



## Ecological Citizenship as a Global Responsibility: A New Ethic for a Sustainable World

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### **Abstract**

This research aims to conceptually and empirically analyze the role of ecological citizenship as a new ethical paradigm in building sustainable lives in the era of globalization. The background of the research departs from the increasing global environmental crisis caused not only by ecological factors, but also by moral and social crises in the way humans treat nature. In this context, ecological citizenship is understood as a form of moral consciousness that integrates personal, social, and planetary responsibilities in human actions. The method used is literature research with a qualitative content analysis approach. Data were obtained from theoretical and empirical literature, including major books on ecological ethics and global citizenship, articles in national and international scientific journals, as well as education policy documents such as Education for Sustainable Development Goals and the Independent Curriculum. The analysis procedure includes data reduction, thematic categorization, and interpretation to identify linkages between ecological, ethical, and educational dimensions. The validity of the results is maintained through triangulation of cross-disciplinary sources and comparison between global theories and local Indonesian wisdom. The results of the study show that ecological citizenship demands a paradigm shift from an anthropocentric to an ecocentric orientation, where humans are no longer the rulers of nature, but part of the network of life. Education plays a strategic role in this process through the integration of sustainability values, ecological empathy, and social responsibility into the curriculum. The findings also confirm that Indonesia's local values, such as the *swinging bawana* and the *Tri Hita Karana*, have a strong compatibility with the principles of ecological citizenship. Thus, this study emphasizes the importance of ecological citizenship education as an ethical and pedagogical strategy to build a generation of world citizens who are empowered, empathetic, and committed to the sustainability of the earth.

**Keywords:** *Ecological Citizenship; Continuing Education; Environmental Ethics; Global Responsibility*

### **Introduction**

The 21st century is marked by unusually rapid global change. The digital revolution, economic globalization, and cross-border human mobility have made the world interconnected without geographical barriers. These changes bring opportunities for the advancement of civilization, but they also present new challenges for the sustainability of life on earth. Behind technological advances and improved welfare,

ecological crises are emerging as a serious threat to human existence. Global warming, deforestation, ocean pollution, and energy crises signal that the modern socio-economic system has exceeded the limits of the planet's carrying capacity.

The environmental crisis that occurs is not only a natural problem, but also the result of the way humans perceive and treat the world around them. said that ecological problems are rooted in the moral crisis of citizenship. Modern man, with an anthropocentric mindset, places himself at the center of the universe. Nature is reduced to a resource to meet economic interests, not an entity that has intrinsic value. Through Dobson (2003) Naess (1989) *Deep Ecology* affirms that all beings have the right to live and develop, and that humans are only one part of the network of life. Therefore, the relationship between humans and nature should be based on interdependence, not domination.

The phenomenon of globalization also deepens the complexity of ecological problems. On the one hand, the advancement of transportation and trade is accelerating global economic growth on the other hand, the phenomenon of globalization is expanding the ecological footprint of humanity. Found that cross-border investment flows drive increased carbon emissions, especially in developing regions. describes this situation as Doytch & Uctum (2016) Beck (2006) *a risk society*, a global risk society, where ecological threats cross national boundaries and cannot be controlled by national policies alone. In such a risky society, ecological solidarity is a new moral necessity. Humans are required to build a shared responsibility to protect the earth as a common home.

Ecological citizenship emerged as an idea that offered a new ethical direction. expanding the meaning of citizenship from just a legal relationship between individuals and the state to a moral relationship between humans and the earth. Ecological citizenship does not speak of obligations imposed by law, but of responsibilities born of consciousness. Every human action, no matter how small, contributes to global ecological conditions. From daily consumption decisions to participation in public policy, all are expressions of ecological citizenship ethics. Dobson (2010)

Sachs (2015) affirming that true prosperity can only be achieved if economic growth is balanced by social justice and environmental sustainability. This principle is adopted in the *Sustainable Development Goals* (SDGs), especially goal 13 on climate action and goal 15 on the preservation of terrestrial ecosystems. The achievement of these goals will not be realized without the active participation of world citizens. emphasized the importance of UNESCO (2019) *Education for Sustainable Development* (ESD) as an instrument to build ecologically aware global citizens, critical thinking, and committed to just and sustainable social change.

Indonesia has a strategic position in global efforts towards sustainability. As a megadiversity country, Indonesia stores about 17% of the world's species and has the third largest tropical forest after Brazil and Congo. However, this natural wealth is faced with the pressure of exploitation and massive land-use change. The National Development Planning Agency (Bappenas, 2023) noted that the rate of forest loss in Indonesia reaches hundreds of thousands of hectares per year, mostly due to plantation expansion and infrastructure development. This situation shows the importance of transforming ecological awareness, not only through regulation, but also through the formation of the character of citizens who care and are responsible for the environment.

Indonesia's local values have long contained ecological ethics that are relevant to global discourse. The philosophy of "meayu swinging bawana" from Java, "Tri Hita Karana" in Bali, and "alam takambang becomes a teacher" in Minangkabau emphasizes that humans must maintain a balance between relationships with God, others, and nature. These values are in line with the idea of *social ecology* Bookchin (1990) that rejects the hierarchy between humans and nature. According to him, the oppression of nature is rooted in social injustice, therefore, saving the environment must be accompanied by a change in a more egalitarian social system. This view shows that Indonesia's local wisdom is not just a cultural heritage, but a moral basis for equitable sustainable development.

Education has a central role in shaping ecological citizenship awareness. Paulo Freire in *Pedagogy of the Oppressed* emphasizes that liberating education must invite students to read the world and at the same time change it. Proposes the concept of Sterling (2001) *Continuing Education* that integrates ecological, social, and spiritual dimensions into the learning experience. Research in Indonesia shows that education based on local wisdom is very effective, for example, finding that education based on local wisdom in Lubuk Larangan increases knowledge and attitudes of caring for the environment among students and the community. The practice of ecological citizenship is also strong from community movements. The development of environmental education teaching materials based on local wisdom in the Rangau River shows that communities and schools can collaboratively manage the environment in a sustainable manner. Another innovation occurred in biodiversity learning in Bangka Belitung by developing valid learning tools that combined local flora and fauna, and student responses were very positive. Hidayah et al., (2016) (Kurniadi, 2018) Wardani & Anita (2020)

However, there are still many challenges of unequal access to education, low environmental literacy, and weak inter-sector coordination. Several studies also show that environmental policies have not always been followed by participatory mechanisms at the community level. Therefore, strengthening ecological citizenship requires a cross-disciplinary and cross-sectoral approach, combining policy, education, technology, and culture as the foundation for transformation towards shared sustainability.

This study seeks to examine ecological citizenship conceptually and practically to show how ecological ethics can be the foundation for sustainable living. Through this discussion, it is hoped that awareness will emerge that ecological citizenship is not only a normative concept, but a moral and social strategy to build a shared future. In the midst of a global environmental crisis, humans are faced with the ethical choice of maintaining an exploitative lifestyle or transforming into guardians of life. Ecological citizenship invites us to choose the second path of sustainability, empathy, and responsibility for the earth as a common home for all living things.

## **Research Methods**

This study uses a literature method with qualitative content analysis to synthesize theoretical ideas and empirical findings regarding ecological citizenship and its implications for continuing education; This approach was chosen because of the corpus of study books of major theories (Dobson, Naess, Bookchin, Beck, Latour, Capra), journal articles on ESD/local wisdom-based learning, as well as global-national policy documents (UNESCO ESD; The Independent Curriculum / Pancasila Student Profile) is available in the source text and is sufficient to build a conceptual argument as well as the Indonesian context. The data used are secondary and are collected through systematic search of databases/repositories, then selected purposively based on their direct relevance to the theme of ecological crisis of civic moral crisis, ethical principles of ecological citizenship, relevance in education, and practice in Indonesia (e.g. Community-Based Learning; All references that passed the selection were recorded and classified thematically to facilitate the mapping of evidence and arguments.

The analysis was carried out through the stages of data reduction (filtering key ideas/findings), thematic categorization (concepts, educational implications, Indonesian context, and policy/pedagogical implications), and interpretation to link cross-disciplinary concepts and show a shift from an anthropocentric paradigm to an ecocentric one that is the foundation of continuous education; The results are compiled in an argumentative narrative that affirms ecological citizenship as an ethical paradigm of 21st century education. Validity is maintained by triangulating sources and perspectives comparing the literature on philosophy, sociology, ecology, and education as well as cross-examining the context between global theories (Dobson, Beck, Latour) and local wisdom of the archipelago (swinging bawana, Tri Hita Karana, alam takambang becomes a teacher) so that the synthesis built is at the same time universally and contextually valid. Procedurally, the research includes: the formulation of a focus

(ecological citizenship as an ethics of sustainability), literature search-curation, content analysis and theoretical-empirical synthesis, and the drawing of reflective conclusions regarding the urgency, relevance of Indonesia, and pedagogical-policy implications; All important information is listed in this Methods section as provided that the Method Summary, if any, appears only in the print version and therefore does not store proprietary information.

## **Results and Discussion**

### **Ecological Citizenship as a Global Responsibility**

The globalization of the 21st century brought great changes to human civilization. The development of communication technology, mobility, and cross-border trade has made the world interconnected without geographical barriers. Humans now live in the midst of a fast-paced flow of information and a global economy, creating new connections between countries, cultures, and lifestyles. However, this progress is not always in line with ecological balance. Behind the growth of industry and consumption, the earth faces serious damage: climate change, deforestation, ocean pollution, and a clean water crisis. calling this condition a sign that globalization has ecological limits; When that boundary is violated, the Earth's balance collapses. Ehrenfeld (2005)

The paradox of globalization shows the double face of modernity. On the one hand, it expands material prosperity and opens up opportunities for cooperation between countries. On the other hand, it gives birth to an ecological crisis that threatens the sustainability of life. It found that the openness of the global economy is often accompanied by a surge in carbon emissions, especially in developing countries that are the world's industrial bases. explained that global investment flows accelerate the exploitation of natural resources in regions that do not yet have strong environmental protections. Developed countries enjoy economic benefits, while developing countries bear their ecological burden. Dreher (2006) Doytch & Uctum (2016)

This crisis is not only about the destruction of nature, but also about global moral failure. Modern man, with his anthropocentric outlook, places himself as the ruler of nature. Nature is treated as an economic object, not as a partner of life. rejects this view through the idea of Naess (1989) *deep ecology*, which asserts that all beings have intrinsic value and are interdependent. Humans are not the center of nature, but rather part of a vast network of life. reinforcing this idea through systems theory that views the earth as living organisms that support each other. When one element is damaged, the entire system is shaken. Capra (1996)

A new ethics is needed to replace the logic of domination that has been underlying the relationship between humans and nature. Through Bookchin (1990) *social ecology* theory, it is said that ecological crises are rooted in hierarchical and exploitative social structures. Injustice to humans and oppression of nature come from the same root: a dominative way of thinking. Therefore, solving the ecological crisis requires a change towards an egalitarian and participatory society. reminding humans to stop looking at themselves as external observers of nature. He affirms that humans are part of a "common land," because the earth is not just a place to live, but an ethical space where humans share life with other entities. Lator (2018)

This awareness is the basis *for the birth of ecological citizenship* as stated by Dobson (2003). He expanded the concept of citizenship centered on rights and obligations to the state to become a moral responsibility to the earth. Ecological citizenship means that each individual is aware that his or her actions have an impact on the global network of life. Dobson rejected the legalistic view of citizenship and replaced it with an ethical responsibility born of consciousness. Actions such as reducing consumption, choosing clean energy, or rejecting policies that destroy nature are moral expressions of ecological citizens. Ecological citizenship also challenges a territorial way of thinking that limits human

responsibility only to his country of origin. Air pollution in one city can affect air quality on another continent; Deforestation in one region is changing global climate patterns. Dobson (2010) explained that ecological responsibility is cross-border, because environmental damage knows no political barriers. Humans need to see the earth as a *common home*, where every local action has global consequences.

Ulrich Beck (2006) said that modern humans live in the era of *risk society*, a society surrounded by global risks as a result of technological and economic advances. This risk cannot be controlled by national policy alone, because the source and impact are cross-country. He proposed the concept of a *cosmopolitan vision* that recognizes that humanity shares the same fate. In this vision, ecological citizenship is the basis for planetary solidarity that demands empathy across nations, ecological justice, and the courage to reorganize the way of life to be in harmony with the carrying capacity of the earth.

This moral perspective is reinforced by the assertion that true development must be based on economic, social, and environmental balance. Sustainability ethics have become a new moral pillar for modern civilization. Sustainability is not born from technology alone, but from the transformation of human consciousness. Every citizen of the world has an ethical responsibility to future generations to leave the earth habitable, not damaged by greed. This principle is in line with the Sustainable Development Goals (SDGs) adopted by the United Nations in 2015. SDG 13 calls for global climate action, while SDG 15 emphasizes the preservation of terrestrial ecosystems. The achievement of this goal does not only depend on international policy, but also on the behavior of the world's citizens. Emphasizing the need to build Sachs (2015) UNESCO (2019) *an ecologically ethical Global Citizenship* for citizens of the world who are aware that the right to live on earth must be accompanied by the obligation to maintain the sustainability of the planet.

The ecological crisis has finally changed the meaning of citizenship. It is not only a political affair, but also a spiritual and moral one. Call this process ecological (Naess, 1989) *self-realization*, the realization that human identity is integrated with the universe. When man realizes himself to be a part of a larger life, then the act of caring for the earth is no longer an external obligation, but an inner calling. Ecological citizenship teaches balance, responsibility, and respect for all living things. This new paradigm paved the way for a more humble civilization. Humans are no longer the center of the world, but the guardians of life. The ecological crisis, while threatening, is also an opportunity to restore the spiritual connection between humans and the earth. Ecological citizenship invites humans to think systemically, act with empathy, and build solidarity across nations for common sustainability.

### **Towards a Sustainable Generation of World Citizens**

The social changes and environmental crises of the 21st century demand a paradigm shift in education. Education no longer only functions as a means of conveying information, but must be a vehicle for the formation of human moral sensitivity and ecological responsibility towards the earth. Freire (1970) emphasized that liberating education invites students to understand social reality while encouraging them to change it. Sterling (2001) developed this view through the concept of *continuing education* that brings together ecological, social, and spiritual values in every aspect of the learning experience. This approach places humans as an integral part of an interdependent network of life, rather than as rulers of nature.

Empirical studies in Indonesia show that ecologically-oriented education is able to shape the behavior of citizens who care about the environment. Squirt (2024) reported that schools in Malang City have succeeded in strengthening the character of caring for the environment through reforestation activities, waste management, and the implementation of an ecologically minded school culture. The results of the study show that the application of ecological values in school policies and practices builds ecological awareness among students and teachers.

Research by SMP Negeri 3 Malang confirms that the implementation of the Adiwiyata program encourages active participation of students in maintaining cleanliness and managing the school

environment. The application of structured environmental education through Adiwiyata has been proven to form a pattern of responsible behavior towards the surrounding environment. Nature-based approaches are also an important strategy in the formation of ecological citizenship. It shows that learning that involves direct interaction with nature fosters ecological empathy and students' sense of attachment to the environment. The results of this study are in line with the view, which states that Wibowo et al., (2025) Wijaya (2022) Jenkins (2021) *Ecological Global Citizenship Education* plays a role in fostering students' emotional reflection and global responsibility towards environmental issues.

Local values also play a strategic role in ecological citizenship education in Indonesia. found that education based on local wisdom in Sumbawa, which revives the philosophy of Hidayati (2023) *swinging bawana* and *Tri Hita Karana*, is able to foster ecological intelligence in children. The integration between local culture and environmental education provides a contextual learning experience that is rooted in the values of people's lives. emphasized that schools that implement the Adiwiyata program have succeeded in fostering sustainable ecological behavior through collaborative activities involving all school residents. Strengthening an environmentally friendly school culture shows that ecological awareness can be built through collective habits and daily habits. Rahman et al., (2023)

Another approach that is growing is community-based education. shows that community involvement in environmental education programs in Palembang encourages collective action to maintain cleanliness and manage waste independently. Citizen participation strengthens social solidarity and builds a sense of shared responsibility for nature conservation. The findings show that ecological awareness grows stronger when it emerges from public awareness, not just from government policies. International research also enriches understanding of continuing education. shows that students who participate in environment-based projects have higher empathy for living things and understand ecological injustices more deeply. The study shows that continuing education must involve cognitive, affective, and moral dimensions in order for ecological behavior change to occur in its entirety. Nugraha et al., (2022) Sant et al., (2020)

Sachs (2015) affirming that world prosperity is only possible when economic development is aligned with social justice and ecological sustainability. This principle is emphasized by UNESCO (2019) through the *Education for Sustainable Development Goals: Learning Objectives guide*, which emphasizes the integration of ecological awareness, social responsibility, and humanitarian ethics in all levels of education. These values are the foundation for the birth of world citizens who are able to think systemically, reflectively, and empathize with life.

In Indonesia, the Independent Curriculum and Pancasila Student Profile are real implementations of continuous education. The program emphasizes cross-disciplinary project-based learning, such as school forest conservation, river conservation, and waste management. This approach teaches students to see the connection between personal actions and their impact on the global environment. through the perspective of (Robbins, 2012) *Political Ecology* emphasizes that education should foster critical awareness of social and economic inequality that causes environmental damage. This kind of understanding is important so that ecological citizens not only carry out symbolic actions, but also understand the structural roots of the exploitation of nature.

Sustainable generations will grow through education that unites scientific knowledge with moral wisdom and ecological empathy. The realization that the earth is a mandate for future generations must be the basis for the formation of global citizenship ethics. Sustainability-oriented education not only produces intellectually intelligent learners, but also human beings who are able to maintain the harmony of life on the planet. Thus, the main goal of 21st century education is to create empowered, ethical, and compassionate citizens of the world towards all forms of life.

## Ecology, Humanity, and the Meaning of Global Citizenship

Ecological citizenship in essence does not only talk about the relationship between humans and the environment, but also about how humans understand their humanity in the midst of the network of life. The current ecological crisis reveals a profound paradox in modern civilization: humans who seek to control nature have lost the meaning of their existence on earth. Capra (1996), explained that an ecological crisis is actually a crisis of ways of thinking. As long as humans view the world as a separate machine from themselves, the relationship with nature will continue to be instrumental, not relational. Ecological change therefore requires a revolution of consciousness from seeing the earth as an object to understanding it as an interconnected community of life.

Beck (2006) Introducing the idea of a *cosmopolitan vision*, a view that affirms that humans in the age of risk must learn to live as planetary citizens. In this view, citizenship is no longer limited by political territory, but extended to global moral responsibility. The climate crisis, pollution, and biodiversity loss are events that transcend national borders. Therefore, ecological solidarity cannot be built on the basis of narrow nationalism, but through a cosmopolitan consciousness that unites all of humanity as inhabitants of the same planet. Dobson (2010) calls it *post-territorial citizenship*, a form of citizenship that does not depend on formal membership of the state, but on responsibility for life itself.

This view carries profound ethical implications. If in traditional citizenship the individual is recognized through his rights, then in ecological citizenship the individual is recognized through his contribution to the sustainability of life. Dobson (2003) said that ecological citizens do not demand the right to use nature, but carry out a moral obligation to protect it. This principle changed the orientation of citizenship from ownership to participation, from domination to nurturing. In an ecological society, responsibility is the basis of freedom: man is free insofar as he is able to maintain the harmony of a common life.

Bookchin (1990) through *social ecology* emphasized that environmental crises are a reflection of social crises. When society is organized according to hierarchy and competition, nature is treated exploitatively. Therefore, the healing of the earth cannot be separated from the renewal of humanity. Ecological ethics demands an egalitarian, participatory, and mutually respectful social order. In this framework, ecological citizenship is not only a moral project, but also a political project to build a society that rejects the logic of domination over humans and nature at the same time.

Naess (1989) expands this view with the concept of *ecological self*. He affirmed that human identity does not stop at the biological limits of his body, but extends to the whole of life. When humans realize that they are part of the ecosystem, then concern for nature is no longer altruistic, but a form of self-realization. Taking care of the earth means taking care of yourself, because human life can only survive if other life is preserved. This kind of ecological consciousness is the basis for a new spirituality of global citizenship, in which human beings interpret their existence through connectedness, not separation.

Lator (2018) It offers another philosophical dimension through the idea of *terrestrial politics*. According to him, man must stop thinking as if he lives on the earth, he must learn to live with the earth. In this view, politics no longer only regulates the relationship between humans, but also the relationship between humans and non-humans of land, water, plants, animals, and even air. Ecological citizenship is a project to reorganize the ethical relationship between humans and the planet, between culture and the biosphere. Thus, the ethics of global citizenship is rooted in planetary consciousness: all life shares space, is interdependent, and equally fragile.

This concept finds its spiritual relevance when it is associated with the universal tradition of humanity. In almost all religions and cultures, there are teachings about balance, love for living beings, and justice for the earth. Sachs (2015) said that true sustainability is only possible when development is

based on human ethics: respect for life, intergenerational solidarity, and social justice. In other words, the ecological dimension cannot be separated from the moral dimension. Nature is not just a living space, but also a mirror of the quality of human humanity itself.

UNESCO's (2019) view on *Education for Sustainable Development* emphasizes that sustainable development must be based on universal human values. Education not only creates productive citizens, but also empathetic, tolerant, and ecologically aware citizens of the world. Ecological consciousness without empathy only gives birth to technocracy; Empathy without ecological awareness only gives birth to idealism. The two must go hand in hand. Through education that unites reason, feeling, and action, humans can rediscover the meaning of their humanity in the midst of global change.

Ecological citizenship is ultimately a bridge between environmental ethics and universal humanity. He taught that love for the earth is no different from love for fellow humans, because both are forms of love for life. In the modern era of uncertainty, ecological citizenship offers a new moral direction: humans do not live *on* the world, but *with* the world. In that consciousness, the boundaries between man and nature become blurred, replaced by a consciousness of a broader existential unity.

The ecological crisis that is now hitting can be read as a call to revisit the meaning of being human. The world needs not only law-abiding citizens, but citizens of the earth who have wisdom. An ecological citizen is not measured by how much influence he has on the political system, but by how soft his footprint is on earth. When man learns to live with ecological awareness, he rediscovers his humanity: that being human means being the guardian of life

### **The Relevance of Ecological Citizenship in the Indonesian Context**

The concept of ecological citizenship finds its strong relevance in Indonesia, an archipelagic country with the world's second-largest biodiversity and rich cultural heritage. The country faces real ecological challenges of deforestation, marine pollution, water crises, as well as the threat of uncontrolled urbanization. In such a situation, ecological awareness is not only a global imperative, but also a moral necessity of the nation. The philosophy of life of the Indonesian people has long placed nature as an integral part of life. The phrases "alam takambang becomes a teacher" in Minangkabau, "memayu swinging bawana" in Javanese culture, and "Tri Hita Karana" in Bali teach a balance between humans, nature, and God. These values are in line with the views of *ecocentrism* Naess (1989) and the ethics of sustainability Sachs (2015), which place nature as a moral partner of humans. The spiritual and social traditions of the archipelago contain great potential as a basis for the formation of ecological citizenship ethics that are contextual as well as universal.

National education policies have begun to accommodate ecological values through the Independent Curriculum and the Pancasila Student Profile. These two policies provide space for character education based on environmental responsibility and social empathy. The Project-Based Learning (PjBL) and Nature-Based Learning models are the bridge between knowledge, experience, and real action. Research by shows that Wijaya (2022) *nature-based learning approaches* help students understand the direct link between their behavior and environmental sustainability. Meanwhile, it was found that the application of PjBL in science education improves students' environmental literacy and critical thinking skills. Nasution et al., (2021)

National programs such as *Adiwiyata* and *Climate Villages* strengthen the practice of ecological citizenship in schools and communities. A study at SMP Negeri 3 Malang City shows that the implementation of the Adiwiyata program fosters an attitude of caring for the environment through real activities of waste management, reforestation, and collaboration with the surrounding community. Similar research by Sutopo and confirms that school community-based activities can internalize the value of ecological responsibility and social solidarity. Wibowo et al.,(2025) Sutopo & Nuryadin (2022)



In addition to the formal education sector, the practice of ecological citizenship is also growing through indigenous peoples and local communities. Research conducted by indigenous peoples in Kalimantan shows that forest conservation based on local wisdom has proven to be effective in maintaining ecosystems because it is based on spiritual values and mutual cooperation. Another study on strengthening river-based ecological citizenship shows that community participation in maintaining river cleanliness is able to form a new social norm that is oriented towards sustainability. Activities such as river cleaning, waste management, and citizen education reflect that ecological citizenship is not only a theoretical idea, but also a social practice that lives in the community Yuliani (2021).

Local wisdom is an inseparable part of ecological citizenship education in Indonesia. explained that the application of local wisdom in Sumbawa through community-based learning activities is able to increase children's ecological awareness. They not only learn to recognize nature, but also understand the moral value inherent in the relationship between humans and the environment. The active involvement of residents in protecting water resources, planting trees, or managing waste is a concrete manifestation of the value of ecological responsibility rooted in the culture of mutual cooperation Hidayati (2023).

However, the implementation of ecological citizenship in Indonesia is not completely evenly distributed. The main challenges lie in low environmental literacy, limited educational facilities, and inequality between policies and implementation in the field. Research by shows that gaps in facilities and policy support still hinder the consistent implementation of environmental education in schools. Nonetheless, efforts to strengthen ecological awareness continue to grow through synergy between governments, educational institutions, and communities. (Nugraha et al., 2022)

Strategic steps need to be strengthened through four main directions. First, increasing the capacity of teachers and educators through ecological pedagogy training. Second, the preparation of education policies that ensure the long-term sustainability of environmental programs. Third, strengthening collaboration between schools, local communities, and the business world in environmentally friendly activities. Fourth, the cultivation of ecological literacy that involves the young generation as agents of change. Ecological citizenship in Indonesia shows that sustainability ethics can grow from the nation's cultural roots. Pancasila, with its values of humanity and social justice, is the moral foundation for building the ecological responsibility of citizens. Indonesia has a great opportunity to become a global example for an ecological citizenship model based on spirituality, social solidarity, and ecological harmony.

## Cover

Ecological citizenship is a new form of awareness born from the need for humans to live in harmony with the earth in the midst of a global environmental crisis. This concept marks a paradigm shift from an anthropocentric view to an ecocentric way of thinking that places humans as part of a network of life. The climate crisis, environmental degradation, and social inequality show that development without ecological ethics will lead to human destruction. Therefore, ecological citizenship emerged not only as a moral concept, but as an ethical guide that integrates personal, social, and planetary responsibilities in every human action.

Education is the main pillar in shaping a generation that has ecological awareness and global responsibility. Through a reflective, participatory, and contextual approach, education is able to instill the values of empathy, solidarity, and concern for the sustainability of life. Educational curricula and policies in Indonesia that integrate environmental values, such as through the Pancasila Student Profile, the Adiwiyata program, and nature-based learning and projects, show that ecological citizenship can grow from real practice. This kind of education gives birth to citizens who are not only ecologically knowledgeable, but also empowered in fighting for social justice and environmental sustainability.

Ecological citizenship finds a strong foundation in the values of Pancasila and local wisdom that places nature as an inseparable part of human life. Philosophies such as *swinging bawana*, *Tri Hita Karana*, and *nature takambang become teachers* teach a balance between humans, God, and the environment. Based on this cultural heritage, Indonesia has great potential to become a global example in building an ecologically ethical society. Ecological citizenship is not just an effort to protect nature, but the process of rediscovering human humanity itself that being human means being a guardian of life and a guarantor of the sustainability of the earth for future generations.

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