





Green Ecology Questionnaire (GEQ) Based on Understanding of Cosmic Religious Environmental Law

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Abstract

The current environment has been exploited without consideration or regard for sustainability and ecological balance. Forests have been plundered and burned, natural resources have been depleted without any effort to replenish them, and development in many cities has ignored spatial planning. All of these actions have ultimately resulted in severe environmental degradation. The decline in the carrying capacity and capacity of the environment, pollution and destruction of the environment, climate change, deforestation, and damage to terrestrial and marine ecosystems have become serious threats to the survival of humans and other living creatures. The issue examined in this paper is how to revive public understanding and awareness (participation) of the law in preserving the function of the environment. This paper uses a philosophical and legal hermeneutic approach, which is to look at the fundamental side using the method of text criticism, which refers to how the grand discourse on environmental law is criticized through several main references. Through this approach and method, it is hoped that the Green Ecology Questionnaire (GEQ) model concept can be developed based on cosmic religious environmental law.

Cosmic religion is a fundamental concept of diverse local wisdom possessed by Indonesian society. This model concept is expected to become a reference or starting point for the development of environmental policy, environmental education, law enforcement, management, and preservation of environmental functions in Indonesia.

Keywords

Green Ecology Quitionent, Cosmic Religious, Environmental Law, Legal Hermeneutics.

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Introduction

Environmental pollution and destruction, climate change, deforestation, and damage to terrestrial and marine ecosystems have become serious threats to the survival of humans and other living creatures.¹ Among religious social scientists, the issue of environmental damage has become quite dominant in modern society, with the underlying message being that the world is experiencing an ecological crisis.² The use of greenhouses, *illegal logging*, illegal mining, and a series of other acts of natural exploitation are evidence that humans have contributed (played an important role), and even have played a dominant role in causing this crisis. Floods, landslides, and forest fires are examples of the deterioration of the environment. Although there are natural aspects to this, external factors (human actions) are significant enough³ to anticipate abnormal changes. The decline in environmental quality is largely a result of human actions or behavior.⁴ This situation will worsen ecologically when humans exploit nature recklessly without regard for existing regulations. Such conditions will endanger the survival of humanity.⁵

The fundamental problems mentioned above are related to legal culture and community participation. Legal culture and community participation play an important role in the sustainability of environmental functions. Legal culture must be viewed broadly, not only in terms of values in society and public perception, but also in terms of the process of human interaction involving policy makers (legislative), government (executive), law enforcement (judicial), the media, non-governmental organizations, and the general public. The pattern of interaction between humans and the environment is greatly influenced

¹ Arran Stibbe. *Ecolinguistics: Language, Ecology, and the Stories We Live*. (Yogyakarta: Pustaka Pelajar; 2021)

² Sanapiah Faisal, *Format Penelitian Sosial* (Jakarta: RajaGrafindo Persada, 2005).

³ Wisnu Arya Wardhana, *The Impact of Environmental Pollution*, (Yogyakarta: ANDI OFFSET, 2004), pp. 16- 17..

⁴ See Heimstra, N. W. and McFarling, L. *Environmental Psychology*. Wadsworth. California (1974), See Barry, J. (2007). *Environment and Social Theory*. Routledge. London. See also Hery Susanto, Nadiroh, Rasminto.

⁵ Eko Siswono, *Social Ecology*, (Yogyakarta: Ombak, 2017), p. 119.

by and influences the way humans view their environment⁶, a kind of reciprocal relationship (mutualistic symbiosis).

The dominant (strongly entrenched) view sees the relationship between humans and the environment as still one-sided, structurally placing humans above the universe. The relationship between subject and object, in which the subject is placed as superior to the object, ultimately marginalizes various environmental policies. Moreover, this opinion is supported/justified through various approaches, theories, and schools of thought, such as positivism and spiritual-dogmatic thinking.

Development has become a kind of excuse for how the state and corporations exploit natural resources, coupled with the jargon of freedom, modernity, and prosperity (globalization) that clarifies liberal and capitalist value-based policies and causes damage in various regions. Development has ultimately lost its ethical values and has become more oriented towards progress, freedom, and prosperity, as explained by Moeljarto Tjokrowinoto⁷. The drive to achieve the highest possible economic growth often results in the neglect of institutional development and capacity building efforts. This perspective can be described as a blind anthropocentric view that places humans as rulers/masters and the center of the universe⁸. This can happen because the highest value of humans is none other than their own interests, so that humans then become hegemonic subjects, and it seems as if only humans have value and receive attention. Everything in nature will have value if it supports human interests⁹. Humans are free and freely utilize this perspective in the management of the environment, which is not oriented towards environmental awareness and sustainability¹⁰. A change in mindset is needed, from a perspective that sees humans as the

⁶ Didin H, Ending B. *Humans, the Natural Environment, and Development: The Meaning of Religion in Saving Nature*. Yogyakarta: SUKA-Press; 2013.

⁷ Moeljarto Tjokrowinoto, *Development; Dilemmas and Challenges* (Yogyakarta, Pustaka Pelajar, 2007), 10

⁸ A. Sonny Keraf. *Environmental Ethics*. (Jakarta: Gramedia; 2010)

⁹ Ian G Barbour, *Various Perspectives on Sustainability*, in Audrey R Chapman, Rodney L. Petersen, Barbara Smith-Moran, *The Pressured Earth; Scientific and Religious Perspectives on Consumption, Population, and Sustainability*, (Mizan, Bandung – 2007), 51-52

¹⁰ A. Sonny Keraf. *Environmental Philosophy, Nature as a Life System*. (Yogyakarta: PT Kanisius; 2014)

center/main/central to a perspective that sees humans as part of an environment on which they depend. An alternative paradigm sees that humans in their relationship with the environment need to be guided by spiritual/religious values, which in this study are referred to as cosmic religious values based on local wisdom, which the community calls “*pre-established harmony*,” which Aryaning Arya Kresna describes as the Indonesian people’s way of thinking, which is cosmically integral and transcends human consciousness¹¹. This paradigm or perspective does not place humans in a central position (anthropocentric), but rather bound and related to God and the environment. This view is contrary to the old view of placing humans as masters of nature and exploiting nature without regard for ethical boundaries and conservation efforts¹². Talking about the position of humans in their relationship with God and their environment, we can go deeper into the system of intelligence. This system of intelligence is central to how humans are able to position themselves in a very complex relationship with their environment, as David Wechslet said, that intelligence is the ability to act purposefully, think rationally, and deal with the environment effectively¹³. According to psychologist Donald Stener, intelligence is the ability to apply existing knowledge to solve various problems¹⁴. Heidentich argues that intelligence concerns the ability to learn and use what has been learned in an effort to adapt to unfamiliar situations or in problem solving¹⁵.

¹¹ Aryaning Arya Kresna, Piety, *Compassion, Equality and Sharing Based On Pancasila as a Basic Value for Character Building Using Video Games*, Paper in the International Symposium on Philosophy in Indonesia, (September 19-20, 2014). See also Anthon F. Susanto, *Legal Science and Spiritual Science; Back to the Future*, Logoz Publishing, Bandung, 2023; pp. 248 ff.

¹² Audrey R. Chapman, *Science, Religion and the Environment*, in Audrey R. Chapman, Rodney L. Petersen, Barbara Smith-Moran, *The Pressured Earth; Perspectives of Science and Religion on Consumption, Population, and Sustainability*, (Mizan, Bandung – 2007), 19-35

¹³ Virzara Auryan, *How to Create Smart Kids? Practical Ways to Raise Healthy and Intelligent Children* (Yogyakarta: Katahati, 2014), 47.

¹⁴ Nini Subini, *Overcoming Learning Difficulties in Children* (Yogyakarta: Javalitera, 2012), 71.

¹⁵ M. Dalyono, *Educational Psychology* (Jakarta: PT. Rineka Cipta, 2006), 183.

Howard Gardner¹⁶, an American psychologist who developed the theory of *multiple intelligences*, also revealed that intelligence is the ability to solve problems and create valuable products in one or more cultural environments of society. Garner also explained the ability to solve problems, generate new problems to be solved, and create something that will be appreciated in one's culture.¹⁷

Based on the above, Muhammad Yaumi and Nurdin Ibrahim¹⁸, explain that *intelligence* is the ability to adapt to new environments or changes in the environment, the capacity for knowledge and the ability to acquire it, the capacity to reason and think abstractly, the ability to understand relationships, evaluate and assess, and the capacity to produce productive and original thoughts. The term intelligence comes from the English word "Intelligence" and the Latin words "Intellectus/Intelligentia/Intellegere," which mean to understand, connect, or unite one another.¹⁹ Goleman, one of the leading experts on intelligence, explains the concept of ecological intelligence, which is the ability of humans to adapt to the environment in which they live, enabling them to respond to the circumstances surrounding their living environment.²⁰

The concept of intelligence in this article is greatly influenced by the above ideas, taking aspects of ecological intelligence studies referred to as "*Green Ecology Quotient*" (GEQ). This concept of intelligence (hopefully) can be used to measure the level of public awareness and participation in preserving environmental functions, namely the extent to which the public cares about and has knowledge and understanding

¹⁶ Suharnan, *Cognitive Psychology Revised Edition* (Surabaya: Srikandi, 2005), 345-346. See also Howard Gardner, *Multiple Intelligences, Multiple Intelligences, Theory and Practice*, Interaksara, Batam Centre, 2003, pp. 41-44

¹⁷ Arrofa Acesta, *Kinesthetic and Interpersonal Intelligence and Its Development*, (Surabaya: Media Sahabat Cendekia, 2019), p. 11.

¹⁸ Muhammad Yaumi and Nurdin Ibrahim, *Multiple Intelligences-Based Learning: Identifying and Developing Children's Multitalents*, (Jakarta: Prenadamedia Group, 2016), p. 11

¹⁹ Ina Magdalena, Nur IUyun, Zahra Maulida, Definition of the History of Intelligence Theory, *Journal of Social and Technology (SOSTECH)*, Volume 1, Number 10, October 2021.

²⁰ Goleman, Daniel, *Emotional Intelligence for Achieving Peak Performance*, translated by Alex Tri Kantjono, (Jakarta: PT. Gramedia, 2015), p. 38

of the importance of preserving environmental functions, as well as the extent to which the public is involved in efforts to preserve environmental functions. *Green Ecology Quitionent* (GEQ) is based on the cosmic religious environmental law, where the environment has a balanced and harmonious order that must be maintained and preserved.²¹

The Ecological Intelligence (GEQ) model focuses on the awareness of the importance of balance and interdependence in all forms of life, namely the awareness that there are complex interrelationships in the web of life that place humans and nature in a very close relationship and have a mutual dependence on each other, united through a shared cosmic relationship. This intelligence model places humans as beings who have respect for all forms of life, so that we are able to consider the impact that arises if we carry out actions that are not in harmony with the universe.

This study uses a philosophical approach, specifically the hermeneutic approach to law²², which is a study of legal interpretation that is not dogmatic, but rather a contemporary approach within a very broad framework of interpretation concerning changes and developments in certain paradigms, particularly the anthropocentric paradigm in the view of the environment and the shift to a more integrated paradigm in viewing the relationship between the Creator, humans, and the universe. This research is expected to open the way, or attempt to find a l tern ativ e paths, or solutions to current problems, which are then expected to develop new concepts/models, in this case, a “model of ecological intelligence based on cosmic religious understanding.”

The conceptual approach is used to support the philosophical approach. The conceptual approach is intended to bring up objects that attract attention from a practical and knowledge perspective in the mind and certain attributes related to the ecological intelligence model (GEQ). The steps of the conceptual approach thus consist of a process of

²¹ Mella Ismelina Farma Rahayu, Anthon F. Susanto. *Paradigm of Human Relations and Environment Based on Local Wisdom During the Covid-19 Pandemic*. (Bandung; Bina Hukum Lingkungan.2021); 2(3).

²² Gregory Leyh, *Legal Hermeneutics, History, Theory and Practice*, Nusa Media Bandung, 2008, (1).

abstraction, which is a selective mental process that eliminates or separates certain aspects of reality from others; and a process of integration, which is the guidance of units into a single, new mental entity that is used as a single unit of thought.

Text Criticism Method - The text criticism method is used as an analytical tool to examine existing weaknesses and strengths, particularly the dominant discourse in some anthropocentric paradigm-based literature, as explained in Ian G Barbour's writing²³, which discusses the relationship between humans, the universe, and the Creator. as well as writings concerning environmental ethics, its relationship with science and religion in viewing the environment, and references related to ecological intelligence and ecological education are very important. These discourses and references are critically examined by comparing the old paradigm with the paradigm based on cosmic spiritual values. Then, based on this critical analysis, the *Green Ecology Quitionent* (GEQ) model concept is placed in Environmental Law as an alternative to support the new paradigm, namely through a model of awareness in which humans, the universe, and the Creator are closely related. It can be said that the approach taken in this paper is a conceptual-philosophical approach as an effort to develop the model concept.

Result and Discussion

The concept of ecology cannot be separated from the environment. The position of the environment in the concept of ecology is very important, so that talking about ecology is often identified with the meaning of the environment. The environment has a very broad meaning. The environment can mean all conditions, situations, objects, and living things (organisms) that affect the life, growth, and nature or character of living things²⁴.

²³ Ian G Barbour, *Various Perspectives on Sustainability*, in Audrey R Chapman, Rodney L. Petersen, Barbara Smith-Moran, *The Pressured Earth; Perspectives of Science and Religion on Consumption, Population, and Sustainability*, (Mizan, Bandung – 2007), 51-52.

²⁴ Darmawan B, Saam Z ZZ. *The Relationship Between Knowledge, Attitudes, Behavior, and Participation with Environmental Awareness and Willingness to Pay Among Communities Living Along the Riverbanks in Pekanbaru City*. (Journal of Environmental Science. 2010;4(2):103–16.

Ecologically intelligent behavior is environmentally friendly behavior based on knowledge of how to interact with the environment, how to manage natural resources such as food and water, knowledge of the importance of protecting the environment, and the use of everything that can be returned to nature, so that the environment is always well maintained and preserved. This is in line with the concept of cosmic religion, which views environmental law not only as a norm created based on state policy or by humans, but also as containing policies, virtues, and spiritual wisdom descended from God, the creator of the universe. In this understanding, environmental law is a system that regulates the relationship between humans and their environment, referring to the principles of justice, cosmic balance, participation, and responsibility²⁵.

On the other hand, the understanding of environmental law based on cosmic religious values is an approach that integrates religious and cosmological values in the management of the environment and natural resources. This approach departs from the assumption that the environment and natural resources have intrinsic value and are part of a broader cosmic system. Thus, environmental and natural resource management must be based on cosmological principles and religious values that emphasize the importance of balance and harmony between humans and the environment. From the perspective of cosmic religious environmental law, environmental and natural resource management must consider the spiritual and moral aspects related to the environment. This means that environmental law must not only focus on technical and economic aspects, but also consider religious and cosmological values related to the environment. Thus, environmental and natural resource management can be carried out holistically and sustainably, and can promote balance and harmony between humans and the environment.

The concept of cosmic religion is used as the basis for developing the concept of ecological intelligence, because this concept views the

²⁵ Rahayu MI, Susanto AF, Muliya LS. The Model of Religious-Cosmic Environmental Law Empowerment as an Effort to Preserve Environmental Functions. *Litigation*. 2014;15(1). See also farma rahayu mi, f. Susanto a, sukma muliya l. Social movement for legal empowerment in the preservation of environmental functions based on local wisdom through the patanjala method. *Bina Environmental Law* [Internet]. Internet]. 2017;2(1):47–56. Available from: <http://dx.doi.org/10.24970/jbhl.v2n1.5>

environment as the creation of God Almighty, which has clear values and purposes. This concept helps us understand that environmental laws are created and implemented to protect the environment while utilizing it in an environmentally conscious and sustainable manner²⁶. In addition, this concept views the creation of the environment as having clear purposes and values, and humans as having an important role in maintaining the balance and harmony of interactions between elements of the environment. The validity of the cosmic religious concept is based on the principle of harmony, whereby the balance and harmony between elements of the environment must be maintained and preserved; the principle of interconnectedness, whereby all elements of the environment are closely connected to one another; and the principle of justice, whereby all living creatures have equal rights and justice²⁷. Both environmental law theory and the cosmic religious concept are two concepts related to the preservation of environmental functions, whereby both view the environment as having ecological justice value and humans as having an important role in maintaining the balance and harmony of the environment²⁸.

The fundamental relationship between the reality of God, humanity, and the universe can be seen through the following diagram:

²⁶ Anthon F. Susanto, Mella Ismelina Farma Rahayu LSM. *Religious-Cosmic Based Philosophical Foundation Of Environmental Development Law In Sundanese Local Wisdom*. Cent Eur J Int Secur Stud. 2018;1(12). See also in Rahayu MIF, Susanto AF, Muliya LS. Law in the Cosmology of Local Communities (Osing Community) [Internet]. Proceedings of the 3rd International Conference on Business Law and Local Wisdom in Tourism (ICBLT 2022). Atlantis Press SARL; 2023. p. 378–83. Available from: http://dx.doi.org/10.2991/978-2-494069-93-0_45.

²⁷ Ernayenti, *Improving Students' Ecological Intelligence Through Hydroponics in Social Science Learning*, (Bandung, repository.upi.edu Perpustakaan.upi.edu; Indonesia University of Education, 2016). 18 – 23.

²⁸ Anthon F. Susanto, Mella Ismelina Farma Rahayu, *ibid*.



Illustration 1.
Fundamental Relationship between God, Humans, and Nature

The diagram above shows how the relationship between God, Humans, and the Universe is harmoniously intertwined. Humans and the universe have a relationship of dependence or interconnection, namely that humans can manage nature for their welfare, but it is important to note that this management must take into account harmony and justice, namely that humans must be fair to themselves, God, and the universe, so that the universe can also continue to renew itself. The relationship between humans and the creator is a *philosophical, ethical, and religious* one, in which humans are guided by religious ethics in their actions, especially in empowering nature/the environment. In essence, the role of Ahlaq is important in the relationship as described above. The creation of an Ahlaq-based relationship can restore balance when the universe is increasingly damaged. The principles of sustainability, respect for human dignity, social justice, and participation can ultimately be realized.

The position of Ahlaq as described above has an important role in maintaining the relationship between the Creator, Humans, and the Universe, which is related or relevant to what we describe as ecological intelligence. Amirullah states that ecological intelligence is intelligence that combines cognitive skills with empathy. According to him, ecological intelligence combines cognitive skills with empathy for all forms of life. Social and emotional intelligence is built on the ability to

see other people's perspectives, feel what others feel, and show our concern. Ecological intelligence extends this capacity to the entire natural system. We show such empathy when we feel sad seeing signs of the earth's suffering, or when we are determined to make things better. This expanded empathy enhances rational analysis of the causal factors that influence the motivation to help²⁹.

Ecological intelligence is a philosophical program that recognizes the importance of the relationship between humans and the earth for sustainable living. If we use the terminology employed, namely religious-cosmic-based ecological intelligence, then the essence of the Creator regulates how humans relate to their environment, as explained through the illustration above. From a historical and anthropological perspective, human ecological intelligence has actually been formed since humans developed communal life in their chosen environment. Their life experiences, which continued to evolve over a long period of time, gave birth to a tradition of the importance of using their intelligence to manage hunted animals by producing them for their livelihood. Similarly, when life entered the agrarian phase, humans began to acquire the ability to cultivate crops by entrusting their care to nature and preserving water resources through traditions developed over time. According to Nama Supriatna, ecological intelligence is characterized by sensitivity in recognizing, feeling, and desiring to take certain actions³⁰.

The term ecological intelligence was first introduced by Orr in the journal *Trends in Ecology & Evolution (TREE)* vol. 9 No. 12 in December 1994. Orr defines ecological intelligence as the ability to think in ecological design patterns. The modern world is reductionist or destructive, while ecological design is holistic (preserving). Ecological intelligence is the ability to behave and think in accordance with the nature of ecological design (natural systems). The characteristics of ecological design are: 1) Natural systems are powered by the sun, while the modern world uses excessive amounts of fossil fuels. 2) Nature thrives in diversity, while the modern world is becoming homogeneous and uniform.

²⁹ Amirullah G, *Ecological Intelligence*, (Academia edu, 2012), pp. 2-6

³⁰ Nana Supriatna, *EcoPedagogy; Building Ecological Intelligence in Social Studies Learning*, (Bandung, Rosda Karya, 2016)29.

3) Natural systems tend to develop redundancy and resilience that enable them to recover from disturbances, whereas modern systems are fragile and vulnerable to disturbances. 4) Natural systems do not produce waste; all organisms provide nutrients and recycle into new life, whereas the modern world produces a large amount of waste³¹.

Ecological intelligence has competencies that are indicators of the achievement of ecological intelligence understanding. Palmer and Neal explain that ecological competence in education can be achieved by developing sensitivity, awareness, understanding, critical thinking, and problem solving related to environmental issues and the formation of environmental ethics. These competencies are related to knowledge (*learning to know*), attitudes (*learning to be*), actions (*learning to do*), and relationships with humans and the surrounding environment (*learning to live together*)³².

Ecological intelligence is the understanding and interpretation of the relationship between humans and all other elements and living things. Ecological intelligence requires humans to apply what they experience and learn about the relationship between human activities and the ecosystem. Ecological intelligence shapes humans into an ecosystem that organizes emotions, thoughts, and actions in responding to the universe. This reminds us that humans must not allow the future of the planet to be threatened by global warming. Ecological intelligence is expressed in the form of attitudes and behaviors/morals that take ecological capacity into consideration and give rise to a sense of human solidarity with nature, guided by ethical and spiritual values. Ecological intelligence based on an understanding of cosmic religious environmental law manifests itself through deep empathy and concern for the surrounding environment, as well as critical thinking about what is happening in the environment as a result of human actions. Critical thinking about environmental issues is not only done individually, but also collectively in making political decisions. Ecologically intelligent

³¹ Ernayenti, Op. cit., p. 23.

³² Irianto, Yunansah, Herlambang, Mulyati, Ecological Intelligence Through a Multiliteracies Model Based on the Ecopedagogy Approach, *EduHumaniora: Journal of Basic Education*, Vol. 12(1), 2020, pp. 81-90

humans place themselves in control of the environment (*human as in control of the natural environment*).

Ecological intelligence based on cosmic religious understanding is not just awareness of the natural world, but also a sense of belonging and deep knowledge of the relationship between ourselves, the creator, and the natural world. It can be said that *ecological literacy is more than just a sense of awareness of the natural world. It is about the sense of belonging and insights about our own interrelationship with nature. Environmental education is a particular practice and pathway that can help achieve such environmental and ecological literacy*³³.

In today's modern society, the challenges are increasingly complex. Intelligence that relies solely on intellectual ability is certainly not sufficient to overcome the problems of modernity. Therefore, complex intelligence is also needed, namely intelligence that is able to understand how nature works and nature's ability to adapt to the environment, as is often done by local communities in interacting with the universe. The emergence of artificial reality has led to increasingly diverse interactions, and humans must be able to relate artificial systems to natural models.

Humans must have a comprehensive sensitivity in seeing these various interrelationships. However, if that is all, it is certainly not enough. Ethical awareness or spiritual insight that is still sourced from local wisdom values is also needed. This religious or cosmic spiritual model serves as a kind of sensor to control human activities in relation to the environment, sensitivity to the environment, and sensitivity to the creator as the supervisor and guide of how we live.

In this position, the model that we want to develop is to harmonize rational and emotional intelligence as a guide for efforts to develop a culture of law and community participation to encourage the creation of public legal awareness. This integration can be seen in the following illustration:

³³ Ernayenti, Op., Cit, p. 25.



Illustration 2.
GEQ - Harmony of Reason & Emotion

Understanding ecological intelligence is important and must be done through an interdisciplinary approach, as it is related to a wide range of studies and is built on a broad collection of disciplines. For *Green Ecology Quitionent* (GEQ), which is based on cosmic religious environmental law, the elements of feeling (heart), tolerance, care, honesty, and empathy become one. *The Green Ecology Quitionent* (GEQ) is more complete if the psychomotor element (hand) is developed in the form of practical skills in everyday life, namely living in harmony with nature conservation. The development of ecological literacy is also needed and must be comprehensive enough on how cognitive, emotional, and social intelligence must be processed, by carrying out many concrete actions as *green behavior* in everyday life.

Fritjof Capra explains that being ecologically intelligent requires understanding the basic principles of ecology that can be applied in community life. Being an ecologically literate individual means understanding the basic principles of ecology that can be integrated into daily life in the community. In particular, we believe that ecological principles should be the principles or guidelines for forming sustainable learning communities, as explained in *Being ecologically literate, or ecoliterate, means, in our view, understanding the basic principles of ecology and being able to embody them in the daily life of human communities. In particular, we believe that the principles of ecology should be the guiding principles for creating sustainable learning communities. In other words, ecoliteracy offers an ecological framework for educational*

*reform*³⁴. The relationship between intelligence that needs to be implemented can be seen in the illustration below



Figure 3.
Integration of Intelligence and Implementation

The above illustration shows how ecological intelligence, which is the integration of reason and emotion guided by religious values, is central to our relationship with the universe and the Creator. The integration of rational and emotional intelligence can essentially form an ecological morality whereby a person is able to deeply understand the essence of environmental conservation and encourage human awareness to continue managing the natural environment in an ethical manner. This can encourage an increase in the capacity of the community to deal with environmental and development issues. At the same time, this model can shape environmental awareness, ethics, values and attitudes, skills and behaviors that are consistent with sustainable development and effective public participation in decision-making so that the use of nature can be optimized for human welfare. However, such utilization efforts are no longer blind actions but efforts guided by ethics so that a

³⁴ Frijof Capra, *Ecoliteracy: The Challenge for Education in the Next Century*, Centre for Ecoliteracy San Pablo Avenue. Liverpool Schumacher Lectures, March 20, 1999. p. 2.

harmonious relationship is always created between human consciousness, welfare, and the relationship with the Creator.

This model encourages community empowerment to maintain a critical perspective on sustainable development and the limitations of natural resources, as well as the ability to adapt to an ever-changing environment, so that the community has power inherent in themselves and does not become victims of the hegemony of other groups. The model of intelligence in combining reason and emotion can shape a positive attitude towards the environment, marked by increased knowledge and awareness of values and how humans should behave towards the environment. Awareness of the importance of environmental preservation must be supported by tolerance and empathy, not only towards fellow humans but also towards other forms of life.

It can be said that there are several important principles on how GEQ can be implemented, at least four things, namely (1) pluralistic awareness, which is the awareness that we live in a multicultural Indonesian society with abundant wealth, so it is important to have an attitude of *tepo seliro* (mutual respect); (2) Empathy, how humans as caliphs on earth must have empathy, feel that damaging nature can have a broad impact on both fellow humans and the natural environment; (3) Sympathy; concern is very important in shaping our awareness of establishing relationships in society; (4) The three points above can only be properly realized if we have the courage to implement them in our lives. Ecological intelligence is the understanding and interpretation of the relationship between humans and all other elements and living things.

Cosmic religious-based ecological intelligence and the integration of Reason and Emotion (GEQ) encourage humans to apply what they experience and learn about the relationship between human activities and ecosystems. GEQ can shape humans into an ecosystem that can organize emotions, thoughts, and actions in responding to relationships with the environment and even the universe. This reminds us that humans must not allow the future of life on earth to be threatened by irresponsible human actions. Cosmic religious-based ecological intelligence by combining Reason and Emotion (GEQ) must be manifested in the form of real attitudes and behaviors that consider

ecological capacity and give birth to human loyalty to nature. This intelligence is a deep empathy and concern for the surrounding environment, as well as a critical way of thinking about what happens in the surrounding environment as a result of our actions. In facing increasingly urgent challenges, in order to overcome environmental damage and enable humans to live in harmony with nature, it is important to incorporate this model of intelligence into education, and it must even be taught at an early age to our society. An attitude of caring for the environment cannot grow without a process that includes knowledge and intelligence, implementation, and habit³⁵.

Conclusion

Ecological Intelligence - Green Ecology Quitionent, in essence, is an umbrella of understanding about the relationship between humans, God, and the Creator, that the integration of both rational and emotional intelligence is the key to maintaining a harmonious relationship between the Creator and humans, and preserving nature. By maintaining this harmonious relationship, human awareness of environmental concerns will be built. Even though welfare is important for humans, it must still be guided by religious values. This is a moral responsibility or obligation of humans as caliphs on earth. Facing increasingly urgent challenges, development that is carried out blindly, it is hoped that the development of ecological intelligence (GEQ) is an alternative answer or solution on how the environmental damage that is currently occurring can be gradually restored. Religious cosmic-based ecological intelligence, which combines reason and emotion, is expected to encourage public awareness (law) to continue participating in environmental conservation, while also increasing community empowerment and building a strong legal culture in society.

In response to the declining quality of the environment and society and the increasingly alarming situation, and as a form of long-term effort, the Ecological Awareness (GEQ) model based on cosmic religious values must become an important part of our efforts to educate our society.

³⁵ Ngainun Naim, *Character Building: Optimizing the Role of Education in the Development of Science & Character Building of the Nation*, (Jakarta: Ar Ruzz Media, 2012), p. 207

Therefore, this model should be part of the environmental law education process, including law enforcement. Researchers and legal practitioners, including education practitioners, have developed various theories, strategies, and programs over the past decades that can formulate awareness as a form of expression in to achieve the goal of improving the environment. Education (law) based on ecological awareness (*Green Ecology Quitionent*) can (begin to) be used as a benchmark for learning about the ethics of the relationship between humans, God, and the Universe, and the framework for environmental law development must include this aspect as a fundamental aspect of a better life in the future.

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