

**YOUTH IN ACTION: AN ECOLINGUISTIC ANALYSIS OF
ENVIRONMENTAL ADVOCACY IN “CLIMATE ACTION
101: INDONESIA’S GUIDE FOR NEWBIES” BY THC AND
SRE**

THESIS

By:

Maesaroh

NIM 210302110026



**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK
IBRAHIM MALANG
2026**

**YOUTH IN ACTION: AN ECOLINGUISTIC ANALYSIS OF
ENVIRONMENTAL ADVOCACY IN “CLIMATE ACTION
101: INDONESIA’S GUIDE FOR NEWBIES” BY THC AND
SRE**

THESIS

Presented to

Universitas Islam Negeri Maulana Malik Ibrahim Malang
in Partial Fulfillment of the Requirements for the Degree of Sarjana Sastra (S.S.)

By:

Maesaroh

NIM 210302110026

Advisor:

Habiba Al Umami, S.S., M.Hum.

NIP 199008122019032018



**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK
IBRAHIM MALANG
2026**

STATEMENT OF AUTHORSHIP

I state that the thesis entitled **"Youth in Action: An Ecolinguistic Analysis of Environmental Advocacy in 'Climate Action 101: Indonesia's Guide for Newbies' by THC and SRE"** is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

Malang, May 17th, 2026

The Researcher



laesaroh

NIM 210302110026

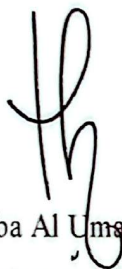
APPROVAL SHEET

This to certify that Maesaroh's thesis "**Youth in Action: An Ecolinguistic Analysis of Environmental Advocacy in 'Climate Action 101: Indonesia's Guide for Newbies' by THC and SRE**" has been approved for thesis examination at Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of Sarjana Sastra (S.S.).

Malang, May 17th, 2026

Approved by
Advisor,

Head of Department of English Literature,



Habiba Al Umami, S.S., M.Hum.
NIP 199008122019032018



Dr. Agwin Degaf, M.A..
NIP.198805232015031004



Acknowledged by
Dean,



Dr. M. Faisol, M.Ag.
NIP 19741101 2003 12 1 003

LEGITIMATION SHEET

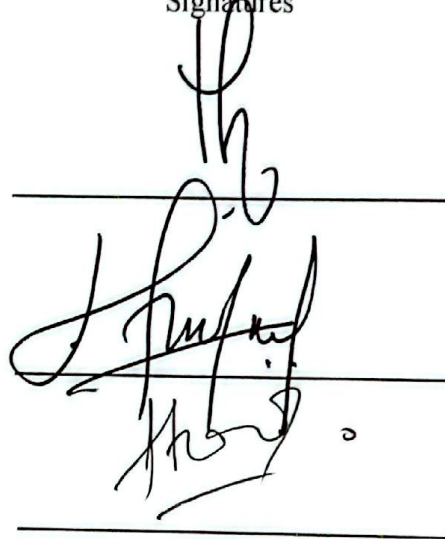
This is to certify that Miftahul Huda's thesis entitled "**Youth in Action: An Ecolinguistic Analysis of Environmental Advocacy in 'Climate Action 101: Indonesia's Guide for Newbies' by THC and SRE**" has been approved by the Board of Examiners as one of the requirements for the degree of Sarjana Sastra (S.S.) in Department of English Literature.

Malang, May 17th, 2026

Board of Examiners

1. Chair
Habiba Al Umami, S.S., M.Hum.
NIP 199008122019032018
2. First Examiner
Dr. Ulil Fitriyah, M.Pd., M.Ed.
NIP 198208232023212021
3. Second Examiner
Dr. Ika Fariyah Hentihu, M.Pd.
NIP 197003071999032002

Signatures



Approved by

Dean of Faculty of Humanities



Dr. Faisol, M.Ag.

NIP 19841101 2003 12 1 003

MOTO

“F for FEEDBACK, NOT FALSE or even FAILURE”

- Pratham Mittal, CEO of TETR

DEDICATION

This thesis is dedicated with love to my beloved parents, Mr. Mansyur and Mrs. Malihah, and also My old sister Mahmudah, who have always believed in my potential throughout my journey.

ACKNOWLEDGEMENT

First and foremost, and what will always remain the greatest of all, the author expresses deepest gratitude to Allah SWT, who has bestowed countless meaningful opportunities upon the author. Among the most profound of these opportunities, the author also conveys *salawat* and *salam* upon the Prophet Muhammad SAW, whose presence has opened the door to the knowledge and wisdom of God. Another opportunity that holds immeasurable meaning for the author is the opportunity to complete this thesis entitled "*Youth In Action: An Ecolinguistic Analysis Of Environmental Advocacy In 'Climate Action 101: Indonesia's Guide For Newbies' By THC and SRE*" with sufficient convenience, and each step of the process becomes easier over time.

This thesis was written as one of the requirements for obtaining a Bachelor's degree in English Literature at the Faculty of Humanities at UIN Maulana Malik Ibrahim Malang. Through this work, the author would like to express gratitude to Prof. Dr. Hj. Ilfi Nur Diana, M.Si., CAHRM., CRMP., as the rector of UIN Maulana Malik Ibrahim Malang; Dr. M. Faisol, M.Ag, as the dean of the Faculty of Cultural Sciences; Dr. Agwin Degaf, M.A., as Head of the English Literature Department, Vita Nur Santi, M.Pd., as the author's academic advisor, and Habiba Al Umami, S.S., M.Hum., as the author's thesis advisor.

Perhaps this work is not something extraordinary, remarkable, or even capable of changing the world. Yet, throughout every step of its process, it has brought the author to lessons that are far more than merely extraordinary or remarkable (at least in the author's own eyes) but have also profoundly shifted the

author's perspective. One of the most meaningful realizations the author has gained is the understanding that no achievement is ever accomplished alone; rather, there are always countless supporting forces working behind it. Therefore, through these words, the author wishes to express the deepest and most heartfelt gratitude to all those who have been part of every chapter of this journey.

First, I would like to express my deepest and most profound gratitude to all the people of Indonesia, for the taxes you have paid. Through the KIP-K scholarship (*Kartu Indonesia Pintar - Kuliah*), I am one of the products of the taxes you have contributed. Perhaps by the time this thesis or these words reach you, you may feel a sense of regret over the KIP-K recipient that happened to be me, who until this very moment has yet to contribute anything meaningful to Indonesia. Of course, words of gratitude alone will never be enough, and I am fully aware of that. Yet this moment is my opportunity to leave behind a trace of boundless and timeless gratitude to all the people of Indonesia. Therefore, once again, through these words, I extend my deepest and most heartfelt thanks to all Indonesian people. And let this expression not be merely a formality or a way of absolving my obligations. Rather, let it be the beginning of my commitment to make a more meaningful impact for a better Indonesia.

Second, I would like to express my gratitude to a pedicab driver (*Pengayuh Becak*) near the '*Planet Ban*' shop on Jalan Sunan Kalijaga, behind UIN Maulana Malik Ibrahim Malang, whose warm smile and genuine sincerity on that bright and sunny afternoon successfully inspired me in formulating the title of this thesis: "*Youth In Action: An Ecolinguistic Analysis Of Environmental Advocacy In*

'Climate Action 101: Indonesia's Guide For Newbies' By THC and SRE." Then, it did not stop there, he has inspired me greatly in searching for and formulating innovative solution ideas in the fields of environmental issues and the rights of local workers. Although by the time my journey as a student comes to an end I have yet to arrive at the perfect idea ready for implementation, I believe I have grown. For that, through these words, you have contributed greatly to every step I have taken. Thank you so much, Pak, may you always be healthy, long-lived, and happy wherever you may be.

Third, I would like to express my gratitude to Mrs. Alifah, my teacher during my elementary school, when I was in the first grade. Through her guidance and teachings, I was able to recognize what letters, words, and sentences are. I still remember how remarkably patient she was in guiding me, at a time when my friends and those around me would bully me because, even at the age of seven, I was still struggling to read. Yet through her direction and support, alhamdulillah, that knowledge has proven to be profoundly meaningful throughout the journey of writing this thesis. For her contributions that have shaped every step of my path, I extend my deepest and most boundless gratitude to her.

Fourth, my gratitude goes to Mrs. Hj. Neni Kurniasih, who was not merely my homeroom teacher during my sixth grade year, but who also gave me an abundance of love and warmth. Through her advice and guidance, she has shaped who I am today in more ways than I can count. One message of hers remains crystal clear in my memory, something she would repeat time and time again, to appreciate

every small process and to honor every person involved in it. May Allah always protect and be with you, wherever you may be.

Fifth, my deepest and most heartfelt gratitude goes to my thesis advisor, Mrs. Habiba Al Umami, S.S., M.Hum., a name that will forever hold a special place in my heart. There was a time when I nearly had to step away from this journey. Yet it was her presence that changed everything. Through her kindness and care, she helped me find a way to continue. Without her, this thesis would not exist, and this chapter of my life would have closed far too late. But beyond all of that, there is something far more difficult to put into words. There is a feeling I have carried with me throughout this journey, one that I cannot fully explain, but one that I have felt deeply and sincerely: that she prays for me. I have felt it, truly felt it (in ways that words simply cannot capture). It is the kind of feeling that settles in my chest and I can't even begin to describe how lucky I am. For everything she has done, for every prayer she has offered, and for every quiet act of care that she may not even realize has meant the world to me... thank you, Mrs. Habiba. A simple "thank you" will never be enough, but please know that your kindness has shaped not only this thesis, but the person I am becoming. May Allah always bless, protect, and reward you abundantly for every goodness you have given.

Sixth, my heartfelt gratitude goes to Mrs. Nur Latifah, M.A., who has been nothing less than a second mother to me in this faraway place I now call home. There are no words adequate enough to express how much her presence has meant throughout this journey. But if there is one thing I know for certain, it is that her warmth, care, and kindness have made this long road feel a little less lonely. Thank

you, ma'am for being there in ways that only a mother could. May Allah always bless and protect you wherever you are.

Seventh, I would like to express my deepest gratitude to Dr. Agwin Degaf, M.A., as Head of the English Literature Department, who also played a vital role in the process of writing this thesis. Without his guidance and support, this academic journey might have progressed much more slowly than it has. Thank you for all your kindness, Sir. May God always reward you with the very best.

Eighth, the author would like to express gratitude to the staff of the Faculty of Humanities, who have always been of great help in preparing the facilities that supported the battleground of writing this thesis, particularly to Mr. ... (to be confirmed). May Allah always ease and grant smooth sailing in every activity and journey ahead.

Finally, I would like to thank Nuraeni, Amal Octaviani, Rihawati, and Savina Syabnabila Izzatul Khafifi for standing by me through up and down. Thank you for all your support, your time, your encouragement, and all the wonderful stories.

Malang, May 17th, 2026

The Researcher

Maesaroh
NIM 210302110026

ABSTRACT

Maesaroh (2026) Youth In Action: An Ecolinguistic Analysis Of Environmental Advocacy In “Climate Action 101: Indonesia’s Guide For Newbies” By THC and SRE. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor Habiba Al Umami, S.S., M.Hum.

Keywords: Ecolinguistic, ecological metaphors, climate action, youth advocacy

This study examines the use of ecological metaphors as an environmental advocacy strategy in the guidebook "Climate Action 101: Indonesia's Guide for Newbies", a collaborative work produced by two non-governmental organizations, The Habibie Center (THC) and the Society of Renewable Energy (SRE). The study aims to identify the types of ecological metaphors employed in the guidebook and to analyze their functions in building ecological awareness and encouraging youth participation in climate action. This study adopted a qualitative descriptive case study method within the ecolinguistic framework of Stibbe (2015). Data were collected through a documentation technique using a purposive sampling approach, focusing on linguistic units across the three main chapters of the guidebook. The analysis was conducted using Lakoff and Johnson's (1980) Conceptual Metaphor Theory as adapted within Stibbe's (2015) ecolinguistic framework. The analysis identified two dominant metaphor types: structural metaphors (5 types, including CLIMATE ACTION IS WAR, THE GREENHOUSE EFFECT IS A BLANKET AROUND EARTH, and NATURAL RESOURCES ARE MINERAL WEALTH) and ontological metaphors (9 types, including EARTH HAS A FEVER, NATURE IS AN ALLY, and INDONESIA IS HOME). The majority of metaphors were found to be ecologically beneficial, while a portion were classified as ambivalent and a small number as potentially destructive. The findings reveal that the ecological metaphors in this guidebook function through four primary mechanisms: as pedagogical tools that democratize climate knowledge and make it accessible to youth; as emotional mobilizers that activate urgency and ecological concern; as constructors of the human-nature relationship by balancing urgency-driven framing with ecocentric framing; and as catalysts for collective youth action through narratives of heroism and environmental stewardship.

ABSTRAK

Maesaroh (2026) Pemuda dalam Aksi: Analisis Ekolinguistik Terhadap Advokasi Lingkungan dalam "Climate Action 101: Indonesia's Guide For Newbies" oleh THC dan SRE. Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Habiba Al Umami, S.S., M.Hum.

Kata kunci: Ekolinguistik, metafora ekologis, aksi iklim, advokasi anak muda

Penelitian ini mengkaji penggunaan metafora ekologis sebagai strategi advokasi lingkungan dalam buku panduan "Climate Action 101: Indonesia's Guide for Newbies" karya kolaborasi The Habibie Center (THC) dan Society of Renewable Energy (SRE). Penelitian ini bertujuan untuk mengidentifikasi jenis-jenis metafora ekologis yang digunakan dalam buku panduan tersebut serta menganalisis fungsinya dalam membangun kesadaran ekologis dan mendorong partisipasi generasi muda dalam aksi iklim. Penelitian ini menggunakan metode deskriptif kualitatif dengan pendekatan studi kasus dalam kerangka ekolinguistik Stibbe (2015). Data dikumpulkan melalui teknik dokumentasi dengan purposive sampling yang berfokus pada unit-unit linguistik di tiga bab utama buku panduan. Analisis menggunakan teori Metafora Konseptual Lakoff & Johnson (1980) yang diadaptasi dalam kerangka ekolinguistik Stibbe (2015). Hasil analisis mengidentifikasi dua jenis metafora yang dominan: metafora struktural (5 jenis, antara lain CLIMATE ACTION IS WAR, THE GREENHOUSE EFFECT IS A BLANKET, dan NATURAL RESOURCES ARE MINERAL WEALTH) dan metafora ontologis (9 jenis, antara lain EARTH HAS A FEVER, NATURE IS AN ALLY, dan INDONESIA IS HOME). Mayoritas metafora bersifat bermanfaat (beneficial) secara ekologis, sebagian bersifat ambigu (ambivalent), dan sebagian kecil berpotensi destruktif. Temuan menunjukkan bahwa metafora ekologis dalam buku panduan ini berfungsi melalui empat mekanisme utama: sebagai alat pedagogis untuk mendemokratisasi pengetahuan iklim; sebagai mobilisator emosional yang membangkitkan urgensi dan kepedulian ekologis; sebagai pembangun relasi manusia-alam yang menyeimbangkan bingkai urgensi dan bingkai ekosentris; serta sebagai katalis aksi kolektif generasi muda melalui narasi kepahlawanan dan stewardship lingkungan.

مستخلص البحث

ميسرة (2026). الشباب يتحرك: تحليل لغوي بيئي للمناصرة البيئية في كتاب "أساسيات العمل المناخي: دليل إندونيسيا للمبتدئين" من تأليف THC و SRE. رسالة البكالوريوس. قسم الأدب الإنجليزي، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرفة: حبيبة الأمامي، الماجستير.

الكلمات الأساسية: علم اللغة البيئي، الاستعارة البيئية، العمل المناخي، مناصرة الشباب

Climate Action 101: The Habibie Center الذي أنتجته مؤسستان غير حكوميتان، هما "Indonesia's Guide for Newbies" Society of Renewable Energy (SRE) و (THC) يهدف البحث إلى تحديد أنواع الاستعارات البيئية. اعتمد. المستخدمة في هذا الدليل، وتحليل وظائفها في بناء الوعي البيئي وتشجيع مشاركة الشباب في العمل المناخي البحث على المنهج الوصفي النوعي بأسلوب دراسة الحالة في إطار علم اللغة البيئي لستيني (2015). جُمعت البيانات ، مع التركيز على الوحدات اللغوية في الفصول الثلاثة (purposive sampling) عبر تقنية التوثيق بالأسلوب القصدي الرئيسية من الدليل. واستندت عملية التحليل إلى نظرية الاستعارة المفاهيمية لليكوف وجونسون (1980) المُكيفة ضمن كشف التحليل عن نوعين رئيسيين من الاستعارات: الاستعارات البنيوية (5). (2015) إطار علم اللغة البيئي لستيني أنواع، من أبرزها: العمل المناخي حرب، وتأثير الاحتباس الحراري كغطاء حول الأرض، والموارد الطبيعية ثروة معدنية)، والاستعارات الأنطولوجية (9 أنواع، من أبرزها: الأرض مريضة بالحمى، والطبيعة حليف، وإندونيسيا ، فيما صُنِّف بعضها على أنه غامض (beneficial) وطن). وتبين أن غالبية الاستعارات ذات طابع بيئي بناء النتائج أن الاستعارات البيئية في هذا الدليل تؤدي وظائفها عبر أربعة ، وقليل منها ذو أثر سلبي محتمل (ambivalent) آليات رئيسية: أداة تعليمية لتبسيط المعرفة المناخية وجعلها في متناول الجميع؛ ومحركاً عاطفياً يُوقظ الإلحاح والوعي البيئي؛ وبانية للعلاقة بين الإنسان والطبيعة عبر الموازنة بين الإطار الاستعجالي والإطار البيئي المتمحور حول الطبيعة؛ وأخيراً محفزاً للعمل الجماعي لدى الشباب من خلال روايات البطولة والمسؤولية البيئية

TABLE OF CONTENTS

STATEMENT OF AUTHORSHIP.....	iii
APPROVAL SHEET.....	iv
LEGITIMATION SHEET.....	v
MOTTO.....	vi
DEDICATION.....	vii
ACKNOWLEDGMENT.....	viii
ABSTRACT.....	xiii
الملخص	xiv
ABSTRAK	xv
TABLE OF CONTENT	xvi
CHAPTER I	1
INTRODUCTION.....	1
A. Bacground of Study.....	1
B. Research Question	13
C. Significance of the Study	13
D. Scope and limitation.....	14
E. Definition of Key Terms	15
CHAPTER II.....	17
REVIEW OF RELATED LITERATURE.....	17
A. Ecolinguistics.....	17
B. Metaphors	21
C. The Habibie Center and Society of Renewable Energy.....	24

CHAPTER III.....	27
RESEARCH METHOD.....	27
A. Research Design.....	27
B. Data Source	27
C. Data Collection.....	28
D.. Data Analysis	29
CHAPTER IV	31
FINDING AND DISCUSSION	31
A. Findings.....	31
B. Discussion	44
CHAPTER V.....	52
CONCLUSION AND SUGGESTION	52
A. Conclusion.....	52
B. Suggestion.....	53
REFERENCES.....	54

CHAPTER I

INTRODUCTION

This chapter is an introduction that includes background of the study, research question, objectives, scope and limitations, and definition of key terms.

A. Background of the Study

The threat of a climate crisis is no longer merely a potential threat, but an ongoing reality (Yasmin & Amin, 2024). According to a report from the Copernicus Climate Change Service (C3S), global temperatures have risen by approximately 1.5°C compared to the average temperature during the pre-industrial era (1850 – 1900). This figure has exceeded the safe threshold set in the Paris Agreement (2015), and this increase reached a critical point in 2023, which was officially recorded as the hottest year in history (C3S, 2023). This makes climate change the greatest development challenge of the 21st century, given that this situation significantly impacts various sectors of life including politics, the economy, and society affecting people regardless of their gender, race, ethnicity, or financial status (Yasmin & Amin, 2024). In recent years, environmental issues and their resulting impacts have drawn global attention and that of climate scientists. Climate scientists have been working to address this problem, but the increasingly urgent global climate conditions and situation demand collective action to resolve it (Naz et al., 2022; Jabeen, 2024).

Collective action can only be effective if there is a guiding role. In climate mitigation efforts, this guiding role is fulfilled by environmental organizations or communities. This provides a crucial space for environmental communities to

advocate for and navigate collective action in building climate awareness in the public sphere. Various efforts to foster widespread awareness and a sense of urgency regarding social responsibility have been undertaken through various platforms, such as seminars, conferences, academic and scientific research, digital campaigns, as well as educational, economic, and social policies and programs (Jabeen, 2024). However, public awareness regarding environmental concerns and collective action remains slow and ineffective (Haris et al., 2024).

Although climate awareness among the general public remains low, data from goodstats.id shows that 59% of young people in Indonesia claim to be aware of the importance of environmental issues (Christi, 2025). This figure highlights the significant potential of the demographic dividend and the empowerment of young people in Indonesia. Therefore, young people are poised to become the primary target group in achieving Indonesia's Net Zero Emissions goal by 2050. However, behind these figures lies a gap between knowledge and actual practice that must be bridged through education, policy, and systemic support (WWF Indonesia, 2025). This indicates that, based on available data, climate awareness among young people holds great potential for Indonesia's future sustainability; however, awareness alone is not sufficient as a solution. It must be balanced with an understanding of the urgency of the climate crisis to achieve tangible and collective youth engagement in climate action.

Education and awareness are key to understanding the urgency of the climate crisis. Education serves as a vital bridge amid the growing climate action awareness among young people. However, there is a gap between knowledge and

actual practice, often driven by the rigid and difficult to understand framing of the issue, which relies heavily on technical terms unfamiliar to the general public (Haris et al., 2024). This makes the issue feel exclusive, inaccessible and understandable only to those with a background in related fields.

The exclusivity creates injustice for certain groups, given that the impacts of the climate crisis affect every aspect of life without discrimination based on ethnicity, race, or social class. This injustice leads to the marginalization of certain communities, particularly vulnerable groups such as women, who bear a disproportionate burden due to the uneven distribution of climate change impacts (Yasmin & Amin, 2024). Furthermore, those most affected are often the very ones who are most overlooked and have contributed the least to addressing the climate crisis (Jones & Brown, 2019). Therefore, a more inclusive approach is needed in current environmental advocacy efforts.

THC (The Habibie Center), an Indonesian think tank dedicated to advancing democratic principles and human rights, asserts that climate justice is a right of every individual (The Habibie Center, 2024). Additionally, THC works to improve the quality of human resources through dialogue, research, and policy development aimed at empowering young people. Besides THC, another community focused on environmental issues and youth empowerment is known as SRE (Society of Renewable Energy). SRE's primary focus is to serve as an organization for the development of renewable energy among students and young people to increase the awareness and engagement of the younger generation in matters related to renewable energy, energy efficiency, and environmental conservation.

THC and SRE are two non-governmental organizations with different focuses, yet they share the same overarching goals: climate justice and youth empowerment. Both have undertaken various advocacy efforts targeting young people through their respective platforms and strategies. However, in September 2024, they agreed to collaborate on environmental advocacy for the first time through a guidebook titled “Climate Action 101: Indonesia’s Guide for Newbies.” This climate action guide is designed to be inclusive for young people across Indonesia.

This guidebook, a collaborative effort between THC and SRE, is worth examining from a linguistic perspective. Given that this book can serve as supplementary environmental literacy material that functions as an indicator of young people’s ecological awareness in protecting and preserving the Earth (Yuniawan et al., 2022). Furthermore, quoting the phrase listed on the “About the Book” page in the fourth paragraph: “Through local anecdotes and stories, this book will show you how transitioning to renewable energy,...”. This phrase aligns with the linguistic studies on environmental issues developed by Stibbe (2015), known as Ecolinguistics.

Ecolinguistics is an interdisciplinary field that connects the environment with language. Stibbe (2015) argues that language and the environment are mutually interdependent. Stibbe (2015) defines language as a mental model concept of “Stories We Live By,” in which ecolinguistics aims to promote narratives that ensure both life and the ecosystems that sustain it are protected from further damage (Ephraim & Agwuocha, 2022). Ecolinguistics offers significant potential for

language by demonstrating how the language used to frame climate change issues shapes public opinion, guides behavior (Ma & Stibbe, 2022), and may even alter the trajectory of the climate crisis (Yasmin & Amin, 2024). This demonstrates that language functions not only as a linguistic structure but also as a phenomenon of logical thought (logical structure) that shapes behavior due to its dynamic nature (Halliday & Hasan, 1992).

Language can reveal the actual facts of what people do, define, and say within a specific factual context. Therefore, language often reflects certain patterns that may carry hidden power as a reflection of the author or their affiliations (Fauzan, 2018; Yuniawan et al., 2023). The phrase “Through local anecdotes and stories, this book will show you how transitioning to renewable energy,...” in the ‘Climate Action 101’ guidebook seems to suggest that this guidebook allows for intentionality in the creation of new narratives regarding current environmental issues. Since the primary focus of the ecolinguistic framework is to uncover whether ‘Stories We Live By’ are harmful, ambivalent, or beneficial to the environment, the stories we live by in this book become crucial to expose, critically analyze, and challenge if they are involved in environmental injustice and destruction (Stibbe, 2015).

To uncover the linguistic forms that contribute to environmental degradation or conservation, Stibbe (2015) introduced the concept of the mental model “stories we live by” and classified it into eight analytical concepts. These concepts are divided into Ideologies, which can be analyzed using the Critical Discourse Analysis approach (Fairclough, 2003); Frames using the framing

approach (Lakoff and Wehling, 2012); Metaphors using the metaphor approach (Lakoff and Johnson, 1980); Evaluations using the Appraisal Theory approach (Martin and White, 2005); Identities using the Identity Theory approach (Benwell and Stokoe, 2006); Conviction using Potter's theory (1996); Erasure using van Leeuwen's theory (2008); and Salience using Croft and Cruse's theory (2004). Patterns of linguistic features in language can be identified through these approaches in accordance with the underlying cognitive structures, and the language is then evaluated according to the principles of ecosophy.

One interesting approach in the ecolinguistic analysis of these stories is to examine various discourses on ecology through the lens of cognitive linguistics (Ephraim & Agwuocha, 2022). Therefore, this study is not a holistic investigation that comprehensively examines the 8 eco-linguistic concepts proposed by (Stibbe, 2015). However, this study will only examine the language in the guidebook "Climate Action 101: Indonesia's Guide for Newbies" by THC and SRE through the lens of metaphor (Lakoff and Johnson, 1980) and evaluative language using the Appraisal Theory approach (Martin and White, 2005), from which conclusions will be drawn based on the principles of ecosophy in ecolinguistics. The selection of these two concepts is based on the principle of research effectiveness, so that the study can be conducted indepth, focused, and detailed.

Furthermore, the selection of these two concepts is based on the overarching objectives of the 'Climate Action 101' guidebook. As quoted on several websites, including tribunnews.com and sketsindonews.com, Nadia Habibie, a co-initiator of the book's development, stated that "... This book aims to simplify technical

concepts to make them easier to understand so that the younger generation can become more actively involved.” Nadia’s statement during the Indonesia Youth Sustainability Forum (IYSF) 2024 event indicates that this guidebook is designed not merely to be read, but to be understood, internalized, and ultimately to foster awareness and active engagement on climate issues.

Metaphors play a crucial role in simplifying technical sentences to make them easier to understand. Metaphors work by describing unfamiliar concepts in familiar terms, drawing on knowledge from past experiences (Falck, 2018; Bellehumeur & Carignan, 2024; Benu et al., 2025). Additionally, the concept of appraisal theory provides a powerful framework for influencing whether people think positively or negatively about a particular aspect of life (Stibbe, 2015). Thus, these two analytical lenses are relevant to the primary objective of this book’s launch in the public sphere. This aligns with the research objective of uncovering the use of language as an advocacy strategy to build environmental awareness among young people, as employed by THC and SRE in the guidebook “Climate Action 101: Indonesia’s Guide for Newbies” through the lenses of metaphor and appraisal.

To achieve this objective, researchers require analytical tools capable of addressing both cognitive and interpersonal aspects. Conceptual metaphors (Lakoff and Johnson, 1980), as a tool of cognitive linguistics, are necessary for analyzing the mental frameworks used by THC and SRE in defining the environmental crisis. This is because metaphors play a central role in shaping public perceptions of ecological reality (Chukwu & Agwuocha, 2022). As Chukwu & Agwuocha (2022)

state, ecological metaphors reveal the connection between the human mind and its environment, carrying meanings related to the environment. Thus, metaphors can help express complex ideas that are difficult to understand in isolation because they rely on specific situations or conversational contexts to clarify their meaning (Hesse, 2023; Benu et al., 2025). Consequently, the portrayal of ecological metaphors in a language can be observed through the vocabulary that constitutes them.

Interpersonal analysis through the framework of Appraisal Theory (Martin & White, 2005) is used to reveal how THC and SRE evaluate and negotiate their attitudes toward environmental issues in the discourse they produce. Appraisal Theory is an extension of Systemic Functional Linguistics (SFL) that specifically focuses on the linguistic resources speakers or writers use to express their evaluations, feelings, and interpersonal positions (Martin & White, 2005). The evaluation used must be an accurate assessment of nature that stems from its intrinsic value or the value inherent in it regardless of the potential benefits humans may derive from that nature (Haris et al., 2024). Thus, the combination of conceptual metaphors and Appraisal Theory in this study enables a comprehensive analysis not only at the cognitive level in the formation of a conceptual framework but also at the interpersonal level in the development of attitudes and the relationship between the text and its readers.

Several previous studies have analyzed the use of metaphors in the languages found within cultures and literary works. The analysis of metaphors in musical works was examined by Jismulatif et al. (2020) in their study titled “An

ecolinguistics analysis of Indonesian pop music lyrics on the environment: A review of two nature songs.” In their study, Jismulatif et al. (2020) found that the metaphors contained in the music convey social criticism regarding environmental degradation and the importance of nature conservation. Meanwhile, in the field of poetry, an analysis was conducted by Chukwu & Agwuocha (2022) in their study titled “Stories We Live By: Conceptual Metaphors and Ecolinguistics Analysis of Environmental Degradation Discourses in Select Niger Delta Poems.” It was found that linguistic metaphors are effectively utilized as a medium to raise public awareness and urge corrective action regarding uncontrolled oil exploitation in the Niger Delta. Subsequently, the analysis of metaphors within a cultural context was examined by Benu et al. (2025) in their study “Ecological Metaphors in the Natoni Oral Tradition of the Atoin Meto Culture in West Timor, Indonesia.” It was found that the lexicon in Natoni contains ecological terms that reflect a close relationship between humans, nature, and God. These studies demonstrate how language and the environment are interrelated and shape ecological awareness.

In addition, analyses of language evaluation have been conducted by Istianah (2020) and Istianah & Suhandano (2022). Istianah (2020), through her study “(Re)evaluating language attitudes on Indonesian tourism websites: A study on ecolinguistics,” found that the language attitudes evident on tourism websites demonstrate positive appreciation (valuation, composition, reaction), portraying nature as an object of aesthetic beauty in tourism. Meanwhile, the study by Istianah & Suhandano (2022), “Appraisal patterns used on the Kalimantan tourism website: An ecolinguistics perspective,” found that promotional texts for Kalimantan

tourism utilize positive appraisal through attitude and gradation to evoke an emotional response from readers; however, this also reflects an ideology of commodification that positions nature simultaneously as an object of ecological consciousness and a commodity of the tourism industry. These studies indicate that evaluative language is frequently used to build a positive image, although specific ideologies often lie beneath the surface and require further examination.

To analyses of metaphors and evaluative language, there are five previous studies that share a common focus: environmental advocacy efforts targeting the general public, particularly children and young people, through various mediums, such as textbooks, films, and digital campaigns on social media. Studies on textbooks as a medium for language learning were conducted by Ginting et al. (2024) and Ma (2024). First, Ginting et al. (2024) examined “The embodiment of environmental education in Indonesian EFL textbooks: An ecolinguistic perspective,” using Arran Stibbe’s (2015) ecolinguistics framework and Kress & van Leeuwen’s Visual Grammar to analyze verbal and visual meanings in environmental texts. It was found that environmental discourse in EFL textbooks in Indonesia emphasizes the aesthetic aspects of nature more than critical ecological awareness.

Second, Ma (2024) in the study "Promoting the formation of environmental awareness in children: The representation of nature in Chinese language textbooks," using a combination of qualitative and quantitative methods with the assistance of UAM Corpus Tool 3.3, found that elementary school-level Mandarin textbooks published by People's Education Press are intentionally designed to instill

environmental knowledge and foster ecological awareness in children. The texts in these books promote “beneficial stories” that support the harmonious coexistence of humans and nature.

Third, a study on audiovisual media specifically films conducted by Roe et al. (2023) in their research titled “Ecolinguistics and the Education of Young People” used a qualitative method with an ecolinguistic approach through the integration of the EAR (Exploration Analysis Reflection) framework, found that the use of films in the classroom can foster students’ “noticing” skills (critical awareness) regarding the relationship between humans and nature and issues such as gender equality and responsible consumption.

Fourth, research on digital campaign media via social media was conducted by Haris et al. (2024) and Yasmin and Amin (2024). The study by Haris et al. (2024) integrates ecological concepts with Islamic law in their research titled “Eco-Maqasid in climate change campaigns: From an ecolinguistics study to the philosophy of Islamic law,” employing a qualitative approach with content analysis using Spradley’s model (domain, taxonomy, component, cultural themes) as well as multimodal and ecolinguistic analysis, revealing the formation of the “Eco-Maqasid” framework, in which Islamic values (hifz al-nafs, hifz al-māl, hifz al-nasl, hifz al-dīn, hifz al-’aql) are used to strengthen environmental awareness and climate change mitigation in digital campaigns via social media by @greenpeaceid.

Fifth, a study by Yasmin and Amin (2024) analyzed discourse on social media in their research titled "Framing vulnerability: An ecolinguistic analysis of gender and climate change discourse," using an ecolinguistic approach. The

findings indicate that there is an intersection between gender and other social identities that determines vulnerability to environmental change, with a focus on highlighting the disproportionate impact on women, particularly those from marginalized backgrounds. These studies illustrate how language reveals the stories behind the experiences we go through.

Although previous research has explored ecolinguistics across various media and public advocacy efforts, there remains a significant gap in the literature regarding advocacy media specifically targeting young people in the form of practical guides or handbooks. Previous research on textbooks (Ginting et al., 2024; Ma, 2024) tends to find a dominance of aesthetic aspects over critical awareness, while analyses of digital media focus more on the framing of general news or large-scale social media campaigns (Haris et al., 2024; Yasmin & Amin, 2024). No research has yet been found that specifically examines how ecological metaphor structures and language evaluation systems function within a collaborative guidebook between environmental communities (such as THC and SRE) specifically designed as an educational tool for climate action among beginners (newbies). There is a data gap regarding how the advocacy strategies in such practical guides can bridge theoretical understanding to active youth engagement in the context of the climate crisis in Indonesia.

This study aims to fill that gap, with its novelty lying in the material focus and the integration of two concepts from the ecolinguistic analytical framework: metaphor (Lakoff & Johnson, 1980) and evaluative language (Martin and White, 2005). Through the analysis of these two lenses, the study aims to uncover the use

of language as an advocacy strategy in building environmental awareness among young people, as employed by THC and SRE in the guidebook “Climate Action 101: Indonesia’s Guide for Newbies.” This research is important to conduct given the phrase “Through local anecdotes and stories, this book will show you how transitioning to renewable energy,...” in the ‘Climate Action 101’ guidebook on the ‘About the Book’ page, which seems to suggest that this guidebook allows for intentionality in the creation of new narratives regarding current environmental issues. Therefore, based on the principles of ecolinguistics, the stories in this book must be exposed, critically analyzed, and challenged if they contribute to injustice and environmental destruction (Stibbe, 2015).

B. Research Questions

1. What types of ecological metaphors are used in “Climate Action 101: Indonesia’s Guide for Newbies” by THC and SRE to represent environmental issues and climate action?
2. How do the ecological metaphors in the guidebook function as advocacy strategies to raise ecological awareness and encourage youth participation in climate action?

C. Significance of the Study

Practically, this study is expected to make a tangible contribution to environmental advocacy stakeholders, particularly youth organizations such as THC (The Habibie Center) and SRE (Society of Renewable Energy), by providing a basis for evaluating and developing effective and persuasive communication strategies through the use of metaphors and appropriate evaluative language. For

the general public, especially the younger generation or newcomers (newbies), this research can help them understand that the language used in the guidebook “Climate Action 101: Indonesia's Guide for Newbies” plays a crucial role in shaping perspectives and critical awareness regarding the climate crisis in Indonesia. Additionally, for environmental communicators and policymakers, the results of this analysis can serve as a reference in formulating campaign narratives that are easily understood by the general public without diminishing the urgency of the ecological message conveyed. This study is also expected to provide readers with insights into the ecolinguistics framework, particularly in the context of youth-oriented environmental issues. Finally, this study can serve as a reference for future researchers and activists interested in the linguistic dimensions of environmental advocacy, as well as provide a foundation for further exploration of ecolinguistics approaches in similar contexts.

D. Scope and Limitation

The scope of this research focuses on an ecolinguistic approach, with the main objective of exploring the ‘stories we live by’ by Stibbe (2015) in environmental advocacy discourse. Through this approach, the study will analyze the narratives in the guidebook ‘Climate Action 101: Indonesia’s Guide for Newbies’ by THC and SRE, specifically focusing on ecological metaphors. The focus of this analysis is to examine how these linguistic elements shape ecological awareness and drive climate action among Indonesian youth. Given this focus, the guidebook was selected as the data object for this study due to its significant role as an advocacy medium for the younger generation, featuring a communication style

aligned with the current communication characteristics and language preferences of young people.

This study is limited to textual analysis to uncover the linguistic patterns used in constructing environmental awareness, without directly involving visual aspects or reader responses. In addition, this study is limited to one source, THC and SRE's 'Climate Action 101: Indonesia's Guide for Newbies', as the focus is to analyze the organization's environmental advocacy strategies in the specific context of Indonesian youth. By using only one source text, the findings of this study provide a detailed analysis of a specific example but also have limitations in terms of generalization. Through these limitations, the study is expected to provide a comprehensive picture of how linguistic strategies can serve as effective advocacy tools in fostering ecological awareness among young people. The findings of this study may not be fully applicable to environmental advocacy in other contexts or countries, or to environmental advocacy materials that use different approaches. Therefore, generalization of the findings must be made with caution, and further research with a variety of sources is needed to broaden understanding.

E. Definitions of Key Terms

- 1. Climate Action** is any action to address climate change and reduce its negative environmental impacts to slow, mitigate, or adapt to ongoing climate change.
- 2. Ecolinguistics** is a multidisciplinary study between ecology and linguistics that studies how language influences humans to treat the environment. In this context, the study is an approach that focuses on analyzing how language or

narrative can influence human behavior toward the environment. These behaviors can be in the form of protecting or destroying the environment.

3. **Environmental Advocacy** is the act of promoting the protection, preservation, and sustainable management of the natural environment through various forms of communication, activism, and political engagement. It aims to raise awareness of environmental issues such as climate change, deforestation, pollution, and biodiversity loss, and to influence public attitudes, behaviors, and policies to promote a more sustainable and green future.
4. **The Habibie Center (THC)** is an Indonesian think tank established by B.J. Habibie in 1999. As an organization, its primary objective is to advance the tenets of democracy, human rights, and the rule of law, while simultaneously enhancing the caliber of human resources through the avenues of dialogue, research, and policy development.
5. **Society of Renewable Energy (SRE)** is an organization that focuses on the advancement of renewable energy among students and young people. The organization's objective is to enhance awareness and engagement of the younger generation in matters pertaining to renewable energy, energy efficiency, and environmental sustainability.

CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, the researcher presents the main framework and discusses several theories that support this study. Theories such as ecolinguistics, metaphor, and evaluation are analyzed in depth. Relevant theoretical concepts are outlined to examine the research object that is the core of this study.

A. Ecolinguistics

Ecolinguistics first emerged in 1970 under the term “the ecology of language,” proposed by Haugen (1992) (Wang, 2021). At its inception, this theory was an ecological metaphorical concept in language. Haugen defined “the ecology of language” as the study of the interaction between language and its environment (Haugen 1972). Initially, the environment in question was not a physical one, but rather a social and psychological one. In the 1990s, ecolinguistics underwent development and began to be recognized as a new, independent discipline within the framework of applied linguistics (Steffensen, 2007 in Wang, 2021). As science continued to advance, experts began to take an interest in this field, including Alexander (2009), Goatly (1996, 2014, 2018), and Stibbe (2004, 2014, 2015), who are widely regarded as the most prominent figures.

Stibbe (2015) defines ecolinguistics as a combination of ecology and linguistics. The word “Eco” in “Ecolinguistics” refers to the relationship between humans and their fellow humans, the living beings around them, and their physical environment as a single, integrated, and interdependent ecosystem for their well-being and survival. Meanwhile, the word “linguistics” in “ecolinguistics”

emphasizes the use of linguistic analysis techniques in an effort to uncover the “Stories We Live By” to be questioned and challenged from an ecological perspective. Broadly speaking, ecolinguistics is an interdisciplinary field that connects the environment with language.

In simple terms, Stibbe introduces ecolinguistics as “Stories We Live By.” In his view, Stibbe (2015) argues that “story” and “stories we live by” are two distinct concepts. “Story” is defined as a cognitive structure or mental model that exists within an individual’s mind and influences how that individual perceives the world. Meanwhile, “Stories We Live By” are narratives present in the minds of many people within a culture that shape how they think, speak, and act. A “story” can be easily recognized by its readers as such through its structure and context, which represent a perspective or interpretation of the world around us. However, “stories we live by” are different; they circulate around us without us being aware of them or, conversely, we may be aware that they are merely stories. These stories circulate implicitly in the texts around us in the form of: news reports, advertisements, conversations with friends, weather forecasts, manuals, or textbooks. These stories circulate without having to announce that they are stories.

“Stories We Live By” are deeply ingrained in the minds of everyone in society and appear only indirectly in the texts circulating within the community. What is ingrained in an individual’s mind is the result of their thoughts, which are then reflected in their attitudes and behavior. If what is in an individual’s mind is a story about the environment, this will influence how the individual treats their environment whether by preserving it or, conversely, damaging it (Stibbe, 2015).

“Stories We Live By” cannot be physically traced, but their existence and structure can be detected through the language used. Based on this, the stories we live by need to be exposed, critically analyzed, and challenged if they contribute to injustice and environmental destruction (Stibbe, 2015).

To uncover the stories we live by, Stibbe (2015) introduces eight concepts that can be applied using linguistic analysis techniques. These concepts are divided into Ideologies, which can be analyzed using the Critical Discourse Analysis approach (Fairclough, 2003); Frames using the framing approach (Lakoff and Wehling, 2012); Metaphors using the metaphor approach (Lakoff and Johnson, 1980); Evaluations using the Appraisal Theory approach (Martin and White, 2005); Identities using the Identity Theory approach (Benwell and Stokoe, 2006); Conviction using Potter’s theory (1996); Erasure using van Leeuwen’s theory (2008); and Salience using Croft and Cruse’s theory (2004). Patterns of linguistic features in the language underlying the stories were identified through these approaches in accordance with their underlying cognitive structures, and the stories were then evaluated according to the principles of ecosophy.

To evaluate a story based on the principles of ecosophy, it is necessary to consider the basis for evaluation based on whether the story is harmful, ambivalent, or beneficial from an ecological perspective. Ecolinguistics plays a role in critiquing the linguistic forms within stories that exist in the minds of people within a culture to determine whether they contribute to environmental damage; if patterns leading to damage are found, it is necessary to seek alternative language that inspires people to protect the environment. Conversely, if the patterns identified point toward

efforts to preserve nature, they should be supported and disseminated (Stibbe, 2015).

Tabel 2.1 Type of Stories (Stibbe, 2015: 17)

Type of Stories	Definition
Ideology	A story about how members of a group conceptualise the past, present and future of the world.
Framing	A story that uses a framework (a body of knowledge about a specific aspect of life) to address various other aspects of life.
Metaphor	A story that is part of a framework to organize very different areas of life.
Evaluation	A story about something in their life is good or bad in people's minds.
Identity	A story that shows what it's like to become a certain person.
Conviction	A story about whether a description of the world is correct, uncertain, or false.
Erasure	A story that makes people think that a certain part of life is not important.
Salience	A story to show how important it is to have a value that considers one particular aspect of life.

B. Metaphors

In the traditional view, metaphors are often regarded merely as tools of poetic imagination that compare two different things based on their similarities (Lakoff and Johnson, 1980). Consequently, language is generally understood to be limited to words that have no connection to thoughts or actions. People who hold this view believe they can live perfectly well without metaphors. Lakoff and Johnson (1980) found the opposite; according to these two experts, metaphors permeate daily life not only in language but also in thought and action. This is based on the view that, fundamentally, the human cognitive framework underpinning how we reason and behave operates through metaphorical mechanisms. This indicates that metaphors are not merely a figure of speech but a primary cognitive tool for understanding the world. Therefore, in the view of modern cognitive science, metaphors have a much deeper significance. Metaphors are no longer defined merely as verbal embellishments but as a fundamental cognitive tool for humans in understanding the world (Chukwu & Agwuocha, 2022).

From a cognitive linguistic perspective, metaphors can be described as a mapping from the source domain to the target domain (Lakoff and Johnson, 1980). Ungerer and Schmid (2006, as cited in Chukwu & Agwuocha, 2022) hold a similar view, defining metaphors as cognitive tools in our conceptualization of the world. Based on this perspective, metaphors are essentially related to conceptual metaphors. Conceptual metaphors involve adapting concepts from a concrete domain to explore and explain concepts in another, abstract domain. Cognitive

metaphors are classified into three types: structural metaphors, orientational metaphors, and ontological metaphors (Lakoff & Johnson, 1980).

a). Structural Metaphor

A structural metaphor is a concept that is structured metaphorically using another concept. The way structural metaphors work is by adopting an example from the channel metaphor developed by Michael Reddy (Lakoff & Johnson, 1980). As Reddy, quoted from Lakoff and Johnson (1980), argues, almost all the ways we talk about language follow a premise such as “IDEAS (or MEANINGS) ARE OBJECTS.” Based on this premise, the speaker places ideas (objects) into words (containers) and sends them (through a channel) to the listener, who then extracts the ideas/objects from the words/containers. In the pipeline metaphor, the concept of communication is structured using the framework of sending goods through a pipeline or container. Thus, the pipeline metaphor is a structural metaphor that defines how humans understand the communication process itself.

“Argument is war” is another example of a structural metaphor (Lakoff & Johnson, 1980). In this premise, the physical structures of war such as “attack,” “defend,” “win,” or “lose” are used to understand the structure of a discussion. Furthermore, “Time is Money” is an example of a structural metaphor identified through the structuring of time as an abstract concept with the economic value of money as a concrete concept (Lakoff & Johnson, 1980). These examples demonstrate that metaphorical concepts provide a partial understanding of what communication, argumentation, and time are; in their application, speakers conceal other aspects of these concepts.

b). Orientational Metaphor

Orientational metaphors are not the same as structural metaphors; rather, in the concept of orientational metaphors, the conceptual system is organized holistically in relation to one another. This type of metaphor is classified as an orientational metaphor because it is largely related to spatial orientations such as: up-down, inside-outside, front-back, on-off (Lakoff & Johnson). Since orientational metaphors provide a spatial orientation to a concept, we can take the example that “Happy is up.” The fact that “happiness” is oriented upward gives rise to expressions in English such as “I feel happy today.” The orientation of this type of metaphor is not arbitrary but is grounded in our physical and cultural experiences

c). Ontological Metaphor

Ontological metaphors are often recognized as metaphors of entities and substances. This is because the concept of ontological metaphors allows us to find ourselves in situations where we understand our experiences and describe them as if those experiences were separate entities or substances. Lakoff and Johnson (1980) illustrate examples of ontological metaphors in the expressions ‘my mind isn’t operating today’ and ‘we’ve been working on this problem all day, and now we’re running out of steam’. These expressions conceptualize the mind as a separate entity. Although this is a non-physical phenomenon, it has been viewed and discussed as if it were a concrete object. Furthermore, Lakoff and Johnson (1980) explain that ontological metaphors provide us with a direct understanding of events, actions, activities, and states within the framework of objects, substances, and

containers. All three are conceptualized and understood logically as they are (Chukwu & Agwuocha, 2022). The premise “he fell into depression” accurately describes a “state of being” conceptualized as a container. Here, “depression” becomes a confined space, a closed place, a container into which he enters.

Furthermore, ontological metaphors lead us to depict and understand physical objects as human beings. Events and experiences which are non-human entities are discussed as if they were human. For example, the expressions ‘inflation has deceived the best economic experts in this country’ and ‘inflation has robbed my savings’ lead to the understanding that INFLATION is an individual, a human being capable of performing animated activities such as ‘robbing’ and ‘deceiving’. ‘Inflation’ is personified here. Therefore, we have the conceptual metaphor ‘INFLATION IS AN ENTITY’. The crucial point here is that personification is an extension of the ontological metaphor that helps us conceptualize certain abstract phenomena as living beings.

C. THC and SRE

SRE or Society of Renewable Energy is a non-profit organization committed to promoting and supporting the achievement of net zero emission targets in Indonesia. This effort is realized through youth empowerment and collaboration with various institutions. Currently, SRE has more than 4,000 members spread across 50 universities throughout Indonesia.

SRE has been actively conducting various activities in an effort to engage young people in the energy and climate field. Some of these include community activities, organizing innovation competitions through essays and other scientific

works, and the publication of scientific works including the guidebook “Climate Action 101: Indonesia's Guide for Newbies”.

Through Aufar Satria, Commissioner at SRE Indonesia and President Director & Co-Founder of Akartha Kapital and Akartha Energy, the guide points out the important role of the younger generation in dealing with the climate crisis. In addition, young people will bear the impact of climate change more than previous generations. Therefore, young people need to be equipped with knowledge and guidelines for concrete actions that can be carried out in everyday life and through policy advocacy. As Aufar Satria said, “Now is the time to act. Together, we can build a sustainable future for our beloved country, Indonesia. By raising awareness and active participation of the younger generation, we hope to create positive changes that contribute to a more sustainable future for Indonesia.

Climate change is a global challenge that requires an inclusive and democratic approach. Unfortunately, access to information on climate change still tends to be exclusive and technical, making it difficult to be understood by the wider community, especially young people. Through the “Climate Action 101: Indonesia's Guide for Newbies,” we strive for a more inclusive and democratic approach in collaboration with The Habibie Center (THC).

The Habibie Center (THC) is an independent think tank non-profit organization founded by Indonesia's 3rd President, B.J. Habibie, and his family, with the main objective of promoting the principles of democracy and human rights. One of its strategic programs focuses on advocating democratization in an equitable energy transition, including raising public awareness of the climate crisis.

In the view of The Habibie Center (THC), climate change is not just an abstract global issue, but a real challenge with direct impacts, especially in Indonesia. Rising sea levels threaten coastal communities, while erratic changes in weather patterns impact the agricultural sector and food security. Despite the urgency, access to information on climate change remains limited, often delivered in technical terms that are difficult for the general public to understand. Climate Action 101 seeks to overcome these barriers by presenting scientific studies in a systematic and easy-to-understand manner, enabling more inclusive understanding and wider participation in climate change mitigation and adaptation efforts.

CHAPTER III

RESEARCH METHOD

This research will be conducted using a rigorous methodology including; research design, data sources, data collection, and data analysis.

A. Research Design

This study was designed using a qualitative descriptive case study method within an ecolinguistic framework (Stibbe, 2015). This method was chosen based on the need for an in-depth exploration of a specific subject of study (Creswell & Poth, 2018). In the context of this study, this specific subject refers to the research data in the form of the “Climate Action 101” guidebook, which consists of textual data. Yasmin & Amin (2024) explain that to analyze textual data, various data are identified based on an ecolinguistic framework, then the findings are described and analyzed, to draw final theoretical conclusions from them. To investigate ecolinguistic metaphors in the “Climate Action 101” guidebook, the researcher mapped the guidebook as textual data, then identified the data based on the metaphor framework (Lakoff & Johnson, 1980) to be described and analyzed more deeply from an ecolinguistic perspective (Stibbe, 2015).

B. Data Sources

The primary data source for this study is a public document in the form of a climate action guidebook titled “Climate Action 101: Indonesia’s Guide for Newbies,” which is the result of a collaboration between two nongovernmental organizations, namely The Habibie Center (THC) and the Society of Renewable Energy (SRE). The data source was accessed via the official SRE website

(www.sre.co.id) on October 1, 2024. The selection of this data source was based on the following considerations: the requirements of the research object, the appropriate research dimensions and their relevance to ecolinguistics, and the uniqueness of the approach determined as necessary to obtain an ecolinguistic analysis (Yuniawan et al., 2023).

The data in this study focuses on linguistic units found in the three main chapters (namely CHAPTER 1, CHAPTER 2, and CHAPTER 3) of the guidebook. This limitation was imposed because these three chapters constitute the core of the advocacy message and contain the most representative textual material for analysis. The extracted data includes words, phrases, clauses, and sentences identified as containing elements of the ecological metaphor framework by Lakoff & Johnson (1980), as adapted by Stibbe (2015) within the ecolinguistic framework. The extracted data will subsequently be analyzed to identify patterns in the language used by the author in their advocacy strategy to foster ecological awareness among readers, in accordance with ecolinguistic principles.

C. Data Collection

Data collection was conducted using a documentation technique with a purposive sampling approach, in which the research questions served as the primary focus in selecting data for the research sample. In this context, the researcher acted as a key instrument in identifying and analyzing digital guidebooks to obtain authentic data (Creswell & Poth, 2018). The data collection process consisted of the following three stages:

1. Textual Analysis. At this stage, the researcher conducts a close reading of the entire contents of the guidebook to understand the context of advocacy within the guidebook
2. Identification. In this stage, the researcher highlights and notes the parts of the text that represent the ecological metaphors most relevant to the research question.
3. Recording Procedures. In the final stage, all collected data is organized into a table. This table includes columns for source category (chapter/page), the original text quotation, and a preliminary classification based on the theory of Conceptual Metaphor (Lakoff & Johnson, 1980) to ensure that the data is systematically documented before proceeding to the analysis stage.

D. Data Analysis

Data analysis in this study was conducted following the procedures of Adaptive Purposive Sampling adapted from Creswell and Poth (2018), which focuses on identifying the most relevant data to answer the research questions. The process began by organizing linguistic units into tables during the previous data collection phase and conducting repeated readings to capture a comprehensive understanding of the guidebook's content. Next, the researcher classified and interpreted the data using the framework of Conceptual Metaphor Theory (Lakoff & Johnson, 1980), enriched by ecolinguistics (Stibbe, 2015), to uncover ecological conceptualizations in representing environmental issues and climate action. The final analysis results are presented in the form of data tables and descriptive narratives to map how the author's strategies in conceptualizing environmental

issues and fostering climate action awareness among youth are embedded within the advocacy text of the guidebook.

CHAPTER IV

FINDING AND DISCUSSIONS

This chapter presents the findings and discussion of the ecolinguistic analysis. The findings are presented in a data by data sequence, following an analytical framework that begins with the identification of linguistic expressions, proceeds to conceptual metaphor analysis (Lakoff and Johnson, 1980), and then situates the metaphors within Stibbe's (2015) ecolinguistic framework to determine their ecological orientation.

A. Findings

The analysis of the guidebook identified a total of 47 linguistic expressions constituting ecological metaphors. These metaphors were classified into three conceptual categories based on Lakoff and Johnson's (1980) typology structural, ontological, and orientational and further evaluated through Stibbe's (2015) ecolinguistic lens.

1. Types and Meaning of Metaphors

1.1. Structural Metaphors

Researchers identified five types of structural metaphors in the guidebook 'Climate Action 101: Indonesia's Guide for Newbies' by THC and SRE. The analysis of the structural metaphors found in the guidebook is as follows:

Datum 1

"CLIMATE IS PERSONALITY VS WEATHER IS MOOD" (p. 4 & 5)

Multiple expressions on pages 4 and 5 construct an extended analogy between climate/weather and human psychological states: "Climate is like your

personality, whereas weather is like your moods"; "Imagine weather as your fluctuating moods"; "just like climate, personality doesn't change overnight"; "while weather might vary within minutes, just like our mood." The trigger expressions here are personality and mood, drawn from the domain of human psychology.

These expressions constitute structural metaphors, the most cognitively elaborate type in Lakoff and Johnson's typology. A structural metaphor maps the entire internal structure of a source concept onto a target concept. Here, the psychological distinction between a stable personality trait and a fluctuating mood is mapped systematically onto the climatological distinction between long-term climate patterns and short-term weather events. The source domain (human psychology) and the target domain (atmospheric science) share parallel structural features: stability versus variability, slow change versus rapid fluctuation. Therefore the conceptual metaphor from this data is CLIMATE IS PERSONALITY / WEATHER IS MOOD

This is a salience-raising ecological metaphor that also functions as a simplification strategy. By grounding the complex scientific distinction between climate and weather in the familiar domain of personal identity and emotional states, the text democratizes scientific knowledge for youth audiences. The metaphor makes climate literacy accessible without sacrificing accuracy, since the structural analogy faithfully reflects the scientific relationship. According to Stibbe (2015), metaphors that invite readers to understand ecological systems through relatable, lived experiences can cultivate greater ecological engagement

Datum 2

"wrapping Earth in a blanket" (p. 7)

The explanation of the greenhouse effect in the glossary section reads: "the effect is like wrapping Earth in a blanket that traps heat from the sun." The trigger expression is wrapping Earth in a blanket, which evokes the human domestic activity of covering a body with a blanket for warmth.

This is a structural metaphor. The source domain is the human domestic practice of using a blanket for thermal insulation. The target domain is the greenhouse effect, the atmospheric mechanism by which greenhouse gases trap solar radiation. The metaphor maps the structural function of a blanket (retaining warmth) onto the atmospheric function of greenhouse gases. Therefore the conceptual metaphor from this data is THE GREENHOUSE EFFECT IS A BLANKET AROUND EARTH

This is a salience-raising and pedagogically productive ecological metaphor. It simplifies a complex radiative forcing mechanism into an intuitive, tactile image. Importantly, the text contextualizes the metaphor by noting that the greenhouse effect is not inherently bad, only excessive heat retention is problematic. This nuanced framing avoids the trap of demonizing natural atmospheric processes, aligning with Stibbe's call for ecological metaphors that neither oversimplify nor misrepresent ecological relationships.

Datum 3

"the balance of this cycle is being disrupted" (p. 8 & 9)

Two closely related expressions appear on pages 8 and 9: "the balance of this cycle is being disrupted" and "The carbon cycle is disrupted." The trigger words balance and disrupted map onto the source domain of mechanical engineering a balanced mechanism that can be thrown off course.

These expressions constitute structural metaphors. The source domain is mechanical systems engineering, specifically the concept of a balanced mechanism that can be disrupted. The target domain is the carbon cycle as an ecological process. The mapping implies that natural systems operate like machines: with precise balancing acts, functional regularity, and susceptibility to disruption. From this analysis the conceptual metaphors this data is NATURAL SYSTEMS ARE MECHANICAL BALANCED SYSTEMS.

This metaphor occupies an ambivalent position in ecolinguistic terms. On the one hand, it raises salience by making the disruption of the carbon cycle concrete and understandable readers can intuitively grasp the danger of an unbalanced mechanism. On the other hand, Stibbe (2015) cautions that mechanistic framings of nature may reduce ecological systems to mere machines, obscuring their inherent complexity, adaptability, and intrinsic value. The guidebook partially mitigates this through surrounding context that acknowledges the organic, living nature of ecosystems.

Datum 4

"fight against climate change" / "combat climate change" (multiple pages)

The expressions "fight against climate change", "combat climate change", "fighting climate change", and "fight against deforestation" appear recurrently

throughout the guidebook (pp. 24, 27, 28, 31, 42, 56, 71, 75, 76, 78, 103, 113, 117, 120, 126). These trigger words (fight, combat, battle) collectively construct a pervasive warfare metaphor around climate action.

This is a structural metaphor of considerable scope. The source domain is warfare and military conflict. The target domain is climate action, the collective human effort to reduce emissions, protect ecosystems, and mitigate climate impacts. The metaphor is not incidental but appears to be the dominant conceptual frame through which the guidebook organizes its advocacy narrative. From this formula the conceptual metaphors is CLIMATE ACTION IS WAR.

The warfare metaphor for climate action is a widely debated framing in ecolinguistics. As a salience-raising device, it is highly effective: it creates moral clarity (a clear enemy, a righteous cause), instills urgency, and frames collective action as heroic and necessary. However, Stibbe (2015) and other ecolinguists caution that the war metaphor may inadvertently construct an adversarial relationship between humans and the natural world, as though nature itself is the enemy rather than industrial practices and systemic inequalities. In this guidebook, the war frame is directed at climate change as a socio-environmental problem, not at nature itself, which partially ameliorates this concern. Overall, the war metaphor functions as an effective but ideologically loaded advocacy strategy.

Datum 5

"Indonesia is sitting on a goldmine of natural resources" (p. 34)

The expression "Indonesia is sitting on a goldmine of natural resources and has massive renewable energy potential" uses the trigger word goldmine a site of

enormous, extractable wealth. The metaphor frames Indonesia's biodiversity and energy resources as financial capital awaiting extraction.

This is a structural metaphor mapping the domain of mineral wealth extraction (goldmine) onto natural resources and renewable energy. The source domain is mining and financial value. The target domain is Indonesia's ecological and energetic endowments. The metaphor entails that natural resources are primarily valuable as economic assets. Conceptual Metaphor: NATURAL RESOURCES ARE MINERAL WEALTH.

This is an ambivalent or potentially harmful ecological metaphor in Stibbe's framework. While the text intends this as motivational positioning Indonesia's renewable energy potential as a competitive advantage the goldmine framing risks reducing ecological systems to economic commodities. Stibbe (2015) warns that resource-framing metaphors that prioritize extraction and financial value may reinforce anthropocentric worldviews that treat nature instrumentally rather than as having intrinsic worth. In the guidebook's context, however, the framing is partially redeemed by its focus on renewable energy rather than conventional extraction.

1.2. Ontological Metaphors

Researchers identified nine types of ontological metaphors in the guidebook "Climate Action 101". The analysis of the ontological metaphors found in the guidebook is as follows:

Datum 6

"mostly blinded to the effects of climate change" (p. 3)

The expression is drawn from the introductory narrative of the character Nabil: "He's lived all his life comfortably in Jakarta, mostly blinded to the effects of climate change." The trigger word here is blinded, which belongs to the source frame of physical disability, specifically the domain of vision impairment.

This expression is classified as an ontological metaphor. The abstract concept of lacking environmental awareness is mapped onto the physical experience of blindness. The source domain is physical visual impairment, and the target domain is cognitive unawareness of climate change impacts. Through this mapping, ignorance about environmental issues is given the concrete properties of a sensory deficiency, something that can obstruct one's perception of reality. From this analysis the Conceptual Metaphor is IGNORANCE IS BLINDNESS.

Within Stibbe's framework, this metaphor functions as a salienceb raising ecological metaphor. By representing environmental unawareness through the visceral and universally understood experience of being unable to see, the text makes the condition of not knowing appear as a serious, debilitating state. The metaphor implicitly positions awareness as the corrective to see is to understand and to act. This framing creates an urgency for the reader to open their eyes, both literally and figuratively, to climate realities.

Datum 7

"rising sea levels are threatening their way of life" (p. 3)

This expression is found in the characterization of Lily, a coastal community member: "...rising sea levels are threatening their way of life." The trigger word threatening assigns agentive and menacing properties to the natural phenomenon of

rising sea levels. A threat is typically associated with an animate agent a person or entity that intentionally endangers another.

This is an ontological metaphor in which the physical phenomenon of sea-level rise is personified as an aggressor or threatening agent. The source domain is aggression/threat (ancaman), drawn from the human domain of interpersonal danger. The target domain is the environmental phenomenon of rising sea levels and its impact on coastal communities. This mapping imbues a geological process with intentionality and hostility. This data is conduct the conceptual metaphor CLIMATE CHANGE IS AN ENEMY.

This metaphor is a salience-raising ecological metaphor. By framing sea-level rise as something that actively threatens, the text conveys urgency and danger in vivid terms accessible to young, non-specialist readers. It makes the abstract data of millimeter-per-year sea-level increases tangible as a direct existential danger to real people and communities.

Datum 8

"Earth has a fever" (p. 4)

The expression "It's almost like our Earth has a fever the temperature gets hotter and everything goes haywire, making the whole personality of the planet feels lousy" contains three layered metaphorical expressions: (1) Earth has a fever; (2) everything goes haywire; and (3) personality of the planet feels lousy. The trigger words fever, haywire, and lousy all belong to the human experiential domain of bodily illness and its psychological effects.

The primary frame is an ontological metaphor: the Earth is personified as a living body that can experience illness (a fever). The source domain is human physiology and illness. The target domain is global warming and its systemic consequences. Additionally, "goes haywire" is a structural metaphor mapping the breakdown of a mechanical system onto climate disruption, and "feels lousy" is an ontological metaphor giving the planet subjective emotional experience. Conducted conceptual metaphor as GLOBAL WARMING IS ILLNESS

This metaphor cluster belongs to the category of salience-raising ecological metaphors. Stibbe (2015) notes that personifying nature treating it as an entity capable of suffering is among the most powerful strategies for cultivating ecological empathy. By presenting global warming as the Earth having a fever, the text relocates climate change from an abstract scientific phenomenon into a relatable, urgent health crisis. This framing positions humans in the role of caregivers or, implicitly, as the causes of the illness, strengthening the moral imperative for action.

Datum 9

"unpredictable rain disrupting your... commutes" (p. 15)

The expression "unpredictable rain disrupting your football games, park dates, and commutes" assigns agentive, intentional properties to weather (specifically rain). The word disrupting implies an active agent that interferes with human plans, a property typically reserved for persons, not atmospheric phenomena.

This is an ontological metaphor, specifically a personification metaphor. Rain is cast as an agent of disruption, a role drawn from the human social domain

where disruption is caused by intentional actors. The source domain is human social interruption; the target domain is climate-related weather unpredictability. This mapping attributes will and agency to a natural phenomenon, with conceptual metaphor is WEATHER IS AN AGENT.

This is a salience-raising ecological metaphor. By connecting climate change consequences to everyday youth activities (football, park dates, commutes), the text makes abstract climate impacts personally relevant. The personification of rain as a disruptive agent activates emotional resonance youth readers are more likely to internalize the urgency of climate action when they see it interfering with their own lived experiences.

Datum 10

"a warmer atmosphere acts like a bigger sponge" (p. 19)

From the section discussing climate change impacts: "A warmer atmosphere acts like a bigger sponge, holding and releasing more moisture, leading to heavier rainfall." The trigger word is sponge, a material object known for its capacity to absorb and release liquid.

This is an ontological metaphor that gives the atmosphere the concrete, object like properties of a sponge. The source domain is a physical absorbent object. The target domain is the atmosphere as a dynamic moisture-containing system. The mapping emphasizes the atmosphere's capacity for retention and release key to understanding precipitation patterns associated with climate change. Contains the conceptual metaphor THE ATMOSPHERE IS A SPONGE.

This is a salience-raising ecological metaphor. The sponge analogy makes the physics of atmospheric moisture comprehensible through a household object. It also appears later in the text applied to carbon sinks: "acting like sponges for greenhouse gases" (p. 29), demonstrating the guidebook's consistent use of this source frame to explain natural absorption systems. This consistency reinforces the reader's cognitive schema and deepens their understanding of how natural systems store and cycle materials.

Datum 11

"CLIMATE CHANGE IS HARMING US AT AN ALARMING PACE" (p. 19)

The section heading "CLIMATE CHANGE IS HARMING US AT AN ALARMING PACE" functions as an explicit conceptual label rather than a subtle trigger it directly names the source-domain relationship. The word harming maps climate change onto an agent that inflicts injury, drawing from the domain of violence and harm.

This is an ontological metaphor. Climate change is conceptualized as an enemy or aggressor that actively harms human beings. The source domain is interpersonal violence and harm. The target domain is the systemic, gradual process of climate change and its consequences for human health, economy, and ecology. This metaphor forms the conceptual metaphor as CLIMATE CHANGE IS VIOLENCE AGAINST HUMANITY.

This metaphor raises salience effectively by activating the threat response in readers framing climate change as an active attacker generates urgency. However, Stibbe (2015) notes that militaristic framings can be problematic when

they construct nature as an adversary to be defeated rather than a system to be understood and harmonized with. In this guidebook context, however, the harm is clearly attributed to human-caused climate change rather than nature itself, partially mitigating this concern. The framing is therefore categorized as salience-raising with a cautionary note about potential adversarial constructions of nature.

Datum 12

"using nature as our greatest ally" (p. 75)

The expression "it's also about using nature as our greatest ally in fighting it" presents nature as a strategic partner in climate action. The trigger word is ally, a term from diplomatic and military contexts signifying a partner in a shared struggle.

This is an ontological metaphor that personifies nature as a partner or ally in human affairs. The source domain is human social alliance. The target domain is nature's role in carbon sequestration and climate mitigation through ecosystems such as forests and wetlands. Conceptual Metaphor as NATURE IS AN ALLY.

This is an ecologically positive, salience-raising metaphor. Stibbe (2015) identifies the framing of nature as a valued partner or companion as one of the most ecologically beneficial metaphorical orientations, as it positions humans in a cooperative rather than exploitative relationship with the natural world. By calling nature our "greatest ally," the guidebook frames ecosystem protection not as charity or sacrifice but as strategic, mutually beneficial cooperation. This framing has significant advocacy implications, encouraging youth to see environmental protection as empowering rather than constraining.

Datum 13

"Our home is the second most biologically diverse country" (p. 71)

The expression "Our home is the second most biologically diverse country in the world" uses the trigger word home to identify Indonesia as a shared dwelling place. This expression frames the national territory as a domestic, intimate, and personally meaningful space.

This is an ontological metaphor in which the concept of national ecological space is mapped onto the intimate source domain of home. The source domain is the domestic dwelling a place of belonging, safety, and personal investment. The target domain is Indonesia as a biodiversity-rich ecosystem and shared environment. This data contain conceptual metaphor as INDONESIA/EARTH IS HOME.

This is a strongly positive ecological metaphor in Stibbe's framework. The home metaphor is one of the most consistently cited in ecolinguistic literature as promoting care, stewardship, and attachment toward ecological spaces. By calling Indonesia "our home," the text activates a sense of belonging and protective responsibility we do not destroy or neglect our homes. This framing directly supports the advocacy goal of encouraging youth to see environmental protection as personal, not abstract. The same framing appears throughout the guidebook ("protect our environment," "our warming planet"), constituting a consistent metaphorical orientation toward ecological belonging.

Datum 14

"a healthier planet" / "our warming planet" (multiple pages)

The expressions "a healthier planet" (pp. 24, 103, 108, 126) and "our warming planet" (p. 22) recurrently frame the Earth as a living organism with a measurable health status. The trigger words healthier and warming draw on the source domain of human health and body temperature.

These are ontological metaphors that personify the planet as a body with a health condition. The source domain is human health and medicine. The target domain is the ecological and climatological state of the Earth. These expressions extend the EARTH IS A SICK PERSON schema identified in Data 4, creating a consistent metaphorical thread throughout the guidebook. Conceptual Metaphor are used is ECOLOGICAL HEALTH IS PHYSICAL HEALTH.

This is a salience-raising ecological metaphor with strong ecocentric potential. Framing the planet as capable of health or illness positions it as a subject deserving of care parallel to how we care for a sick family member. This framing has deep resonance with indigenous ecological worldviews that attribute sentience and value to the natural world. In the advocacy context of a youth guidebook, the "healthier planet" frame functions as a vision of ecological aspiration something to strive toward making it particularly potent as a motivational device.

B. Discussion

The following discussion addresses Research Question 2: How do the ecological metaphors in the guidebook function as advocacy strategies to raise ecological awareness and encourage youth participation in climate action? The discussion synthesizes the findings across metaphor clusters to identify the overarching advocacy mechanisms at work in the text.

1. Metaphors as Pedagogical Tools for Ecological Literacy

One of the most consistent advocacy functions of the ecological metaphors in this guidebook is their role as pedagogical instruments for simplifying and democratizing climate science. Structural metaphors such as CLIMATE IS PERSONALITY / WEATHER IS MOOD and THE GREENHOUSE EFFECT IS A BLANKET perform what Stibbe (2015) calls the function of making the abstract concrete translating technical scientific concepts into frames that young, non-specialist readers can immediately apprehend through prior experiential knowledge.

This pedagogical function is significant in the Indonesian youth advocacy context. Climate literacy remains uneven among youth populations, and one of the barriers to engagement is the perception that climate science is too complex or distant from everyday life. By grounding climate concepts in the familiar terrain of personality, mood, fever, and blankets, the guidebook dismantles this perceptual barrier. As Lakoff and Johnson (1980, p. 5) note, "the essence of metaphor is understanding and experiencing one kind of thing in terms of another" a cognitive operation that the guidebook exploits systematically to build accessible climate literacy.

Furthermore, the consistency of certain metaphorical schemas particularly THE EARTH IS A LIVING BODY (appearing in fever, warming, and healthier planet expressions) and THE ATMOSPHERE IS A SPONGE (applied to both atmospheric moisture and carbon sinks) suggests a deliberate rhetorical strategy. Stibbe (2015) observes that when a metaphorical frame is repeated across a text, it becomes naturalized, embedded in the reader's cognitive schema, and more likely

to influence their worldview and behavior. The guidebook appears to exploit this principle consciously.

2. Metaphors as Emotional Mobilizers

Beyond pedagogy, the ecological metaphors in this guidebook function as emotional mobilizers devices that activate affective responses (fear, concern, belonging, hope) that are known to drive behavioral change. The IGNORANCE IS BLINDNESS metaphor, the CLIMATE CHANGE IS AN ENEMY metaphor, and the EARTH HAS A FEVER metaphor all belong to a discourse strategy that Stibbe (2015) calls affective salience-raising: they make environmental threats emotionally as well as cognitively present.

Psychological research on environmental communication (Nisbet, 2009; Moser, 2010) confirms that emotional engagement is a prerequisite for sustained behavioral change. Abstract statistics about parts-per-million CO₂ concentrations rarely move people to action; narratives about their hometown sinking, their rain disrupting their football game, or their planet running a fever do. The guidebook's consistent deployment of personification metaphors treating climate, weather, and the Earth as entities that feel, threaten, and suffer activates what Norgaard (2011) terms the emotion of ecological concern, a precondition for civic engagement.

Particularly notable is the WEATHER IS AN AGENT metaphor ("unpredictable rain disrupting your... commutes"), which connects climate impacts directly to the mundane disruptions of youth daily life. This is a sophisticated advocacy move: it brings the planetary into the personal, making climate change not a distant abstraction but an experienced reality. This function aligns with

Stibbe's (2015) concept of experiential salience—the capacity of discourse to make ecological realities felt as personally relevant.

3. Metaphors as Frames for Human-Nature Relationships

The most ideologically consequential function of the ecological metaphors in this guidebook is their construction of a particular human-nature relationship. The guidebook deploys two somewhat competing framings, and the tension between them is revealing.

On one hand, the CLIMATE ACTION IS WAR metaphor (fight, combat, battle) constructs an adversarial world in which climate change is an enemy to be defeated. While this frame is motivationally powerful, Stibbe (2015) and Dryzek (2013) caution that it risks reinforcing an anthropocentric worldview in which nature is a battlefield rather than a community of life to which humans belong. The war metaphor implicitly positions humans as separate from and above the natural world agents who must fight environmental forces rather than live harmoniously within ecological systems.

On the other hand, the NATURE IS AN ALLY metaphor, the INDONESIA IS HOME metaphor, and the EARTH IS A LIVING BODY metaphor collectively construct a more ecocentric frame: one in which humans are part of, care for, and partner with nature. These metaphors align with what Stibbe (2015) calls ecologically positive framings constructions that foster solidarity, reciprocity, and belonging in the human-nature relationship. The "greatest ally" and "home" framings are particularly significant because they position environmental protection not as sacrifice or altruism but as a form of self-care and mutual flourishing.

The coexistence of these two metaphorical orientations within a single guidebook reflects the broader tensions in environmental advocacy discourse. The guidebook successfully balances urgency (achieved through the war and threat metaphors) with hope and connection (achieved through the ally and home metaphors), a balance that communication scholars identify as essential for effective climate advocacy (O'Neill and Nicholson-Cole, 2009). Youth readers are thus simultaneously alarmed by the threat and empowered by the vision of nature as a partner and home worth protecting.

4. Metaphors as Catalysts for Youth Action

The advocacy function of the ecological metaphors ultimately converges on the goal of mobilizing youth action. The guidebook's closing chapters deploy the CLIMATE ACTION IS WAR metaphor alongside protective metaphors ("protecting our environment," "safeguarding our planet") to frame individual and collective action as heroic, urgent, and achievable. The war frame, despite its ecolinguistic ambivalences, is particularly effective in addressing the youth demographic because it frames climate activism as a struggle for justice a framing with strong resonance among young people who have grown up with social justice discourse.

The PROTECTING/SAVING THE PLANET metaphors ("save the planet," "protect our well-being and the planet," "safeguard our planet for future generations") construct what Stibbe (2015) calls a narrative of ecological stewardship: humans as responsible caretakers of a shared home. This narrative has strong mobilizing potential because it assigns young people a meaningful, active

role they are not passive victims of climate change but agents of ecological protection.

Finally, the expression "This ripple effect is powerful" (p. 113) uses an ontological/structural metaphor SOCIAL ACTION IS A RIPPLE to frame individual actions as having far-reaching consequences. This metaphor functions to address one of the most significant psychological barriers to climate action: the sense of individual futility. By mapping the physics of ripples (small disturbances propagating outward) onto the sociology of collective action, the guidebook encourages youth to see their personal choices as the beginning of transformative change.

5. Critical Observations

While the guidebook's ecological metaphors are largely effective advocacy tools, two critical observations merit attention. First, the GOLDMINE metaphor ("Indonesia is sitting on a goldmine of natural resources") risks instrumentalizing ecology positioning natural richness primarily as economic capital. Though the context reframes this toward renewable energy, the underlying cognitive frame of extraction may inadvertently reinforce the anthropocentric assumption that nature's value is determined by its utility to humans.

Second, the MECHANICAL SYSTEMS metaphor ("the balance of this cycle is being disrupted") reduces the complexity of ecological systems to an engineering problem. While pedagogically effective, this framing may obscure the organic, adaptive, and inherently valuable nature of ecological processes. Stibbe (2015, p. 51) warns that when nature is consistently framed through mechanical

metaphors, readers may come to see environmental solutions as technical fixes rather than systemic transformations in human-nature relations.

These critical observations do not diminish the overall effectiveness of the guidebook's ecolinguistic strategies but suggest areas where future environmental communication might cultivate even more ecologically sophisticated metaphorical framings ones that emphasize the intrinsic value, agency, and complexity of ecological systems alongside their relevance to human wellbeing.

The ecological metaphors in *Climate Action 101: Indonesia's Guide for Newbies* function as advocacy strategies through four primary mechanisms: (1) as pedagogical tools that make climate science accessible to youth through familiar experiential frames; (2) as emotional mobilizers that activate ecological concern, urgency, and empathy; (3) as constructors of a human-nature relationship that balances urgency (adversarial framing) with belonging and partnership (ecocentric framing); and (4) as catalysts for individual and collective youth action through heroic, stewardship, and ripple-effect narratives.

The analysis demonstrates that the guidebook's authors have deployed ecological metaphors with considerable communicative sophistication, creating a text that is simultaneously accessible, emotionally engaging, and motivationally effective for its target youth audience. From an ecolinguistic perspective, the text is largely ecologically constructive, though certain instrumental and mechanistic framings invite critical reflexion. Overall, the metaphorical architecture of *Climate Action 101* represents a compelling case study in how ecological metaphors can be

deployed strategically to serve environmental advocacy in an Indonesian youth context.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter presents the conclusions from the study and recommendations for future research directions. The conclusions offer responses to the research questions based on the ecolinguistic analysis conducted, while the suggestions section provides guidance for subsequent researchers who wish to explore related topics further.

A. Conclusion

This study concludes that *Climate Action 101: Indonesia's Guide for Newbies* by THC and SRE systematically employs ecological metaphors as a deliberate ecolinguistic advocacy strategy. The analysis, grounded in Lakoff and Johnson's (1980) conceptual metaphor theory as adapted by Stibbe (2015), identifies structural and ontological metaphors as the two dominant types, with structural metaphors proving more pervasive, particularly those framing climate action as a form of battle or guardianship and those simplifying scientific concepts through everyday human experience. Classified within Stibbe's (2015) ecological valence framework, the majority of metaphors are beneficial, working in concert with a smaller proportion of destructive and ambivalent ones to construct a discourse that simultaneously generates urgency and empowers youth readers as active environmental agents. Taken together, these metaphors do not function in isolation but operate as a coherent system that builds ecological empathy, democratizes climate knowledge, and anchors environmental responsibility within Indonesian youth identity affirming that language is not a neutral vehicle for

information but a formative force in shaping how communities relate to and act upon the natural world.

B. Suggestion

Based on the findings and limitations of this study, several directions for further research are recommended to further enrich our understanding of Ecolinguistic Theory, particularly in the context of environmental advocacy for young people. Within the same research context, future researchers are advised to examine this climate action guidebook holistically using an analysis that incorporates the full range of ecolinguistic concepts proposed by Stibbe (2015) or other concepts not yet explored by the researchers in this study. Future researchers can also explore the strategic use of multimodality in climate advocacy within the guide. Additionally, it is recommended that future researchers conduct similar studies by combining a wider variety of guidebooks.

REFERENCES

- Benu, N. N., Prasetyo, L., & Denil, M. (2025). Ecological metaphors in the ntoni oral tradition of the Atoin Meto culture in West Timor, Indonesia. *Linguistik Indonesia*, 43(1). <https://doi.org/10.26499/li.v43i1.651>
- Chukwu, E., & Agwuocha, U. A. (2022). Stories We Live By: Conceptual Metaphors and Ecolinguistic Analysis of Environmental Degradation Discourses in Select Niger Delta Poems. *Global Publication House International Journal of Social Science & Humanities Research*, 5(5), 99-109.
- Copernicus. (2023, October 13). *Copernicus: 2023 hottest year on record*. Retrieved November 3, 2024, from <https://climate.copernicus.eu/copernicus-2023-hottest-year-record>
- Ginting, P., Algea, G. E., Hasnah, Y., Saragih, M., & Kharisma, A. J. (2024). The embodiment of environmental education in Indonesian EFL textbooks: An ecolinguistic perspective. *Language Related Research*, 15(1), 145–175. <https://doi.org/10.29252/LRR.15.1.6>
- Haris, A., Widodo, A., Tantri, I. D., & Sarah, S. (2024). Eco-Maqasid in climate change campaigns: From an ecolinguistics study to the philosophy of Islamic law. *Al-Manāhij: Jurnal Kajian Hukum Islam*, 18(2), 219–236.
- Isti'anah, A. (2020). (Re)evaluating language attitudes on Indonesian tourism website: A study on ecolinguistics. *Studies in English Language and Education*, 7(2), 622-641.
- Istianah, A., & Suhandano, S. (2022). Appraisal patterns used on the Kalimantan

- tourism website: An ecolinguistics perspective. *Cogent Arts & Humanities*, 9(1), Article 2146928.
<https://doi.org/10.1080/23311983.2022.2146928>
- Lakoff, G., & Johnson, M. (1980). *Metaphors we live by*. University of Chicago Press.
- Li, Wang. (2021). Metaphor research from the perspective of ecolinguistics. *Journal of Psycholinguistics*, 4(50), 162–175.
<https://doi.org/10.30982/2077-5911-2021-50-4-162-175>
- Ma, J. (2024). Promoting the formation of environmental awareness in children: The representation of nature in Chinese language textbooks. *Journal of World Languages*, 10(2), 456-485.
- Martin, J. R., & White, P. R. R. (2005). *The language of evaluation: Appraisal in English*. Palgrave Macmillan. <https://doi.org/10.1057/9780230511910>
- Prastio, B., Santoso, A., Roekhan, R., Maulidina, A., Numertayasa, I. W., & Suardana, I. P. O. (2023). An ecolinguistic study: The representation of forest conservation practices in the discourse of Anak Dalam Jambi tribe, Indonesia. *Cogent Arts & Humanities*, 10(1), 2262788.
<https://doi.org/10.1080/23311983.2023.2262788>
- Roe, J., Zhu, C., Chau, M. H., Guo, Q., & Jacobs, G. M. (2023). Ecolinguistics and the education of young people. *LLT Journal: A Journal on Language and Language Learning*, 26(2), 454-468.
- Stibbe, A. (2015). *Ecolinguistics: Language, ecology and the stories we live by*. Routledge. <https://doi.org/10.4324/9780367855512>

- Yasmin, M., & Amin, S. (2024). Framing vulnerability: An ecolinguistic analysis of gender and climate change discourse. *Current Research in Environmental Sustainability*, 7, Article 100258 .
<https://doi.org/10.1016/j.crsust.2024.100258>
- Yuniawan, T., Rokhman, F., Rustono, & Mardikantoro, H. B. (2023). An ecolinguistic analysis of conservation news published by mass media in Indonesia. *Cogent Arts & Humanities*, 10(1), 2174519.
<https://doi.org/10.1080/23311983.2023.2174519>
- Zhdanava, A., Kaur, S., & Rajandran, K. (2021). Representing nonhuman animals as equals: An ecolinguistic analysis of vegan campaigns. *Journal of World Languages*, 7(1), 26-57