Conference Paper

Conservation Text As an Indonesian Course Teaching Material: Conservation-Based Curriculum Innovation

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Abstract

Conservation texts meet the expression of the language upon which conservation events are presented related to the university's vision (UNNES) of conservation. In the conservation text, there is a language expression of being environment-friendly and noble character values. Theoretically, the interrelations between environment and language are studied in ecolinguistics. This study aims to describe the form of conservation text as a teaching material of the Indonesian general course as an innovative conservation-based curriculum. This research employed ecolingustics design. The data collection was done through several methods including book study and documentation. The analysis of the data used distributional and referential methods. The conservation text can be used as teaching material of general course of Indonesian Language on forms of: (1) news text (2) regulation text, (3) literary text, (4) song text/lyric, (5) comic text, and (6) slogan text. In addition, in the conservation text it can be identified also its functions, namely: (1) to inform, (2) to provide legal umbrella, (3) to criticize, (4) to entertain, and (5) to encourage. The results of this study contribute to the nature of Indonesian course teaching material based on conservation and also contribute in the field of language learning.

Keywords: Ecolinguistics, Conservation-Based Curriculum, Indonesia General course, Conservation Text

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1. Introduction

State University of Semarang (UNNES) has declared as a conservation university on March 12, 2010. Since being a conservation university has become part of UNNES vision, there are many policies and efforts have been carried out to socialize, apprehend, and mobilize all campus elements in realizing and strengthening this conservation vision. This implies that the policies are implemented to always uphold the principle of the protection, preservation, utilization, and sustainable development of the values, characters and culture, as well as natural resources and the environment.

UNNES, as a conservation university, is based on a strong commitment to produce graduates (bachelor, master, and doctorate) who have conservation characters. The conservation character has two foundations, the first character deals with strong desire and commitment to care for, preserve, and utilize the natural resources wisely (*respect to the planet*), and the two character deals with strong desire and commitment to realize a harmonious social interaction among others (*respect to others*). UNNES believes that if these values are developed within education system, research activities, and are promoted through community service, it will have a good impact on the future of mankind and the world in general. Therefore, the construction of teaching material within curriculum is very essential. Teaching material is the body of a science, technology or art of the studied object which shows the characteristics of certain branches of science or the core of a study program. The extent and depth of the teaching material are autonomous choices of the scientific community in a higher education.

Based on the observation of some textbooks offered in general course, teaching materials are mostly presented in theoretical approach. Based on the observation, the provision of general course for UNNES students in Indonesian Language course is still incomplete. The course mainly focuses on the nature of the language, grammar and language functions, therefore it remains not applicative. In addition, the interest and motivation of students to read textbooks or lecture books are still low and the ability of students to understand the material has not been optimized. From this exposure, it indicates that the teaching materials used in general course of Indonesian language have not been able to direct students to understand the material required for the course competence. The content of the material contained in the book and presented to students still revolves around the basic material and theoretical aspects. The teaching materials used are also unable to overcome the difficulties experienced by students.

Wright (1987) states that teaching materials can help teachers to achieve the goals of the syllabus and help the roles of teachers as well as learners in the learning process. The preparation of appropriate teaching materials in accordance with the needs of learners will help achieving the core competence as well. Competency-based curriculum (KBK) in higher education demands a learning process which is no longer in the form of Teacher Centered Content Oriented (TCCO), but also in the form of Student Centered Learning (SCL). The learning process is centered on students rather than on lecturers. Lecturers only serve as facilitators and motivators by providing some learning strategies and learning tools. The approach will enable students (together with lecturers) to choose, find, and develop their knowledge and skills. In addition, KBK also emphasizes the outcome of the balance of hardskill and softskill. In SCL, students are

required to actively develop the knowledge and skills learned, not only emphasizing the mastery of the material, but also developing the character. Later, Tomlinson (1998) argues that teaching materials refer to everything that teachers or learners use to facilitate language learning, to improve their knowledge and / or language experience. And the development of teaching materials is something that writers, teachers, or learners carry out to provide a variety of experience input sources designed to improve language learning. The material needs to be supported by the material enrichment related to conservation-oriented vision of the university in the form of conservation text. This is because the idea of a policy on the conservation campus needs to be realized in the unit of discourse through conservation text. This is in line with Anderson and Krathwohl's opinion (2001) stating that the variety of teaching materials consists of (1) facts, (2) concepts, (3) procedures, and (4) metacognition.

In Halliday's view, the text is interpreted dynamically. Text is a language which performs a specific task in the context of the situation (Halliday & Hasan, 1992: 13). Text is related to what is actually done, interpreted, and said by the community in real situations. Situation is the deciding factor of the text. To optimally understand the text, it is necessary to understand the situation and cultural context where the text is articulated. Conservation text shows the existence of a link between language and environment. This is reinforced by Harre (in Fill 1998: 8) who argues that the environmental discourse with all its embodiments (oral text, written text, images and internet) is called green discourse or green text.

Edward Sapir in an article entitled "Language and Environment" associates the language with the environment. Sapir (1912) explains that language as a combination of linguistic units to describe the physical and geographical environment. An interdisciplinary study that sees the link between ecology (environment) and linguisticsis named ecolinguistics. Ecolinguistics was first introduced by Einar Haugen in his article entitled *Ecology of Language* in 1972. Haugen prefers the term ecology of the language from other terms that are related to the study. The choice is due to the wide coverage therein, the linguists can work with other types of social sciences in understanding inter-language interactions Haugen (in Fill & Mühlhäusler, 2001: 57). Furthermore, Fill and Muhlhausler (2001: 51) explain ecolinguistics as a broader study of its scope in studying syntax, semantics, and pragmatics, therefore requires some innovative theories to investigate these ideas empirically.

According to Mackey (in Fill and Muhlhausler, 2001: 43), ecolinguistics basically integrates the environment, conservation, interaction and language systems. Fill and Muhlhausler (2001: 3) state that there are four elements that enable the relationship

between language and environment, namely (1) language is free and full of meaning; (2) language is created by the world; (3) world is created by language (the structuralist and post-structuralist view); and (4) language is interconnected with the world (both of which are arranged but sometimes independent). Furthermore, the nature of the ecolinguistic perspective, language and community of speakers is seen as a living organism in a system of life with other organisms (Mbete, 2009: 2). This implies that the scope of Ecolinguistics include the language which is used to describe, represent, describe, represent symbolically verbal reality in the environment, both physical environment as well as social-cultural environment. Haugen (1972) (in Mbete 2009: 11- -12) states that Ecolinguistics is linked with ten studies, namely: (1) The comparative historical linguistics; (2) demographic linguistics; (3) sociolinguistics; (4) dialinguistik; (5) dialec-tology; (6) philology; (7) prescriptive linguistics; (8) glotopolytics; (9) ethnolinguistics, anthropological linguistics or cultural linguistics; and (10) the typology of languages in an environment.

The prior studies need to be reviewed to determine the dynamics of the analysis associated with this study. Alexander (2003) examines how language is used in expressing opinions and how Shiva actively focuses on this topic. The study shows that language can be used as a means to convey messages and influence people to protect the environment. He uses his analytical ability to unravel machine meaning during global corporate colonization and agricultural destruction in the third world. The study has similarities with the current research in terms of environmental themes and data aspects, i.e. language, as research material.

Keulartz, J. (2007) in a research article entitled Using Metaphors in Restoring Nature states that there are four types of metaphors commonly used in forming ecological restorations: metaphors in the field of machinery and cybernetics; art and aesthetics; medicines and health care; and geography. From these four metaphors, it is concluded that all metaphors are limited by distance and relevance. They are also required to adopt a double view of metaphors. This metaphorical usage is addressed for certain purposes, honors and contexts.

Meanwhile, the research of Mikulik and Babina (2009) states that universities must have environmental awareness for the development to achieve sustainability. Hence, the protection efforts need to be formulated. To that end, as part of the Indonesian nation, Universitas Negeri Semarang (UNNES) has established itself as a conservation university.

Research on the development of teaching materials done by Krishnakumar and Jayakumar (2011) entitled "Developing Teaching Materials for E-learning Environment"

focuses on research studies on aspects of design effectiveness and quality of instructional materials development for learning in the network. The superior value of this research lies in the effectiveness of learning time and the broad range of learning from the *E Learning* development ideas. If the result of the study is really applied in teaching and learning process, it would facilitate the process of knowledge transfer. However, the above research does not create the product but a reference framework that can be used for product development of teaching materials of *E-Learning*.

Language-related studies regarding UNNES as a conservation-based university have been conducted by Rokhman et al (2012) under the title of *Rekayasa Bahasa sebagai Penguatan Pembudayaan Konservasi di UNNES*. Based on the study, the responses of college faculty in UNNES towards conservation symbols reflected in the language can be seen in the form of (1) greeting, (2) slogan or jargon, and (3) the use of local languages. The most widely used model is greeting. The slogans or jargons can also be found around the campus, both in electronic and printed forms. The use of local languages is still highly perceived by the respondents. However, the use of the local languages is still largely at the policy level. For daily use, the respondents are still apathetic with the policy. In addition, the meaning of *civitas academica* to conservation symbols that are reflected in the language are still limited as mere information. The deeper meaning of conservation symbols is still not fully comprehended by UNNES citizens.

Furthermore, in relation to environmental studies, Garrard (2012) in the study of *ecocriticism* explains that environmental problems require cultural analysis because the problem is the result of interaction between ecological knowledge and cultural inflection. Garrard also points out that ecocritical portrays the literary and cultural theories, philosophy, psychology and environmental history (ecology). *Ecocriticism* is the ability to criticize existing discourse, cultural artifacts, forms and styles and so on. In addition, *ecocriticism is* also noted as a work of strong self-criticism.

Theoretically, this research is useful in producing a synthesis on: (1) innovating the conservation curriculum teaching material for general course of Indonesian Language; and (2) enriching the interdisciplinary text of conservation text to reinforce the theory and method of ecolinguistics. In practical terms, the results of this study are expected to contribute to educational institutions, namely: (1) becoming the basic substance of learning Indonesian or foreign languages or regional learning for students in higher education, (2) providing teaching materials for lecturers in the form of conservation text; (3) providing innovation on conservation-based curriculum.

2. Method

2.1. Research design

This research used ecolinguistics design. The designed was chosen because of (1) the demands of the object of study, (2) linkage studies in Ecolinguistics dimension, and (3) the need to discover the novelty of uniqueness approach in ecolinguistics analysis. Those considerations are in line with the opinion of Fill (2001: 126) and Liindo & Bundsgaard (2000) which state that ecolinguistics is an umbrella toward all approaches of language study combined with environment (ecology).

The present study employed a qualitative research approach. Qualitative research is related to research data in the form of quality verbal in a form of tangible conservation texts (Muhadjir 1996: 29). The results of the analysis from the empirical facts were obtained in the field for later abstraction and conclusions drawing. This study also employed descriptive approach, aiming at describing the form and function of language expression in the conservation text.

2.2. Data and data sources

This research data was in the form of language expression that allegedly contained within conservation text. This research was derived from the use of language expression obtained from written sources in the form of slogans, news texts, artwork, regulation texts and articles from both printed and electronic media from March 2010 to March 2017. Such timing was selected because since March 2010, UNNES declared as a Conservation University. Therefore, it was assumed there was a use of language used to express the idea of a policy related to conservation.

2.3. Method of collecting data

The data collection method was done through of referring or observation. The method of checking was conducted through the use of written or spoken language (Mahsun 2007: 112; Kesuma 2007: 43). The basic technique used by the researcher was by recording, categorizing and classifying (Mahsun 2007: 133). The identification method was used for deciding or selecting the identity of the data collected in the data card. With this method, the collected data was defined as data containing the form and function of the language expression in the conservation text. In the data collection, method of classification was

also used for categorizing the data based on similarities and differences of identity of the data. Then, the data selection was conducted to identify the similarities and differences of data. Both of these criteria included the similarities and differences in form and function of language expression in conservation texts.

2.4. Data analysis method

The analysis of the data used distributional and referential methods. According to Sudaryanto in Kesuma (2007: 54), distributional method is a research method which uses the determinants of the language itself. Referential method is a research method which places the researcher as outsider and does not become the part of the language being investigated (Kesuma, 2007: 47; Mahsun, 200 7 : 112, Sudaryanto, 2015 : 13).This study used an interactive analysis model, namely the form of interaction on three components; data reduction, data presentation, and data verification. These activities were carried out during the data collection process. If it is deemed less satisfactory to draw the conclusion, the field note is used (Miles and Huberman, 1992: 23).

3. Result and Discussion

3.1. Principles of conservation character development in a conservation-based curriculum

To create graduates of UNNES as smart and competitive Indonesian human beings envisioned by the Ministry of Research and Higher Education, the implementation and practice of education at UNNES is principally based on the development of conservation character of UNNES. This implies that the entire educational process in UNNES refers and aims to shape the character of graduates who have conservation-based characters. Hence, the conservation-based curriculum is also based on character education to be perfectly internalized in every UNNES graduate.

With the principle of development of conservation character, it is conveyed that the content and implementation of the curriculum of each program in UNNES should be inspired, oriented, and aimed at the formation of a conservation of nation character. The graduates of UNNES are graduates with conservation character, graduates with eight conservation character values: inspirational, humanist, caring, innovative, creative, sportive, honest, and justice. Eight conservation values are derived from the basic character of the eight faculties that are currently owned by the State University of

Semarang. The eight values are, thus, being distinctive of each faculty as well as applicable in all faculties in general as it is a universal value.

The first conservation value is an **inspirational** value reflected in teacher candidate who are not only strong in their pedagogical competence but also strong in their professional competence. The combination of pedagogical competence and professional competence is reflected in the performance of competent student teacher candidates. Inspirational value is reflected within someone who always has an idea to be ready to do something, either intentionally or unintentionally based on the idea that is present to the brain in any situation and condition. One of the parameters to measure the success of learning is the development of inspiration in the academic community.

The conservation value of **humanist** can bloom into a beautiful and aesthetic value. The value of humanism is reflected in the attitude of the students who are willing to appreciate others and fight for the realization of a better social life based on the principle of humanity.

The conservation value of **caring** becomes an affirmation of the belief that caring to others is a noble value that needs to be nurtured because caring for others becomes the tangible evidence of the greatest masterpiece of human civilization. UNNES students are expected to have a caring character value. Caring values is the energy to be able to heed and pay attention to others. Caring for the environment is the attitudes and actions that always try to prevent environmental damage and develop efforts to repair the environmental damage that has occurred due to human actions. Social care is the attitude and action that always want to help other people and society in need.

The fourth conservation value is **innovative** value that can be a reinforcement of the beliefs of previous philosophers who believe that "nothing is really new because everything is innovation". The value of innovation is a proof that there is still real effort on the reforms conducted by UNNES academic community. With the value of innovation, UNNES students are encouraged to always deliver innovative works for better human life. Innovative value is the ability to utilize thinking, imagination, stimulant and environment to produce new products that are renewal.

The value of **creative** is reflected in the ability to create. This implies creating technology in a creative and conservation-oriented manner so as to provide maximum benefits for the Indonesian society in particular and the world community in general. On the basis of that thought, UNNES makes a real effort to become a "students' creative idea seeding field" through the lessons learned. Through creative value, UNNES intends to create students and graduates as the nation's next generation who always generate

new ways to provide solutions to the problems of the nation and humanity by always providing an alternative remedy for every problem.

The value of **sportive** is a noble value to act like a fair and honest person Sportsmanship means being fair to the opponent, willing to recognize others' excellence and strength. Thus, sportsmanship is a person's mental attitude that shows the attitude to be honest, fair and willing to acknowledge the strength, success of others, and willing to admit self-defeat.

The seventh conservation value is **honest** that is reflected in the behavior of the academic community of UNNES. Honesty is a behavior based on an attempt to establish itself as a person who can always be trusted in words, actions and work. Therefore, honesty contains a meaning that includes trustworthy, loyal, sincere, persistent and consistent. Trustworthy has the intent that individuals and units in UNNES have the same responsibility so that they can carry out the tasks assigned to them. Faithful means that all elements in UNNES will continue to uphold the interests of UNNES above the interests of individuals/groups for the sake of realization of mutual prosperity in accordance with the existing regulation. Being sincere means that all *civitas academica* of UNNES must carry out every duty and obligation sincerely to avoid dishonesty. Persistence means that all elements in the environment UNNES always realize the vision and mission UNNES without knowing despair. Consistent means that the entire family of UNNES always does everything according to the heart with its behavior without any falsehood.

The eighth conservation value is **justice,** as reflected in the attitude of the academic community of UNNES. Justice is a fair deed. Fair means not taking sides and not harming themselves and others. The term justice (*iustitia*) comes from the word "fair" which means: not biased, impartial, siding with the right, rightly, not arbitrary. From some definitions it can be concluded that the notion of justice is all that is pleasing to the attitude and action in human relations. Justice contains a demand that people treat each other in accordance with their rights and obligations. All people are treated equally in accordance with their rights and obligations. Fairness is also defined as a state in which every person in the life of society, nation and state get what they are entitled to fulfill their obligations.

In the context of the curriculum implementation of UNNES 2015 which is conservation-based and in accordance with national standard (KKNI), those eight values are important because they can improve the competence of students in their respective field and also can form their professional attitude and personality. UNNES students are expected to be smart, resilient, and responsible people for themselves, society and nation. Meaningful learning is a learning that can inspire students to rise up to the next quality generation.

This can be implemented through the general course of Indonesian Language by utilizing conservation texts as teaching materials.

3.2. The form of conservation text as teaching material on Indonesian language general course

The text of conservation is a lingual phenomenon. Conservation texts contain ideas are presented based on arguments relating to the vision represented in the mass media. In its form as a text, conservation is not just a linguistic phenomenon (linguistic structure), but also as a building of thoughts and ideas (cognitive structure) as well as action buildings (action structures). Opinion of the media institution revealed in the news must be influenced or determined by the media institution and its social context.

Then, conservation text is related to language and ideology. Conservation is one of the important news topics in society. Topics on this subject are in Sustainable Development Goals (SDGs) which are the result of an agreement of more than 19 member states (UNDP 2015) following the Millennium Development Goals (MDGs) 2000-2015 agreement. In Indonesia, the issue of conservation is also a priority according to the *Nawacita* policy outlined in the National Medium Term Development Plan 2015-2019. That is, conservation becomes an important issue in government policy reported in the mass media. Although conservation news is an important issue, on the other hand, conservation issues remain a sensitive topic for Indonesians. This is because it is commonly associated with institutional policy or ideology.

In addition, conservation texts are related to the relationship between language and environment. In Halliday's view, the text is interpreted dynamically. Text is a language that is performing a specific task in the context of the situation (Halliday & Hasan 1992: 13). The text relates to what is actually done, interpreted, and said by the community in real situations. Conservation texts that can be utilized as teaching materials for Indonesian general subjects are as follows.

3.3. News text

Conservation news text is a language expression containing conservation topics that are uploaded or published on www.unnes.ac.id, *Kompas* and *Suara Merdeka,* pages. Because of this, conservation news text in the mass media has the opportunity as a

teaching material for the Indonesian language general course. This is because conservation news text has a complex structure of language, thought, action, and social construction. The conservation news text is as follows.

3.4. News text I

3.4.1. SBY: Well done Unnes! This is conservation!

(*Wednesday, 30 March 2016, source: page* www.unnes.ac.id.)

This is the comment of the 6th President of Indonesia Prof. Dr. Susilo Bambang Yudhoyono when he entered UNNES Auditorium of Sekaran Campus, on Wednesday (30/3). "Well done! This is conservation!" He was immediately greeted by the handshake of Unnes Rector Prof. Dr. Fathur Rokhman MHum. (p1)
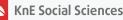
3.5. News text II

3.5.1. Campus environment, healthy by cycling

(*Tuesday, March 04, 2014, source: KOMPAS*)

Entering the campus environment of State University of Semarang in Sekaran, Gunungpati, Semarang, Central Java, cool ambiance ambushed. The green trees welcome people. The security guards in front of the gate direct motorcycles or cars to park before entering the campus. (p1)

Rector UNNES, Fathurrahman, revealed that the policy of walking and cycling on campus is one part of UNNES' commitment as a conservation university." This is our contribution as an educational institution to help overcoming the problem of global warming. Conservation efforts have been included in UNNES' statute since 2010, "he said. (p9)

Each student is required to plant at least one tree. The tree is a requirement for students who will do their thesis. (p10)

The above news texts are conservation news texts. This is due to the text message that indicates that the mass media in this regard, namely the webpage www.unnes.ac.id
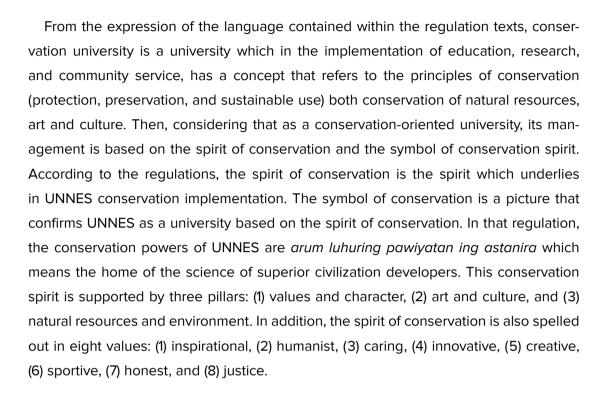
and *Suara Merdeka* which use language in the form of news on a conservation university as a means to build public opinion. The news text data is included in the type of green text or conservation text. For that, in the news in the mass media found the text of conservation news. This indicates a link between language and environment. In addition, those news texts also show dynamics of conservation-minded university on www.unnes.ac.id, KOMPAS and *Suara Merdeka.*

The first text informs particulars news that the conservation-based university is getting more robust. This is demonstrated by the recognition of the 6th President of the Republic of Indonesia, Mr. Susilo Bambang Yudhoyono, who states *"Well done! This is conservation!"*. In fact, there is a message from this news text, so that other universities can follow what has been done by UNNES. This indicates that conservation-based university provides a positive image for UNNES.

In the second news text, there is a message that one of the pillars in the conservation of natural resources and environment also receive special attention. The policy of transporting by bicycle in the campus area becomes a movement in conservation-based universities. On the other hand, this condition is juxtaposed with several other universities. Each cycling policy in a college campus environment has its advantages and problems. In addition, lingual units such as the green trees welcome indicate choices of words that exploit the expression of language in the form of personification. This personification becomes a beauty in packing the news about *Healthy Campus Environment with Cycling*, which is a sympathetic invitation to all campus residents. From the data above, it shows that the expression of the language in the news text serves to inform the readers.

3.5.2. Regulation texts

Formally, there are a number of regulatory text forms that express conservation issues, namely: (1) UNNES Rector Regulation Number 22 2009 on UNNES as Conservation University; (2) UNNES Rector Regulation Number 27 2012 on Conservation Based Campus Management; (3) Regulation of the Minister of Research, Technology and Higher Education of the Republic of Indonesia Number 49 2016 on U NNES Statute; (4) UNNES Rector Regulation Number 5 2017 on the Reputation year policy of UNNES; and (5) UNNES Rector Regulation Number 6 2017 on the Conservation Spirit of UNNES. Those texts show that the expression of language in the text of the rules serves to provide a legal umbrella.

From the expression of the language contained within the regulation texts, conservation university is a university which in the implementation of education, research, and community service, has a concept that refers to the principles of conservation (protection, preservation, and sustainable use) both conservation of natural resources, art and culture. Then, considering that as a conservation-oriented university, its management is based on the spirit of conservation and the symbol of conservation spirit. According to the regulations, the spirit of conservation is the spirit which underlies in UNNES conservation implementation. The symbol of conservation is a picture that confirms UNNES as a university based on the spirit of conservation. In that regulation, the conservation powers of UNNES are *arum luhuring pawiyatan ing astanira* which means the home of the science of superior civilization developers. This conservation spirit is supported by three pillars: (1) values and character, (2) art and culture, and (3) natural resources and environment. In addition, the spirit of conservation is also spelled out in eight values: (1) inspirational, (2) humanist, (3) caring, (4) innovative, (5) creative, (6) sportive, (7) honest, and (8) justice.

3.5.3. Literature texts

Then, the form of conservation text may emerge as a literary text. This can be found in the text of the *Syair Hijau* (Green Poet) Anthology. In this anthology, we can read the conservation through various points of view, from the humanities to the sciences. This poetry anthology is a kind of storefront for the attitude toward a poem. From the existing data, the diversity of the viewpoint of the author can be analyzed. From short lyrics like "*Kereta Konservasi*" (Rustono), "Konservasi Afektif Matematik" (Kartono), to the long narrative lyrics such as "Ibu adalah Saksi" (Dwi Budi Harto), even to the very prosaic texts such as "Narasi Percakapan Dedaunan" (Heru Mugiarso), and old poetry "Pantun Konservasi" (Rasdi Ekosiswoyo), "Karmina Konservasi" (Suyahmo), "Karmina Conservation "(Suyahmo). There are ethics theme such as "Kisah Cucu di Mancabangsa" (Edi Astini), "Kisah Sarjana si Kutip-Tempel" (Mursyid Saleh) and also environmental and universe themes such as "Dari Unnes untuk Semesta" (Ucik Fuadiyah) and health theme such as Cerita tentang Kanker" (Nugrahaningsih W.H.).

The diversity of poetry in this "*syair hijau*' is interesting because these poems record the ideas and the inner world of their authors on conservation issues. This poetry anthology collects the poetry work of a number of UNNES academicians in interpreting the idea of conservation. This can be presented in the following example of the poem.

Konservasi Bahasa

Author: Fathur Rokhman

Telah terekam jelas
di kitab suci kita
adam lahir karena bahasa
ia diajarkan untuk meyebut nama-nama
agar ingat Allah Sang Penguasa Kata

Kita lahir meneguhkan kata
kunfayakun jadilah alam semesta raya
di bumi yang renta
menggaung kata-kata pada setiap sudut
dunia

Dunia ini rumah
untuk hidup dan mati
kata-kata ini rumah
untuk hidup dan mati

Setiap kata tumbuh
mencatat riwayatku dan riwayatmu

dari rasa malu menerima
hingga rasa takut terluka
lalu cinta melemparkan kita
ke dalam santun kata

Lalu dengan segenap tenaga
kita sama-sama menggambar dunia
dengan aneka bahasa:
lewat papan tulis para pendidik, lewat
slogan yang dipaku
pada pohon-pohon menjerit,
kerumitan rumus politik yang kering ide-
ologi
juga nilai-nilai sosial yang mesti meruang.
Kita bersumpah pada kata
dan sumpah kita
mesti melestari santun dunia di dalamnya
lalu suaraku dan suaramu
meyakinkan pada semesta
bahwa semua akan baik-baik saja.

(source: Syair Hijau 2014: 67)

The poetry collected in this "*Syair Hijau*" puts conservation into something more tangible. From the text of the poem, the creator offers a special perspective that conservation is for them to treat and redeem the language, returning the word according to the initial function of building civilization. The poetic text is full of metaphors. The linguist, poet, and humans generally create imaginations and dreams through the words as God created the dream through His words. Apparently, it appears that the author attempts to restore the language through religious acts. In the praxis level, the concept of conservation-based university has stimulated and inspired the academicians and alumni of Semarang State University to write poetry.

However, this poems collection creates a more tangible conservation. Conservation has been known to be limited to physical conservation, especially to the plants and environment. The author seems to be trying to break the ice and the rigidity of conservation, especially by choosing themes and ways of intimate and warm expression. It is done

without sacrificing the essence of poetry as a metaphorical and multi-meaning works. The authors have excavated and processed the material from their world uniquely. They have tried to enrich diction and imagination. They are also able to arrange lines and stanzas in an orderly and bright mind. They do not complicate poetry.

From the syair hjau, the text of poetry which is a literary text is an imaginative work that uses the language of literature. Literary language is a language with full of ambiguity and has an expressive aspect which is precisely avoided by the variety of scientific language and everyday language. This ambiguous and full of expression characterization has led to a literary language tends to influence, persuade, and change the attitude of the reader. From the data above, it shows that the expression of language in the literary text serves to entertain.

3.5.4. Comic text

Then, the form of the text can be in a form of comic text. A comic is an art form that uses images of non-moving cartoons of dissertation with linguistic units that form the fabric of the story. This can be seen in the following data:

Comic Text I, **source***: Exprejo* **source:** *Exprejo*   *Comic Text II, source: Exprejo,*   *Comic Text III,*

Within those comics, there are criticism and humor. The criticism is the result of consideration of the current situation or the actual event or a travesty of a variety of socialized behavior. The criticism also serves as a tool of protest in the form of humor. The function of criticism is what makes comics as one of the capital of the media / press in doing criticism of the political or social situation. The expression of the language in those comics can raise the social problems that occur for reveals a certain moral value. The above data shows that the expression of the language in the comic text functions as criticism and humor.

3.5.5. Song lyric

The conservation text is also found in the lyrics of UNNES conservation *langgam* (Javanese traditional song). The lyric within the song represents one's expression of something that has been seen, heard or experienced. In expressing author's experience, the composer performs words and languages to create uniqueness to his lyrics or poetry. This language can be a vocal game, language style as well as deviations of the word meaning and reinforced by the use of melodies and musical notations of the song so that the listener gets carried away with what the author thinks. This can be presented below.

3.5.6. Langgam UNNES Konservasi

Author: Abdul Rahman

Lyric: Udi Utomo

Oh indahnya...

Pemandangan rimbun yang menghijau

Menghiasi kampus UNNES konservasi

Tegak berdiri siap mengemban tugas yang suci

Laksanakan Tri Dharma Perguruan Tinggi

Lestarikan lingkungan alam

Budaya negeri tercinta

Kembangkan ilmu, teknologi, dan seni

Tuk menghasilkan tenaga ahli dan kependidikan

Yang siap mengabdi tuk bangsa Indonesia

(Source: Abdul Rahman)

This style is a medium for delivering moral messages. Messages can have a variety of forms, both verbal and written forms. This lyric is in the form of words and sentences that can be used to create a certain atmosphere and imagination to the audience so that it can also create diverse meanings. This conservation style also serves to entertain

or invite sympathy about the reality of conservation. The style of lyrics that is formed from the relationship between elements of music with elements of poetry or song lyrics is one form of mass communication. In this condition, the son is a medium of delivery of messages by communicators to communicants through the mass media. From the data above shows that the expression of the language in the song text serves to entertain.

The lyric functions as a medium of communication and is used to invite sympathy about the realities that are happening as well as the imaginative stories. For that, the words and phrases used in the song lyrics are not like everyday language and the nature of language tends to influence, persuade, and change the attitude of the listeners.

3.5.7. Text Slogan

Conservation text can be in a form of a slogan text. Slogans are repetitive expressions, ideas, or goals for telling, explaining, or popularizing something, using short, catchy, and memorable shortcuts to stick in everyone's mind. This can be seen in the following data. *Bebas Sepeda Motor*", "*Di Kampus: Jalan Kaki atau Bersepeda, Yuk!*", "*Gerakan Tanam Seribu Batang pohon*", "*It's Great, It's Beatiful, It's Unnes*", "*Menanam Pohon, Menanam Harapan*", "*Salam Konservasi*", serta "*Tepat Waktu Mengapa Malu*" (Source: UNNES).

Slogans are often seen in the form of short posts, but quite prominent, both from the size of the letter and the choice of words. The slogan sentence must be short to be easy to remember. The slogan phrase should also be interesting in order to get the attention of the crowd. All those slogans are meant to influence the readers. This implies that there are expressions through the language used to express ideas or ideas about conservation policies. From the above data, it shows that the expression of the language in the slogan text serves as a watchword to encourage readers.

4. Conclusion

With the principle of developing the character of conservation, the implementation of the curriculum of each study program at UNNES should be inspired, oriented, and aimed at the formation of cultural character of conservation, including to the general courses of Indonesian language. For this reason, UNNES graduates are expected to have conservation character, i.e. graduates who have eight conservation character values of being inspirational, humanist, caring, innovative, creative, sportive, honest and fair. Then, the nature of the conservation texts are the language expression language

connected with the environment and noble characters values. The conservation text which can be used as teaching material for general courses of Indonesian language are: (1) news text (2) regulation text, (3) literary text, (4) song text/lyric, (5) comic text, and (6) slogan text. In addition, in the conservation text it can be identified also its functions, namely: (1) to inform, (2) to provide legal umbrella, (3) to criticize, (4) to entertain, and (5) to encourage.

This present study is useful in the innovation of conservation-minded curriculum of conservation text as teaching materials for Indonesian language general courses, both for faculty, students, and universities. Conservation texts should be utilized by lecturers as teaching materials in language learning as well as other learning in colleges to enrich the text genre and foster their love for the environment. For this reason, the study of conservation text deserves to be given space as a form of linguistics prospective analysis and language learning.

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