Maintaining the Harmony of Man, Nature and God during the Covid-19 Pandemic: Perspectives on Environmental Philosophy

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ABSTRACT

This paper examines the correlation between man, nature and the Creator (God) these three basic elements must be kept in balance. Between Environment, man and God are inseparable, that is, social, cultural, emotional, and ritual, spiritual relationships that are reflected in the religious-magical and cosmic communalistic principles. There is a very close connection between the environment (nature), man and God reflected in religious perspectives, views of customary law, ideology, and constitutional views, international law (international covenants, as well as approaches to environmental ethics (Biocentrism and ecocentrism). Therefore, the Environment (nature) is a Gift of God Almighty, as a source of life and livelihood, a means of equitable development, and a unifying element of the nation, as well as the Environment part of Human Rights.

The COVID-19 pandemic gives a signal that there are problems in our relationship as humans with nature, in this case it arouses the function of environmental law as a field of law that regulates human relations with their environment to return to the philosophical aspects of human relations with the environment.

Keywords: Covid-19 Pandemic, Environment, Human Rights.

I. INTRODUCTION

Indonesia which has a wealth of abundant natural resources such as forest resources which are often called green gold and emerald pearls that circle the equator, water resources are often called blue gold (Blue Gold) where rivers, lakes and other water resources whose water is blue, these allusions characterize the natural wealth owned by Indonesia. Indonesia also has gold, nickel, tin, oil gas and minerals and many others (Wijaya, 2022).

The wealth and natural beauty that Indonesia has, at this time, do not provide favors, let alone welfare for the people of Indonesia. Forests that have been damaged and exploited, polluted water and as commodities, and other natural resources have been dredged up for the benefit and benefit of the few. Likewise, biological wealth such as a variety of animals that are characteristic of the Indonesian nation.

Over exploitation of natural resources jeopardizes the equitable availability and distribution of natural resources and their benefits associated with ecosystem health and people's livelihoods and well-being. In the use of natural resources to support the tourism industry, it is necessary to pay attention to environmental aspects (Samekto, 2001). Will have an impact on reducing the sustainability of natural resources and the functioning of the environment (Kurniasari & Suwanda, 2020).

In 2020, the presence of the Covid-19 Virus or Severe Acute Respiratory Syndrome Coronavirus 2 (SARS-CoV-2). This virus was first discovered in Wuhan City, China, after it spread to several other countries, one of which was Indonesia. Thus, the natural beauty of both biological and non-biological owned by the Indonesian nation currently cannot be optimally utilized for tourism activities, this is due to the Covid-19 pandemic that has hit the world. The emergence of Covid-19 is not only a health problem but there is a correlation between human relations with the environment, as well as with humans from socio-cultural aspects and the Creator. Christian Walzer, Executive Director of the Wildlife Conservation Society, said about 70% of diseases originate from wildlife that triggers the process of transmitting the virus from animals to humans.

In addition, according to Amin Subandrio, director of the Eijkman Institute for Molecular Biology, there are more than 200 types of Covid-19 viruses in the world, most of which live on animals such as ferrets, cows, bats, and elephants. Of that many, only seven can attack humans (Elsaid et al., 2021). Seeing this, this paper will discuss the phenomenon of Covid-19 through the Environmental Law and Human Rights Approach with philosophical studies.
II. RESEARCH METHODS

The basic material for examining this issue can come from primary legal materials and secondary legal materials. These legal materials can be found in libraries, collecting legal materials by inventorying, categorizing with books and laws and regulations related to the issues discussed. In the collection of legal materials the technique used is the citation technique. The collected legal materials cited in accordance with the issues discussed by the citations were set forth in a statement and given a review and analysis. Furthermore, it is analyzed with a thinking framework that is directed to arrive at an analytical descriptive, the data analysis used is a qualitative approach to the available data, in this study with analytical descriptive techniques.

In this writing, secondary materials are analyzed critically by the method of inductive to deductive reasoning, which means seeing a specific phenomenon occurring and then drawing a conclusion. In this case, it is a case of the Covid-19 pandemic that has hit the world, so it correlates with the general situation that occurs so that a general conclusion can be drawn.

III. RESULTS AND DISCUSSION

Some virologists have suggested that the emergence of Covid-19 comes from animals, this indicates that there is a problem with Man's relationship with nature in his life. This is important to discuss because it relates to environmental laws that affect man's relationship with nature. The environment in Article 1 of the Environment Protection and Management Law No. 32 of 2009 states the unity of space with all objects, powers, circumstances, and living beings, including humans and their behavior, which affects nature itself, the survival of life, and the well-being of humans and other living beings.

From this understanding, it can be explained that the environment is closely related to human behavior which affects the continuity of human civilization. Thus, there needs to be aware to protect and protect nature so that human survival continues. The Covid-19 pandemic is suspected to be triggered by bats and pangolins that mediate into the human body, where bats and milled are in demand for consumption and have become commodities in China. This indicates that environmental laws do not work which results in the exploitation of protected wildlife (Wijaya, 2021).

The trade-in pangolins are illegal internationally as well as according to Indonesian environmental law. However, illegal wildlife trade continues to occur, even though Indonesia is one of the countries that is included in the wildlife trade hotspot, one of which is pangolins. In Indonesia, illegal wildlife trafficking continues to occur because these crimes are low-risk, but high-profit. There are no serious sanctions against the perpetrators of these crimes. This indicates that wildlife smuggling is not considered a serious crime, even though globally, this smuggling can cost up to 7-23 billion US dollars (Wardana & Eddyono, 2020).

The huge profits obtained by smugglers against wildlife smuggling make these animals increasingly rare, on the other hand, law enforcement related to wildlife hunting has not been fully optimal. As a result there is an imbalance within the universe and a disruption of the ecosystem. Imbalances in the universe can cause disruption of the ecosystem, including the emergence of the Covid-19 pandemic outbreak.

The destruction of the environment is caused by nothing but human behavior, humans are trying to develop science on the one hand bringing humans to an era called modern, human life is getting easier, the potential that exists in nature is used by humans to meet their needs (Ngafifi, 2014). On the other hand, man's ability to cultivate nature places himself at the center of the universe. This kind of thinking in environmental philosophy is called anthropocentric thinking, this thought in development is no longer relevant, because man considers himself superior to the universe so that he can treat nature arbitrarily (Kerf, 2007).

Related to Covid-19, where environmental laws do not work which results in the destruction of the natural habitat of wildlife along with illegal trade. In turn, it allows the transfer of disease from wildlife to the human body. Covid-19 should be seen as a small part of Anthropocentrism. Covid-19 as a reflection that can at least make humans aware that nature does have the power and ability to protect our lives as humans. However, because the condition has been damaged, humans must deal directly with all disasters and are always victims of these disasters.

The perspective that considers nature to be an object that must be exploited optimally from the perspective of environmental ethics is not quite right, a forestry expert and environmental philosopher Aldo Leopold (10) stated that he wanted to change the perspective of humans who only see the earth and everything in it including water like slaves in ancient times, namely only as a tool. According to him, this perspective must be broken down which only sees the earth and all its contents as merely tools and objects in economic relations and only has economic value and function for the benefit of man.

The approach that has been used in managing nature, which is only as an object to be manipulated and exploited for economic purposes. This approach is at odds with the ecological approach, which looks at the earth and everything in it from a broader perspective (Uju, 2007).
Furthermore, the emergence of Covid-19, which is suspected to be from Bats and Pangolins, comes from Indonesia, whose sales are through illegal trade, so indirectly Indonesia has a contribution related to the emergence of the Covid-19 Pandemic. The view that humans are free to exploit the universe, has been criticized and opposed to the view that living things are just as devoted to the universe which has come to be known as Bioregionalism (Keraf, 2007). In bioregionalism, thought emphasizes the responsibility to maintain, care for, develop, and utilize it within the s-boundary brick of the natural cycle capable of maintaining its balance and wholeness in order to maintain all life in it. For it should not damage and pollute it.

The basis of different perspectives in the utilization of resources of natural, where the economy is equivalent to ecology, or what is known as mahzab ecocentrism (Keraf, 2007). Every element of the ecosystem-humans, animals, plants have an equal position/right in obtaining its needs and interests. The economic value system imposed on natural objects is associated with intrinsic value, which cannot be conventionally assessed by economic devices alone. Utilization of natural resources/environment treated in an environmentally friendly manner (respect and obligation of stewardship) (Sanim, 2010). Human well-being is determined by the degree of human 'friendship' with nature including in terms of consumption, production and supply-chain distribution. Humans are considered citizens of ecosystems that have the same status as other beings in consumption and production activities, so the decision on the allocation of resources is best made in political arena and local communities as well as in markets.

Furthermore, when the Covid-19 pandemic aspects related to formal rules in the field of environment began to stagnate, it can be seen from the construction of hospitals for Covid-19 mitigation that are not based on AMDAL (analysis of environmental impacts), the determination of hotels and places as quarantine that do not go through strategic environmental studies means that environmental laws during the Covid-19 pandemic are still not obeyed.

In environmental law, known as the principle of prevention or prudence, has not been implemented. This indicates that during the Covid-19 pandemic, environmental laws have not been implemented. Excessive use of disinfectant substances can also cause environmental damage. This is what happened during the Covid-19 Pandemic where excessive use of disinfectants can cause environmental damage.

Covid-19 pandemic has hit the world hardly as of the beginning of 2020 and quickly spread worldwide from its first-reported point in early Dec. 2019. By mid-March 2021, Covid-19 almost hit all countries worldwide, with about 122 and 2.7 million confirmed cases and deaths, respectively. As a strong measure to stop the infection spread and deaths, many countries have enforced quarantine and lockdown of many activities (Elsaid et al., 2021). Covid-19 is able to justify the view that nature is not just an economic commodity, and that the environment and the universe have social and cultural values, religious which has the ability to reduce all forms of disasters. It must be understood that the policy to enforce the law for environmental violations and crimes is a constitutional mandate, that every human being has the right to a good and healthy environment, which is then emphasized in Law Number 32 of 2009 concerning Environmental Protection and Management. Furthermore, article 3 letter g, states that environmental protection and management aims to ensure the fulfillment and protection of the right to the environment as part of human rights. Governments and local governments are obliged to set Environmental-based budgets (Isharyanto, 2015).

This environmental-based budget is sought to assist in measures including environmental protection and management and environmentally sound development programs (Rosadi, 2012). This means that awareness of a clean and healthy environment is an entry point for the success of sustainable development with an environmental perspective. Thus, the government should re-evaluate all development policies, including in handling Covid-19, which must be positively correlated with the progress and fulfillment of human rights to the environment. There have been many speculations about the positive impacts of the pandemic on the environment. Mostly connected to the restricted movement of people due to the curfews. However, scientists cool down the enthusiasm – it is uncertainty how our environment will look like once the pandemic ends (UNDP, 2020).

IV. CONCLUSION

That between the Environment, man and God are inseparable, that is, social, cultural, emotional, and ritual, and spiritual relationships are reflected in the religious-magical and cosmic communalistic principles. There is a very close connection between the environment (nature), man and God reflected in religious perspectives, views of customary law, idiosyncratic and constitutional views, international law (international covenants, as well as approaches to environmental ethics (Biocentrism and ecocentrism). Therefore, the Environment (nature) is a Gift of God Almighty, a source of life and livelihood, a means of equitable development, and a unifying element of the nation, as well as the Environment part of Human Rights.
The Covid-19 pandemic gives a signal that there are problems in our relationship as humans with nature, in this case, it stirs up the function of environmental law as a legal entity that regulates human relations with its environment to return to the philosophical aspects of human relations with the environment. For this reason, it is necessary to reflect on what humans have done to their environment (nature) and whether it has led to conservation or is it more towards exploitation.

CONFLICT OF INTEREST

The authors declare that they do not have any conflict of interest.

REFERENCES


