
The Relationship Between Ecological Intelligence and Community Empowerment in The Development of Environmental Law in Indonesia

Mella Ismelina Farma Rahayu¹ | Anthon F. Susanto¹

1. Universitas Tarumanegara

Correspondence:

Mella Ismelina Farma Rahayu, Universitas Tarumanegara
mellaismelina@yahoo.com

How to cite:

Rahayu, M, I, F & Susanto, A, F. (2025). The Relationship Between Ecological Intelligence and Community Empowerment in The Development of Environmental Law in Indonesia. *Sociological Jurisprudence Journal*. Volume 8, Issue 2, Page 154-163. <https://doi.org/10.22225/scj.8.2.2025.154-163>

Abstract—A severe ecological crisis will occur if a group of humans exploit nature at will without heeding the applicable rules. This condition will endanger human survival. As a result, there will be environmental damage such as air, water and soil pollution. Environmental damage that occurs now is not only local, regional and national but already global. Damage that ultimately causes harm to human life and welfare itself. In addition to causing a decrease in the carrying capacity and capacity of the environment for human life and other creatures. Ecological intelligence and community empowerment play a very important role, especially in maintaining the sustainability and sustainability of the environment, through sensitivity, awareness, understanding, and critical thinking, it is expected to overcome the problems of environmental law issues while forming environmental ethics. This research uses a legal philosophy approach, namely reviewing the nature of ecological intelligence and its relation to community empowerment in the development of Environmental Law in Indonesia, as a support, a conceptual approach is used, namely by bringing up objects of interest in this research and presenting relevant concepts to be discussed. The text criticism method is also used as an analytical knife to conduct an examination, and provide reinforcing arguments. Through ecological intelligence it can understand the issues and problems of environmental law from the perspective of ecological balance and sustainability, understand the principles of ecology. Encourage critical thinking, creative problem solving and apply legal knowledge to new situations. Assess the impact or effect of human actions and applying technology on the environment. Provide care, empathy and respect for others and other living things. Appreciate differences in backgrounds, motivations, intentions in interacting according to a perspective of mutual respect for the value of cooperation; Committed to equality, justice, inclusiveness, and respect for all people, and able to adapt to the legal system both and that is the essence of Critical Legal Empowerment.

Keywords: community empowerment; critical legal empowerment; ecological intelligence

Introduction

Two major factors are causing the current ecological crisis, namely, the utilisation of natural resources that exceed the capacity to grow, and the low quality of human resources involved in the management of natural resources and the environment (Revelle, 2006). With regard to the ecological and environmental crisis, some research results and facts show that the pressure on environmental conditions mainly comes from the

human desire to change the function of the environment into residential areas, opening and expanding the area of office buildings, increasing other commercial activities. Such actions have basically caused damage to the basic habitat, and in turn threaten the ecosystem (Ramli & Alwiah, 2008).

On a global scale, the crises that hit the world mostly started with environmental problems (Sachs, 2009). Various environmental problems that we feel now include climate change, environmental pollution, scarcity of clean water, declining land fertility and shrinking marine and fishery resources. Factory waste, motor vehicle fumes, the use of house cleaning chemicals, insect repellents, refrigerators have produced gases that accumulate in the atmosphere and form a layer (greenhouse gas). This layer of gas has blocked the reflection of solar energy out of the earth's atmosphere, and trapped solar energy resulting in an increase in the earth's surface temperature, thus globally affecting *climate change* with its various impacts. A severe ecological crisis will occur if a group of humans exploit nature at will without heeding the rules that apply. Such conditions will endanger human survival. As a result, there will be environmental damage both due to internal factors (originating from within the earth) such as volcanic eruptions, earthquakes, forest fires and floods due to natural processes. Furthermore, damage due to external factors (man-made) such as air, water and soil pollution (Wisnu Arya Wardhana, 2004; 16-17) (Qotrunada Laela, 2021).

Environmental damage that occurs now is not only local, regional and national but also global. Global warming, ozone layer depletion and acid rain are indicators that environmental functions have been degraded due to the use of fossil fuels that are not environmentally friendly. This environmental damage can certainly cause losses to human life and welfare itself. In addition to causing a decrease in the carrying capacity and capacity of the environment for human life and other creatures. (Mella Ismelina Farma Rahayu, Anthon F. Susanto, Liya Sukma Muliya, 2017)

Concern for the environment is an important variable in controlling environmental quality. Environmental problems are still a big responsibility of society, because it will concern the quality of life to come. Public concern for the environment cannot be separated from various factors, namely external and internal factors. External factors include community participation. While the internal factor is *multiple intelligence* (Suhirman, 2019).

Efforts to build critical attitudes and environmental awareness can be done by increasing community participation / empowerment so that an attitude of concern for the environment is formed, which encourages the direction of environmental law development for the better. How can an attitude of concern be built? Then the strengthening of ecological awareness, becomes very necessary in order to hone people's sensitivity to ecology and foster legal awareness about the environment. The assignment of ecological awareness produces an understanding of how valuable and precious nature is for human life, that the importance of maintaining and preserving a harmonious and balanced life.

Efforts to increase ecological understanding should be given and instilled from an early age. (Irianto, Yunansah, Herlambang, Mulyati, 2020; 82). Education is all learning experiences that take place in all environments and throughout life (Redja Mudyahardjo, 2012; 3). Education has a very important role in efforts to shape individuals as expected, namely being able to become a talented generation. The ideals dreamed of by society, with the existence of education (ecological) will be realised through future generations (Abdullah Idi, 2011; 69). According to the meaning of education, the implementation of environmental education is needed. Environmental education is expressed by D. Phantumvanit and R.M. Lesaca in UNESCO, 1981 that it is an indispensable vehicle in solving environmental problems (Ketut Prasetyo and Hariyanto, 2018: 1).

The legal perspective certainly has a very big difference when interpreting what is meant by the environment, for example actions that can cause damage, not only due to natural phenomena, such as floods, oxygen depletion, landslides and many other things. The reading or interpretation of law does not only look from a normative/normative perspective, but also at the same time, behaviour, values and also cultural aspects. Therefore, the perspective of legal studies becomes broader. Ecological Education will be able to improve aspects of legal empowerment and community participation. Empowerment efforts through

increasing ecological intelligence in the perspective of this paper are understood from a legal point of view, which is related to behaviour and cultural values. The concept of intelligence developed is of course not only intellectual aspects, but broader than that, including emotional and spiritual aspects. Ecological intelligence must be the most important part of the goal to increase community empowerment and encourage the development of better environmental law. This ecological intelligence can create people who have character and awareness about nature or the environment. Thus, it can be understood that ecological intelligence is not built through a process of education, counselling, building critical attitudes, and increasing awareness.

This paper uses a philosophical approach through interpretation, internal coherence and heuristic studies. Philosophical research is able to open the way, or try to find a new way. This method is expected to explore philosophical views related to the nature of ecological intelligence and community empowerment. Conceptual approach, used as a support for the philosophical approach. The function of the concept is to bring up, objects that attract attention from a practical point of view and the angle of knowledge in the mind and certain attributes. The steps of the conceptual approach thus consist of the process of abstraction, which is a selective mental process that removes or separates certain aspects of reality from others; and the process of integration, which is the guiding of units into a single, new mental entity that is used as a single unit of thought. Text Critique Method - The text critique method is used as an analytical knife to examine the weaknesses and strengths that exist in the concept/model/idea that has been compiled, so that it can be used as a kind of reference in understanding the realisation of ecological intelligence with community empowerment, in an effort to develop environmental law in Indonesia

Ecological Intelligence, Community Empowerment & Environmental Law Development

Ecological Intelligence

Human views/perceptions in observing natural reality will shape and determine their perceptions and behaviour towards nature and the environment. The behaviour that is formed can be in the form of a harmonious relationship between humans and their environment, or vice versa (Barbara, P, 2008). The quality of the environment develops and changes can be changed by human intervention or due to natural influences, but natural changes can also occur because of human behaviour. Overcoming the ecological crisis is not merely a technical issue, but is further related to the essence of humanity, including the need to explore aspects of underlying spiritual understanding, outlook on life, awareness of nature to ecological care behaviour that maintains the balance of nature (McCallum, I, and Lyall, W, 2008).

Is there a connection between human behaviour that seeks to maintain environmental balance and intelligence? Of course, because intelligence determines how a person acts and behaves, intelligence determines how the decision-making process is carried out. In terms of the development of intelligence, we know intellectual intelligence (IQ), a term coined by French psychologist Alfred Binet. Emotional intelligence (EQ), is the ability to understand, assess, manage and control one's emotions. Spiritual intelligence (SQ), comes from the word spiritual, spiritual means inner, spiritual, religious, while Qouintient or intelligence means the perfect development of reason, intelligence, sharpness of mind.

Alfred Binet (Ina Magdalena, Nur Uyun, and Zahra Maulida, 2021), a pioneer of intelligence measurement, defines intelligence as consisting of three components, namely the ability to direct thoughts and actions, the ability to change the direction of action after the action is carried out, the ability to criticise oneself or do auto criticism. J. P. Guilford (Ina Magdalena, Nur Uyun, and Zahra Maulida, 2021) explains that intelligence tests are only designed to measure convergent thinking processes, namely the ability to provide one logical answer or conclusion based on the information provided. Meanwhile, creativity is a divergent thinking process, which is the ability to provide various alternative answers based on the information provided. Daniel Goleman explains that emotional intelligence basically has 5 aspects of ability, namely (1) the ability to recognise one's own emotions, (2) the ability to master one's emotions, (3) the ability to motivate oneself, (4) the ability to recognise the emotions of others and (5) the ability to develop

relationships with others (Ramayulis, 2002. 87); 87) Emotional intelligence is recognised as an ability whose influence on individuals is equivalent to Intelligence Quotient (IQ), in the sense that everyone is not only required to control intelligence or intellectual intelligence alone, but also actually he must use emotional intelligence in facing the problems of life lived.

According to Danah Zohar and Ian Marshal (2000), spiritual intelligence is the intelligence to deal with issues of meaning or value, namely the intelligence to place our behaviour and life in a broader and richer context of meaning, the intelligence to judge that one's actions or way of life are more meaningful than others. In terms of neuroscience, according to Danah Zohar and Ian Marshal, all the characteristics of intelligence work through and are controlled by the brain and its neural networks throughout the body. The neural organisation that allows for rational, logical and principled thinking is called IQ, which allows for associative thinking formed by truth and the ability to recognise emotional patterns is called EQ, while that which allows for creative thinking, far-sightedness, making and changing rules, reorganising and transforming the previous two types of thinking is called SQ.

From another perspective, there is a specific term to describe the ability he calls naturalistic intelligence, which is the intelligence to recognise and classify various species of flora and fauna, from an individual environment. It also includes sensitivity to other natural phenomena (e.g., cloud formations, mountains, etc.) and in the case of those growing up in urban environments, the ability to distinguish inanimate objects such as cars, shoes, and CD covers (Thomas Armstrong, 2013; 7). Naturalistic Intelligence is the ability to categorise and hierarchise organisms such as plants, animals and nature. One of the characteristics of children who are strong in naturalistic intelligence is their enjoyment of nature, animals, for example, will dare to approach, hold, pet, and even have the instinct to nurture. Naturalistic intelligence is defined as the ability to recognise and categorise species, both flora and fauna, in the surrounding environment, and the ability to process and utilise nature, and preserve it. (Muhammad Yaumi and Nurdin Ibrahim, 2016; 21).

According to Carvin (Muhammad Yaumi and Nurdin Ibrahim, 2016; 21), naturalist intelligence is a person's ability to identify and classify patterns of *nature*. Meanwhile, Armstrong defines naturalistic intelligence as *expertise in the recognition and classification of the numerous species of the flora and fauna of an individual's environment*. This means that naturalistic intelligence is expertise in recognising and classifying various species including flora and fauna in an environment. Naturalistic intelligence is also called *nature smart* because it is highly sensitive to changes in the environment, even if these changes occur within minutes and very slowly, which other people generally do not perceive at all. This is because the level of sensory perception that nature smart people have is much higher than most others. The power of feeling in relation to nature can give them a special understanding in observing similarities, differences, and changes in nature much faster than other people in general.

Ecological intelligence is the understanding and translation of human relationships with all elements of nature and other living things. Ecological intelligence is a deep empathy and concern for the environment, as well as a way of thinking critically about what is happening in the environment due to our actions. (Ramli Utina, 2013; 4) Another meaning of ecological intelligence is a person who thinks critically about environmental issues both individually and in groups in making political decisions.

Daniel Goleman (2009), revealed that *ecological intelligence* is the ability of humans to adapt to the environment where humans are, so that they have the ability to respond to the circumstances that occur around the environment where they live. Ecological intelligence can understand the reciprocal relationship between living things and the surrounding nature, and has a high concern for the environment and its ecosystem.¹⁰ Amirullah in his book also states that ecological intelligence combines several cognitive skills with empathy for all forms of life.¹¹ Social and emotional intelligence is formed from the ability to see an object from another person's point of view, to feel what others feel and then individuals can show their concern. Ecological intelligence extends this capacity to all natural systems. Individuals can show such empathy when feeling sad or worried at the signs of the earth's destruction or when having the

determination to make efforts for prevention. Such heightened empathy will in turn enhance the rational analysis of causal elements and influence the motivation to help and provide preventive solutions.

Community Empowerment

The concept of empowerment began to surface around the 1970s, and continued to develop throughout the 1980s-1990s. The emergence of this concept almost coincided with schools such as existentialism, phenomenology and personalism. This was followed by a wave of neo-Marxism, Freudianism, including structuralism and the critical sociology of the Frankfurt School. Concepts such as power elite, anti-establishment, populist movements against legitimising structures, liberation ideology, civil society have also emerged. Conceptually, the main idea of empowerment relates to the concept of power. Power is often associated with our ability to make others do what we want, regardless of their desires and interests (Suharto, 2005).

The word power is the root word of the term empowerment, which means strength, and is a translation of the word *empowerment* (Setyawan & Efendi, 2022). Departing from the meaning of the basic word, the word empowerment means giving effort or strength to marginalised groups, groups that are on the poverty line (powerlessness), groups that are unable to fulfil basic needs such as food, clothing, housing, education, and health in their daily lives (Hamid, 2018). Empowering the weak is a necessity for the government, be it the central or local government, as they are mandated by the law and state ideology to empower the people. However, it is not only the responsibility of the government alone, it also requires support from various parties, especially the community itself, which is part of the target object by actively participating in implementing various government work programmes in empowerment (Hastuti & Setyawan, 2021).

Public participation is becoming increasingly important amidst the complexity of social, political and economic issues faced by the country today. With active community participation, public policies can be more open, accountable, and participatory, so that they can produce better and more beneficial results for the community. In addition, community participation can also help strengthen social ties and community cohesion, as well as strengthen the community's ability to address problems together (Masango, 2002).

Empowerment means a process of being empowered so as to change society for the better. Community empowerment is a process of developing opportunities, willingness/motivation, and the ability of people to gain access to resources, thereby increasing their capacity to determine their own future by participating in influencing and realising the quality of life of themselves and their communities (Kiki Endah, 2020; 137). Some definitions of empowerment include: (a) Empowerment is a series of activities to strengthen and optimise the empowerment (in the sense of ability and competitive advantage) of weak groups in society, including them (Mardikanto and Soebiato, 2013). (b) Gunawan (Wawan Herry Setyawan & Yusuf Efendi, 2022), states that empowerment is the social action of a community within the population where it organises itself in making collective plans and actions in order to be able to solve social problems or meet social needs with its capabilities and resources. (c) Widjayanti (2011) says that empowerment means generating community resources, opportunities, knowledge and skills to improve and determine a better future.

Environmental Law Development

Legal development is an action or activity intended to shape legal life in a better and conducive direction. As part of national development, legal development must be integrated and synergised with the development of other fields, and requires a sustainable process. The implementation of legal development is not only aimed at law in a positive sense that is identical to laws and regulations, but also law in a broad sense that refers to a system, which includes legal material development, institutional development and law enforcement, legal service development and development of public legal awareness. Environmental protection is at the core of efforts to achieve sustainable development.

These protection measures include efforts to restore environmental conditions, encourage sustainable use of ecosystems, protect forest sustainability, combat soil degradation, conduct regular tree planting, and stop activities that harm biodiversity in various regions. The importance of environmental protection is not only limited to local aspects, but has a global impact. Global warming, climate change and species extinction are some of the serious challenges that can be addressed through concerted efforts in the context of sustainable development. By embracing the concepts of law and sustainable development, society can form a strong foundation for a sustainable future. Awareness of the close relationship between law and sustainable development is key in achieving sustainable development goals, providing economic, social and ecological benefits for generations to come (Cahyani, 2020).

Protection against environmental degradation is an urgent necessity in this era of globalisation and digitalisation. The environment is a shared heritage that must be safeguarded and preserved for future generations. The significance of this protection not only relates to the sustainability of nature, but also affects human life directly and variously over time. One of the important meanings in preserving the environment from the threat of damage is human health. A clean and healthy environment is the foundation for a quality human life (Kurniawan, 2019). Clean air, unpolluted water, and fertile soil are vital factors in supporting public health. Environmental damage, such as air or water pollution, can cause a variety of health problems, ranging from respiratory diseases to diseases caused by exposure to hazardous chemicals including the impact of industrialisation (Satria, 2020). Protection against environmental damage also has a very positive effect on global climate stability. Climate change, caused by greenhouse gas emissions and other human activities, can result in damaging natural disasters such as floods, storms, and rising global temperatures. Efforts to reduce carbon footprints and maintain healthy forests are key steps in fighting climate change and protecting communities from its impacts (Febriyanti et al., 2021).

Relation of Ecological Intelligence with Enhancing Empowerment in Environmental Law Development

In a philosophical perspective, humans are multidimensional beings, one of which is to have a relationship with nature or the environment, so that human development in the education process is not separate from its essence, and will always be closely related to space and time when the relationship between humans and the natural environment has its real place. This has practical implications for human obligations to always maintain harmony, harmony, and continuity with nature (Muhaimin, 2015). This is because humans are considered part of planet earth (Freire, 2010; Misiaszek, 2012). In line with this, efforts to maintain harmony, harmony and sustainability of nature are inversely proportional to the current reality. Although nature itself has been recognised as valuable, in reality, nature is considered an object of life that continues to be exploited by humans through the practice of pollution, destruction and various other bad actions. This condition is a reflection of the low ecological awareness of the community.

Based on this, increasing ecological intelligence is needed as an effort to critically reflect on these conditions. Thus it can foster meaningful awareness for ecological literacy (Kahn in Okur & Berberoglu, 2015) Based on this, it can be understood that increasing ecological intelligence aims to hone ecological sensibility and foster awareness of the existence of the environment as part of an ecosystem that affects human life. Through ecological education, people are encouraged to habituate the mentality of ecological life, which is aware of their existence, bring it together with other creations, and can understand the rights and obligations of their humanity. This implies an understanding of how valuable and precious nature is for human life, so how important it is to maintain and preserve a harmonious and balanced life, this will maintain the preservation of environmental functions which is the main goal of legal development.

Ecological awareness must be the most important part of the development objectives of environmental law, because ecological awareness forms human character and awareness of nature / environment and is not oriented towards efforts to produce pragmatic-materialist people, and has an impact on the development of a paradigm that is trapped in the jungle of *maldevelopment* that only sees nature as an object, mechanistic, fragmented, separate from humans so that it is easily dominated and exploited, but sees

development as a whole by preserving the function of environmental functions.

Amirullah (2012; 2-6) states that ecological intelligence combines several cognitive skills with empathy for all forms of life. Social and emotional intelligence is formed from the ability to see an object from another person's point of view, to feel what others feel and then individuals can show their concern. Ecological intelligence extends this capacity to all natural systems. Individuals can show such empathy when feeling sad or worried at the signs of the earth's destruction or when having the determination to make efforts for prevention. Such heightened empathy will in turn enhance rational analyses of causal elements and influence their motivation to help and provide preventive solutions.

Some indicators of ecological intelligence are as follows: (1) Understanding environmental issues and problems from the perspective of ecological balance and sustainability. (2) Understand ecological principles; (3) Think critically, solve problems creatively and apply knowledge to new situations. (4) Assess the impact or effect of human actions and applied technology on the environment. (5) Consider long-term consequences in making a decision and take into account the long-term consequences of a decision. (6) Provide care, empathy and respect for others and other living beings. (7) Appreciate differences in backgrounds, motivations, intentions in interactions in accordance with a respectful perspective on the value of cooperation; (8) Commit to equality, justice, inclusiveness, and respect for all people; (9) Create and use tools, objects, and producers needed by a sustainable society. (10) Apply in practical and effective actions in applying an understanding that cares for ecological balance (Irianto, Yunansah, Herlambang, Mulyati, 2020). Based on the description above, it can be seen that individuals or communities who have (high) ecological intelligence tend to care about the environment and will respond effectively to the conditions that occur around their environment, this will have implications for behaviour and attitudes that are more critical when dealing with the environment around them. This critical attitude is expected to form high public participation in the development of environmental law in Indonesia.

Environmental care is one form of legal awareness, namely attitudes and actions that always prevent damage to the surrounding natural environment and develop efforts to repair natural damage that has occurred. Environmental care is an attitude or behaviour related to concern not to do damage to the surrounding natural environment and also efforts to make repairs to damage that has occurred. Environmental care is the attitude and behaviour of humans, with all their responsibilities and legal obligations and legal rights to observe the environmental order as well as possible. These attitudes and behaviours are necessary to enable the survival of humans and other living things (Mohamad Soerjani, et al, 2007).

Karolina revealed that environmental attitudes have several indicators including emotional, attitudes and practices of sustainability awareness³². Aini revealed that environmental care attitudes cannot grow without a process stage, which includes knowledge or intelligence (*knowing*), implementation (*acting*) and habits (*habbit*) (Aini MH, Rachmadiarti F and Prastiwi MS, 2014). Knowledge or intelligence can make an individual realise the stimulation of the existence of an object in the surrounding environment. The response that arises can be in the form of attraction or ignoring the stimulus, followed by the tendency to choose the best response from the stimulus and ends with a subjective norm attitude in the form of perceived behavioural control. The readiness to behave towards the environment will be in accordance with the chosen tendency, in the form of care or indifference. Behaviour that is done continuously will become a habit. Environmental care has six dimensions, namely energy conservation, transportation, waste management, recycling, usage and conservation (Yusup F & Muanandar A, 2015).

There are eight aspects of environmental care attitudes, namely: (1) Attitude towards humans, (2) Attitude towards the earth, (3) Attitude towards flora and fauna, (4) Attitude towards water, (5) Attitude towards air, (6) Attitude towards land, This attitude must then become a benchmark for increasing more critical empowerment, or it can be referred to as critical legal empowerment how the capacity of the community is increased to better understand itself in understanding the situation, including dismantling the "false consciousness" which has been very disruptive to life in various fields. Critical Legal Empowerment is

general in nature and is related to several things as follows; Critical Awareness of community rights; Capacity Building, strengthening Organisational Networks, Policy Advocacy and efforts to change legal and social systems.

Critical Legal Empowerment can also build public trust in the legal system, which is a crucial aspect in efforts to increase public legal awareness. Communities often face challenges in trusting and benefiting from the existing legal system, as bad experiences or uncertainties often undermine their trust, especially coming from legal institutions. The ecological intelligence enhancement programme is related to increased awareness, which can further encourage full community participation in environmental law development.

Through a critical as well as persuasive approach, communication can be formed in the community that can ease the sense of distrust and scepticism, towards laws that are often seen as an obstacle and destroy the sustainability of the environment. When people feel that the law can really protect and provide justice for them, trust in the legal system begins to be built. Critical Legal Empowerment becomes very functional in this position, they will understand how the law works and utilise it for the benefit of society so that it can influence the effectiveness of environmental law development in Indonesia. By doing so, people's trust in the law increases as they feel more recognised and respected in the legal process. The trust built can also influence the active participation of the community in the legal process and environmental law enforcement. Communities that believe in the effectiveness of the legal system will be more likely to participate as witnesses, file reports if they are victims, or even get involved in efforts to address legal violations in their neighbourhood. In addition, trust in the legal system also creates a more conducive atmosphere for cooperation between marginalised communities and law enforcement agencies. Police, lawyers, and other legal institutions will be more effective in providing assistance if the community feels trust and comfort in interacting with them. Trust in the legal system can only be built if the community has ecological intelligence, which is manifested in an attitude of environmental care, which in turn encourages public trust in the law and increases public participation in future environmental development. By having an understanding of how the law can help resolve disputes fairly and peacefully, they will be more likely to seek resolution through legal channels. Overall, building trust in the legal system through ecological intelligence improvement programmes can improve the more critical aspects of community empowerment. To paraphrase Rosalina (Rosalina, 2018), this may be an important step towards creating a society that is more legally aware, that feels a role in the legal system, and that is willing to work together to achieve justice for all.

Conclusion

Ecological intelligence is very closely related to community empowerment, how sensitivity is developed, awareness is increased, understanding is deepened and critical thinking is maintained. The relationship between ecological intelligence and community empowerment can create conditions that people easily understand environmental issues and problems from the perspective of ecological balance and sustainability, people understand ecological principles well, are able to think critically, and are able to solve problems creatively, are able to assess the impact or effect of human actions and apply technology on the environment, take into account long-term consequences in making a decision, provide attention, empathy, and respect for others and other living things. Appreciate differences in backgrounds, motivations, intentions in interacting in accordance with the perspective of mutual respect, Committed to equality, justice, inclusiveness, and respect for all people, all of which are forms of critical legal empowerment, which places itself in a strategic position for future environmental law development efforts.

References

- Aini, M. H., Rachmadiarti, F., & Prastivi, M. S. (2014). Mastery of environmental concepts and environmental care attitudes of Adiwiyata Mandiri high school students in Mojokerto Regency. *Bioedu Journal*, 3(3), 479–484.
- Amirullah, G. (2012). *Ecological intelligence*. Academia.edu.

- Armstrong, T. (2013). *Multiple intelligences in the classroom (3rd ed.)*. West Jakarta: PT Indeks.
- Barbara, P. (2008). *Teaching for intelligence (2nd ed.)*. Sage Ltd., California.
- Cahyani, F. A. (2020). Efforts to increase environmental support capacity through environmental damage prevention instruments based on Law Number 32 of 2009 concerning environmental protection and management. *Nurani Hukum*, 2(1). <https://doi.org/10.51825/nhk.v2i1.5488>
- Daniel, G. (2009). *Ecological intelligence: How knowing the hidden impacts of what we buy can change everything*. New York: Broadway Business.
- Daniel, G. (2015). *Emotional intelligence for peak achievement (A. T. Kantjono, Trans.)*. Jakarta: PT Gramedia.
- Edi, S. (2005). *Building communities, empowering people: A strategic study of social welfare development and social work*. Bandung: Refika Aditama.
- Febriyanti, D., Aini, S. N., Resta, A. V., & Bagaskara, R. (2021). The function of AMDAL in controlling environmental damage and pollution after the enactment of the Job Creation Law. *Widya Pranata Hukum*.
- Hamid, H. (2018). *Community empowerment management (T. S. Razak, Ed.)*. Makassar: De La Macca.
- Hastuti, S. W. M., & Setyawan, W. (2021). Community service in study potential technology of education tour and business prospects of traders in Tulungagung. *Mitra Mahajana: Journal of Community Service*, 2(2), 134–144. <http://www.uniflor.ac.id/e-journal/index.php/mahajana/article/view/952>
- Idi, A. (2011). *Sociology of education: Individual, society, and education*. Jakarta: Rajawali Press.
- Irianto, Y., Yunansah, H., & Mulyati, M. (2020). Ecological intelligence through multiliteracy model based on ecopedagogy approach. *EduHumaniora: Journal of Basic Education*, 12(1), 81–90.
- Ketut, P., & Hariyanto. (2018). *Indonesian environmental education: Pedagogical and methodological foundations*. Bandung: PT Remaja Rosdakarya.
- Kiki, E. (2020). Community empowerment: Exploring local village potential. *MODERAT Journal*, 6(1). <https://jurnal.unigal.ac.id/index.php/moderat>
- Magdalena, I., Nur Uyun, & Maulida, Z. (2021). Historical definition of intelligence theory. *Journal of Social and Technology (SOSTECH)*, 1(10), 1–10. <https://doi.org/10.51825/nhk.v2i1.5488>
- Mardikanto, T., & Soebiato, P. (2013). *Community empowerment in public policy perspective (2nd ed.)*. Bandung: Alfabeta.
- Masango, R. (2002). Public participation: A critical ingredient of good governance. *Politeia: Journal for Political Science and Public Administration*, 21(2), 52–65. <https://journals.co.za/doi/10.10520/EJC88060>
- McCallum, I., & Lyall, W. (2008). *Ecological intelligence: Rediscovering ourselves in nature*. New York: John Wiley & Sons.
- Mella, I. F. R., Susanto, A. F., & Muliya, L. S. (2017). Social movement for legal empowerment in preserving environmental functions through the Patanjala method. *Bina Hukum Lingkungan*, 2(1). <https://doi.org/10.24970/jbhl.v2n1.5>
- Muhammad, Y., & Nurdin, I. (2016). *Learning based on multiple intelligences to identify and develop children's multitalents*. Jakarta: Prenadamedia Group.
- Qotrunada, L. (2021). *The effect of ecological intelligence and naturalist intelligence on environmental care attitudes: Descriptive study at 6 state senior high schools in South Tangerang City*. Unpublished undergraduate thesis, State Islamic University Syarif Hidayatullah Jakarta.
- Ramayulis. (2002). *Psychology of religion*. Jakarta: Kalam Mulia.
- Ramli, A., & Alwiah. (2008). Bapongka: A study of the educational value of preserving marine and coastal ecosystems in the Bajo community. *Journal Matsains*, 12.
- Ramli, U. (2013). Ecological intelligence: A strategy to save coastal ecosystems. <https://www.researchgate.net/publication/328095495>
- Revelle. (2006). Available at <http://www.sagaonline.com/index.php?sg=full&id=137&kat=58>
- Sachs, J. (2009). *Common wealth: Economics for a crowded planet*. New York: Penguin Press.
- Satria, A. P. (2020). Environmental quality protection in the period of industrialisation to realise environmental-based industry. *UNIFICATION: Journal of Legal Science*, 6(2). <https://doi.org/10.25134/unifikasi.v6i2.1962>
- Setyawan, W. H., & Efendi, Y. (2022). *Community empowerment: Concepts and strategies*. Samarinda: PT Gaptrek Media Pustaka.
- Suhrman. (2019). The effect of science literacy, understanding of Qur'an Hadith and naturalist intelligence on environmental care attitudes. *Mandala Education Scientific Journal*, 6, 186–187.
- Utina, R. (2013). Ecological intelligence: A strategy to save coastal ecosystems. <https://www.researchgate.net/publication/328095495>

- Wardhana, W. A. (2004). The impact of environmental pollution. Yogyakarta: ANDI Offset.
- Widjajanti, K. (2011). Community empowerment model. *Journal of Development Economics*, 12(1), 15–27.
- Yusup, F., & Muanandar, A. (2015). Development of a valid and reliable research instrument on attitude towards the environment for high school students. *Biology, Science, Environment and Learning Journal*, 292–297.
- Zohar, D., & Marshall, I. (2000). *SQ – Spiritual intelligence: The ultimate intelligence*. London: Bloomsbury.