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Dear Tommi Yuniawan,

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# AN ECO-LINGUISTIC ANALYSIS OF CONSERVATION NEWS

## PUBLISHED BY MASS MEDIA IN INDONESIA

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### Abstract

This research aims to analyze the eco-lexicon meanings contained in the conservation news texts published by mass media in Indonesia. The data sources are mass media found at [www.unnes.ac.id](http://www.unnes.ac.id), *Suara Merdeka*, and *Kompas* published from March 2010 until March 2017 and contain conservation news texts. The data are collected through listening, documentation, and interview techniques and analyzed using distributional and referential analysis techniques. The findings show new nuance at the lexicon level, the dynamics and changes of the language are influenced by three dimensions, namely: (a) ideological dimension, (b) sociological dimension, and (c) biological dimension. Simply put, conservation news text needs to be utilized as teaching material by teachers and lecturers in language learning or other learning types in schools or universities to enrich the text genre and foster the value of love for the

environment.

**Keywords:** conservation news text; eco-lexicon meaning; eco-linguistics, mass media; linguistic learning.

### **Introduction**

Conservation is an important topic in mass media that utilizes lexicons as linguistic units to convey information and engage readers. The conservation news text eco-lexicon considered presents interesting linguistic phenomena that this research endeavors to study. Therefore, this research focuses on the eco-lexicon meanings contained in the conservation news texts published by mass media in Indonesia.

As a text, conservation news is not only considered as linguistic phenomena (linguistic structure) but also as logical thinking (cognitive structure) and conduct formation (active structure). According to Halliday and Hasan (1992), the text is dynamically defined. Text is a language in certain duties in one situational context (Halliday & Hasan, 1992). Text represents what is actually performed, defined, and said by society in certain factual situations. Thus, text often shows some reflections of certain means that have the potential/s of carrying hidden power as a reflection of the author and/or its affiliation (Fauzan, 2018).

Text is a language performing a specified task in situational contexts. The lexicon of these texts is created by the mass media, which also forms environmental linguistic expressions (Fill & Mühlhäusler, 2001). Within the scope of eco-linguistics, the relationship between language and the environment at the lexicon level is influenced by three dimensions (Lindø & Bundsgaard, 2000): (a) ideological dimension, that is, people's ideology (e.g., capitalism is supported by the market ideology that various activities should be made in dealing with the environmental resources, such as the presence of terms and exploitation discourses, as well as the economic growth and benefits); (b) sociological dimension, characterized by the presence of discourse, dialog, and social discourse activities to actualize the ideology – in this dimension, language is a meaningful, practical social form; and (c) biological dimension, related to the diversity of living organisms within an ecosystem. The biological dimension is verbally recorded in the lexicon within the word vocabularies of each language that the entities are denoted and understood.

In addition, three strategic considerations are underlying the eco-lexicon research of the conservation news texts published by mass media, covering (1) lingual phenomena which are relatively new, since many have never been studied from the eco-linguistic perspective; (2) the eco-lexicon phenomena contained in the conservation news texts that engage in the relationship between language and ideology; and (3) eco-lexicon phenomena contained in the conservation news texts which deal with the relationship between language and environment. Thus, the

purpose of this research is to analyze the eco-lexicon meanings contained in the conservation news texts published in mass media in Indonesia.

Stubbs (1983) asserts that the functions of language provide meanings to the environment. Thus, Halliday and Hasan (1992) suggests seven functions of language: (1) instrumental function; (2) regulative function; (3) interactional function; (4) personal function; (5) heuristic function; (6) imaginative function; and (7) informational or representational function. These seven functions of language support and complete each other.

This research focuses on the eco-lexicon meanings contained in the conservation news texts published by mass media. Thus, the research questions are formulated as follows:

- 1) How is the ideological meaning representation in the conservation news texts published by mass media in Indonesia?
- 2) How is the sociological meaning representation in the conservation news texts published by mass media in Indonesia?
- 3) How is the biological meaning representation in the conservation news texts published by mass media in Indonesia?
- 4) How is the cultural meaning representation in the conservation news texts published by mass media in Indonesia?

The results of this study are expected to contribute theoretically and practically to

the fields of linguistics, language learning, journalism, and public policy.

### **Literature Review**

Salim (2007) states that human's social, ideological, and organizational relationship with nature needs to be noted and developed in arranging a natural resources management strategy. This perception is the factor that influences individuals and social groups. Therefore, multidisciplinary studies are needed, such as sociology, anthropology, and natural science. In this link, eco-linguistics tries to participate in reviewing the environment from a linguistic perspective. Eco-linguistics, first introduced by Haugen in his article entitled Ecology of Language in 1972, discusses the lexicons contained in environmental discourse texts. According to Fill and Mühlhäusler (2001), eco-linguistics is a form of interdisciplinary applied linguistics. Furthermore, Fill and Mühlhäusler (2001) explain that eco-linguistic is a broader study of its scope in studying syntax, semantics, and pragmatics, hence the need for some new innovative theory to investigate these ideas empirically. According to Crystal (2008), eco-linguistic is a study that reflects the nature of ecology in biological studies, in which the interaction between language and cultural environment is seen as the core: it is also called the language ecology, linguistic ecology, and sometimes green linguistics. Alexander and Stibbe (2011) define eco-linguistics as a study of language use impacts on life sustainability, bridging the relationship between humans, other organisms, and the physical environment

normatively oriented on the sustainable preservation of relationships and life. Eco-linguistics is the study of language according to the environment it is used in. The term emerged in the 1990s as a new paradigm of language study that speculates not only the intra-relations, the inter-relations, and the extra-relations of language and environment but also the combinations of these relations. This new trend in the conceptualization of human language eventually leads to linguistic criteria to overlap with many other aspects that correlate with linguistic behavior (Derni, 2008).

From an eco-linguistic perspective, the environmental language and language environment are considered metaphorical expressions which explain the correlation between linguistics and environmental sciences (ecology) (Mbete, 2013). It implies that the eco-linguistic perspective can rescue, protect, empower, and preserve the vernacular. Nationally, without neglecting the vernacular languages, the empowerment, protection, and preservation of the Indonesian language as the national and state language should be highly prioritized.

A body of research on eco-linguistics already exists. An article by Keulartz (2007) entitled "Using metaphors in restoring nature" states a recent increasing metaphorical role related to the environment and nature conservation. Metaphor is not only organized based on how someone feels and thinks but also how someone acts. This article explores four types of metaphors commonly used to form ecological restoration: metaphor in the field of machinery and cybernetics, art and esthetics, drugs and health nursery, and geography. This metaphor utilization aims at giving

respect and certain contexts. The research conducted by Keulartz (2007) is similar, as it analyzes a linguistic issue in conservation news. The difference lies in the research focus.

Research discussing how media uses ideology to convey their message already exists and conducted by Fauzan (2018), entitled “Ideology and Rhetoric: Framing *Metro TV* News in The Lapindo Mudflow Tragedy”. This research uses Critical Discourse Analysis (CDA) to show how *Metro TV* inserted ideology and rhetoric to develop news that talks about Lumpur Lapindo. The CDA focus started from two different points. Fauzan (2018), firstly, argued that every news always conveys the message that reflects dominance or power, and to reach that, he used Fairclough’s CDA framework to decrypt the ideology behind the news. Secondly, he argued about the importance of scrutinizing news structure as written and oral text as its intentions are immensely distinct from academic intentions by finding the rhetorical pattern to dig the underlying ideology. Fauzan (2018) felt the necessity to analyze the ideology behind any news from media outlet as ideologies is being used to represent unequal relations in society; it usually involves power relation that is intended to be legitimized, meaning, the news might have the potentials of carrying an implicit connotation and a hidden power.

The research conducted by Fauzan (2018) is similar, as it analyzes the ideology meaning in a mass media publication, and the differences lie in the research scope and medium.

Fauzan (2018) research scope focuses on *Metro TV*'s publication about Lumpur Lapindo, whilst this research focuses on conservation news published by [www.unnes.ac.id](http://www.unnes.ac.id), *Suara Merdeka*, and *Kompas*. Fauzan's (2018) research also shows distinctions about the research goal. His goal is to find ideological meaning (that imposes power and hegemony) using Critical Discourse Analysis (CDA) and scrutinizing the text by finding the rhetorical pattern. On the other hand, this research shows different goals by providing four different meanings in scrutinizing mass media publications. This research focuses on four aspects of meaning; ideological, sociological, biological, and cultural, by analyzing the publications using an eco-linguistic approach.

Similar articles about the implication of linguistic in decoding its socio-cultural perspective from mass media publication have also been done by Omar (2018). He focused his study on the issue of linguistic politeness and media education in its socio-cultural perspective by adopting the lingua pragmatic approach of the Egyptian media, specifically on recognized educative platforms in pragmatics, talk show. Omar (2018) finding in his study reveals the extent to which socio-cultural and political events influenced the use of lingua-pragmatic terms like forms of address and the level of politeness embedded in them. His finding is done to reveal how social and environmental factors are able to shape people's mindset and their use of language. Omar (2018) believed that there existed a close relationship between linguistic politeness and pragmatics that made media a means of social education and revealed

in its distinct lexical classes such as titles, personal names, nicknames, and pronominal systems.

There are some resemblances between this research and Omar (2018) research. The similarity lies beneath the medium of the research and the research attempt of using linguistic aspects to decode its socio-cultural perspective as a way to raise awareness and its distinction lies behind the theoretical framework, research scope, and its medium.

On the other hand, Omar (2018) focused his study using linguistic politeness to analyze the text and framed it using the study of lingua-pragmatic. This research focused its study by using eco-linguistic at the level of the lexicon. The distinction between the branches of the theory and the medium reached for the goal are vastly different. Nevertheless, Omar (2018) conducted his study mainly in Egypt; he used Egyptian media talk shows as a medium to decode linguistic politeness and media education, and this research focused on news that contains environmental issues published by [www.unnes.ac.id](http://www.unnes.ac.id), *Suara Merdeka*, and *Kompas* from March 2010 until March 2017.

Omar (2018) study and this research also have differences within its scope; while his study focuses its scope on socio-cultural perspective, this research focuses on four different aspects: ideological, sociological, biological, and cultural. Though with differences of the theoretical framework, research scope, and medium differences, both of the goal of the research remains similar as it is a study of media that have

intention spread awareness of specific perspective lies within the media, which is socio-cultural perspective.

Research conducted by Mbete (2012) highlights the verbal meanings and vocabularies in the forms of lexical units in Waijewa and Kodi languages. These languages are rich in meaning and function, including sociological, biological, and ideological functions that are well associated in both linguistic speeches. The research conducted by Mbete (2012) has some similarities and differences with this research. His study considers the textual data of the Waijewa and Kodi languages related to the natural environment, while this research has taken the written data from conservation news published by mass media.

Theoretically, the similarity lies in theory used: eco-linguistics. The research conducted by Mbete (2012) adopts Haugen (1972), Sapir (1912) points of view as well as three-dimensional points of view proposed by Bang and Døør (1996). The research conducted by Mbete uses the texts taken from both Waijewa and Kodi languages associated with the natural environment, while this research collects the data from the conservation news text fragments published in mass media. The research conducted by Mbete (2012) has contributed to this research by looking at the diversity of verbs, functions, and the meaning of lexicons in ideological, sociological, and biological dimensions.

Furthermore, still related to a study on environmental topics, Garrard (2012), in his eco-criticism study, explains that environmental problems require cultural analysis, as

arising problems result from the interaction between ecological knowledge and cultural inflection. Garrard (2012) also asserts that ecological knowledge focuses more on the ground shift than the basic eco-criticism analysis and particularly emphasizes integrity, harmony, and stability challenges resulting from postmodernism ecology, disputes, and changes. Garrard (2012) also posits that eco-criticism explains the theories of literature and culture, philosophy, psychology, and environmental history. Garrard (2012) focuses himself on North American and British eco-critical developments, yet his rhetorical and tropo-logical approach is clearly relevant to eco-criticism, which is defined as the ability to criticize the existing discourses, cultural artifacts, forms, styles, and others.

Steffensen and Fill (2014) conducted a study entitled “Eco-linguistics: The state of the art and future horizons” in which they trace the presence and development of ecological linguistics or eco-linguistics, starting from the early 1970s.

This research views four particular ways in which the ecological language has been conceptualized as a) ecological symbols (investigating the existence of language and symbolic system within a certain area); b) natural ecology (investigating how language is connected to the surrounding biology and ecosystem); c) sociocultural ecology (investigating how language is connected to social and culture); and d) cognitive ecology (investigating how language appears as the result of its dynamic relationship between biological organisms and their environment, with a focus on the cognitive capacity which improves the organism’s flexibility and adaptive behaviors).

Sedlaczek (2016), in his research entitled “Representation of climate change in documentary television: Integrating an eco-linguistic and eco-semiotic perspective into a multimodal critical discourse,” discussed problems in investigating media related to the climate changes in the context of documentary shows on television. His research uses both eco-linguistic and eco-semiotic theory.

These previous studies assert that language may be utilized as a means to inform on environmental issues through mass media. In addition, they have some similarities with this understudy research on topics explored and the use of eco-linguistic theory, as well as some differences in terms of the undertaken research data sources and focuses.

Author (2019) study show that the level of necessity for conservation text for elementary school students’ literacy enrichment leads to the following aspects: content, legibility, presentation and graphics, and motivation. This conservation text refers to three pillars of conservation, namely: value and character pillar, art and culture pillar and natural resource and environment pillar. Conservation text does not only serve as a lingual structure, but also as a cognitive structure and action structure. Environmental literacy may serve as an indicator of students’ ecological awareness in protecting and preserving the earth since childhood.

Based on the data analysis of Author et al. (2019) study on “The Function of Eco-Lexicons Contained in Conservation News Texts Published in Mass Media”, the function of eco-lexicons contained in the conservation news texts published in mass

media is as follows: (1) instrumental function, such as stating a dynamic movement; (2) representation function, consisting of: (a) giving names, (b) describing characters, (c) describing activities (d) referring to a place, (e) stating art diversity, (f) describing situations, and (g) expressing types. The function of eco-lexicons contained in the conservation news texts is to provide the society a better understanding and knowledge of environmental literacy. Thus, the function of eco-lexicons is to provide meanings to an environment.

## **Materials and Methods**

### **Research Design**

Philosophically, this research is based on phenomenological perspective. Phenomenology is a philosophical basis of which application is through various critical and scientific thinking phases starting from inductive thinking, in which researcher catches a number of social phenomena in the field, analyzes such phenomena, and then tries to theorize based on the observed phenomena (Bungin, 2008). Therefore, the research data are verbal in the form of conservation eco-literacy and also in numeric symbol in the form of percentage using qualitative and quantitative descriptive approach. In this approach, the research analyzes the words and describes the data from respondent's perspective, and studies the situation experienced (Creswell, 1998).

The qualitative technique application is based on the phenomenological epistemological conception presented by Husserl (1970), confirming that human

awareness actively contains experience objects (Holstein & Gubrium as cited in Denzin & Lincoln, 2009).

This research uses an eco-linguistic design. There are three research considerations in utilizing the eco-linguistic design: (1) the demands required by the research object; (2) the relationship of research dimension within eco-linguistics; and (3) the novelty of the specified approach which is required to obtain eco-linguistic analysis.

### **Data and Source of Data**

The research data are the segmented conservation news texts published in Indonesian mass media. The research data sources are the conservation news texts retrieved from [www.unnes.ac.id](http://www.unnes.ac.id), *Suara Merdeka*, and *Kompas* published from March 12, 2010, until March 12, 2017. Important to the study are the following points: (1) the selected texts are assumed to contain conservation eco-lexicons; (2) the related mass media have a vast reporting area; and (3) the related mass media reach many readers.

### **Data Collection Technique**

The data were collected through listening, documentation, and interview techniques (Mahsun, 2005; Kesuma, 2007; Mbeti, 2013). The listening technique was supported by the writing technique. When the writing technique was implemented, the researchers wrote down important details related to the data obtained from the mass media's news text fragments in data cards. Data cards that are being used to analyze texts from conservation news in mass media are as follow:

## Table 1

### *Example of Corpus Research Data*

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Data Number:

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News Headline:

Date:

Source:

News Citation:

Eco-Lexicon:

Analysis:

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The documentation technique was used to collect the university's conservation-based policy regulations, academic documents, and news in mass media. This technique was intended to strengthen the research data's empirical facts. Furthermore, the interview is conducted to ask experts of eco-linguistic and critical discourse analysis to obtain deeper information related to eco-lexicon meanings.

The validity of the data in this study is pursued through the following steps: (1) discussions, (2) re-checking, and (3) consultations, with conservationists or peers associated with the field of eco-linguistics (Miles and Huberman, 1992; Mbete, 2013; Sudaryanto, 2015).

Furthermore, the data were then analyzed using distributional and referential techniques (Sudaryanto, 2015). The referential-distributional technique is a data analysis based on references contained in linguistic utterances. This technique divides the eco-lexicon's lingual units into several types, for example, the referent difference or the referred figures shown by the eco-lexicon (Sudaryanto, 2015). Furthermore, the referential-distributional technique in the data analysis of this research is shown with the existence of lexicons with meaning (Sudaryanto, 2015).

### **Data Analysis Technique**

Data analysis in this research was done using two procedures, namely, (1) analysis during data collection process and (2) post-data collection analysis (Miles & Huberman, 1992). The first procedure was performed using the following steps: (1) data reduction, i.e., identification, (2) data presentation, and (3) conclusion. The second procedure was carried out using the following steps: (1) transcription of the recording data, (2) grouping data derived from recording and field notes, (3) interpretation, and (4) inferencing or plotting. Data analysis is done using distributional and referential technique. Distributional technique is used to analyze the eco-lexicon within conservation news in mass media and referential technique is used to gather the distinction of the referent within the appointed eco-lexicon.

### **Finding and Discussion**

The text of conservation news in the mass media presents a linguistic phenomenon. In its text form, conservation news is not just a linguistic phenomenon (lingual structure); it is also mind building (cognitive structure) and action building (action structure). From an eco-linguistic perspective, the relation between language and environment is on the level of lexicon or eco-lexicon. Eco-lexicons are defined as the term to accommodate the lexeme collection of a certain language, whether it is the collection of the whole lexicons or just a part.

### **Ideological Meaning Representation**

Based on data analysis, the eco-lexicons found in conservation news texts are categorized into the ideological meaning, such as (a) *arum luhuring pawiyatan ing astha nira*; (b) *berwawasan koservasi* (having a conservation insight); (c) *kampus berbudaya luhur* (highly civilized campus); (d) *kampus berperadaban akademik unggul* (academically civilized superior campus); (e) *kampus hijau* (green campus); (f) *kampus konservasi* (conservation campus); (g) *konsep hijau* (green concept); (h) *konservasi bahasa* (linguistic conservation); (i) *konservasi budaya* (cultural conservation); (j) *konservasi seni* (art conservation); (k) *konservasi h-bat* (green, clean, and healthy [H-bat] conservation); (l) *kurikulum konservasi* (curriculum conservation); (m) *memayu hayuning bumi*; (n) *pilar konservasi* (pillar conservation); (o) *pilar budaya* (cultural pillar); (p) *prinsip konservasi* (conservation principle); and (q) *rumah ilmu* (science house).

Lindø and Bundsgaard (2000) explain that ideological functions and meanings are

related to the individual cognitive, ideological, and psychological systems. From the results of the data analysis, it was found that the eco-lexicons have meanings which are closely related to the Universitas Negeri Semarang's ideology as a conservation-based university. The quoted data representing the ideological meanings are as follows:

- (1) *Beliau terkesan pada Universitas Negeri Semarang sebagai kampus konservasi dan menyatakan ingin sekali Kabupaten Ende bisa bekerja sama dengan Universitas Negeri Semarang* [He is greatly impressed by the Universitas Negeri Semarang as a conservation-based university and states that he really wants Ende Regency to cooperate with the Universitas Negeri Semarang] (28/WB/July 2, 2011).
- (2) *Pembagian bibit tanaman kepada mahasiswa baru selaras dengan komitmen UNNES sebagai **universitas berwawasan konservasi*** [The distribution of plant seeds to the new students is in line with the Universitas Negeri Semarang's commitment as a **conservation-based university**]. (121/WB/ Augusts 17, 2016).
- (3) ***Spirit konservasi** dilaksanakan dengan asas saling menghormati, kebersamaan, guyub, dan tidak menjadikan kita terkotak-kotak* [**Conservation spirit** is achieved based on mutual respect, togetherness in harmony, and without fragmentation] (83/WB/August 30, 2013).

In line with the data excerpts taken from the conservation texts, the ideological meanings are based on the Universitas Negeri Semarang's style guide or special ideological meaning as a conservation-based university. According to the research data, the ideological meanings of *kampus konservasi* (conservation campus) and *universitas berwawasan konservasi* (conservation-based university) refer to the meaning contained in the Universitas Negeri Semarang's Rector Regulation Number 22 of 2009 on the Universitas Negeri Semarang as conservation-based university. This regulation states that a conservation-based university implements *tri dharma perguruan tinggi* (three principles of higher education) and refers to the conservation principles or insights: protection, preservation, sustainable utilization, natural resources, and arts and cultural conservation. It implies that the implementation of *tri dharma* at the Universitas Negeri Semarang always prioritizes the conservation principles or insights.

The meaning of the ideological dimension "*kampus berwawasan konservasi*" (conservation-based campus) implies that the implementation of three basic principles (*tri dharma*) at the Universitas Negeri Semarang always prioritizes the conservation principles or insights. Thus, the Universitas Negeri Semarang has the vision to become a conservation-based university with an international reputation (Regulation of the Ministry of Research, Technology and Higher Education of the Republic of Indonesia No. 49 Year 2016 on UNNES Statuta).

In addition, the data contains the *spirit konservasi* (conservation spirit) eco-lexicon.

*Conservation spirit* means that the science house develops the superior civilizations. The conservation spirit eco-lexicon meaning is represented in the Universitas Negeri Semarang Rector Regulation Number 6 of 2017 on the Universitas Negeri Semarang Conservation Spirit. According to the regulation, the Universitas Negeri Semarang conservation spirit is *arum luhuring pawiyatan ing astanira*, or “the reputation and nobility of this territory lie on our hands.” This eco-lexicon means that the university is expected to uphold its reputation and the values of the Universitas Negeri Semarang alma mater dignity.

Ideological representation is developed by a group or institution to reproduce and legitimize its dominance with its main strategy to raise people’s awareness that domination is accepted the way it is (taken for granted). Accordingly, ideology has several essential implications. First, ideology is inherently considered social and not personal. Ideology requires sharing among the group or organization members to form solidarity and integrated steps to act and behave. Second, although considered social, ideology is internally used among group or community members. It is considered as general and abstract, and its value is shared among group members to provide a basis on which to identify problems. Thus, discourse is not understood as neutral and natural, yet it contains the ideology to dominate and influence others. Trampe (as cited in Fill & Mühlhäusler, 2001) mentions that environmental texts in mass media contain the following aspects: (1) reification, treating living beings as objects with the economic values related to technology and ideology, and (2)

euphemisms.

### **Sociological Meaning Representation**

Based on data analysis, the following are eco-lexicons contained in the conservation news texts classified into the sociological meaning category: (a) *duta konservasi* (conservation ambassadors); (b) *etika lingkungan* (environmental ethics); (c) *gazebo* (gazebo); (d) *gerakan menanam* (planting activity movements); (e) *humanis* (humanist); (f) *inovatif* (innovative); (g) *inspiratif* (inspiring); (h) *kader konservasi* (conservation cadres); (i) *karakter konservasi* (conservation characters); (j) *keadilan* (fairness); (k) *kejujuran* (honesty); (l) *konservasi* (conservation); (m) *konservasi etika* (ethical conservation); (n) *konservasi moral* (moral conservation); (o) *konservasi nilai* (value conservation); (p) *kurikulum konservasi* (conservation curriculum); (q) *menanam harapan* (planting hopes); (r) *nilai konservasi* (conservation value); (s) *peduli* (caring); (t) *pendidikan konservasi* (conservation education); (u) *pendidikan lingkungan hidup* (environmental education); (v) *pengembang konservasi* (conservation developers); (w) *pengerak konservasi* (conservationists); (x) *ramah lingkungan* (environmentally friendly); and (y) *sportif* (sportsmanship).

Sociological relationships refer to how humans organize their relationship with others. Similarly, Salim (2007) states that human relationships with nature both socially, ideologically, and organizationally need to get attention to be developed in developing natural resource management strategies. Thus, sociological meaning representation also refers to how eco-lexicons may be used as a means of interaction

and mobilizing others or a particular group. Based on an analysis of the conservation news texts, the quoted eco-lexicon data representing the sociological meanings are as follows.

- (4) *“Keberadaan dosen muda sebagai **pioneer dan penggerak konservasi** sangat penting karena merekalah calon pemimpin universitas di masa mendatang,” kata rektor UNNES Prof Sudijono Sastroatmodjo M.Si. [The existence of young lecturers as **pioneers and conservation driving forces** is greatly essential, since they are the university prospective leaders in the future,” said Universitas Negeri Semarang Rector, Prof. Sudijono Sastroatmodjo M.Si] (67/WB/December 8, 2012).*
- (5) *Setiap tanaman yang dibagikan secara simbolis dalam upacara tersebut mewakili delapan nilai konservasi yaitu: **inspirasi, humanis, peduli, inovatif, kreatif, sportif, kejujuran, dan keadilan** [Each plant given symbolically during the ceremony represents 8 conservation values: **inspiration, humanity, care, innovation, creativity, sportiveness, honesty, and justice**] (121/WB/August 17, 2016).*
- (6) *Universitas Negeri Semarang (Unnes) bertekad mewujudkan kampus yang **humanis** [The Universitas Negeri Semarang is greatly determined to realize a humanist campus] (69/WB/January 6, 2013).*

The sociological meaning is based on the notion that each cultural fact is born and developed under certain socio-historical conditions. Ideological meaning represents interactions or relationships between individuals or groups of people in a society. The sociological meaning in the conservation eco-lexicons focuses on how an eco-lexicon may represent attitudes which reflect conservation, either value and character pillar conservation, art and cultural conservation, or natural and environmental resource conservation.

The higher education's main goal is actually as the science house. Thus, all campus residents' thoughts, attitudes, spirits, and movements should be based on science. In addition, the *spirit konservasi* (conservation spirit) is represented by the conservation logo located at the top of the Universitas Negeri Semarang's conservation monument. *Spirit konservasi* (conservation spirit) is also described in 8 values: *inspiratif* (inspiration), *humanis* (humanity), *peduli* (caring), *inovatif* (innovation), *kreatif* (creativity), *sportif* (sportiveness), *kejujuran* (honesty), and *keadilan* (fairness). These 8 conservation spirit values are represented in conservation-based news texts, which rely on the fact that social interactions are always based on the conservation principles. *Spirit konservasi* (conservation spirit) should absolutely exist within a *duta konservasi* (conservation ambassador), or someone who serves as a *penggerak konservasi* (conservation driving force). *Duta konservasi* (conservation ambassador) is someone educated as the successor of natural resource conservation efforts, who is

equipped with awareness and knowledge about natural resource conservation and is willing and able to convey the conservation messages to the communities.

The eco-lexicon's sociological dimension for the *conservation driving force* refers to educated students or a group of educated students taking on the role as the next generation, continuously striving for conservation, and conveying the conservation values to wider society. The conservation driving force encourages all academicians at the Universitas Negeri Semarang to sustainably implant the conservation values in the form of socialization, training, education, and implementation activities for all members belonging to the Universitas Negeri Semarang to strengthen their understanding, comprehension, and actions toward conservation.

### **Biological Meaning Representation**

Based on data analysis, the eco-lexicons contained in the conservation news texts are included in the biological meaning category, such as (a) *bangunan hijau* (green building); (b) *bangunan ramah lingkungan* (environmentally friendly building); (c) *bank sampah* (garbage bank); (d) *bebas asap* (smoke-free); (e) *biodiversitas* (biodiversity); (f) *biopori* (biopore); (g) *daerah hijau* (green area); (h) *ekologis* (ecology); (i) *fauna* (fauna); (j) *flora* (flora); (k) *hutan pendidikan* (educational forest); (l) *kebun biologi* (biological garden); (m) *keanekaragaman hayati* (biodiversity); (n) *kompos* (compost); (o) *konservasi air* (water conservation); (p) *limbah* (waste); (q) *nir kertas* (paperless); (r) *pemanasan global* (global warming); (s) *ruang terbuka hijau* (green open space); (t) *sabuk hijau* (green belt); (u) *sampah*

*anorganik* (inorganic waste); (v) *sampah organik* (organic waste); (w) *sumur resapan* (absorption well); (x) *taman herbal* (herb gardens); and (y) *transportasi hijau* (green transportation).

The biological meaning representation manages the relationship between humans and other species that exist in their environment. The harmonization between humans and other species is the adaptation evidence in one environment. Harmonization may be well maintained if the connectors between humans and environments (language and culture) continuously adapt, interact, and interrelate and are even interdependent. The quoted conservation-based news text data representing the biological meanings are as follows:

(7) *Kegiatan tersebut merupakan salah satu wujud kongkrit dari konservasi **sabuk hijau** tepian Waduk Jatibarang* [The activity is one concrete manifestation of the **green belt** conservation of Jatibarang Reservoir edges] (103/WB/April 22, 2013).

(8) Mahapala Unnes juga mensosialisasikan cinta lingkungan sekolah dasar se-Kacamatan Gunungpati dalam bentuk pemberian penyuluhan dan pelatihan mengenai pola hidup konservatif, praktek pengelolaan ***sampah organik dan anorganik*** kepada siswa [Mahapala, a green peace Association at Unnes, also socializes basic environmental awareness to the elementary school students in Gunungpati District in the form of counseling and training related to conservation life

patterns and organic waste management practices] (75/WB/April 22, 2013).

- (9) Selain itu universitas konservasi ini juga telah membuat kebun wisata pendidikan, pengelolaan *keanekaragaman hayati*, pembuatan *biopori* di Hutan Rakyat Banyuwindu [Besides, this conservation-based university has already made educational tourism garden, **biological diversity** management, **biopori** making in Banyuwindu community forest]. (37/WB/March 1, 2012).

Biological dimension relates to humans living together with other species (animals, plants, lands, seas, and others) (Lindø & Bundsgaard, 2000). The above data excerpts show some eco-lexicons with biological meanings because their relationship with humans' biological side is adjacent to other species within an ecosystem. The eco-lexicon of *sabuk hijau* (green belt) is classified into the biological meaning category since it is a special term related to the environment. *Sabuk hijau* (the green belt), in this case, is not textually defined as the binding green-colored rope or a term used in karate or taekwondo, yet it possesses the contextual meaning of the imaginary border on land management and exploitation. The biological meaning representation of the green belt (*sabuk hijau*) is a green, open space with the main objective of limiting the development of land or limiting conflicting activities in an area. The meaning represents efforts to maintain the balance of ecosystems.

Furthermore, *sampah organik dan anorganik* (organic and inorganic waste) eco-lexicons represent human efforts to sort waste based on type and utilization sustainability. Inorganic waste results from non-biological materials, either in the form of synthetic production or mining materials produced using the processing technology. Meanwhile, organic waste is derived from plants and is easily recycled.

The next eco-lexicon is *keanekaragaman hayati* (biodiversity). Similar to the biological meaning, *keanekaragaman hayati* (biodiversity) is an organism diversity showing the entire variety of genes, types, and ecosystems in one area. Meanwhile, *biopori* (biopore) is a deliberately created absorption hole, with a predetermined size covered with the organic wastes serving as the water absorbers in soil and to create the natural composts. *Biopori* (biopore) has been introduced to the Universitas Negeri Semarang campus environment. Various biological meaning representations prove that eco-lexicon has a close relationship with biological and natural environment aspects.

### **Cultural Meaning Representation**

Based on data analysis, the eco-lexicons contained in the conservation news texts are included in cultural meaning category, such as (a) *anugerah konservasi* (conservation award); (b) *batik konservasi* (batik of conservation); (c) *budaya bersepeda* (cycling culture); (d) *budaya bertutur* (speech culture); (e) *budaya jalan kaki* (walking culture); (f) *budaya pesisiran* (coastal culture); (g) *etika seni dan budaya* (art and cultural ethics); (h) *gending konservasi* (*gending* of conservation); (i) *wayang orang*

(Javanese human theater); (j) *keroncong* (Javanese genre of music) conservation; (k) *kampung budaya* (cultural village); (l) *krempyeng* (artistic market); (m) *puisi konservasi* (conservation poem); (n) *sekardomas*; (o) *Each Tuesday legi* (Javanese-based calendar); (p) *senam konservasi* (gymnastic conservation); (q) *sinden* idol (Javanese traditional singer); (r) *puisi hijau* (green poetry); (s) *tari Sekaringrat* (*sekaringrat* dance); (t) *upakarti artheswara adhikarana*; (u) *upakarti krida adhikarana*; (v) *upakarti mandala bumi adisajjana*; (w) *upakarti reksa bhinneka adhikarana*; (x) *upakarti reksa manggalabudaya*; and (y) *upakara bagyaning sasama*.

Society and culture are two inseparable aspects. Based on etymology, culture derives from the Sanskrit word *buddhayah*, the plural form of *buddhi*, which means mind (Koentjaraningrat, 2005). Culture, or cultural domain, is also represented through the use of language in society. Cultural meaning representation is also found in conservation eco-lexicons, especially those included in art and culture pillars. The following is a data excerpt taken from eco-lexicons representing cultural meaning.

(10) *Pementasan wayang dengan lakon Sang Balarama tersebut tidak hanya dihadiri segenap pimpinan di lingkungan Unnes saja, namun mahasiswa dan warga sekitar pun antusias* [The puppet show with the main character of Balarama is not only enthusiastically attended by unnes leaders but also the students and the surrounding communities] (118/WB/April 2, 2016).

(11) *Di Jawa kita mengenal kesenian adiuhung di antaranya tari, karawitan, dan pedalangan, yang semua itu sudah teruji oleh zaman*  
[In the land of the Javanese, we acknowledge the great art of **dance, karawitan (Javanese traditional orchestra) and pedalangan (puppeteering)**, which have been all tested by the times. “said the man who has recently retired from the environment of Taman Budaya Java tengah (Central Java Cultural Park)] (48/WB/June 2, 2012).

(12) Anugerah konservasi *Upakarti Krida Adhikarana* diberikan Christian Hadinata, atlet senior bulutangkis Indonesia. Anugerah Konservasi *Upakarutama Reh Adiwangsa* diberikan kepada Susilo Bambang Yudhoyono, Presiden Republik Indonesia ke-6 [The Conservation Award, *Upakarti Krida Adhikarana*, is granted by Christian Hadinata, a senior Indonesian badminton athlete. Another Conservation Award, *Upakarutama Reh Adiwangsa*, is granted by Susilo Bambang Yudhoyono, the 6th President of the Republic of Indonesia] (131/WB/March 30, 2016).

Culture may influence the level of human knowledge and thought. Similarly, the cultural meaning representation in the conservation eco-lexicon is greatly influenced by or derived from the ideas of people who embrace the Javanese cultures. It is certainly influenced by the Universitas Negeri Semarang’s geographical location on

Java Island. The eco-lexicon *wayang* (puppets) from a cultural meaning representation perspective means artificial puppets made of the carved barks and so forth which may be used to characterize the traditional drama performances. In particular, in the above data excerpts, *wayang* refers to Central Javanese typical *wayang kulit* (puppet shadow play, in which the material is from the common animal leather), which in its performances mostly uses Javanese language as the language used. The puppets played by a puppeteer are accompanied by *sindens* who serve to accompany or sing Javanese songs with *gamelan* (Javanese traditional orchestra) or *karawitan* (musical orchestra).

Furthermore, eco-lexicons with cultural meanings are those associated with conservation awards. One of them is *Upakarti Krida Adhikarana*, which means conservation awards given to the influencing figures that continuously maintain the tradition of awards in the field of sports and become role models for young generations. The *Upakaratama Reh Adiwangsa* eco-lexicon is a conservation award for those contributing to democratic and political values. Trampe (as cited in Fill & Mühlhäusler, 2001) mentions that environmental texts in mass media contain the following aspects: (1) expressing hatred or resistance against those parties damaging the traditional or customary lands and (2) creating slogans and elements which deliver ideas and thoughts used to make the environmental and cultural destruction processes committed by a group of people seem to be based on and in accordance with the natural laws.

## Conclusion

The eco-lexicon meaning dimensions contained in the conservation news texts are related to eco-literacy, which is used by mass media crew to inform readers about environmental conditions. Eco-lexicon meanings contained in the conservation news texts published by mass media consist of four dimensions, including ideological, sociological, biological, and cultural. These dimensions were explored in depth in this study.

Ideological representation is developed by a group or institution to reproduce and legitimize its main strategy to raise people's awareness that domination is accepted the way it is (taken for granted). The eco-lexicons found in conservation news texts are categorized into the ideological meaning, such as (a) *kampus berbudaya luhur* (highly civilized campus), (b) *kampus hijau* (green campus), and (c) *universitas berwawasan konservasi* (conservation-based university).

The sociological relationship is related to how humans organize their relationships with others. Based on data analysis, the following are eco-lexicons contained in the conservation news texts classified into the sociological meaning category: (a) *duta konservasi* (conservation ambassadors), (b) *kader konservasi* (conservation cadres), and (c) *penggerak konservasi* (conservationists).

Furthermore, the biological meaning representation manages the relationship between humans and other species that exist in their environment. The eco-lexicons contained in the conservation news texts that are included in the biological meaning category

include (a) *bangunan hijau* (green building), (b) *biodiversitas* (biodiversity), and (c) *sabuk hijau* (green belt).

Meanwhile, the cultural meaning representation in conservation eco-lexicon is greatly influenced by or derived from the ideas of people who embrace Javanese cultures. It is certainly influenced by the Universitas Negeri Semarang's geographical location on Java Island. The eco-lexicons contained in the conservation news texts that are involved in cultural meaning category include (a) *gending konservasi* (gending of conservation), (b) *wayang orang* (Javanese human theater), and (c) *keroncong* (Javanese genre of music) conservation.

In the future, the conservation eco-lexicon forms and meanings should be well socialized and intensively and continuously utilized by society in order to improve their conservation literacy.

The conservation eco-lexicons contained in the news texts are necessary in teaching society about conservational conditions.

The conservation news texts are also necessary for teachers or lecturers to be used as teaching materials in linguistic learning and others at both schools and higher education institutions to enrich the genre texts and for environmental awareness to grow.

### **Acknowledgements**

The authors would like to express their gratitude to all participants and parties who

are involved in this research.

### **Funding Statement**

This research received no funding from any parties.

### **Conflict of Interest Statement**

All of the authors have no conflicts of interest to disclose.

### **Ethics Statement**

Ethics statement is not applicable in this research since the study tends to examine the corpus data.

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**2. Hasil Peer Review (Tahap 1)**  
**(29 September 2022)**



Tommi Yuniawan <tommiyuniawan@mail.unnes.ac.id>

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## 229952228 (Cogent Arts & Humanities) A revise decision has been made on your submission

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**Cogent Humanities** <em@editorialmanager.com>

Thu, Sep 29, 2022 at 1:20 PM

Reply-To: Cogent Humanities <oaah-peerreview@journals.tandf.co.uk>

To: Tommi Yuniawan <tommiyuniawan@mail.unnes.ac.id>

Ref: COGENTHUMANITIES-2022-0436

229952228

AN ECO-LINGUISTIC ANALYSIS OF CONSERVATION NEWS PUBLISHED BY MASS MEDIA IN INDONESIA

Cogent Arts & Humanities

Dear Yuniawan,

Your manuscript entitled "AN ECO-LINGUISTIC ANALYSIS OF CONSERVATION NEWS PUBLISHED BY MASS MEDIA IN INDONESIA", which you submitted to Cogent Arts & Humanities, has now been reviewed.

There are THREE reviews. Especially reviewers 1 and 2 have a number of useful suggestions to make, which you are asked to follow up on. Major comments involve organisation and expression, which all have to be dramatically improved. Also it needs to be made clear what the novelty is of this particular paper. Reviewer 1 has also sent in a PDF with comments on the text.

If you decide to send in a revised version to Cogent Arts & Humanities, please (i) include a list of changes that you have made in response to the reviewers' comments, and (ii) mark those changes clearly in the revised text by using a different font colour or highlight.

Please submit your revision by Oct 29, 2022, if you need additional time then please contact the Editorial Office.

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\* about the author - a short summary of NO MORE THAN 150 WORDS, detailing either your own or your group's key research activities, including a note on how the research reported in this paper relates to wider projects or issues.

\* photo of the author(s), including details of who is in the photograph - please note that we can only publish one photo

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Please ensure that you clearly highlight changes made to your manuscript, as well as submitting a thorough response to reviewers.

We look forward to receiving your revised article.

Best wishes,

Jeroen van de Weijer, Ph.D.  
Editor

## Cogent Arts &amp; Humanities

## Comments from Reviewers 1, 2 and 4:

## Reviewer 1:

Title, Abstract and Introduction – overall evaluation  
Reviewer 1: Sound with minor or moderate revisions

Methodology / Materials and Methods – overall evaluation  
Reviewer 1: Sound with minor or moderate revisions

Objective / Hypothesis – overall evaluation  
Reviewer 1: Sound with minor or moderate revisions

Figures and Tables – overall evaluation  
Reviewer 1: Unsound or fundamentally flawed

Results / Data Analysis – overall evaluation  
Reviewer 1: Sound with minor or moderate revisions

Interpretation / Discussion – overall evaluation  
Reviewer 1: Sound with minor or moderate revisions

Conclusions – overall evaluation  
Reviewer 1: Sound with minor or moderate revisions

References – overall evaluation  
Reviewer 1: Sound with minor or moderate revisions

Compliance with Ethical Standards – overall evaluation  
Reviewer 1: Not applicable

Writing – overall evaluation  
Reviewer 1: Sound with minor or moderate revisions

Supplemental Information and Data – overall evaluation  
Reviewer 1: Sound with minor or moderate revisions

Comments to the author  
Reviewer 1:

Thank you for giving me this opportunity to review your article. The authors will often see many comments that are offered with the intention of helping to strengthen the presentation of your ideas. They are related to what we believe is necessary to include in the publication of the Journal of Cogent Arts & Humanities  
I have reviewed the article. It has many issues. Most of them deal with the clarity and lexico-grammar of the passages. See my comments throughout your paper, from introduction to references. English grammar needs work seriously, particularly in the areas of sentences that are not direct and precise. I am not serving as an English editor, but I can point out when something reads awkwardly in English. I have done that in numerous locations throughout your manuscript. Please work on them. (see PDF)

## Reviewer 2:

Title, Abstract and Introduction – overall evaluation  
Reviewer 2: Sound with minor or moderate revisions

Methodology / Materials and Methods – overall evaluation  
Reviewer 2: Sound with minor or moderate revisions

Objective / Hypothesis – overall evaluation

Reviewer 2: Sound with minor or moderate revisions

Figures and Tables – overall evaluation

Reviewer 2: Not applicable

Results / Data Analysis – overall evaluation

Reviewer 2: Sound with minor or moderate revisions

Interpretation / Discussion – overall evaluation

Reviewer 2: Sound with minor or moderate revisions

Conclusions – overall evaluation

Reviewer 2: Sound with minor or moderate revisions

References – overall evaluation

Reviewer 2: Sound with minor or moderate revisions

Compliance with Ethical Standards – overall evaluation

Reviewer 2: Sound

Writing – overall evaluation

Reviewer 2: Sound with minor or moderate revisions

Supplemental Information and Data – overall evaluation

Reviewer 2: Sound with minor or moderate revisions

Comments to the author

Reviewer 2: This is an ambitious study based on the text of conservation news published by the Indonesian mass media, which redefines and analyzes the environmentally conscious behavior and perceptions of today's issues within the framework of the eco-lexicon.

It should be noted that the data sources used were published between March 2010 and March 2017, probably due to the timing of the study and the time required for its preparation. I am concerned that the authors might have missed critical moment of text data which could have developed new ideas and insights in the context of the COVID-19 pandemic.

Furthermore, the method of collecting news texts on nature conservation for the analysis is described as interviewing, documenting, and interviewing, etc. However, it would be more meaningful and coherent for the total analysis to be collected with some regularity, for example, by collecting documented data published in English. This would make the total analysis more meaningful. In the end, the text data is said to have been analyzed using distribution analysis, reference analysis, and other methods, but further discussion is needed on the collection method and validity of the data to be analyzed in the first place.

The suggestion that the three dimensions of (a) ideological, (b) sociological, and (c) biological dimensions should be taken into account, as proposed in the conclusion of the study, may be valid, but the use of archival news texts as teaching materials is already being implemented by many educational institutions. Therefore, the authors should have discussed in more details with confidence what you have found from this study. As noted, the use of archival news texts as teaching materials has already been implemented by many educational institutions. In particular, it is meaningful for teachers to use them as teaching materials not only in language learning at schools and universities but also in natural science and environmental education (e.g., work on the SDGs of today's UN), but this is far from being a new finding as suggested by this study.

Furthermore, as the authors emphasize in the abstract's conclusion, to conclude that we need to enrich the textual genre of existing news materials and foster the value of love for the environment, we should not only discuss materials up to 2017, but also you should not ignore the new trend of eco-recreation and cyber space eco-activities that are brought about by contact with nature in virtual spaces and interaction with others under the behavioral restrictions that COVID has forced upon us.

Please read some more recent literature to support your critical discussions (e.g. published in 2021, 2022). The current list of reference are a little bit old.

Reviewer 4:

Title, Abstract and Introduction – overall evaluation

Reviewer 4: Sound

Methodology / Materials and Methods – overall evaluation

Reviewer 4: Sound with minor or moderate revisions

Objective / Hypothesis – overall evaluation

Reviewer 4: Sound

Figures and Tables – overall evaluation

Reviewer 4: Unsound or fundamentally flawed

Results / Data Analysis – overall evaluation

Reviewer 4: Sound with minor or moderate revisions

Interpretation / Discussion – overall evaluation

Reviewer 4: Unsound or fundamentally flawed

Conclusions – overall evaluation

Reviewer 4: Sound

References – overall evaluation

Reviewer 4: Sound with minor or moderate revisions

Compliance with Ethical Standards – overall evaluation

Reviewer 4: Sound

Writing – overall evaluation

Reviewer 4: Sound with minor or moderate revisions

Supplemental Information and Data – overall evaluation

Reviewer 4: Unsound or fundamentally flawed

Comments to the author

Reviewer 4: Comments to the author The article seems not properly organised.

The way in writing the literature review needs to be more comprehensive.

Some way of stating review is not proper in scientific writing as in

...Based on the data analysis of Author et al. (2019) ,,,,

This research deals with written data but the data collection applies the listening technique.

---END---

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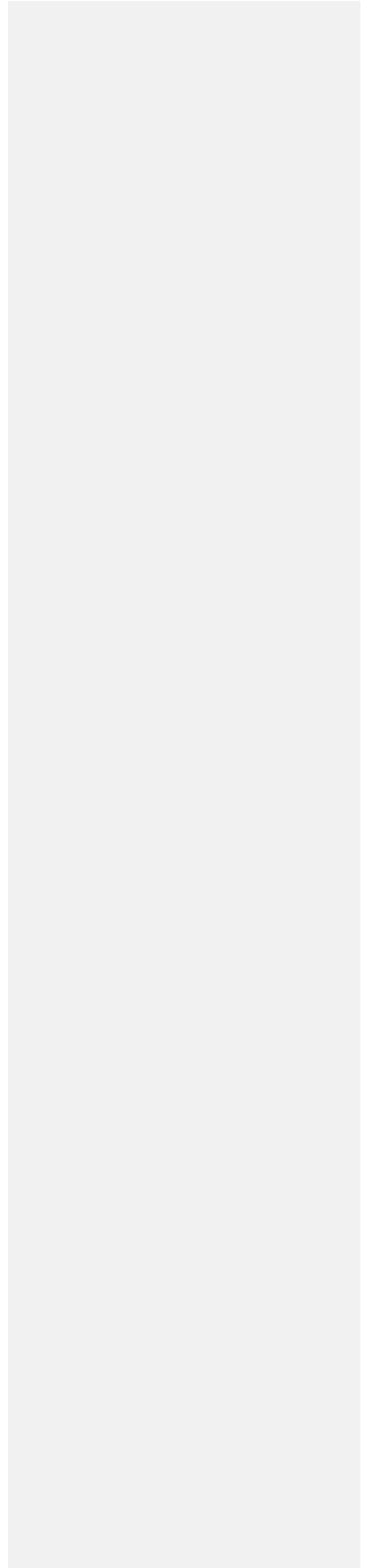
Reviewed by Elih COGENTHUMANITIES-2022-0436.pdf

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**Cogent Arts & Humanities**  
**AN ECO-LINGUISTIC ANALYSIS OF CONSERVATION NEWS PUBLISHED BY**  
**MASS MEDIA IN INDONESIA**  
--Manuscript Draft--

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<b>Manuscript Number:</b>	COGENTHUMANITIES-2022-0436
<b>Article Type:</b>	Research Article
<b>Section/Category:</b>	Linguistics
<b>Keywords:</b>	conservation news text; eco-lexicon meaning; eco-linguistics; mass media; linguistic learning
<b>Manuscript Classifications:</b>	60.3.7.3 Media & Communications; 60.3.7.4 Journalism & Professional Media; 60.4.1 Language & Linguistics
<b>Abstract:</b>	<p>This research aims to analyze the eco-lexicon meanings contained in the conservation news texts published by mass media in Indonesia. The data sources are mass media found at <a href="http://www.unnes.ac.id">www.unnes.ac.id</a>, Suara Merdeka, and Kompas published from March 2010 until March 2017 and contain conservation news texts. The data are collected through listening, documentation, and interview techniques and analyzed using distributional and referential analysis techniques. The findings show new nuance at the lexicon level, the dynamics and changes of the language are influenced by three dimensions, namely: (a) ideological dimension, (b) sociological dimension, and (c) biological dimension. Simply put, conservation news text needs to be utilized as teaching material by teachers and lecturers in language learning or other learning types in schools or universities to enrich the text genre and foster the value of love for the environment.</p>

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## AN ECO-LINGUISTIC ANALYSIS OF CONSERVATION NEWS

### PUBLISHED BY MASS MEDIA IN INDONESIA

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### Abstract

This research aims to analyze the eco-lexicon meanings contained in the conservation news texts published by mass media in Indonesia. The data sources are mass media found at [www.unnes.ac.id](http://www.unnes.ac.id), *Suara Merdeka*, and *Kompas*, published from March 2010

until March 2017 and contain conservation news texts. The data ~~are were~~ collected through listening, documentation, and interview techniques and ~~it was~~ analyzed using distributional and referential analysis techniques. The findings show new nuance at the lexicon level. ~~the~~ The dynamics and changes of the language are influenced by three dimensions, namely:

(a) ideological dimension, (b) sociological dimension, and (c) biological dimension.

Simply put, conservation news text needs to be utilized as teaching material by teachers and lecturers in language learning or other learning types in schools or universities to enrich the text genre and foster the value of love for the environment.

**Comment [H1]:** Thank you for giving me this opportunity to review your article. The authors will see many comments that are offered with the intention of helping to strengthen the presentation of your ideas. They are related to what we believe is necessary to include in the publication of *Journal of Cogent Arts & Humanities*.

I have reviewed the article. It has many issues (see my comments and corrections throughout the article). Most of them deal with the clarity and lexicogrammar of the passages.

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**Comment [H2]:** This section still needs to be more direct and precise.

**Keywords:** conservation news text; eco-lexicon meaning; eco-linguistics, mass media; linguistic learning.

### Introduction

Conservation is an important topic in mass media that utilizes lexicons as linguistic units to convey information and engage readers. The conservation news text eco-lexicon considered presents interesting linguistic phenomena that this research endeavors to study. Therefore, this research focuses on the eco-lexicon meanings contained in the conservation news texts published by mass media in Indonesia.

As a text, conservation news is not only considered as a linguistic phenomenon (linguistic structure) but also as logical thinking (cognitive structure) and conduct formation (active structure). According to Halliday and Hasan (1992), the text is dynamically defined. Text is a language in-for certain duties in one situational context (Halliday & Hasan, 1992). Text represents what is actually performed, defined, and said by society in certain factual situations. Thus, text often shows some reflections of certain means that have the potential to carry the potential/s of carrying hidden power as a reflection of the author and/or its affiliation (Fauzan, 2018).

Text is a language performing a specified task in situational contexts. The lexicon of

**Comment [H3]:** In this introduction section, the authors should tell the international readers logically why you chose this topic by establishing a research territory, a niche, and by occupying the niche, including telling them about your RESEARCH GAP clearly and directly.

these texts is ~~created~~made by the mass media, which also ~~forms~~creates environmental linguistic expressions (Fill & Mühlhäusler, 2001). Within the scope of eco-linguistics, the relationship between language and the environment at the lexicon level is influenced by three dimensions (Lindø & Bundsgaard, 2000): (a) ideological dimension, that is, people's ideology (e.g., capitalism is supported by the market ideology that various activities should be made in dealing with the environmental resources, such as the presence of terms and exploitation discourses, as well as the economic growth and benefits); (b) sociological dimension, characterized by the presence of discourse, dialog, and social discourse activities to actualize the ideology – in this dimension, language is a meaningful, practical social form; and (c) biological dimension, related to the diversity of living organisms within an ecosystem. The biological dimension is verbally recorded in the lexicon within the word ~~vocabularies~~vocabulary of each language that the entities are denoted and understood.

In addition, three strategic considerations are underlying the eco-lexicon research of the conservation news texts published by mass media, covering (1) lingual phenomena, which are relatively new, since many have never been studied from the eco-linguistic perspective; (2) the eco-lexicon phenomena contained in the conservation news texts that engage in the relationship between language and ideology; and (3) eco-lexicon phenomena contained in the conservation news texts which deal with the relationship between language and environment. Thus, the purpose of this research is to analyze the

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eco-lexicon meanings contained in the conservation news texts published in mass media in Indonesia.

Stubbs (1983) asserts that the functions of language provide meanings to the environment. Thus, Halliday and Hasan (1992) suggests seven functions of language: (1) instrumental function; (2) regulative function; (3) interactional function; (4) personal function; (5) heuristic function; (6) imaginative function; and (7) informational or representational function. These seven functions of language support and complete each other.

This research focuses on the eco-lexicon meanings contained in the conservation news texts published by mass media. Thus, the research questions are formulated as follows:

- 1) How is the ideological meaning representation in the conservation news texts published by mass media in Indonesia?
- 2) How is the sociological meaning representation in the conservation news texts published by mass media in Indonesia?
- 3) How is the biological meaning representation in the conservation news texts published by mass media in Indonesia?
- 4) How is the cultural meaning representation in the conservation news texts published by mass media in Indonesia?

The results of this study are expected to contribute both theoretically and practically to the fields of linguistics, language learning, journalism, and public policy.

**Comment [H5]:** It still needs to be more direct and precise.

**Comment [H6]:** I think the word "thus" here is not appropriate because in this section you are not to show that you are about to mention the result or consequences of something else that you have just mentioned.

**Comment [H7]:** Please recheck the reference. I don't find about the topic of seven functions of language in this book. Please the authors can read the topic of Halliday's seven functions of language in this book chapter:

Halliday, M. A. K. (1975).  
Learning How to Mean.  
Foundations of Language  
Development, 239-265.  
doi:10.1016/b978-0-12-443701-2.50025-1  
Or

**Comment [H8]:**  
Why do the authors focus on the eco-lexicon meaning contained in the conversation news texts published by mass media? Support this with argumentation.

**Comment [H9]:** I suggest the research questions should be

1. What is the ideological meaning represented in the conservation news texts published by mass media in Indonesia?
2. What is the sociological meaning represented in the conservation news texts published by mass media in Indonesia?
3. How is biological meaning represented in the conservation news texts published by mass media in Indonesia?
4. How is cultural meaning represented in the conservation news texts published by mass media in Indonesia?

**Comment [H10]:** Elaborate this at Conclusion section as Research implication/s

### Literature Review

Salim (2007) states that ~~human's~~ humans' social, ideological, and organizational relationships with nature ~~needs~~ need to be noted and developed in arranging a natural resources management strategy. This perception is the factor that influences individuals and social groups. Therefore, multidisciplinary studies are needed, such as sociology, anthropology, and natural science. In this link, eco-linguistics tries to participate in reviewing the environment from a linguistic perspective. Eco-linguistics, first introduced by Haugen in his article entitled Ecology of Language in 1972, discusses the lexicons contained in environmental discourse texts. According to Fill and Mühlhäusler (2001), eco-linguistics is a form of interdisciplinary applied linguistics. Furthermore, Fill and Mühlhäusler (2001) explain that eco-linguistics is a broader study of its scope in studying syntax, semantics, and pragmatics, hence the need for some new innovative theory to investigate these ideas empirically. According to Crystal (2008), eco-linguistic is a study that reflects the nature of ecology in biological studies, in which the interaction between language and cultural environment is seen as the core: it is also called the language ecology, linguistic ecology, and sometimes green linguistics. Alexander and Stibbe (2011) define eco-linguistics as ~~a-the~~ the study of language use ~~impacts on~~ affects ~~life-the~~ sustainability of life, bridging the relationship between humans, other organisms, and the physical environment ~~normatively oriented~~ with a focus on keeping the sustainable preservation of relationships and life. Eco-linguistics is the study of language according

to the environment it is used in. The term emerged in the 1990s as a new paradigm of language study that speculates on not only the intra-~~relations~~, the inter-~~relations~~, and the extra-relations of language and environment but also the ir combinations-~~of these relations~~. This new trend in the conceptualization of human language eventually leads to linguistic criteria ~~to-that~~ overlap with many other aspects that correlate with linguistic behavior (Derni, 2008).

From an eco-linguistic perspective, the environmental language and language environment are considered metaphorical expressions, which explains the correlation between linguistics and environmental sciences (ecology) (Mbeti, 2013). It implies that the eco-linguistic perspective can rescue, protect, empower, and preserve the vernacular. Nationally, without neglecting the vernacular languages, the empowerment, protection, and preservation of the Indonesian language as the national and state language should be highly prioritized......

A body of research on eco-linguistics already exists. An article by Keulartz (2007) entitled "Using metaphors in restoring nature" states a recent increasing metaphorical role related to the environment and nature conservation. Metaphor is organized not only by how someone feels and thinks, but also by how they act. Metaphor is not only organized based on how someone feels and thinks but also how someone acts. This article explores four types of metaphors commonly used to form ecological restoration: ~~metaphor-those~~ in the fields of machinery and cybernetics, art and aesthetics, drugs and healthnursery, and geography. This metaphor utilization aims at giving respect and-in certain contexts. The research conducted by Keulartz (2007) is similar, as it analyzes a

**Comment [H11]:** It still needs to be more direct and precise.

linguistic issue in conservation news. The difference lies in the research focus.

Research discussing how the media uses ideology to convey their message already exists and was conducted by Fauzan (2018), entitled “Ideology and Rhetoric: Framing *Metro TV* News in The Lapindo Mudflow Tragedy”. This research uses Critical Discourse Analysis (CDA) to show how *Metro TV* inserted ideology and rhetoric to develop news that talks about Lumpur Lapindo. The CDA focus started from at two different points. Fauzan (2018), firstly, argued that every piece of news always conveys the a message that reflects dominance or power, and to reach-achieve that, he used Fairclough’s CDA framework to decrypt the ideology behind the news. Secondly, he argued about the importance of scrutinizing news structure as written and oral text as its intentions are immensely distinct from academic intentions by finding the rhetorical pattern to dig into the underlying ideology. Fauzan (2018) felt the necessity-need to analyze the ideology behind any news from media outlet as-because ideologies is-being are used to represent unequal relations in society; it usually involves power relations that is-are intended to be legitimized, meaning, this mean that the news may carry might have the potentials of carrying an implicit connotation and a hidden power.

The research conducted by Fauzan (2018) is similar, as it analyzes the ideology meaning in a mass media publication, and the differences lie in the scope and medium of the research, the research scope and medium.

Fauzan (2018) research scope focuses on *Metro TV*’s publication about-of Lumpur Lapindo, whilst this research focuses on conservation news published by www.unnes.ac.id, Suara Merdeka, and Kompas. Fauzan’s (2018) research also shows

distinctions about the research goal. His goal is to find ideological meaning (that imposes power and hegemony) using Critical Discourse Analysis (CDA) and by scrutinizing the text by finding the rhetorical pattern. On the other hand, this research shows different goals by providing four different meanings in scrutinizing mass media publications. This research focuses on four aspects of meaning; ideological, sociological, biological, and cultural, by analyzing the publications using an eco-linguistic approach.

Similar articles about the implications of linguistic in decoding its socio-cultural perspective from mass media publications have also been done by Omar (2018). He focused his study on the issue of linguistic politeness and media education in its socio-cultural perspective by adopting the lingua pragmatic approach of the Egyptian media, specifically on recognized educative platforms in pragmatics and-talk shows. Omar's (2018) findings in his study reveals the extent to which socio-cultural and political events influenced the use of lingua-pragmatic terms like forms of address and the level of politeness embedded in them. His fining is done to reveal how social and environmental factors are able to shape people's mindsets and their use of language.

Omar (2018) believed that there existed a close relationship between linguistic politeness and pragmatics that made the media a means of social education and was revealed in its distinct lexical classes such as titles, personal names, nicknames, and pronominal systems.

There are some resemblances between this research and Omar's (2018) research. The similarity lies beneath the medium of the research and the research attempt of using to use

**Comment [H12]:** It should be Omar et.al (2018)

**Comment [H13]:** It should be Omar et.al (2018)

**Comment [H14]:** It should be Omar et.al (2018)

linguistic aspects to decode its socio-cultural perspective as a way to raise awareness ~~and while~~ its distinction lies behind the theoretical framework, research scope, and its medium.

On the other hand, Omar (2018) focused his study on using linguistic politeness to analyze the text and framed it using the study of lingua-pragmatic. This research focused its study by using eco-linguistics s at the level of the lexicon. The distinction between the branches of the theory and the medium ~~reached forthrough which~~ the goal ~~are is reached is~~ vastly different. Nevertheless, Omar (2018) conducted his study mainly in Egypt; he used Egyptian media talk shows as a medium to decode linguistic politeness and media education, and this research focused on news that ~~eontains~~ contained environmental issues published by www.unnes.ac.id, *Suara Merdeka*, and *Kompas* from March 2010 until March 2017.

Omar's (2018) study and this research also have differences within its scope; while his study focuses ~~its scope on a~~ socio-cultural perspective, this research focuses on four different aspects: ideological, sociological, biological, and cultural. Though with differences ~~of in~~ the theoretical framework, research scope, and medium differences, both ~~of the goals~~ of the research ~~remains remain~~ similar as it is a study of media that ~~have has~~ intention of spreading awareness of a specific perspective that lies within the media, which is the socio-cultural perspective.

Research conducted by Mbete (2012) highlights the verbal meanings and ~~vocabularies~~ vocabulary in the forms of lexical units in the Wajewa and Kodi languages. These languages are rich in meaning and function, including sociological, biological, and ideological functions

**Comment [H15]:** It should be Omar et.al (2018)

**Comment [H16]:** It should be Omar et.al (2018)

that are well associated in ~~with both linguistic speech, both linguistic speeches~~. The research conducted by Mbete (2012) has some similarities and differences with this research. His study considers the textual data of the Waijewa and Kodi languages related to the natural environment, while this research has taken the written data from conservation news published by mass media.

Theoretically, the similarity lies in ~~the~~ theory used: eco-linguistics. The research conducted by Mbete (2012) adopts Haugen (1972), Sapir (1912) points of view as well as three-dimensional points of view proposed by Bang and Døør (1996). The research conducted by Mbete uses the texts taken from both ~~the~~ Waijewa and Kodi languages associated with the natural environment. ~~while~~ This research collects the data from the conservation news text fragments published in mass media. The research conducted by Mbete (2012) has contributed to this research by looking at the diversity of verbs, functions, and the meaning of lexicons in ideological, sociological, and biological dimensions.

Furthermore, still related to a study on environmental topics, Garrard (2012), in his eco-criticism study, explains that environmental problems require cultural analysis, as arising problems result from the interaction between ecological knowledge and cultural inflection. Garrard (2012) also asserts that ecological knowledge focuses more on the ground shift than the basic eco-criticism analysis and particularly emphasizes integrity, harmony, and stability challenges resulting from postmodernism ecology, disputes, and changes. Garrard (2012) also posits that eco-criticism explains the theories of literature

**Comment [H17]:** It needs to be more simpler.

and culture, philosophy, psychology, and environmental history. Garrard (2012)

focuses ~~himself~~ on North American and British eco-critical developments, yet his rhetorical and tropo-logical approach is clearly relevant to eco-criticism, which is defined as the ability to criticize ~~the~~ existing discourses, cultural artifacts, forms, styles, and others.

Steffensen and Fill (2014) conducted a study entitled “Eco-linguistics: The state of the art and future horizons” in which they trace the presence and development of ecological linguistics, or eco-linguistics, starting ~~from~~ in the early 1970s.

This research views four particular ways in which ~~the~~ ecological language has been conceptualized as a) ecological symbols (investigating the existence of language and symbolic systems within a certain area); b) natural ecology (investigating how language is connected to the surrounding biology and ecosystem); c) sociocultural ecology (investigating how language is connected to ~~social~~ society and culture); and d) cognitive ecology (investigating how language appears as the result of its dynamic relationship between biological organisms and their environment, with a focus on the cognitive capacity which improves the organism’s flexibility and adaptive behaviors).

Sedlaczek (2016), in his research entitled “Representation of climate change in documentary television: Integrating an eco-linguistic and eco-semiotic perspective into a multimodal critical discourse,” discussed problems in investigating media related to ~~the~~ climate changes ~~in~~ the context of documentary shows on television. His research uses both eco-linguistic and eco-semiotic theory.

These previous studies assert that language may be utilized as a means to inform [the public](#) on environmental issues through mass media. In addition, they have some similarities with this ~~understudy-understudied~~ research on topics explored and the use of eco-linguistic theory, as well as some differences in terms of the undertaken research data sources and focuses.

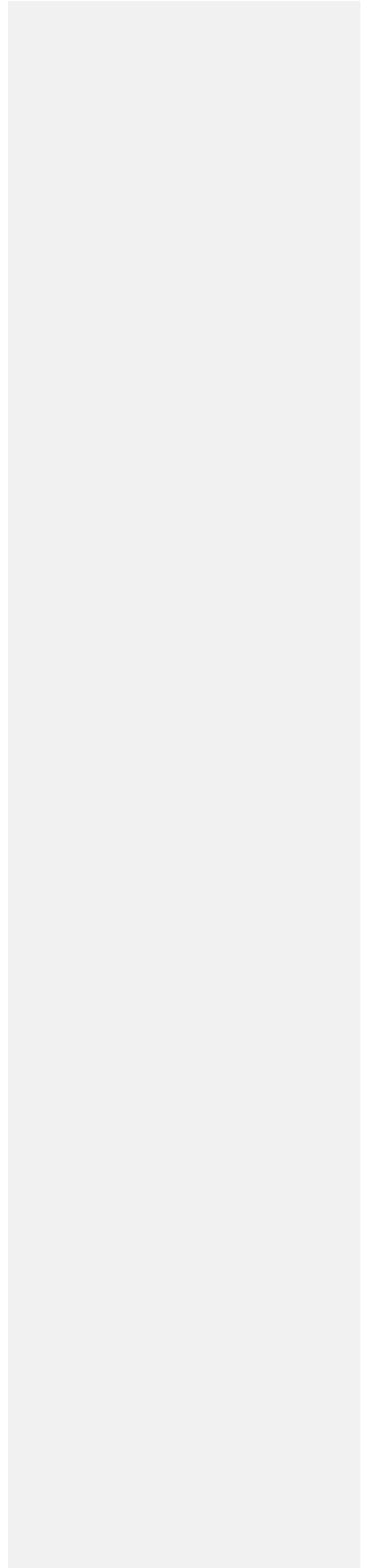
[Author's](#) (2019) study shows that the level of necessity for conservation text for elementary school students' literacy enrichment leads to the following aspects: content, legibility, presentation and graphics, and motivation. This conservation text refers to three pillars of conservation, namely: [the](#) value and character pillar, art and culture pillar and [the](#) natural resource and environmental pillar. Conservation text does not only serve as a lingual structure, but also as a cognitive structure and [an](#) action structure. [Environmental literacy may show how aware students have been of the need to protect and preserve the earth since they were young. Environmental literacy may serve as an indicator of students' ecological awareness in protecting and preserving the earth since childhood.](#)

Based on the data analysis of [Author et al's](#). (2019) study on "The Function of Eco-Lexicons Contained in Conservation News Texts Published in Mass Media", the function of eco-lexicons contained in the conservation news texts published in mass media is as follows: (1) instrumental function, such as ~~stating-expressing~~ a dynamic movement;

(2) representation function, ~~consisting of which includes~~: (a) giving names, (b) describing characters, (c) describing activities (d) referring to a place, (e) ~~stating-expressing~~ art diversity, (f) describing situations, and (g) expressing types. The function of eco-lexicons contained in the conservation news texts is to provide ~~the~~ society [with](#) a better understanding and knowledge of environmental literacy. Thus, the function of [the](#) eco-

**Comment [H18]:** It should be Author et.al (2019)

lexicons is to provide meanings to



an environment.

## Materials and Methods

### Research Design

Philosophically, this research is based on a phenomenological perspective. Phenomenology is a philosophical basis of which whose application is through various critical and scientific thinking phases, starting from inductive thinking, in which a researcher catches a number of social phenomena in the field, analyzes such phenomena, and then tries to theorize based on the observed phenomena (Bungin, 2008). ~~As a result, the research data are both verbal in the form of conservation eco-literacy and numerical in the form of percentages, using a qualitative and quantitative descriptive approach. Therefore, the research data are verbal in the form of conservation eco-literacy and also in numeric symbol in the form of percentage using qualitative and quantitative descriptive approach.~~ In this approach, the research authors analyzes the words and describes the data from the respondent's perspective, and studies the situation experienced (Creswell, 1998).

The qualitative technique application is based on the phenomenological epistemological conception presented by Husserl (1970), confirming that human awareness actively contains experience objects (Holstein & Gubrium as cited in Denzin & Lincoln, 2009).

This research uses an eco-linguistic design. There are three research considerations in utilizing the eco-linguistic design: (1) the demands required by the research object; (2) the relationship of research dimensions within eco-linguistics; and (3) the novelty of the specified approach, which is required to obtain eco-linguistic analysis.

**Comment [H19]:** Before moving on to Research Methods I suggest the authors provide a brief discussion of their own context. This is based on a belief that who you are and how you are involved with the topic and study will influence the presentation. Please tell us your relationship to this inquiry. Who are you? What is your interest in this topic? (The roles of the researchers)

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### **Data and Source of Data**

The research data are the segmented conservation news texts published in Indonesian mass media. The research data sources are the conservation news texts retrieved from [www.unnes.ac.id](http://www.unnes.ac.id), *Suara Merdeka*, and *Kompas* published from March 12, 2010, until March 12, 2017. ~~The following are important to the study:~~~~Important to the study are the following points:~~ (1) the selected texts are assumed to contain conservation eco-lexicons; (2) the related mass media have a vast reporting area; and (3) the related mass media reach many readers.

### **Data Collection Technique**

The data were collected through listening, documentation, and interview techniques (Mahsun, 2005; Kesuma, 2007; Mbete, 2013). The listening technique was supported by the writing technique. When the writing technique was implemented, the researchers wrote down important details related to the data obtained from the mass media's news text fragments in data cards. Data cards that are being used to analyze texts from conservation news in mass media are as follows:

**Table 1**

*Example of Corpus Research Data*

---

Data Number:

---

News Headline:

---

Date:

---

---

Source:

News Citation:

Eco-Lexicon:

Analysis:

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**Comment [H20]:**

Can you specifically tell the readers what examples of corpus research data?

The documentation technique was used to collect the university's conservation-based policy regulations, academic documents, and news in mass media. This technique was intended to strengthen the research data's empirical facts. Furthermore, the interview ~~is~~ was conducted to ask experts of in eco-linguistic and critical discourse analysis to obtain deeper information related to eco-lexicon meanings.

**Comment [H21]:**

The authors should explain to the readers who the experts are. In what ways can the authors access the experts? What do the authors do with code ethics? I don't see the author discussing the data from the finding of the interview.

The validity of the data in this study is pursued through the following steps: (1) discussions, (2) re-checking, and (3) consultations, with conservationists or peers associated with the field of eco-linguistics (Miles and Huberman, 1992; Mbete, 2013; Sudaryanto, 2015).

**Comment [H22]:**

The authors should explain to the readers who the conservationists and peer associated are. In what ways can the authors access the experts? What do the authors do with code ethics?

Furthermore, the dataset were then analyzed using distributional and referential techniques (Sudaryanto, 2015). The referential-distributional technique is a data analysis based on references contained in linguistic utterances. This technique divides the eco-lexicon's lingual units into several types, for example, the referent difference or the referred figures shown by the eco-lexicon (Sudaryanto, 2015). Furthermore, the referential-distributional technique in the data analysis of this research is shown with

the existence of lexicons with meaning (Sudaryanto, 2015).

### Data Analysis Technique

Data analysis in this research was done using two procedures, namely, (1) analysis during the data collection process and (2) post-data collection analysis (Miles & Huberman, 1992). The first procedure was performed using the following steps: (1) data reduction, i.e., identification, (2) data presentation, and (3) conclusion. The second procedure was carried out using the following steps: (1) transcription of the recording data, (2) grouping data derived from recording and field notes, (3) interpretation, and (4) inferencing or plotting. Data analysis is done using distributional and referential techniques. A distributional technique is used to analyze the eco-lexicon within conservation news in a mass media, and referential technique is used to gather the distinction of the referent within the appointed eco-lexicon.

### Finding and Discussion

The text of conservation news in the mass media presents a linguistic phenomenon. In its text form, conservation news is not just a linguistic phenomenon (lingual structure); it is also mind-building (cognitive structure) and action-building (action structure). From an eco-linguistic perspective, the relationship between language and the environment is on the level of lexicon or eco-lexicon. Eco-lexicons are defined as the term to accommodate the lexeme collection of a certain language, whether it is the collection

**Comment [H23]:** This needs more work. This should help the reader see how in the first procedures, your data moved from “data reduction” to “data presentation” “and conclusion”. As well as in the second procedure. Your reader should feel like they “were there” – like they could actually see how the raw data moved into grouping data, interpretation and then onto inferencing or plotting. What you have here is a good start but it is not detailed enough to help the reader see it clearly.

**Comment [H24]:** Please manage your finding and discussion to the research questions are formulated in the introduction:

- 1) How is the ideological meaning representation in the conservation news texts published by mass media in Indonesia?
- 2) How is the sociological meaning representation in the conservation news texts published by mass media in Indonesia?
- 3) How is the biological meaning representation in the conservation news texts published by mass media in Indonesia?
- 4) How is the cultural meaning representation in the conservation news texts published by mass media in Indonesia?

of the whole lexicons or just a part.

### Ideological Meaning Representation

Based on [an analysis of the data-analysis](#), the eco-lexicons found in conservation news texts are categorized group into by their ideological meaning. For example,:

such as (a) *arum luhuring pawiyatan ing astha nira*; (b) *berwawasan koservasi* (having a conservation insight); (c) *kampus berbudaya luhur* (highly civilized campus); (d) *kampus berperadaban akademik unggul* (academically civilized superior campus); (e) *kampus hijau* (green campus); (f) *kampus konservasi* (conservation campus); (g) *konsep hijau* (green concept); (h) *konservasi bahasa* (linguistic conservation); (i) *konservasi budaya* (cultural conservation); (j) *konservasi seni* (art conservation); (k) *konservasi h-bat* (green, clean, and healthy [H-bat] conservation); (l) *kurikulum konservasi* (curriculum conservation); (m) *memayu hayuning bumi*; (n) *pilar konservasi* (pillar conservation); (o) *pilar budaya* (cultural pillar); (p) *prinsip konservasi* (conservation principle); and (q) *rumah ilmu* (science house).

Lindø and Bundsgaard (2000) explain that ideological functions and meanings are related to the individual's cognitive, ideological, and psychological systems. From the results of the data analysis, it was found that the eco-lexicons have meanings which are closely related to the Universitas Negeri Semarang's ideology as a conservation-based university. The quoted data representing the ideological meanings are as follows:

(1) *Beliau terkesan pada Universitas Negeri Semarang sebagai kampus konservasi dan menyatakan ingin sekali Kabupaten Ende bisa bekerja*

Comment [H25]: Any source?

Comment [H26]: In what source of news text ?

*sama dengan Universitas Negeri Semarang* [He is greatly impressed by the Universitas Negeri Semarang as a conservation-based university and states that he really wants Ende Regency to cooperate with the Universitas Negeri Semarang] (28/WB/July 2, 2011).

(2) *Pembagian bibit tanaman kepada mahasiswa baru selaras dengan komitmen UNNES sebagai universitas berwawasan konservasi* [The distribution of plant seeds to the new students is in line with the Universitas Negeri Semarang's commitment as a **conservation-based university**]. (121/WB/ August 17, 2016).

(3) *Spirit konservasi* dilaksanakan dengan asas saling menghormati, kebersamaan, guyub, dan tidak menjadikan kita terkotak-kotak [Conservation spirit is achieved based on mutual respect, togetherness in harmony, and without fragmentation] (83/WB/August 30, 2013).

In line with the data excerpts taken from the conservation texts, the ideological meanings are based on the Universitas Negeri Semarang's style guide or special ideological meaning as a conservation-based university. According to the research data, the ideological meanings of *kampus konservasi* (conservation campus) and *universitas berwawasan konservasi* (conservation-based university) refer to the meaning contained in the Universitas Negeri Semarang's Rector Regulation Number 22 of 2009 on the Universitas Negeri Semarang as [a](#) conservation-based university. This

regulation states that a conservation-based university implements *tri dharma perguruan tinggi* (three principles of higher education) and refers to the conservation principles or insights: protection, preservation, sustainable utilization, natural resources, and arts and cultural conservation. It implies that the implementation of *tri dharma* at the Universitas Negeri Semarang always prioritizes the conservation principles or insights.

The meaning of the ideological dimension “*kampus berwawasan konservasi*” (conservation-based campus) implies that the implementation of three basic principles (*tri dharma*) at the Universitas Negeri Semarang always prioritizes the conservation principles or insights. Thus, the Universitas Negeri Semarang has the vision to become a conservation-based university with an international reputation (Regulation of the Ministry of Research, Technology, and Higher Education of the Republic of Indonesia No. 49 Year 2016 on UNNES Statuta).

In addition, the data contains the *spirit of konservasi* (conservation spirit) eco-lexicon. *Conservation spirit* means that the science house develops ~~the~~ superior civilizations. The conservation spirit eco-lexicon meaning is represented in the Universitas Negeri Semarang Rector Regulation Number 6 of 2017 on the Universitas Negeri Semarang Conservation Spirit. According to the regulation, the Universitas Negeri Semarang conservation spirit is *arum luhuring pawiyatan ing astanira*, or “the reputation and nobility of this territory lie on our hands.” This eco-lexicon means that the university is expected to uphold its reputation and the values of the Universitas Negeri Semarang

**Comment [H27]:** It seems a local term. Please tell the international readers what is it?

alma mater dignity.

Ideological representation is developed by a group or institution to reproduce and legitimize its dominance with ~~its~~ the main strategy ~~to raise~~ of raising people's awareness that domination is accepted the way it is (taken for granted). Accordingly, ideology has several essential implications. First, ideology is inherently considered social and not personal. Ideology requires sharing among the group or organization members to form solidarity and integrated steps to act and behave. Second, although considered social, ideology is internally used among group or community members. It is considered ~~as~~ general and abstract, and its value is shared among group members to provide a basis on which to identify problems. Thus, discourse is not understood as neutral and natural, yet it contains the ideology to dominate and influence others. Trampe (as cited in Fill & Mühlhäusler, 2001) mentions that environmental texts in mass media contain the following aspects: (1) reification, treating living beings as objects with the economic values related to technology and ideology, and (2) euphemisms.

### **Sociological Meaning Representation**

Based on data analysis, the following are eco-lexicons contained in the conservation news texts classified into the sociological meaning category: (a) *duta konservasi* (conservation ambassadors); (b) *etika lingkungan* (environmental ethics); (c) *gazebo* (gazebo); (d) *gerakan menanam* (planting activity movements); (e) *humanis* (humanist); (f) *inovatif* (innovative); (g) *inspiratif* (inspiring); (h) *kader konservasi* (conservation cadres); (i) *karakter konservasi* (conservation characters); (j) *keadilan*

**Comment [H28]:** What do you mean?

**Comment [H29]:** This reads awkwardly – can you edit?

(fairness); (k) *kejujuran* (honesty); (l) *konservasi* (conservation); (m) *konservasi etika* (ethical conservation); (n) *konservasi moral* (moral conservation); (o) *konservasi nilai* (value conservation); (p) *kurikulum konservasi* (conservation curriculum); (q) *menanam harapan* (planting hopes); (r) *nilai konservasi* (conservation value); (s) *peduli* (caring); (t) *pendidikan konservasi* (conservation education); (u) *pendidikan lingkungan hidup* (environmental education); (v) *pengembang konservasi* (conservation developers); (w) *pengerak konservasi* (conservationists); (x) *ramah lingkungan* (environmentally friendly); and (y) *sportif* (sportsmanship).

Sociological relationships refer to how humans organize their relationships with others. Similarly, Salim (2007) states that human relationships with nature both socially, ideologically, and organizationally need to ~~get~~ be given attention to ~~be~~ developed in developing natural resource management strategies. Thus, sociological meaning representation also refers to how eco-lexicons may be used as a means of interaction and mobilizing others or a particular group. Based on an analysis of the conservation news texts, the quoted eco-lexicon data representing the sociological meanings are as follows.

- (4) “Keberadaan dosen muda sebagai **pioneer dan penggerak konservasi** sangat penting karena merekalah calon pemimpin universitas di masa mendatang,” kata rektor UNNES Prof Sudijono Sastroatmodjo M.Si. [The existence of young lecturers as **pioneers and conservation driving forces** is greatly essential, since they are the university prospective leaders in the future,” said Universitas Negeri Semarang

Comment [H30]: More editing for flow.

Rector, Prof. Sudijono Sastroatmodjo M.Si] (67/WB/December 8, 2012).

(5) *Setiap tanaman yang dibagikan secara simbolis dalam upacara tersebut mewakili delapan nilai konservasi yaitu: **inspiratif, humanis, peduli, inovatif, kreatif, sportif, kejujuran, dan keadilan*** [Each plant given symbolically during the ceremony represents 8 conservation values: **inspiration, humanity, care, innovation, creativity, sportiveness, honesty, and justice**] (121/WB/August 17, 2016).

(6) *Universitas Negeri Semarang (Unnes) bertekad mewujudkan kampus yang **humanis*** [The Universitas Negeri Semarang is greatly determined to realize a humanist campus] (69/WB/January 6, 2013).

The sociological meaning is based on the notion that each cultural fact is born and developed under certain socio-historical conditions. Ideological meaning represents interactions or relationships between individuals or groups of people in a society. The sociological meaning in the conservation eco-lexicons focuses on how an eco-lexicon may represent conservation attitudes, such as attitudes which reflect conservation, either value and character pillar conservation, art and cultural conservation, or natural and environmental resource conservation.

The Higher education's main goal is actually ~~as-to be~~ the science house. Thus, all campus residents' thoughts, attitudes, spirits, and movements should be based on science. In addition, the *spirit\_of-konservasi* (conservation spirit) is represented by the conservation logo located at the top of the Universitas Negeri Semarang's conservation monument. *Spirit konservasi* (conservation spirit) is also described in 8 values: *inspiratif* (inspiration), *humanis* (humanity), *peduli* (caring), *inovatif* (innovation), *kreatif* (creativity), *sportif* (sportiveness), *kejujuran* (honesty), and *keadilan* (fairness). These 8 conservation spirit values are represented in conservation-based news texts, which rely on the fact that social interactions are always based on the conservation principles. *Spirit konservasi* (conservation spirit) should absolutely exist within a *duta konservasi* (conservation ambassador), or someone who serves as a *pengerak konservasi* (conservation driving force). *Duta konservasi* (conservation ambassador) is someone educated as the successor of natural resource conservation efforts, who is equipped with awareness and knowledge about natural resource conservation and is willing and able to convey the conservation messages to the communities.

**Comment [H31]:** This reads awkwardly  
– can you edit?

The eco-lexicon's sociological dimension for the *conservation driving force* refers to educated students or a group of educated students taking on the role as the next generation, continuously striving for conservation, and conveying the conservation values to wider society. The conservation driving force encourages all academicians at the Universitas Negeri Semarang to sustainably implant the conservation values in the form of socialization, training, education, and implementation activities for all

**Comment [H32]:** This reads awkwardly  
– can you edit?

members ~~belonging of~~ to the Universitas Negeri Semarang to strengthen their understanding, comprehension, and actions toward conservation.

### **Biological Meaning Representation**

Based on data analysis, the eco-lexicons contained in the conservation news texts are included in the biological meaning category, such as (a) *bangunan hijau* (green building); (b) *bangunan ramah lingkungan* (environmentally friendly building); (c) *bank sampah* (garbage bank); (d) *bebas asap* (smoke-free); (e) *biodiversitas* (biodiversity); (f) *biopori* (biopore); (g) *daerah hijau* (green area); (h) *ekologis* (ecology); (i) *fauna* (fauna); (j) *flora* (flora); (k) *hutan pendidikan* (educational forest); (l) *kebun biologi* (biological garden); (m) *keanekaragaman hayati* (biodiversity); (n) *kompos* (compost); (o) *konservasi air* (water conservation); (p) *limbah* (waste); (q) *nir kertas* (paperless); (r) *pemanasan global* (global warming); (s) *ruang terbuka hijau* (green open space); (t) *sabuk hijau* (green belt); (u) *sampah anorganik* (inorganic waste); (v) *sampah organik* (organic waste); (w) *sumur resapan* (absorption well); (x) *taman herbal* (herb gardens); and (y) *transportasi hijau* (green transportation).

The biological meaning ~~of~~ representation manages the relationship between humans and other species that exist in their environment. The harmonization between humans and other species is ~~the adaptation~~ evidence ~~of adaptation~~ in one environment. Harmonization may be well maintained if the connectors between humans and ~~their~~ environments (language and culture) continuously adapt, interact, and interrelate and are even interdependent. The quoted conservation-based news text data representing the biological meanings ~~are is~~ as

follows:

- (7) *Kegiatan tersebut merupakan salah satu wujud kongkrit dari konservasi **sabuk hijau** tepian Waduk Jatibarang* [The activity is one concrete manifestation of the **green belt** conservation of Jatibarang Reservoir's edges] (103/WB/April 22, 2013).
- (8) Mahapala Unnes juga mensosialisasikan cinta lingkungan sekolah dasar se-Kacamatan Gunungpati dalam bentuk pemberian penyuluhan dan pelatihan mengenai pola hidup konservatif, praktek pengelolaan ***sampah organik dan anorganik*** kepada siswa [Mahapala, a green peace Association at Unnes, also socializes basic environmental awareness to the elementary school students in Gunungpati District in the form of counseling and training related to conservation life patterns and organic waste management practices]. (75/WB/April 22, 2013).
- (9) Selain itu universitas konservasi ini juga telah membuat kebun wisata pendidikan, pengelolaan ***keanekaragaman hayati***, pembuatan ***biopori*** di Hutan Rakyat Banyuwindu [Besides, this conservation-based university has already made educational tourism gardens, **biological diversity** managements, and **biopori** making in Banyuwindu community forest]. (37/WB/March 1, 2012).

**Comment [H33]:** This reads awkwardly  
– can you edit?

The biological dimension relates to humans living together with other species (animals, plants, lands, seas, and others) (Lindø & Bundsgaard, 2000). The above data excerpts show some eco-lexicons with biological meanings because their relationship with humans' biological side is adjacent to other species within an ecosystem. The eco-lexicon of *sabuk hijau* (green belt) is classified into the biological meaning category since it is a special term related to the environment. *Sabuk hijau* (the green belt), in this case, is not textually defined as the binding green-colored rope or a term used in karate or taekwondo, yet it possesses the contextual meaning of the imaginary border on land management and exploitation. The biological meaning representation of the green belt (*sabuk hijau*) is a green, open space with the main objective of limiting the development of land or limiting conflicting activities in an area. The meaning represents efforts to maintain the balance of ecosystems.

Furthermore, *sampah organik dan anorganik* (organic and inorganic waste) eco-lexicons represent human efforts to sort waste based on type and utilization sustainability. Inorganic waste results from non-biological materials, either in the form of synthetic production or mining materials produced using the processing technology. Meanwhile, organic waste is derived from plants and is easily recycled.

The next eco-lexicon is *keanekaragaman hayati* (biodiversity). Similar to the biological meaning, *keanekaragaman hayati* (biodiversity) is an organism diversity showing the entire variety of genes, types, and ecosystems in one area. Meanwhile, *biopori* (biopore) is a deliberately created absorption hole, with a predetermined size

covered with ~~the~~ organic wastes ~~servng-to serve~~ as the water absorbers in soil and to create ~~the~~ natural composts. *Biopori* (biopore) has been introduced to the Universitas Negeri Semarang campus environment. Various biological meaning representations prove that eco-lexicon has a close relationship with biological and natural environmental aspects.

### **Cultural Meaning Representation**

Based on data analysis, the eco-lexicons contained in the conservation news texts are included in ~~the~~ cultural meaning category, such as (a) *anugerah konservasi* (conservation award); (b) *batik konservasi* (batik of conservation); (c) *budaya bersepeda* (cycling culture); (d) *budaya bertutur* (speech culture); (e) *budaya jalan kaki* (walking culture); (f) *budaya pesisiran* (coastal culture); (g) *etika seni dan budaya* (art and cultural ethics); (h) *gending konservasi* (*gending* of conservation); (i) *wayang orang* (Javanese human theater); (j) *keroncong* (Javanese genre of music) conservation; (k) *kampong budaya* (cultural village); (l) *krempyeng* (artistic market); (m) *puisi konservasi* (conservation poem); (n) *sekardomas*; (o) *Each Tuesday legi* (Javanese-based calendar); (p) *senam konservasi* (gymnastic conservation); (q) *sinden* idol (Javanese traditional singer); (r) *puisi hijau* (green poetry); (s) *tari Sekaringrat* (*sekaringrat* dance); (t) *upakarti artheswara adhikarana*; (u) *upakarti krida adhikarana*; (v) *upakarti mandala bumi adisajjana*; (w) *upakarti reksa bhinneka adhikarana*; (x) *upakarti reksa manggalabudaya*; and (y) *upakara bagyaning sasama*.

Society and culture are two inseparable aspects. Based on etymology, culture derives from the Sanskrit word *buddhayah*, the plural form of *buddhi*, which means mind

(Koentjaraningrat, 2005). Culture, or cultural domain, is also represented through the use of language in society. Cultural meaning representation is also found in conservation eco-lexicons, especially those included in art and culture pillars. The following is a data excerpt taken from eco-lexicons representing cultural meaning.

(10) *Pementasan wayang dengan lakon Sang Balarama tersebut tidak hanya dihadiri segenap pimpinan di lingkungan Unnes saja, namun mahasiswa dan warga sekitar pun antusias* [The puppet show with the main character of Balarama is not only enthusiastically attended by [the](#) unnes leaders but also the students and the surrounding communities](118/WB/April 2, 2016).

(11) *Di Jawa kita mengenal kesenian adiuhung di antaranya tari, karawitan, dan pedalangan, yang semua itu sudah teruji oleh zaman* [In the land of the Javanese, we acknowledge the great arts of **dance, karawitan (Javanese traditional orchestra), and pedalangan (puppeteering)**, which have been all tested by the times. “said the man who has recently retired from the environment of Taman Budaya Jawa tengah (Central Java Cultural Park)] (48/WB/June 2, 2012).

(12) Anugerah konservasi *Upakarti Krida Adhikarana* diberikan Christian Hadinata, atlet senior bulutangkis Indonesia. Anugerah Konservasi *Upakarutama Reh Adiwangsa* diberikan kepada Susilo Bambang Yudhoyono, Presiden Republik Indonesia ke-6 [The Conservation

Award, *Upakarti Krida Adhikarana*, is granted by Christian Hadinata, a senior Indonesian badminton athlete. Another [Conservation conservation Award award](#), *Upakaratama Reh Adiwangsa*, is granted by Susilo Bambang Yudhoyono, the 6th President of the Republic of Indonesia](131/WB/March 30, 2016).

Culture may influence the level of human knowledge and thought. Similarly, the cultural meaning [representation-representated](#) in the conservation eco-lexicon is greatly influenced by or derived from the ideas of people who embrace the Javanese cultures. It is certainly influenced by [the](#) Universitas Negeri Semarang's geographical location on Java Island. The eco-lexicon *wayang* (puppets) from a cultural meaning representation perspective means artificial puppets made of [the](#) carved barks and so forth which may be used to characterize the traditional drama performances. In particular, in the above data excerpts, *wayang* refers to [the typical](#) Central Javanese [typical](#) *wayang kulit* (puppet shadow play, in which the material is from the common animal leather), which in its performances mostly uses [the](#) Javanese language as the language used. The puppets played by a puppeteer are accompanied by *sindens* who serve to accompany or sing Javanese songs with *gamelan* (Javanese traditional orchestra) or *karawitan* (musical orchestra).

Furthermore, eco-lexicons with cultural meanings are those associated with conservation awards. One of them is *Upakarti Krida Adhikarana*, which means conservation awards given to the [influencing-influential](#) figures that continuously maintain the

tradition of awards in the field of sports and become role models for younger generations. The *Upakaratama Reh Adiwangsa* eco-lexicon is a conservation award for those contributing to democratic and political values. Trampe (as cited in Fill & Mühlhäusler, 2001) mentions that environmental texts in mass media contain the following aspects:

(1) expressing hatred or resistance against those parties damaging the traditional or customary lands and (2) creating slogans and elements which deliver ideas and thoughts used to make the environmental and cultural destruction processes committed by a group of people seem to be based on and in accordance with the natural laws.

**Comment [H34]:** This reads awkwardly  
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**Comment [H35]:** This reads awkwardly  
– can you edit?

### Conclusion

The eco-lexicon meaning dimensions contained in the conservation news texts are related to eco-literacy, which is used by mass media crew to inform readers about environmental conditions. The eco-lexicon meanings contained in the conservation news texts published by mass media consist of four dimensions, including ideological, sociological, biological, and cultural. These dimensions were explored in depth in this study.

Ideological representation is developed by a group or institution to reproduce and legitimize its main strategy to raise people's awareness that domination is accepted the way it is (taken for granted). The eco-lexicons found in conservation news texts are categorized into their ideological meanings, such as (a) *kampus berbudaya luhur* (highly civilized campus), (b) *kampus hijau* (green campus), and (c) *universitas berwawasan konservasi* (conservation-based university).

The sociological relationship is related to how humans organize their relationships with others. Based on data analysis, the following are eco-lexicons contained in the conservation news texts classified into the sociological meaning category: (a) *duta konservasi* (conservation ambassadors), (b) *kader konservasi* (conservation cadres), and (c) *penggerak konservasi* (conservationists).

Furthermore, the biological meaning representation manages the relationship between humans and other species that exist in their environment. The eco-lexicons contained in the conservation news texts that are included in the biological meaning category include (a) *bangunan hijau* (green building), (b) *biodiversitas* (biodiversity), and (c) *sabuk hijau* (green belt).

Meanwhile, the cultural meaning ~~representation~~~~represented~~ in the conservation eco-lexicon is greatly influenced by or derived from the ideas of people who embrace Javanese cultures. It is certainly influenced by ~~the~~ Universitas Negeri Semarang's geographical location on Java Island. The eco-lexicons contained in the conservation news texts that are involved in the cultural meaning category include (a) *gending konservasi* (*gending* of conservation), (b) *wayang orang* (Javanese human theater), and (c) *keroncong* (Javanese genre of music) conservation.

In the future, the conservation eco-lexicon forms and meanings should be well socialized and intensively and continuously utilized by society in order to improve their conservation literacy.

The conservation eco-lexicons contained in the news texts are necessary in teaching

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society about conservational conditions.

The conservation news texts are also necessary for teachers or lecturers to be used as teaching materials in linguistic learning and others at both schools and higher education institutions to enrich the genre texts and for environmental awareness to grow.

**Comment [H37]:** This reads awkwardly – can you edit?

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All of the authors have no conflicts of interest to disclose.

### **Ethics Statement**

Ethics statement is not applicable in this research since the study tends to examine the corpus data.

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# AN ECO-LINGUISTIC ANALYSIS OF CONSERVATION NEWS

## PUBLISHED BY MASS MEDIA IN INDONESIA

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### Abstract

This research aims to analyze the eco-lexicon meanings contained in the conservation news texts published by mass media in Indonesia. The data sources are mass media found at [www.unnes.ac.id](http://www.unnes.ac.id), *Suara Merdeka*, and *Kompas*. The data are collected through listening, documentation, and interview techniques and analyzed using distributional and referential analysis techniques. **The novelty of this study is the dimension of cultural meaning in the eco-collection of conservation news texts in the mass media in Indonesia. The findings of this study enrich the theory of Lindo and Bundsgaard (2000) which stated that the dynamics and changes that occur at the lexicon level are influenced by three dimensions, namely ideological, sociological, and biological dimensions.** Simply put, conservation news text needs to be utilized as teaching material by teachers and lecturers in language learning or other learning

types in schools or universities to enrich the text genre and foster the value of love for the environment.

**Keywords:** conservation news text; eco-lexicon meaning; eco-linguistics, mass media.

## **Introduction**

Conservation is one of the important news topics in society. In Indonesia, the conservation issue (maintenance, care, protection, preservation, and use of nature) has become a development priority. As a result, many conservation issues are reported in the mass media. Although conservation news is an important issue, conservation issues are quite sensitive for Indonesian people. This is because it is commonly associated with government policies or ideologies. For this reason, the coverage of conservation-oriented universities in the mass media in this study has the potential to be an important issue and has the potential to be sensitive issue.

The strategic considerations that underlie this research are (1) the phenomenon of the meaning of the eco-lexicon of conservation news texts related to the relationship between language and ideology, (2) the phenomenon of the meaning of the eco-lexicon of conservation news texts related to the relationship between language and the environment.

Furthermore, the underlying considerations why conservation news texts in the mass media are (1) conservation news texts in the mass media are argumentative texts, so

examining this text means examining how to argue to support opinions (opinions) so that they are understood and accepted by the readers, (2) in its form as a conservation news text in the mass media, the news is not only a linguistic phenomenon (lingual structure), but also as a building of thought (cognition structure) and action structure (action structure). The opinions of media institutions expressed in the news must be influenced or determined by media institutions and their social context. Thus, the study of conservation news texts is an opportunity to examine language in an interdisciplinary manner and can increase understanding that news is a complex structure of language, thoughts, actions, and results of social construction, and (3) conservation news texts in the media. Mass is a journalistic genre that has the potential to be studied by scientists and or researchers, as news is a type of writing that has the opportunity to have many readers.

As a text, conservation news is considered not only a linguistic phenomenon (linguistic structure) but also as logical thinking (cognitive structure) and conduct formation (active structure). According to Halliday and Hasan (1992), the text is dynamically defined. Text is a language in certain duties in one situational context (Halliday & Hasan, 1992). Text represents what is actually performed, defined, and said by society in certain factual situations. Thus, text often shows some reflections of certain means that have the potential/s of carrying hidden power as a reflection of the author and/or its affiliation (Fauzan, 2018).

Text is a language performing a specified task in situational contexts. The lexicon of

these texts is created by the mass media, which also forms environmental linguistic expressions (Fill & Mühlhäusler, 2001). Within the scope of eco-linguistics, the relationship between language and the environment at the lexicon level is influenced by three dimensions (Lindø & Bundsgaard, 2000): (a) ideological dimension, that is, people's ideology (e.g., capitalism is supported by the market ideology that various activities should be made in dealing with the environmental resources, such as the presence of terms and exploitation discourses, as well as the economic growth and benefits); (b) sociological dimension, characterized by the presence of discourse, dialog, and social discourse activities to actualize the ideology – in this dimension, language is a meaningful, practical social form; and (c) biological dimension, related to the diversity of living organisms within an ecosystem. The biological dimension is verbally recorded in the lexicon within the word vocabularies of each language that the entities are denoted and understood.

In addition, three strategic considerations are underlying the eco-lexicon research of the conservation news texts published by mass media, covering (1) lingual phenomena which are relatively new, since many have never been studied from the eco-linguistic perspective; (2) the eco-lexicon phenomena contained in the conservation news texts that engage in the relationship between language and ideology; and (3) eco-lexicon phenomena contained in the conservation news texts which deal with the relationship between language and environment. Thus, the

purpose of this research is to analyze the eco-lexicon meanings contained in the conservation news texts published in mass media in Indonesia.

Stubbs (1983) asserts that the functions of language provide meanings to the environment. Thus, Halliday and Hasan (1992) suggests seven functions of language: (1) instrumental function; (2) regulative function; (3) interactional function; (4) personal function; (5) heuristic function; (6) imaginative function; and (7) informational or representational function. These seven functions of language support and complete each other.

This research focuses on the eco-lexicon meanings contained in the conservation news texts published by mass media. Thus, the research questions are formulated as follows:

- 1) How is the ideological meaning representation in the conservation news texts published by mass media in Indonesia?
- 2) How is the sociological meaning representation in the conservation news texts published by mass media in Indonesia?
- 3) How is the biological meaning representation in the conservation news texts published by mass media in Indonesia?
- 4) How is the cultural meaning representation in the conservation news texts published by mass media in Indonesia?

The results of this study are expected to contribute theoretically and practically to

the fields of linguistics, language learning, journalism, and public policy.

### **Literature Review**

Salim (2007) states that human's social, ideological, and organizational relationship with nature needs to be noted and developed in arranging a natural resources management strategy. This perception is the factor that influences individuals and social groups. Therefore, multidisciplinary studies are needed, such as sociology, anthropology, and natural science. In this link, eco-linguistics tries to participate in reviewing the environment from a linguistic perspective. Eco-linguistics, first introduced by Haugen in his article entitled Ecology of Language in 1972, discusses the lexicons contained in environmental discourse texts. According to Fill and Mühlhäusler (2001), eco-linguistics is a form of interdisciplinary applied linguistics. Furthermore, Fill and Mühlhäusler (2001) explain that eco-linguistic is a broader study of its scope in studying syntax, semantics, and pragmatics, hence the need for some new innovative theory to investigate these ideas empirically. According to Crystal (2008), eco-linguistic is a study that reflects the nature of ecology in biological studies, in which the interaction between language and cultural environment is seen as the core: it is also called the language ecology, linguistic ecology, and sometimes green linguistics. Alexander and Stibbe (2011) define eco-linguistics as a study of language use impacts on life sustainability, bridging the relationship between humans, other organisms, and the physical environment

normatively oriented on the sustainable preservation of relationships and life. Eco-linguistics is the study of language according to the environment it is used in. The term emerged in the 1990s as a new paradigm of language study that speculates not only the intra-relations, the inter-relations, and the extra-relations of language and environment but also the combinations of these relations. This new trend in the conceptualization of human language eventually leads to linguistic criteria to overlap with many other aspects that correlate with linguistic behavior (Derni, 2008).

From an eco-linguistic perspective, the environmental language and language environment are considered metaphorical expressions which explain the correlation between linguistics and environmental sciences (ecology) (Mbete, 2013). It implies that the eco-linguistic perspective can rescue, protect, empower, and preserve the vernacular. Nationally, without neglecting the vernacular languages, the empowerment, protection, and preservation of the Indonesian language as the national and state language should be highly prioritized.

A body of research on eco-linguistics already exists. An article by Keulartz (2007) entitled "Using metaphors in restoring nature" states a recent increasing metaphorical role related to the environment and nature conservation. Metaphor is not only organized based on how someone feels and thinks but also how someone acts. This article explores four types of metaphors commonly used to form ecological restoration: metaphor in the field of machinery and cybernetics, art and esthetics, drugs and health nursery, and geography. This metaphor utilization aims at giving

respect and certain contexts. The research conducted by Keulartz (2007) is similar, as it analyzes a linguistic issue in conservation news. The difference lies in the research focus.

Research discussing how media uses ideology to convey their message already exists and conducted by Fauzan (2018), entitled “Ideology and Rhetoric: Framing *Metro TV* News in The Lapindo Mudflow Tragedy”. This research uses Critical Discourse Analysis (CDA) to show how *Metro TV* inserted ideology and rhetoric to develop news that talks about Lumpur Lapindo. The CDA focus started from two different points. Fauzan (2018), firstly, argued that every news always conveys the message that reflects dominance or power, and to reach that, he used Fairclough’s CDA framework to decrypt the ideology behind the news. Secondly, he argued about the importance of scrutinizing news structure as written and oral text as its intentions are immensely distinct from academic intentions by finding the rhetorical pattern to dig the underlying ideology. Fauzan (2018) felt the necessity to analyze the ideology behind any news from media outlet as ideologies is being used to represent unequal relations in society; it usually involves power relation that is intended to be legitimized, meaning, the news might have the potentials of carrying an implicit connotation and a hidden power.

The research conducted by Fauzan (2018) is similar, as it analyzes the ideology meaning in a mass media publication, and the differences lie in the research scope and medium.

Fauzan (2018) research scope focuses on *Metro TV*'s publication about Lumpur Lapindo, whilst this research focuses on conservation news published by [www.unnes.ac.id](http://www.unnes.ac.id), *Suara Merdeka*, and *Kompas*. Fauzan's (2018) research also shows distinctions about the research goal. His goal is to find ideological meaning (that imposes power and hegemony) using Critical Discourse Analysis (CDA) and scrutinizing the text by finding the rhetorical pattern. On the other hand, this research shows different goals by providing four different meanings in scrutinizing mass media publications. This research focuses on four aspects of meaning; ideological, sociological, biological, and cultural, by analyzing the publications using an eco-linguistic approach.

Similar articles about the implication of linguistic in decoding its socio-cultural perspective from mass media publication have also been done by Omar (2018). He focused his study on the issue of linguistic politeness and media education in its socio-cultural perspective by adopting the lingua pragmatic approach of the Egyptian media, specifically on recognized educative platforms in pragmatics, talk show. Omar (2018) finding in his study reveals the extent to which socio-cultural and political events influenced the use of lingua-pragmatic terms like forms of address and the level of politeness embedded in them. His finding is done to reveal how social and environmental factors are able to shape people's mindset and their use of language. Omar (2018) believed that there existed a close relationship between linguistic politeness and pragmatics that made media a means of social education and revealed

in its distinct lexical classes such as titles, personal names, nicknames, and pronominal systems.

There are some resemblances between this research and Omar (2018) research. The similarity lies beneath the medium of the research and the research attempt of using linguistic aspects to decode its socio-cultural perspective as a way to raise awareness and its distinction lies behind the theoretical framework, research scope, and its medium.

On the other hand, Omar (2018) focused his study using linguistic politeness to analyze the text and framed it using the study of lingua-pragmatic. This research focused its study by using eco-linguistic at the level of the lexicon. The distinction between the branches of the theory and the medium reached for the goal are vastly different. Nevertheless, Omar (2018) conducted his study mainly in Egypt; he used Egyptian media talk shows as a medium to decode linguistic politeness and media education, and this research focused on news that contains environmental issues published by [www.unnes.ac.id](http://www.unnes.ac.id), *Suara Merdeka*, and *Kompas* from March 2010 until March 2017.

Omar (2018) study and this research also have differences within its scope; while his study focuses its scope on socio-cultural perspective, this research focuses on four different aspects: ideological, sociological, biological, and cultural. Though with differences of the theoretical framework, research scope, and medium differences, both of the goal of the research remains similar as it is a study of media that have

intention spread awareness of specific perspective lies within the media, which is socio-cultural perspective.

Research conducted by Mbete (2012) highlights the verbal meanings and vocabularies in the forms of lexical units in Waijewa and Kodi languages. These languages are rich in meaning and function, including sociological, biological, and ideological functions that are well associated in both linguistic speeches. The research conducted by Mbete (2012) has some similarities and differences with this research. His study considers the textual data of the Waijewa and Kodi languages related to the natural environment, while this research has taken the written data from conservation news published by mass media.

Theoretically, the similarity lies in theory used: eco-linguistics. The research conducted by Mbete (2012) adopts Haugen (1972), Sapir (1912) points of view as well as three-dimensional points of view proposed by Bang and Døør (1996). The research conducted by Mbete uses the texts taken from both Waijewa and Kodi languages associated with the natural environment, while this research collects the data from the conservation news text fragments published in mass media. The research conducted by Mbete (2012) has contributed to this research by looking at the diversity of verbs, functions, and the meaning of lexicons in ideological, sociological, and biological dimensions.

Furthermore, still related to a study on environmental topics, Garrard (2012), in his eco-criticism study, explains that environmental problems require cultural analysis, as

arising problems result from the interaction between ecological knowledge and cultural inflection. Garrard (2012) also asserts that ecological knowledge focuses more on the ground shift than the basic eco-criticism analysis and particularly emphasizes integrity, harmony, and stability challenges resulting from postmodernism ecology, disputes, and changes. Garrard (2012) also posits that eco-criticism explains the theories of literature and culture, philosophy, psychology, and environmental history. Garrard (2012) focuses himself on North American and British eco-critical developments, yet his rhetorical and tropo-logical approach is clearly relevant to eco-criticism, which is defined as the ability to criticize the existing discourses, cultural artifacts, forms, styles, and others.

Steffensen and Fill (2014) conducted a study entitled “Eco-linguistics: The state of the art and future horizons” in which they trace the presence and development of ecological linguistics or eco-linguistics, starting from the early 1970s.

This research views four particular ways in which the ecological language has been conceptualized as a) ecological symbols (investigating the existence of language and symbolic system within a certain area); b) natural ecology (investigating how language is connected to the surrounding biology and ecosystem); c) sociocultural ecology (investigating how language is connected to social and culture); and d) cognitive ecology (investigating how language appears as the result of its dynamic relationship between biological organisms and their environment, with a focus on the cognitive capacity which improves the organism’s flexibility and adaptive behaviors).

Sedlaczek (2016), in his research entitled “Representation of climate change in documentary television: Integrating an eco-linguistic and eco-semiotic perspective into a multimodal critical discourse,” discussed problems in investigating media related to the climate changes in the context of documentary shows on television. His research uses both eco-linguistic and eco-semiotic theory.

These previous studies assert that language may be utilized as a means to inform on environmental issues through mass media. In addition, they have some similarities with this understudy research on topics explored and the use of eco-linguistic theory, as well as some differences in terms of the undertaken research data sources and focuses.

Author (2019) study show that the level of necessity for conservation text for elementary school students’ literacy enrichment leads to the following aspects: content, legibility, presentation and graphics, and motivation. This conservation text refers to three pillars of conservation, namely: value and character pillar, art and culture pillar and natural resource and environment pillar. Conservation text does not only serve as a lingual structure, but also as a cognitive structure and action structure. Environmental literacy may serve as an indicator of students’ ecological awareness in protecting and preserving the earth since childhood.

Based on the data analysis of Author et al. (2019) study on “The Function of Eco-Lexicons Contained in Conservation News Texts Published in Mass Media”, the function of eco-lexicons contained in the conservation news texts published in mass

media is as follows: (1) instrumental function, such as stating a dynamic movement; (2) representation function, consisting of: (a) giving names, (b) describing characters, (c) describing activities (d) referring to a place, (e) stating art diversity, (f) describing situations, and (g) expressing types. The function of eco-lexicons contained in the conservation news texts is to provide the society a better understanding and knowledge of environmental literacy. Thus, the function of eco-lexicons is to provide meanings to an environment.

## **Materials and Methods**

### **Research Design**

Philosophically, this research is based on phenomenological perspective. Phenomenology is a philosophical basis of which application is through various critical and scientific thinking phases starting from inductive thinking, in which researcher catches a number of social phenomena in the field, analyzes such phenomena, and then tries to theorize based on the observed phenomena (Bungin, 2008). Therefore, the research data are verbal in the form of conservation eco-literacy and also in numeric symbol in the form of percentage using qualitative and quantitative descriptive approach. In this approach, the research analyzes the words and describes the data from respondent's perspective, and studies the situation experienced (Creswell, 1998).

The qualitative technique application is based on the phenomenological epistemological conception presented by Husserl (1970), confirming that human

awareness actively contains experience objects (Holstein & Gubrium as cited in Denzin & Lincoln, 2009).

This research uses an eco-linguistic design. There are three research considerations in utilizing the eco-linguistic design: (1) the demands required by the research object; (2) the relationship of research dimension within eco-linguistics; and (3) the novelty of the specified approach which is required to obtain eco-linguistic analysis.

### **Data and Source of Data**

The research data are the segmented conservation news texts published in Indonesian mass media. The research data sources are the conservation news texts retrieved from [www.unnes.ac.id](http://www.unnes.ac.id), *Suara Merdeka*, and *Kompas* published from March 12, 2010, until March 12, 2017. Important to the study are the following points: (1) the selected texts are assumed to contain conservation eco-lexicons; (2) the related mass media have a vast reporting area; and (3) the related mass media reach many readers.

### **Data Collection Technique**

The data were collected through listening, documentation, and interview techniques (Mahsun, 2005; Kesuma, 2007; Mbeti, 2013). The listening technique was supported by the writing technique. When the writing technique was implemented, the researchers wrote down important details related to the data obtained from the mass media's news text fragments in data cards. Data cards that are being used to analyze texts from conservation news in mass media are as follow:

## Table 1

### *Example of Corpus Research Data*

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Data Number:

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News Headline:

Date:

Source:

News Citation:

Eco-Lexicon:

Analysis:

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The documentation technique was used to collect the conservation-based policy regulations, academic documents, and news in mass media. This technique was intended to strengthen the research data's empirical facts. Furthermore, the interview is conducted to ask experts of eco-linguistic and critical discourse analysis to obtain deeper information related to eco-lexicon meanings.

The validity of the data in this study is pursued through the following steps: (1) discussions, (2) re-checking, and (3) consultations, with conservationists or peers associated with the field of eco-linguistics (Miles and Huberman, 1992; Mbete, 2013; Sudaryanto, 2015).

Furthermore, the data were then analyzed using distributional and referential techniques (Sudaryanto, 2015). The referential-distributional technique is a data analysis based on references contained in linguistic utterances. This technique divides the eco-lexicon's lingual units into several types, for example, the referent difference or the referred figures shown by the eco-lexicon (Sudaryanto, 2015). Furthermore, the referential-distributional technique in the data analysis of this research is shown with the existence of lexicons with meaning (Sudaryanto, 2015).

### **Data Analysis Technique**

Data analysis in this research was done using two procedures, namely, (1) analysis during data collection process and (2) post-data collection analysis (Miles & Huberman, 1992). The first procedure was performed using the following steps: (1) data reduction, i.e., identification, (2) data presentation, and (3) conclusion. The second procedure was carried out using the following steps: (1) transcription of the recording data, (2) grouping data derived from recording and field notes, (3) interpretation, and (4) inferencing or plotting. Data analysis is done using distributional and referential technique. Distributional technique is used to analyze the eco-lexicon within conservation news in mass media and referential technique is used to gather the distinction of the referent within the appointed eco-lexicon.

### **Finding and Discussion**

This analysis of the meaning of conservation news texts in the mass media in

Indonesia does not only find a lexicon in a linguistic system. This analysis also discusses the problem of the dimensions of the meaning of the eco-lexicon used for campaigns or socialization of environmental conservation, as well as criticism of the elements that play a role in environmental damage. This implies that this research examines biological language, how humans interpret the biological language or natural language, and the role of language in an environment or social ecology.

There is a novelty in the results of this study, namely the existence of dimensions of cultural meaning in the text of conservation news in the mass media in Indonesia. This study's findings enrich Lindo and Bundsgaard (2000) theory, which states that the dynamics and changes that occur at the lexicon level are influenced by three dimensions, namely the ideological, sociological, and biological dimensions of Sapir (in Fill and Muhlhaussler 2001).

### **Ideological Meaning Representation**

Based on data analysis, the eco-lexicons found in conservation news texts are categorized into the ideological meaning, such as (a) *arum luhuring pawiyatan ing astha nira*; (b) *berwawasan koservasi* (having a conservation insight); (c) *kampus berbudaya luhur* (highly civilized campus); (d) *kampus berperadaban akademik unggul* (academically civilized superior campus); (e) *kampus hijau* (green campus); (f) *kampus konservasi* (conservation campus); (g) *konsep hijau* (green concept); (h) *konservasi bahasa* (linguistic conservation); (i) *konservasi budaya* (cultural conservation); (j) *konservasi seni* (art conservation); (k) *konservasi h-bat* (green,

clean, and healthy [H-bat] conservation); (l) *kurikulum konservasi* (curriculum conservation); (m) *memayu hayuning bumi*; (n) *pilar konservasi* (pillar conservation); (o) *pilar budaya* (cultural pillar); (p) *prinsip konservasi* (conservation principle); and (q) *rumah ilmu* (science house).

Lindø and Bundsgaard (2000) explain that ideological functions and meanings are related to the individual cognitive, ideological, and psychological systems. From the results of the data analysis, it was found that the eco-lexicons have meanings which are closely related to the Universitas Negeri Semarang's ideology as a conservation-based university. The quoted data representing the ideological meanings are as follows:

(1) *Beliau terkesan pada Universitas Negeri Semarang sebagai kampus konservasi dan menyatakan ingin sekali Kabupaten Ende bisa bekerja sama dengan Universitas Negeri Semarang* [He is greatly impressed by the Universitas Negeri Semarang as a conservation-based university and states that he really wants Ende Regency to cooperate with the Universitas Negeri Semarang] (28/WB/July 2, 2011).

(2) *Pembagian bibit tanaman kepada mahasiswa baru selaras dengan komitmen UNNES sebagai **universitas berwawasan konservasi*** [The distribution of plant seeds to the new students is in line with the Universitas Negeri Semarang's commitment as a **conservation-based university**]. (121/WB/ Augusts 17, 2016).

(3) *Spirit konservasi* dilaksanakan dengan asas saling menghormati, kebersamaan, guyub, dan tidak menjadikan kita terkotak-kotak [Conservation spirit is achieved based on mutual respect, togetherness in harmony, and without fragmentation] (83/WB/August 30, 2013).

In line with the data excerpts taken from the conservation texts, the ideological meanings are based on the Universitas Negeri Semarang's style guide or special ideological meaning as a conservation-based university. According to the research data, the ideological meanings of *kampus konservasi* (conservation campus) and *universitas berwawasan konservasi* (conservation-based university) refer to the meaning contained in the Universitas Negeri Semarang's Rector Regulation Number 22 of 2009 on the Universitas Negeri Semarang as conservation-based university. This regulation states that a conservation-based university implements *tri dharma perguruan tinggi* (three principles of higher education) and refers to the conservation principles or insights: protection, preservation, sustainable utilization, natural resources, and arts and cultural conservation. It implies that the implementation of *tri dharma* at the Universitas Negeri Semarang always prioritizes the conservation principles or insights.

The meaning of the ideological dimension "*kampus berwawasan konservasi*" (conservation-based campus) implies that the implementation of three basic principles (*tri dharma*) at the Universitas Negeri Semarang always prioritizes the conservation

principles or insights. Thus, the Universitas Negeri Semarang has the vision to become a conservation-based university with an international reputation (Regulation of the Ministry of Research, Technology and Higher Education of the Republic of Indonesia No. 49 Year 2016 on UNNES Statuta).

In addition, the data contains the *spirit konservasi* (conservation spirit) eco-lexicon. *Conservation spirit* means that the science house develops the superior civilizations. The conservation spirit eco-lexicon meaning is represented in the Universitas Negeri Semarang Rector Regulation Number 6 of 2017 on the Universitas Negeri Semarang Conservation Spirit. According to the regulation, the Universitas Negeri Semarang conservation spirit is *arum luhuring pawiyatan ing astanira*, or “the reputation and nobility of this territory lie on our hands.” This eco-lexicon means that the university is expected to uphold its reputation and the values of the Universitas Negeri Semarang alma mater dignity.

Ideological representation is developed by a group or institution to reproduce and legitimize its dominance with its main strategy to raise people’s awareness that domination is accepted the way it is (taken for granted). Accordingly, ideology has several essential implications. First, ideology is inherently considered social and not personal. Ideology requires sharing among the group or organization members to form solidarity and integrated steps to act and behave. Second, although considered social, ideology is internally used among group or community members. It is considered as general and abstract, and its value is shared among group members to

provide a basis on which to identify problems. Thus, discourse is not understood as neutral and natural, yet it contains the ideology to dominate and influence others. Trampe (as cited in Fill & Mühlhäusler, 2001) mentions that environmental texts in mass media contain the following aspects: (1) reification, treating living beings as objects with the economic values related to technology and ideology, and (2) euphemisms.

### **Sociological Meaning Representation**

Based on data analysis, the following are eco-lexicons contained in the conservation news texts classified into the sociological meaning category: (a) *duta konservasi* (conservation ambassadors); (b) *etika lingkungan* (environmental ethics); (c) *gazebo* (gazebo); (d) *gerakan menanam* (planting activity movements); (e) *humanis* (humanist); (f) *inovatif* (innovative); (g) *inspirasi* (inspiring); (h) *kader konservasi* (conservation cadres); (i) *karakter konservasi* (conservation characters); (j) *keadilan* (fairness); (k) *kejujuran* (honesty); (l) *konservasi* (conservation); (m) *konservasi etika* (ethical conservation); (n) *konservasi moral* (moral conservation); (o) *konservasi nilai* (value conservation); (p) *kurikulum konservasi* (conservation curriculum); (q) *menanam harapan* (planting hopes); (r) *nilai konservasi* (conservation value); (s) *peduli* (caring); (t) *pendidikan konservasi* (conservation education); (u) *pendidikan lingkungan hidup* (environmental education); (v) *pengembang konservasi* (conservation developers); (w) *pengerak konservasi* (conservationists); (x) *ramah lingkungan* (environmentally friendly); and (y) *sportif* (sportsmanship).

Sociological relationships refer to how humans organize their relationship with others. Similarly, Salim (2007) states that human relationships with nature both socially, ideologically, and organizationally need to get attention to be developed in developing natural resource management strategies. Thus, sociological meaning representation also refers to how eco-lexicons may be used as a means of interaction and mobilizing others or a particular group. Based on an analysis of the conservation news texts, the quoted eco-lexicon data representing the sociological meanings are as follows.

(4) *“Keberadaan dosen muda sebagai **pioneer dan penggerak konservasi** sangat penting karena merekalah calon pemimpin universitas di masa mendatang,” kata rektor UNNES Prof Sudijono Sastroatmodjo M.Si. [The existence of young lecturers as **pioneers and conservation driving forces** is greatly essential, since they are the university prospective leaders in the future,” said Universitas Negeri Semarang Rector, Prof. Sudijono Sastroatmodjo M.Si] (67/WB/December 8, 2012).*

(5) *Setiap tanaman yang dibagikan secara simbolis dalam upacara tersebut mewakili delapan nilai konservasi yaitu: **inspiratif, humanis, peduli, inovatif, kreatif, sportif, kejujuran, dan keadilan** [Each plant given symbolically during the ceremony represents 8 conservation*

values: **inspiration, humanity, care, innovation, creativity, sportiveness, honesty, and justice**] (121/WB/August 17, 2016).

(6) *Universitas Negeri Semarang (Unnes) bertekad mewujudkan kampus yang **humanis*** [The Universitas Negeri Semarang is greatly determined to realize a humanist campus] (69/WB/January 6, 2013).

The sociological meaning is based on the notion that each cultural fact is born and developed under certain socio-historical conditions. Ideological meaning represents interactions or relationships between individuals or groups of people in a society. The sociological meaning in the conservation eco-lexicons focuses on how an eco-lexicon may represent attitudes which reflect conservation, either value and character pillar conservation, art and cultural conservation, or natural and environmental resource conservation.

The higher education's main goal is actually as the science house. Thus, all campus residents' thoughts, attitudes, spirits, and movements should be based on science. In addition, the *spirit konservasi* (conservation spirit) is represented by the conservation logo located at the top of the Universitas Negeri Semarang's conservation monument. *Spirit konservasi* (conservation spirit) is also described in 8 values: *inspiratif* (inspiration), *humanis* (humanity), *peduli* (caring), *inovatif* (innovation), *kreatif* (creativity), *sportif* (sportiveness), *kejujuran* (honesty), and *keadilan* (fairness). These 8 conservation spirit values are represented in conservation-based news texts, which

rely on the fact that social interactions are always based on the conservation principles. *Spirit konservasi* (conservation spirit) should absolutely exist within a *duta konservasi* (conservation ambassador), or someone who serves as a *penggerak konservasi* (conservation driving force). *Duta konservasi* (conservation ambassador) is someone educated as the successor of natural resource conservation efforts, who is equipped with awareness and knowledge about natural resource conservation and is willing and able to convey the conservation messages to the communities.

The eco-lexicon's sociological dimension for the *conservation driving force* refers to educated students or a group of educated students taking on the role as the next generation, continuously striving for conservation, and conveying the conservation values to wider society. The conservation driving force encourages all academicians at the Universitas Negeri Semarang to sustainably implant the conservation values in the form of socialization, training, education, and implementation activities for all members belonging to the Universitas Negeri Semarang to strengthen their understanding, comprehension, and actions toward conservation.

### **Biological Meaning Representation**

Based on data analysis, the eco-lexicons contained in the conservation news texts are included in the biological meaning category, such as (a) *bangunan hijau* (green building); (b) *bangunan ramah lingkungan* (environmentally friendly building); (c) *bank sampah* (garbage bank); (d) *bebas asap* (smoke-free); (e) *biodiversitas* (biodiversity); (f) *biopori* (biopore); (g) *daerah hijau* (green area); (h) *ekologis*

(ecology); (i) *fauna* (fauna); (j) *flora* (flora); (k) *hutan pendidikan* (educational forest); (l) *kebun biologi* (biological garden); (m) *keanekaragaman hayati* (biodiversity); (n) *kompos* (compost); (o) *konservasi air* (water conservation); (p) *limbah* (waste); (q) *nir kertas* (paperless); (r) *pemanasan global* (global warming); (s) *ruang terbuka hijau* (green open space); (t) *sabuk hijau* (green belt); (u) *sampah anorganik* (inorganic waste); (v) *sampah organik* (organic waste); (w) *sumur resapan* (absorption well); (x) *taman herbal* (herb gardens); and (y) *transportasi hijau* (green transportation).

The biological meaning representation manages the relationship between humans and other species that exist in their environment. The harmonization between humans and other species is the adaptation evidence in one environment. Harmonization may be well maintained if the connectors between humans and environments (language and culture) continuously adapt, interact, and interrelate and are even interdependent. The quoted conservation-based news text data representing the biological meanings are as follows:

(7) *Kegiatan tersebut merupakan salah satu wujud kongkrit dari konservasi **sabuk hijau** tepian Waduk Jatibarang* [The activity is one concrete manifestation of the **green belt** conservation of Jatibarang Reservoir edges] (103/WB/April 22, 2013).

(8) Mahapala Unnes juga mensosialisasikan cinta lingkungan sekolah dasar se-Kacamatan Gunungpati dalam bentuk pemberian penyuluhan

dan pelatihan mengenai pola hidup konservatif, praktek pengelolaan *sampah organik dan anorganik* kepada siswa [Mahapala, a green peace Association at Unnes, also socializes basic environmental awareness to the elementary school students in Gunungpati District in the form of counseling and training related to conservation life patterns and organic waste management practices] (75/WB/April 22, 2013).

- (9) Selain itu universitas konservasi ini juga telah membuat kebun wisata pendidikan, pengelolaan *keanekaragaman hayati*, pembuatan *biopori* di Hutan Rakyat Banyuwindu [Besides, this conservation-based university has already made educational tourism garden, **biological diversity** management, **biopori** making in Banyuwindu community forest]. (37/WB/March 1, 2012).

Biological dimension relates to humans living together with other species (animals, plants, lands, seas, and others) (Lindø & Bundsgaard, 2000). The above data excerpts show some eco-lexicons with biological meanings because their relationship with humans' biological side is adjacent to other species within an ecosystem. The eco-lexicon of *sabuk hijau* (green belt) is classified into the biological meaning category since it is a special term related to the environment. *Sabuk hijau* (the green belt), in this case, is not textually defined as the binding green-colored rope or a term used in

karate or taekwondo, yet it possesses the contextual meaning of the imaginary border on land management and exploitation. The biological meaning representation of the green belt (*sabuk hijau*) is a green, open space with the main objective of limiting the development of land or limiting conflicting activities in an area. The meaning represents efforts to maintain the balance of ecosystems.

Furthermore, *sampah organik dan anorganik* (organic and inorganic waste) eco-lexicons represent human efforts to sort waste based on type and utilization sustainability. Inorganic waste results from non-biological materials, either in the form of synthetic production or mining materials produced using the processing technology. Meanwhile, organic waste is derived from plants and is easily recycled.

The next eco-lexicon is *keanekaragaman hayati* (biodiversity). Similar to the biological meaning, *keanekaragaman hayati* (biodiversity) is an organism diversity showing the entire variety of genes, types, and ecosystems in one area. Meanwhile, *biopori* (biopore) is a deliberately created absorption hole, with a predetermined size covered with the organic wastes serving as the water absorbers in soil and to create the natural composts. *Biopori* (biopore) has been introduced to the Universitas Negeri Semarang campus environment. Various biological meaning representations prove that eco-lexicon has a close relationship with biological and natural environment aspects.

### **Cultural Meaning Representation**

Based on data analysis, the eco-lexicons contained in the conservation news texts are included in cultural meaning category, such as (a) *anugerah konservasi* (conservation award); (b) *batik konservasi* (batik of conservation); (c) *budaya bersepeda* (cycling culture); (d) *budaya bertutur* (speech culture); (e) *budaya jalan kaki* (walking culture); (f) *budaya pesisiran* (coastal culture); (g) *etika seni dan budaya* (art and cultural ethics); (h) *gending konservasi* (*gending* of conservation); (i) *wayang orang* (Javanese human theater); (j) *keroncong* (Javanese genre of music) conservation; (k) *kampong budaya* (cultural village); (l) *krempyeng* (artistic market); (m) *puisi konservasi* (conservation poem); (n) *sekardomas*; (o) *Each Tuesday legi* (Javanese-based calendar); (p) *senam konservasi* (gymnastic conservation); (q) *sinden* idol (Javanese traditional singer); (r) *puisi hijau* (green poetry); (s) *tari Sekaringrat* (*sekaringrat* dance); (t) *upakarti artheswara adhikarana*; (u) *upakarti krida adhikarana*; (v) *upakarti mandala bumi adisajjana*; (w) *upakarti reksa bhinneka adhikarana*; (x) *upakarti reksa manggalabudaya*; and (y) *upakara bagyaning sasama*.

Society and culture are two inseparable aspects. Based on etymology, culture derives from the Sanskrit word *buddhayah*, the plural form of *buddhi*, which means mind (Koentjaraningrat, 2005). Culture, or cultural domain, is also represented through the use of language in society. Cultural meaning representation is also found in conservation eco-lexicons, especially those included in art and culture pillars. The following is a data excerpt taken from eco-lexicons representing cultural meaning.

- (10) *Pementasan wayang dengan lakon Sang Balarama tersebut tidak hanya dihadiri segenap pimpinan di lingkungan Unnes saja, namun mahasiswa dan warga sekitar pun antusias* [The puppet show with the main character of Balarama is not only enthusiastically attended by unnes leaders but also the students and the surrounding communities] (118/WB/April 2, 2016).
- (11) *Di Jawa kita mengenal kesenian adihung di antaranya tari, karawitan, dan pedalangan, yang semua itu sudah teruji oleh zaman* [In the land of the Javanese, we acknowledge the great art of **dance, karawitan (Javanese traditional orchestra) and pedalangan (puppeteering)**, which have been all tested by the times. “said the man who has recently retired from the environment of Taman Budaya Java tengah (Central Java Cultural Park)] (48/WB/June 2, 2012).
- (12) Anugerah konservasi *Upakarti Krida Adhikarana* diberikan Christian Hadinata, atlet senior bulutangkis Indonesia. Anugerah Konservasi *Upakarutama Reh Adiwangsa* diberikan kepada Susilo Bambang Yudhoyono, Presiden Republik Indonesia ke-6 [The Conservation Award, *Upakarti Krida Adhikarana*, is granted by Christian Hadinata, a senior Indonesian badminton athlete. Another Conservation Award, *Upakarutama Reh Adiwangsa*, is granted by

Susilo Bambang Yudhoyono, the 6th President of the Republic of Indonesia] (131/WB/March 30, 2016).

Culture may influence the level of human knowledge and thought. Similarly, the cultural meaning representation in the conservation eco-lexicon is greatly influenced by or derived from the ideas of people who embrace the Javanese cultures. It is certainly influenced by the Universitas Negeri Semarang's geographical location on Java Island. The eco-lexicon *wayang* (puppets) from a cultural meaning representation perspective means artificial puppets made of the carved barks and so forth which may be used to characterize the traditional drama performances. In particular, in the above data excerpts, *wayang* refers to Central Javanese typical *wayang kulit* (puppet shadow play, in which the material is from the common animal leather), which in its performances mostly uses Javanese language as the language used. The puppets played by a puppeteer are accompanied by *sindens* who serve to accompany or sing Javanese songs with *gamelan* (Javanese traditional orchestra) or *karawitan* (musical orchestra).

Furthermore, eco-lexicons with cultural meanings are those associated with conservation awards. One of them is *Upakarti Krida Adhikarana*, which means conservation awards given to the influencing figures that continuously maintain the tradition of awards in the field of sports and become role models for young generations. The *Upakaratama Reh Adiwangsa* eco-lexicon is a conservation award

for those contributing to democratic and political values. Trampe (as cited in Fill & Mühlhäusler, 2001) mentions that environmental texts in mass media contain the following aspects: (1) expressing hatred or resistance against those parties damaging the traditional or customary lands and (2) creating slogans and elements which deliver ideas and thoughts used to make the environmental and cultural destruction processes committed by a group of people seem to be based on and in accordance with the natural laws.

### **Conclusion**

The eco-lexicon meaning dimensions contained in the conservation news texts are related to eco-literacy, which is used by mass media crew to inform readers about environmental conditions. Eco-lexicon meanings contained in the conservation news texts published by mass media consist of four dimensions, including ideological, sociological, biological, and cultural. These dimensions were explored in depth in this study.

Ideological representation is developed by a group or institution to reproduce and legitimize its main strategy to raise people's awareness that domination is accepted the way it is (taken for granted). The eco-lexicons found in conservation news texts are categorized into the ideological meaning, such as (a) *kampus berbudaya luhur* (highly civilized campus), (b) *kampus hijau* (green campus), and (c) *universitas berwawasan konservasi* (conservation-based university).

The sociological relationship is related to how humans organize their relationships with others. Based on data analysis, the following are eco-lexicons contained in the conservation news texts classified into the sociological meaning category: (a) *duta konservasi* (conservation ambassadors), (b) *kader konservasi* (conservation cadres), and (c) *penggerak konservasi* (conservationists).

Furthermore, the biological meaning representation manages the relationship between humans and other species that exist in their environment. The eco-lexicons contained in the conservation news texts that are included in the biological meaning category include (a) *bangunan hijau* (green building), (b) *biodiversitas* (biodiversity), and (c) *sabuk hijau* (green belt).

Meanwhile, the cultural meaning representation in conservation eco-lexicon is greatly influenced by or derived from the ideas of people who embrace Javanese cultures. It is certainly influenced by the Universitas Negeri Semarang's geographical location on Java Island. The eco-lexicons contained in the conservation news texts that are involved in cultural meaning category include (a) *gending konservasi* (*gending* of conservation), (b) *wayang orang* (Javanese human theater), and (c) *keroncong* (Javanese genre of music) conservation.

In the future, the conservation eco-lexicon forms and meanings should be well socialized and intensively and continuously utilized by society in order to improve their conservation literacy.

The conservation eco-lexicons contained in the news texts are necessary in teaching

society about conservational conditions.

The conservation news texts are also necessary for teachers or lecturers to be used as teaching materials in linguistic learning and others at both schools and higher education institutions to enrich the genre texts and for environmental awareness to grow.

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### **Conflict of Interest Statement**

All of the authors have no conflicts of interest to disclose.

### **Ethics Statement**

Ethics statement is not applicable in this research since the study tends to examine the corpus data.

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**4. Hasil Peer Review (Tahap 2)**  
**(4 November 2022)**



Tommi Yuniawan <tommiyuniawan@mail.unnes.ac.id>

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## 229952228 (Cogent Arts & Humanities) A revise decision has been made on your submission

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229952228

AN ECO-LINGUISTIC ANALYSIS OF CONSERVATION NEWS PUBLISHED BY MASS MEDIA IN INDONESIA

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Dear Yuniawan,

The revised version of your manuscript entitled "AN ECO-LINGUISTIC ANALYSIS OF CONSERVATION NEWS PUBLISHED BY MASS MEDIA IN INDONESIA", which you submitted to Cogent Arts & Humanities, has now been reviewed.

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Editor

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Title, Abstract and Introduction – overall evaluation  
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Reviewer 1: Sound with minor or moderate revisions

Objective / Hypothesis – overall evaluation  
Reviewer 1: Sound with minor or moderate revisions

Figures and Tables – overall evaluation  
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Results / Data Analysis – overall evaluation  
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Interpretation / Discussion – overall evaluation  
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Conclusions – overall evaluation  
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References – overall evaluation  
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Compliance with Ethical Standards – overall evaluation  
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Thank you for giving me this opportunity to review your article. The authors will often see many comments that are offered with the intention of helping to strengthen the presentation of your ideas. They are related to what we believe is necessary to include in the publication of the Journal of Cogent Arts & Humanities

I have reviewed the article. Overall, the authors did not respond to my previous comment on the first manuscript. I am having a hard time getting to the second manuscript in which the authors should respond to my previous comment in the comment boxes by using track changes. It has many issues. Most of them deal with the clarity and lexicogrammar of the passages. See my comments throughout your paper, from introduction to references. English grammar needs work seriously, particularly in the areas of sentences that are not direct and precise. I am not serving as an English editor, but I can point out when something reads awkwardly in English. I have done that in numerous locations throughout your manuscript. Please work on them.

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**COGENTHUMANITIES-2022-0436\_R1 reviewd by Elih.pdf**

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**Cogent Arts & Humanities**  
**AN ECO-LINGUISTIC ANALYSIS OF CONSERVATION NEWS PUBLISHED BY**  
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 --Manuscript Draft--

<b>Full Title:</b>	AN ECO-LINGUISTIC ANALYSIS OF CONSERVATION NEWS PUBLISHED BY MASS MEDIA IN INDONESIA
<b>Manuscript Number:</b>	COGENTHUMANITIES-2022-0436R1
<b>Article Type:</b>	Research Article
<b>Section/Category:</b>	Linguistics
<b>Keywords:</b>	conservation news text; eco-lexicon meaning; eco-linguistics; mass media
<b>Manuscript Classifications:</b>	60.3.7.3 Media & Communications; 60.3.7.4 Journalism & Professional Media; 60.4.1 Language & Linguistics
<b>Abstract:</b>	This research aims to analyze the eco-lexicon meanings contained in the conservation news texts published by mass media in Indonesia. The data sources are mass media found at www.unnes.ac.id, Suara Merdeka, and Kompas. The data are collected through listening, documentation, and interview techniques and analyzed using distributional and referential analysis techniques. The novelty of this study is the dimension of cultural meaning in the eco-collection of conservation news texts in the mass media in Indonesia. The findings of this study enrich the theory of Lindo and Bundgaard (2000) which stated that the dynamics and changes that occur at the lexicon level are influenced by three dimensions, namely ideological, sociological, and biological dimensions. Simply put, conservation news text needs to be utilized as teaching material by teachers and lecturers in language learning or other learning types in schools or universities to enrich the text genre and foster the value of love for the environment.
<b>Response to Reviewers:</b>	Reviewer 1 I have reviewed the article. It has many issues. Most of them deal with the clarity and lexico-grammar of the passages. See my comments throughout your paper, from introduction to references. English grammar needs work seriously, particularly in the areas of sentences that are not direct and precise. I am not serving as an English editor, but I can point out when something reads awkwardly in English. I have done that in numerous locations throughout your manuscript. Please work on them. (see PDF) Response: The revision has been made accordingly. Reviewer 2 It should be noted that the data sources used were published between March 2010 and March 2017, probably due to the timing of the study and the time required for its preparation. I am concerned that the authors might have missed critical moment of text data which could have developed new ideas and insights in the context of the COVID-19 pandemic. Response: The revision has been made accordingly. Furthermore, the method of collecting news texts on nature conservation for the analysis is described as interviewing, documenting, and interviewing, etc. However, it would be more meaningful and coherent for the total analysis to be collected with some regularity, for example, by collecting documented data published in English. This would make the total analysis more meaningful. In the end, the text data is said to have been analyzed using distribution analysis, reference analysis, and other methods, but further discussion is needed on the collection method and validity of the data to be analyzed in the first place. Response: The revision has been made accordingly. The suggestion that the three dimensions of (a) ideological, (b) sociological, and (c) biological dimensions should be taken into account, as proposed in the conclusion of the study, may be valid, but the use of archival news texts as teaching materials is already being implemented by many educational institutions. Therefore, the authors should have discussed in more details with confidence what you have found from this study. As noted, the use of archival news texts as teaching materials has already been implemented by many educational institutions. In particular, it is meaningful for teachers to use them as teaching materials not only in language learning at schools and universities but also in natural science and environmental education (e.g., work on the SDGs of today's UN), but this is far from being a new finding as suggested by this study. Response: The revision has been made accordingly. Furthermore, as the authors emphasize in the abstract's conclusion, to conclude that we need to enrich the

	<p>textual genre of existing news materials and foster the value of love for the environment, we should not only discuss materials up to 2017, but also you should not ignore the new trend of eco-recreation and cyber space eco-activities that are brought about by contact with nature in virtual spaces and interaction with others under the behavioral restrictions that COVID has forced upon us. Response: The revision has been made accordingly. Please read some more recent literature to support your critical discussions (e.g. published in 2021, 2022). The current list of references are a little bit old. Response: The revision has been made accordingly.</p> <p>Reviewer 4 This research deals with written data but the data collection applies the listening technique. Response: The revision has been made accordingly.</p>
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**AN ECO-LINGUISTIC ANALYSIS OF CONSERVATION NEWS  
PUBLISHED BY MASS MEDIA IN INDONESIA**

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**Abstract**

This research aims to analyze the eco-lexicon meanings contained in the conservation news texts published by mass media in Indonesia. The data sources are mass media found at [www.unnes.ac.id](http://www.unnes.ac.id), *Suara Merdeka*, and *Kompas*. The data are collected through listening, documentation, and interview techniques and analyzed using distributional and referential analysis techniques. **The novelty of this study is the dimension of cultural meaning in the eco-collection of conservation news texts in the mass media in Indonesia. The findings of this study enrich the theory of Lindo and Bundsgaard (2000), which stated that the dynamics and changes that occur at the lexicon level are influenced by three dimensions, namely the ideological, sociological, and biological dimensions.** Simply put, conservation news text needs to be utilized as teaching material by teachers and lecturers in language learning or other learning

types in schools or universities to enrich the text genre and foster the value of love for the environment.

**Keywords:** conservation news text; eco-lexicon meaning; eco-linguistics, mass media.

### **Introduction**

Conservation is one of the important news topics in society. In Indonesia, the conservation issue (maintenance, care, protection, preservation, and use of nature) has become a development priority. As a result, many conservation issues are reported in the mass media. Although conservation news is an important issue, conservation issues are quite sensitive for Indonesians ~~people~~. This is because it is commonly associated with government policies or ideologies. For this reason, the coverage of conservation-oriented universities in the mass media in this study has the potential to be an important ~~issue and has the potential to be~~ and sensitive issue.

The strategic considerations that underlie this research are: (1) the phenomenon of the meaning of the eco-lexicon of conservation news texts related to the relationship between language and ideology, and (2) the phenomenon of the meaning of the eco-lexicon of conservation news texts related to the relationship between language and the environment.

Furthermore, the underlying considerations for why conservation news texts in the mass media are (1) conservation news texts in the mass media are argumentative texts, so thus

examining this text means examining how to argue to support opinions (~~opinions~~) so that they are understood and accepted by the readers, (2) in its form as a conservation news text in the mass media, the news is not only a linguistic phenomenon (lingual structure), but also as a building of thought (cognition structure) and action structure (action structure). [The opinions of media institutions expressed in the news must be..... influenced or determined by media institutions and their social context. Thus, the study of conservation news texts is an opportunity to examine language in an interdisciplinary manner and can increase understanding that news is a complex structure of language, thoughts, actions, and results of social construction; and (3) conservation news texts in the media. Mass is a journalistic genre that has the potential to be studied by scientists and ~~or~~ researchers, as news is a type of writing that has the opportunity to have many readers.

**Comment [H1]:** Any sources for these claims?

As a text, conservation news is considered not only a linguistic phenomenon (linguistic structure) but also ~~as a~~ logical thinking phenomenon (cognitive structure) and conduct formation (active structure). According to Halliday and Hasan (1992),..... the text is dynamically defined. Text is a language in certain duties in one situational context (Halliday & Hasan, 1992). Text represents what is actually performed, defined, and said by society ~~in-for~~ certain factual situations. Thus, text often shows some reflections of certain means that have the potential/s ~~of carrying to carry~~ hidden power as a reflection of the author and/or its affiliation (Fauzan, 2018).

**Comment [H2]:** Any sources for these claims?

Text is a language that perform~~ing~~ a specified task in situational contexts. The lexicon of

these texts ~~is~~are created by the mass media, which also forms environmental linguistic expressions (Fill & Mühlhäusler, 2001). Within the scope of eco-linguistics, the relationship between language and the environment at the lexicon level is influenced by three dimensions (Lindø & Bundsgaard, 2000): (a) an ideological dimension, that is, people's ideology (e.g., capitalism is supported by the market ideology that various activities should be made in dealing with the environmental resources, such as the presence of terms and exploitation discourses, as well as the economic growth and benefits); (b) a sociological dimension, characterized by the presence of discourse, dialog, and social discourse activities to actualize the ideology – in this dimension, language is a meaningful, practical social form; and (c) a biological dimension, related to the diversity of living organisms within an ecosystem. The biological dimension is verbally recorded in the lexicon within the word vocabularies of each language that the entities are denoted and understood......

In addition, three strategic considerations ~~are underlying~~underlie the eco-lexicon research of the conservation news texts published by mass media, ~~covering~~: (1) lingual phenomena which are relatively new, since many have never been studied from the eco-linguistic perspective; (2) the eco-lexicon phenomena contained in the conservation news texts that engage in the relationship between language and ideology; and (3) the eco-lexicon phenomena contained in the conservation news texts which deal with the relationship between language and environment. Thus, the

**Comment [H3]:** This section still needs to be more direct and precise.

purpose of this research is to analyze the eco-lexicon meanings contained in the conservation news texts published in mass media in Indonesia.

Stubbs (1983) asserts that the functions of language provide meanings to the environment. Thus, Halliday and Hasan (1992) ~~suggests~~ suggest seven functions of language:

(1) instrumental function; (2) regulative function; (3) interactional function; (4) personal function; (5) heuristic function; (6) imaginative function; and (7) informational or representational function. These seven functions of language support and complete each other.

This research focuses on the eco-lexicon meanings contained in the conservation news texts published by mass media. Thus, the research questions are formulated as follows:

- 1) How is the ideological meaning representation in the conservation news texts published by mass media in Indonesia?
- 2) How is the sociological meaning representation in the conservation news texts published by mass media in Indonesia?
- 3) How is the biological meaning representation in the conservation news texts published by mass media in Indonesia?
- 4) How is the cultural meaning representation in the conservation news texts published by mass media in Indonesia?

The results of this study are expected to contribute theoretically and practically to

**Comment [H4]:** I do not see how you responded to my previous comment. .Again as I reviewed earlier the word "thus" here is not appropriate because in this section you are not to show that you are about to mention the result or consequences of something else that you have just mentioned. In answering my comments in these comment boxes, integrate your response into your paper. If I am having these thoughts and questions, it is possible your readers will have them too.

**Comment [H5]:** I do not see how you responded to my previous comment. . Again, as I reviewed earlier Please recheck the reference. I don't find about the topic of seven functions of language in this book. Please the authors can read the topic of Halliday's seven functions of language in this book chapter:

Halliday, M. A. K. (1975). Learning How to Mean. Foundations of Language Development, 239-265. doi:10.1016/b978-0-12-443701-2.50025-1

the fields of linguistics, language learning, journalism, and public policy.

### **Literature Review**

Salim (2007) states that human's social, ideological, and organizational relationship with nature needs to be noted and developed in arranging a natural resources management strategy. This perception is the factor that influences individuals and social groups. Therefore, multidisciplinary studies are needed, such as sociology, anthropology, and natural science. In this link, eco-linguistics tries to participate in reviewing the environment from a linguistic perspective. Eco-linguistics, first introduced by Haugen in his article entitled Ecology of Language in 1972, discusses the lexicons contained in environmental discourse texts. According to Fill and Mühlhäusler (2001), eco-linguistics is a form of interdisciplinary applied linguistics. Furthermore, Fill and Mühlhäusler (2001) explain that eco-linguistic is a broader study of its scope in studying syntax, semantics, and pragmatics, hence the need for some new innovative theory to investigate these ideas empirically. According to Crystal (2008), eco-linguistic is a study that reflects the nature of ecology in biological studies, in which the interaction between language and cultural environment is seen as the core: it is also called the language ecology, linguistic ecology, and sometimes green linguistics. Alexander and Stibbe (2011) define eco-linguistics as a study of language use impacts on life sustainability, bridging the relationship between humans, other organisms, and the physical environment

normatively oriented on the sustainable preservation of relationships and life. Eco-linguistics is the study of language according to the environment it is used in. The term emerged in the 1990s as a new paradigm of language study that speculates not only the intra-relations, the inter-relations, and the extra-relations of language and environment but also the combinations of these relations. This new trend in the conceptualization of human language eventually leads to linguistic criteria to overlap with many other aspects that correlate with linguistic behavior (Derni, 2008).

From an eco-linguistic perspective, the environmental language and language environment are considered metaphorical expressions which explain the correlation between linguistics and environmental sciences (ecology) (Mbete, 2013). It implies that the eco-linguistic perspective can rescue, protect, empower, and preserve the vernacular. **Nationally, without neglecting the vernacular languages, the empowerment, protection, and preservation of the Indonesian language as the national and state language should be highly prioritized.**

A body of research on eco-linguistics already exists. An article by Keulartz (2007) entitled “Using metaphors in restoring nature” states a recent increasing metaphorical role related to the environment and nature conservation. Metaphor is not only organized based on how someone feels and thinks but also how someone acts. This article explores four types of metaphors commonly used to form ecological restoration: metaphor in the field of machinery and cybernetics, art and esthetics, drugs and health nursery, and geography. This metaphor utilization aims at giving

**Comment [H6]:** I do not see how you responded to my previous comment. My previous comment was that It still needs to be more direct and precise.

respect and certain contexts. The research conducted by Keulartz (2007) is similar, as it analyzes a linguistic issue in conservation news. The difference lies in the research focus.

Research discussing how media uses ideology to convey their message already exists and conducted by Fauzan (2018), entitled “Ideology and Rhetoric: Framing *Metro TV* News in The Lapindo Mudflow Tragedy”. This research uses Critical Discourse Analysis (CDA) to show how *Metro TV* inserted ideology and rhetoric to develop news that talks about Lumpur Lapindo. The CDA focus started from two different points. Fauzan (2018), firstly, argued that every news always conveys the message that reflects dominance or power, and to reach that, he used Fairclough’s CDA framework to decrypt the ideology behind the news. Secondly, he argued about the importance of scrutinizing news structure as written and oral text as its intentions are immensely distinct from academic intentions by finding the rhetorical pattern to dig the underlying ideology. Fauzan (2018) felt the necessity to analyze the ideology behind any news from media outlet as ideologies is being used to represent unequal relations in society; it usually involves power relation that is intended to be legitimized, meaning, the news might have the potentials of carrying an implicit connotation and a hidden power.

The research conducted by Fauzan (2018) is similar, as it analyzes the ideology meaning in a mass media publication, and the differences lie in the research scope and medium.

Fauzan (2018) research scope focuses on *Metro TV*'s publication about Lumpur Lapindo, whilst this research focuses on conservation news published by [www.unnes.ac.id](http://www.unnes.ac.id), *Suara Merdeka*, and *Kompas*. Fauzan's (2018) research also shows distinctions about the research goal. His goal is to find ideological meaning (that imposes power and hegemony) using Critical Discourse Analysis (CDA) and scrutinizing the text by finding the rhetorical pattern. On the other hand, this research shows different goals by providing four different meanings in scrutinizing mass media publications. This research focuses on four aspects of meaning; ideological, sociological, biological, and cultural, by analyzing the publications using an eco-linguistic approach.

Similar articles about the implication of linguistic in decoding its socio-cultural perspective from mass media publication have also been done by Omar (2018). He focused his study on the issue of linguistic politeness and media education in its socio-cultural perspective by adopting the lingua pragmatic approach of the Egyptian media, specifically on recognized educative platforms in pragmatics, talk show. Omar (2018) finding in his study reveals the extent to which socio-cultural and political events influenced the use of lingua-pragmatic terms like forms of address and the level of politeness embedded in them. His fining is done to reveal how social and environmental factors are able to shape people's mindset and their use of language. Omar (2018) believed that there existed a close relationship between linguistic politeness and pragmatics that made media a means of social education and revealed

**Comment [H7]:**

I don't find it in the reference. This reference is not on the reference list. If the authors mean this is Omar, A., Ilyas, M., & Kassem, M. A. M. (2018), Please cite it appropriately.

**Comment [H8]:**

Again, I don't find it in the reference. This reference is not on the reference list. If the authors mean this is Omar, A., Ilyas, M., & Kassem, M. A. M. (2018), Please cite it appropriately.

**Comment [H9]:**

Again, I don't find it in the reference. This reference is not on the reference list. If the authors mean this is Omar, A., Ilyas, M., & Kassem, M. A. M. (2018), Please cite it appropriately.

in its distinct lexical classes such as titles, personal names, nicknames, and pronominal systems.

There are some resemblances between this research and Omar (2018) research. The similarity lies beneath the medium of the research and the research attempt of using linguistic aspects to decode its socio-cultural perspective as a way to raise awareness and its distinction lies behind the theoretical framework, research scope, and its medium.

On the other hand, Omar (2018) focused his study using linguistic politeness to analyze the text and framed it using the study of lingua-pragmatic. This research focused its study by using eco-linguistic at the level of the lexicon. The distinction between the branches of the theory and the medium reached for the goal are vastly different. Nevertheless, Omar (2018) conducted his study mainly in Egypt: he used Egyptian media talk shows as a medium to decode linguistic politeness and media education, and this research focused on news that contains environmental issues published by [www.unnes.ac.id](http://www.unnes.ac.id), *Suara Merdeka*, and *Kompas* from March 2010 until March 2017.

Omar (2018) study and this research also have differences within its scope; while his study focuses its scope on socio-cultural perspective, this research focuses on four different aspects: ideological, sociological, biological, and cultural. Though with differences of the theoretical framework, research scope, and medium differences, both of the goal of the research remains similar as it is a study of media that have

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**Comment [H12]:** Again, I don't find it in the reference. This reference is not on the reference list. If the authors mean this is Omar, A., Ilyas, M., & Kassem, M. A. M. (2018), Please cite it appropriately.

**Comment [H13]:** Again, I don't find it in the reference. This reference is not on the reference list. If the authors mean this is Omar, A., Ilyas, M., & Kassem, M. A. M. (2018), Please cite it appropriately.

intention spread awareness of specific perspective lies within the media, which is socio-cultural perspective.

Research conducted by Mbete (2012) highlights the verbal meanings and vocabularies in the forms of lexical units in Waijewa and Kodi languages. These languages are rich in meaning and function, including sociological, biological, and ideological functions that are well associated in both linguistic speeches. The research conducted by Mbete (2012) has some similarities and differences with this research.

His study considers the textual data of the Waijewa and Kodi languages related to the natural environment, while this research has taken the written data from conservation news published by mass media.

Theoretically, the similarity lies in theory used: eco-linguistics. The research conducted by Mbete (2012) adopts Haugen (1972), Sapir (1912) points of view as well as three-dimensional points of view proposed by Bang and Døør (1996). The research conducted by Mbete uses the texts taken from both Waijewa and Kodi languages associated with the natural environment, while this research collects the data from the conservation news text fragments published in mass media. The research conducted by Mbete (2012) has contributed to this research by looking at the diversity of verbs, functions, and the meaning of lexicons in ideological, sociological, and biological dimensions.

Furthermore, still related to a study on environmental topics, Garrard (2012), in his eco-criticism study, explains that environmental problems require cultural analysis, as

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arising problems result from the interaction between ecological knowledge and cultural inflection. Garrard (2012) also asserts that ecological knowledge focuses more on the ground shift than the basic eco-criticism analysis and particularly emphasizes integrity, harmony, and stability challenges resulting from postmodernism ecology, disputes, and changes. Garrard (2012) also posits that eco-criticism explains the theories of literature and culture, philosophy, psychology, and environmental history. Garrard (2012) focuses himself on North American and British eco-critical developments, yet his rhetorical and tropo-logical approach is clearly relevant to eco-criticism, which is defined as the ability to criticize the existing discourses, cultural artifacts, forms, styles, and others.

Steffensen and Fill (2014) conducted a study entitled “Eco-linguistics: The state of the art and future horizons” in which they trace the presence and development of ecological linguistics or eco-linguistics, starting from the early 1970s.

This research views four particular ways in which the ecological language has been conceptualized as a) ecological symbols (investigating the existence of language and symbolic system within a certain area); b) natural ecology (investigating how language is connected to the surrounding biology and ecosystem); c) sociocultural ecology (investigating how language is connected to social and culture); and d) cognitive ecology (investigating how language appears as the result of its dynamic relationship between biological organisms and their environment, with a focus on the cognitive capacity which improves the organism’s flexibility and adaptive behaviors).

Sedlaczek (2016), in his research entitled “Representation of climate change in documentary television: Integrating an eco-linguistic and eco-semiotic perspective into a multimodal critical discourse,” discussed problems in investigating media related to the climate changes in the context of documentary shows on television. His research uses both eco-linguistic and eco-semiotic theory.

These previous studies assert that language may be utilized as a means to inform on environmental issues through mass media. In addition, they have some similarities with this understudy research on topics explored and the use of eco-linguistic theory, as well as some differences in terms of the undertaken research data sources and focuses.

Author (2019) study show that the level of necessity for conservation text for elementary school students’ literacy enrichment leads to the following aspects: content, legibility, presentation and graphics, and motivation. This conservation text refers to three pillars of conservation, namely: value and character pillar, art and culture pillar and natural resource and environment pillar. Conservation text does not only serve as a lingual structure, but also as a cognitive structure and action structure. Environmental literacy may serve as an indicator of students’ ecological awareness in protecting and preserving the earth since [they were](#) childhood.

Based on the data analysis of Author et al. (2019) study on “The Function of Eco-Lexicons Contained in Conservation News Texts Published in Mass Media”, the function of eco-lexicons contained in the conservation news texts published in mass

media is as follows: (1) instrumental function, such as stating a dynamic movement; (2) representation function, consisting of: (a) giving names, (b) describing characters, (c) describing activities (d) referring to a place, (e) stating art diversity, (f) describing situations, and (g) expressing types. The function of eco-lexicons contained in the conservation news texts is to provide the society a better understanding and knowledge of environmental literacy. Thus, the function of eco-lexicons is to provide meanings to an environment.

## **Materials and Methods**

### **Research Design**

Philosophically, this research is based on phenomenological perspective. Phenomenology is a philosophical basis of which application is through various critical and scientific thinking phases starting from inductive thinking, in which researcher catches a number of social phenomena in the field, analyzes such phenomena, and then tries to theorize based on the observed phenomena (Bungin, 2008). Therefore, the research data are verbal in the form of conservation eco-literacy and also in numeric symbol in the form of percentage using qualitative and quantitative descriptive approach. In this approach, the research analyzes the words and describes the data from respondent's perspective, and studies the situation experienced (Creswell, 1998).

The qualitative technique application is based on the phenomenological epistemological conception presented by Husserl (1970), confirming that human

awareness actively contains experience objects (Holstein & Gubrium as cited in Denzin & Lincoln, 2009).

This research uses an eco-linguistic design. There are three research considerations in utilizing the eco-linguistic design: (1) the demands required by the research object; (2) the relationship of research dimension within eco-linguistics; and (3) the novelty of the specified approach which is required to obtain eco-linguistic analysis.

#### **Data and Source of Data**

The research data are the segmented conservation news texts published in Indonesian mass media. The research data sources are the conservation news texts retrieved from [www.unnes.ac.id](http://www.unnes.ac.id), *Suara Merdeka*, and *Kompas* published from March 12, 2010, until March 12, 2017. Important to the study are the following points: (1) the selected texts are assumed to contain conservation eco-lexicons; (2) the related mass media have a vast reporting area; and (3) the related mass media reach many readers.

#### **Data Collection Technique**

The data were collected through listening, documentation, and interview techniques (Mahsun, 2005; Kesuma, 2007; Mbete, 2013). The listening technique was supported by the writing technique. When the writing technique was implemented, the researchers wrote down important details related to the data obtained from the mass media's news text fragments in data cards. Data cards that are being used to analyze texts from conservation news in mass media are as follow:

## Table 1

### *Example of Corpus Research Data*

Data Number:

News Headline:

Date:

Source:

News Citation:

Eco-Lexicon:

Analysis:

The documentation technique was used to collect the conservation-based policy regulations, academic documents, and news in mass media. This technique was intended to strengthen the research data's empirical facts. Furthermore, the interview is conducted to ask experts of eco-linguistic and critical discourse analysis to obtain deeper information related to eco-lexicon meanings.

The validity of the data in this study is pursued through the following steps: (1) discussions, (2) re-checking, and (3) consultations, with conservationists or peers associated with the field of eco-linguistics (Miles and Huberman, 1992; Mbete, 2013; Sudaryanto, 2015).

Furthermore, the data were then analyzed using distributional and referential techniques (Sudaryanto, 2015). The referential-distributional technique is a data analysis based on references contained in linguistic utterances. This technique divides the eco-lexicon's lingual units into several types, for example, the referent difference or the referred figures shown by the eco-lexicon (Sudaryanto, 2015). Furthermore, the referential-distributional technique in the data analysis of this research is shown with the existence of lexicons with meaning (Sudaryanto, 2015).

#### **Data Analysis Technique**

used to gather the distinction of the referent within the appointed eco-lexicon.

#### **Finding and Discussion**

This analysis of the meaning of conservation news texts in the mass media in

Indonesia does not only find a lexicon in a linguistic system. This analysis also discusses the problem of the dimensions of the meaning of the eco-lexicon used for campaigns or the socialization of environmental conservation, as well as criticism of the elements that play a role in environmental damage. This implies that this research examines biological language, how humans interpret ~~the~~-biological language or natural language, and the role of language in an environment or social ecology.

There is a novelty in the results of this study, namely the existence of dimensions of cultural meaning in the text of conservation news in the mass media in Indonesia. This study's findings enrich Lindo and Bundsgaard (2000) theory, which states that the dynamics and changes that occur at the lexicon level are influenced by three dimensions, namely the ideological, sociological, and biological dimensions of Sapir (in Fill and Muhlhaussler 2001).

### **Ideological Meaning Representation**

Based on data analysis, the eco-lexicons found in conservation news texts are categorized into the ideological meaning, such as (a) *arum luhuring pawiyatan ing astha nira*; (b) *berwawasan koservasi* (having a conservation insight); (c) *kampus berbudaya luhur* (highly civilized campus); (d) *kampus berperadaban akademik unggul* (academically civilized superior campus); (e) *kampus hijau* (green campus); (f) *kampus konservasi* (conservation campus); (g) *konsep hijau* (green concept); (h) *konservasi bahasa* (linguistic conservation); (i) *konservasi budaya* (cultural conservation); (j) *konservasi seni* (art conservation); (k) *konservasi h-bat* (green,

clean, and healthy [H-bat] conservation); (l) *kurikulum konservasi* (curriculum conservation); (m) *memayu hayuning bumi*; (n) *pilar konservasi* (pillar conservation); (o) *pilar budaya* (cultural pillar); (p) *prinsip konservasi* (conservation principle); and (q) *rumah ilmu* (science house).

Lindø and Bundsgaard (2000) explain that ideological functions and meanings are related to the individual cognitive, ideological, and psychological systems. From the results of the data analysis, it was found that the eco-lexicons have meanings which are closely related to the Universitas Negeri Semarang's ideology as a conservation-based university. The quoted data representing the ideological meanings are as follows:

(1) *Beliau terkesan pada Universitas Negeri Semarang sebagai kampus konservasi dan menyatakan ingin sekali Kabupaten Ende bisa bekerja sama dengan Universitas Negeri Semarang* [He is greatly impressed by the Universitas Negeri Semarang as a conservation-based university and states that he really wants Ende Regency to cooperate with the Universitas Negeri Semarang] (28/WB/July 2, 2011).

(2) *Pembagian bibit tanaman kepada mahasiswa baru selaras dengan komitmen UNNES sebagai **universitas berwawasan konservasi*** [The distribution of plant seeds to the new students is in line with the Universitas Negeri Semarang's commitment as a **conservation-based university**]. (121/WB/ Augusts 17, 2016).

(3) *Spirit konservasi* dilaksanakan dengan asas saling menghormati, kebersamaan, guyub, dan tidak menjadikan kita terkotak-kotak [Conservation spirit is achieved based on mutual respect, togetherness in harmony, and without fragmentation] (83/WB/August 30, 2013).

In line with the data excerpts taken from the conservation texts, the ideological meanings are based on the Universitas Negeri Semarang's style guide or special ideological meaning as a conservation-based university. According to the research data, the ideological meanings of *kampus konservasi* (conservation campus) and *universitas berwawasan konservasi* (conservation-based university) refer to the meaning contained in ~~the~~ Universitas Negeri Semarang's Rector Regulation Number 22 of 2009 as a "conservation-based university on the Universitas Negeri Semarang as conservation based university. This regulation states that a conservation-based university implements *tri dharma perguruan tinggi* (three principles of higher education) and refers to the conservation principles or insights: protection, preservation, sustainable utilization, natural resources, and arts and cultural conservation. It implies that the implementation of *tri dharma* at ~~the~~ Universitas Negeri Semarang always prioritizes ~~the~~ conservation principles or insights.

The meaning of the ideological dimension "*kampus berwawasan konservasi*" (conservation-based campus) implies that the implementation of three basic principles (*tri dharma*) at the Universitas Negeri Semarang always prioritizes the conservation

principles or insights. Thus, the Universitas Negeri Semarang has the vision to become a conservation-based university with an international reputation (Regulation of the Ministry of Research, Technology and Higher Education of the Republic of Indonesia No. 49 Year 2016 on UNNES ~~Statuta~~Statute).

In addition, the data contains the *spirit konservasi* (conservation spirit) eco-lexicon. *Conservation spirit* means that the science house develops the superior civilizations. The conservation spirit eco-lexicon meaning is represented in the Universitas Negeri Semarang Rector Regulation Number 6 of 2017 on the Universitas Negeri Semarang Conservation Spirit. According to the regulation, the Universitas Negeri Semarang conservation spirit is *arum luhuring pawiyatan ing astanira*, or “the reputation and nobility of this territory lie on our hands.” This eco-lexicon means that ~~the~~ university is expected to uphold its reputation and the values of ~~the~~ Universitas Negeri Semarang alma mater dignity.

Ideological representation is developed by a group or institution to reproduce and legitimize its dominance with its main strategy to raise people’s awareness that domination is accepted the way it is (taken for granted). Accordingly, ideology has several essential implications. First, ideology is inherently considered social and not personal. Ideology requires sharing among the group or organization members to form solidarity and integrated steps to act and behave. Second, although considered social, ideology is internally used among group or community members. It is considered as general and abstract, and its value is shared among group members to

provide a basis on which to identify problems. Thus, discourse is not understood as neutral and natural, yet it contains the ideology to dominate and influence others. Trampe (as cited in Fill & Mühlhäusler, 2001) mentions that environmental texts in [the](#) mass media contain the following aspects: (1) reification, treating living beings as objects with the economic values related to technology and ideology, and (2) euphemisms.

### **Sociological Meaning Representation**

Based on data analysis, the following are eco-lexicons contained in the conservation news texts classified into the sociological meaning category: (a) *duta konservasi* (conservation ambassadors); (b) *etika lingkungan* (environmental ethics); (c) *gazebo* (gazebo); (d) *gerakan menanam* (planting activity movements); (e) *humanis* (humanist); (f) *inovatif* (innovative); (g) *inspiratif* (inspiring); (h) *kader konservasi* (conservation cadres); (i) *karakter konservasi* (conservation characters); (j) *keadilan* (fairness); (k) *kejujuran* (honesty); (l) *konservasi* (conservation); (m) *konservasi etika* (ethical conservation); (n) *konservasi moral* (moral conservation); (o) *konservasi nilai* (value conservation); (p) *kurikulum konservasi* (conservation curriculum); (q) *menanam harapan* (planting hopes); (r) *nilai konservasi* (conservation value); (s) *peduli* (caring); (t) *pendidikan konservasi* (conservation education); (u) *pendidikan lingkungan hidup* (environmental education); (v) *pengembang konservasi* (conservation developers); (w) *pengerak konservasi* (conservationists); (x) *ramah lingkungan* (environmentally friendly); and (y) *sportif* (sportsmanship).

Sociological relationships refer to how humans organize their relationships with others. Similarly, Salim (2007) states that human relationships with nature, both socially, ideologically, and organizationally need ~~to get attention~~ to be developed in developing natural resource management strategies. Thus, sociological meaning representation also refers to how eco-lexicons may be used as a means of interaction and mobilizing others or a particular group. Based on an analysis of the conservation news texts, the quoted eco-lexicon data representing the sociological meanings are as follows.

(4) *“Keberadaan dosen muda sebagai **pioneer dan penggerak konservasi** sangat penting karena merekalah calon pemimpin universitas di masa mendatang,” kata rektor UNNES Prof Sudijono Sastroatmodjo M.Si. [The existence of young lecturers as **pioneers and conservation driving forces** is greatly essential, since they are the university prospective leaders in the future,” said Universitas Negeri Semarang Rector, Prof. Sudijono Sastroatmodjo M.Si] (67/WB/December 8, 2012).*

(5) *Setiap tanaman yang dibagikan secara simbolis dalam upacara tersebut mewakili delapan nilai konservasi yaitu: **inspiratif, humanis, peduli, inovatif, kreatif, sportif, kejujuran, dan keadilan** [Each plant given symbolically during the ceremony represents 8 conservation*

values: **inspiration, humanity, care, innovation, creativity, sportiveness, honesty, and justice**] (121/WB/August 17, 2016).

(6) *Universitas Negeri Semarang (Unnes) bertekad mewujudkan kampus yang humanis* [The Universitas Negeri Semarang is greatly determined to realize a humanist campus] (69/WB/January 6, 2013).

The sociological meaning is based on the notion that each cultural fact is born and developed under certain socio-historical conditions. Ideological meaning represents interactions or relationships between individuals or groups of people in a society. The sociological meaning in the conservation eco-lexicons focuses on how an eco-lexicon may represent attitudes which reflect conservation, either value and character pillar conservation, art and cultural conservation, or natural and environmental resource conservation.

The higher education's main goal is actually as the science house. Thus, all campus residents' thoughts, attitudes, spirits, and movements should be based on science. In addition, the *spirit konservasi* (conservation spirit) is represented by the conservation logo located at the top of the Universitas Negeri Semarang's conservation monument. *Spirit konservasi* (conservation spirit) is also described in 8 values: *inspiratif* (inspiration), *humanis* (humanity), *peduli* (caring), *inovatif* (innovation), *kreatif* (creativity), *sportif* (sportiveness), *kejujuran* (honesty), and *keadilan* (fairness). These 8 conservation spirit values are represented in conservation-based news texts, which

rely on the fact that social interactions are always based on the conservation principles. *Spirit konservasi* (conservation spirit) should absolutely exist within a *duta konservasi* (conservation ambassador), or someone who serves as a *penggerak konservasi* (conservation driving force). *Duta konservasi* (conservation ambassador) is someone educated as the successor of natural resource conservation efforts, who is equipped with awareness and knowledge about natural resource conservation and is willing and able to convey ~~the~~ conservation messages to the communities.

The eco-lexicon's sociological dimension for the *conservation driving force* refers to educated students or a group of educated students taking on the role as the next generation, continuously striving for conservation, and conveying the conservation values to wider society. The conservation driving force encourages all academicians at ~~the~~ Universitas Negeri Semarang to sustainably implant ~~the~~ conservation values in the form of socialization, training, education, and implementation activities for all members belonging to ~~the~~ Universitas Negeri Semarang to strengthen their understanding, comprehension, and actions toward conservation.

### **Biological Meaning Representation**

Based on data analysis, the eco-lexicons contained in the conservation news texts are included in the biological meaning category, such as (a) *bangunan hijau* (green building); (b) *bangunan ramah lingkungan* (environmentally friendly building); (c) *bank sampah* (garbage bank); (d) *bebas asap* (smoke-free); (e) *biodiversitas* (biodiversity); (f) *biopori* (biopore); (g) *daerah hijau* (green area); (h) *ekologis*

(ecology); (i) *fauna* (fauna); (j) *flora* (flora); (k) *hutan pendidikan* (educational forest); (l) *kebun biologi* (biological garden); (m) *keanekaragaman hayati* (biodiversity); (n) *kompos* (compost); (o) *konservasi air* (water conservation); (p) *limbah* (waste); (q) *nir kertas* (paperless); (r) *pemanasan global* (global warming); (s) *ruang terbuka hijau* (green open space); (t) *sabuk hijau* (green belt); (u) *sampah anorganik* (inorganic waste); (v) *sampah organik* (organic waste); (w) *sumur resapan* (absorption well); (x) *taman herbal* (herb gardens); and (y) *transportasi hijau* (green transportation).

The biological meaning **of** representation manages the relationship between humans and other species that exist in their environment. The harmonization between humans and other species is the adaptation evidence in one environment. Harmonization may be well maintained if the connectors between humans and environments (language and culture) continuously adapt, interact, and interrelate and are even interdependent. The quoted conservation-based news text data representing the biological meanings are as follows:

(7) *Kegiatan tersebut merupakan salah satu wujud kongkrit dari konservasi **sabuk hijau** tepian Waduk Jatibarang* [The activity is one concrete manifestation of the **green belt** conservation of Jatibarang Reservoir edges] (103/WB/April 22, 2013).

(8) Mahapala Unnes juga mensosialisasikan cinta lingkungan sekolah dasar se-Kacamatan Gunungpati dalam bentuk pemberian penyuluhan

dan pelatihan mengenai pola hidup konservatif, praktek pengelolaan *sampah organik dan anorganik* kepada siswa [Mahapala, a green peace Association at Unnes, also socializes basic environmental awareness to the elementary school students in Gunungpati District in the form of counseling and training related to conservation life patterns and organic waste management practices] (75/WB/April 22, 2013).

(9) Selain itu universitas konservasi ini juga telah membuat kebun wisata pendidikan, pengelolaan *keanekaragaman hayati*, pembuatan *biopori* di Hutan Rakyat Banyuwindu [Besides, this conservation-based university has already made educational tourism garden, **biological diversity** management, **biopori** making in Banyuwindu community forest]. (37/WB/March 1, 2012).

Biological dimension relates to humans living together with other species (animals, plants, lands, seas, and others) (Lindø & Bundsgaard, 2000). The above data excerpts show some eco-lexicons with biological meanings because their relationship with humans' biological side is adjacent to other species within an ecosystem. The eco-lexicon of *sabuk hijau* (green belt) is classified into the biological meaning category since it is a special term related to the environment. *Sabuk hijau* (the green belt), in this case, is not textually defined as the binding green-colored rope or a term used in

karate or taekwondo, yet it possesses the contextual meaning of the imaginary border on land management and exploitation. The biological meaning representation of the green belt (*sabuk hijau*) is a green, open space with the main objective of limiting the development of land or limiting conflicting activities in an area. The meaning represents efforts to maintain the balance of ecosystems.

Furthermore, *sampah organik dan anorganik* (organic and inorganic waste) eco-lexicons represent human efforts to sort waste based on type and utilization sustainability. Inorganic waste results from non-biological materials, either in the form of synthetic production or mining materials produced using the processing technology. Meanwhile, organic waste is derived from plants and is easily recycled.

The next eco-lexicon is *keanekaragaman hayati* (biodiversity). Similar to the biological meaning, *keanekaragaman hayati* (biodiversity) is an organism diversity showing the entire variety of genes, types, and ecosystems in one area. Meanwhile, *biopori* (biopore) is a deliberately created absorption hole, with a predetermined size covered with the organic wastes serving as the water absorbers in soil and to create the natural composts. *Biopori* (biopore) has been introduced to the Universitas Negeri Semarang campus environment. Various biological meaning representations prove that eco-lexicon has a close relationship with biological and natural environment aspects.

### **Cultural Meaning Representation**

Based on data analysis, the eco-lexicons contained in the conservation news texts are included in cultural meaning category, such as (a) *anugerah konservasi* (conservation award); (b) *batik konservasi* (batik of conservation); (c) *budaya bersepeda* (cycling culture); (d) *budaya bertutur* (speech culture); (e) *budaya jalan kaki* (walking culture); (f) *budaya pesisiran* (coastal culture); (g) *etika seni dan budaya* (art and cultural ethics); (h) *gending konservasi* (*gending* of conservation); (i) *wayang orang* (Javanese human theater); (j) *keroncong* (Javanese genre of music) conservation; (k) *kampong budaya* (cultural village); (l) *krempyeng* (artistic market); (m) *puisi konservasi* (conservation poem); (n) *sekardomas*; (o) *Each Tuesday legi* (Javanese-based calendar); (p) *senam konservasi* (gymnastic conservation); (q) *sinden* idol (Javanese traditional singer); (r) *puisi hijau* (green poetry); (s) *tari Sekaringrat* (*sekaringrat* dance); (t) *upakarti artheswara adhikarana*; (u) *upakarti krida adhikarana*; (v) *upakarti mandala bumi adisajjana*; (w) *upakarti reksa bhinneka adhikarana*; (x) *upakarti reksa manggalabudaya*; and (y) *upakara bagyaning sasama*.

Society and culture are two inseparable aspects. Based on etymology, culture derives from the Sanskrit word *buddhayah*, the plural form of *buddhi*, which means mind (Koentjaraningrat, 2005). Culture, or cultural domain, is also represented through the use of language in society. Cultural meaning representation is also found in conservation eco-lexicons, especially those included in art and culture pillars. The following is a data excerpt taken from eco-lexicons representing cultural meaning.

(10) Pementasan **wayang** dengan lakon Sang Balarama tersebut tidak hanya dihadiri segenap pimpinan di lingkungan Unnes saja, namun mahasiswa dan warga sekitar pun antusias [The puppet show with the main character of Balarama is not only enthusiastically attended by unnes leaders but also the students and the surrounding communities] (118/WB/April 2, 2016).

(11) Di Jawa kita mengenal kesenian adihung di antaranya tari, **karawitan**, dan **pedalangan**, yang semua itu sudah teruji oleh zaman [In the land of the Javanese, we acknowledge the great art of **dance**, **karawitan (Javanese traditional orchestra)** and **pedalangan (puppeteering)**, which have been all tested by the times. "said the man who has recently retired from the environment of Taman Budaya Jawa tengah (Central Java Cultural Park)] (48/WB/June 2, 2012).

(12) Anugerah konservasi **Upakarti Krida Adhikarana** diberikan Christian Hadinata, atlet senior bulutangkis Indonesia. Anugerah Konservasi **Upakarutama Reh Adiwangsa** diberikan kepada Susilo Bambang Yudhoyono, Presiden Republik Indonesia ke-6 [The Conservation Award, **Upakarti Krida Adhikarana**, is granted by Christian Hadinata, a senior Indonesian badminton athlete. Another Conservation Award, **Upakarutama Reh Adiwangsa**, is granted by

Susilo Bambang Yudhoyono, the 6th President of the Republic of Indonesia] (131/WB/March 30, 2016).

Culture may influence the level of human knowledge and thought. Similarly, the cultural meaning representation in the conservation eco-lexicon is greatly influenced by or derived from the ideas of people who embrace the Javanese cultures. It is certainly influenced by the Universitas Negeri Semarang's geographical location on Java Island. The eco-lexicon *wayang* (puppets) from a cultural meaning representation perspective means artificial puppets made of the carved barks and so forth which may be used to characterize the traditional drama performances. In particular, in the above data excerpts, *wayang* refers to Central Javanese typical *wayang kulit* (puppet shadow play, in which the material is from the common animal leather), which in its performances mostly uses Javanese language as the language used. The puppets played by a puppeteer are accompanied by *sindens* who serve to accompany or sing Javanese songs with *gamelan* (Javanese traditional orchestra) or *karawitan* (musical orchestra).

Furthermore, eco-lexicons with cultural meanings are those associated with conservation awards. One of them is *Upakarti Krida Adhikarana*, which means conservation awards given to the influencing figures that continuously maintain the tradition of awards in the field of sports and become role models for young generations. The *Upakaratama Reh Adiwangsa* eco-lexicon is a conservation award

for those contributing to democratic and political values. Trampe (as cited in Fill & Mühlhäusler, 2001) mentions that environmental texts in mass media contain the following aspects: (1) expressing hatred or resistance against those parties damaging the traditional or customary lands and (2) creating slogans and elements which deliver ideas and thoughts used to make the environmental and cultural destruction processes committed by a group of people seem to be based on and in accordance with the natural laws.

### **Conclusion**

The eco-lexicon meaning dimensions contained in the conservation news texts are related to eco-literacy, which is used by mass media crew to inform readers about environmental conditions. Eco-lexicon meanings contained in the conservation news texts published by mass media consist of four dimensions, including ideological, sociological, biological, and cultural. These dimensions were explored in depth in this study.

Ideological representation is developed by a group or institution to reproduce and legitimize its main strategy to raise people's awareness that domination is accepted the way it is (taken for granted). The eco-lexicons found in conservation news texts are categorized into the ideological meaning, such as (a) *kampus berbudaya luhur* (highly civilized campus), (b) *kampus hijau* (green campus), and (c) *universitas berwawasan konservasi* (conservation-based university).

The sociological relationship is related to how humans organize their relationships with others. Based on data analysis, the following are eco-lexicons contained in the conservation news texts classified into the sociological meaning category: (a) *duta konservasi* (conservation ambassadors), (b) *kader konservasi* (conservation cadres), and (c) *penggerak konservasi* (conservationists).

Furthermore, the biological meaning representation manages the relationship between humans and other species that exist in their environment. The eco-lexicons contained in the conservation news texts that are included in the biological meaning category include (a) *bangunan hijau* (green building), (b) *biodiversitas* (biodiversity), and (c) *sabuk hijau* (green belt).

Meanwhile, the cultural meaning representation in conservation eco-lexicon is greatly influenced by or derived from the ideas of people who embrace Javanese cultures. It is certainly influenced by the Universitas Negeri Semarang's geographical location on Java Island. The eco-lexicons contained in the conservation news texts that are involved in cultural meaning category include (a) *gending konservasi* (gending of conservation), (b) *wayang orang* (Javanese human theater), and (c) *keroncong* (Javanese genre of music) conservation.

In the future, the conservation eco-lexicon forms and meanings should be well socialized and intensively and continuously utilized by society in order to improve their conservation literacy.

The conservation eco-lexicons contained in the news texts are necessary in teaching

society about conservational conditions.

The conservation news texts are also necessary for teachers or lecturers to be used as teaching materials in linguistic learning and others at both schools and higher education institutions to enrich the genre texts and for environmental awareness to grow.

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# AN ECO-LINGUISTIC ANALYSIS OF CONSERVATION NEWS

## PUBLISHED BY MASS MEDIA IN INDONESIA

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### Abstract

This research aims to analyze the eco-lexicon meanings contained in the conservation news texts published by mass media in Indonesia. The data sources are mass media found at [www.unnes.ac.id](http://www.unnes.ac.id), *Suara Merdeka*, and *Kompas*. The data are collected through listening, documentation, and interview techniques and analyzed using distributional and referential analysis techniques. **The novelty of this study is the dimension of cultural meaning in the eco-collection of conservation news texts in the mass media in Indonesia. The findings of this study enrich the theory of Lindo and Bundsgaard (2000) which stated that the dynamics and changes that occur at the lexicon level are influenced by three dimensions, namely ideological, sociological, and biological dimensions.** Simply put, conservation news text needs to be utilized as teaching material by teachers and lecturers in language learning or other learning

types in schools or universities to enrich the text genre and foster the value of love for the environment.

**Keywords:** conservation news text; eco-lexicon meaning; eco-linguistics, mass media.

## **Introduction**

Conservation is one of the important news topics in society. In Indonesia, the conservation issue (maintenance, care, protection, preservation, and use of nature) has become a development priority. As a result, many conservation issues are reported in the mass media. Although conservation news is an important issue, conservation issues are quite sensitive for Indonesian. This is because it is commonly associated with government policies or ideologies. For this reason, the coverage of conservation-oriented universities in the mass media in this study has the potential to be an important and sensitive issue.

The strategic considerations that underlie this research are (1) the phenomenon of the meaning of the eco-lexicon of conservation news texts related to the relationship between language and ideology, and (2) the phenomenon of the meaning of the eco-lexicon of conservation news texts related to the relationship between language and the environment.

Furthermore, the underlying considerations for why conservation news texts in the mass media are (1) conservation news texts in the mass media are argumentative texts,

thus examining this text means examining how to argue to support opinions (opinions) so that they are understood and accepted by the readers, (2) in its form as a conservation news text in the mass media, the news is not only a linguistic phenomenon (lingual structure), but also as a building of thought (cognition structure) and action structure (Author et al., 2019). The opinions of media institutions expressed in the news must be influenced or determined by media institutions and their social context. Thus, the study of conservation news texts is an opportunity to examine language in an interdisciplinary manner and can increase understanding that news is a complex structure of language, thoughts, actions, and results of social construction, and (3) conservation news texts in the media. Mass is a journalistic genre that has the potential to be studied by scientists and or researchers, as news is a type of writing that has the opportunity to have many readers.

As a text, conservation news is considered not only a linguistic phenomenon (linguistic structure) but also a logical thinking phenomenon (cognitive structure) and conduct formation (active structure) as the text is dynamically (Halliday and Hasan, 1992). The text is a language in certain duties in one situational context (Halliday & Hasan, 1992). Text represents what is actually performed, defined, and said by society for certain factual situations. Thus, text often shows some reflections of certain means that have the potentials to carry hidden power as a reflection of the author and/or its affiliation (Fauzan, 2018).

Text is a language that performs a specified task in situational contexts. The lexicon

of these texts are created by the mass media, which also forms environmental linguistic expressions (Fill & Mühlhäusler, 2001). Within the scope of eco-linguistics, the relationship between language and the environment at the lexicon level is influenced by three dimensions (Lindø & Bundsgaard, 2000): (a) an ideological dimension, that is, people's ideology (e.g., capitalism is supported by the market ideology that various activities should be made in dealing with the environmental resources, such as the presence of terms and exploitation discourses, as well as the economic growth and benefits); (b) a sociological dimension, characterized by the presence of discourse, dialog, and social discourse activities to actualize the ideology – in this dimension, language is a meaningful, practical social form; and (c) a biological dimension, related to the diversity of living organisms within an ecosystem. In any language where the entities are signified and comprehended, the biological dimension is verbally documented in the lexicon within the word vocabularies that correlated to environment.

In addition, three strategic considerations underlie the eco-lexicon research of the conservation news texts published by mass media: (1) lingual phenomena which are relatively new, since many have never been studied from the eco-linguistic perspective; (2) the eco-lexicon phenomena contained in the conservation news texts that engage in the relationship between language and ideology; and (3) the eco-lexicon phenomena contained in the conservation news texts which deal with the relationship between language and environment. Thus, the purpose of this research is

to analyze the eco-lexicon meanings contained in the conservation news texts published in mass media in Indonesia.

cognition of readers or the public to participate in preserving the environment.

This research focuses on the eco-lexicon meanings contained in the conservation news texts published by mass media. Thus, the research questions are formulated as follows:

- 1) How is the ideological meaning representation in the conservation news texts published by mass media in Indonesia?
- 2) How is the sociological meaning representation in the conservation news texts published by mass media in Indonesia?
- 3) How is the biological meaning representation in the conservation news texts published by mass media in Indonesia?

4) How is the cultural meaning representation in the conservation news texts published by mass media in Indonesia?

The results of this study are expected to contribute theoretically and practically to the fields of linguistics, language learning, journalism, and public policy.

### **Literature Review**

Salim (2007) states that human's social, ideological, and organizational relationship with nature needs to be noted and developed in arranging a natural resources management strategy. This perception is the factor that influences individuals and social groups. Therefore, multidisciplinary studies are needed, such as sociology, anthropology, and natural science. In this link, eco-linguistics tries to participate in reviewing the environment from a linguistic perspective. Eco-linguistics, first introduced by Haugen in his article entitled Ecology of Language in 1972, discusses the lexicons contained in environmental discourse texts. According to Fill and Mühlhäusler (2001), eco-linguistics is a form of interdisciplinary applied linguistics. Furthermore, Fill and Mühlhäusler (2001) explain that eco-linguistic is a broader study of its scope in studying syntax, semantics, and pragmatics, hence the need for some new innovative theory to investigate these ideas empirically. According to Crystal (2008), eco-linguistic is a study that reflects the nature of ecology in biological studies, in which the interaction between language and cultural environment is seen as the core: it is also called the language ecology, linguistic

ecology, and sometimes green linguistics. Alexander and Stibbe (2011) define eco-linguistics as a study of language use impacts on life sustainability, bridging the relationship between humans, other organisms, and the physical environment normatively oriented on the sustainable preservation of relationships and life. Eco-linguistics is the study of language according to the environment it is used in. The term emerged in the 1990s as a new paradigm of language study that speculates not only the intra-relations, the inter-relations, and the extra-relations of language and environment but also the combinations of these relations. This new trend in the conceptualization of human language eventually leads to linguistic criteria to overlap with many other aspects that correlate with linguistic behavior (Derni, 2008).

language as the national and state language should be highly prioritized as well.

A body of research on eco-linguistics already exists. An article by Keulartz (2007) entitled “Using metaphors in restoring nature” states a recent increasing metaphorical

role related to the environment and nature conservation. Metaphor is not only organized based on how someone feels and thinks but also how someone acts. This article explores four types of metaphors commonly used to form ecological restoration: metaphor in the field of machinery and cybernetics, art and esthetics, drugs and health nursery, and geography. This metaphor utilization aims at giving respect and certain contexts. The research conducted by Keulartz (2007) is similar, as it analyzes a linguistic issue in conservation news. The difference lies in the research focus.

Research discussing how media uses ideology to convey their message already exists and conducted by Fauzan (2018), entitled “Ideology and Rhetoric: Framing *Metro TV* News in The Lapindo Mudflow Tragedy”. This research uses Critical Discourse Analysis (CDA) to show how *Metro TV* inserted ideology and rhetoric to develop news that talks about Lumpur Lapindo. The CDA focus started from two different points. Fauzan (2018), firstly, argued that every news always conveys the message that reflects dominance or power, and to reach that, he used Fairclough’s CDA framework to decrypt the ideology behind the news. Secondly, he argued about the importance of scrutinizing news structure as written and oral text as its intentions are immensely distinct from academic intentions by finding the rhetorical pattern to dig the underlying ideology. Fauzan (2018) felt the necessity to analyze the ideology behind any news from media outlet as ideologies is being used to represent unequal relations in society; it usually involves power relation that is intended to be

legitimized, meaning, the news might have the potentials of carrying an implicit connotation and a hidden power.

The research conducted by Fauzan (2018) is similar, as it analyzes the ideology meaning in a mass media publication, and the differences lie in the research scope and medium.

Fauzan (2018) research scope focuses on *Metro TV*'s publication about Lumpur Lapindo, whilst this research focuses on conservation news published by [www.unnes.ac.id](http://www.unnes.ac.id), *Suara Merdeka*, and *Kompas*. Fauzan's (2018) research also shows distinctions about the research goal. His goal is to find ideological meaning (that imposes power and hegemony) using Critical Discourse Analysis (CDA) and scrutinizing the text by finding the rhetorical pattern. On the other hand, this research shows different goals by providing four different meanings in scrutinizing mass media publications. This research focuses on four aspects of meaning; ideological, sociological, biological, and cultural, by analyzing the publications using an eco-linguistic approach.

Similar articles about the implication of linguistic in decoding its socio-cultural perspective from mass media publication have also been done by Omar et al. (2018). The study focused on the issue of linguistic politeness and media education in its socio-cultural perspective by adopting the *lingua pragmatic* approach of the Egyptian media, specifically on recognized educative platforms in pragmatics, talk show. Omar et al. (2018) finding in their study reveals the extent to which socio-cultural and

political events influenced the use of lingua-pragmatic terms like forms of address and the level of politeness embedded in them. His finding is done to reveal how social and environmental factors are able to shape people's mindset and their use of language. Omar et al. (2018) believed that there existed a close relationship between linguistic politeness and pragmatics that made media a means of social education and revealed in its distinct lexical classes such as titles, personal names, nicknames, and pronominal systems.

There are some resemblances between this research and Omar et al. (2018) research. The similarity lies beneath the medium of the research and the research attempt of using linguistic aspects to decode its socio-cultural perspective as a way to raise awareness and its distinction lies behind the theoretical framework, research scope, and its medium.

On the other hand, Omar et al. (2018) focused their study using linguistic politeness to analyze the text and framed it using the study of lingua-pragmatic. This research focused its study by using eco-linguistic at the level of the lexicon. The distinction between the branches of the theory and the medium reached for the goal are vastly different. Nevertheless, Omar et al. (2018) conducted the study mainly in Egypt; he used Egyptian media talk shows as a medium to decode linguistic politeness and media education, and this research focused on news that contains environmental issues published by [www.unnes.ac.id](http://www.unnes.ac.id), *Suara Merdeka*, and *Kompas* from March 2010 until March 2017.

Omar et al. (2018) study and this research also have differences within its scope; while his study focuses its scope on socio-cultural perspective, this research focuses on four different aspects: ideological, sociological, biological, and cultural. Though with differences of the theoretical framework, research scope, and medium differences, both of the goal of the research remains similar as it is a study of media that have intention spread awareness of specific perspective lies within the media, which is socio-cultural perspective.

**data from conservation news published by mass media.**

Theoretically, the similarity lies in theory used: eco-linguistics. The research conducted by Mbetse (2012) adopts Haugen (1972), Sapir (1912) points of view as well as three-dimensional points of view proposed by Bang and Døør (1996). The research conducted by Mbetse uses the texts taken from both Waijewa and Kodi languages associated with the natural environment, while this research collects the data from the conservation news text fragments published in mass media. The research conducted by Mbetse (2012) has contributed to this research by looking at the diversity of verbs, functions, and the meaning of lexicons in ideological, sociological,

and biological dimensions.

Furthermore, still related to a study on environmental topics, Garrard (2012), in his eco-criticism study, explains that environmental problems require cultural analysis, as arising problems result from the interaction between ecological knowledge and cultural inflection. Garrard (2012) also asserts that ecological knowledge focuses more on the ground shift than the basic eco-criticism analysis and particularly emphasizes integrity, harmony, and stability challenges resulting from postmodernism ecology, disputes, and changes. Garrard (2012) also posits that eco-criticism explains the theories of literature and culture, philosophy, psychology, and environmental history. Garrard (2012) focuses himself on North American and British eco-critical developments, yet his rhetorical and tropo-logical approach is clearly relevant to eco-criticism, which is defined as the ability to criticize the existing discourses, cultural artifacts, forms, styles, and others.

Steffensen and Fill (2014) conducted a study entitled “Eco-linguistics: The state of the art and future horizons” in which they trace the presence and development of ecological linguistics or eco-linguistics, starting from the early 1970s.

This research views four particular ways in which the ecological language has been conceptualized as a) ecological symbols (investigating the existence of language and symbolic system within a certain area); b) natural ecology (investigating how language is connected to the surrounding biology and ecosystem); c) sociocultural ecology (investigating how language is connected to social and culture); and d)

cognitive ecology (investigating how language appears as the result of its dynamic relationship between biological organisms and their environment, with a focus on the cognitive capacity which improves the organism's flexibility and adaptive behaviors).

Sedlaczek (2016), in his research entitled "Representation of climate change in documentary television: Integrating an eco-linguistic and eco-semiotic perspective into a multimodal critical discourse," discussed problems in investigating media related to the climate changes in the context of documentary shows on television. His research uses both eco-linguistic and eco-semiotic theory.

These previous studies assert that language may be utilized as a means to inform on environmental issues through mass media. In addition, they have some similarities with this understudy research on topics explored and the use of eco-linguistic theory, as well as some differences in terms of the undertaken research data sources and focuses.

Author (2019) study show that the level of necessity for conservation text for elementary school students' literacy enrichment leads to the following aspects: content, legibility, presentation and graphics, and motivation. This conservation text refers to three pillars of conservation, namely: value and character pillar, art and culture pillar and natural resource and environment pillar. Conservation text does not only serve as a lingual structure, but also as a cognitive structure and action structure. Environmental literacy may serve as an indicator of students' ecological awareness in protecting and preserving the earth since they were childhood.

Based on the data analysis of Author et al. (2019) study on “The Function of Eco-Lexicons Contained in Conservation News Texts Published in Mass Media”, the function of eco-lexicons contained in the conservation news texts published in mass media is as follows: (1) instrumental function, such as stating a dynamic movement; (2) representation function, consisting of: (a) giving names, (b) describing characters, (c) describing activities (d) referring to a place, (e) stating art diversity, (f) describing situations, and (g) expressing types. The function of eco-lexicons contained in the conservation news texts is to provide the society a better understanding and knowledge of environmental literacy. Thus, the function of eco-lexicons is to provide meanings to an environment.

## **Materials and Methods**

### **Research Design**

Philosophically, this research is based on phenomenological perspective. Phenomenology is a philosophical basis of which application is through various critical and scientific thinking phases starting from inductive thinking, in which researcher catches a number of social phenomena in the field, analyzes such phenomena, and then tries to theorize based on the observed phenomena (Bungin, 2008). Therefore, the verbal research data were the form of conservation eco-literacy. It also was in numeric symbol in the form of percentage that were taken using qualitative and quantitative descriptive approach. In this approach, the authors analyze the words and describe the data from respondent’s perspective, and studies

the situation experienced (Creswell, 1998).

The qualitative technique application is based on the phenomenological epistemological conception presented by Husserl (1970), confirming that human awareness actively contains experience objects (Holstein & Gubrium as cited in Denzin & Lincoln, 2009).

This research uses an eco-linguistic design. There are three research considerations in utilizing the eco-linguistic design: (1) the demands required by the research object; (2) the relationship of research dimension within eco-linguistics; and (3) the novelty of the specified approach which is required to obtain eco-linguistic analysis.

### **Data and Source of Data**

The research data are the segmented conservation news texts published in Indonesian mass media. The research data sources are the conservation news texts retrieved from [www.unnes.ac.id](http://www.unnes.ac.id), *Suara Merdeka*, and *Kompas* published from March 12, 2010, until March 12, 2017. Some criteria were applied during selecting the data, including (1) the selected texts are assumed to contain conservation eco-lexicons; (2) the related mass media have a vast reporting area; and (3) the related mass media reach many readers.

### **Data Collection Technique**

The data were collected through listening, documentation, and interview techniques (Mahsun, 2005; Kesuma, 2007; Mbete, 2013). The listening technique was supported

by the writing technique. When the writing technique was implemented, the researchers wrote down important details related to the data obtained from the mass media's news text fragments in data cards. Data cards that are being used to analyze texts from conservation news in mass media are as follow:

**Table 1**

*Example of Corpus Research Data*

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Data Number:

---

News Headline:

Date:

Source:

News Citation:

Eco-Lexicon:

Analysis:

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The documentation technique was used to collect the conservation-based policy regulations, academic documents, and news in mass media. This technique was intended to strengthen the research data's empirical facts. Furthermore, the validity of the data in this study is pursued through the following steps: (1) discussions, (2) re-checking, and (3) consultations with conservationists or peers associated with the

field of eco-linguistics (Miles and Huberman, 1992; Mbete, 2013; Sudaryanto, 2015).

The peers were comprised the co-authors 2 and 3 in this study.

Furthermore, the data were then analyzed using distributional and referential techniques (Sudaryanto, 2015). The referential-distributional technique is a data analysis based on references contained in linguistic utterances. This technique divides the eco-lexicon's lingual units into several types, for example, the referent difference or the referred figures shown by the eco-lexicon (Sudaryanto, 2015). Furthermore, the referential-distributional technique in the data analysis of this research is shown with the existence of lexicons with meaning (Sudaryanto, 2015).

### **Data Analysis Technique**

Data analysis in this research was done using two procedures, namely, (1) analysis during data collection process and (2) post-data collection analysis (Miles & Huberman, 1992).

The authors deduced a conclusion based on the explanation in the data presentation.

appointed eco-lexicon.

### **Finding and Discussion**

This analysis of the meaning of conservation news texts in the mass media in Indonesia does not only find a lexicon in a linguistic system. This analysis also discusses the problem of the dimensions of the meaning of the eco-lexicon used for campaigns or socialization of environmental conservation, as well as criticism of the elements that play a role in environmental damage. This implies that this research examines biological language, how humans interpret the biological language or natural language, and the role of language in an environment or social ecology.

There is a novelty in the results of this study, namely the existence of dimensions of cultural meaning in the text of conservation news in the mass media in Indonesia. This study's findings enrich Lindo and Bundsgaard (2000) theory, which states that the dynamics and changes that occur at the lexicon level are influenced by three

dimensions, namely the ideological, sociological, and biological dimensions of Sapir (in Fill and Muhlhaussler 2001).

### **Ideological Meaning Representation**

Based on data analysis, the eco-lexicons found in conservation news texts are categorized into the ideological meaning, such as (a) *arum luhuring pawiyatan ing astha nira*; (b) *berwawasan koservasi* (having a conservation insight); (c) *kampus berbudaya luhur* (highly civilized campus); (d) *kampus berperadaban akademik unggul* (academically civilized superior campus); (e) *kampus hijau* (green campus); (f) *kampus konservasi* (conservation campus); (g) *konsep hijau* (green concept); (h) *konservasi bahasa* (linguistic conservation); (i) *konservasi budaya* (cultural conservation); (j) *konservasi seni* (art conservation); (k) *konservasi h-bat* (green, clean, and healthy [H-bat] conservation); (l) *kurikulum konservasi* (curriculum conservation); (m) *memayu hayuning bumi*; (n) *pilar konservasi* (pillar conservation); (o) *pilar budaya* (cultural pillar); (p) *prinsip konservasi* (conservation principle); and (q) *rumah ilmu* (science house).

Lindø and Bundsgaard (2000) explain that ideological functions and meanings are related to the individual cognitive, ideological, and psychological systems. From the results of the data analysis, it was found that the eco-lexicons have meanings which are closely related to the Universitas Negeri Semarang's ideology as a conservation-based university. The quoted data representing the ideological meanings are as follows:

- (1) Beliau terkesan pada Universitas Negeri Semarang sebagai kampus konservasi dan menyatakan ingin sekali Kabupaten Ende bisa bekerja sama dengan Universitas Negeri Semarang [He is greatly impressed by the Universitas Negeri Semarang as a conservation-based university and states that he really wants Ende Regency to cooperate with the Universitas Negeri Semarang] (28/WB/July 2, 2011).
- (2) Pembagian bibit tanaman kepada mahasiswa baru selaras dengan komitmen UNNES sebagai **universitas berwawasan konservasi** [The distribution of plant seeds to the new students is in line with the Universitas Negeri Semarang's commitment as a **conservation-based university**]. (121/WB/ Augusts 17, 2016).
- (3) **Spirit konservasi** dilaksanakan dengan asas saling menghormati, kebersamaan, guyub, dan tidak menjadikan kita terkotak-kotak [**Conservation spirit** is achieved based on mutual respect, togetherness in harmony, and without fragmentation] (83/WB/August 30, 2013).

In line with the data excerpts taken from the conservation texts, the ideological meanings are based on the Universitas Negeri Semarang's style guide or special ideological meaning as a conservation-based university. According to the research data, the ideological meanings of *kampus konservasi* (conservation campus) and *universitas berwawasan konservasi* (conservation-based university) refer to the

meaning contained in Universitas Negeri Semarang's Rector Regulation Number 22 of 2009 as a "conservation-based university". This regulation states that a conservation-based university implements *tri dharma perguruan tinggi* (three principles of higher education) and refers to the conservation principles or insights: protection, preservation, sustainable utilization, natural resources, and arts and cultural conservation. It implies that the implementation of *tri dharma* at Universitas Negeri Semarang always prioritizes conservation principles or insights.

The meaning of the ideological dimension "*kampus berwawasan konservasi*" (conservation-based campus) implies that the implementation of three basic principles (*tri dharma*) at the Universitas Negeri Semarang always prioritizes the conservation principles or insights. Thus, the Universitas Negeri Semarang has the vision to become a conservation-based university with an international reputation (Regulation of the Ministry of Research, Technology and Higher Education of the Republic of Indonesia No. 49 Year 2016 on UNNES Statute).

In addition, the data contains the *spirit konservasi* (conservation spirit) eco-lexicon. *Conservation spirit* means that the science house develops the superior civilizations. The conservation spirit eco-lexicon meaning is represented in Universitas Negeri Semarang Rector Regulation Number 6 of 2017 on Universitas Negeri Semarang Conservation Spirit. According to the regulation, Universitas Negeri Semarang conservation spirit is *arum luhuring pawiyatan ing astanira*, or "the reputation and nobility of this territory lie on our hands." This eco-lexicon means that the university

is expected to uphold its reputation and the values of Universitas Negeri Semarang alma mater dignity.

Ideological representation is developed by a group or institution to reproduce and legitimize its dominance with its main strategy to raise people's awareness that domination is accepted the way it is (taken for granted). Accordingly, ideology has several essential implications. First, ideology is inherently considered social and not personal. Ideology requires sharing among the group or organization members to form solidarity and integrated steps to act and behave. Second, although considered social, ideology is internally used among group or community members. It is considered as general and abstract, and its value is shared among group members to provide a basis on which to identify problems. Thus, discourse is not understood as neutral and natural, yet it contains the ideology to dominate and influence others. Trampe (as cited in Fill & Mühlhäusler, 2001) mentions that environmental texts in mass media contain the following aspects: (1) reification, treating living beings as objects with the economic values related to technology and ideology, and (2) euphemisms.

### **Sociological Meaning Representation**

Based on data analysis, the following are eco-lexicons contained in the conservation news texts classified into the sociological meaning category: (a) *duta konservasi* (conservation ambassadors); (b) *etika lingkungan* (environmental ethics); (c) *gazebo* (gazebo); (d) *gerakan menanam* (planting activity movements); (e) *humanis*

(humanist); (f) *inovatif* (innovative); (g) *inspiratif* (inspiring); (h) *kader konservasi* (conservation cadres); (i) *karakter konservasi* (conservation characters); (j) *keadilan* (fairness); (k) *kejujuran* (honesty); (l) *konservasi* (conservation); (m) *konservasi etika* (ethical conservation); (n) *konservasi moral* (moral conservation); (o) *konservasi nilai* (value conservation); (p) *kurikulum konservasi* (conservation curriculum); (q) *menanam harapan* (planting hopes); (r) *nilai konservasi* (conservation value); (s) *peduli* (caring); (t) *pendidikan konservasi* (conservation education); (u) *pendidikan lingkungan hidup* (environmental education); (v) *pengembang konservasi* (conservation developers); (w) *pengerak konservasi* (conservationists); (x) *ramah lingkungan* (environmentally friendly); and (y) *sportif* (sportsmanship).

Sociological relationships refer to how humans organize their relationship with others. Similarly, Salim (2007) states that human relationships with nature both socially, ideologically, and organizationally need to get be developed in developing natural resource management strategies. Thus, sociological meaning representation also refers to how eco-lexicons may be used as a means of interaction and mobilizing others or a particular group. Based on an analysis of the conservation news texts, the quoted eco-lexicon data representing the sociological meanings are as follows.

(4) “Keberadaan dosen muda sebagai **pioneer dan penggerak konservasi** sangat penting karena merekalah calon pemimpin universitas di masa mendatang,” kata rektor UNNES Prof Sudijono Sastroatmodjo M.Si. [The existence of young lecturers as **pioneers**

**and conservation driving forces** is greatly essential, since they are the university prospective leaders in the future,” said Universitas Negeri Semarang Rector, Prof. Sudijono Sastroatmodjo M.Si] (67/WB/December 8, 2012).

(5) *Setiap tanaman yang dibagikan secara simbolis dalam upacara tersebut mewakili delapan nilai konservasi yaitu: **inspiratif, humanis, peduli, inovatif, kreatif, sportif, kejujuran, dan keadilan*** [Each plant given symbolically during the ceremony represents 8 conservation values: **inspiration, humanity, care, innovation, creativity, sportiveness, honesty, and justice**] (121/WB/August 17, 2016).

(6) *Universitas Negeri Semarang (Unnes) bertekad mewujudkan kampus yang **humanis*** [The Universitas Negeri Semarang is greatly determined to realize a humanist campus] (69/WB/January 6, 2013).

The sociological meaning is based on the notion that each cultural fact is born and developed under certain socio-historical conditions. Ideological meaning represents interactions or relationships between individuals or groups of people in a society. The sociological meaning in the conservation eco-lexicons focuses on how an eco-lexicon may represent attitudes which reflect conservation, either value and character pillar conservation, art and cultural conservation, or natural and environmental resource conservation.

The higher education's main goal is actually as the science house. Thus, all campus residents' thoughts, attitudes, spirits, and movements should be based on science. In addition, the *spirit konservasi* (conservation spirit) is represented by the conservation logo located at the top of Universitas Negeri Semarang's conservation monument. *Spirit konservasi* (conservation spirit) is also described in 8 values: *inspiratif* (inspiration), *humanis* (humanity), *peduli* (caring), *inovatif* (innovation), *kreatif* (creativity), *sportif* (sportiveness), *kejujuran* (honesty), and *keadilan* (fairness). These 8 conservation spirit values are represented in conservation-based news texts, which rely on the fact that social interactions are always based on the conservation principles. *Spirit konservasi* (conservation spirit) should absolutely exist within a *duta konservasi* (conservation ambassador), or someone who serves as a *penggerak konservasi* (conservation driving force). *Duta konservasi* (conservation ambassador) is someone educated as the successor of natural resource conservation efforts, who is equipped with awareness and knowledge about natural resource conservation and is willing and able to convey conservation messages to the communities.

The eco-lexicon's sociological dimension for the *conservation driving force* refers to educated students or a group of educated students taking on the role as the next generation, continuously striving for conservation, and conveying the conservation values to wider society. The conservation driving force encourages all academicians at Universitas Negeri Semarang to sustainably implant the conservation values in the form of socialization, training, education, and implementation activities for all

members belonging to Universitas Negeri Semarang to strengthen their understanding, comprehension, and actions toward conservation.

### **Biological Meaning Representation**

Based on data analysis, the eco-lexicons contained in the conservation news texts are included in the biological meaning category, such as (a) *bangunan hijau* (green building); (b) *bangunan ramah lingkungan* (environmentally friendly building); (c) *bank sampah* (garbage bank); (d) *bebas asap* (smoke-free); (e) *biodiversitas* (biodiversity); (f) *biopori* (biopore); (g) *daerah hijau* (green area); (h) *ekologis* (ecology); (i) *fauna* (fauna); (j) *flora* (flora); (k) *hutan pendidikan* (educational forest); (l) *kebun biologi* (biological garden); (m) *keanekaragaman hayati* (biodiversity); (n) *kompos* (compost); (o) *konservasi air* (water conservation); (p) *limbah* (waste); (q) *nir kertas* (paperless); (r) *pemanasan global* (global warming); (s) *ruang terbuka hijau* (green open space); (t) *sabuk hijau* (green belt); (u) *sampah anorganik* (inorganic waste); (v) *sampah organik* (organic waste); (w) *sumur resapan* (absorption well); (x) *taman herbal* (herb gardens); and (y) *transportasi hijau* (green transportation).

The biological meaning of representation manages the relationship between humans and other species that exist in their environment. The harmonization between humans and other species is the adaptation evidence in one environment. Harmonization may be well maintained if the connectors between humans and environments (language and culture) continuously adapt, interact, and interrelate and are even interdependent.

The quoted conservation-based news text data representing the biological meanings are as follows:

- (7) *Kegiatan tersebut merupakan salah satu wujud kongkrit dari konservasi **sabuk hijau** tepian Waduk Jatibarang* [The activity is one concrete manifestation of the **green belt** conservation of Jatibarang Reservoir edges] (103/WB/April 22, 2013).
- (8) Mahapala Unnes juga mensosialisasikan cinta lingkungan sekolah dasar se-Kacamatan Gunungpati dalam bentuk pemberian penyuluhan dan pelatihan mengenai pola hidup konservatif, praktek pengelolaan ***sampah organik dan anorganik*** kepada siswa [Mahapala, a green peace Association at Unnes, also socializes basic environmental awareness to the elementary school students in Gunungpati District in the form of counseling and training related to conservation life patterns and organic waste management practices] (75/WB/April 22, 2013).
- (9) Selain itu universitas konservasi ini juga telah membuat kebun wisata pendidikan, pengelolaan ***keanekaragaman hayati***, pembuatan ***biopori*** di Hutan Rakyat Banyuwindu [Besides, this conservation-based university has already made educational tourism garden, **biological diversity** management, **biopori** making in Banyuwindu community forest]. (37/WB/March 1, 2012).

Biological dimension relates to humans living together with other species (animals, plants, lands, seas, and others) (Lindø & Bundsgaard, 2000). The above data excerpts show some eco-lexicons with biological meanings because their relationship with humans' biological side is adjacent to other species within an ecosystem. The eco-lexicon of *sabuk hijau* (green belt) is classified into the biological meaning category since it is a special term related to the environment. *Sabuk hijau* (the green belt), in this case, is not textually defined as the binding green-colored rope or a term used in karate or taekwondo, yet it possesses the contextual meaning of the imaginary border on land management and exploitation. The biological meaning representation of the green belt (*sabuk hijau*) is a green, open space with the main objective of limiting the development of land or limiting conflicting activities in an area. The meaning represents efforts to maintain the balance of ecosystems.

Furthermore, *sampah organik dan anorganik* (organic and inorganic waste) eco-lexicons represent human efforts to sort waste based on type and utilization sustainability. Inorganic waste results from non-biological materials, either in the form of synthetic production or mining materials produced using the processing technology. Meanwhile, organic waste is derived from plants and is easily recycled.

The next eco-lexicon is *keanekaragaman hayati* (biodiversity). Similar to the biological meaning, *keanekaragaman hayati* (biodiversity) is an organism diversity showing the entire variety of genes, types, and ecosystems in one area. Meanwhile,

*biopori* (biopore) is a deliberately created absorption hole, with a predetermined size covered with the organic wastes serving as the water absorbers in soil and to create the natural composts. *Biopori* (biopore) has been introduced to the Universitas Negeri Semarang campus environment. Various biological meaning representations prove that eco-lexicon has a close relationship with biological and natural environment aspects.

### **Cultural Meaning Representation**

Based on data analysis, the eco-lexicons contained in the conservation news texts are included in cultural meaning category, such as (a) *anugerah konservasi* (conservation award); (b) *batik konservasi* (batik of conservation); (c) *budaya bersepeda* (cycling culture); (d) *budaya bertutur* (speech culture); (e) *budaya jalan kaki* (walking culture); (f) *budaya pesisiran* (coastal culture); (g) *etika seni dan budaya* (art and cultural ethics); (h) *gending konservasi* (*gending* of conservation); (i) *wayang orang* (Javanese human theater); (j) *keroncong* (Javanese genre of music) conservation; (k) *kampong budaya* (cultural village); (l) *krempyeng* (artistic market); (m) *puisi konservasi* (conservation poem); (n) *sekardomas*; (o) *Each Tuesday legi* (Javanese-based calendar); (p) *senam konservasi* (gymnastic conservation); (q) *sinden idol* (Javanese traditional singer); (r) *puisi hijau* (green poetry); (s) *tari Sekaringrat* (*sekaringrat* dance); (t) *upakarti artheswara adhikarana*; (u) *upakarti krida adhikarana*; (v) *upakarti mandala bumi adisajjana*; (w) *upakarti reksa bhinneka*

*adhikarana; (x) upakarti reksa manggalabudaya; and (y) upakara bagyaning sasama.*

Society and culture are two inseparable aspects. Based on etymology, culture derives from the Sanskrit word *buddhayah*, the plural form of *buddhi*, which means mind (Koentjaraningrat, 2005). Culture, or cultural domain, is also represented through the use of language in society. Cultural meaning representation is also found in conservation eco-lexicons, especially those included in art and culture pillars. The following is a data excerpt taken from eco-lexicons representing cultural meaning.

(10) *Pementasan **wayang** dengan lakon Sang Balarama tersebut tidak hanya dihadiri segenap pimpinan di lingkungan Unnes saja, namun mahasiswa dan warga sekitar pun antusias* [The puppet show with the main character of Balarama is not only enthusiastically attended by unnes leaders but also the students and the surrounding communities] (118/WB/April 2, 2016).

(11) *Di Jawa kita mengenal kesenian adihung di antaranya tari, **karawitan**, dan **pedalangan**, yang semua itu sudah teruji oleh zaman* [In the land of the Javanese, we acknowledge the great art of **dance**, **karawitan (Javanese traditional orchestra)** and **pedalangan (puppeteering)**, which have been all tested by the times. “said the man who has recently retired from the environment of Taman Budaya Java tengah (Central Java Cultural Park)] (48/WB/June 2, 2012).

(12) Anugerah konservasi *Upakarti Krida Adhikarana* diberikan Christian Hadinata, atlet senior bulutangkis Indonesia. Anugerah Konservasi *Upakaratama Reh Adiwangsa* diberikan kepada Susilo Bambang Yudhoyono, Presiden Republik Indonesia ke-6 [The Conservation Award, *Upakarti Krida Adhikarana*, is granted by Christian Hadinata, a senior Indonesian badminton athlete. Another Conservation Award, *Upakaratama Reh Adiwangsa*, is granted by Susilo Bambang Yudhoyono, the 6th President of the Republic of Indonesia] (131/WB/March 30, 2016).

Culture may influence the level of human knowledge and thought. Similarly, the cultural meaning representation in the conservation eco-lexicon is greatly influenced by or derived from the ideas of people who embrace the Javanese cultures. It is certainly influenced by the Universitas Negeri Semarang's geographical location on Java Island. The eco-lexicon *wayang* (puppets) from a cultural meaning representation perspective means artificial puppets made of the carved barks and so forth which may be used to characterize the traditional drama performances. In particular, in the above data excerpts, *wayang* refers to Central Javanese typical *wayang kulit* (puppet shadow play, in which the material is from the common animal leather), which in its performances mostly uses Javanese language as the language used. The puppets played by a puppeteer are accompanied by *sindens* who serve to

accompany or sing Javanese songs with *gamelan* (Javanese traditional orchestra) or *karawitan* (musical orchestra).

Furthermore, eco-lexicons with cultural meanings are those associated with conservation awards. One of them is *Upakarti Krida Adhikarana*, which means conservation awards given to the influencing figures that continuously maintain the tradition of awards in the field of sports and become role models for young generations. The *Upakaratama Reh Adiwangsa* eco-lexicon is a conservation award for those contributing to democratic and political values. Trampe (as cited in Fill & Mühlhäusler, 2001) mentions that environmental texts in mass media contain the following aspects: (1) expressing hatred or resistance against those parties damaging the traditional or customary lands and (2) creating slogans and elements which deliver ideas and thoughts used to make the environmental and cultural destruction processes committed by a group of people seem to be based on and in accordance with the natural laws.

### **Conclusion**

The eco-lexicon meaning dimensions contained in the conservation news texts are related to eco-literacy, which is used by mass media crew to inform readers about environmental conditions. Eco-lexicon meanings contained in the conservation news texts published by mass media consist of four dimensions, including ideological, sociological, biological, and cultural. These dimensions were explored in depth in this study.

Ideological representation is developed by a group or institution to reproduce and legitimize its main strategy to raise people's awareness that domination is accepted the way it is (taken for granted). The eco-lexicons found in conservation news texts are categorized into the ideological meaning, such as (a) *kampus berbudaya luhur* (highly civilized campus), (b) *kampus hijau* (green campus), and (c) *universitas berwawasan konservasi* (conservation-based university).

The sociological relationship is related to how humans organize their relationships with others. Based on data analysis, the following are eco-lexicons contained in the conservation news texts classified into the sociological meaning category: (a) *duta konservasi* (conservation ambassadors), (b) *kader konservasi* (conservation cadres), and (c) *penggerak konservasi* (conservationists).

Furthermore, the biological meaning representation manages the relationship between humans and other species that exist in their environment. The eco-lexicons contained in the conservation news texts that are included in the biological meaning category include (a) *bangunan hijau* (green building), (b) *biodiversitas* (biodiversity), and (c) *sabuk hijau* (green belt).

Meanwhile, the cultural meaning representation in conservation eco-lexicon is greatly influenced by or derived from the ideas of people who embrace Javanese cultures. It is certainly influenced by the Universitas Negeri Semarang's geographical location on Java Island. The eco-lexicons contained in the conservation news texts that are involved in cultural meaning category include (a) *gending konservasi* (*gending* of

conservation), (b) *wayang orang* (Javanese human theater), and (c) *keroncong* (Javanese genre of music) conservation.

In the future, the conservation eco-lexicon forms and meanings should be well socialized and intensively and continuously utilized by society in order to improve their conservation literacy.

The conservation eco-lexicons contained in the news texts are necessary in teaching society about conservational conditions.

The conservation news texts are also necessary for teachers or lecturers to be used as teaching materials in linguistic learning and others at both schools and higher education institutions to enrich the genre texts and for environmental awareness to grow.

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LITERATURE, LINGUISTICS & CRITICISM | RESEARCH ARTICLE

# An eco-linguistic analysis of conservation news published by mass media in Indonesia

Tommi Yuniawan<sup>1\*</sup>, Fathur Rokhman<sup>1</sup>, Rustono<sup>1</sup> and Hari Bakti Mardikantoro<sup>1</sup>

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**Abstract:** This research aims to analyze the eco-lexicon meanings contained in the conservation news texts published by mass media in Indonesia. The data sources are mass media found at [www.unnes.ac.id](http://www.unnes.ac.id), *Suara Merdeka*, and *Kompas*. The data are collected through listening, documentation, and interview techniques and analyzed using distributional and referential analysis techniques. The novelty of this study is the dimension of cultural meaning in the eco-collection of conservation news texts in the mass media in Indonesia. The findings of this study enrich the theory of Lindo and Bundsgaard in 2000 which stated that the dynamics and changes that occur at the lexicon level are influenced by three dimensions, namely ideological, sociological, and biological dimensions. Simply put, conservation news text needs to be utilized as teaching material by teachers and lecturers in language learning or other learning types in schools or universities to enrich the text genre and foster the value of love for the environment.

**Subjects:** Media & Communications; Journalism & Professional Media; Language & Linguistics

**Keywords:** conservation news text; eco-lexicon meaning; eco-linguistics; mass media

## 1. Introduction

Conservation is one of the important news topics in society. In Indonesia, the conservation issue (maintenance, care, protection, preservation, and use of nature) has become a development priority. As a result, many conservation issues are reported in the mass media. Although conservation news is an important issue, conservation issues are quite sensitive for Indonesian. This is because it is commonly associated with government policies or ideologies. For this reason, the coverage of conservation-oriented universities in the mass media in this study has the potential to be an important and sensitive issue.

The strategic considerations that underlie this research are (1) the phenomenon of the meaning of the eco-lexicon of conservation news texts related to the relationship between language and ideology, and (2) the phenomenon of the meaning of the eco-lexicon of conservation news texts related to the relationship between language and the environment.

Furthermore, the underlying considerations for why conservation news texts in the mass media are (1) conservation news texts in the mass media are argumentative texts, thus examining this text means examining how to argue to support opinions (opinions) so that they are understood and accepted by the readers, (2) in its form as a conservation news text in the mass media, the news is not only a linguistic phenomenon (lingual structure), but also as a building of thought (cognition structure) and action structure (Yuniawan et al., 2019). The opinions of media institutions expressed in the news must be influenced or determined by media institutions and their

social context. Thus, the study of conservation news texts is an opportunity to examine language in an interdisciplinary manner and can increase understanding that news is a complex structure of language, thoughts, actions, and results of social construction, and (3) conservation news texts in the media. Mass is a journalistic genre that has the potential to be studied by scientists and researchers, as news is a type of writing that has the opportunity to have many readers.

As a text, conservation news is considered not only a linguistic phenomenon (linguistic structure) but also a logical thinking phenomenon (cognitive structure) and conduct formation (active structure) as the text is dynamically (Halliday & Hasan, 1992). The text is a language in certain duties in one situational context (Halliday & Hasan, 1992). Text represents what is actually performed, defined, and said by society for certain factual situations. Thus, text often shows some reflections of certain means that have the potentials to carry hidden power as a reflection of the author and/or its affiliation (Fauzan, 2018).

Text is a language that performs a specified task in situational contexts. The lexicon of these texts are created by the mass media, which also forms environmental linguistic expressions (Fill & Mühlhäusler, 2001). Within the scope of eco-linguistics, the relationship between language and the environment at the lexicon level is influenced by three dimensions (Lindø & Bundsgaard, 2000): (a) an ideological dimension, that is, people's ideology (e.g., capitalism is supported by the market ideology that various activities should be made in dealing with the environmental resources, such as the presence of terms and exploitation discourses, as well as the economic growth and benefits); (b) a sociological dimension, characterized by the presence of discourse, dialog, and social discourse activities to actualize the ideology—in this dimension, language is a meaningful, practical social form; and (c) a biological dimension, related to the diversity of living organisms within an ecosystem. In any language where the entities are signified and comprehended, the biological dimension is verbally documented in the lexicon within the word vocabularies that correlated to environment.

In addition, three strategic considerations underlie the eco-lexicon research of the conservation news texts published by mass media: (1) lingual phenomena which are relatively new, since many have never been studied from the eco-linguistic perspective; (2) the eco-lexicon phenomena contained in the conservation news texts that engage in the relationship between language and ideology; and (3) the eco-lexicon phenomena contained in the conservation news texts which deal with the relationship between language and environment. Thus, the purpose of this research is to analyze the eco-lexicon meanings contained in the conservation news texts published in mass media in Indonesia.

Stubbs (1983) asserts that the functions of language provide meanings to the environment. Furthermore, Halliday (1975) suggests seven functions of language: (1) instrumental function; (2) regulative function; (3) interactional function; (4) personal function; (5) heuristic function; (6) imaginative function; and (7) informational or representational function. These seven functions of language support and complete each other. Therefore, eco-linguistics can critically questions text functions related to the environment. These texts were created by the mass media so as to create a reality that constructs society about the environment. The mass media influences the cognition of readers or the public to participate in preserving the environment.

This research focuses on the eco-lexicon meanings contained in the conservation news texts published by mass media. Thus, the research questions are formulated as follows:

- 1) How is the ideological meaning representation in the conservation news texts published by mass media in Indonesia?
- 2) How is the sociological meaning representation in the conservation news texts published by mass media in Indonesia?

- 3) How is the biological meaning representation in the conservation news texts published by mass media in Indonesia?
- 4) How is the cultural meaning representation in the conservation news texts published by mass media in Indonesia?

The results of this study are expected to contribute theoretically and practically to the fields of linguistics, language learning, journalism, and public policy.

## 2. Literature review

Salim (2007) states that human's social, ideological, and organizational relationship with nature needs to be noted and developed in arranging a natural resources management strategy. This perception is the factor that influences individuals and social groups. Therefore, multidisciplinary studies are needed, such as sociology, anthropology, and natural science. In this link, eco-linguistics tries to participate in reviewing the environment from a linguistic perspective. Eco-linguistics, first introduced by Haugen in his article entitled *Ecology of Language* in 1972, discusses the lexicons contained in environmental discourse texts. According to Fill and Mühlhäusler (2001), eco-linguistics is a form of interdisciplinary applied linguistics. Furthermore, Fill and Mühlhäusler (2001) explain that eco-linguistic is a broader study of its scope in studying syntax, semantics, and pragmatics, hence the need for some new innovative theory to investigate these ideas empirically. According to Crystal (2008), eco-linguistic is a study that reflects the nature of ecology in biological studies, in which the interaction between language and cultural environment is seen as the core: it is also called the language ecology, linguistic ecology, and sometimes green linguistics. Alexander and Stibbe (2011) define eco-linguistics as a study of language use impacts on life sustainability, bridging the relationship between humans, other organisms, and the physical environment normatively oriented on the sustainable preservation of relationships and life. Eco-linguistics is the study of language according to the environment it is used in. The term emerged in the 1990s as a new paradigm of language study that speculates not only the intra-relations, the inter-relations, and the extra-relations of language and environment but also the combinations of these relations. This new trend in the conceptualization of human language eventually leads to linguistic criteria to overlap with many other aspects that correlate with linguistic behavior (Derni, 2008).

From an eco-linguistic perspective, the environmental language is considered metaphorical expressions which explain the correlation between linguistics and environmental sciences (ecology; Mbeti, 2013). Moreover, eco-linguistics develops as a result of the development of human ecology which is related to various systems (economic, social, religious, cultural, linguistic and ecosystem systems) that are interdependent and related to one another (Stibbe, 2010). It implies that the eco-linguistic perspective can rescue, protect, empower, and preserve the vernacular. Nevertheless, the empowerment, protection, and preservation of the Indonesian language as the national and state language should be highly prioritized as well.

A body of research on eco-linguistics already exists. An article by Keulartz (2007) entitled "Using metaphors in restoring nature" states a recent increasing metaphorical role related to the environment and nature conservation. Metaphor is not only organized based on how someone feels and thinks but also how someone acts. This article explores four types of metaphors commonly used to form ecological restoration: metaphor in the field of machinery and cybernetics, art and aesthetics, drugs and health nursery, and geography. This metaphor utilization aims at giving respect and certain contexts. The research conducted by Keulartz (2007) is similar, as it analyzes a linguistic issue in conservation news. The difference lies in the research focus.

Research discussing how media uses ideology to convey their message already exists and conducted by Fauzan (2018), entitled "Ideology and Rhetoric: Framing *Metro TV* News in The Lapindo Mudflow Tragedy". This research uses Critical Discourse Analysis (CDA) to show how *Metro TV* inserted ideology and rhetoric to develop news that talks about Lumpur Lapindo. The

CDA focus started from two different points. Fauzan (2018), firstly, argued that every news always conveys the message that reflects dominance or power, and to reach that, he used Fairclough's CDA framework to decrypt the ideology behind the news. Secondly, he argued about the importance of scrutinizing news structure as written and oral text as its intentions are immensely distinct from academic intentions by finding the rhetorical pattern to dig the underlying ideology. Fauzan (2018) felt the necessity to analyze the ideology behind any news from media outlet as ideologies is being used to represent unequal relations in society; it usually involves power relation that is intended to be legitimized, meaning, the news might have the potentials of carrying an implicit connotation and a hidden power.

The research conducted by Fauzan (2018) is similar, as it analyzes the ideology meaning in a mass media publication, and the differences lie in the research scope and medium.

Fauzan (2018) research scope focuses on *Metro TV's* publication about Lumpur Lapindo, whilst this research focuses on conservation news published by [www.unnes.ac.id](http://www.unnes.ac.id), Suara Merdeka, and Kompas. Fauzan's (2018) research also shows distinctions about the research goal. His goal is to find ideological meaning (that imposes power and hegemony) using Critical Discourse Analysis (CDA) and scrutinizing the text by finding the rhetorical pattern. On the other hand, this research shows different goals by providing four different meanings in scrutinizing mass media publications. This research focuses on four aspects of meaning; ideological, sociological, biological, and cultural, by analyzing the publications using an eco-linguistic approach.

Similar articles about the implication of linguistic in decoding its socio-cultural perspective from mass media publication have also been done by Omar et al. (2018). The study focused on the issue of linguistic politeness and media education in its socio-cultural perspective by adopting the lingua pragmatic approach of the Egyptian media, specifically on recognized educative platforms in pragmatics, talk show. Omar et al. (2018) finding in their study reveals the extent to which socio-cultural and political events influenced the use of lingua-pragmatic terms like forms of address and the level of politeness embedded in them. His finding is done to reveal how social and environmental factors are able to shape people's mindset and their use of language. Omar et al. (2018) believed that there existed a close relationship between linguistic politeness and pragmatics that made media a means of social education and revealed in its distinct lexical classes such as titles, personal names, nicknames, and pronominal systems.

There are some resemblances between this research and Omar et al. (2018) research. The similarity lies beneath the medium of the research and the research attempt of using linguistic aspects to decode its socio-cultural perspective as a way to raise awareness and its distinction lies behind the theoretical framework, research scope, and its medium.

On the other hand, Omar et al. (2018) focused their study using linguistic politeness to analyze the text and framed it using the study of lingua-pragmatic. This research focused its study by using eco-linguistic at the level of the lexicon. The distinction between the branches of the theory and the medium reached for the goal are vastly different. Nevertheless, Omar et al. (2018) conducted the study mainly in Egypt; he used Egyptian media talk shows as a medium to decode linguistic politeness and media education, and this research focused on news that contains environmental issues published by [www.unnes.ac.id](http://www.unnes.ac.id), Suara Merdeka, and Kompas from March 2010 until March 2017.

Omar et al. (2018) study and this research also have differences within its scope; while his study focuses its scope on socio-cultural perspective, this research focuses on four different aspects: ideological, sociological, biological, and cultural. Though with differences of the theoretical framework, research scope, and medium differences, both of the goal of the research remains similar as it is a study of media that have intention spread awareness of specific perspective lies within the media, which is socio-cultural perspective.

Research conducted by Mbete (2012) highlights the verbal meanings and vocabularies in the forms of lexical units in Waijewa and Kodi languages that related to the natural environment. These languages are rich in meaning and function, including sociological, biological, and ideological functions that are well associated in both linguistic speeches. However, this research focuses its analysis in the written data from conservation news published by mass media.

Theoretically, the similarity lies in theory used: eco-linguistics. The research conducted by Mbete (2012) adopts Haugen (1972), Sapir (1912) points of view as well as three-dimensional points of view proposed by Bang and Døør (1996). The research conducted by Mbete uses the texts taken from both Waijewa and Kodi languages associated with the natural environment, while this research collects the data from the conservation news text fragments published in mass media. The research conducted by Mbete (2012) has contributed to this research by looking at the diversity of verbs, functions, and the meaning of lexicons in ideological, sociological, and biological dimensions.

Furthermore, still related to a study on environmental topics, Garrard (2012), in his eco-criticism study, explains that environmental problems require cultural analysis, as arising problems result from the interaction between ecological knowledge and cultural inflection. Garrard (2012) also asserts that ecological knowledge focuses more on the ground shift than the basic eco-criticism analysis and particularly emphasizes integrity, harmony, and stability challenges resulting from postmodernism ecology, disputes, and changes. Garrard (2012) also posits that eco-criticism explains the theories of literature and culture, philosophy, psychology, and environmental history. Garrard (2012) focuses himself on North American and British eco-critical developments, yet his rhetorical and tropo-logical approach is clearly relevant to eco-criticism, which is defined as the ability to criticize the existing discourses, cultural artifacts, forms, styles, and others.

Steffensen and Fill (2014) conducted a study entitled "Eco-linguistics: The state of the art and future horizons" in which they trace the presence and development of ecological linguistics or eco-linguistics, starting from the early 1970s.

This research views four particular ways in which the ecological language has been conceptualized as a) ecological symbols (investigating the existence of language and symbolic system within a certain area); b) natural ecology (investigating how language is connected to the surrounding biology and ecosystem); c) sociocultural ecology (investigating how language is connected to social and culture); and d) cognitive ecology (investigating how language appears as the result of its dynamic relationship between biological organisms and their environment, with a focus on the cognitive capacity which improves the organism's flexibility and adaptive behaviors).

Sedlaczek (2016), in his research entitled "Representation of climate change in documentary television: Integrating an eco-linguistic and eco-semiotic perspective into a multimodal critical discourse," discussed problems in investigating media related to the climate changes in the context of documentary shows on television. His research uses both eco-linguistic and eco-semiotic theory.

These previous studies assert that language may be utilized as a means to inform on environmental issues through mass media. In addition, they have some similarities with this understudy research on topics explored and the use of eco-linguistic theory, as well as some differences in terms of the undertaken research data sources and focuses.

Yuniawan et al. (2019) study show that the level of necessity for conservation text for elementary school students' literacy enrichment leads to the following aspects: content, legibility, presentation and graphics, and motivation. This conservation text refers to three pillars of conservation, namely: value and character pillar, art and culture pillar and natural resource and environment pillar. Conservation text does not only serve as a lingual structure, but also as a cognitive structure

and action structure. Environmental literacy may serve as an indicator of students' ecological awareness in protecting and preserving the earth since they were childhood (Yuniawan et al., 2022).

Based on the data analysis of Yuniawan et al. (2019) study on "The Function of Eco-Lexicons Contained in Conservation News Texts Published in Mass Media", the function of eco-lexicons contained in the conservation news texts published in mass media is as follows: (1) instrumental function, such as stating a dynamic movement; (2) representation function, consisting of: (a) giving names, (b) describing characters, (c) describing activities (d) referring to a place, (e) stating art diversity, (f) describing situations, and (g) expressing types. The function of eco-lexicons contained in the conservation news texts is to provide the society a better understanding and knowledge of environmental literacy. Thus, the function of eco-lexicons is to provide meanings to an environment.

### **3. Materials and methods**

#### **3.1. Research design**

Philosophically, this research is based on phenomenological perspective. Phenomenology is a philosophical basis of which application is through various critical and scientific thinking phases starting from inductive thinking, in which researcher catches a number of social phenomena in the field, analyzes such phenomena, and then tries to theorize based on the observed phenomena (Bungin, 2008). Therefore, the verbal research data were the form of conservation eco-literacy. It also was in numeric symbol in the form of percentage that were taken using qualitative and quantitative descriptive approach. In this approach, the authors analyze the words and describe the data from respondent's perspective, and studies the situation experienced (Creswell, 1998).

The qualitative technique application is based on the phenomenological epistemological conception presented by Husserl (1970), confirming that human awareness actively contains experience objects (Holstein & Gubrium as cited in Denzin & Lincoln, 2009).

This research uses an eco-linguistic design. There are three research considerations in utilizing the eco-linguistic design: (1) the demands required by the research object; (2) the relationship of research dimension within eco-linguistics; and (3) the novelty of the specified approach which is required to obtain eco-linguistic analysis.

#### **3.2 Data and source of data**

The research data are the segmented conservation news texts published in Indonesian mass media. The research data sources are the conservation news texts retrieved from [www.unnes.ac.id](http://www.unnes.ac.id), *Suara Merdeka*, and *Kompas* published from 12 March 2010, until 12 March 2017. Some criteria were applied during selecting the data, including (1) the selected texts are assumed to contain conservation eco-lexicons; (2) the related mass media have a vast reporting area; and (3) the related mass media reach many readers.

#### **3.3. Data collection technique**

The data were collected through listening, documentation, and interview techniques (Kesuma, 2007; Mahsun, 2005; Mbeti, 2013). The listening technique was supported by the writing technique. When the writing technique was implemented, the researchers wrote down important details related to the data obtained from the mass media's news text fragments in data cards. Data cards that are being used to analyze texts from conservation news in mass media are as follow:

The documentation technique was used to collect the conservation-based policy regulations, academic documents, and news in mass media. This technique was intended to strengthen the research data's empirical facts. Furthermore, the validity of the data in this study is pursued through the following steps: (1) discussions, (2) re-checking, and (3) consultations with

**Data Number:**

News Headline:

Date:

Source:

News Citation:

Eco-Lexicon:

Analysis:

conservationists or peers associated with the field of eco-linguistics (Mbetse, 2013; Miles & Huberman, 1992; Sudaryanto, 2015). The peers were comprised the co-authors 2 and 3 in this study.

Furthermore, the data were then analyzed using distributional and referential techniques (Sudaryanto, 2015). The referential-distributional technique is a data analysis based on references contained in linguistic utterances. This technique divides the eco-lexicon's lingual units into several types, for example, the referent difference or the referred figures shown by the eco-lexicon (Sudaryanto, 2015). Furthermore, the referential-distributional technique in the data analysis of this research is shown with the existence of lexicons with meaning (Sudaryanto, 2015).

### **3.4. Data analysis technique**

Data analysis in this research was done using two procedures, namely, (1) analysis during data collection process and (2) post-data collection analysis (Miles & Huberman, 1992).

The first procedure was performed using the following steps: (1) data reduction, i.e., identification. In this phase, the authors identify which news that contain conservation eco-lexicons and it should be reported by mass media that has vast reporting area and has many readers; in this case three mass media have been chosen, namely [www.unnes.ac.id](http://www.unnes.ac.id), *Suara Merdeka*, and *Kompas*. (2) Data presentation. During this stage, the data were categorized based using Table 1. (3) Conclusion. The authors deduced a conclusion based on the explanation in the data presentation.

The second procedure was carried out using the following steps: (1) transcription of the recording data, (2) grouping data derived from recording and field notes, in which divided into three categories, namely ideological, sociological, and biological dimensions. (3) in the interpretation, the authors interpret the meaning based on the theory used and (4) inferencing or plotting on the basis of evidence and reasoning. Data analysis is done using distributional and referential technique. Distributional technique is used to analyze the eco-lexicon within conservation news in mass media and referential technique is used to gather the distinction of the referent within the appointed eco-lexicon.

## **4. Finding and discussion**

This analysis of the meaning of conservation news texts in the mass media in Indonesia does not only find a lexicon in a linguistic system. This analysis also discusses the problem of the dimensions of the meaning of the eco-lexicon used for campaigns or socialization of environmental conservation, as well as criticism of the elements that play a role in environmental damage. This implies that this research examines biological language, how humans interpret the biological language or natural language, and the role of language in an environment or social ecology.

There is a novelty in the results of this study, namely the existence of dimensions of cultural meaning in the text of conservation news in the mass media in Indonesia. This study's findings enrich Lindø and Bundsgaard (2000) theory, which states that the dynamics and changes that

occur at the lexicon level are influenced by three dimensions, namely the ideological, sociological, and biological dimensions of Sapir (in Fill & Mühlhäusler, 2001).

#### 4.1. Ideological meaning representation

Based on data analysis, the eco-lexicons found in conservation news texts are categorized into the ideological meaning, such as (a) *arum luhuring pawiyatan ing astha nira*; (b) *berwawasan koservasi* (having a conservation insight); (c) *kampus berbudaya luhur* (highly civilized campus); (d) *kampus berperadaban akademik unggul* (academically civilized superior campus); (e) *kampus hijau* (green campus); (f) *kampus konservasi* (conservation campus); (g) *konsep hijau* (green concept); (h) *konservasi bahasa* (linguistic conservation); (i) *konservasi budaya* (cultural conservation); (j) *konservasi seni* (art conservation); (k) *konservasi h-bat* (green, clean, and healthy [H-bat] conservation); (l) *kurikulum konservasi* (curriculum conservation); (m) *memayu hayuning bumi*; (n) *pilar konservasi* (pillar conservation); (o) *pilar budaya* (cultural pillar); (p) *prinsip konservasi* (conservation principle); and (q) *rumah ilmu* (science house).

Lindø and Bundsgaard (2000) explain that ideological functions and meanings are related to the individual cognitive, ideological, and psychological systems. From the results of the data analysis, it was found that the eco-lexicons have meanings which are closely related to the Universitas Negeri Semarang's ideology as a conservation-based university. The quoted data representing the ideological meanings are as follows:

- (1) *Beliau terkesan pada Universitas Negeri Semarang sebagai kampus konservasi dan menyatakan ingin sekali Kabupaten Ende bisa bekerja sama dengan Universitas Negeri Semarang* [He is greatly impressed by the Universitas Negeri Semarang as a conservation-based university and states that he really wants Ende Regency to cooperate with the Universitas Negeri Semarang] (28/WB/2 July 2011).
- (2) *Pembagian bibit tanaman kepada mahasiswa baru selaras dengan komitmen UNNES sebagai universitas berwawasan konservasi* [The distribution of plant seeds to the new students is in line with the Universitas Negeri Semarang' commitment as a **conservation-based university**]. (121/WB/ Augusts 17, 2016).
- (3) *Spirit konservasi* dilaksanakan dengan asas saling menghormati, kebersamaan, guyub, dan tidak menjadikan kita terkotak-kotak [**Conservation spirit** is achieved based on mutual respect, togetherness in harmony, and without fragmentation] (83/WB/30 August 2013).

In line with the data excerpts taken from the conservation texts, the ideological meanings are based on the Universitas Negeri Semarang's style guide or special ideological meaning as a conservation-based university. According to the research data, the ideological meanings of *kampus konservasi* (conservation campus) and *universitas berwawasan konservasi* (conservation-based university) refer to the meaning contained in Universitas Negeri Semarang's Rector Regulation Number 22 of 2009 as a "conservation-based university". This regulation states that a conservation-based university implements *tri dharma perguruan tinggi* (three principles of higher education) and refers to the conservation principles or insights: protection, preservation, sustainable utilization, natural resources, and arts and cultural conservation. It implies that the implementation of *tri dharma* at Universitas Negeri Semarang always prioritizes conservation principles or insights.

The meaning of the ideological dimension "*kampus berwawasan konservasi*" (conservation-based campus) implies that the implementation of three basic principles (*tri dharma*) at the Universitas Negeri Semarang always prioritizes the conservation principles or insights. Thus, the Universitas Negeri Semarang has the vision to become a conservation-based university with an international reputation (Regulation of the Ministry of Research, Technology and Higher Education of the Republic of Indonesia No. 49 Year 2016 on UNNES Statute).

In addition, the data contains the *spirit konservasi* (conservation spirit) eco-lexicon. *Conservation spirit* means that the science house develops the superior civilizations. The conservation spirit eco-lexicon meaning is represented in Universitas Negeri Semarang Rector Regulation Number 6 of 2017 on Universitas Negeri Semarang Conservation Spirit. According to the regulation, Universitas Negeri Semarang conservation spirit is *arum luhuring pawiyatan ing astanira*, or "the reputation and nobility of this territory lie on our hands." This eco-lexicon means that the university is expected to uphold its reputation and the values of Universitas Negeri Semarang alma mater dignity.

Ideological representation is developed by a group or institution to reproduce and legitimize its dominance with its main strategy to raise people's awareness that domination is accepted the way it is (taken for granted). Accordingly, ideology has several essential implications. First, ideology is inherently considered social and not personal. Ideology requires sharing among the group or organization members to form solidarity and integrated steps to act and behave. Second, although considered social, ideology is internally used among group or community members. It is considered as general and abstract, and its value is shared among group members to provide a basis on which to identify problems. Thus, discourse is not understood as neutral and natural, yet it contains the ideology to dominate and influence others. Trampe (as cited in Fill & Mühlhäusler, 2001) mentions that environmental texts in mass media contain the following aspects: (1) reification, treating living beings as objects with the economic values related to technology and ideology, and (2) euphemisms.

#### 4.2. Sociological meaning representation

Based on data analysis, the following are eco-lexicons contained in the conservation news texts classified into the sociological meaning category: (a) *duta konservasi* (conservation ambassadors); (b) *etika lingkungan* (environmental ethics); (c) *gazebo* (gazebo); (d) *gerakan menanam* (planting activity movements); (e) *humanis* (humanist); (f) *inovatif* (innovative); (g) *inspirasi* (inspiring); (h) *kader konservasi* (conservation cadres); (i) *karakter konservasi* (conservation characters); (j) *keadilan* (fairness); (k) *kejujuran* (honesty); (l) *konservasi* (conservation); (m) *konservasi etika* (ethical conservation); (n) *konservasi moral* (moral conservation); (o) *konservasi nilai* (value conservation); (p) *kurikulum konservasi* (conservation curriculum); (q) *menanam harapan* (planting hopes); (r) *nilai konservasi* (conservation value); (s) *peduli* (caring); (t) *pendidikan konservasi* (conservation education); (u) *pendidikan lingkungan hidup* (environmental education); (v) *pengembang konservasi* (conservation developers); (w) *pengerak konservasi* (conservationists); (x) *ramah lingkungan* (environmentally friendly); and (y) *sportif* (sportsmanship).

Sociological relationships refer to how humans organize their relationship with others. Similarly, Salim (2007) states that human relationships with nature both socially, ideologically, and organizationally need to get be developed in developing natural resource management strategies. Thus, sociological meaning representation also refers to how eco-lexicons may be used as a means of interaction and mobilizing others or a particular group. Based on an analysis of the conservation news texts, the quoted eco-lexicon data representing the sociological meanings are as follows.

- (4) "Keberadaan dosen muda sebagai **pioneer dan penggerak konservasi** sangat penting karena merekalah calon pemimpin universitas di masa mendatang," kata rektor UNNES Prof Sudijono Sastroatmodjo M.Si. [The existence of young lecturers as **pioneers and conservation driving forces** is greatly essential, since they are the university prospective leaders in the future," said Universitas Negeri Semarang Rector, Prof. Sudijono Sastroatmodjo M.Si] (67/WB/ 8 December 2012).
- (5) *Setiap tanaman yang dibagikan secara simbolis dalam upacara tersebut mewakili delapan nilai konservasi yaitu: inspiratif, humanis, peduli, inovatif, kreatif, sportif, kejujuran, dan keadilan* [Each plant given symbolically during the ceremony represents 8 conservation values: **inspiration, humanity, care, innovation, creativity, sportiveness, honesty, and justice**] (121/WB/17 August 2016).

(6) *Universitas Negeri Semarang (Unnes) bertekad mewujudkan kampus yang humanis [The Universitas Negeri Semarang is greatly determined to realize a humanist campus] (69/WB/6 January 2013).*

The sociological meaning is based on the notion that each cultural fact is born and developed under certain socio-historical conditions. Ideological meaning represents interactions or relationships between individuals or groups of people in a society. The sociological meaning in the conservation eco-lexicons focuses on how an eco-lexicon may represent attitudes which reflect conservation, either value and character pillar conservation, art and cultural conservation, or natural and environmental resource conservation.

The higher education's main goal is actually as the science house. Thus, all campus residents' thoughts, attitudes, spirits, and movements should be based on science. In addition, the *spirit konservasi* (conservation spirit) is represented by the conservation logo located at the top of Universitas Negeri Semarang's conservation monument. *Spirit konservasi* (conservation spirit) is also described in 8 values: *inspiratif* (inspiration), *humanis* (humanity), *peduli* (caring), *inovatif* (innovation), *kreatif* (creativity), *sportif* (sportiveness), *kejujuran* (honesty), and *keadilan* (fairness). These 8 conservation spirit values are represented in conservation-based news texts, which rely on the fact that social interactions are always based on the conservation principles. *Spirit konservasi* (conservation spirit) should absolutely exist within a *duta konservasi* (conservation ambassador), or someone who serves as a *penggerak konservasi* (conservation driving force). *Duta konservasi* (conservation ambassador) is someone educated as the successor of natural resource conservation efforts, who is equipped with awareness and knowledge about natural resource conservation and is willing and able to convey conservation messages to the communities.

The eco-lexicon's sociological dimension for the *conservation driving force* refers to educated students or a group of educated students taking on the role as the next generation, continuously striving for conservation, and conveying the conservation values to wider society. The conservation driving force encourages all academicians at Universitas Negeri Semarang to sustainably implant the conservation values in the form of socialization, training, education, and implementation activities for all members belonging to Universitas Negeri Semarang to strengthen their understanding, comprehension, and actions toward conservation.

#### 4.3. *Biological meaning representation*

Based on data analysis, the eco-lexicons contained in the conservation news texts are included in the biological meaning category, such as (a) *bangunan hijau* (green building); (b) *bangunan ramah lingkungan* (environmentally friendly building); (c) *bank sampah* (garbage bank); (d) *bebas asap* (smoke-free); (e) *biodiversitas* (biodiversity); (f) *biopori* (biopore); (g) *daerah hijau* (green area); (h) *ekologis* (ecology); (i) *fauna* (fauna); (j) *flora* (flora); (k) *hutan pendidikan* (educational forest); (l) *kebun biologi* (biological garden); (m) *keanekaragaman hayati* (biodiversity); (n) *kompos* (compost); (o) *konservasi air* (water conservation); (p) *limbah* (waste); (q) *nir kertas* (paperless); (r) *pemanasan global* (global warming); (s) *ruang terbuka hijau* (green open space); (t) *sabuk hijau* (green belt); (u) *sampah anorganik* (inorganic waste); (v) *sampah organik* (organic waste); (w) *sumur resapan* (absorption well); (x) *taman herbal* (herb gardens); and (y) *transportasi hijau* (green transportation).

The biological meaning of representation manages the relationship between humans and other species that exist in their environment. The harmonization between humans and other species is the adaptation evidence in one environment. Harmonization may be well maintained if the connectors between humans and environments (language and culture) continuously adapt, interact, and interrelate and are even interdependent. The quoted conservation-based news text data representing the biological meanings are as follows:

- (7) *Kegiatan tersebut merupakan salah satu wujud kongkrit dari konservasi sabuk hijau tepian Waduk Jatibarang* [The activity is one concrete manifestation of the **green belt** conservation of Jatibarang Reservoir edges] (103/WB/22 April 2013).
- (8) Mahapala Unnes juga mensosialisasikan cinta lingkungan sekolah dasar se-Kacamatan Gunungpati dalam bentuk pemberian penyuluhan dan pelatihan mengenai pola hidup konservatif, praktek pengelolaan *sampah organik dan anorganik* kepada siswa [Mahapala, a green peace Association at Unnes, also socializes basic environmental awareness to the elementary school students in Gunungpati District in the form of counseling and training related to conservation life patterns and organic waste management practices] (75/WB/22 April 2013).
- (9) Selain itu universitas konservasi ini juga telah membuat kebun wisata pendidikan, pengelolaan *keanekaragaman hayati*, pembuatan *biopori* di Hutan Rakyat Banyuwindu [Besides, this conservation-based university has already made educational tourism garden, **biological diversity** management, **biopori** making in Banyuwindu community forest]. (37/WB/1 March 2012).

Biological dimension relates to humans living together with other species (animals, plants, lands, seas, and others; Lindø & Bundsgaard, 2000). The above data excerpts show some eco-lexicons with biological meanings because their relationship with humans' biological side is adjacent to other species within an ecosystem. The eco-lexicon of *sabuk hijau* (green belt) is classified into the biological meaning category since it is a special term related to the environment. *Sabuk hijau* (the green belt), in this case, is not textually defined as the binding green-colored rope or a term used in karate or taekwondo, yet it possesses the contextual meaning of the imaginary border on land management and exploitation. The biological meaning representation of the green belt (*sabuk hijau*) is a green, open space with the main objective of limiting the development of land or limiting conflicting activities in an area. The meaning represents efforts to maintain the balance of ecosystems.

Furthermore, *sampah organik dan anorganik* (organic and inorganic waste) eco-lexicons represent human efforts to sort waste based on type and utilization sustainability. Inorganic waste results from non-biological materials, either in the form of synthetic production or mining materials produced using the processing technology. Meanwhile, organic waste is derived from plants and is easily recycled.

The next eco-lexicon is *keanekaragaman hayati* (biodiversity). Similar to the biological meaning, *keanekaragaman hayati* (biodiversity) is an organism diversity showing the entire variety of genes, types, and ecosystems in one area. Meanwhile, *biopori* (biopore) is a deliberately created absorption hole, with a predetermined size covered with the organic wastes serving as the water absorbers in soil and to create the natural composts. *Biopori* (biopore) has been introduced to the Universitas Negeri Semarang campus environment. Various biological meaning representations prove that eco-lexicon has a close relationship with biological and natural environment aspects.

#### 4.4. Cultural meaning representation

Based on data analysis, the eco-lexicons contained in the conservation news texts are included in cultural meaning category, such as (a) *anugerah konservasi* (conservation award); (b) *batik konservasi* (batik of conservation); (c) *budaya bersepeda* (cycling culture); (d) *budaya bertutur* (speech culture); (e) *budaya jalan kaki* (walking culture); (f) *budaya pesisiran* (coastal culture); (g) *etika seni dan budaya* (art and cultural ethics); (h) *gending konservasi* (*gending* of conservation); (i) *wayang orang* (Javanese human theater); (j) *keroncong* (Javanese genre of music) conservation; (k) *kampung budaya* (cultural village); (l) *krempyeng* (artistic market); (m) *puisi konservasi* (conservation poem); (n) *sekardomas*; (o) *Each Tuesday legi* (Javanese-based calendar); (p) *senam konservasi* (gymnastic conservation); (q) *sinden idol* (Javanese traditional singer); (r) *puisi hijau* (green poetry); (s) *tari Sekaringrat* (*sekarangrat* dance); (t) *upakarti artheswara adhikarana*; (u) *upakarti krida*

*adhikarana*; (v) *upakarti mandala bumi adisajjana*; (w) *upakarti reksa bhinneka adhikarana*; (x) *upakarti reksa manggalabudaya*; and (y) *upakara bagyaning sasama*.

Society and culture are two inseparable aspects. Based on etymology, culture derives from the Sanskrit word *buddhayah*, the plural form of *buddhi*, which means mind (Koentjaraningrat, 2005). Culture, or cultural domain, is also represented through the use of language in society. Cultural meaning representation is also found in conservation eco-lexicons, especially those included in art and culture pillars. The following is a data excerpt taken from eco-lexicons representing cultural meaning.

- (10) *Pementasan wayang dengan lakon Sang Balarama tersebut tidak hanya dihadiri segenap pimpinan di lingkungan Unnes saja, namun mahasiswa dan warga sekitar pun antusias* [The puppet show with the main character of Balarama is not only enthusiastically attended by unnes leaders but also the students and the surrounding communities] (118/WB/2 April 2016).
- (11) *Di Jawa kita mengenal kesenian adiuhung di antaranya tari, karawitan, dan pedalangan, yang semua itu sudah teruji oleh zaman* [In the land of the Javanese, we acknowledge the great art of **dance, karawitan (Javanese traditional orchestra) and pedalangan (puppet-eering)**, which have been all tested by the times. "said the man who has recently retired from the environment of Taman Budaya Java tengah (Central Java Cultural Park)] (48/WB/ 2 June 2012).
- (12) Anugerah konservasi *Upakarti Krida Adhikarana* diberikan Christian Hadinata, atlet senior bulutangkis Indonesia. Anugerah Konservasi *Upakaratama Reh Adiwangsa* diberikan kepada Susilo Bambang Yudhoyono, Presiden Republik Indonesia ke-6 [The Conservation Award, *Upakarti Krida Adhikarana*, is granted by Christian Hadinata, a senior Indonesian badminton athlete. Another Conservation Award, *Upakaratama Reh Adiwangsa*, is granted by Susilo Bambang Yudhoyono, the 6th President of the Republic of Indonesia] (131/WB/ 30 March 2016).

Culture may influence the level of human knowledge and thought. Similarly, the cultural meaning representation in the conservation eco-lexicon is greatly influenced by or derived from the ideas of people who embrace the Javanese cultures. It is certainly influenced by the Universitas Negeri Semarang's geographical location on Java Island. The eco-lexicon *wayang* (puppets) from a cultural meaning representation perspective means artificial puppets made of the carved barks and so forth which may be used to characterize the traditional drama performances. In particular, in the above data excerpts, *wayang* refers to Central Javanese typical *wayang kulit* (puppet shadow play, in which the material is from the common animal leather), which in its performances mostly uses Javanese language as the language used. The puppets played by a puppeteer are accompanied by *sindens* who serve to accompany or sing Javanese songs with *gamelan* (Javanese traditional orchestra) or *karawitan* (musical orchestra).

Furthermore, eco-lexicons with cultural meanings are those associated with conservation awards. One of them is *Upakarti Krida Adhikarana*, which means conservation awards given to the influencing figures that continuously maintain the tradition of awards in the field of sports and become role models for young generations. The *Upakaratama Reh Adiwangsa* eco-lexicon is a conservation award for those contributing to democratic and political values. Trampe (as cited in Fill & Mühlhäusler, 2001) mentions that environmental texts in mass media contain the following aspects: (1) expressing hatred or resistance against those parties damaging the traditional or customary lands and (2) creating slogans and elements which deliver ideas and thoughts used to make the environmental and cultural destruction processes committed by a group of people seem to be based on and in accordance with the natural laws.

## 5. Conclusion

The eco-lexicon meaning dimensions contained in the conservation news texts are related to eco-literacy, which is used by mass media crew to inform readers about environmental conditions. Eco-lexicon meanings contained in the conservation news texts published by mass media consist of

four dimensions, including ideological, sociological, biological, and cultural. These dimensions were explored in depth in this study.

Ideological representation is developed by a group or institution to reproduce and legitimize its main strategy to raise people's awareness that domination is accepted the way it is (taken for granted). The eco-lexicons found in conservation news texts are categorized into the ideological meaning, such as (a) *kampus berbudaya luhur* (highly civilized campus), (b) *kampus hijau* (green campus), and (c) *universitas berwawasan konservasi* (conservation-based university).

The sociological relationship is related to how humans organize their relationships with others. Based on data analysis, the following are eco-lexicons contained in the conservation news texts classified into the sociological meaning category: (a) *duta konservasi* (conservation ambassadors), (b) *kader konservasi* (conservation cadres), and (c) *penggerak konservasi* (conservationists).

Furthermore, the biological meaning representation manages the relationship between humans and other species that exist in their environment. The eco-lexicons contained in the conservation news texts that are included in the biological meaning category include (a) *bangunan hijau* (green building), (b) *biodiversitas* (biodiversity), and (c) *sabuk hijau* (green belt).

Meanwhile, the cultural meaning representation in conservation eco-lexicon is greatly influenced by or derived from the ideas of people who embrace Javanese cultures. It is certainly influenced by the Universitas Negeri Semarang's geographical location on Java Island. The eco-lexicons contained in the conservation news texts that are involved in cultural meaning category include (a) *gending konservasi* (*gending* of conservation), (b) *wayang orang* (Javanese human theater), and (c) *keroncong* (Javanese genre of music) conservation.

In the future, the conservation eco-lexicon forms and meanings should be well socialized and intensively and continuously utilized by society in order to improve their conservation literacy.

The conservation eco-lexicons contained in the news texts are necessary in teaching society about conservational conditions.

The conservation news texts are also necessary for teachers or lecturers to be used as teaching materials in linguistic learning and others at both schools and higher education institutions to enrich the genre texts and for environmental awareness to grow.

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Ethics statement is not applicable in this research since the study tends to examine the corpus data.

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