

Conservation Eco-Lexicon Literacy of Teachers of Elementary Schools Around UNNES Campus

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Abstract: Conservation eco-lexicon literacy is the capability of an individual who is at an environmental understanding level. The purpose of this research is to map the understanding levels of conservation eco-lexicon literacy of teachers of Elementary Schools around UNNES campus. This quantitative research employs conservation eco-lexicon questionnaires in the form of value and character pillar lexicon, art and culture pillar lexicon and natural resource and environment pillar lexicon as its instruments. The respondents of the research are teachers of elementary schools around UNNES campus, including Sekaran, Patemon, Kalisegoro, Mangunsari and Ngijo. Based on the research results, the highest literacy with the value and character pillar is eco-lexicon “environmentally friendly (*ramah lingkungan*)”, the highest literacy with the art and culture pillar is eco-lexicon ‘puppet (*wayang*)’ and the highest literacy with the natural resource and environment pillar is eco-lexicon ‘conservation (*konservasi*)’. Therefore, UNNES as a conservation university actually has potential and strategic role in developing the literacy of teachers of Elementary Schools around the campus.

Keywords: *conservation eco-lexicon, elementary school teacher*

I. INTRODUCTION

Semarang State University (UNNES) has confirmed itself as a Conservation University (*Universitas Konservasi*) institution on March 12, 2010. This conforms to the research conducted by Mikulik and Babina (2009) which states that Higher Education Institution (PT) should care about the environment for sustainable development, so that it is necessary to formulate protective attempt. Regulation of Rector of UNNES Number 22 of 2009 on UNNES as a Conservation University states that conservation university is a university which, in its implementation of education, research and public service, has concepts referring to conservation principles (protection, preservation, and sustainable utilization) in terms of values and characters, arts and cultures, as well as natural resources and the environment. Its implication is that the implementation of the three pillars in UNNES always prioritizes and concerns about the conservation principles or concept. Therefore, UNNES has set its vision to become a conservation university with international recognition (Regulation of Minister of Research, Technology, and Higher Education of the Republic of Indonesia Number 49 of 2016 on the Statutes of UNNES). This shows that Higher Education Institution, in this case UNNES, makes its campus a center

of activities and empowerment in conservation of environmental functions, prevention of environmental contamination and damage and realization of clean, healthy and green campus.

Furthermore, to strengthen the policy related to university governance, Regulation of Rector of UNNES Number 6 of 2017 on UNNES’s Conservation Spirit is issued. This regulation is issued under a consideration that as a conservation university, its management is based on the conservation spirit and conservation spirit symbol. According to the regulation, UNNES’s conservation spirit is *arum luhuring pawiyatan ing astanira*, “this area’s fame and glory rely on our hands”.

Conservation spirit means house of science meant to develop excellent civilization, as confirmed by Rokhman (2014:3-4) that the real basic purpose of higher education institution is to be the house of science. Therefore, all ideas, attitudes, motions, and movements of campus inhabitants should be science based. Moreover, conservation spirit is represented with the conservation symbol at the top of UNNES’s conservation monument. This conservation spirit is supported by three pillars, namely (1) values and characters, (2) arts and cultures, and (3) natural resources and environment. Besides, conservation spirit is also described in eight values, namely: inspiration, humanism, care, innovation, creativeness, sportsmanship, honesty and justice. Salim (2007:xii) states that human’s relationship with the nature, either socially, ideologically or organizationally, needs to be concerned of and developed in arranging human resource management strategy. This perception is a factor which influences individual or social group’s behaviors. It is here that multidisciplinary study is required, such as sociology, anthropology and natural science. In this link, ecolinguistics attempts to participate in environmental study in linguistic perspective, since socio-ecological changes highly affect language usage and changes in cultural values in a community (Salim 2007:xx; Algayoni 2012:1; Mbeti 2013:20).

Ever since UNNES declares itself as a conservation university, it has made many policies and attempts to socialize to, explain and move all campus inhabitants and or the society in realizing and confirming this conservation vision. This means that UNNES becomes the pioneer in conservation and use the power to lead the society towards its ideal, which is a prosperous society equal to global society. As a conservation university, UNNES is obligated to fulfill its mandates and responsibilities while holding firm conservation as its identity. This attempt is an activity to

make an image and reputation of a conservation university. As a conservation university, UNNES should become the pioneer in improving eco-literacy.

Capra (2013) (in Keraf 2014:125-127) proposes the term eco-literacy or ecological literacy. According to him, eco-literacy is human's capability which has reached high level of awareness of the importance of the environment. Eco-literacy describes the society's high awareness of the importance of the environment along with all of its contents which should certainly be taken care of, kept, and utilized wisely. The future of the earth and all of its contents, including humankind, are highly dependent on the quality of eco-literacy. Sapir (in Fill and Muhlhauser 2001:2) describes that language used in a community, more particularly, choice of certain lexicons, may give an illustration of the community's physical environment, for example, geographical or topographical characteristics where the community lives, climate, rainfall, or economic activities as the community members' livelihood. Elson and Pickett (1987) (in Sarmi 2015:31) define lexicon as vocabulary of a language or vocabulary of a speaker, or all morphemes or words of a language. Based on the theories explained by experts, we may conclude that the eco-lexicon conservation is a language component which contains words, phrases or language expression units which contain information of the meaning of a language which describe the environment of a conservation university.

This research focuses on the eco-lexicon literacy of teachers of elementary schools around UNNES campus. The domain of this research is eco-linguistics. According to Crystal (2008:161-162), eco-linguistics is a study which reflects the ecological properties in biological study, in which interaction between language and cultural environment is viewed as the core: it is also called language ecology, linguistic ecology or green linguistics. In line with this, Stibbe (2010:1) explains that eco-linguistics develops as the result of development of human ecology related to various systems (economic, social, religious, cultural, linguistic and ecological systems) which depend and are related to each other. The purpose of this research is to map the understanding level of conservation eco-lexicon literacy of teachers of Elementary Schools around UNNES campus.

II. METHODOLOGY

This quantitative research employs eco-linguistics theoretical design. The data analyzed in this research are the conservation eco-lexicon literacy level of Elementary School teachers. The source of data of this research is eco-lexicon literacy of teachers of Elementary Schools around UNNES campus. The data are collected using listening technique and questionnaire, (Sudaryanto 2015:133; Mahsun 2005:133; Kesuma 2007:43; Mbete 2013:34). The research instruments are questionnaire of conservation eco-lexicon in the form of pillar lexicon of values and characters, pillar lexicon of arts and cultures, pillar lexicon of natural resources and environment. Each of the pillars has three categories, namely eco-lexicon stated as understand, relatively understand, and not understand.

The respondents are teachers of elementary schools around UNNES campus in Sekaran, Patemon, Kalisegoro, Mangunsari and Ngijo. The research data are analyzed using percentage of conservation eco-lexicon level.

III. RESULT AND DISCUSSION

Based on the research data analysis, with the values and characters pillar, the highest literacy is the eco-lexicon "environmentally friendly (*ramah lingkungan*)". With the arts and cultures pillar, the highest literacy is the lexicon 'puppet (*wayang*)'. With the natural resources and environmental pillar, the highest literacy is the eco-lexicon 'conservation (*konservasi*)'. The results of data analysis are presented below.

a. Conservation Eco-Lexicon Literacy of Values and Characters Pillar

With the values and characters pillar, the highest literacy is of the eco-lexicon 'environmentally friendly'. By order, five eco-lexicons with the highest level of understanding are (a) 'environmentally friendly (*ramah lingkungan*)' (b) 'care (*peduli*)', (c) 'honesty (*kejujuran*)', (d) 'conservation (*konservasi*)', and (e) 'justice (*keadilan*)'. The five eco-lexicons of the values and characters pillar with the highest level of understanding are frequently used in daily life. Based on the data, the literacy level with very good understanding is of the eco-lexicon 'environmentally friendly'. This result explains that the Elementary School teachers have very good values and characters of 'environmentally friendly'. This high understanding of the values and characters pillar of eco-lexicon 'environmentally friendly' is expected to raise their concern about the environment. It is also expected that the highest level of understanding of the eco-lexicon values and characters pillar will be transmitted to wider community.

By order, the percentage of the values and characters pillar, are 'care (*peduli*)', 'honesty (*kejujuran*)', 'conservation (*konservasi*)', and 'justice (*keadilan*)'. This implies that the values and characters of 'care (*peduli*)', 'honesty (*kejujuran*)', 'conservation (*konservasi*)', and 'justice (*keadilan*)' are still highly upheld by the Elementary School teachers in regular maintenance and protection of the nature in prevention of damage and extinction. Ever since UNNES is declared as a conservation university, the campus makes incessant socialization related to conservation values.

Furthermore, the category *relatively understand* includes eco-lexicon 'conservation values (*nilai konservasi*)'. This means that conservation values are not maximally introduced and understood, so that the expected results are not achieved yet.

With regard to the *not understand* category, the highest percentage of non-understanding is of the names of Conservation Award (*Anugerah Konservasi*), constituting the criteria. Many Elementary School teachers do not understand names used on Conservation Award. Therefore, it socialization to or dissemination of information among

elementary school teachers regarding naming of Conservation Award through various media is necessary.

b. Conservation Eco-Lexicon Literacy Arts and Cultures Pillar

With the Arts and Cultures pillar, the five eco-lexicons of the highest literacy are 'puppet (*wayang*)', 'walking culture (*budaya jalan kaki*)', 'biking culture (*budaya bersepeda*)', 'speaking culture (*budaya bertutur*)' and 'village of culture (*kampung budaya*)'.

'Puppet (*Wayang*)' is indeed known by many elementary school teachers since 'puppet (*wayang*)' is a tradition to Gunungpati people. The elementary schools know puppet even more because of puppet show made by the society.

With the *relatively understand* category, eco-lexicon with the highest *relatively understand* is 'campus of high culture (*kampus berbudaya luhur*)'. Semarang State University as a conservation university does not only focus on natural conservation, but also on cultural conservation. Therefore, 'campus of high culture (*kampus berbudaya luhur*)' is not too strange for the elementary school teachers.

With the *not understand* category, the eco-lexicon which is not understood the most by the elementary school teachers is 'sekaringsrat dance (*tari sekaringsrat*)'. The elementary school teachers do not understand 'sekaringsrat dance' although the 'sekaringsrat dance' is a dance typical to Semarang State University. Although it is created by a lecturer of Semarang State University, many of its students do not have an understanding of this dance. Therefore, attempts are needed to introduce 'sekaringsrat dance', which is typical to Semarang State University widely to teachers of elementary schools and society around the campus.

c. Conservation Eco-Lexicon Literacy of Natural Resources and Environment Pillar

With the natural resources and environment pillar, the five eco-lexicons with the highest literacy are 'conservation (*konservasi*)', 'organic waste (*sampah organik*)', 'waste free (*bebas sampah*)', 'planting movement (*gerakan menanam*)' and 'inorganic waste (*sampah anorganik*)'.

Eco-lexicon 'conservation' takes the highest level of understanding, which means that the elementary school teachers know and understand conservation. Attempts to uphold the vision and mission of Semarang State University as a conservation university have been made by the campus through various activities in the community.

With the *relatively understand* category, eco-lexicon 'h-bat conservation (*konservasi h-bat*)' is at the closest point to the *relatively understand* category. Only few elementary school teachers know about 'h-bat conservation (*konservasi h-bat*)'. Therefore, it is necessary to make more incessant socialization of eco-lexicon 'h-bat conservation (*konservasi h-bat*)'.

Based on the data analysis, with the *non-understand* category, the highest level of understanding is of the eco-lexicon 'paperless (*nir kertas*)'. The 'paperless'

policy has indeed been declared by Semarang State University in support of its vision and mission, as a conservation university.

IV. CONCLUSION

Conservation eco-lexicon literacy is individual's capability which has reached a level of understanding of the environment. Based on the research results, the highest eco-lexicon literacy of teachers of elementary schools around UNNES campus with the values and characters pillar is of eco-lexicon "environmentally friendly (*ramah lingkungan*)". With the arts and cultures pillar, the highest literacy is of the eco-lexicon 'puppet (*wayang*)'. With the natural resources and environment pillar, the highest literacy is of the eco-lexicon 'conservation (*konservasi*)'. As a conservation university, UNNES actually has strategic potential and role in developing the literacy of teachers of Elementary Schools around the campus and society in general.

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