



## GHÂNCARAN: JURNAL PENDIDIKAN BAHASA DAN SASTRA INDONESIA

<http://ejournal.iainmadura.ac.id/index.php/ghancaran>

E-ISSN: 2715-9132; P-ISSN: 2714-8955

DOI 10.19105/ghancaran.vi.21725



### Language, Ecology and the Future: A Futurological Perspective on Ecolinguistic

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#### Abstrak

**Kata Kunci:**  
Ekolinguistik,  
pembelajaran  
bahasa inggris, obat  
herbal, futurologi

Penelitian ini berawal dari pentingnya integrasi ekolinguistik dan futurologi dalam pembelajaran Bahasa Inggris untuk menumbuhkan kesadaran lingkungan sekaligus menguatkan identitas budaya lokal. Tujuan penelitian ini adalah mengeksplorasi penerapan kedua pendekatan tersebut melalui Program Pengembangan Bahasa Asing (FLDP) di UIN Madura dengan fokus pada salah satu topik modul Bahasa Inggris yang membahas jamu sebagai pengetahuan tradisional masyarakat Madura. Penelitian menggunakan metode deskriptif kualitatif dengan pengumpulan data melalui analisis konten modul serta wawancara bersama dosen dan mahasiswa. Hasil penelitian menunjukkan bahwa integrasi konten ekolinguistik dapat meningkatkan penguasaan kosakata, menumbuhkan kesadaran ekologis, dan memperkuat identitas budaya mahasiswa. Materi ajar yang memanfaatkan pengetahuan ekologi tradisional terbukti mendorong berpikir kritis, menumbuhkan kebanggaan budaya, dan meningkatkan keterlibatan mahasiswa dalam pembelajaran. Meskipun terdapat tantangan seperti keterbatasan ketersediaan materi lokal dan kebutuhan pelatihan dosen, strategi ini memberikan kontribusi signifikan bagi pengembangan pembelajaran yang berkelanjutan. Dengan demikian, pengajaran Bahasa Inggris berbasis ekolinguistik tidak hanya berperan dalam peningkatan kompetensi bahasa, tetapi juga dalam membentuk mahasiswa sebagai warga dunia yang sadar lingkungan dan berakar pada budaya lokal.

#### Abstract

**Keywords:**  
Ecolinguistic, ELT,  
herbal medicine,  
futurology

Ecolinguistics and futurology provide new perspectives for integrating environmental and cultural awareness into English Language Teaching (ELT). This study aims to investigate how these approaches can be localized and applied through the Foreign Language Development Program (FLDP) at UIN Madura by focusing on an English module topic about herbal medicine, which represents an essential aspect of Madurese traditional knowledge. A qualitative descriptive method was employed, with data collected through content analysis of the teaching module and interviews with lecturers and students. The findings reveal that embedding ecolinguistic content in ELT enhances vocabulary acquisition, fosters ecological awareness, and strengthens students' cultural identity. Furthermore, the inclusion of traditional ecological knowledge in teaching materials encourages critical thinking, promotes cultural pride, and increases student engagement in classroom activities. Despite challenges such as the limited availability of localized materials and the need for teacher training, the study demonstrates that ecolinguistic ELT is an effective pedagogical strategy for developing sustainable and

culturally rooted education. In conclusion, this approach supports learners not only as English language users but also as environmentally conscious and culturally empowered global citizens.

Terkirim: 21 Agustus 2025; Revisi: 3 September 2025; Diterbitkan: 21 September 2025

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## PENDAHULUAN

As the world continues to change rapidly, the education sector must adapt by regularly updating national curricula. Doing so ensures that the materials delivered to students remain relevant to the times and the contexts. Today, English language teaching is no longer limited to mastering vocabulary and pronunciation, it also includes understanding local cultures and knowledge, which can enrich students' language proficiency and communication skills.

In current global era, which faces increasingly complex environmental challenges, education especially English Language Teaching (ELT) has a vital role to play in promoting environmental conservation and supporting the use of traditional herbal medicine amidst the rise of the pharmaceutical industry. Micalay-Hurtado and Poole (2021) emphasize the importance of eco-critical language awareness in teaching. This approach not only equips learners with language skills but also helps them develop a deeper understanding of urgent environmental issues.

Although English Language Teaching (ELT) has increasingly incorporated communicative and cultural approaches, it still rarely integrates ecological perspectives and futurological thinking that link language with sustainability. This gap is significant in Indonesia, where rich traditional ecological knowledge, such as the use of herbal medicine in Madurese culture, is often excluded from English learning materials (Weninger & Kiss, 2013). As language not only develops communication skills but also shapes environmental attitudes and cultural identity, the absence of ecolinguistic content limits students' ability to connect language learning with their lived realities (Stibbe, 2021; Adnan et al., 2021). Similarly, the lack of future-oriented perspectives in ELT neglects to prepare students for global ecological challenges and sustainable citizenship (Bell, 2003). Within the Foreign Language Development Program (FLDP) at UIN Madura, existing English modules provide little space for integrating local ecological wisdom into language instruction. Therefore, a more localized and culturally responsive ELT framework is needed to bridge this gap, enabling students to acquire linguistic competence while simultaneously strengthening ecological awareness, critical thinking, and cultural pride.

As noted by Erdogan (2011), environmental literacy among students can be significantly improved through well-designed educational interventions. Similarly, Clayton et al. (2019) emphasize the psychological dimension of environmental education in shaping pro-environmental behavior. Weninger and Kiss (2013) also highlight the importance of cultural representation in EFL textbooks, which supports the present study's aim to integrate local ecological knowledge into English learning materials.

Integrating these themes into English classes doesn't just improve students' academic performance, it also nurtures the students' awareness and sensitivity toward traditional knowledge and cultural heritage. Previous studies have shown that context-based learning, especially when it connects language with local cultural practices, can boost student engagement and deepen their understanding of the subject matter. With that in mind, this study aims to explore how lecturers can integrate ecolinguistic into English language teaching practices.

Ecolinguistics, the field that explores the interaction between language and the environment, is increasingly relevant in language education. In this context, understanding how language reflects and shapes our relationship with the natural world can offer students deeper insight and a more meaningful learning experience. According to Philips et al. (2019), ecolinguistics can help develop teaching materials that not only address language learning but also foster environmental awareness and a sense of sustainability among students.

In the Indonesian context, where rich ecological traditions exist side by side with growing environmental challenges, ecolinguistic approaches to ELT offer promising pedagogical pathways. Integrating topics such as *jamu* (herbal medicine) in ELT can empower students by affirming their cultural knowledge while developing their language skills. Such materials help students understand how language is not neutral, but rather reflects and shapes our relationship with the natural world (Stibbe, 2021). Language, therefore, becomes not only a tool for communication but also a medium for ecological storytelling and cultural preservation.

The Foreign Language Development Program (FLDP) at UIN Madura has taken steps to incorporate ecolinguistic literacy into its English module. Specifically, Unit 10 of the *English for Global Outreach* module focuses on herbal medicine, a traditional and culturally significant aspect of Madurese life. The unit introduces students to ethnobotanical vocabulary, local wisdom, and sustainability practices in English. This presents an opportunity to align language learning with environmental education and local cultural identity.

However, many current teaching practices still lack integration between ecological perspectives and language instruction. Hollweg et al. (2011) note that environmental literacy frameworks are often absent in formal education, particularly in language-based disciplines. Without intentional efforts to bring ecolinguistic content into ELT, students may miss the chance to critically engage with ecological issues in ways that are both linguistically and culturally meaningful.

This study responds to that gap by exploring how ecolinguistic and futurological perspectives can be integrated into English language instruction through the FLDP curriculum at UIN Madura. It investigates how traditional knowledge specifically herbal medicine is used not only to teach vocabulary and comprehension but also to build students' critical thinking, cultural identity, and ecological awareness. The research draws on both content analysis of the module and interviews with lecturers and students to understand the pedagogical impact of this integration.

By connecting ELT with themes of ecology, tradition, and sustainability, this research contributes to the ongoing discourse on language education for sustainable development. It seeks to offer a localized yet future oriented approach that reflects the values, practices, and aspirations of learners in culturally rich regions such as Madura. As education moves into the future, such integrated approaches may become key to cultivating not only competent language users but also responsible global citizens. When ecolinguistic principles are embedded in English learning materials, students are better equipped to recognize environmental issues and understand the role of language in how we interact with the world around us.

As noted by Adnan et al. (2021), adopting an ecolinguistic approach in English teaching can cultivate positive attitudes toward environmental preservation and encourage students to take more active roles in sustainability efforts. By linking language learning with environmental concerns, students can explore the relationships between language, culture, and ecosystems ultimately enriching their academic experience.

This study seeks to explore how incorporating ecology particularly topics on herbal medicine can expand students' English vocabulary and comprehension. Using content centered around sustainability and eco-friendly practices, educators can raise student awareness about ecological issues and encourage them to use language as a tool for social change. Through the application of ecolinguistic, ELT can serve as a powerful platform for fostering critical thinking, especially in the face of today's environmental challenges.

## METHOD

This study uses a qualitative descriptive research design, which is suitable for exploring phenomena in their natural context and for providing in-depth descriptions of how ecolinguistic themes are reflected in English Language Teaching (ELT). The data of the study comprise (1) textual data from the FLDP English module, specifically Unit 10 on herbal medicine, and (2) verbal data from interviews with lecturers and students who participated in the program. The data sources therefore included four English lecturers teaching in the FLDP and ten first-semester students who had studied Unit 10, selected purposively based on their direct involvement.

The data collection procedures involved two stages. First, content analysis was conducted on the teaching module to identify ecolinguistic elements, vocabulary use, and future-oriented perspectives embedded in the materials. Second, semi-structured interviews were carried out with lecturers and students to gain insights into their perceptions, experiences, and challenges regarding the integration of ecological values in language instruction. All interviews were audio-recorded, transcribed, and translated into English where necessary. To ensure validity and trustworthiness, several strategies were applied. Methodological triangulation was conducted by comparing findings from module content, lecturer interviews, and student interviews. Member checking was used by returning interview summaries to participants for confirmation. In addition, peer debriefing with fellow researchers was employed to minimize bias, and detailed field notes were kept to maintain transparency in the research process.

This study uses a qualitative descriptive approach to explore how ecolinguistic themes particularly traditional knowledge about herbal medicine are embedded within English Language Teaching (ELT) in the Foreign Language Development Program (FLDP) at UIN Madura. The main goal is to analyze how ecological literacy and future-oriented perspectives are reflected in the language learning materials, particularly in Unit 10 of FLDP. The study also aims to uncover how lecturers and students interpret and experience the integration of ecological values in language instruction.

The qualitative approach was selected because it allows for an in-depth exploration of meanings, experiences, and interpretations as expressed by participants and textual materials (Moleong, 2011). This approach is particularly suitable for understanding the complex interaction between language, ecology, and cultural heritage. As Creswell (2014) explains, qualitative research emphasizes the importance of context and subjectivity, especially in educational and cultural studies. Thus, this study is well positioned to examine how language materials reflect ecological consciousness.

The primary data source for this research is the FLDP English Module, specifically *Unit 10: Herbal Medicine*, which discusses traditional herbal plants used in Madurese society, their benefits, and their relevance to contemporary health practices. The module presents ethnobotanical knowledge not just as a topic of reading comprehension, but as a framework for vocabulary development, discussion, and reflection. Content analysis was applied to the module to identify ecolinguistic markers and future-oriented themes.

The data collection also involved semi structured interviews with two English lecturers teaching the FLDP course and five first semester students who have studied Unit 10. The interviews aimed to explore how the participants perceive the relevance of ecological themes in ELT, the pedagogical strategies used, and the challenges they encounter. The interviews were recorded, transcribed, and thematically analyzed using Miles, Huberman, and Saldaña's (2014) approach to qualitative data analysis.

This study used a framework informed by ecolinguistics and futurology to analyze the module and interview. According to Stibbe (2021), ecolinguistics examines the stories we live by narratives and language patterns that either contribute to or counteract ecological sustainability. Meanwhile, Bell (2003) emphasizes that futures studies in education allow us to evaluate how present practices shape desirable or undesirable futures, making it crucial to examine the forward-looking implications of ELT materials.

Through this dual lens, the research identifies how ecolinguistic principles such as the valorization of indigenous knowledge, ecological awareness, and cultural identity are present in the module. It also looks at how these materials promote futures thinking among students. The content analysis focuses on keywords, metaphorical language, cultural framing, and sustainability narratives embedded in the texts and exercises.

Ethical clearance was obtained before conducting interviews. Participants were informed of the research purpose and signed consent forms. To maintain confidentiality, pseudonyms were used for all participants. The interviews were conducted in Indonesian and later translated to English for reporting purposes, with attention to preserving the meaning and cultural nuance.

The researcher also used triangulation to enhance the validity of the study by comparing insights from the module, student responses, and lecturer reflections. Denzin (2012) notes that methodological triangulation can strengthen the credibility of qualitative research by showing consistent patterns across different sources. In this case, it allows for a more holistic understanding of how ecolinguistic content is taught and understood.

In summary, the method integrates content analysis, interviews, and discourse analysis to examine the ecolinguistic content of the FLDP module and how it shapes



students' language acquisition and environmental awareness. The qualitative paradigm not only allows the researcher to interpret how participants understand ecological themes but also how language in educational texts can act as a vehicle for sustainability education.

## RESULTS AND DISCUSSION

### Ecolinguistic and Futurology Elements in the FLDP Module

The FLDP English module, particularly Unit 10 titled *Herbal Medicine*, integrates ecolinguistic elements that link language learning with environmental and cultural knowledge. Students are introduced to medicinal plants such as turmeric, ginger, moringa, and betel nut, supported by both visual and textual materials. These linguistic representations of local flora enable students to expand their vocabulary while simultaneously developing ecological awareness. Previous studies have highlighted similar findings. For example, Adnan et al. (2021) found that integrating ecolinguistic content in ELT materials enhances learners' vocabulary retention while fostering ecological literacy. Likewise, Stibbe (2021) emphasizes that ecolinguistic texts can shape positive ecological relationships by embedding "beneficial discourses" that encourage sustainability.

The unit begins with a warm up activity asking students to describe how they consume various herbs, encouraging them to relate personal experiences to English expressions. This activity not only activates prior knowledge but also creates space for cultural affirmation. According to Bang and Medin (2010), incorporating students' lived experiences and community practices into educational content improves learning and affirms identity. By engaging students with familiar cultural materials, the FLDP module embodies the values of culturally responsive ecolinguistic pedagogy.

Moreover, the reading text titled *What is Ethnobotany?* provides an interdisciplinary entry point into the relationship between plants, culture, and language. It defines ethnobotany and ethnomedicine while also describing Madurese traditional herbal practices. The text uses accessible academic language and includes ecological vocabulary such as *well-being*, *healers*, *ancestors*, and *sustainability*, which help frame environmental knowledge in linguistic terms. These words align with what Stibbe (2021) calls beneficial discourses language patterns that support the flourishing of ecosystems and communities.

One significant feature of the module is the inclusion of a local case study: Hj. Sumiati, a traditional herbalist in Pamekasan. The story passed down through

generations represents a story in ecolinguistics, a narrative that reflects sustainable lifeways embedded in language (Stibbe, 2021). Including such culturally specific content in English learning materials exemplifies how ecolinguistic pedagogy can promote both ecological and linguistic literacy.

From a discourse perspective, the module also subtly critiques modern pharmaceutical dominance by elevating traditional herbal knowledge. Through terms like *healing*, *tradition*, and *inheritance*, the text positions local knowledge as valid and valuable. This shift in discourse aligns with Fairclough's (2015) framework, which highlights how critical discourse analysis can uncover ideologies embedded in language. In this case, the module resists the global narrative that privileges Western medical knowledge by foregrounding indigenous ecological practices.

The module also uses matching exercises to build ecological vocabulary. Words like *ancestor*, *tribe*, *worship*, and *natural resources* are paired with their synonyms, reinforcing semantic fields related to ecology and culture. This task enhances students' lexical knowledge while simultaneously promoting environmental themes. As Harmer (2007) notes, vocabulary acquisition is most effective when learners connect words with meaningful context, which the module successfully provides.

Furthermore, by grounding its material in Madurese culture, the module supports what Vygotsky (1978) described as the Zone of Proximal Development (ZPD). The content remains close to students' lived realities while pushing them slightly beyond their current linguistic competence. In this way, the integration of ecolinguistic elements fosters both linguistic scaffolding and cultural validation.

Interview data supports the effectiveness of this integration. One student commented: ,

"It's the first time I read about jamu in English, and I was surprised how important it is to others outside Madura."

This statement illustrates how ecolinguistic learning materials can foster pride in local identity while expanding global awareness. As noted by Philips et al. (2019), ecolinguistic ELT can serve as a bridge between language proficiency and ecological responsibility.

In sum, the FLDP English module successfully integrates ecolinguistic content by framing language as a tool for understanding and preserving local ecological knowledge. It exemplifies how English language education can move beyond grammar and vocabulary to include ethical and environmental dimensions, preparing students not just as competent speakers, but as eco-conscious global citizens.



Descriptive Table: Ecolinguistics and Futurology in FLDP module

Theme	Material Description (English Learning)	Ecolinguistic Elements / Vocabulary	Ecolinguistic Activities / Learning Outcome
Introduction to Herbal Plants	Students are introduced to local medicinal plants such as turmeric, moringa, ginger, noni, and lemongrass using pictures and guiding questions.	Vocabulary: turmeric, moringa leaves, betel nut, ginger, lemongrass.	Students describe the plants in English and explain their usage at home, promoting both vocabulary building and ecological reflection.
Understanding Ethnobotany and Ethnomedicine	Students read an informative text on ethnobotany and ethnomedicine, discussing the human-nature relationship and traditional plant-based healing.	Key concepts: ethnobotany, indigenous, healer, ancestor, well-being, worship, sustainability.	Students answer comprehension questions and reflect on the importance of preserving traditional ecological knowledge.
Madurese Herbal Knowledge and Identity	A case study of Hj. Sumiati introduces traditional herbal practices passed down in Madura. The story strengthens cultural context in learning.	Contextual expressions: traditional healer, inherited knowledge, herbal wisdom, local practices.	Students retell the story in English and relate it to their family traditions, enhancing identity-based learning.
Vocabulary Development in Environmental Context	Students match key terms from the reading text with their English synonyms, helping them understand language used in ecological and cultural settings.	Vocabulary: cultivation, shelter, well-known, illness, worship, wellness, heredity, indigenous.	Students explore definitions, use new words in sentences, and recognize how language reflects ecological worldviews.
Critical Thinking and Cultural Discussion	Discussion prompts invite students to think about the future of herbal medicine and the role of language in preserving it.	Discussion themes: sustainability, cultural diversity, ecological future, linguistic preservation.	Students engage in small-group debates or written reflection, developing futurological thinking and ecolinguistic awareness.

Through terms like *ethnobotany*, *well-being*, *ancestor*, and *heredity*, the module expands students' academic vocabulary while embedding ecological values. Students engage in meaning negotiation and synonym matching, which not only enriches linguistic proficiency but also fosters ecological awareness.

Interview data confirms that students found the vocabulary tasks helpful in understanding both linguistic structures and ecological meanings. One student remarked:

"I never knew 'moringa' is English for 'daun kelor'. It's something we often use at home, so it's exciting to learn it in English."

This shows that ecolinguistic content can personalize language learning, making it more relevant and meaningful.

Students are also encouraged to analyze the role of Madurese traditional medicine, prompting reflection on the value of local knowledge. For example, the question "Do you believe it is necessary to preserve traditional herbal medicine as a Madurese?" opens space for critical discussion, aligning with ecopedagogical goals (Gruenewald, 2003).

Lecturers interviewed reported that such material can increase student engagement, foster cultural pride, and strengthen connections between English learning and real-life contexts. One lecturer noted:

"When students see their own culture represented in the module, they feel proud. They want to speak more, write more. It gives meaning to their English learning."

Integrating ecolinguistics with futurology means reimagining ELT not only as a tool for global communication but also as a medium for building sustainable futures. The module's ethnobotanical focus encourages students to value local ecological practices, consider alternative health knowledge systems, and think critically about modern consumption patterns. This supports Bell's (2003) notion that futures thinking in education fosters proactive, responsible citizenship.

### **Lecturer and Student Perspectives on Ecolinguistic ELT**

The interviews conducted with two lecturers and five first-semester students from the Foreign Language Development Program (FLDP) at IAIN Madura reveal several recurring themes related to the integration of ecolinguistic content in English language teaching. These themes include the relevance of local knowledge in language learning, the enhancement of vocabulary acquisition, increased learner motivation, and the cultivation of cultural identity and environmental awareness.

Both lecturers emphasized the pedagogical value of integrating local ecological content especially Madurese traditional herbal knowledge into English learning. It is relevance of local knowledge in language learning. One lecturer explained,

"When students see their own culture like jamu or moringa discussed in English, it brings language learning closer to the students daily life."

The lecturers agreed that students tend to understand the lesson better when the material is culturally relevant. Another added,

"Usually English is seen as foreign, but when it contains familiar topics, students feel more at home with the language."

Students also echoed this statement, one student shared,

"I never thought that something like kelor (moringa) could be studied in English. It made me realize that English is not only about foreign culture but also about expressing our own."

This illustrates how localized ecolinguistic content can bridge the gap between learners' lived experiences and their academic English learning.

### **Vocabulary Learning and Enviromental Awareness**

The integration of ecological and ethnobotanical vocabulary was highly effective in promoting vocabulary learning. Lecturers noted an improvement in students' ability to remember and use new words when they were introduced in a meaningful, culturally familiar context.

"Students could remember *turmeric* and *betel nut* more easily because they know these things. They see them every day," said one lecturer.

Students confirmed this impact. One mentioned,

"I found it easier to remember words like *healing*, *moringa*, and *indigenous* because we talked about *jamu* in my family."

Another said,

"When I learned heredity and tradition, I connected it with my grandmother's story."

These comments suggest that ecolinguistic materials provide cognitive hooks for vocabulary retention and understanding, supporting theories of situated learning. Both lecturers observed increased student participation during discussions involving local ecological content.

"When we talk about *jamu*, suddenly the quiet students start to speak," one lecturer commented.

This increase in classroom interaction stems from the familiarity and personal relevance of the content. Another lecturer added,

"Even students who rarely speak in class become eager to share their family's herbal practices."

Students also reported a boost in confidence. One student said,

"I used to be afraid to speak English, but now I'm excited because I can talk about things I know like how to make ginger tea."

This aligns with learner-centered approaches in ELT that emphasize personal agency and relevance in curriculum design (Brown, 2001).

An important outcome of using ecolinguistic materials is the strengthening of students' cultural identity. Lecturers noted that students became more aware and proud of their cultural heritage.

"Students feel validated when their traditions are part of the English material. They feel that their culture matters," said one lecturer.

This inclusion not only supports emotional well-being but also encourages critical thinking about environmental sustainability and cultural preservation.

Students appreciated this as well. One said,

"Before, I thought our traditional knowledge was old-fashioned. Now I feel proud. I want others to know about it."

Another stated, "I learned that *jamu* is part of our history, and now I can explain it in English."

Such statements highlight how ecolinguistic ELT can empower learners to see language as a tool for expressing cultural values and participating in global dialogue especially about ecolinguistic, in this case about herbal medicine.

## Challenges in Implementation

Despite the positive feedback, lecturers also acknowledged certain challenges. These included the need to update teaching strategies and prepare culturally relevant materials in English.

“It takes extra effort to translate traditional knowledge into English teaching materials,” said one lecturer.

Another pointed out, “We need more modules like this, not just one unit.”

Students also mentioned that while the vocabulary was interesting, some words were difficult to pronounce or spell. However, they appreciated the context that helped them infer meaning. One said,

“Even if I didn’t know the word, I could guess from the story about Hj. Sumiati., one of herbalist in Madura”

The interviews with FLDP lecturers and students reveal that integrating ecolinguistic content especially traditional herbal knowledge into English language teaching has a significant impact on students’ learning experience. It not only enhances vocabulary acquisition and language use but also fosters greater learner engagement, motivation, and self-confidence. The materials presented in Unit 10 of the FLDP module resonate with students’ cultural backgrounds, making English more accessible and personally meaningful.

Moreover, the inclusion of familiar topics such as *jamu*, *moringa*, and *ginger tea* enables learners to connect abstract English vocabulary with real-life practices, resulting in deeper comprehension and retention. Students begin to see English as a language they can use to share their own identity, rather than merely absorb external cultural norms. This supports the broader goal of using language education as a tool for cultural empowerment and ecological awareness.

Lecturers also report that students become more responsive and expressive when dealing with culturally relevant content. This confirms that ecolinguistic integration is not only beneficial for language development but also contributes to the students’ sense of belonging and ecological responsibility. However, both students and lecturers noted challenges in implementation, such as the need for more modules and teacher support in delivering localized content effectively.

In short, the interview findings affirm the pedagogical value of ecolinguistic ELT materials and highlight the potential of such approaches to bridge the gap between global language learning goals and local cultural wisdom. These insights provide a strong

foundation for further curriculum development that is both future-oriented and rooted in ecological and cultural realities.

### Critical Thinking and Cultural Identity Formation

One of the most compelling outcomes of integrating ecolinguistic materials into the FLDP module is the development of students' critical thinking skills and their awareness of cultural identity. Unit 10, which focuses on herbal medicine, serves as a reflective platform for students to consider not only the linguistic but also the ecological and cultural meanings embedded in their traditions. Through discussion prompts and comprehension tasks, students are encouraged to evaluate their beliefs and heritage critically, fulfilling one of the key aims of transformative education (Freire, 1970).

The module contains a reading passage on Hj. Sumiati, a traditional Madurese herbalist, followed by questions such as *"Do you believe it is necessary to preserve traditional herbal medicine as a Madurese? Why?"* These questions are designed not just for language practice but for reflective thinking. One student remarked,

"Before this, I didn't really think about jamu as something important. Now I realize it's part of who we are. We should be proud of it."

This illustrates how the module helps students move from passive acceptance to active interpretation of their cultural environment. Lecturers noted that the integration of such content invites students to engage in deeper conversations about the relevance of traditional practices in the modern world. *"Students often ask whether herbal medicine is still useful today,"* said one lecturer. *"This opens up space for debate, for argument, for reasoning in English, which is exactly what we want to train."* These moments are crucial for fostering critical literacy, where students question assumptions and relate language to social and ecological justice (Luke, 2012).

The use of culturally specific texts also cultivates a sense of pride and belonging. One student shared,

"I used to feel that English was only about Western culture. But now, I can talk about Madurese jamu in English, and it feels powerful."

This empowerment is at the core of identity-based pedagogy, which views language learning not only as cognitive development but also as cultural affirmation (Norton, 2013).

Furthermore, students begin to see the role of language in constructing environmental ideologies. Through vocabulary like *healing, nature, tradition, and balance*, students are introduced to ecological worldviews that differ from industrial, consumption-based discourses. As Stibbe (2021) explains, language shapes our understanding of the

natural world; by learning to express alternative environmental perspectives, students also develop eco-critical thinking. This critical awareness is also seen in students' reflections about modernization and sustainability. One student noted,

"Modern medicine is important, but I think we should not forget our natural resources. My grandmother used to say, 'nature heals you if you respect it.'"

Such reflections suggest that the module successfully prompts students to interrogate the tension between modernity and tradition, a core concern in sustainable education (Sterling, 2001). In classroom observations, lecturers reported that students who were usually reluctant to participate began to voice opinions when the discussion shifted to cultural topics.

"I remember a quiet student suddenly started talking passionately about how her family makes jamu from banana stem," said a lecturer.

This indicates that ecolinguistic materials provide entry points for more inclusive classroom discourse and foster student agency. Moreover, these discussions help students articulate their personal values in English, which enhances both language fluency and moral reasoning. One student explained,

"Now I can explain why jamu is important not just for health, but for identity. I can even argue about it in class!"

This ability to express complex ideas about culture and sustainability is a key sign of higher-order thinking skills in language learners (Bloom, 1956; Anderson & Krathwohl, 2001). The module also builds cultural resilience by affirming that traditional knowledge is not inferior to modern science but offers different ways of understanding the world. As one lecturer emphasized,

"Students need to know that knowledge passed down from their ancestors has value. English is a tool to preserve it is not erase it."

This aligns with the vision of language education for sustainable development, where students learn to appreciate diverse epistemologies (UNESCO, 2020).

## CONCLUSION

This study was motivated by the need to address a gap identified in English Language Teaching (ELT), namely the absence of ecological perspectives and future-oriented thinking that connect language learning with issues of sustainability and cultural preservation. By examining the Foreign Language Development Program (FLDP) at UIN Madura, specifically Unit 10 on herbal medicine, the research demonstrated how localized ecolinguistic content can enrich ELT and provide learners with more meaningful educational experiences. The findings indicate that the integration of ecolinguistic and



futurological elements does not simply enhance vocabulary learning; it also fosters ecological literacy, cultural pride, and higher-order thinking skills. Students engaged more actively in classroom activities when learning materials reflected their own cultural backgrounds, which affirms the theoretical claim that localized and context-sensitive pedagogy improves motivation and identity formation. Lecturers also confirmed that such content helps bridge global communicative goals with local wisdom, thereby positioning English not only as a tool for international exchange but also as a medium to preserve and express indigenous knowledge.

Importantly, these results substantiate the expectation outlined in the Introduction: that ELT, when enriched with ecological and futurological perspectives, can play a transformative role in preparing learners to navigate ecological crises while staying grounded in cultural identity. This interpretation elevates ELT from being merely a linguistic endeavor to becoming a platform for sustainability education and social empowerment. Nevertheless, challenges were identified, including the limited availability of localized materials and the need for teacher training in developing ecolinguistic pedagogy. Addressing these challenges requires institutional commitment, collaboration between educators, and ongoing curriculum development.

In conclusion, this study contributes not only empirical evidence from the Madurese context but also a broader pedagogical framework for reimagining ELT as culturally rooted, ecologically aware, and future-oriented. Such an approach ensures that language education equips learners with the linguistic skills, critical awareness, and ecological responsibility necessary for sustainable participation in a pluralistic global society.

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