

ECOLINGUISTIC ANALYSIS OF ENVIRONMENTAL ISSUES IN THE INDONESIAN RELIGIOUS LEADER'S SPEECH

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ABSTRACT

This study examines how environmental responsibility is discursively constructed in Alissa Qotrunnada Wahid's speech by situating it within broader debates on religion, language, and the global climate crisis. The research aims to identify the ideological orientation of the speech and to evaluate its ecological implications through critical discourse analysis. Employing Fairclough's (2003) three-dimensional model, textual analysis, discursive practice, and social practice, this study is complemented by Halliday's transitivity system as well as the ecolinguistics and ecosophy framework developed by Stibbe (2021). The findings reveal that, at the textual level, the speech is dominated by material, relational, and mental processes, which collectively construct environmental protection as concrete, urgent, and morally grounded collective action rather than a purely abstract or normative appeal. The inclusive pronoun "we" positions religious institutions and communities as active agents of change, while relational processes establish environmental protection as an essential ethical and spiritual value. At the level of discursive practice, the speech is produced and legitimized through the symbolic authority of major religious organizations, particularly Nahdlatul Ulama and the GUSDURian Network, and disseminated through both formal education and grassroots community-based initiatives, including interfaith and family-centered programs. In the dimension of social practice, the discourse reflects and responds to Indonesia's ecological challenges and advances religious ideology that frames nature as a moral trust integral to religious teachings. From an ecolinguistic perspective, the analysis concludes that the speech predominantly constitutes a beneficial discourse. It affirms values of sustainability, rejects exploitative representations of nature, and actively promotes the transformation of awareness and collective social practice toward ecological responsibility.

Keywords: *critical discourse analysis; ecolinguistics; environment; religious leader.*

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INTRODUCTION

Environmental challenges have emerged as a major global concern due to increasing ecosystem damage, deforestation, pollution, climate change, and the exploitation of natural resources, which have serious impacts on the sustainability of human life and the planet (Ali, 2024). In international

discourse, environmental issues are understood not only as ecological issues but also as transnational issues involving various non-state actors (Widodo et al., 2021). The development and implementation of international environmental regimes have become a primary focus of the global response, given that environmental damage in one country often impacts other regions. This phenomenon emphasizes that state autonomy and individual rationality can become less relevant when damaged ecosystems have transboundary implications. Many forms of environmental degradation occur locally or nationally but recur worldwide, forming a pattern of global problems such as soil erosion, deforestation, or water pollution.

According to the ASEAN Socio-Cultural Community Trend Report (ASEAN, 2025), the Southeast Asian region is facing escalating vulnerability to hydrometeorological disasters linked to climate change. In Indonesia, the environmental crisis has had a far-reaching impact, not only on ecosystems but also on the social, economic, and cultural aspects of society. These dynamics underscore the need to reconceptualize environmental problems as multidimensional challenges that intersect with human security and social justice, thereby requiring integrated and comprehensive responses.

Within the Indonesian context, religion plays a strategic role in shaping people's perspectives and behavior toward the environment. Religious values often serve as a strong ethical foundation guiding how individuals treat nature and available resources (Pasaribu et al., 2022). Begum (2021) emphasized that religious based moral education can significantly influence a person's level of religiosity and strengthen their commitment to environmental sustainability. Similarly, Islamic teachings place significant emphasis on ecological issues, not only warning against environmental damage but also emphasizing the importance of equitable and sustainable resource use for the benefit of both present and future generations (Shihab, 2023). The Quran and Sunnah provide comprehensive guidance regarding the purpose of human creation and the moral obligation to care for the earth through various commands and prohibitions related to environmental preservation.

Within this framework, religion holds great potential to foster ecological awareness and encourage sustainable living practices. One religious figure in Indonesia who consistently addresses environmental issues is Alissa Qotrunnada Wahid, the Chairman of the Nahdlatul Ulama Executive Board and director of the GUSDURian Network. Through initiatives such as the "Jaga Jagat Kita" campaign, environmental concern is articulated as a moral and collective responsibility. The speech analyzed in this study was delivered at the Conference on Religion and Climate Change Southeast Asia (CORECS) 2023, a regional forum that brings together religious leaders to respond to climate issues. Conference on Religion and Climate Change Southeast Asia (CORECS) 2023. CORECS is a regional forum that brings together religious leaders to align perceptions on the urgency of climate change and the moral role of religion in responding to it (Muslim Council of Elders, 2023). This

forum affirms that religious leaders have the strategic capacity to influence public policy and behavior related to the environment.

Based on this context, this research focuses on analyzing the representation of environmental issues in Alissa Qotrunnada Wahid's speech through an ecolinguistic discourse approach. Ecolinguistics broadly examines the relationship between language and ecological concerns, particularly how language can contribute to or challenge environmental degradation (Stibbe, 2021). Ecolinguistics has developed as a branch of linguistics that examines the relationship between language practices and ecological dynamics. The term ecology in linguistic studies was first introduced in the 1970s by Haugen (1972). Steffensen & Fill (2014) explain that the goal of ecolinguistics is to reveal patterns of exploitation of natural resources, encourage the empowerment of marginalized groups, and build harmony between language and culture in diverse societies. Furthermore, ecolinguistic studies examine how language systems represent ecological and non-ecological elements by analyzing environmental constructions from a linguistic perspective and applying a critical approach to understanding the relationship among text, ideology, and human roles within ecosystems.

This research aims to examine how religion frames environmental issues and how the environment is positioned, whether as an object of exploitation or as a moral trust requiring protection. While previous studies in ecolinguistics and critical discourse analysis have extensively examined environmental discourse in media and policy contexts, limited attention has been given to religious speech as a site of ecological meaning. Data are first analyzed using a critical discourse analysis approach, as developed by Fairclough (2003). The ideological representations of various entities within the discourse can be revealed through analysis using a three-dimensional model encompassing textual analysis, discursive practice analysis, and social practice analysis. These three dimensions are elaborated through three analytical stages: description, interpretation, and explanation. Within an ecolinguistic framework, the identification of the ideologies is then evaluated using the ecosophy developed by Stibbe (2021). Through this ecosophy, the types of discourse in Alissa Qotrunnada Wahid's speech can be categorized into three forms, namely destructive discourse, ambivalent discourse, or discourse that supports ecological sustainability.

LITERATURE REVIEW

Research on ecolinguistics using eco-critical discourse analysis has been widely developed. Numerous studies have explored eco-critical discourse by connecting ecolinguistics with media, education, and entertainment. A considerable number of ecolinguistic studies focusing on media coverage have been conducted, including works by Jabeen (2024), Maha et al. (2024), and Yuliastutik and Putikadyanto (2024). Their findings demonstrate that the media plays a significant role in shaping public

perceptions of environmental issues. Media outlets frequently construct environmental discourse through an anthropocentric, or human-centered, lens rather than an ecocentric, nature-centered one. Moreover, the media often employs euphemistic expressions in reporting environmental issues related to the relocation of Indonesia's capital city. These euphemisms serve three primary functions: reification, concealing factual information, and crafting slogans that promote a favorable image of the project. Such linguistic strategies are used to downplay the environmental impacts of large-scale development initiatives. The research also indicates that while the media influences public attitudes toward environmental movements through the use of positive lexical choices, it simultaneously highlights challenges such as deforestation and pollution, revealing an ambivalent stance within the discourse.

Despite the growing body of ecolinguistic research, studies that examine environmental discourse within religious contexts are relatively unevenly developed. Existing studies have predominantly focused on media representations, policy discourse, and educational contexts, with few addressing religious discourse as a primary site of analysis. When religion is included, it is often treated as a background variable influencing attitudes rather than as a discursive practice subject to systematic linguistic analysis. This gap is especially notable in the context of Islamic religious speech, where sermons, public addresses, and interfaith forums function as influential communicative spaces. Therefore, what remains underexplored is not only the presence of environmental themes in religion, but how such themes are textually and ideologically constructed through specific linguistic patterns in religious speech.

This study situates itself within these gaps by examining how environmental issues are articulated and framed within religious discourse, particularly in the context of a public speech delivered by a religious leader. The analysis seeks to explore how linguistic choices contribute to the construction of environmental responsibility and how such constructions relate to broader ideological orientations. Rather than making generalized claims, this study aims to provide an analysis that may offer insights into the role of religious discourse in shaping environmental awareness and ethical engagement.

METHOD

This research employs a qualitative approach by describing and interpreting the analysis results in the form of paragraphs and discourse descriptions. The analysis process was conducted using the ecological discourse framework as formulated by Stibbe (2021). Overall, this study consisted of four main stages. The first stage involved data collection in the form of the text of Alissa Qatrunada Wahid's speech. Because the speech was available in video format, the researcher first watched it and then transcribed

it. The transcript, consisting of approximately 500 words, served as the primary data for this study. Alissa Qotrunnada Wahid's speech was selected based on her position as a religious leader and Chair of the Nahdlatul Ulama Executive Board, making her speech important to examine to understand how ecological ideology is discoursed in the context of environmental issues.

The second stage involved linguistic analysis using Fairclough's (2003) three-dimensional model. This stage began with textual analysis to identify lexical choices, forms of cohesion, and transitivity patterns, including the types of processes and roles of participants in clauses and sentences. In this stage, the researcher provided a detailed description of the speech's textual characteristics.

The next stage is the analysis of discursive practices, which involves interpreting the results of the text analysis by considering the processes of discourse production and consumption. Furthermore, in the third stage, the ideology contained in the speech is analyzed through an explanation of social practices, encompassing three aspects: (a) the situational aspect, the context and conditions in which the speech is delivered, (b) the institutional aspect, the role of institutions in shaping and distributing discourses, and (c) the broader social context, the acceptance of the discourse by society with a particular ideological background (Fairclough, 2003). Referring to Stibbe (2021), the third stage of ecocritical discourse analysis is crucial because it is at this stage that the ideologies hidden in the text can be revealed. Therefore, the third dimension of Fairclough's model plays a central role in this research.

The final stage of the research is interpreting the findings from an ecolinguistic perspective. The identified ideologies are then evaluated using Stibbe's (2021) concept of ecosophy to determine the categories of ecological discourse. Stibbe classifies ecological discourse into three types: (a) destructive discourse; (b) ambivalent discourse; and (c) beneficial discourse. This category determines whether a discourse needs to be stopped due to its destructive effects or whether it needs to be strengthened and expanded in society.

FINDINGS AND DISCUSSIONS

1. Textual Analysis

Textual analysis concentrates on examining the linguistic features of the data. In this study, the linguistic focus includes sentence construction and lexical selection. In the speech, textual analysis focuses on Halliday's (2014) transitivity system, which includes the types of processes, participants, and circumstances that appear in the clauses. The findings show that the speech consistently frames environmental issues as moral, educational, and collective action issues, through the dominance of material, relational, and mental processes.

In this speech, the speaker positions the issues of environmental protection as not only important but also crucial and urgent, meaning it

requires immediate response from society, particularly the Islamic community, Nahdlatul Ulama (NU), and the Indonesian families. Specifically, the speech utilizes multiple forms of material, relational, and mental processes that construct a picture of concrete actions, moral values, and ecological awareness.

Table 1. Table the application of transitivity patterns in Alissa Qotrunnada Wahid's Speech

The protection of the earth	right now	is not only	important but is urgent
Carrier	Circ: time	Pr: Relational	Attribute
It	is	important to have	this protection of environment teaching or understanding
Carrier	Pr: Relational	Attribute	Pr: Relational Attribute
They	are being taught about	how to protect the environment	to raise their awareness
Goal	Pr: Material	Scope	Circ: cause-purpose
We already have		environmental issues	as part of the curriculum
Carrier	Pr: Relational	Attribute	Circumstance
We will work with 20,000 villages		and introduce	how to care for the environment at the family level
Actor	Pr: Material	Circ	Pr: Material Goal Circ
We have		this kind of seminar with religious leaders	to share religious values
Carrier	Pr: Relational	Attribute	
to share religious values		that lead to	the protection of earth and environment
Pr: Verbal Verbiage		Pr: Material	Goal
We also have		the interreligious youth leaders program	for protection of environment
Carrier	Pr: Relational	Attribute	
We can educate		the people to be more aware	of this climate crisis
Actor	Pr: Material	Goal	Pr: Mental Phenomenon
We want to make sure		that every family understands	
Senser	Pr: Mental	Phenomenon	

From Halliday's transitivity perspective, this speech is dense with material processes such as "introduce," "work with," "teach," "bring," and "educate." These material processes describe concrete actions and demonstrate that the speaker wants to create the perception that

environmental protection is a concrete action that has been and is being carried out by society, not merely theoretical discourse. When the speaker says, "We introduce how to care for the environment at the family level," he positions Nahdlatul Ulama (NU) as a material actor actively carrying out social interventions. Furthermore, the phrase "We will work with 20,000 villages" expands the actor's participation to the national level, thus demonstrating a massive and collective structure of action. The clauses "We educate the people," "We will work with 20,000 villages," and "We introduce how to care for the environment at the family level" position the subject "we" as an active actor carrying out social interventions. The use of these material processes demonstrates that the discourse constructed does not stop at the level of consciousness or normative discourse, but rather emphasizes concrete practices and collective work.

This speech also emphasizes relational processes. In general, relational processes are used to establish the value, identity, and urgency of environmental protection issues. Clauses such as "Protection of the earth is not only important but also urgent" position earth protection as an entity possessing the normative attributes of importance and urgency. In this context, the environment is not represented as a neutral object, but rather as a high-value issue that demands immediate attention. Relational processes are used to connect the subject with certain qualities or identities, in this case the moral identity held by Muslims and the Nahdlatul Ulama (NU) family in an ecological context. Relational processes emphasize that earth protection is not merely a technical act, but part of the moral and spiritual identity of religious communities. Relational processes are also evident in clauses such as "It is important to educate people" and "we have environmental issues as part of the curriculum," which serve to solidify environmental education as something essential and institutionalized.

On the other hand, mental processes emerge when the speaker says, "We want to make sure that every family understands" or "to increase our awareness." Mental processes play a role in constructing the cognitive and affective dimensions of the discourse. These mental processes direct the audience to the affective and cognitive aspects, emphasizing that change cannot occur without a transformation of consciousness. These mental processes demonstrate that the primary goal of material action is the formation of awareness, not merely the implementation of programs. The use of mental processes demonstrates that the speech aims not only to instruct action but also to build new understandings and perceptions of climate issues.

Meanwhile, verbal processes appear to a limited extent through clauses such as "to share religious values." Although not dominant, verbal processes have a strategic function in disseminating religious values that form the ideological foundation of environmental discourse. This process positions actors as conveyors of moral messages, rather than mere program implementers, thus strengthening the persuasive dimension of the text. Interestingly, no significant use of behavioral and existential processes was found, indicating that the text emphasizes planned actions and rational

awareness rather than emotional responses or the mere existence of environmental phenomena.

In terms of participants, the use of the inclusive pronoun "we" dominates the positions of actors and sense-makers. This constructs a collective identity between the speaker, the institution (Nahdlatul Ulama and the Gus Durian Network), and the audience. Conversely, participants such as "people," "families," and "students" more often appear as targets, indicating their position as those in need of education and awareness. This structure reflects a pedagogical power relationship, where moral and institutional authority leads the process of change.

Lexically, the choice of words such as important, urgent, crucial, educate, and protect serves to strengthen the nuance of emergency and collective responsibility. This lexical choice is combined with religious terms such as *hubbul bi'ah* (to care the environment) and *hifdzul bi'ah* (to protect the environment) which further emphasizes that environmental protection is framed as a religious obligation. Overall, the textual analysis of Alissa Qotrunnada Wahid's speech shows that this speech constructs an ecological discourse through a combination of relational processes for legitimizing values, material processes for concrete action, and mental processes for forming awareness. This transitivity pattern indicates that the text functions as an ideological instrument that directs the audience to understand environmental protection as an urgent action, religiously meaningful, and must be realized through community-based collective practice.

2. Discursive Analysis

In the discursive practice dimension of Fairclough's (2023) model, analysis focuses on how texts are produced, circulated, and consumed within specific social contexts. This dimension positions texts as the result of social processes involving actors, institutions, and discursive practices that shape and are shaped by power relations and ideology. In this speech, discursive practices demonstrate how environmental discourse is produced by religious authority and disseminated through community-based education and advocacy strategies.

In terms of discourse production, this speech was produced by actors with institutional and symbolic legitimacy, namely representatives of major religious organizations such as Nahdlatul Ulama and the Gus Durian Network. The speakers' positions as members of moral and religious authority lent discursive power to their message. The discourse production relied not only on scientific knowledge about the climate crisis but also integrated it with theological frameworks such as *al mashlahah al ammah* (the principle of the common good), *hifdzul bi'ah* (the principle of the common good), and *hubbul bi'ah* (the principle of the common good). Environmental discourse was produced as legitimate knowledge within the religious realm, not merely a technocratic or scientific issue.

Furthermore, the production practice is also characterized by intertextuality, evident in the use of Arabic terms referring to religious

explanations of the environment and the conceptual framework of Nahdlatul Ulama. These references demonstrate that the text does not stand alone but is connected to a broader, established religious discourse. Through this intertextuality, the speech gains additional power because it relies on networks of authority and collective knowledge within the Islamic tradition.

In terms of discourse distribution, this speech illustrates the mechanism for disseminating environmental messages through various channels, both formal and informal. Formal education is represented through schools and curricula that have incorporated environmental issues. However, the speech explicitly asserts that formal education is insufficient, as the majority of people, especially families, are no longer enrolled in the school system. Therefore, the distribution of the discourse is expanded through family-based programs, village-based programs, Islamic boarding schools (*pesantren*), and interfaith communities, such as the Maslahah Family Movement, which reaches 20,000 villages. This distribution strategy demonstrates a conscious effort to bring environmental discourse down from the institutional to the grassroots level.

Furthermore, the discourse is also disseminated through religious and interfaith forums, such as seminars with religious leaders, collaborations with Catholic communities, and interfaith youth programs. This indicates that environmental discourse is positioned as a shared issue, conducted in an inclusive and dialogical manner, broadening the audience's reach and strengthening the moral legitimacy of the message.

In terms of discourse consumption, the audience for this speech encompasses various levels of society, from students and families to religious leaders and interfaith communities. The text assumes the audience is religious and morally sensitive, thus employing a normative and persuasive approach. The audience is constructed not as passive recipients of information, but as potential agents of change who can translate religious values into everyday practice. In other words, discourse consumption is expected to result in the internalization of ecological values and active participation in environmental protection. Overall, the discursive practices in this speech demonstrate that environmental discourse is produced, circulated, and consumed through established socio-religious structures. This demonstrates how language functions as a mediating tool between ecological knowledge and community-based social practices.

3. Social Analysis

In the social practice dimension, the analysis focuses on the relationship between discourse and the broader social context, including ideology, power relations, and the socio-historical conditions underlying the text's emergence. In this context, speeches on education and environmental protection are inextricably linked to the reality of the global climate crisis and the ecological challenges facing Indonesia.

This speech emerged amid growing global awareness of the climate crisis, characterized by environmental disasters, ecosystem degradation, and threats to the sustainability of human life. In the Indonesian context, environmental issues such as deforestation, flooding, and pollution have a direct impact on people's lives, particularly in rural communities. Therefore, the environmental discourse in this speech serves as a social response to the increasingly alarming ecological conditions. The primary ideology developed in this speech views that ecological responsibility is an integral part of religious teachings. By incorporating the concept of *hifdzul bi'ah* as part of the community's priorities, this speech reconstructs the relationship between humans, religion, and nature. Nature is no longer viewed merely as a resource, but as a trust that must be safeguarded for the common good. This ideology challenges the exploitative anthropocentric paradigm and replaces it with an ethical paradigm based on moral and spiritual responsibility.

In terms of power relations, this speech demonstrates the significant role of religious institutions as agents of social change. *Nahdlatul Ulama* and the *Gusdurian Network* are positioned as actors with moral authority to direct societal behavior. This power relationship is not coercive, but rather persuasive and educative, where power is exercised through the dissemination of values, education, and role models. Religion serves as a source of symbolic power capable of mobilizing society to respond to the environmental crisis. Furthermore, *Alissa Qotrunnada Wahid's* speech also reflects a shift in the configuration of power, where environmental issues are no longer monopolized by the state or scientific institutions. The involvement of interfaith communities and youth demonstrates a shift toward a new form of ecological citizenship, where responsibility for the environment is collectively shared by various social actors. This discourse emphasizes that solutions to the climate crisis require collaboration across sectors and identities. Socially, this speech encourages the normalization of ecological practices in everyday life, especially at the family level. By emphasizing that environmental awareness is part of everyday life, this discourse seeks to integrate ecological values into social and cultural customs. This shows that the expected changes are not only structural, but also cultural and practical.

Overall, the analysis of social practices shows that this speech functions as an ideological tool for building religious-based ecological awareness, strengthening the role of religious institutions in public issues, and encouraging social transformation towards sustainability. Within *Fairclough's* (2003) framework, this discourse not only reflects social reality but also actively seeks to shape and transform it through language, values, and social practices.

Following a discourse analysis using *Fairclough's* (2003) three-dimensional model, this speech demonstrated an ideology that consistently frames the relationship between humans and the environment as a moral and collective one. To assess the ideological impact of this discourse on ecological sustainability, further analysis was conducted using the *ecolinguistic* framework developed by *Arran Stibbe* (2021). From this perspective, discourse is classified into three main categories: destructive discourse,

ambivalent discourse, and beneficial discourse. According to Stibbe (2003), ecosophy functions as a set of ethical values used to evaluate whether a discourse contributes to the sustainability of human and non-human life. Discourse that reinforces the exploitation of nature, normalizes ecological degradation, or obscures human responsibility for the environmental crisis is categorized as destructive discourse. Conversely, discourse that explicitly promotes caring and harmonious relationships between humans and the environment is categorized as beneficial discourse. Ambivalent discourse falls somewhere in between, namely discourse that has positive ecological potential but still contains contradictions or logic that can lead to environmental damage. Based on this framework, the ideology identified in the speech predominantly falls into the category of beneficial discourse.

According to Stibbe, one indicator of beneficial discourse is its orientation toward the protection and sustainability of life. In this speech, environmental protection is explicitly positioned as important and crucial. The use of this evaluative language demonstrates moral awareness of the climate crisis and environmental degradation. The environment is not represented as a passive object to be exploited, but rather as an entity that must be protected for the sake of shared survival. Furthermore, the use of the concepts of *hifdzul bi'ah* and *hubbul bi'ah* demonstrates a value framework that affirms life. Discourse that positions nature as something worthy of care and respect, not exploitation, is a key feature of beneficial discourse. Alissa Qotrunnada Wahid's speech demonstrates an ecological orientation that aligns with the principles of sustaining systems. In the analyzed speech, there is no representation of the environment as an object of exploitation or merely an instrument of economic growth. Instead, the environment is positioned as a moral mandate and part of the public good. By integrating environmental protection into the framework of family quality and daily life, Alissa Qotrunnada Wahid's speech actually challenges the extractive economic logic that often underlies development discourse. This demonstrates an ideology that damages the environment, thus further strengthening its position as a beneficial discourse. Beneficial discourse not only identifies ecological problems but also encourages the transformation of social awareness and practice. This speech consistently emphasizes the importance of education, both formal and family- and community-based, as the primary means of building ecological awareness. Education is positioned as an instrument for increasing understanding, awareness, and responsibility for the climate crisis.

The dominance of mental and material processes in the transitivity analysis indicates that this discourse seeks to connect mental awareness with concrete action. This relationship is crucial in the eco-social perspective developed by Stibbe (2021), as discourse that stops at awareness without encouraging action is potentially ambivalent. In this speech, ecological awareness is explicitly directed at community-based collective action, thus strengthening the character of beneficial discourse. This speech also displays a strong collective orientation through the use of the pronoun "we" and an emphasis on the role of families, villages, and interfaith communities. In ecolinguistics, beneficial discourse tends to reject extreme individualism and emphasize collective responsibility for the environment. By making families

and communities the primary actors, this speech affirms the principles of ecological justice and shared participation.

In this speech, there are no contradictions that would lead the material to fall into the category of ambivalent discourse. The speech's focus remains consistent on education, protection, and behavioral change, without affirming consumerist or exploitative logic. Although the speech does not explicitly criticize the global economic system or extractive capitalism, the absence of such criticism does not necessarily make it ambivalent. Instead, the speech chooses a discursive strategy based on moral and cultural values appropriate to the social context and its audience. This strategy remains effective in promoting sustainability at a practical social level. Based on an ideological evaluation using the ecosophy framework developed by Stibbe (2021), the ideology contained in the speech rejects the representation of nature as an object of exploitation, affirms values that sustain life and ecological sustainability, encourages transformation of collective consciousness and action, prioritizes ecological justice and community solidarity, and is free from ideological contradictions that could potentially damage the environment. This speech not only reflects concern for the climate crisis but also functions as a discursive instrument that contributes positively to social and ecological change. From an ecolinguistic perspective, this kind of discourse has great potential to strengthen the narrative of sustainability and build harmonious relations between humans, religion, and nature.

CONCLUSIONS

Based on a discourse analysis using Fairclough's (2003) three-dimensional model combined with Stibbe's (2021) ecolinguistic and ecosophy perspectives, it can be concluded that Alissa Qatrunnada Wahid's speech constructs a coherent ecological discourse oriented toward sustainability. This discourse not only represents concern for the environmental crisis but also serves as an ideological instrument that actively encourages the transformation of awareness, values, and social practices within religious communities.

At the textual level. The dominance of material, relational, and mental processes collectively constructs environmental protection as concrete action grounded in moral urgency and cognitive transformation. Material processes such as *introduce*, *work with*, *educate*, and *bring* frame ecological responsibility as planned and actionable rather than abstract moral appeal. The repeated use of the collective subject “we” positions religious institutions as active agents of intervention, while families, communities, and students are constructed as targets of transformation. Relational and mental processes further reinforce environmental protection as an ethical and spiritual obligation, emphasizing that awareness building precedes and sustains social change. Taken together, these transitivity patterns indicate that the text functions as an ideological medium integrating values, action, and moral authority.

At the discursive practice level, the production and circulation of the speech are shaped by strong symbolic and institutional legitimacy, particularly through its association with Nahdlatul Ulama and the GUSDURian Network. Environmental discourse is articulated through the strategic interweaving of scientific narratives on climate change with Islamic ethical concepts such as *al-maslahah al-ammah*, *hifdzul bi'ah*, and *hubbul bi'ah*. This intertextual strategy embeds ecological concerns within established religious frameworks, thereby enhancing their moral credibility and cultural resonance. The discourse is disseminated not only through formal educational channels but also through family, village, and interfaith-based initiatives, reflecting a deliberate effort to translate institutional discourse into everyday ecological practice. Within this process, audiences are constructed as morally capable religious subjects positioned to become agents of ecological change.

At the social practice level, the speech responds to both the global climate crisis and Indonesia's concrete degradation. The underlying ideology frames ecological responsibility as inseparable from religious teachings, reconstructing the human nature relationship by positioning the environment as a moral trust for the collective good. Religious institutions are thus represented as agents of social transformation, exercising power through persuasion and education rather than coercion. The inclusion of youth and interfaith communities further signals a shift toward a more inclusive model of ecological citizenship and the normalization of sustainable practice at the level of everyday life, particularly within families.

An ideological evaluation using Stibbe's (2021) ecolinguistic framework shows that the discourse in this speech predominantly falls into the category of beneficial discourse. This discourse affirms values that support the sustainability of life, rejects the representation of nature as an object of exploitation, and encourages the transformation of consciousness and collective action. The findings primarily point to a consistent alignment with beneficial discourse, with no substantial evidence of ecological contradictions that would reclassify the discourse as ambivalent. Overall, Alissa Qotrunnada Wahid's speech not only reflects concern for the climate crisis but also functions as a discursive practice that contributes positively to social and ecological change. From an ecolinguistic perspective, this discourse has the potential to strengthen the narrative of sustainability and build relationships between humans, religion, and nature in facing contemporary ecological challenges.

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