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Research Article

Eduecolinguistic Learning Design in Indonesian Formal Educational Institutions: An Islamic Perspective

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ABSTRACT

Environmental problems in the world in general and in Indonesia in particular currently require serious solutions to create a conducive environment for future generations. This research describes education about environmental issues and the importance of ecological awareness in the younger generation. The research method used is descriptive quantitative which aims to analyse the environmental awareness of students and university students on the importance of protecting the environment. There are three stages of research, namely: data provision, data analysis, and data presentation—the first stage, providing data using a questionnaire with an online questionnaire instrument, namely Google Form. As for the research sample, namely junior high school students, high school students, university students, 350 respondents were selected using simple random sampling technique. The second stage is data analysis with content analysis and data verification from local environmental experts. In the third stage, the data is presented in the form of tables and graphs. The results showed that the positive response of students and college students towards environmental awareness was very good 80%. Awareness of the need to actively participate in building public awareness of the importance of protecting the environment, the percentage of positive responses is very good 97.77%. The students also understand that there are environmental problems in West Java, the most important of which is the problem of waste and water pollution and provide plans for various social actions to provide solutions to these problems, such as socialising the importance of (3R) reduce, reuse, and recycle; Other activities, such as: Donating used items that are still good, planting plants, and limiting the use of water and electricity.

1. INTRODUCTION

According to Zhou (2021), the theme of ecolinguistic research has developed into 7 fields, namely construction ecolinguistics, applied ecolinguistics, ecosystem ecolinguistics, political ecolinguistics, cognitive ecolinguistics, philosophical ecolinguistics, and radical ecolinguistics(Zhou, 2021). This opinion is supported by Steffen (2021), which is related to radical ecolinguistics(Steffensen & Cowley, 2021). Sarigih puh has developed philosophical ecolinguistics(Saragi, 2022). Likewise, Aina (2022) and Al-Shboul (2023) have conducted research and development of political ecolinguistics(Al-Shboul, 2023); (Aina et al., 2022). On the other hand, Bhattacherjee and Sinha (2024) have conducted research in the field of ecosystem ecolinguistics (Bhattacherjee & Sinha, 2024). Meanwhile, Sinaga (2024) conducted applied ecolinguistic research(Zai et al., 2024) . However, there is no research related to ecolinguistic education, even though this is very important to raise the awareness of the younger generation. Thus, the novelty of this research is the merging of education and ecolinguistics.

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As environmental issues develop rapidly in today's life, humans need to have environmental awareness that can help the earth recover its existence. Environmental awareness is an important factor in increasing sustainable behavior or practices and focuses on knowledge about environmental problems that occur globally as well as strategies to have a positive impact on these problems (Geng & He, 2021). Increasing environmental awareness can be done by everyone who wants to protect and preserve this earth (Mansour, 2023). Therefore, it is very important to integrate environmental issues into traditional science classes (Lee, 2023). Creating environmental awareness through various educational processes (Rodosthenous et al., 2023).

Ecolinguistic research in Indonesia began to be widely carried out by, among others, Isti'anah, Hartanto, and Nurdianto in 2022. Furthermore, in 2023 Nuri and Dwi Septiana. According to (Isti'anah, 2022) ecolinguistics is the embodiment of the principle of positivism which is based on observing the behavior of people who live in a web consisting of humans, the physical environment, culture, systems, and functions in a society. Furthermore, (Hartanto et al., 2022) apply cognitive ecolinguistics so that teachers can understand how students' knowledge is embedded in their respective mental lexicons. Next, according to (Nurdiyanto et al., 2022) ecolinguistics is a source of language richness, especially at the lexicon, grammatical, and metaphorical expression levels which function to preserve the living environment of local communities. They argue that they have described, applied, and made ecolinguistics a source of local language wealth that functions to preserve cultural heritage.

Likewise, in 2023, Nuri and Dwi Septiana's team developed an ecolinguistic application for architecture and student character development. According to (Dwi Septyana et al., 2023) eco-culture is two things that cannot be separated between the ecosystem system and human socioculture. So, it is necessary to implement ecological principles related to nature restoration and utility aspects as well as efforts to preserve ecosystems sustainably. A similar thing was stated by (Nuri et al., 2023) that at a practical level, there is a need to increase environmental literacy. Environmental literacy is an individual skill that is aware of the importance of knowledge, and skills regarding environmental values and norms, to behave and prioritize environmental sustainability. This is where ecolinguistic education is important, namely increasing the environmental literacy of the younger generation.

In its development, ecolinguistics in Latin America was combined with critical discourse analysis. This was put forward by Forte (20224), but they still make anthropocentric as the basis of their thinking, so they are still bound by Eurocentric thinking(Forte, 2024). In China, ecolinguistic research has been studied by academics in universities, namely for sustainable development. According to Roekhan (2024), Chinese students already understand the three dimensions of sustainable development. However, they still maintain anthropocentricism as a reference in their discourse(Roekhan et al., 2024). Therefore, it is important for us to provide an alternative foundation for Theocentric-based critical thinking, namely the Islamic perspective.

Rancakalong is one of the sub-districts in Sumedang Regency, West Java Province (Isnendes, 2019). This sub-district is one of the central cultural areas in Sumedang Regency, specifically in Rancakalong Village (Septianto & Hasim, 2022). Even though it has the same name as the sub-district, Rancakalong Village does not include the administrative center of Rancakalong District. Because its location is to the southwest of the sub-district center at a distance of about two kilometers (Islamiati et al., 2020). Some people in th e Rancakalong District, especially those in the Rancakalong Village area, have local wisdom which is generally found in several minority groups/communities or indigenous communities in Indonesia. They have noble national cultural values which are still a strong identity of their citizens. This is also a strong capital for instilling environmental awareness values (Thoriq et al., 2022).

The Rancakalong subdistrict is one of the subdistricts where most of the land is plantations, forests, and rice fields (Fauzan et al., 2019). With environmental conditions like this, public efforts and awareness are needed regarding the importance of protecting the surrounding environment to create a conducive living environment. This effort was voiced at all levels of society (Nurbaeti et al., 2022).

People can learn about the environment both formally and informally. Formally means they learn it from school, while informally means that they learn about the environment through many things outside the school field. As an example of an informal way, people can join environmental organizations or learn about the environment via the Internet (Micalay-Hurtado & Poole, 2022). In this research, researchers focused on analyzing the environmental awareness of formal school at Rancakalong High School and students in West Java. High school students are the foundation that can be instilled with the values of awareness of the importance of protecting the environment. Likewise, university students are future leaders who will experience and be responsible for environmental sustainability. Creating environmental awareness among the community, especially students is the best way because they are future leaders, planners, policy makers, and environmental educators. It is with this aim that this research was conducted.

2. RESEARCH METHODS

This research is a quantitative descriptive study to analyse the environmental awareness of senior high school students and university students in West Java. There are three stages of this research, namely: providing data, analyzing data, and presenting data (Nugraha et al., 2022).

2.1 Providing data

The first stage, providing data using a questionnaire with an online questionnaire instrument, namely Google Form. The research sample was 80 High School students; 50 Middle school students; 250 university students selected using a simple random sampling technique. The second stage is data analysis with content analysis and data verification from local environmental experts. In the third stage, the data is presented in the form of tables and graphs.

The data collection instrument uses a survey method, using a questionnaire technique which is given to students online via Google Form. The questionnaire used is a closed questionnaire using the Likert scale survey method, namely a questionnaire containing questions accompanied by alternative answers in the form of agreeing or disagreeing, whether necessary or not necessary, opinions, or attitudes towards a phenomenon (Pranatawijaya et al., 2019). The research subjects who were respondents were students and higher education students. The sample was selected using a simple random sampling type probability sampling technique. This sampling provides an equal opportunity for each member of the population to become a respondent or research subject. Data was collected using a structured questionnaire of 15 questions developed by researchers divided into 4 parts where only 370 questionnaires were returned and used for data analysis.

2.2. Analyzing data

The first section has 7 questions aimed at measuring general knowledge about environmental issues. Respondents were asked to indicate the extent to which they agreed or disagreed with a given environmental awareness statement from "strongly disagree" to "strongly agree" to determine the level of awareness. Meanwhile, the second part contains 1 question aimed at measuring their knowledge of environmental problems in West Java. The third section contains 5 questions with the answer "necessary" or "not necessary" to measure their response about whether or not they need to participate in building an environmentally conscious society. The fourth part contains 2 questions to find out students' thoughts and ideas for solutions to overcoming existing environmental problems(Chaeru Nugraha et al., 2020).

2.3. Presenting data

The data is presented in the form of tables and graphs, making it easier to understand. Then, the data findings are explained in an exploratory manner and compared with the results of similar studies. So that the novelty of the research results is clear

3. RESULTS AND DISCUSSIONS

The survey results from 80 student respondents from SMAN Rancakalong, Sumedang Regency regarding environmental awareness can be seen in Table 1. Questions were distributed via Google form, for questions in the category of awareness of environmental problems, there were 5 answer scales, namely Strongly Disagree, Disagree, Neutral, Agree, and Strongly Agree. For questions in the category of willingness to participate in building an environmentally conscious society, there are 2 answer scales, namely not necessary and necessary. The survey also provides questions to determine the extent of student's knowledge of the waste problem in Rancakalong and measures students' awareness of the actions they want to take to overcome this problem.

Table 1. Analysis of Environmental Awareness of SMAN Rancakalong Students

No.	Category	Statement: I know that	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree
1	*Environmental awareness*	Indonesia is experiencing the highest level of deforestation in the world due to deforestation for expanding agricultural land, opening mines, and the timber industry.	2%	2%	26%	51%	19%
		The increase in the number of motorized vehicles, industry, and	4%	14%	7%	28%	47%

No.	Category	Statement: I know that	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree
		burning of waste causes high air pollution in urban areas.					
		Industrial and domestic waste that is not properly treated results in water pollution in rivers, lakes, and coasts.	11%	10%	4%	31%	44%
		Excessive use of single-use plastics and lack of recycling infrastructure lead to the accumulation of plastic waste on land and sea.	9%	7%	7%	31%	46%
		Increasing global temperatures, increasing rainfall intensity, and rising sea levels have the potential to cause flooding, drought, and loss of natural habitat.	5%	16%	14%	34%	31%
		Human activities such as environmentally unfriendly fishing, sand mining, and pollution can damage coral reef ecosystems which are important for marine life.	9%	7%	7%	31%	47%
		The management of natural resources that are not environmentally friendly, including excessive exploitation in the agricultural, fisheries, and mining sectors, threatens natural sustainability and reduces biodiversity.	14%	12%	12%	26%	36%
		Jumlah	38	66	65	180	218
		Rata-rata (dalam persentase) Rumus: (Jumlah:(7x81)) x 100% Ket: 7 butir soal, 81 responden	6%	12%	11%	32%	39%

From the table above, it can be seen that the majority of Rancakalong High School students are environmentally aware. This can be seen from 32% responding agreeing and 39% responding strongly agreeing about the existence of environmental problems. So it can be concluded that 71% of students are aware of environmental problems. Students already know that there are several environmental problems in Rancakalong such as the rubbish problem, namely the large number of residents who throw rubbish carelessly, burn rubbish carelessly, carry out illegal logging, and use noisy and smoky motorbike exhausts. Students think that all of this can cause landslides, floods, and air pollution.

Table 2. Analysis of Rancakalong High School Students' Needs for Active Participation

No	Category	Statement: As a high school student, I need to take part in building a community regarding the following:	No	Need
2	Willingness to participate in building public awareness of the environment	Danger of deforestation	1%	99%
		Danger of water pollution in rivers.	0%	100%
		The danger of accumulation of plastic waste	1%	99%
		The danger of flooding, drought, and loss of natural habitat	6%	94%
		Dangers of exploitation of natural resources that are not environmentally friendly	2%	98%
		Total	9	396
		Average (in percentage) Formula: (Number: (5x81)) x 100% Notes: 5 items, 81 respondents	2%	98%

Based on Table 2, we can understand that 98% of students are willing and consider it necessary to participate in building public awareness of the environment. For this reason, in the survey students also revealed several action plans to overcome this problem by building an environmentally conscious society. The action started in their school environment and outside the school environment.

The action plans for preserving the environment in schools are that most plan to keep the school environment clean by throwing rubbish in its place. Apart from that, carrying out community service work, confirming picket schedules, planting ornamental plants, reducing the use of plastic providing rubbish bins at schools, and always maintaining the cleanliness of classrooms and school toilets. Students' action plans to preserve the environment outside the school take the same form as actions within the school environment. Most students have an action plan to

dispose of rubbish in the right place and keep the environment clean. It's just that the application is carried out in an environment outside the school with the wider community.

3.1. Higher Education

There were 281 eduekolinguistics respondents, 83 Arabic, 47 English, 80 Chinese, and 71 Japanese students. Of these, 92 were male (32%) and 191 were female (68%). They came from cities and districts in Java and Sumatra, Indonesia.

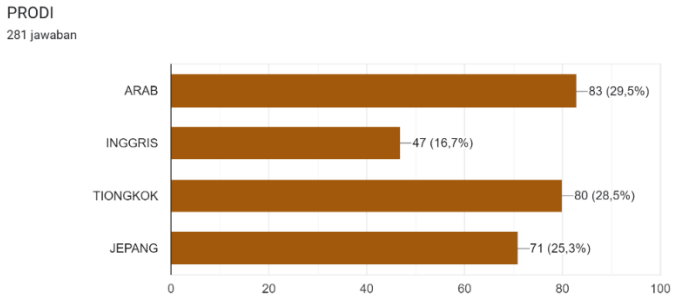


Figure 1. Respondents of Eduekolinguistics

Based on preliminary data, students' perceptions of ecolinguistic concepts, methods, approaches, and analysis techniques are still diverse.

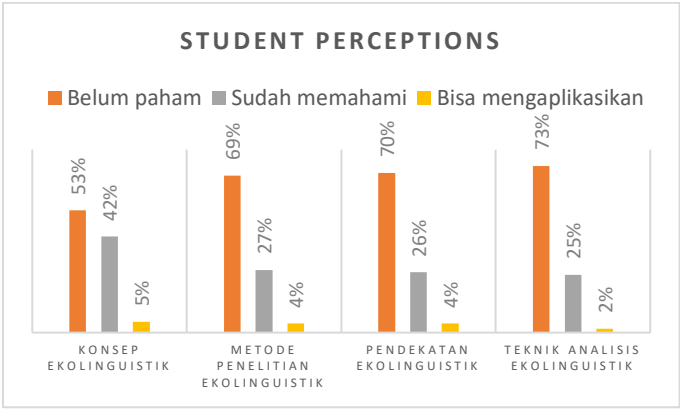


Figure 2. Student Perceptions

From graph-2, we can understand that students' perceptions of the concepts, methods, approaches and techniques of ecolinguistic analysis are still low. Therefore, an appropriate design is needed to include these materials in foreign language writing proficiency courses.

3.1.1. Arabic Literature

Based on preliminary data, 65% of Arabic students do not understand the concept of ecolinguistics. Therefore, the concept of ecolinguistics is integrated in the writing proficiency course / Mahāratul kitābati / Arabic language. For this purpose, Functional Arabic (BAF) in the field of Ecolinguistics was compiled. This book contains the skills to write a variety of Arabic texts. In this BAF in Ecolinguistics, there are two aspects of competence developed, namely technical competence and ta'bir ibdā'iy (text production) competence. What is meant by technical competence is the competence to write Arabic correctly, which includes the correctness of imla' (writing), qawaid (grammar), and the use of address al-tarqim (punctuation). As for what is meant by ta'bir ibdā'iy is the competence of expressing ideas, ideas, thoughts, and feelings into an Arabic writing correctly, logically and systematically.

The systematics of BAF Ecolinguistics is designed in accordance with the idea of ecosophy, which is to value a sustainable prosperous life based on responsible environmental boundaries. The idea of ecosophy is organised from vocabulary, clauses, to paragraph types (descriptive-wasfīy, narrative-rāwiy, persuasive-Iqnā'īy, expository-tawdīhīy, argumentative-Jadālīy, etc.). According to (Nugraha et al., 2023), the value of ecosophy is one of the cognitive structures of ecolinguistics, namely: (1) ideology (mabda'), (2) ecosophical values, (3) ecological discourse analysis, (4) identity, and (5) trust. The ecosophical values according to (Ma & Stibbe, 2022) are six, among others: (1) respect

for life (*al-hayāh*), (2) prosperous life (*rifahiyyah*); (3), care (*ihtitām*); (4) environment (*al-bīɔah*); (5) social justice (*al-'adālatul ijtimāyyatu*); and (6) deep adaptation (*at-takayyuf al-'amīq*).

The value of life for a person is influenced by his concept and method of life. For a Muslim, life is for worship, this is a consequence of the concept of life that humans come from Allah, live to serve Him, and after life will be held accountable for their activities whether in accordance or not with Allah's provisions (Chaeru Nugraha et al., 2024). In contrast to secular people, they recognise that life comes from the Almighty and will return to Him. However, it is strange that they make their own rules in life, because they think that man is the centre of life (anthropocentric). Contrary to the Muslim and secular opinions, for communist socialists, life for them is only in this world, so they justify all means, even contrary to religious values. Consider the following figure 1.Mabda' (Nugraha et al., 2023).

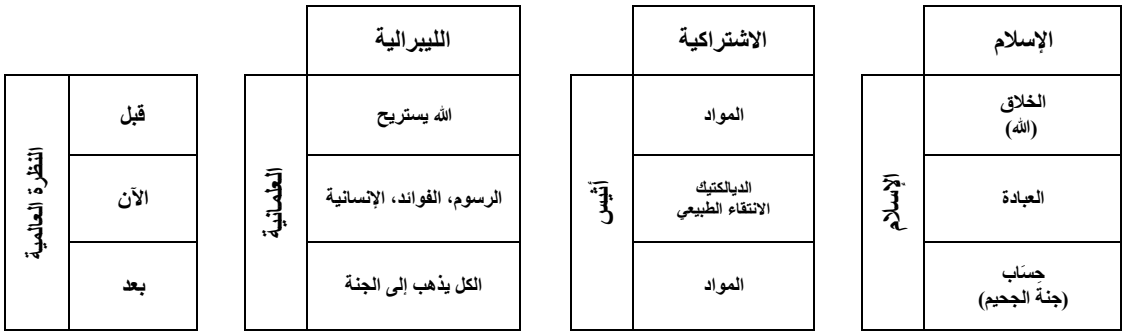


Figure 3. Mabda'

Based on Figure-1 according to Nugraha (2023) there are three worlds of mabda', namely: (1) Liberalism, the concept is basically secularism in the form of teachings that separate the role of religion in life. They assume that God after creating this universe does not interfere in regulating life. So that the rules of life are regulated based on human agreement. They assume that all humans go to heaven; (2) Socialism is a teaching whose basic concept rejects the existence of God. They assume that life comes from matter. The process of life is in the form of natural selection, then develops and ends up becoming material; (3) Islam is the basic concept of believing that the beginning of life was created by Allah Almighty. The main task of humans as creatures created by God is to worship Him as managers of the universe based on His rules. So that the end of life.

At the end of the course / Mahāratul kitābati / Arabic language, that is, after 16 meetings. As a result of the post-test, it was found that the students' understanding of the concept of ecolinguistics increased significantly by 90%. The students were able to write the concept of ecosophy in various forms of paragraphs descriptive-wasfīy, narrative-rāwiy, persuasive-Iqnā'īy, expository-tawdīhīy, argumentative-Jadālīy,

3.1.2 English Language

There were 47 respondents from the English Literature students who filled out a questionnaire testing their understanding of environmental issues in relation to techniques and learning in Ecolinguistics. The results showed that 38% of the students were aware of and agreed that the Main Scientific Pattern of Unpad is "Noble Development of Law and Environmental Life in National Development," while the rest stated they strongly agreed (24%), chose a neutral response (34%), and stated they disagreed and strongly disagreed, each at 2%. From the various questions asked, the majority agreed and understood the current global environmental issues.

For the next question related to students' knowledge about climate change causing global temperature increases, increased rainfall intensity, and rising sea levels that could potentially lead to floods, droughts, and the loss of natural habitats, 55% of the students strongly agreed and understood this environmental issue, while 34% agreed and understood. The rest chose neutral or strongly disagreed.

Although most students stated that they understood the current environmental issues, including high air pollution in cities, excessive use of plastic and the accumulation of plastic waste in the air and water, excessive industrial waste that is not properly managed, and Indonesia experiencing the highest deforestation rates in the world due to forest clearing for agricultural expansion, mining, and the timber industry, they still indicated a lack of understanding regarding the methods and techniques of Ecolinguistics learning.

3.1.3. Chinese Language

Based on initial data, 64.37% of Chinese language students did not understand the concept of ecolinguistics. Therefore, it is necessary to design an integration of the ecolinguistics concept with the Chinese writing proficiency course (Hanyu Xiezuo) to help students better understand ecolinguistics. This design is implemented in the form of teaching materials for the writing course, but with an environmental context, so that through the received materials and thematic writing outputs, students can better understand the environmental concept itself (Muhartini et al., 2023). The materials include vocabulary, clauses-sentences, and various paragraphs related to the environment, collected from the books "Intermediate Chinese Writing Course" and "Developing Chinese Writing Course." In these books, environmental topics are often introduced to help students build their language proficiency while discussing important global issues. The vocabulary, clauses-sentences, and various paragraphs obtained are as follows:

Table 3. Design of Writing Learning Materials

	Content Outline
Vocabulary	**Environmental Vocabulary** • Vocabulary related to the environment • Introduction to more characters and phrases related to the environment • Example: 气候变化 (qìhòu biànhuà) - Climate change 可再生能源 (kě zàishēng néngyuán) - Renewable energy
Sentences	**Example**: • 近年来，空气污染已成为全球关注的重大问题。(Jìnnián lái, kōngqì wūrǎn yǐ chéngwéi quánqiú guānzhù de zhòngdà wèntí.) - In recent years, air pollution has become a major global concern. • 我们必须采取措施来减少碳排放，以应对气候变化。(Wǒmen bìxū cǎiqǔ cuòshī lái jiǎnshǎo tàn páifàng, yǐ yìngduì qìhòu biànhuà.) - We must take measures to reduce carbon emissions to address climate change.
Reading Passage/Paragraph	**Descriptive and Narrative Writing on Natural Landscapes** • Writing detailed descriptions and narratives about natural landscapes and phenomena • Writing descriptive and narratives passages about natural environment **Analytical Writing on Environmental Issues** • Composing essays analyzing environmental issues such as pollution, deforestation, and conservation efforts **Personal Experiences with Environmental Protection** • Writing about personal or family practices related to environmental protection **Comparative Writing on Urban and Rural Environmental Challenges** • Comparing and contrasting environmental challenges in urban and rural areas • Comparing and contrasting environmental practices in different places **Persuasive Writing on Environmental Protection** • Crafting persuasive essays and speeches on the importance of environmental protection and sustainable practices **Analytical Writing or Case Studies on Environmental Problems** • Analyzing common environmental problems and proposing solutions • Analyzing case studies of environmental policies from different countries and their effectiveness **Research-Based Writing on Global Environmental Issues** • Conducting research and writing reports, writing research papers on global environmental issues, incorporating data and case studies

These materials are designed within contextual learning. Contextual learning is an effort to make students actively engage in enhancing their useful abilities, as students strive to learn concepts while simultaneously applying them in real life (Agustin et al., 2021). This type of learning emphasizes the process of student involvement in connecting what has been learned to real-life situations. In this case, it relates to the concept of ecolinguistics to build environmental awareness through writing course instruction. After delivering the ecolinguistics concept packaged in contextual learning through writing course materials related to the environment, the understanding of the ecolinguistics concept among Chinese language students increased to 89%.

3.2. Eduecolinguistics Islamic Persfective

In the context of language, the term *Islamic persfective* or *Islamic worldview* is also called al-mabda' al islamiy, at-tashawwur al-islamiy, ru'yatu-i-islamiy, or nazharaat al-islamiyyah, which is a system of life views(Siroz, 2024). Education in the 21st century, there are three skills that are important to have: learning skills, literacy skills, and career skills in life(Husna et al., 2023). First, learning skills include four sub-categories, namely being able to; (1) think critically, being able to find solutions to problems; (2) creativity, being able to think outside the box; (3) collaboration, being able to work together with others; (4) communicative, being able to communicate with speech partners (Suddahazai, 2023). Second, literacy skills include three things, namely literacy: (1) information, able to understand facts, images, statistics, and data; (2) media, able to understand the methods and content of published information; and (3) technology, able to understand machines and technology (Muhsinin, 2022). Third, career skills in life are divided into five sub-categories, namely: (1) flexibility, able to adapt and maneuver from the initial plan; (2) leadership, able to motivate the team to achieve goals; (3) initiative, able to start work, design strategies and plans independently; (4) productivity, able to be efficient amidst distraction; (5) social skills, able to socialize and build networks for mutual benefit(Diana et al., 2024).

The application of eduekolinguistics is as follows, the first is to bring together ecolinguistic materials, namely: (1) Ecosophy, (2) Ideology, (3) Framing, (4) Metaphor, (5) evaluation, (6) Identity, (7) Belief, (8), Omission, (9) Protrusion, and (10) Narrative Variety (Ma & Stibbe, 2022). These ten ecolinguistic materials are integrated with two skills, table-4, Integration of two skills with ecolinguistic materials.

Table 4. Integration of two skills with ecolinguistic materials

Three skills	Sub-category	Ecolinguistic Materials
Study skills	Critical Thinking (Macgilchrist, 2020)	Ecosophy
	creative	Ideology
	Collaborative	Framing
	Communicative	Metaphor
Literacy skills, understanding	Variety of information	Evaluation
	Method and content of information	Identity
	Variety of Information Technology	Belief
		Disappearance
		Protrusion
		Variety of Narratives

Based on table-4, the explanations are as follows; (1) Ecosophy is appreciating a prosperous life in the present and future. So that it must be first on environmental issues that are socially just and deep adaptation. To achieve this understanding requires critical, creative, communicative thinking, must collaborate with various parties to preserve a prosperous and sustainable life ecosystem; (2) The ideology developed based on the philosophy of sustainable welfare must be constructed in various critical concepts and methods to improve the quality of human life ecosystems; (3) the framing of the environmental crisis must be global, so the solution requires cooperation in various scientific disciplines, namely environment, economics, politics, and SDGs education; (4) Ecolinguistic education in the community can use a variety of universal and local wisdom-based metaphors so that it becomes a broader community belief system; (5) The identity of people who are aware of the importance of environmental sustainability will move politicians to make policies that care about high-quality ecosystems. In fact, with ecolinguistic education, it will increase the knowledge of environmental problem solving, improve critical thinking skills, and increase a more effective collaboration attitude because it is built on the concept and value system of appreciating a sustainable prosperous life.

4. CONCLUSION

Analysis of environmental awareness of students at SMAN Rancakalong, Sumedang Regency using an online survey via Google Form on 81 respondents. The percentage of student responses to environmental awareness was 71%, this shows that SMAN Rancakalong students are aware that there are indeed several environmental problems that are currently occurring. 98% of SMAN Rancakalong students also consider it necessary to take part in building a society that is aware of the importance of protecting the environment. For this reason, they have several action plans that are

starting to be implemented in the school environment and outside the school environment, the most important of which is throwing rubbish in its place. This starts from themselves in their closest environment, namely the school environment. Then the same action plan will also be implemented outside the school environment.

Initially 65% of Arabic students and 64,37% Chinese Language students do not understand the concept of ecolinguistics. With concept of Functional Arabic (BAF) and Concept of Contextual learning applied in Chinese writing subject, the students' understanding of the concept of ecolinguistics increased significantly by 90% (Arabic Students) and 89% (Chinese Language Students). Students of universities in West Java come from various islands in Indonesia, especially Java, Sumatra, and Kalimantan. Especially those who study foreign languages, at first, they do not understand ecolinguistics, but after the concept of ecosophy is integrated in foreign language writing skills, students get enlightened on the values of ecosophy based on religious and local wisdom values.

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