMO-No. 1373). <https://wmo.int/publication-series/state-of-climate-asia-2024>

### Biography of Author

**Ratri Ayu Bethari**, an independent researcher with a deep specialization in Philosophy. Her academic qualifications include a Master's in Philosophy (M.Phil.) and a Bachelor's (S.Fil.) degree in the same discipline. Her main areas of expertise are Ethics, Social Philosophy, and Anthropological Philosophy.

- Email: [ratribthr@gmail.com](mailto:ratribthr@gmail.com)
- ORCID: <https://orcid.org/0009-0007-4161-3566>
- Web of Science ResearcherID: N/A
- Scopus Author ID: N/A
- Homepage: <https://scholar.google.com/citations?user=tqxxSTIAAAAJ&hl=id>