



## Environmental ethics study on environmental laws and regulations based on the Stockholm declaration in Wonosobo regency

Nurul Fatimatus Sholihah, Martomo

Faculty of Law, Universitas PGRI Semarang, Indonesia

### Abstract

In the context of the development of environmental laws and regulations in Wonosobo Regency, the study of environmental ethics is very important to analyze, especially based on the principles contained in the Stockholm Declaration. This declaration, resulting from the UN Environment Conference in 1972, emphasizes the importance of environmental protection as part of human rights and the collective responsibility to maintain the sustainability of natural resources. This study aims to examine the relationship of environmental ethics theory to laws and regulations in Indonesia in the field of environment, as well as to find out its relationship with the free market in international trade. Globalization has influenced the shift in environmental ethics in international environmental instruments. Existing legal instruments are full of anthropocentric environmental ethics and are now biocentrism, such as the Stockholm Declaration. The implementation of international environmental instruments is challenged by the existence of a free market in international trade. This greatly affects the enforcement of environmental laws in Indonesia which has passed Law No. 32 of 2009. The research approach used is normative juridical. The results of the research are that the mechanism of environmental regulations in Indonesia is in accordance with international instruments. Where international instruments have undergone a philosophical change to ecocentrism with the main concept of sustainable development. Free market flows that encourage investment growth have a tendency to increase systematic white-collar crime in regional autonomy policies by regional officials. An example of a case that occurred was in Wonosobo Regency, Central Java.

**Keywords:** Environmental ethics, free market, laws and regulations

### Introduction

Globalization as a process of accelerating the flow of information and technology transfer to the world, is inevitable in any part of the world. Globalization affects all aspects of the life of the country and society. In the economic field (international trade), globalization is characterized by the growing free market. Meanwhile, in the field of the environment, there is an international community awareness related to the preservation of natural resources for the present and the future, while still aiming to get the maximum benefits from nature to achieve prosperity. Until the 19th century, the implementation of environmental ethics was dominated by anthropocentric philosophy and replaced by biocentric philosophy. This was marked by the Stockholm Declaration of 1972. This movement of philosophical shifts is greatly influenced and affects the economic field, especially industry and trade. The destruction of nature due to industrial processes begins awareness of sustainability in the process of exploration and exploitation of natural resources in this shift in philosophy. Not stopping at the realm of philosophy alone, this shift has caused problems in its implementation. The Stockholm Declaration which offers the concept of Sustainable Development intersects with globalization which continues to encourage the progress of the free market. The term disguised non-tariff trade barrier has emerged, where environmental issues are a disguised non-tariff trade barrier for free trade. Developing countries such as Indonesia (whose trade is dominated by raw goods, labor-intensive) on the one hand are burdened with the demands of sustainable development by international interests under the pretext of customer's driven. On the other hand, developing countries play their dominant role as supporters of raw materials for

world industrial materials which are always driven by the demands of free market sustainability for economic welfare. Both of these demands come from developed countries. Indonesia as a country whose national laws in the field of the environment are greatly influenced by the Stockholm Declaration and the Rio Declaration, implemented through Law Number 32 of 2009 (PPLH Law). Aspects related to sustainable development in the PPLH Law in Indonesia are faced with the implementation of the free market mechanism and the Regional Autonomy Law (stimulus for industrial development in the regions), especially regarding the AMDAL and environmental impacts due to the exploitation of natural resources in industry. Factors that affect the community are inseparable from the social conditions and the environment (nature) they inhabit. The life system they create can be in harmony with their hopes and desires. When we talk about society, it is important to understand that they are always connected to the wider social context and the surrounding environment. The social realities that exist within society, such as norms, values, and interactions between individuals, greatly influence the way they live their daily lives. In addition, the environment they live in—be it in the form of nature, climate, or available resources—also plays a significant role in shaping the lifestyle and culture of the community. People's lives are not only shaped by individual desires, but also by the external conditions that exist around them. For example, people who live in areas rich in natural resources tend to have a different way of life compared to those who live in areas with few resources. This shows that the physical and social environment greatly influences the choices and decisions made by the community. It is important for each community group to understand and

adapt their way of life according to existing social and environmental conditions. By doing so, they can create a life system that is not only in accordance with their wishes, but also sustainable and in harmony with the surrounding environment. A society that is able to adapt well will be more resilient and able to face various challenges that may arise in the future.

The humans who inhabit this planet earth do not live in solitude. It is important for us to realize that human existence and life are highly dependent on a variety of other living beings. Among these creatures, we can find plants, animals, as well as microscopic organisms that exist in the environment around us. All of these elements have a significant role in maintaining the balance of the ecosystem and supporting human survival. Plants serve as a source of oxygen that we breathe, as well as providing the food necessary for survival. They also play a role in maintaining climate stability and improving soil quality. Without plants, life on earth would be greatly threatened.

Furthermore, animals also have an equally important role. Not only do they become part of the food chain, but they also help in the process of pollination, seed dispersal, and pest control. The presence of animals in nature helps maintain the balance of the ecosystem which ultimately supports human life. In addition, microscopic bodies or microorganisms, although invisible to the naked eye, have a vital role in the biochemical processes that support life. They contribute to the breakdown of organic matter, nutrient cycles, and even in the process of making food through fermentation.

Overall, the interaction between social reality and the environment is a key factor that determines the way people live. By understanding these relationships, we can better appreciate the complexity of social and environmental life that affects each other. A strong society is one that is able to build a life system that is in accordance with existing conditions, so that they can achieve prosperity and sustainability in the long term.

The current ongoing environmental crisis has reached a very serious level, which could threaten the existence of planet Earth as well as the life of all the creatures that inhabit it. Slowly but surely, the environmental system that supports human life is experiencing deeper and more severe damage. This phenomenon is not just a local issue, but a global challenge that requires immediate attention and action from all of humanity. Various human activities, such as deforestation, pollution, and overexploitation of natural resources, have caused adverse impacts on ecosystems. The existence of various species of flora and fauna is endangered, while air and water quality are deteriorating. The climate system is also undergoing drastic changes, which are characterized by rising global temperatures, changing weather patterns, and increasing frequency of natural disasters.

The study of environmental ethics is an important approach in understanding and evaluating environmental laws and regulations, especially those based on the principles carried out by the Stockholm Declaration. In Wonosobo Regency, this study is very relevant considering that this area has abundant natural resources, but also faces various serious environmental challenges. The Stockholm Declaration, which resulted from the United Nations Conference on the Environment in 1972, emphasized the importance of environmental protection as part of human rights and a

shared responsibility to protect the earth. In the context of Wonosobo Regency, environmental ethics studies can help in formulating policies that not only comply with national regulations, but also reflect ethical values that support sustainability and social justice. This includes an assessment of the social and ecological impacts of each policy and practice implemented, as well as the need for community participation in the decision-making process. Thus, the study of environmental ethics in Wonosobo Regency not only serves as an evaluation tool, but also as a driver to create collective awareness about the importance of protecting the environment for future generations, in line with the spirit contained in the Stockholm Declaration.

### **Main problem**

The study of environmental ethics on laws and regulations in Indonesia in the field of the environment has a crucial role in understanding the relationship between regulations and free market practices. In this context, environmental ethics serves as the moral foundation underlying the making of policies and regulations aimed at protecting the environment. The question that arises is how these ethical principles are integrated within the existing legal framework, as well as the extent to which free market influence can affect the implementation of such regulations. On the one hand, the free market offers opportunities for economic growth and innovation, but on the other hand, in the absence of strict regulation, business practices can lead to the exploitation of natural resources and environmental damage. It is important to evaluate the extent to which Indonesia's laws and regulations are able to bridge economic needs with environmental responsibility, as well as how environmental ethics can be a guide in dealing with the challenges that arise from the interaction between the free market and environmental protection. This approach will not only help in creating more sustainable policies, but also encourage the collective awareness of the community on the importance of maintaining a balance between economic development and environmental sustainability.

### **Method of research**

The method applied in this study is normative juridical, which is an approach in legal studies that focuses on the analysis of legal documents and relevant literature references. In this study, the researcher utilizes a literature research method with an analytical descriptive approach, where the data source used is secondary. According to Peter Mahmud Marzuki, there is a classification of sources in legal research that can be divided into three categories, namely primary legal materials, secondary legal materials, and tertiary legal materials.

The primary sources of law in question include laws, government regulations, and court decisions which are official documents and have binding legal force. While secondary sources include books, articles, and journals that address specific legal topics, which can provide additional perspective and broader understanding. Finally, tertiary legal materials such as law encyclopedias and legal dictionaries serve as references that assist researchers in understanding legal terms and more complex concepts. By utilizing various sources of this research, it is hoped that the results of this research can make a significant contribution to the development of legal science and provide useful information for legal practitioners, academics, and the wider community.

### Research result and discussion

The development of the world as an impact of globalization is in line with the shift in thinking in the realm of philosophy, including environmental philosophy which will be discussed further in various environmental ethics. This also affects new breakthroughs in environmental problems. Environmental ethics, which is part of the study of philosophy that has a formal object in the form of the environment (known as environmental philosophy). This term was introduced by Henryk Skolimowski in his book entitled *Eco-Philosophy: Designing New Tactics for Living* in 2004 According to Elliot and in line with Keraf's opinion, there are several theories about environmental ethics, namely:

- a. **Animalscentrism:** Moral concerns are not limited to humans, but must also include the entire animal world
- b. **Biocentrism:** Living things that require moral consideration are not only humans, but also plants, algae, single-celled organisms, and bacteria and viruses
- c. **Intrinsic value theory:** Value is a quality, which is valuable and should be possessed by humans because it shows perfection or goodness. It is human beings who have intrinsic value (value contained in something).
- d. **Anthropocentrism:** Humans are the center of the universe system. Humans and their interests are considered the most decisive in the order of ecosystems and policies taken for nature, either directly or indirectly.
- e. Ecocentrism or Deep Ecology is an environmental moral theory whose implementation is often characterized by the importance of human welfare. This ethics seeks to strike a balance between individual interests and the interests of the ecosystem as a whole.

The dominance of anthropocentrism in the field of the environment is mutually sustainable with the fields of industry and trade. Nature as a means of production, is used as much as possible for the benefit of human welfare without seeing reserves for future life and inclined to the destruction of nature. Achmad Sentosa explained that anthropocentrism views humans as the center of the universe and only humans have value, while nature and all its contents are just a means of satisfying the interests and needs of human life. The highest value is human beings and their interests. Only humans have value and get attention. Everything else in this universe will only receive value and attention, as long as it can support and benefit humans. Humans are considered the rulers of nature who are allowed to do anything to nature, including exploiting nature and all its contents, because nature/environment is considered to have no value in itself. Nature is considered a tool for human interests. Human concern for nature is solely done to ensure human needs.

A good policy and action in relation to the environment will be considered good if it has a beneficial impact on human interests. The relationship between humans and nature is selfish, because it only prioritizes human interests. Meanwhile, the interests of the universe and other living things are not moral considerations. The paradigm of Anthropocentrism, which is instrumentalistic and egoistic,

encourages humans to exploit and deplete nature for their own sake, without paying serious attention to the preservation of nature. Human interests here are often interpreted as short-term interests, so that they are the root of various environmental crises. Because it has these characteristics, the Anthropocentrism paradigm is considered a shallow and narrow environmental ethics (Shallow environmental ethics). The ethics of anthropocentrism are derived from the views of Aristotle and modern philosophers. Aristotle in his book *The Politics* stated: plants are prepared for the benefit of animals, and animals are prepared for the benefit of humans.

Sutoyo, in a journal entitled *Environmental Protection Paradigm*, provides an understanding of Aristotle's statement that every lower creation is intended for the benefit of a higher creation. Because man is the highest creation than other creations, he has the right to use all creations, including all other living things, in order to meet his needs and interests. Man can treat the inferior creations according to his will and use them according to his wishes. It is valid, because that is the nature of life and the purpose of creation. In turn, man is a tool and is ready to be used according to God's will.

This understanding needs to be criticized, because basically Aristotle never stated that man is the highest creation or classified the high and low creation beings. This can be found in biological sciences. Aristotle became a reference as the first scientist to classify living things, namely the animal kingdom and the plant kingdom. The classification of living things has reached 8 kingdoms until now. Aristotle may have argued that animals and plants were prepared for humans, without degrading or exalting each other. The interpretations of anthropocentric scientists are not yet known by adding to Aristotle's statement that this is the beginning of the egoism of anthropocentrists and as the forerunner of the destruction of nature, because of the arrogance of human belief as the highest created being. Other scholars who were influenced by Aristotle's thought were Thomas Aquinas, Rene Descartes and Immanuel Kant.

The 1972 Stockholm Declaration marked a shift from anthropocentric philosophy to biocentric philosophy. The philosophy of biocentrism does not allow that only humans have value, but nature also has value in itself that is independent of human interests. Every life and living thing has value and value in itself, so all beings deserve moral consideration and concern. Nature needs to be treated morally, regardless of whether it is valuable to humans or not. This paradigm bases morality on the nobility of life, both in humans and in other living things. Every life on this earth has the same moral value, so it must be protected and saved.

Human beings have moral values and are valuable precisely because the life in humans is valuable to themselves. This also applies to every other living entity in the universe. This means that the same principle applies to everything that is alive and that gives and guarantees life for living beings. The universe has moral value and must be treated morally, because it has given so much life. All life in the universe has actually formed a moral community. Therefore, every life of any creature deserves serious consideration in every moral decision and action, regardless of the calculation of profit and loss for the benefit of man. Albert Schweitzer, a Nobel laureate in 1952, was a figure in the

biocentric paradigm. His opinion stems from the realization that life is sacred, and that "I live a life that wants to stay alive, in the midst of a life that wants to stay alive".

This awareness encourages us to always strive to defend life and treat life with the deepest respect. This is not only done to life within ourselves as individuals or groups of human species, but to all kinds of lives "who always want to stay alive". The moral principle that applies here: "it is morally good that we defend and spur life, otherwise it is bad if we destroy life". A truly moral person is a person who submits to the impulse to help all life, when he himself is able to help, and avoids anything that endangers life.

The Stockholm Declaration also introduced the term sustainable development, as well as ending the glory of anthropocentric philosophy replaced by biocentrism. Sustainable development includes legal, political, economic and other policies. This development is carried out by the government of a country together with citizens. The Stockholm Declaration contains the concept of a modern environment in the form of economic, social and environmental development. This requires State Responsibility (state accountability) through legal products, policies in national and international law. The Stockholm Declaration was implemented through adoption into the national law of each signatory country, including Indonesia. In Indonesia, the adoption of the principles of the Stockholm Declaration is enshrined in Law Number 4 of 1982 concerning Environmental Principles. In the law, it is explained about environmentally sound development as an effort to be aware and plan to use and manage resources wisely in sustainable development to improve the quality of life (Article 1 number 13). The term has a weakness, namely it is not fully oriented towards environmental protection. The term sustainable development is only in Law Number 32 of 2009 concerning Environmental Management.

Article 1 number 3, Sustainable development is a conscious and planned effort that integrates environmental, social, and economic aspects into development strategies to ensure the integrity of the environment as well as the safety, capability, welfare, and quality of life of the current and future generations. Adji Samekto explained that sustainable development is an activity carried out by countries that pay attention to sustainability and environmental interests, development that pays attention to the current generation and the future generations. Since 1967 when Indonesia issued a foreign investment policy, whether you realize it or not, Indonesia has actually been trapped in the "net" of capitalism. Especially after Indonesia experienced the 1997 crisis, for the sake of economic recovery, it involved a lot (asking for help/loans) from supporting institutions, drivers as well as "builders" who created the preconditions for the operation of free markets such as the IMF and the World Bank. Thus, we are even deeper into the trap of the "worshippers" of capital accumulation that are very expansive, and lead to the forced reduction of subsidies for small communities, privatization and so on. The influx of foreign capital into Indonesia, both those operating independently and those in collaboration with national companies, will certainly be witnessed in the following years by large-scale exploitation and exploration of various natural resources, such as deforestation, plantations, and mining activities.

Law No. 22 of 1999 concerning Regional Government, which was revised with Law No. 32 of 2004 concerning Regional Government, has "recorded a new history" in government policies in the regions that were originally centralistic and then shifted to decentralization through regional autonomy. Regional autonomy is a state that allows regions to actualize all the best potential they have optimally. Where to realize this situation, there is a proposition that basically all problems should be left to the regions to identify, formulate, and solve them, except for problems that are indeed impossible to be solved by the regions themselves from the perspective of the integrity of the nation-state. It is given the right, authority and obligation of autonomous regions to regulate and manage their own government affairs and the interests of the local community in accordance with laws and regulations. This also indicates the handover of the right to manage natural resources to autonomous regions, management here is intended as a planned activity from planning, implementation of management as well as supervision carried out by the local government. This regional autonomy policy is not without risk, because local governments are also burdened to find various sources of funds to realize the welfare of the people in the area concerned. Therefore, not a few local government "operators/decision makers" are less intelligent and less creative in diversifying the fields that generate local income, by immediately making the choice to exploit existing natural resources.

In connection with the policy of democratization through regional autonomy and direct election of regional heads regulated in Law No. 32 of 2004 concerning Regional Government, coupled with several weaknesses, Law No. 32 of 2009 can be used as a good "precondition" for the "incumbents" to take advantage to fund political activities in maintaining their power. Likewise, newly elected regional heads through the authority to form KLHS without sufficient demands of responsibility (weaknesses of the environmental law) can be used to dig up funds as a substitute for political costs for the general election of regional heads which are indeed very expensive. The above assumption is very likely to happen because with the high political costs of regional head elections, causing politicians to depend their fate on political brokers who generally work as businessmen, they must have a careful calculation of the profits they can achieve. For selected candidates, the natural resources of the local area are the easiest to use as "collateral". Likewise with the obligation of local governments to prosper their people, actors and other stakeholders should try to explore their creative potential in order to produce various policies oriented to increasing regional original income, in the practice of "first and foremost" local income - not the people, but state officials, for example the existence of Regional Allowances for civil servants, as well as the amount of allowances for DPRD members (one of the only communication allowances) jokingly said that even the credit of DPRD members was bought by the people, and there were many other benefits.

Thus, Arief Hidayat and Adji Samekto referred to this as a collaboration between rulers and businessmen that has the potential to damage the environment by reducing natural resources and ultimately harming the community. Ali Kodra et al., emphasized that good management of natural resources depends on the capacity of the manager, both the ability of human resources, organizations, institutions and

rules, he admitted that everything is in the local government. Titus Sarijanto added that the destruction of forests (the environment) is also caused by the confusion of authority between the central and regional governments which causes overlapping licensing issues, low community participation and the lack of proper enforcement of the law. An increase in violations in the environmental sector related to the confusion of authority between the central and regional governments occurred in Wonosobo Regency. This regency is located in the Province of Central Java, Republic of Indonesia. Until 2020 in Wonosobo Regency, there were 13 environmental problems related to excavation C sand mining that were not processed legally. The excavation is partly located in Kertek District. The death toll reached 3 people in Garung District (in 2016). These mines do not have business licenses so that local governments do not receive regional income. Mining activities often receive protests from residents and control from the Wonosobo Regional Police Unit. Control cannot run optimally because excavation supervision is the authority of the local government at the central Java provincial level.

Regarding the above cases, it is necessary to conduct an investigation/investigation by law enforcement officials. Based on Regional Regulation Number 2 of 2011 concerning the Spatial Plan of Wonosobo Regency for 2011-2031, the Garung and Kertek sub-districts are designated as areas intended for mining (Article 39 paragraph (2)). Garung District is intended for andesite mining while Kertek District is for Sirtu mining. Meanwhile, in Article 25 it is stated that the two sub-districts are also protected forest areas, which in Article 24 the protected forest area is included in one of the protected area plans. So in the process of legal investigation, it is necessary to review whether the excavation area C is included in the protected forest area or not.

However, there are weaknesses in the prosecution process if the case is prosecuted by the local public prosecutor. This is due to the fact that there are articles that are contrary to each other. Article 1 number 27 states that a protected area is an area designated with the main function of protecting environmental sustainability which includes natural resources and artificial resources. This article contains elements of sustainable development in accordance with the PPLH Law. Meanwhile, Article 1 number 32 states that the Mining Designated Area (KPP) is an area that has the potential for mineral resources in the form of solid, liquid, or gas based on maps/geological data and is the place where part or all of the stages of mining activities are carried out which include research, general investigation, exploration, production/exploitation and post-mining operations, both in land and water areas, and is not limited by land use, both cultivation areas and protected areas. So that the main function of the protected area can be ignored for the sake of the development of the MPA area.

Another violation committed by illegal mining parties in two sub-districts in Wonosobo is not reclaiming the former mining area. This violates Article 53 paragraph (11) and Article 61 paragraph (12) of Regional Regulation Number 2 of 2011 of Wonosobo Regency. Article 53 paragraph (11) regulates the realization of mining designated areas and Article 61 paragraph (12) regulates the obligation to carry out reclamation on ex-excavated lands.

In the study of environmental ethics against environmental laws and regulations based on the Stockholm Declaration in Wonosobo Regency, it is important to realize that every policy taken must reflect our commitment to sustainability and environmental protection. The Stockholm Declaration, which emphasizes the importance of global awareness of environmental issues, is the cornerstone for the development of regulations that not only regulate but also educate people about their responsibilities to nature. In Wonosobo Regency, the application of environmental ethics principles in every aspect of legislation is crucial, especially when we face challenges such as climate change and environmental degradation. The conclusion of this study must emphasize that the success of the implementation of environmental regulations does not only depend on the legal aspect, but also on the collective awareness of the community to protect and preserve the environment. By prioritizing environmental ethics in every policy, we not only contribute to the protection of ecosystems, but also create a generation that is more environmentally conscious and responsible. Let us all commit to making Wonosobo Regency an example in the application of environmental ethics based on the principles of the Stockholm Declaration, for a better and sustainable future for us and future generations.

### Conclusion

The mechanism for regulating legislation in Indonesia has been in line with various international instruments. These instruments are now undergoing a paradigm shift towards ecocentrism, which emphasizes the importance of sustainable development as a key concept. In the midst of free market flows that encourage investment growth, there is a tendency to increase white-collar crime that is systematic, especially related to regional autonomy policies carried out by regional officials. In the context of the implementation of Law No. 32 of 2009 in the Wonosobo Regency area, it can be seen that its implementation is not in line with the principles of sustainable development. This is due to the weak existing law enforcement and the legal substance contained in Regional Regulation No. 2 of 2011 Wonosobo Regency. This mismatch indicates the serious challenges that must be faced to achieve the sustainable development goals in the area.

The prevention of crimes arising from the abuse of regional autonomy and the existence of a free market is the use of environmentally friendly product standardization as customer's driven and strict supervision of environmental law enforcement. As such, it is important to evaluate and strengthen law enforcement mechanisms and ensure that existing legal substance truly supports the implementation of sustainable development. Only in this way can we create an environment that not only supports economic growth, but also protects the rights of communities and maintains the sustainability of natural resources for future generations. Collaboration between the government, the community, and the private sector is urgently needed to build awareness and shared commitment in achieving sustainable development goals. Without strong synergy, it will be difficult to overcome the existing challenges and realize the ideals of inclusive and sustainable development in Wonosobo Regency and throughout Indonesia.

**Reference**

1. Adji Samekto, *International Environmental Law Lecture*, Diponegoro University, 2016.
2. Dewi Agustina, *Mining in WOnosobo Illegal, Who is Beking Galian C in Central Java?* accessed from <https://www.tribunnews.com/regional/2020/02/03/pertambangan-di-wonosobo-ilegal-siapa-beking-tambang-galian-c-di-jawa-tengah> on March 26, 2020
3. Eko Nurmandiansyah, "Eco-Philosophy and Its Implications in Indonesian Environmental Legal Politics", *Jurnal Melintas*, edition, 2014:70-104.
4. Fatah Hidayat Sidiq, *Illegal Excavation Activity C in Wonosobo*, retrieved from <https://www.posjateng.id/warta/aktivitas-galian-c-di-wonosobo-ilegal-b1Xor9csI> on March 26, 2020
5. Faturrahman, F. and Kaharuddin, K. "Environmentally Friendly Education: Comparison of Adiwiyata Programs in Public Schools and Madrasas", *Creative: Journal of Islamic Religious Education Thought*, 2022:20:(2):112-137.  
doi: <https://doi.org/10.52266/kreatif.v20i2.1158>.
6. I. Ginting Suka, "Teaching Materials for Environmental Ethics Theory: Anthropocentrism and Ecocentrism", Faculty of Cultural Sciences, Udayana State University
7. M. Muslih, "The Influence of Market Dominance and Regional Autonomy on the Effectiveness of Law No. 32 of 2009", Faculty of Law, Batanghari University, Jambi
8. Regional Regulation No. 2 of 2011 Wonosobo Regency
9. Rifqi Nurdiansyah, Ike Yulisa, Doli Witro, Syamsarina Syamsarina, Zaenab Tri Lestari, *The Relationship between Environmental Institutions and the Environment from the Perspective of Islamic Law*, 2022:3:2.  
DOI: <http://dx.doi.org/10.31958/jisrah.v3i2.6726>
10. Sutoyo, "Environmental Protection Paradigm", *Journal of Fair Law*, Volume 4 No 1, State University of Malang, <https://media.neliti.com/media/publications/53278-ID-paradigma-perlindungan-lingkungan-hidup.pdf>
11. Tri Suraningsih, *The Influence of Environmental Knowledge and Environmental Ethics on School Environmental Conservation (Study on State High Schools in Bekasi Regency)*, 2022:5:(2):109-117,  
<https://journal.lppmunindra.ac.id/index.php/alfarisi/article/view/12291>
12. Law Number 32 of 2009 concerning Environmental Protection and Management
13. Zainuddin Ali, *Legal Research Methods*, (Jakarta: Sinar Grafika, 2010, 25.