

Received: October 2023 Accepted: December 2023

DOI: <https://doi.org/10.58262/ks.v12i1.345>

Environmental Ethics Theory and Green Consumer Theory in Laudato Si' (Literature Review)

Christina Esti Susanti^{*1}, Yohanes Benny Suwito², Wahyu Prabawati Putri Handayani¹, Citra Anggraini Tresyanto³, Cecilia Dwi Octavia ¹

Abstract

This research is a follow-up study to previous research which aims to test and analyze the role of environmental ethics and green consumer in Laudato Si'. The final aim of this research is that the research team can provide scientific written recommendations in the form of curricular and extra-curricular programs that can be given especially to students at Catholic universities in Indonesia. The research method used in this research is the literature study method as a further tracking of the results of previous research which tested the operation of the theory of planned behavior in Laudato Si'. This literature study is more directed at literature on environmental ethics and green consumer.

Keywords: *Laudato Si', Environmental Ethics, Green Consumer.*

Introduction

Background

Pope Francis in the Encyclical Laudato Si' expressed his concern about the destruction of the earth as our common home, stating that mother earth, which nourishes and nurtures us with a variety of fruits and colorful flowers, is now screaming because of all the damage we have caused to her. , due to irresponsible use and abuse of the wealth that God has placed within it. The Pope's concern arises from the fact that human life today causes a lot of anxiety. Every year humans produce hundreds of millions of tons of mostly non-biologically decomposing waste such as domestic and building demolition company waste, clinical waste, and electronics industries, most of which is radioactive and highly toxic. As a result, the earth as our common home is starting to look like a big rubbish dump. Nature, which is usually friendly, has now become a vicious nature. Earth has become an uncomfortable place to live in.

According to Neves (2016), the center of ethics is the human self which is currently increasingly developing and the benchmark for ethics is human behavior itself. Meanwhile, according to Attfield (2012), he directly and simply says that environmental ethics is the study of normative issues and principles relating to human interaction with the natural environment, which includes the interpretation and application of the precautionary principle and sustainable development policies, the basis and policy of biodiversity conservation. , and the nature of the obligation to assist adaptation to global warming, and

¹ Faculty of Business, Widya Mandala Surabaya Catholic University

² Faculty of Philosophy, Widya Mandala Surabaya Catholic University

³ Faculty of Economics, Darma Cendika Catholic University, Surabaya

to reduce anthropogenic greenhouse gas emissions which are widely acknowledged to be one of its major sources.

As time progresses, types of environmental ethics continue to develop and the most recent is from Catholic circles which is contained in a document called the Encyclical *Laudato Si'* by Pope Francis which was published in 2015. *Laudato Si'* is a new call not only because it was born from religion which has a strong hierarchical structure but also has different invitations from other environmental ethics. The difference between *Laudato Si'* and other environmental ethics is that Pope Francis emphasizes not existing regulations regarding environmental sustainability but humans themselves as creatures who use a lot of natural resources to meet their living needs.

Therefore, researchers have an interest in conducting further research in the form of literature research after previous research entitled: *The influence of laudato si' cognition on interest in green consumer behavior: a review of ethics and green marketing in the theory of planned behavior (case study of APTIK students in Indonesia)*. This research examines the circular economy, which is still not much connected with a more in-depth discussion of ethical aspects when compared to previous research.

Problem Statement

The problem formulation proposed in this research is:

1. Does environmental ethics have a role in *Laudato Si'*?
2. Do green consumers have a role in *Laudato Si'*?

Research Purpose

General Purpose

The aim to be achieved in this research is to examine the results of previous research on the topic of the influence of *Laudato Si'* cognition on green consumer behavior intention through attitudes towards green consumers, subjective norms, and perceived green consumer behavior control by examining in more depth the variables that has been researched. This means that the results of previous research are about the thing to be researched and/or about other things related to the thing to be researched.

Specific Purpose

The aim of this research is to examine more deeply the theoretical review of:

1. The role of environmental ethics in *Laudato Si'*
2. The role of green consumers in *Laudato Si'*

Literature Review

Previous Research

Previous research that was followed up in this research was entitled *The influence of laudato si' cognition on interest in green consumer behavior: a review of ethics and green marketing in the theory of planned behavior (case study of APTIK students in Indonesia)*. Conducted by Susanti, et al., in 2024 in Indonesia. This research used quantitative methods with a sample of active students at private Catholic universities that are members of the Association of Indonesian Catholic Universities. The conclusions obtained by this research are:

1. Laudato Si' Cognition has a positive and significant effect on the attitude towards green consumers of APTIK students in Indonesia.
2. Laudato Si' Cognition has a positive and significant effect on subjective norms among APTIK students in Indonesia.
3. Laudato Si' Cognition has a positive and significant effect on perceived green consumer behavior control among APTIK students in Indonesia.
4. Laudato Si' Cognition has a positive and significant effect on the attitude towards green consumers of APTIK students in Indonesia.
5. Subjective norms have a positive and significant effect on green consumer behavior intention among APTIK students in Indonesia.
6. Perceived green consumer behavior control has a positive and significant effect on green consumer behavior intention among APTIK students in Indonesia.
7. Laudato Si' Cognition has a positive and significant effect on green consumer behavior intention through attitude towards green consumers in APTIK students in Indonesia.
8. Laudato Si' Cognition has a positive and significant effect on green consumer behavior intention through subjective norms among APTIK students in Indonesia.
9. Laudato Si' Cognition has a positive and significant effect on green consumer behavior intention through perceived green consumer behavior control among APTIK students in Indonesia.

The academic advice given by this research is for future researchers to conduct further research using variables related to Laudato Si' Cognition, attitude towards green consumer, subjective norm, attitude towards green consumer, perceived green consumer behavior. Practical advice given to business actors should pay attention to the existence of green consumers whose purchasing decisions, as proven in this research, are significantly influenced by their awareness of the green environment.

Laudato Si'

The Encyclical Laudato Si' is Pope Francis' latest encyclical (Alva, 2016), which specifically talks about ecology. This encyclical was born out of the Church's concern over the creation of nature which is increasingly being damaged by human activities. quote from the beginning of this Encyclical: Laudato Si', Mi' Signore, Blessed are you, my God. In this beautiful hymn, Saint Francis of Assisi reminds us that our common home is like a sister who shares our life with us, and like a beautiful mother who welcomes us with open arms. Blessed are You, my God, for our Sister, Mother Earth, who sustains and nurtures us, and grows various fruits, along with colorful flowers and grass. This sister is now screaming because of all the damage that humans have done to her, because without responsibility humans use and abuse the wealth that God has placed within her. Humans even think that humans are the owners and rulers who have the right to plunder them. The violence that exists in the human heart, wounded by sin, is reflected in the symptoms of disease that humans see in the soil, water, air and in all forms of life. Hence the earth, burdened and crushed.

In general, Pope Francis reminded us to stop treating this earth as an inheritance that can be received and can be exploited for momentary interests, but rather a loan that must be passed on to the next generation. Pope Francis emphasized the need to understand the message of the Holy Scriptures so that humans 'cultivate and care for' the earth (Gen. 2:15) (Ryan, 2017). With this mentality, we are not only responsible for cultivating the earth for the benefit of our generation but also for keeping it available for the next generation.

In this encyclical which has the subtitle on the care for our common home, Pope Francis (Kureethadam, 2016) criticizes consumerism and uncontrolled human-centered development (anthropocentric), which has made the earth exploited beyond limits. Reasonableness for the sake of excessive human desires. This results in environmental damage which ultimately has fatal consequences because nature is now starting to respond cruelly to human treatment. Through this encyclical, Pope Francis proposed the need for ecological conversion (ecological conversion) (Siemen, 2020), namely religious awareness to start paying attention to the realization of sustainable environmental conditions on earth which is a common home for all humans. The Pope called on everyone around the world to take unified and immediate global action. A call to unity – one in prayer for the environment, in a common gospel of creation, in the conversion of our hearts and lifestyles to respect and love everyone and everything given to us by God. The Pope believes that the call to care for the environment cannot be separated from how humans give meaning and the way humans carry out their lives on this mother earth.

Francis Assisi loves nature not because of hobbies and pleasure but because he experiences that nature has given a lot of life to him and to all entities on this earth. He loved and was greatly loved by his followers because of the totality of his life devoted to God, his selfless service to everyone, especially the poor and the sick. He is often said to be a mystic and itinerant pilgrim who walks doing good deeds. Francis shows us the bonds of care for nature, justice for the poor, commitment to society and inner peace. Francis of Assisi helps us to realize that our home is nature (Viviers, 2014). Francis of Assisi hopes that we will have an attitude of repentance towards nature. He makes nature a friend for talking, singing, praying and he even preaches to various types of birds, as if they have reason.

Francis greeted all creation with the greeting of brothers and sisters (Kučko, 2020). Francis is based on the understanding that all of us on this earth come from the same creator, so we need to share that love with all entities on this earth. This attitude shows justice that does not favor certain creations. Francis of Assisi discovered God in his relationship with the universe (Waruwu & Imelda, 2021). Francis of Assisi is also a person admired by many people because of the many encounters he had with the aim of getting to know the Creator. These encounters influenced his view of God and his fellow creatures. Francis' relationship is also based on discernment of spirits aimed at finding himself authentically before God. This authentic self-knowledge encourages him to build interpersonal relationships based on equality and awareness to organize life as brothers and sisters with all of creation.

'Natural House' is a place of refuge for all its inhabitants. We protect and care for nature as well as we care for our homes. We reforest denuded forests, keep rivers or water sources clean, dispose of rubbish in its proper place and so on. A sustainable natural home is nature that continues to be sustainable. Beautiful nature is a sign of God's presence which brings peace. Balance, beauty, goodness and peace for all creatures and all creation throughout this universe. Subconsciously, everything that breathes must praise and glorify Allah. Allah has bestowed the existence of every entity with its totality and subsidiarity towards the integrity of the natural house.

'Natural House' is a place of refuge for all its residents (Dosen & Michael, 2016). We protect and care for nature as well as we care for our homes. We reforest denuded forests, keep rivers or water sources clean, dispose of rubbish in its proper place, etc. A sustainable natural home is nature that continues to be sustainable. Beautiful nature is a sign of God's presence which brings peace. Balance, beauty, goodness and peace for all creatures and all creation throughout this universe. Subconsciously, everything that breathes must praise and glorify Allah. Allah has

bestowed the existence of every entity with its totality and subsidiarity towards the integrity of the natural house.

It cannot be denied that as times progress, damage to nature is increasingly widespread. The issue of global warming is an increase in the average temperature of the atmosphere (Wang et al., 2023), sea and land. The main cause is the burning of fossil fuels, such as coal, petroleum and natural gas which releases carbon dioxide (CO₂) and other gases known as greenhouse gases into the atmosphere. As the atmosphere becomes richer in greenhouse gases, it increasingly becomes an insulator that traps more heat from the sun that is radiated to the earth. The biggest contributors to carbon emissions are factory and greenhouse construction activities (Zainordin & Dhuny, 2020), land burning and smoke disasters. These factors cause carbon emissions to increase sharply, resulting in damage to the earth's ozone layer.

The natural environment is starting to be damaged, which is clearly visible through illegal deforestation, water pollution from industrial and mining waste, air pollution in urban areas, smoke and haze from forest fires, encroachment on natural reserves/wildlife reserves, hot mudflows, careless dumping of rubbish. and so forth. This is the condition of the natural house which is getting worse. Small things that humans can see in the environment where we live, for example, random people throwing rubbish. A relaxed mentality and not caring about the comfort of living together. An atmosphere like this leads people to an understanding of their responsibility towards a very worrying balance in life with nature.

These various natural environmental problems clearly show human behavior towards nature. This behavior is caused by a lack of understanding of nature. Humans view that only themselves have value, while the universe and everything in it is merely a means of satisfying or fulfilling human life. Seeing this, it is important to provide a good understanding of nature as a home where humans live. A house that is always and always looked after and cared for because from it all comfort and peace are fulfilled. Human consciousness is directed towards collective awareness and individual awareness that the natural environment which is my home is our common home. So I, you, we all create a balance of life between all entities in nature, so that human duties as creatures who are given the responsibility to protect nature can be realized. Humans need to build awareness within themselves that loving nature is the same as loving life. Humans are very dependent on nature, so we cannot be separated from nature. Humans may empower nature but must not damage or destroy it. Management and maintenance must be viewed within the framework of harmony between one generation and future generations. Concern for nature conservation is only seen by a few people, even though nature is home to all.

Caring for nature is not only homework for the government or the nature-loving community to tackle, but is the concern of everyone who lives in this natural home (Darling-Hammonda et al., 2020). The environmental awareness movement needs to be continuously promoted so that nature becomes a peaceful shelter for humans. At least the practical thing that humans are starting to do is pay attention to the environment around where they live, mobilize everyone to care about the environment, preach the natural environment to the people through catechesis.

Other practical moves include caring about the waste problem. Having a trash can at home, throwing trash in its place, processing waste into compost, cleaning water channels, planting trees/caring for trees. If humans are diligent in planting trees, they will function as oxygen factories for living creatures, absorb air pollution, absorb CO₂ gas, tree roots absorb water

which is useful for human survival, shady trees become natural air conditioners. Other things include reducing excessive use of AC, TV and computers, saving on water. Shady, green, beautiful and comfortable nature brings many benefits and advantages to humans. By caring for nature, humans have made a big investment for the future. Human participation now will greatly help the survival and metamorphosis of subsequent generations in the future. Acts of love for nature become an example for others to start now, here and now.

The development of the world today shows that humans live in a world full of hatred, envy, greed, terrorism, hostage-taking and power (Hamadamin & Tarik, 2019). War, conflict, intimidation, terror and many other models of violence. What is more often overlooked is the balance of human life with nature. We take more from nature but give less life to it. We need peaceful communication with all of creation. Peace is the dream of all humans who still have a conscience of truth. We must fight for peace or try and strengthen it together.

Making peace means creating a harmonious relationship with all entities on this earth. The invitation to make peace with the created world is also an act of repentance for someone who wants to return to the home of nature. Peace in the heart will be realized in actions with movements to love the natural environment. An attitude of peace with all entities on this earth will be realized through an attitude towards other creations, having sensitivity to caring for the environment, being involved in preserving nature and so on. Humans also need to announce or echo the news about ecology to everyone. May the proclamation of faith have an effect of change in everyone.

Environmental Ethics

Ethics is a critical reflection on norms and values, or moral principles that are generally known today, in relation to the environment, the perspective of humans and humans, the relationship between humans and nature, and behavior that originates from this perspective. Meanwhile, the environment itself means the space occupied by living creatures together with living and non-living objects, such as layers of earth and air where creatures exist (Gilbert, 2021). The environment is all objects and conditions, including humans and their activities, which exist in the space where humans exist and influence the survival and welfare of humans and other living organisms. The environment can be said to be applied ecology, namely how to apply various ecological principles and provisions in human life, or a science that studies how humans should place themselves in ecosystems or in their living environment Usmandjanovna (2020). The environment is a complex system outside the individual that influences the growth and development of organisms (Maksum et al., 2023).

Meanwhile, environmental ethics is a critical reflection on norms and values or moral principles that have been known in the human community to be applied more widely in the biotic community or ecological community (Christinawati, 2018). As a critical reflection on what must be done regarding environmental issues, including moral choices in meeting their life needs which have an impact on the environment.

The principles of environmental ethics according to environmental ethics theory (Bucher, 2010) are:

1. Respect for Nature (Respect for Nature)

Respect for nature is a basic principle for humans as part of the entire universe. Likewise, every member of a social community has an obligation to respect life together (social cohesiveness). In other words, nature has the right to be respected, not only because

human life depends on nature. But mainly because of the ontological fact that humans are an integral part of nature, humans are members of the ecological community. Humans are obliged to respect the rights of all living creatures to exist, live, grow and develop naturally in accordance with the purpose of their creation.

2. Principle of Responsibility (Moral Responsibility for Nature)

This responsibility is not only individual but also collective. This principle of responsibility requires humans to take real initiatives, efforts, policies and actions to protect nature and its contents. This means that the destruction and preservation of nature is the shared responsibility of all mankind. With the principle of personal responsibility and collective responsibility. All humans are required and called to be responsible for maintaining this universe as a common property with a high sense of ownership so that it seems like it is their personal property. This responsibility will arise if the view held is that nature is not just for the benefit of humans.

3. Cosmic Solidarity (Cosmic Solidarity)

This principle of cosmic solidarity always encourages humans to save the environment, to save natural life, because nature and other life have the same value as human life. Cosmic solidarity functions as a moral control, a kind of taboo in traditional society, to harmonize human behavior with the entire ecosystem. Cosmic solidarity functions to control human behavior within the limits of cosmic balance.

4. The Principle of Love and Care for Nature (Caring for Nature)

The principle of compassion and concern for nature or caring for nature. The principle of love and care is a one-way moral principle, meaning without expecting anything in return. And not based on considerations of personal interest but solely for the benefit of nature. It is hoped that the more people love and care about nature, the more humans will develop into mature humans, as individuals with a strong identity. Nature not only provides livelihoods in a physical sense, but also in a mental and spiritual sense.

5. The Principle of no Harm (No Harm)

The principle of no harm or no harm is the principle of not harming nature unnecessarily. The minimal form is that there is no need to take actions that are detrimental or threaten the existence of other living creatures in the universe. Humans are not permitted to carry out actions that harm fellow humans and other living creatures. In traditional societies that uphold customs and beliefs, these minimum obligations are usually maintained and lived through some form of taboo. For example, in rural communities who still believe in and perform rituals in certain places, such as spring (Java), which is a location where water sources naturally come out, it is believed that it has ritual value. Everyone is not allowed to throw anything away, is not allowed to carry out activities haphazardly, and every day-certain days rituals are carried out. It is believed that anyone who does this will get something bad or even a curse.

6. The Principle of Living Simply and in Harmony with Nature

This principle emphasizes value, quality, way of life, and not wealth, means, material standards. It is not greedy and greedy to collect wealth and have as much as possible, exploiting nature, but what is more important is a good quality of life. The consumption and production patterns of modern humans, which involve luxury in abundance and excess,

which results in competing with each other in pursuit of wealth, must be reviewed. This concerns a shared lifestyle, if left unchecked it can lead to being materialistic, consumptive and exploitative. The moral principles of simple living must be accepted by all parties as the principles of a new lifestyle. As long as we cannot accept it, it will be difficult for us to succeed in saving the environment. To move towards a simple lifestyle, people are asked to be considerate, but because not everyone is sensitive to tolerance, the results of the recommendation to live simply have not been very successful. But ethics can be a very strong encouragement, if it can be fostered well. For example, if pride in living a luxurious life can be transformed into shame, this ethical feeling will very effectively discourage a luxurious lifestyle. Examples in everyday life can be carried out starting from the household, in government and private institutions, and also in society.

7. Principle of Justice

The principle of justice is very different from previous principles. The principle of justice places more emphasis on how humans should behave towards each other in relation to the universe and how social systems should be regulated so that they have a positive impact on environmental sustainability. The principle of justice primarily talks about equal opportunities and access for all groups and members of society in determining policies for managing natural resources and preserving nature, and in enjoying their benefits.

8. Principles of Democracy

The principles of democracy are closely related to the nature of nature. The universe is very diverse. Diversity and plurality are the essence of nature, the essence of life itself. This means that every reductionistic and anti-diversity and anti-plurality tendency is contrary to nature and anti-life. Democracy actually provides the widest possible space for differences, diversity and plurality. Therefore, everyone who cares about the environment is a democratic person, on the other hand, a democratic person is very likely to be an environmental observer.

9. Principle of Moral Integrity

The principle of moral integrity is primarily intended for public officials. This principle requires public officials to have honorable attitudes and behavior and uphold moral principles that safeguard the public interest. Required to behave in such a way as a person who is clean and respected by the public because he has high concern for the environment, especially the interests of society. For example, people who are entrusted with carrying out Environmental Impact Analysis (AMDAL) are people who have high moral dedication. Because they are expected to be able to use the trusted access provided in carrying out their duties and not harm the physical and non-physical environment or humans. It is hoped that the nine principles of environmental ethics can become filters or guidelines for wise behavior for everyone in interacting with the environment as a form of realizing development in all fields. Either sustainable development with an environmental perspective or development with a sustainable environmental perspective. Diagrammatically, the relationship between philosophy, logic, aesthetics and ethics, in forming norms in society which are formed based on science and religion, and then becomes the basis for criticizing environmental ethics so that it can become a guideline, a view for each person's behavior towards their environment, because Everyone has and studies knowledge from various aspects and different scientific disciplines.

The basic rationale/approach to environmental ethics includes (Hourdequin & David, 2017):

1. Basics of the Ecological Approach

Introducing an understanding of the broad interconnectedness of life; Human actions in the past, present and future will have an impact on other organisms and other ecosystem components.

2. Basic Humanist Approach

Equivalent to the ecological approach, it emphasizes the importance of human responsibility for the rights and welfare of other humans over natural resources.

3. Basic Theological Approach

It is the basis of the two previous approaches, originating from religious values, namely how nature was actually created and what the position and function of humans are as well as the interactions that should exist between humans and nature.

Based on differences in fundamental perspectives on environmental ethical theory, three environmental ethical theories were born, namely (Torelli, 2021):

1. Anthropocentrism

Humans are the center of the universe system. Only humans have rights, interests and value over nature. Human interests are the most important, most important and highest. Everything else in nature is only assessed to the extent of its function to support and fulfill human needs. Strengthened by the Cartesian science paradigm which is mechanistic reductionist in nature. There is a strict separation between humans as subjects and nature as the object of knowledge. Science is autonomous and value-free. Giving birth to manipulative, exploitative attitudes and behavior without any concern at all for nature.

2. Biocentrism

Every form of life and living creature has value and value for itself, so it deserves and needs to be respected and cared for its value and worth, regardless of whether it is of value to human life or not.

3. Ecocentrism / Deep Ecology

Develop an ethical perspective on all ecological communities, both living (biotic) and non-living (abiotic). Ecologically, the universe system is formed and structured by living systems and abiotic objects which interact with each other, need each other, complement each other, complement each other because all ecological entities have the same moral obligations and responsibilities. Deep Ecology emerged because of environmental awareness due to the environmental crisis caused by: pollution, overpopulation, the earth crisis (global environmental crisis), and the issue of earth sustainability (linked to economic, political, socio-cultural problems, even world security).

Ecocentrism ethics rejects hierarchical positions (superordinate and subordinate) between elements in the universe. All elements in the universe are unified organisms that depend on each other. An environmental management model that carries the ethic of ecocentrism is when the social system is considered as part of the natural system and/or social needs as subordinate to ecosystem requirements.

According to Glaser (2006), ecocentrism is divided into two, namely (Mahyuni et al., 2021):

- a. Absolute ecocentrism views humans as "just another species" who have no higher value

than their needs and priorities. It confers rights and moral values on both organisms and ecological systems making their role independent of humanity.

- b. Moderate ecocentrism views the relationship between humans and nature in terms of the effects caused by humans exploiting and degrading nature.

The continuation of biocentrism is ecocentrism which is ethically expanded in scope, including the ecological community as a whole. Moral responsibility is not only limited to the biological order but is further developed with all components that are related to each other in the ecological system. This understanding is known as Deep Ecology which was introduced by Norwegian philosopher Arne Naess in 1973 (Nikolova, 2019). Deep ecology is a view that sees the importance of understanding the environment as a whole that supports each other, so that all elements have the same meaning and significance (Naess, 2005). Deep ecology does not separate humans from the natural environment, nor does it separate everything from the natural environment (Anderson, 2020). Deep ecology does not see the world as a collection of isolated objects but as a network of phenomena that are interconnected and fundamentally interdependent. Deep ecology recognizes the intrinsic values of all living creatures and views humans as only one special part in the web of life. This new ecological paradigm (deep ecology) implies an appropriate ecologically oriented ethic. The ethical framework associated with the old paradigm is no longer adequate to address some of today's major ethical problems, most of which pose threats to non-human life forms.

Ecocentric ethics is holistic, more mechanical or metaphysical in nature (Molina-Motos, 2019). Everything is interconnected. The whole is a part, on the other hand, changes that occur in parts will change other parts and the whole. Human nature and non-human nature are one. Humans and nature are part of the same organic cosmological system. Arne Naess, a Norwegian philosopher, believes that concern for the natural environment can be divided into two types, namely: "shallow" environmental concern (shallow ecology) and "deep" environmental concern (deep ecology). This ecological concern is often called holistic plateau altruism, which assumes that it has intrinsic moral relevance, not to the types of claimants (including individuals or society), but to nature as a whole.

Deep ecology is a new ethic that is not centered on humans, but is centered on all living creatures in terms of making fundamental changes in all areas in order to save the environment. There are two basic things in deep ecology, namely (Tresca, 2020):

1. Man and his interests are no longer the measure of everything else. Man is not the center of the moral world, but focuses on the biosphere as a whole, that is, the interests of the entire ecological community. Attention is long term.
2. The environmental ethics developed are designed as a practical ethic, in the form of a movement that is translated into real and concrete action. A new understanding of the ethical relations that exist in the universe, accompanied by new principles in line with these ethical relations, which are then translated into real action in the field.

Deep ecology, which Capra calls a new ecological paradigm, was the idea of Arne Naess, a Norwegian philosopher, in 1973 (Raus, 2016). According to Naess, in overcoming ecological emergencies (The Emergency of Ecologists), two movements to save the environment can be distinguished, namely shallow ecological movement (SEM) and deep ecological movement (DEM). DEM needs to be understood in the background of its criticism of anthropocentrism or more widely known as the shallow ecological movement (SEM), which can be expressed as follows: SEM assumes that the environmental crisis is a technical problem, which does not

require changes in human consciousness and the economic system. DEM, on the contrary, looks at environmental problems from a broader and holistic relational perspective. DEM is making more efforts to look at the root of the problem of environmental damage and pollution in a more comprehensive and holistic manner, to then address it in more depth. Social and human aspects are also DEM's main concerns. Meanwhile, SEM is more likely to address the symptoms of an environmental issue and not the root of the problem (what is primarily looked at is the direct impact of the environment, and not the main cause of that impact).

Ecocentrism is related to broader environmental ethics (Jacob, 1994). In contrast to biocentrism which only focuses on ethics on biocentrism, on life as a whole, ecocentrism actually focuses ethics on the entire ecological community, both living and non-living. Because ecologically, living things and other abiotic objects are related to each other. Therefore, moral obligations and responsibilities are not only limited to living creatures. The same moral obligations and responsibilities apply to all ecological realities.

Ecocentric ethics is based on the cosmos. According to this ecocentric ethic, the environment as a whole is valued in itself. According to the high-level ecological ethical school, namely deep ecology, this ethics is the most likely alternative for solving ecological ethical dilemmas (Ambrosius, 2005). According to ecocentrism, the most important thing is the survival of all living and non-living things as components of a healthy ecosystem, just like humans, all cosmic objects have their own moral responsibilities (Torii - Caciuc, 2014). According to this ethic, the earth extends various bonds of community that include land, water, plants and animals collectively. The earth changes the role of homo sapiens from creatures of the earth community, to respect for other members and also for the natural community itself (Jame, 2019).

Ecosophy includes a shift from science to wisdom, in the form of a way of life, a lifestyle that is in harmony with nature (Hull, 2020). This takes the form of a movement by all the inhabitants of the universe to wisely protect their environment as a household. This movement is also known as a philosophical movement, environmental philosophy. Deep ecology views environmental problems from a broader and holistic relational perspective. The root of the problem of environmental damage and pollution is seen in a more comprehensive and holistic manner, and then addressed in more depth.

The environmental crisis that is occurring today, philosophically, is caused by a fundamental error in the way humans view themselves, nature, and humans' place in nature (Mesfin, 2021). Therefore, what is needed is a fundamental and revolutionary change involving the transformation of perspectives and values, both personal and cultural, which influence economic and political structures and policies. Changes in political commitment and policies that are pro-environment are very necessary. This also needs to be driven by radical changes that are rooted in a change in perspective (a radical transformation in worldview), which is followed by changes in mentality and behavior, which are reflected in the lifestyle of both individuals and cultural groups. In the form of a reawakening of ecological awareness that recognizes the unity, interconnectedness and interdependence between humans, plants and animals and the entire universe.

So it can be concluded that environmental ethics is a philosophical discipline that talks about the moral relationship between humans and the environment or the universe (Droz, 2020), and how humans should behave towards the environment, so what is the focus of attention in environmental ethics according to this definition is how humans should act, how humans

should behave towards the environment (Ruiz & Joelson, 2020). The conclusion from this understanding is that environmental ethics is understood as a critical reflection on what humans must do in facing moral choices related to environmental issues. Including what humans must decide in making moral choices in meeting their life needs which have an impact on the environment, as well as what the government must decide in its economic and political policies that have an impact on the environment (Chu & James, 2013). The point is that environmental ethics does not only talk about human behavior towards nature. Environmental ethics also talks about the relationships between all life in the universe, namely between humans and humans who have an impact on nature and between humans and other living creatures or nature as a whole. This includes political and economic policies that have a direct or indirect impact on nature.

Green Consumer

Green consumers are consumers who have a willingness to pay more for environmentally friendly products (Kwistianus et al., 2020), thereby creating greater opportunities for companies and governments to produce environmentally friendly products. Nittala & Venkata, (2021), added that green consumers are consumers who buy environmentally friendly products and actively care about environmental problems and solutions for consumers. Consumers with more knowledge of the environment tend to have the motivation to purchase green products.

A green consumer can be defined as someone who makes purchases and is influenced by their own awareness of environmental problems (Matthews & Anke, 2014). In other words, green consumers are consumers who think first about the impact of the goods they consume on the environment before buying them. Green consumers are smart and independent consumers because they are no longer objects or target markets with low quality. Green consumers are consumers who understand their rights and obligations, are critical in determining goods and/services and have a social responsibility to maintain the sustainability of their environment. Green consumers who exercise their rights as regulated in Law No. 8/1999 will become consumers who have an equal bargaining position with business actors. Green consumers will not be the target of business actors' market orientation but will be the controllers of the quality of goods and/or services circulating on the market. Green consumers understand that the availability of goods and/or services comes from the consumer's own law of demand. Green consumers will naturally become subjects who also determine the market through their demand for quality, pro-environmental goods and/or services and domestic products. Awareness of wrong consumption patterns has given rise to environmentally conscious consumer movements in various countries. Many environmental activists campaign against environmental pollution due to industrialization in developing countries.

Green consumers are defined as people who adopt environmentally friendly behavior and/or who purchase environmentally friendly products over standard alternatives (Nguyen et al., 2023). A person who purchases a product is influenced by his or her own awareness of environmental problems (Wierzbinski, 2021). According to several definitions of green consumers, green consumers are those who consider the environmental impact first before buying and consuming a product.

In this research, the terms “green” and “environmentally friendly” are used interchangeably with the same understanding. Environmentally friendly products are products whose production process uses production technology that does not pollute the environment and uses raw materials and packaging from materials that can be recycled (Witek, 2020). Thus, green

products are products that are produced from a production process that is safe for the environment and has a safe impact on the environment. Environmentally friendly behavior is influenced by seven variables (Han, 2021), namely:

1. Environment attitude (attitude towards the environment) which refers to an individual's cognitive assessment of the value of environmental protection.
2. Environmental concern (concern for the environment), namely the level of emotional involvement in environmental issues.
3. Perceived seriousness of environmental problems (understanding of the seriousness of environmental problems).
4. Perceived environmental responsibility (understanding of environmental responsibility).
5. Perceived effectiveness of environmental behavior (understanding of the effectiveness of environmental behavior).
6. Perceived self-image in environmental protection (understanding of self-image in environmental protection).
7. Peer-influence (peer influence).

Green consumers are consumers who are aware and interested in environmental issues (Sayed et al., 2021). They realize that all products and services have an impact on the environment and they try to take initiatives to reduce this impact to a minimum (Ahmad et al., 2022). Environmentally friendly products themselves are defined as products that protect and improve environmental safety by reducing or eliminating pollution, waste and toxins (Kumar et al, 2021). Green consumers with preferences regarding the products they will consume will purchase environmentally friendly products which are also referred to as purchasing green products. Consumers buy environmentally friendly products if their primary needs for performance, quality and comfort have been met and they understand that environmentally friendly products will be able to help solve environmental problems (Firmansyah et al., 2022). Lack of understanding regarding the uses and benefits of environmentally friendly products will make consumers cancel their decision to purchase environmentally friendly products.

A green consumer is a consumer whose personal or socio-cultural variables reflect environmental consciousness in their purchasing behavior. Although the term "green consumerism" has a broad definition, green consumers often avoid products and services that may be harmful to the environment during manufacturing or consumption. (Correia et al., 2023). The physical environmental forces green consumers take into consideration are the climate change, pollution, energy and scarce resource conservation, environmentally friendly ingredients, and components as well as recycling and non-wasteful packages (Dursun et al., 2016). Green consumers prefer environmentally friendly ingredients and components such as bridgeable and natural ingredients in their products. Recycling and non-wasteful packages has become a global trend in which consumers demand companies to focus on reducing waste at the end-life of the product. Green consumers place a higher value on products and services that do not harm the environment in the whole supply chain by preferring eco-friendly products and packaging and those businesses that practice fair trade and overall reduce their environmental impact. Green consumers buy from companies whose strategy involves around sustainability. Green consumers avoid unethical animal testing or human experimentation. They favor smaller, local companies. Also, green consumers support companies that aim to help the society by providing extra work for locals by offering some benefits in order to help girls in their education. (Cherian & Jolly, 2012)

The consumer's decision process for a green consumer has some differences from the "normal" one because of the sustainable thinking in it (Nekmahmud & Maria, 2020). The needing recognition phase differs the way that green consumers have the knowledge of thinking to buy a product or service in the most sustainable way or rethinking whether to buy it if it has a major impact on the planet. The conscious thinking is more transparent in the information search as green consumers may use specific sites that provide for example business listings for companies that are socially and environmentally sustainable. In addition, as to the external searches, green consumers may already have internal information such as knowledge about common ecolabels or sustainable practices. There may be some challenges in the information search as Google search engine may not always be accurate. Greenwashing which refers to the businesses' use of wrongful or misleading information on environmental claims to present a false image of sustainability suitable to the green consumers. At last, the growing market of sustainable goods and services is constantly evolving. A green consumer may conclude information is true at one point which later in time is proven false. As information and technology evolve consumers must re-evaluate what they think they know. Products' sustainability is one of the important attributes green consumers are considering when evaluating alternatives. Some firms will provide the information about their products' sustainability and some organizations may even target with their marketing strategies to green consumers to ensure that they will choose their products rather than those of their competitors. Green consumers take an extra look at the purchase decision process as they will also include the method of delivery at the top of the transaction. Post-purchase behavior green consumer takes seriously including both product usage but also the disposal behavior.

Green consumerism is encountering challenges as green consumer behavior is not accepted by everyone. There are many obstacles within some of the consumers when it comes to choosing green products and services over standard ones. One of the significant problems on green consumerism is the lack of knowledge (Utama, 2021). Consumers are aware of the climate change and greenhouse gas emissions but are not aware of how to act to reduce these risks. When it comes to green product performance, some consumers have negative impressions of the quality believing that green products cannot perform as well or at the same level as non-green ones can. Green items are typically more durable in use than non-green ones. For example, tote bags are considered green which are significantly more resistant to breakage than normal shopping bags made from plastic. Consumers may have reservations about companies and their marketing techniques that claim to be sustainable. As awareness on environmental issues and solutions grows among consumers, businesses take advantage of the change and use the opportunity to market their products as a green to environmentally conscious consumers. As a result, there is a lot of disinformation about green products since companies' market and sell their products incorrectly. In reality the products may not be as sustainable as they claim. Consumers feel that sustainable products are more expensive than conventional products. While high prices may be true on some products, green ones are more resistant to damage as one of the key criteria for green products is long-term usability. Many consumers are having difficulty finding sustainable products because the demand for sustainable and green products is still lower than for non-sustainable ones. Also, availability is different depending on the location since countries that have a higher education rate are more knowledgeable about issues such as global warming.

Green consumers are consumers who have the desire to pay more for environmentally friendly products, thereby creating greater opportunities for companies and governments to produce environmentally friendly products (Vania & Ruslim, 2023). Green practice cannot be separated

from green consumers because these two things are interrelated. According to Demir et al., (2021), green practice is an action to protect the environment and the products produced cause minimal environmental damage. Meanwhile, Chiciudean et al., (2024), stated that there are 3 groups of green practices, namely: (1) green action, (2) green food, and (3) green donation. Green action is energy and water efficiency, use of environmentally friendly materials, recycling and pollution prevention. Then green food is local and organic food ingredients that support the environment for the long term into the future. Meanwhile, the definition of green donation is an effort to donate funds, participate in community projects, and educate the public about the impacts of environmental damage and how to overcome them.

Apart from that, Kotler (2011) argues that the issue of environmental conservation has become the biggest global issue since the 1900s with the end of biological competition between countries which produced scientists with the best discoveries in the 1800s. In accordance with Kotler and Keller's opinion, there are quite a few countries in the world whose people are starting to apply the principles of becoming green consumers. In several countries such as Vietnam, South Africa, Sweden, Malaysia and New Zealand, most of their people apply green consumers in their daily lives. Some people don't understand what is the main reason why they have to do this. However, recently people have started to discuss what a green consumer is. The main trigger is global warming and unnormal natural disasters.

Method

Types of Research

The type of research used in this research is library research (Royadi et al., 2019), namely research carried out by collecting data or scientific writing aimed at the object of research or data collection of a library nature, or research carried out to solve a problem which basically relies on a critical and in-depth study of relevant library materials.

Before reviewing library materials, researchers must know in advance exactly which sources the scientific information will be obtained from. Some of the sources used include; textbooks, scientific journals, statistical references, research results in the form of theses, dissertations, and the internet, as well as other relevant sources.

Research Techniques

There are seven techniques used to carry out this literature study, namely (Chigbu et al., 2023):

1. Keyword Search

The first literature study method is keyword search. Search for relevant keywords in catalogs, indexes, search engines, and full-text sources. This is useful both for narrowing searches to specific subject headings and for finding sources that are not captured under relevant subject headings. To search the database effectively, start with a Keyword search, find relevant records, and then find relevant Subject Headings. In search engines, include lots of keywords to narrow your search and carefully evaluate what you find.

2. Subject Search

A Subject Heading (sometimes called a descriptor) is a special term or phrase used consistently by an online or print index to describe what a book or journal article is about. This applies to library catalogs as well as many other library databases.

3. Search the Latest Scientific Books and Articles

In catalogs and databases, sort by latest date and search for books from scientific magazines and articles from scientific journals. The newer the source, the more recent the references and citations.

4. Search for Citations in Scientific Sources

Track references, footnotes, endnotes, quotations, etc. in relevant readings. Search for a specific book or journal in the library catalog. This technique helps you become part of a scientific conversation about a particular topic.

5. Search Through Published Bibliographies

Published bibliographies on particular subjects often include sources missed through other types of searches. Bibliography is the subject heading in the catalog, so a guided search with bibliography as the subject and topics as keywords will help find it.

6. Search Through People Sources

Not only through books and the internet, you can search for sources of literary studies from other people, such as through verbal contact, email. These people are for example professors or librarians with relevant knowledge.

7. Systematic Exploration

Systematic browsing is carried out by prioritizing full-text sources organized into predictable subject groupings.

The literature study technique used in this research is searching the latest scientific books and articles using catalogs and databases, then sorting them based on the latest date and searching for books from scientific magazines and articles from scientific journals, especially on the results of research that has been previously carried out by Susanti. et al., in 2023.

Reviewed Literature

THEORY	NUMBER	NAME	YEAR	DESCRIPTION
LAUDATO SI'	1	Alva, Reginald.	2016	Sustainable Development in the Light of the Teachings of the Encyclical Laudato Si.
	2	Kureethadam, Joshtrom Isaac.	2016	Ecological Virtues in Laudato Si'.
	3	Siemen, Patricia.	2020	In Honour of Laudato Si': Stories of Ecological Conversion in Action.
	4	Susanti, Christina Esti; Yohanes Benny Suwito; Citra Anggraini Tresyanto; Wahyu Prabawati Putri Handayani; Cecilia Dwi Octavia.	2023	The Influence of Laudato Si' Cognition on The Interest In Green Consumer Behavior: A Review of Ethics and Green Marketing In The Theory of Planned Behavior (Case Study on APTIK Students In Indonesia).
	5	Tilche, Andrea; Antonello Nociti; Nicolas Renard.	2015	Laudato Si': The Beauty of Pope Francis' Vision.

ENVIRONMENT ETHICS	1	Ahmad, Fauziah Sh; Nennie Trianna Rosli; and Farzana Quoquab.	2022	Environmental Quality Awareness, Green Trust, Green Self-Efficacy and Environmental Attitude In Influencing Green Purchase Behaviour.
	2	Bucher, Stefan.	2010	The Role of Environmental Ethics and Educational Approaches.
	3	Droz, Lařna.	2022	Review Anthropocentrism as The Scapegoat of The Environmental Crisis: A Review.
	4	Hourdequin, Marion And David B. Wong.	2017	A Relational Approach to Environmental Ethics.
	5	Kureethadam, Josphrom Isaac.	2016	Ecological Virtues in Laudato Si'.
	6	Maksum, Ali; Abdul Rachman Sopyan; Agus Indiyanto; Esa Nur Wahyuni.	2023	Ecotheology: Environmental Ethical View in Water Spring Protection.
	7	Ruiz, Castor Bartolomé and Joelson de Campos Maciel.	2020	The ethics of caring for others and environmental bioethics.
	8	Susanti, Christina Esti; Yohanes Benny Suwito; Citra Anggraini Tresyanto; Wahyu Prabawati Putri Handayani; Cecilia Dwi Octavia.	2023	The Influence of Laudato Si' Cognition on The Interest In Green Consumer Behavior: A Review of Ethics and Green Marketing In The Theory of Planned Behavior (Case Study on APIIK Students In Indonesia).
	9	Torelli, Riccardo.	2021	Sustainability, Responsibility and Ethics: Different Concepts for A Single Path.
GREEN CONSUMER	1	Matthes, Jörg and Anke Wonneberger.	2014	The Skeptical Green Consumer Revisited: Testing the Relationship Between Green Consumerism and Skepticism Toward Advertising.
	2	Nguyen, Luan Trong; Tri Huu Nguyen; Han Ngoc Nguyen; Loi Dai Nguyen; Dao Thi Thu Nguyen; and Linh Duy Le.	2023	Determinants of Green Consumer Behaviour: A Case Study from Vietnam.
	3	Nittala, Rajyalakshmi and Venkata Rajasekhar Moturu.	2021	Role of Pro-Environmental Post-Purchase Behaviour in Green Consumer Behaviour.
	4	Susanti, Christina Esti; Yohanes Benny Suwito; Citra Anggraini Tresyanto; Wahyu Prabawati Putri Handayani; Cecilia Dwi Octavia.	2023	The Influence of Laudato Si' Cognition on The Interest In Green Consumer Behavior: A Review of Ethics and Green Marketing In The Theory of Planned Behavior (Case Study on APIIK Students In Indonesia).

Source: Data, Processed.

Nature of Research

Based on its nature, this research is descriptive research, descriptive research focuses on a systematic explanation of the facts obtained when the research was conducted (Williams, 2007).

Data Analysis Techniques

After all the data has been collected, the next step is for the writer to analyze the data so that a conclusion can be drawn. To obtain correct and precise results in analyzing data, the author uses content analysis techniques. Content analysis is research that takes the form of an in-depth discussion of the content of written or printed information in the mass media. The literature study research method allows us to look for other research references from various trusted sources (Mohajan, 2018). The data analysis technique used in this research is content analysis.

Data Analysis Results and Discussion

Based on the literature study that has been carried out, the results obtained are that Laudato Si' contains the role of the green consumer, especially belief, attitude towards green consumers, environmental attitude, subjective norms, perceived green consumer behavior control and ethics for consuming green products (Susanti et al., 2023). The research results of Susanti et al., (2023) prove that there is a positive and significant influence between Laudato Si' Cognition on attitudes towards green consumers among APTIK students in Indonesia. This shows that Laudato Si' Cognition can influence attitudes towards green consumers. The results of this research support the statement previously stated by Ajzen (2020) regarding the influence of Laudato Si' Cognition on attitudes towards green consumers (Pinasthika et al., 2021). In this case, Ajzen (2020) defines attitude as a disposition to respond positively or negatively to a behavior. Attitude towards a behavior is determined by the beliefs obtained regarding the consequences of a behavior or also called behavioral beliefs. In this case, belief is related to a person's subjective assessments of the world around him, understanding of himself and his environment, thus proving that Laudato Si' Cognition has a significant effect on attitude towards green consumers. In ethics, knowledge helps a person to take the correct moral action so that a person can be directed to the right choice of what needs to be done, in this case environmental attitude. And in the research results that have been obtained, it has been proven that when a person knows about the importance of protecting nature through Laudato Si' Cognition, that person can take appropriate and appropriate actions as expected. This confirms that the person who knows has arrived at the values that are internalized so that it is not difficult for him to have an attitude towards green consumers. This person knows that nature must be protected so that it does not increase damage by behaving arbitrarily in consuming things that are contrary to nature itself.

Apart from that, research by Susanti et al., (2023) also proves that there is a positive and significant influence between Laudato Si' Cognition on subjective norms among APTIK students in Indonesia. This shows that Laudato Si' Cognition can influence subjective norms. Based on research, it seems very clear that subjective norms are formed when knowledge of Laudato Si is possessed. However, in ethics there is another thing that can strengthen subjective norms, namely the role of "conscience". Conscience is "a perception of what is good or bad in relation to our concrete behavior" (Verkade et al., 2020). This means that subjective norms will be better formed if a person also lives up to his conscience as a guide and ethical standard within himself that a person actually has from birth.

The research results of Susanti et al., (2023) also prove that there is a positive and significant influence between the influence of Laudato Si' Cognition on perceived green consumer behavior control among APTIK students in Indonesia. This shows that Laudato Si' Cognition can influence perceived green consumer behavior control. Perception greatly influences a

person's actions to do something right or not. In ethics, people can arrive at this perception when they have sufficient knowledge of what they are going to do. So, in terms of the perception of being a green consumer, a person needs to know why he is doing this and this is obtained through *Laudato Si'* which is the door to understanding that nature should be looked after and protected so that society does not lose its future if nature is damaged.

Based on the results of descriptive statistical data processing, the results showed that the average respondent agreed with the statement that attitude towards green consumers in APTIK students influences their interest in creating green value. The results of the structural equation state that there is a positive and significant influence between the influence of *Laudato Si'* Cognition on attitudes towards green consumers in APTIK students.

Research by Susanti et al., (2023) also proves that there is a positive and significant influence between perceived green consumer behavior control on green consumer behavior intention among APTIK students in Indonesia. This shows that perceived green consumer behavior control can influence the formation of green consumer behavior intention. Wijekoon & Sabri's research (2021) proves that an individual's moral identity, traits, goals and significant behavior are factors that influence interest in purchasing Fairtrade (green project sustainable) products. However, in general when consumers make purchases, they generally consider satisfaction and loyalty, risks and benefits (Correa et al., 2017) as aspects of the composition of their purchasing behavior. This is reinforced by the explanation of Junior et al., (2015) that the evaluation of consumer perceptions regarding aspects of purchase intention and intention to purchase green products does not determine the relevance of environmental concern in purchasing. Therefore, in ethical studies, "perception" provides confirmation for someone to behave. Perception leads a person to the intention to do something. So, if in research it is found that perceptions about green behavior greatly influence a person's will or intention, that is correct and not wrong. In fact, ethics provides guidance that a person who desires good action needs the correct knowledge and perception of the action or deed he or she will perform. In other words, the intention to behave green is very easy to form when someone has the correct perception of green behavior.

Research by Susanti et al., (2023) also proves that *Laudato Si'* Cognition influences green consumer behavior intention through attitudes towards green consumers in APTIK students. This shows that *Laudato Si'* Cognition can influence green consumer behavior intention through attitude towards green consumers. These results confirm the understanding of ethics that an action can be an ethical action, in this case protecting the environment, which can be realized when a person really has the correct knowledge of the environment and knows why they must protect it for the benefit of society in consumptive behavior. This means that a person comes to ethical consumption, namely understanding the emotional and rational value of what he wants to consume, whether it is in accordance with protecting nature for a better society.

Apart from that, research by Susanti et al., (2023) also proves that *Laudato Si'* Cognition influences green consumer behavior intention through subjective norms in APTIK students. This shows that *Laudato Si'* Cognition can influence green consumer behavior intention through subjective norms. Therefore, subjective norms are expected to arrive at the correct awareness in their behavior to reach green consumer behavior, namely, as Pope Francis said, the hope is that a person can arrive at "a matter of accepting what is permitted by the reality of nature itself, which seems to be stretching out its hand" (Tilche et al., 2015). No, "rather people are interested in squeezing everything possible out of things through their meddling, which tends to often ignore or forget the reality that is in front of them."

Research by Susanti et al., (2023) also proves that Laudato Si' Cognition influences green consumer behavior intention through perceived green consumer behavior control in APTIK students. This shows that Laudato Si' Cognition can influence green consumer behavior intention through perceived green consumer behavior control. It is undeniable that knowledge of the environment determines whether a person has the intention or will to protect nature by making the choice not to buy destructive goods. This was formed because a person with a belief that was visible in his perception stated that nature was an important thing to protect for the survival of future generations. On the other hand, if a person does not arrive at a correct understanding then the person will fall into consumerist actions and behavior as emphasized by Pope Francis in Laudato Si' that the person "has not yet arrived at a new self-concept that can direct his life" (Raven, 2016).

Conclusions, Limitations and Recommendations

Conclusions

Humans are creatures who grow in the complex realm of life. This complexity includes development from various aspects, so that reason plays an important role in supporting all needs. Throughout the history of life, humans have begun to think and consider the appropriate direction of civilization to play as an important role. Reason slowly begins to glorify the anthropocentrism perspective which sees itself as the center of life and the most important creature compared to others. As a result, humans themselves are alienated from nature and encounter various difficulties. It can be said that ecological damage comes from the confusion of human thought patterns which glorify reason and human free will in exploiting nature.

Apart from that, with an anthropocentrism perspective, humans no longer see others as parts of autonomous value, but only as assumptions that only bring benefits to humans. In the midst of this increasingly strong economic need, in fact destructive natural dredging practices are still found. This is characterized by various problems that surround Indonesian society from the forestry sector. This problem makes nature an economic medium that is worth pursuing amidst the development of industrialization and modernization. Meanwhile, in the Indonesian context, the problem of the environmental crisis has been framed for a long time in several periods. At this point, forest destruction is still massive. Deforestation as a result of the transition from forest to non-forest due to mining activities, illegal logging, forest burning, opening of oil palm plantations, transmigration programs, firewood needs, etc., to meet the very high national and international market demand for wood .

Apart from that, political elites also play in this area. With the promise of developing an area, they allow various foreign investors to carry out mining activities. Mining activities themselves are a direct implication of the cruelty of blind technology. This can be seen in the history of massive deforestation problems caused by two interested parties, namely the government and investors. The long history of forest destruction can be concluded as a result of excessive exploitation for subsistence needs using advances in science and technology, apart from the main cause, namely the anthropocentrism mindset.

Responding to this, Pope Francis paid deep attention to ecology through the encyclical Laudato Si'. He condemned humans as destroyers of the natural environment, and called for ecological repentance. Pope Francis' moral call refers to the earth which is currently experiencing destruction. Pope Francis also called on humans to simply admit and take responsibility for mistakes and power that have exceeded normal limits. In this way, humans can recognize nature

as a creation of God that needs to be respected. In an article referring to the encyclical *Laudato Si'*, Pope Francis paid special attention to the damage to nature due to deforestation. Deforestation is seen as part of human creativity which recognizes itself as a working creature. However, on the other hand, the problem of deforestation apparently also influences the global climate change system, because forests are considered the lungs of the world.

Through the encyclical *Laudato Si'*, Pope Francis invited humanity to return to ancient times when humans did not yet know technology. This means that humans must reconstruct ancient thought patterns as a form of attention to nature amidst current technological advances. Humans also need to show an attitude of responsibility in faith in God who has created and united everything that exists as the whole of creation. Through the encyclical *Laudato Si'*, Pope Francis stated that ecological awareness is also an integral part of faith. Because for Christians, concern for ecology is not merely a mental (intellectual) concern, but rather faith in the real presence of God.

Ecological justice in *Laudato Si'* has a huge impact on the integrity of creation. Humans are required to be responsible for everything entrusted to them. Humans act fairly by caring for and protecting nature. This is a form of "conquering and dominating" that God has entrusted to humans. The sin of the first human had an impact on other humans, so the Son of God was sent to the world as a savior and to restore relationships damaged by the sin of the first human. By Christ's redemption all humans are cleansed and freed from sin. However, humans continue to struggle because of sinful tendencies that distance humans from God and are shackled by worldly evil. A form of respect for God's natural creation is by prioritizing critical awareness, a sense of love for nature, and correct and good living behavior. These attitudes have been exemplified by God in how God cares for and loves every one of His creations. For humans, nature must continue to be preserved to maintain the integrity and harmony of life. So the spirit of *Laudato Si'* is important as upholding ecological justice for the integrity of creation, an attitude of intergenerational solidarity in preserving the integrity of nature, an attitude of responsibility for living together as an attitude of intergenerational solidarity towards an ecological theology which always bases life on the basis of harmonious love for the integrity of creation.

At the end of this conclusion, the results of the literature review prove that environmental ethics has a role in *Laudato Si'* as well as green consumers have a role in *Laudato Si'*.

Limitations

The literature study technique used in this research is searching the latest scientific books and articles using catalogs and databases, then sorting them based on the latest date and searching for books from scientific magazines and articles from scientific journals, especially on the results of research that has been previously carried out by Susanti. et al., in 2023 has limitations, especially in terms of literature review and research that discusses aspects of consumer behavior and ethics in depth. While the research results we analyzed in this study have indeed touched on social aspects, some are mentioned briefly and combined with environmental aspects as well as consumer behavior and ethics.

Another limitation is that the assessment in the analysis was carried out on a limited basis by several researchers. So further research can involve more expert researchers so that the interpretation of the article can be carried out more objectively and comprehensively.

Suggestions

Academic Suggestions

Academic advice that can be taken from this research is for future researchers to conduct further research using variables related to Laudato Si' Cognition, attitude towards green consumer, subjective norm, attitude towards green consumer, perceived green consumer behavior.

Further research can focus on three aspects which include ethical corporate governance in order to contribute to the circular economy, research on the internal motivation of both companies and consumers in responding to the concepts of circular economy and sustainability, as well as research using quantitative methods regarding factors that support or hinder circular economy practices so that the results can be more generalized and applied to a wider context.

Practical Suggestions

Green product business actors should pay attention to the existence of environmental ethics and green consumers in their purchasing decisions, as proven in this research. Consumers who appreciate Laudato Si' are significantly influenced by their awareness of environmental ethics and the green environment.

Author Contribution: The first was responsible for planning, retrieving, and analyzing data. The second, third, fourth, and fifth, was responsible for article editing and literature review.

Funding Statements: This research is funded by Association of Indonesian Catholic Universities (APTIK).

Acknowledgments: The researcher would like to thank: (1) Association of Indonesian Catholic Universities (APTIK), Widya Mandala Surabaya Catholic University, Darma Cendika Catholic University, Surabaya.

Conflicts of Interest: There is no conflict of interest regarding this research.

References

- Ahmad, Fauziah Sh; Nennie Trianna Rosli; and Farzana Quoquab. (2022). Environmental Quality Awareness, Green Trust, Green Self-Efficacy and Environmental Attitude In Influencing Green Purchase Behaviour. *International Journal of Ethics and Systems*, Vol. 38, Issue.1, 68-90.
- Ajzen I. (2020). The Theory of Planned Behaviour: Frequently Asked Questions. *Human Behavior and Emerging Technologies*, 2 (4), 314–324.
- Alva, Reginald. (2016). Sustainable Development in the Light of the Teachings of the Encyclical Laudato Si. *European Journal of Sustainable Development*, 5(4), 177-186.
- Ambrosius, Wendy. (2005). Deep Ecology: A Debate on the Role of Humans in the Environment. *Journal of Undergraduate Research*, Vol VIII, 1-8.
- Anderson, Joshua. (2020). The Self in Deep Ecology: A Response to Watson. *Asian Philosophy*, 30 (1), 30-39.
- Bucher, Stefan. (2010). The Role of Environmental Ethics and Educational Approaches. *Proceedings of the 4th International Conference on Teacher Education; Join Conference UPI & UPSI Bandung, Indonesia*, 112-122.

- Cherian, Jacob and Jolly Jacob. (2012). Green Marketing: A Study of Consumers' Attitude towards Environment Friendly Products. *Asian Social Science*; Vol. 8, Issue.12, 117-126.
- Chiciudean, Daniel I; Vanessa P. Shonkwiler; Iulia C. Muresan; Alina Zaharia; and Gabriela O. Chiciudean. (2024). Exploratory Study of Romanian Generation Z Perceptions of Green Restaurants. *Administrative Sciences*, 14 (21), 1-19.
- Chigbu, U.E; Atiku, S.O; Du Plessis, C.C. (2023). The Science of Literature Reviews: Searching, Identifying, Selecting, and Synthesising. *Publications*, 11 (2), 1-16.
- Christinawati. (2018). Ecological Literacy To Build Harmony: A Critical Study On Environmental Poems. *Advances In Social Science, Education And Humanities Research (Assehr)*, Vol. 188, 194-198.
- Chu, Ellen W and James R Karr. (2013). Environmental Impact, Concept and Measurement of. *Encyclopedia of Biodiversity*, Vol. 3, 278-296.
- Correia, E.; Sousa, S.; Viseu, C.; Larguinho, M. (2023). Analysing the Influence of Green Marketing Communication in Consumers' Green Purchase Behaviour. *International Journal Environmental Research and Public Health*, 20, 1-17.
- Darling-Hammonda, Linda; Lisa Flooka; Channa Cook-Harveya; Brigid Barronb; and David Osher. (2020). Implications For Educational Practice of The Science of Learning and Development. *Applied Developmental Science*, Vol. 24, Issue.2, 97-140.
- Demir, M; Rjoub H; Yesiltas, M. (2021). Environmental Awareness and Guests' Intention To Visit Green Hotels: The Mediation Role of Consumption Values. *PLOS ONE*, 16 (5), 1-22.
- Dosen, Annemarie S and Michael J. Ostwald. (2016). Evidence for prospect-refuge theory: a meta-analysis of the findings of environmental preference research. *City Territ Archit*, 3:4, 1-14.
- Droz, Lařna. (2022). Review Anthropocentrism as The Scapegoat of The Environmental Crisis: A Review. *Ethics in Science and Environmental Politics*, Vol. 22, 25-49.
- Dursun, Inci; Ebru Tumer Kabadayi, Cansu Gokmen Koksall, Ahmet Tugrul Tuger. (2016). Pro-Environmental Consumption: Is It Really All About the Environment? *Journal of Management, Marketing and Logistics*, Vol.3(2), 114-134.
- Firmansyah, Mokhammad Agus and Yessy Artanti. (2022). The Driver of Green Purchase Intention: Environmental Responsibility, Spirituality, and Social Influence. *Journal of Business and Management Review*, Vol. 3, Issue.6, 386-398.
- Gilbert, P. (2021). Creating A Compassionate World: Addressing The Conflicts Between Sharing And Caring Versus Controlling And Holding Evolved Strategies. *Frontiers In Psychol.*, 11, 1-38.
- Hamadamin, Halbast Hussein and Tarik Atan. (2019). The Impact of Strategic Human Resource Management Practices on Competitive Advantage Sustainability: The Mediation of Human Capital Development and Employee Commitment. *Sustainability*, 11, 1-19.
- Han, Heesup. (2021). Consumer Behaviour and Environmental Sustainability in Tourism and Hospitality: A Review of Theories, Concepts, and Latest Research. *Journal of Sustainable Tourism*, 29 (7), 1021-1042.
- Hourdequin, Marion And David B. Wong. (2017). A Relational Approach to Environmental Ethics. *Journal of Chinese Philosophy*, 32:1, 19-33.
- Hull, Zbigniew. (2020). Ecophilosophy and the natural environment. *Studia Ecologiae Et Bioethicae*, Vol. 18, Issue.5: 15-22.
- Jacob, Merle. (1994). Sustainable Development and Deep Ecology: An Analysis Of Competing. *Environmental Management*, Vol. 18, Issue.4, 477-488.
- Jame, Schaefer. (2019). Educating for Ecological Responsibility: Bernard Lonergan, Pope Francis, and a Local Case Study Prompted by a Global Reality. *Theology Faculty Research and Publications*. 1-13.

- Junior, Sergio Silva Braga; Dirceu da Silva; Marcelo Luiz D. S. Gabriel; Waleska Reali de Oliveira Braga. (2015). The Effects of Environmental Concern on Purchase of Green Products in Retail. *Procedia - Social and Behavioural Sciences*, 170, 99–108.
- Kotler, Philip. (2011). Reinventing Marketing to Manage the Environmental Imperative. *Journal of Marketing*, Vol. 75, 132–135.
- Kučko, Wojciech. (2020). Fraternity in the Teaching of Pope Francis. *Issue.5*, 701–740.
- Kumar, R.; Verma, A.; Shome, A.; Sinha, R.; Sinha, S.; Jha, P.K.; Kumar, R.; Kumar, P.; Shubham; Das, S. (2021). Impacts of Plastic Pollution on Ecosystem Services, Sustainable Development Goals, and Need to Focus on Circular Economy and Policy Interventions. *Sustainability*, 13, 1-40.
- Kureethadam, Joshrom Isaac. (2016). Ecological Virtues in *Laudato Si'*. *Ethics in Progress*. Vol. 7, Issue.1, 44-66.
- Kwistianus, Hendri; Saarcce Elsy Hatane; Natasha Rungkat. (2020). Environmental Concern, Attitude, And Willingness To Pay Of Green Products: Case Study In Private Universities In Surabaya, Indonesia. *Advances In Economics, Business and Management Research*, Vol. 158, 141-154.
- Lien, C.-Y; Huang, C.-W; Chang, H.-J. (2012). The Influence of Green Consumption Cognition of Consumers on Behavioural Intention - A Case Study of The Restaurant Service Industry. *African Journal of Business Management*, 6(26), 7888–7895.
- Lin, Chun-Hua Susan & Chun-Fei Chen. (2011). Application of Theory of Planned Behaviour on the Study of Workplace Dishonesty. *International Conference on Economics, Business and Management*. Ipedr, vol.2, IACSIT Press, Manila, Philippines.
- Mahyuni, Ismar Hamid; Muhammad Luthfi Farizan; Mona Warah; Anisa Amalia. (2021). Ecopopulis Paradigm in Peat Land Management in Barito Kuala District. *International Journal of Politic, Public Policy and Environment*, Issues Vol.1, No.1, 1-7.
- Maksum, Ali; Abdul Rachman Sopyan; Agus Indiyanto; Esa Nur Wahyuni. (2023). Ecotheology: Environmental Ethical View in Water Spring Protection. *Ethics in Science and Environmental Politics*, Vol. 23, 23–33.
- Matthes, Jörg and Anke Wonneberger. (2014). The Skeptical Green Consumer Revisited: Testing the Relationship Between Green Consumerism and Skepticism Toward Advertising. *Journal of Advertising*, 43(2), 115–127.
- Mesfin, Yikunoamlak. (2021). Examining The Values Allocated To The Natural Environment: Non-Human Beings In Focus: The Case Of Some Selected Districts In East Gojjam Zone. *Journal Of Humanities and Social Sciences Studies (JHSSS)*, 3 (12), 9-15
- Mohajan, Haradhan Kumar. (2018). Qualitative Research Methodology In Social Sciences And Related Subjects. *Journal Of Economic Development, Environment And People*, Vol. 7, Issue. 01, 23-48..
- Molina-Motos, David. (2019). Ecophilosophical Principles for an Ecocentric Environmental Education. *Education Sciences*, 9 (37), 1-15.
- Naess, A. (2005). The Deep Ecology Movement: Some Philosophical Aspects. Drengson & H. Glasser (Eds.), *Selected Works of Arne Naess*, X, 33–55.
- Nekmahmud, Md and Maria Fekete-Farkas. (2020). Why Not Green Marketing? Determinates of Consumers' Intention to Green Purchase Decision in a New Developing Nation. *Sustainability*, Vol. 12, 1-31.
- Nguyen, Luan Trong; Tri Huu Nguyen; Han Ngoc Nguyen; Loi Dai Nguyen; Dao Thi Thu Nguyen; and Linh Duy Le. (2023). Determinants of Green Consumer Behaviour: A Case Study from Vietnam. *Cogent Business & Management*, 1-24.
- Nikolova, Antoaneta. (2019). Deep Ecology and East-West Dialog. 3rd International e-Conference on Studies in Humanities and Social Sciences, 151-160.

- Nittala, Rajyalakshmi and Venkata Rajasekhar Moturu. (2021). Role of Pro-Environmental Post-Purchase Behaviour in Green Consumer Behaviour. *Journal Of Management*, Vol. 20, Issue.1, 82-97.
- Pinasthika, Danu Gilang; Agus Suroso; Siti Zulaikha Wulandari. (2021). The Analysis of Intention to Buy: An Extended Theory of Planned Behaviour. *Journal of Management and Islamic Finance*, Vol. 1, Issue. 1, 91-109.
- Raus, Rea. (2016). Modelling a Learning Journey towards Teacher Ecological Self. *Journal of Teacher Education for Sustainability*, Vol. 18, Issue.2, 41-52.
- Raven, Peter H. (2016). Four Commentaries on The Pope's Message on Climate Change and Income Inequality. *The Quarterly Review of Biology*. Vol. 91, Issue. 3, 247-260
- Royadi, Dedy; Nancy Susiana; Fina Andhara Khumaida. (2019). Effectiveness Management of Qualitative Research in Writing Scientific Papers. *ATM*, Vol. 3, Issue.1, 84-90.
- Ruiz, Castor Bartolomé and Joelson de Campos Maciel. (2020). The ethics of caring for others and environmental bioethics. *Revista Bioética*, Vol.28, No.3, 440-448.
- Ryan, Robert. (2017). Pope Francis, Theology of the Body, Ecology, and Encounter. *Journal of Moral Theology*, Vol. 6, Special Issue 1, 56-73.
- Sayed, Ahmed Ragab; Niveen Mohamed El Saghier; Heba Hassan Sadek. (2021). The Effect of Green Brand Knowledge and Trust on Consumers' Purchasing Intention: The Mediation Role of Attitude Towards Green Brands Egypt Case. *Journal of Alexandria University for Administrative Sciences*, Vol. 58, Issue.5, 61-101.
- Siemen, Patricia. (2020). In Honour of Laudato Si': Stories of Ecological Conversion in Action. *Journal of Moral Theology*, Vol. 9, Special Issue 1, 104-120.
- Susanti, Christina Esti; Yohanes Benny Suwito; Citra Anggraini Tresyanto; Wahyu Prabawati Putri Handayani; Cecilia Dwi Octavia. (2023). The Influence of Laudato Si' Cognition on The Interest In Green Consumer Behavior: A Review of Ethics and Green Marketing In The Theory of Planned Behavior (Case Study on APTIK Students In Indonesia). *International Journal of Applied Sciences & Development*, Vol. 2, 2023, 212-226.
- Tilche, Andrea; Antonello Nociti; Nicolas Renard. (2015). Laudato Si': The Beauty of Pope Francis' Vision. *Sapientia*, 8.1, 1-10.
- Torelli, Riccardo. (2021). Sustainability, Responsibility and Ethics: Different Concepts for A Single Path. *Social Responsibility Journal*, Vol. 17, Issue.5, 719-739.
- Torii - Caciuc, Viorica. (2014). Ecocentric Reflections on The Realization of Environmental Education. *Scientific Research Conference*, 93 – 99.
- Tresca, Anthony F. (2020). Getting Deep About Deep Ecology. *International Relations and Diplomacy*, Vol. 8, Issue.02, 55-62.
- Usmandjanovna, Askarkhodjaeva Karima. (2020). Ecology As An Independent Science. *International Journal On Orange Technologies*, Vol. 02, Issue 12, 52-53.
- Utama, Adi. (2021). The Influence of Consumer Knowledge and Green Advertising on The Decision to Use Plastic Bags. *Almana: Jurnal Manajemen Dan Bisnis*, Vol 5, Issue.2, 271-277.
- Vania, Clarissa and Tommy Setiawan Ruslim. (2023). The Effect of Environmental Concern, Attitude, Green Brand Knowledge, Green Perceived Value on Green Purchase Behavior with Green Purchase Intention As A Mediating Variable on Green Beauty Products. *Jurnal Ilmiah Manajemen dan Bisnis*, Vol. 9, Issue.3, 325–340.
- Verkade, Marion; Julie Karsten; Frans Koenraadt; and Frans Schalkwijk. (2020). Conscience as a Regulatory Function: An Integrative Theory Put to the Test *International Journal of Offender Therapy and Comparative Criminology*, Vol. 64 (4), 375–395.
- Viviers, H. (2014). The Second Christ, Saint Francis of Assisi and ecological consciousness. *Verbum et Ecclesia*, 35(1), 1-9.

- Wang, Leon; Leigh Wang; Yang Li; John Wang. (2023). A century-long analysis of global warming and earth temperature using a random walk with drift approach. *Decision Analytics Journal*, 7, 1-10.
- Waruwu, Ermina and Imelda Sianipar. (2021). Implementation of the Spirituality of Saint Francis of Assisi in the Life of the Brotherhood in Franciscan Missionary Sisters of Assisi. *Galore International Journal of Applied Sciences and Humanities*, Vol.5; Issue: 3; 26-34.
- Wierzbiński, B.; Surmacz, T.; Kuźniar, W.; Witek, L. (2021). The Role Of The Ecological Awareness And The Influence On Food Preferences In Shaping Pro-Ecological Behavior Of Young Consumers. *Agriculture*, 11, 345, 1-14.
- Wijekoon, R.; Sabri, M.F. (2021). Determinants That Influence Green Product Purchase Intention and Behavior: A Literature Review and Guiding Framework. *Sustainability*, 13, 1-40.
- Witek, Lucyna. (2020). Green Marketing: The Environmentally-Friendly Attributes of Products and Decision to Purchase. *Folia Oeconomica Stetinensia*, Vol. 20, Issue 2, 451-467.
- Williams, Carrie. (2007). Research Methods. *Journal of Business & Economic Research*, Vol. 5, Issue.3, 65-72.
- Zainordin, Nadzirah and Dhuny Bibi Fatimah Zahra. (2020). Factors Contributing to Carbon Emission in Construction Activity. *Advances in Engineering Research*, Vol. 200, 176-182.