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MORALITY BEFORE KNOWLEDGE

Policy analysis of the new energy and renewable energy bill through the environmental ethics paradigm

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ABSTRACT

Background: The New Energy and Renewable Energy (EBET) Bill has been under discussion since 2019, but to date, the bill has yet to reach a clear conclusion in the legislative process. The bill aims to support efforts to reduce emissions from the energy sector, the largest contributor to emissions in Indonesia. However, little research has examined the bill from the perspective of environmental ethics. This study aims to determine the environmental ethics paradigms embedded in the EBET Bill and to assess whether its provisions reflect anthropocentric, biocentric, or ecocentric values. **Methods:** This study employed a qualitative document analysis of the New Energy and Renewable Energy (EBET) Bill and relevant literature. Content analysis was used to identify and classify provisions according to the environmental ethics paradigms of anthropocentrism, biocentrism, and ecocentrism. **Findings:** The analysis identifies six provisions in the bill that are oriented towards anthropocentrism. These include the classification of nuclear energy and general hydrogen as part of new energy, the recognition of non-legal business entities in the energy sector, the justice principle emphasizing human interests, the accommodation of carbon capture and storage technologies (CCS/CCUS), and other provisions that prioritize economic growth and human welfare over the intrinsic value of ecosystems. **Conclusion:** This study suggests that future energy legislation should incorporate stronger ecocentric principles to ensure that energy transition policies promote not only emission reduction and economic development but also long-term ecological sustainability. **Novelty/Originality of this article:** This study offers an environmental ethics perspective on the EBET Bill by identifying six provisions that reflect an anthropocentric orientation and examining their implications for the recognition of the intrinsic value of ecosystems in Indonesia's energy transition policy.

KEYWORDS: anthropocentrism; EBET bill; environmental ethics; new and renewable energy.

1. Introduction

Countries, including Indonesia, are on a mission to transition to renewable energy to prevent global warming caused by greenhouse gas (GHG) emissions. This is because the energy sector is the largest contributor to emissions in Indonesia, reaching 727.33 million tons of CO_2e or around 59 percent of total emissions (Ministry of Environment and Forestry, 2024). Unfortunately, Indonesia is still heavily dependent on dirty energy sources such as coal, petroleum, and natural gas. Yet, Indonesia also has a wealth of natural resources derived from renewable energy. According to data from the Ministry of Energy and Mineral Resources (2023), Indonesia has a renewable energy potential of 3,686 gigawatts (GW) consisting of solar, hydro, wind, geothermal, and bioenergy. So far, the government has

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strived to maximize this potential through various policies, incentives, and technology adoption.

The energy transition effort is a consequence of Indonesia's commitment to reducing emissions after ratifying the 2015 Paris Agreement, as stated in the nationally determined contribution (NDC) document. In its enhanced NDC (ENDC), Indonesia will reach emission rate of 1,700 million tons of CO_2e (exclude forest and other land use, FOLU) by 2030 based on Climate Action Tracker (2025) calculations to align with the Paris Agreement. This means the targets in the ENDC are insufficient to meet the 1.5 °C goal. However, efforts to achieve this target still face a number of challenges, especially in terms of policies that are not directly proportional to the targets that have been set. So far, at least the Indonesian government has issued four policies that support the development of the renewable energy ecosystem, starting from Government Regulation Number 79 of 2014 concerning the National Energy Policy/*Kebijakan Energi Nasional* (KEN), Presidential Regulation Number 22 of 2017 concerning the National Energy General Plan, Presidential Regulation Number 112 of 2022 concerning the Acceleration of Renewable Energy Development for Electricity Supply, to the Decree of the Minister of Energy and Mineral Resources Number 85 of 2025 concerning the National Electricity General Plan.

Despite numerous policies aimed at energy transition, the existing renewable energy mix has not been smooth sailing. This is evident in the target for the renewable energy mix, originally set at 23 percent by 2025 through the National Energy Policy 2014, which was later reduced to 17 percent that same year. Therefore, some believe that existing policies are insufficient to achieve the energy sector's emission reduction targets and energy transition, necessitating a separate policy specifically addressing renewable energy, separate from fossil fuels. Therefore, in 2019, discussions began on the Draft Law on New Energy and Renewable Energy/*Rancangan Undang-Undang Energi Baru dan Energi Terbarukan* (RUU EBET) through a proposal from the Indonesian House of Representatives. The hope was that this policy, in the form of a law with the highest legal force, would be truly effective in boosting the renewable energy mix and encouraging investment in the clean energy sector. However, to date, the bill has not been ratified and enacted.

The energy transition process becomes even more urgent given the increasing atmospheric temperature, which has nearly reached an average of 1.5 °C, and the increasing intensity of natural disasters. According to the latest data from the Disaster Management Agency (2025), 2,139 disasters occurred in Indonesia from early 2025 to August 9, 2025. Ninety-nine percent of these disasters were hydrometeorological disasters related to the climate crisis. This indicates that the energy transition must occur beyond business as usual (BAU). The EBET Bill must be a breakthrough so that the rate of the climate crisis does not outpace the progress of the energy transition process in Indonesia. The contents of the EBET Bill must represent environmental ethics and truly achieve renewable energy mix targets to prevent Indonesia from experiencing increasingly intense and massive climate disasters.

Environmental ethics is a critical reflection on the moral values that humans have adopted in viewing and treating biotic or ecological communities more broadly (Munir, 2023). This means that environmental ethics is seen as a re-reflection on what humans should do when faced with moral choices regarding environmental issues. Environmental ethics presents a critique of the morality that humans have embraced so far, which only considers human life without considering ecological and biotic communities as elements that have morality. Environmental ethics itself is a discipline within philosophy that studies the moral relationship between humans and the environment and the creatures within it, as well as the value and moral status of the environment and its inhabitants (Stanford Encyclopedia of Philosophy, 2002).

In the study of environmental ethics, two values are recognized as the foundation for formulating ethical paradigms regarding the relationship between humans and their environment (Stanford Encyclopedia of Philosophy, 2002). First, instrumental value, which is the value of a creature as a means to achieve other goals. For example, a chicken has value because it can be useful to humans, whether as food or a source of economic income. Second,

intrinsic value, which is the value of a creature as an end in itself, regardless of whether the creature is also useful as a means to achieve other goals. For example, a stone might be seen as something that has no instrumental value because it does not bring benefits to other creatures. However, the stone still has its intrinsic value, regardless of whether the stone is a medium to serve or advance other goals, such as a throwing tool or a shelter for other creatures. Therefore, environmental ethics discusses not only human morality but also the behavior of humans, the environment, and all living things that interact and influence one another. These relationships and interactions also encompass various human legal policies that directly or indirectly affect nature (Keraf, 2010).

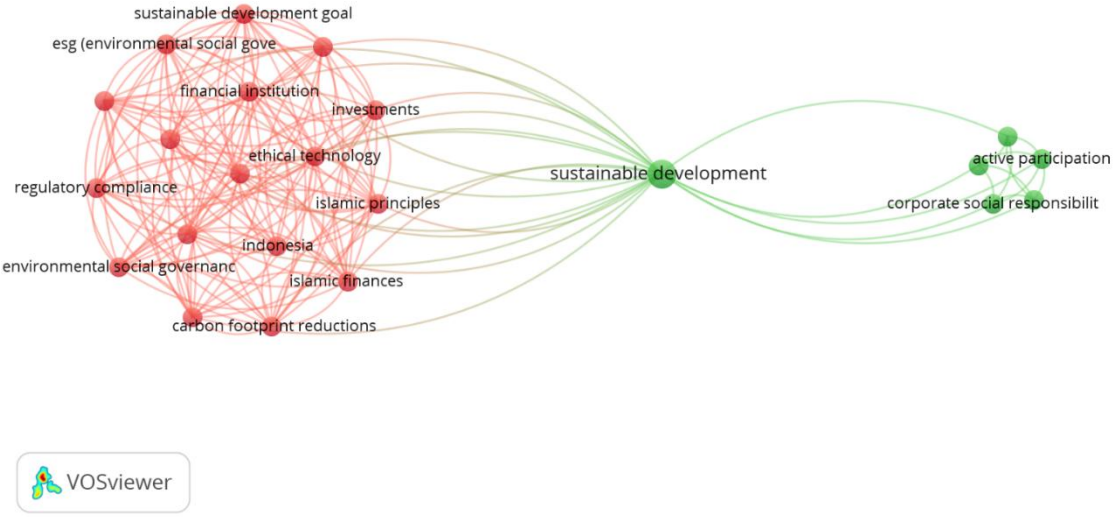


Fig. 1. Research landscape of environmental ethics and renewable energy in Indonesia

This research will focus on the topic of how the aspect of anthropocentrism relates to the discussion points in the Draft Law on New and Renewable Energy compared to the aspects of ecocentrism and biocentrism. Research and reviews related to the draft of the EBET Bill and its substance have been conducted, but few have discussed this topic using an environmental ethics perspective. Based on a bibliometric analysis in Scopus using the keywords environmental ethics and renewable energy in Indonesia, the only research keyword that emerged was ethical technology from 2021-2026. Furthermore, this keyword showed no connection to renewable energy in terms of directional linkages. The study of environmental ethics in environmental policies is crucial to ensure Indonesia's transformation process towards a low-carbon economy and sustainable development (Saputra et al., 2025). Although this study is grounded in environmental ethics, it also engages with energy justice scholarship. Energy justice has traditionally focused on distributive, procedural, and recognition justice among human communities affected by energy systems (Jenkins et al., 2016). However, emerging scholarship argues that justice considerations should also extend to ecological systems and non-human nature (Schlosberg, 2007). Therefore, examining the ethical orientation of the EBET Bill contributes to broader debates on justice in energy governance.

A study conducted by Julhijah et al. (2024) examined the EBET Bill through the teachings of the public trust doctrine to see how the state protects the interests of society and the environment in the management of natural resources. The results of the study indicate that the EBET Bill has values in the form of affirming the prosperity and welfare of the people, affirming the right to control the state, and managing the environment and surrounding communities. Overall, the EBET Bill has the value of creating renewable energy sources management on an environmentally friendly basis and creating prosperity for all citizens. In contrast to the research conducted by the author, rather than focusing on environmental interests, the study of the public trust doctrine focuses more on the position

of the state, which has an obligation as a trustee of citizens to guarantee the quality and welfare of society.

In contrast to previous research, Maghfiroh et al. (2025) examined the actors surrounding the formation of the EBET Bill and how the interests of each actor were compromised, especially on the regulatory points of the scheme. The Joint Utilization of the Electric Power Grid (Power Wheeling) has hampered the ratification of the bill. The results of the study indicate that there are two camps (pro and con). One camp agrees with the Joint Utilization of the Electric Power Grid scheme to accelerate the energy transition because the renewable energy mix in Indonesia has been slow to progress. The second camp opposes the scheme, arguing that it controls and liberalizes the market to the private sector, which violates the constitution and ignores the aspirations of the people, as stipulated in Article 33 of the 1945 Constitution, which states that all natural resources are controlled by the state. The study aims to provide conceptual considerations for policymakers in formulating energy transition policies to provide more sustainable long-term and short-term impacts in the empirical or practical realm. This study analyzes the environmental ethics paradigms embedded in the EBET Bill and explores how these paradigms shape broader questions of justice in energy governance, particularly regarding the recognition of ecological interests within Indonesia's energy transition. The concept of energy justice has emerged as a significant analytical framework for evaluating energy policies and governance systems. Energy justice seeks to identify and address injustices associated with energy production, distribution, and consumption through three interconnected dimensions; distributive justice, procedural justice, and recognition justice (Jenkins et al., 2016). Similarly, Sovacool and Dworkin (2015) argue that energy justice provides a normative framework for understanding how ethical values are embedded within energy systems and policy decisions. These perspectives suggest that the evaluation of energy legislation should extend beyond technical and economic considerations to include broader questions concerning whose interests are prioritized, whose voices are recognized, and how environmental risks and benefits are allocated.

The Indonesian New and Renewable Energy (EBET) Bill contributes to these broader international discussions because it represents a key legal instrument shaping the country's energy transition pathway. While existing energy justice scholarship has primarily focused on justice among human communities affected by energy systems, environmental ethics raises a complementary question regarding the extent to which energy governance recognizes the interests of ecosystems and non-human nature. Therefore, this study examines the environmental ethics paradigms embedded in the EBET Bill and explores their implications for justice, sustainability, and energy governance. By doing so, the study connects the Indonesian case to wider debates on how legal frameworks for energy transitions balance economic development, human welfare, and ecological integrity in the pursuit of a just and sustainable energy future.

The environmental ethics paradigms discussed in this study are, respectively anthropocentrism, biocentrism, and ecocentrism. The anthropocentric paradigm is a philosophical perspective that views moral values and principles as applicable only to humans, thus placing human needs and interests at the highest value (Keraf, 2014). From this, it is clear that anthropocentrism places humans at the center of the environmental ecosystem. This is in line with Boslaugh's opinion in the Encyclopedia Britannica, which states that anthropocentrism is a philosophical perspective that views humans as the central or most important entity in the world. In this paradigm, humans are separate from and superior to nature, and only humans have intrinsic value, while other entities are resources that can be exploited fairly for human benefit. The consequence of this view is that it is difficult to determine whether environmental damage is good or bad if it does not have an impact on human survival, because only humans have intrinsic value. Environmental damage is said to be bad only if the instrumental value of the environment is damaged and does not function for the benefit of human life. In this paradigm, the moral value of the environment is primarily determined by its benefits to humans (White, 1967).

According to Munir (2023), this paradigm is very instrumentalistic because the pattern of human and environmental relationships is seen only in terms of instrumental benefits for humans, so it is not surprising that this paradigm is also known to be selfish.

The consequence of the anthropocentric paradigm is the birth of activities or policies that tend to harm the environment, thus causing environmental crises and climate change. This is in line with the views of Kopnina et al. (2018) that anthropocentrism often encourages excessive exploitation of nature, which results in damaged ecosystems and disrupts environmental balance. For example, land conversion by cutting down trees to make way for mining areas that only consider economic growth. The anthropocentric paradigm has produced many policies that focus on exploiting nature for human benefit without considering long-term ecological impacts (Priyono et al., 2025). Often, this paradigm prioritizes industrial development for economic progress alone, thus logically resulting in uncontrolled exploitation of natural resources that contribute to the ecological crisis.

According to Boslaugh in the Encyclopedia Britannica, biocentrism is an ethical perspective that states that all life deserves equal consideration and moral standing. This paradigm began to be discussed systematically in philosophical ethics in the Western tradition in the late 20th century. All living things possess inherent worth (Taylor, 1986). Biocentrism completely rejects the argument stating that humans must protect the environment to ensure their survival because nature is still needed to meet human needs. All living things (biotic) have intrinsic value and are therefore valuable and deserve moral consideration. The focus of this paradigm is that life, whether human or other living things, has the same and equal moral value. Therefore, every human action and decision must seriously consider the rights of any living creature, regardless of calculations of human interests (Keraf, 2014). This paradigm carries the view that all life on earth, including humans, animals, plants, and microorganisms, contributes equally to the sustainability of a sustainable ecosystem (Priyono et al., 2025) .

According to Sarah & Hambali (2023) the ecocentric paradigm views all elements in the ecosystem, both living (biotic) and non-living (abiotic) creatures, as having a dynamic relationship and each having an important role in maintaining the balance of nature. This paradigm goes beyond the biocentric paradigm, which only considers moral values in biotic creatures. More fully, quoted from the Encyclopedia Britannica, ecocentrism is one of the important environmental ethics perspectives which states that ecological communities such as ecosystems, habitats, species, and populations are the main objects for environmental attention. Ecological responsibility requires attention to diversity, complexity, autonomy, decentralization, and symbiosis (Naess, 1973). Ecocentrism is a continuation of biocentric environmental ethics. As a continuation of biocentrism, ecocentrism is often compared to biocentrism, because of the many similarities between these two paradigms. These two paradigms break the anthropocentric paradigm which limits the application of ethics only to human communities. Both expand the application of ethics to include broader communities. In biocentrism, ethics is expanded to include biotic communities. Meanwhile, in ecocentrism, ethics is expanded to encompass the entire ecological community (Keraf: 92). The paradigm broadens its focus to encompass all species, including non-living species, and even entire ecological and abiotic communities. Thus, ecocentrism focuses not only on protecting individual living things but also on maintaining the integrity and stability of the entire ecological system that supports life

2. Methods

This research is a qualitative document study using content analysis to understand the content of the policy through the lens of environmental ethics and to understand the aspects of anthropocentrism it contains. The starting point for this research is a study of the draft document of the New and Renewable Energy Bill. This method was chosen because it allows the author to examine, summarize, and understand important ideas in the current literature

related to the EBET Bill, while also identifying patterns or paradigms of environmental ethics that emerge in the draft. This process allows the author to connect environmental ethics theory with the practices and implications of the policy for environmental sustainability, resulting in a more holistic and in-depth understanding. Qualitative research is characterized by information in the form of contextual links that will lead to patterns or theories that will explain social phenomena (Creswell, 1994). Furthermore, document analysis is relevant to qualitative methods because it can analyze and extract the meaning of environmental ethics from the text of the draft policy. The types of qualitative research methods that are often used are discourse and content analysis. Content analysis examines documents in the form of general categories of meaning. Researchers can analyze a wide variety of documents, from personal papers (letters, psychiatric reports) to the history of human interests (Gubrium et.al., 1992).

The research approach used was a qualitative one. This approach was chosen because it was appropriate and aligned with the chosen method, allowing for a better understanding of the environmental ethics phenomenon inherent in the policy document. This approach and method were used to collect data on articles that have the potential to damage the environment rather than promote sustainability, as well as to identify articles that are oriented towards anthropocentrism. In addition to focusing on the draft EBET Bill, this study also utilized data from documents, journals, and other literature, which were then compared with the articles or substance contained in the EBET Bill. A qualitative approach allows researchers to interpret data based on environmental ethics theories as a guide. A qualitative approach treats data as something intrinsically meaningful. Therefore, the data in qualitative research is soft, imperfect, immaterial, and sometimes vague, and a qualitative researcher will never be able to fully reveal everything. However, the data in qualitative research is empirical, consisting of documentation of various events, recordings of every utterance, word and *gesture* from the object of study, specific behavior, written documents, and various visual images that exist in a social phenomenon (Somantri, 2005).

Table 1. Criteria of analysis

No	Categories	Indicators
1	Anthropocentrism	Human interests are prioritized.
2	Anthropocentrism	The value of nature is merely instrumental.
3	Anthropocentrism	Economic growth takes precedence over ecological protection
4	Biocentrism	All living beings possess intrinsic value.
5	Ecocentrism	Ecosystem integrity is a primary consideration.

Data collection was conducted through a document analysis by collecting relevant literature, such as books, journal articles, and previous research reports discussing the same theme (Sugar & Darling, 2025) . In this study, the primary data collected came from the draft of the EBET Bill. The data collected by the author was then analyzed using content analysis, which allowed the identification of key topics relevant to environmental ethics found in the literature and documents reviewed. The first stage in data collection was the identification and selection of literature sources relevant to the topic of the EBET Bill, biocentrism, ecocentrism, and anthropocentrism. The analytical categories of anthropocentrism, biocentrism, and ecocentrism were derived from environmental ethics literature. Provisions were classified as anthropocentric when they prioritized human welfare, economic growth, or instrumental use of nature without recognizing the intrinsic value of ecosystems. Six provisions were identified as the most explicit manifestations of anthropocentric orientation and subsequently analyzed in depth.

3. Results and Discussion

3.1 Finding analysis

The recent findings and the results of an analysis regarding the environmental ethics paradigm embodied in the EBET Bill are presented in Table 2. The table identifies relevant articles and paragraphs of the Bill, examines their substantive content in relation to environmental values and human interests, and classifies the underlying ethical orientation. This analysis aims to identify how far the Bill prioritizes human welfare and the instrumental value of natural resources and recognizes the intrinsic value of living organisms.

Table 2. Research findings and analysis of the EBET Bill

No.	Articles and verses	Analysis	Result
1.	Article 1 Paragraphs 4 and 10 New Energy Sources are Energy Sources that can be produced by or from new technology and/or Energy Sources that comply with low carbon emission standards and/or other standards set by the government.	Here, new energy is equated with renewable energy. Renewable energy originates from sources that are continuously renewed naturally, making it unlimited and producing no direct emissions. Whereas new energy sources are limited and can run out. Referring to Article 11 of the EBET Bill, new energy sources such as nuclear and hydrogen, although producing minimal emissions, have other environmental impacts. Nuclear energy is primarily made up of uranium and plutonium, which have an active mass of 24,000 years. If nuclear waste is released into the environment and moves through soil and rivers, it will result in long-term contamination and exposure to ionizing radiation which can increase the risk of cancer, tissue damage, genetic mutations, and other biological effects (Deng et al., 2020). Meanwhile, if hydrogen is produced from coal or other fossil fuels, its status as a clean energy source will be refuted. This is because the bill does not specify the type of hydrogen in question. Therefore, this article contradicts the ethics of biocentrism and ecocentrism, which view nature and other living things as equal in value and morality to humans (Keraf, 2010). By including new energy in the EBET Bill, environmental risks will be borne largely by other creatures and nature.	Anthropocentric
2.	Verse 14 A Business Entity is a business entity in the form of a legal entity or not in the form of a legal entity that carries out a type of	If this definition were implemented in the energy sector, it would lead to uncontrolled business risks. Unincorporated (non legal) businesses, given the opportunity to operate in the energy sector,	Anthropocentric

	business/activity in a certain field, continuously, and works and is domiciled within the territory of the Unitary State of the Republic of Indonesia.	especially new energy, would be led to exploitation of nature. Unincorporated businesses would struggle to meet environmental and environmental impact analysis (EIA) requirements in managing their operations. In case of non legal or unincorporated entity, environmental management often relies directly on the owner, which can result in less structured environmental documentation and reporting, as well as greater difficulty in tracing the party responsible for pollution in certain practical scenarios. Furthermore, unincorporated/non-legal entities face limitations regarding capital, environmental expertise, pollution control technology, and environmental monitoring systems. Non-legal entities in the energy business present significantly greater environmental management risks. According to Sarah E. Boslaugh, anthropocentric ethics is a paradigm that views other entities as resources that can be reasonably exploited for human benefit.	
3.	Article 2 The implementation of New Energy and Renewable Energy is based on the principles: a. benefits; b. efficiency; c. equitable economy; d. environmentally aware and sustainable; e. resilience; f. sovereignty and independence; g. accessibility; h. security and safety; i. transparency; j. competitive; k. reliability; l. participation; m. rationality; n. increasing added value; And o. integration.	The principles of renewable energy management do not mention the principle of justice. They only address the principle of economic justice. Beyond economic considerations, other aspects, such as social and environmental considerations, are also considered. Within the environmental aspect, many entities other than humans deserve justice. Therefore, substantial and meaningful justice must be incorporated into the principles of renewable energy management. According to Sarah E. Boslaugh in the Encyclopedia Britannica, sound environmental ethics is an ethical perspective that states that all life deserves equal or just consideration and moral standing.	Anthropocentric
4.	Article 4: Scope of regulation of the implementation of New Energy and Renewable Energy	The scope of the regulations in this bill still includes new energy sources, which have the potential to pose risks to environmental sustainability, the economy, and even health. While new energy sources offer economic benefits, their environmental impacts are significant. Nuclear energy, which is primarily composed of uranium and	Anthropocentric

		plutonium, has an active mass of 24,000 years. Therefore, radioactive waste from nuclear power plants has the potential to impact human health and the environment if not managed safely.	
5.	Article 6 paragraph 3 The Energy Transition as referred to in paragraph (2) is carried out according to the need for electricity and fuel and the readiness of the national low-carbon energy system.	The phrase "and the readiness of the national energy system" has the potential to hinder the penetration of Renewable Energy under the pretext of the grid system not being ready, while so far the national energy system has always been said to be unready. Considering the national energy system's readiness for the energy transition entails considering domestic or foreign investment capable of financing the system to accommodate renewable energy supplies. Meanwhile, the climate crisis driven by energy sector emissions will not wait for the energy system to be declared ready before worsening further. That consideration is as much instrumentalist as it is anthropocentric (White, 1967).	Anthropocentric
6.	Article 6 paragraphs 4 c, d, and 5 Article 4 The Energy Transition as referred to in paragraph (3) is carried out through: c. utilization of technological advances (advanced technology) in reducing carbon emissions in non-renewable energy power plants; d. carbon capture, storage, and utilization (CCS/CCUS); Article 5 In terms of the availability of New Energy and Renewable Energy not yet sufficient to meet the needs of the local electricity system, the Energy Transition is carried out by using Non-Renewable Energy, Renewable with efforts to use technology to reduce emission.	This article discusses the use of advanced technology to reduce carbon emissions in non-renewable energy power plants. This article opens the door for fossil fuel power plants to continue operating by utilizing advanced technologies such as CCS/CCUS or coal gasification. However, several studies indicate that the effectiveness of emission capture with CCS in fossil fuel and coal power plants is only 50 percent on average (Climate Analytics, 2025). This means that most emissions are still released into the atmosphere. The advantage of using CCUS is that it can stimulate old oil wells to continue producing oil, and with this technology, coal-fired power plants can still generate capital turnover. According to Keraf (2010), biocentrism completely rejects the argument that humans must protect the environment to ensure their survival, as nature is still needed to meet human needs. This means that the aspect of economic profit is rejected by the biocentric view.	Anthropocentric

3.2 Comparison with previous studies

Several studies have examined the Draft Law on New and Renewable Energy (EBET), one of which was conducted by Julhijah et al. (2024). The study examined the theory or idea of the public trust doctrine contained in the substance of the draft of the New and

Renewable Energy/*Energi Baru Terbarukan* (EBT) Bill. The public trust doctrine itself is a doctrine that positions the state as a trustee in the administration of government to ensure the quality and welfare of the community, especially in terms of providing a healthy and safe environment (Julhijah et al., 2024) . This doctrine is almost the same as the concept of environmental ethics that upholds the values of justice and community participation to achieve environmental justice, although the two have fundamental differences in practice. If the public trust doctrine is applied in the legal realm, then environmental ethics is more broadly applied in every dimension of daily life.

The results of the study indicate that the EBT Bill has successfully reflected the affirmation of the prosperity and welfare of the community, the affirmation of natural resources controlled by the state for the prosperity of the community as stated in Article 5 paragraph 1, environmental management and surrounding communities in Article 45, and reflects community participation as stated in Article 56. In addition, it was also found that the EBT Bill prioritizes the green energy transition to mitigate climate change and attract investors. Overall, the study result of Julhijah et al. shows the value of creating renewable energy sources management on an environmentally friendly basis and creating prosperity for all citizens. In contrast to the research conducted by the author, rather than focusing on environmental interests, the study of the public trust doctrine focuses more on the position of the state which has an obligation as a trustee of citizens to guarantee the quality and welfare of society, means human-oriented basis. In this study, the author uses the term EBET which refers to New Energy and Renewable Energy while the research of Ratu Julhijah et al. uses the term EBT which refers to New and Renewable Energy. The results of author's study show that the EBET Bill still prioritizes new energy and even equates it with renewable energy even though new energy such as nuclear and hydrogen still have significant environmental threats. In addition, ensuring the stock of fuel materials still remains a challenge. This means that new energy is also limited and unsustainable. Furthermore, the use of technology to reduce emissions from fossil-fueled power plants, as accommodated in this bill, indicates a focus not solely on environmental concerns but also on economic growth, which threatens environmental sustainability.

Another study discussing the EBET Bill was conducted by Maghfiroh et al. (2025). This study focused on formulating domestic energy transition policies contained in the EBET Bill. This study also focused on analyzing the parties involved in the conflict of interest in the drafting of this bill and the substance of the material being debated (Maghfiroh et al., 2025). The results of this study indicate that the conflict of interest in this bill is more in the aspect of calculating economic profits and losses. The articles contained in this bill actually contain many articles that contradict the initial goal of only accommodating renewable energy to prevent climate change. One of these is the terminology of new energy sourced from fossil and nuclear energy.

This bill initially addressed only renewable energy but later added new energy and changed its name from the ET (*Energi Terbarukan*/Renewable Energy) Bill to the EBT Bill (*Energi Baru Terbarukan*/New and Renewable Energy). This was to accommodate support for the domestic market obligation (DMO) for coal to protect the public's purchasing power from electricity prices due to rising coal prices. Furthermore, this study also highlights the conflict of interest in the Power Wheeling policy, namely the use of a shared network between State Electricity Company/*Perusahaan Listrik Negara* (PLN) and the private sector, which has been widely rejected by government agencies. This policy could accelerate the renewable energy mix generated by private companies operating in the electricity business from renewable energy. However, due to economic considerations that could erode PLN's customers, the government refused to include this policy. The results of this study align with the author's research that new energy cannot be accommodated in this bill because the two cannot be equated. Renewable energy comes from sources that can continuously be renewed naturally, so it is unlimited and also does not produce direct emissions, while new energy sources are limited and can be exhausted.

Referring to Article 11 of the EBET Bill, new energy sources such as nuclear and hydrogen, although producing minimal emissions, have other environmental impacts. Nuclear energy is primarily composed of uranium and plutonium, which have an active mass of 24,000 years. It will result in long-term contamination and exposure to ionizing radiation, which can increase the risk of cancer, tissue damage, genetic mutations, and other biological effects (Deng et al., 2020). Furthermore, the debate over the power wheeling scheme, which only considers the economic aspect, is rejected, in line with this study, which states that biocentrism flatly rejects the argument that humans must protect the environment to ensure their survival, as nature is still needed to meet human needs. This means that the aspect of economic gain is rejected by the biocentric view.

3.3 Implications of findings and in-depth discussion

The findings of this study indicate that the EBET Bill still embodies an anthropocentric paradigm, particularly in articles that place humans at the center of energy policy interests. This is evident in the continued parallel position of new and renewable energy in the formulation of norms, as well as in articles that provide opportunities for the exploitation of natural resources under the pretext of economic efficiency and technological progress. This can threaten environmental justice for future generations. Environmental and ecological justice should be applied not only to environmental risks affecting human populations but also to relationships between human communities and non-human nature (Schlosberg, 2007). This paradigm essentially still positions the environment as an instrument to meet human needs, rather than as an entity possessing intrinsic moral value.

Practically, the implications of these findings encourage the development of energy policies, particularly the EBET Bill, to consider not only economic efficiency but also ecological justice. The principle of energy justice should encompass all forms of life and ecosystems, not just humans as energy beneficiaries. By incorporating biocentric and ecocentric paradigms into policy, the government can establish a more sustainable, just, and ethical energy transition.

In the context of implementation, revisions to the EBET Bill need to include; 1) affirmation of the intrinsic value of the environment as part of the principles of renewable energy management; 2) restrictions on the exploitation of new energy (such as nuclear and fossil hydrogen) by adding long-term ecological risk evaluation clauses; 3) ecological justice across generations, so that today's energy policies do not create environmental burdens for future generations. Reflectively, the results of this study also underscore the importance of a moral paradigm shift in energy policy. A just energy transition is not simply about replacing dirty energy sources with clean ones, but also about shifting humanity's perspective on nature, from an object of exploitation to an equal moral subject. By integrating environmental ethics into energy policy, Indonesia is committing not only to a technological transition but also to a transition in ecological values and awareness.

Article 2 demonstrates ecological injustice because the EBET Bill is based solely on economic justice. This article accommodates only humans, while non-human beings are ignored. Ecological justice in the context of energy extends recognition, participation, and capabilities beyond human communities to include animals, species, and ecosystems as subjects of moral concern. In line with biocentric environmental ethics that view humans and nature as having equal moral standing and value. Only anthropocentrism views humans as the center of everything. Meanwhile, Article 6, paragraphs 4 and 5, provide opportunities for the continued operation of fossil fuel sources. This is evident in the policy of utilizing advanced technologies to reduce emissions, such as carbon capture, storage, and utilization (CCS/CCUS) and coal gasification. This policy is indeed more economically efficient in the short term, as the economic returns from coal-fired power plants are readily available and more secure than forcing the use of renewable energy, which is not yet bankable in Indonesia. However, these technologies still pose significant environmental risks.

Articles that demonstrate inconsistencies regarding renewable energy for environmental/ecological justice can be seen in Article 1 paragraphs 4 and 10, Article 4, and Article 6 paragraph 3. Article 1 paragraphs 4 and 10 are inconsistent with the development of renewable energy in Indonesia. The birth of this bill was motivated by the enthusiasm to accelerate the renewable energy mix in Indonesia to reduce emissions. However, over time, new energy entered the discussion and, until now is on par with renewable energy. However, the environmental impact of new energy carries significant risks. Nuclear and hydrogen energy are not fully sustainable and environmentally friendly. Nuclear energy has historically claimed many lives and caused damage. Article 4 is also in line with Article 1 paragraphs 4 and 10, where the scope of regulatory implementation includes new energy. The hydrogen energy referred to in the article is not specific to green hydrogen, so the hydrogen source can come from carbon-intensive fossil fuels, thus questioning the environmentally friendly label for hydrogen. Regulating new energy and renewable energy within a single legislative framework is not merely a matter of technical categorization; it also reflects normative assumptions regarding the characteristics of energy sources deemed worthy of development. Energy sources differ in terms of natural resource utilization, land and water requirements, lifecycle emissions, waste generation, risks to biodiversity, and ecosystem impacts. Therefore, grouping these two categories under one legal framework should not be interpreted as evidence that all included energy sources possess the same level of environmental sustainability. Instead, such classification requires evaluation based on substantive criteria that take into account technological characteristics and ecological impacts.

From an anthropocentric perspective, energy source development tends to be justified insofar as it meets human needs, supports economic growth, strengthens energy security, and provides social benefits. Within this framework, technologies that differ ecologically may be placed in the same policy category if they are deemed capable of contributing to development goals and national energy requirements. Such an orientation does not automatically imply that the policy disregards the environment. Environmental protection can still receive attention because ecosystems provide resources and services essential to human life. However, there is a risk that such protection is viewed primarily as a means to sustain human well-being, rather than as an acknowledgment that nature possesses moral value independent of its instrumental utility.

Conversely, a biocentric perspective demands that the assessment of energy choices also consider impacts on non-human living beings. Energy source development, for instance, must be evaluated based on potential disruptions to habitats, species survival, and the welfare of affected organisms. An ecocentric perspective broadens these considerations by prioritizing ecosystem integrity, the interrelationships between ecological components, and the sustainability of natural processes as key moral factors. Thus, a technology cannot be adequately assessed solely on its capacity to generate energy or reduce reliance on specific energy sources. The assessment also needs to consider whether the development causes ecological damage that cannot be justified solely on the grounds of economic benefits or energy security. Each technology must be evaluated based on its characteristics and environmental impacts, including cumulative effects, risks to biodiversity, resource consumption, and ecosystem resilience.

Thus, the contribution of environmental ethics analysis to the examination of the New and Renewable Energy Bill (RUU EBET) lies in revealing the moral assumptions underpinning energy priority setting. If the viability of energy sources is measured primarily by the fulfillment of human needs, economic growth, and energy security, the framework reflects an anthropocentric bias. Conversely, if ecosystem integrity and the intrinsic moral value of non-human life are recognized as key considerations in decision-making, the regulatory approach shifts toward a more biocentric or ecocentric orientation. Therefore, evaluating the RUU EBET requires questioning not only which energy sources are being promoted but also the values used to justify that promotion and the ecological limits that must be respected during their development.

Meanwhile, Article 6 paragraph 3 indicates that the government is still hesitant to transition from fossil fuels to renewable energy. This demonstrates that the bill is not fully committed to environmental justice and does not truly place moral value on the natural environment. The phrase used in the article, "the energy transition will be carried out according to electricity needs and the readiness of the national low-carbon energy system," conveys the government's hesitation to abandon fossil fuels, citing instrumental considerations of economic value or cost-benefit.

In conducting this research, the author encountered several limitations. Methodologically, this study has limited data. The findings are specific to the 18 July 2025 version of the EBET Bill. Because legislative drafts are dynamic and subject to amendment during the law-making process, future revisions of the bill may alter the provisions examined in this study and potentially affect the environmental ethics orientation identified here. Substantively, this research is limited to the environmental ethics aspect and does not address the political, legal, or economic aspects of the EBET Bill.

4. Conclusions

The results of this study indicate that the EBET Bill predominantly reflects an anthropocentric orientation, as many of its provisions prioritize energy development, economic growth, and human welfare while providing limited recognition of the intrinsic value of ecosystems and non human nature. Although such objectives are important for supporting Indonesia's energy transition and climate commitments, an exclusive focus on human interests risks overlooking the ecological systems upon which both present and future generations depend. From an energy justice perspective, justice should not be confined to the fair distribution of energy benefits and burdens among human communities. Following the broader perspective of ecological justice, considerations of justice should also extend to the relationships between human societies and the ecosystems affected by energy development.

From an energy justice perspective, justice should not be confined to the fair distribution of energy benefits and burdens among human communities. Following the broader perspective of ecological justice, considerations of justice should also extend to the relationships between human societies and the ecosystems affected by energy development. Energy infrastructure, resource extraction, carbon management technologies, and other energy-related activities may generate environmental impacts that affect not only human populations but also ecological integrity, biodiversity, and the long-term functioning of natural systems. Therefore, a more energy justice informed EBET Bill should integrate distributive, procedural, and recognition justice with ecological considerations. Such a framework would ensure that the benefits and risks of energy transition are distributed fairly, that affected communities are meaningfully involved in decision-making processes, and that the interests of future generations and ecological systems receive appropriate recognition within energy governance. By incorporating principles of ecological justice alongside conventional energy justice dimensions, the EBET Bill could better support an energy transition that is not only low-carbon and economically beneficial but also socially equitable and ecologically responsible.

. Therefore, this study confirms that Indonesia's energy transition through the revision of the EBET Bill still requires a paradigm shift in environmental ethics, not just a technological shift. Therefore, this study recommends; 1) re-separating new energy and renewable energy within the scope of the bill, so that energy policies do not obscure ecological risks and do not set moral standards that are inconsistent with the principles of sustainability, so that this bill can focus only on Renewable Energy; 2) incorporate the principle of ecological justice as part of the principles of renewable energy management, so that all living creatures and ecosystems receive equal moral consideration; 3) reviewing related articles that have the potential to accommodate the use of CCS/CCUS and coal gasification, considering their low effectiveness and inconsistency with the biocentric and

ecocentric paradigms; 4) establish proportionate environmental governance requirements based on the scale and environmental risk of energy activities. Community-based and small-scale energy initiatives should remain eligible to participate in the energy sector, while higher-risk projects should be subject to stricter environmental assessment, monitoring, financial assurance, and institutional accountability requirements; 5) clarify the definition of hydrogen energy, especially by limiting it to green hydrogen, so that it does not become a loophole for the entry of fossil fuels under the guise of clean energy. Integrating an environmental ethics perspective into energy policy formulation, so that the energy transition is not only technocratic and economic, but also moral, just, and sustainable across generations.

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During the preparation of this work, the author used ChatGPT to assist in exploring data sources instead of Google Search. After using the tool, the author reviewed, verified, and edited the content as necessary and bears full responsibility for the contents of this publication.

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