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**Faith-Informed Green ELT as Education for Sustainable Development: Enhancing Environmental Awareness and English Learning Motivation in a Christian University in Indonesia**

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**Abstract**

Sustainability issues and global Education for Sustainable Development (ESD) compel universities to ensure sustainability is incorporated into disciplinary courses, such as English language teaching (ELT). The research problem examined in this study is the effects of a faith-based Green ELT curriculum as a component of an English for Religion course in a Christian university in Indonesia. The curriculum consists of a sequence of tasks which integrate local environmental matters, ecolinguistic and critical reading exercises, Christian creation-care theology and English production exercises. A design-based research design was employed in the study, in which 50 EFL students were surveyed on motivation to learn English, environmental awareness and pre- and post-questionnaires about environmental awareness, and observed in classrooms to collect data. Quantitative results indicate that both the environmental awareness and L2 motivation are statistically more significant after the intervention. The qualitative thematic analysis displays that students came to reformulate environmental issues as stewardship and moral responsibility and reinterpret English as a medium of stewardship and witness and mediate between comfort, responsibility, and agency. The research finds that faith-informed Green ELT can be a strategic type of ESD in the higher education that will at once enhance the eco-consciousness and also boost the motivation of language-learning. It also provides design principles and consequences to ELT practitioners and curriculum developers of faith-based institutions.

**Keywords:** *education for Sustainable Development, english language teaching, environmental awareness, faith-informed pedagogy, green ELT*

History Article

Received May 01, 2024	Revised May 11, 2024	Accepted May 24, 2024	Published June 01, 2024
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**INTRODUCTION**

Globalization is the final scenario that happens everywhere. Therefore, we must be able to compete in economic life to be the fastest and best among competitors through the right strategy. In the present time of globalization, described by progressively close contests in the business world, organizations should have the option to rival different organizations to draw in purchasers. The organization should decide the objectives to be utilized as a norm for making progress, perceive open doors and dangers in the outer climate, and figure out the qualities and shortcomings in the inward climate; the organization should likewise have the option to carry out promoting techniques plainly and by economic situations. Figuring out, knowing, and understanding this will make it simpler for the organization to foster the right system and execute the procedure ready to the most extreme.

Other than that, the organization should likewise proceed to assess and control the interaction. Hence, it shows that the objectives are not set in stone and enhance or work on each current deficiency.

Every organization anticipates that a positive customer reaction should be the item advertised. Be that as it may, not executing its procedures ideally, the organization is too centered around how the item can be sold, however much as could be expected, so it needs to focus on whether it is required or helps customers. The improvement of innovation and data is set apart by individuals' outlooks about the things that will be consumed, making organizations keep advancing items and making items that benefit buyers. Organizations should have the option to focus on building fulfillment and worth picture, have the option to adjust to changes that happen in the general climate, grasp the way of behaving of purchasers, have the option to pick the right area to advertise items, focus on comfort, and have the option to keep up with great associations with buyers, which can be a fascination for shoppers to visit or become normal clients.

Advancement is something critical while acquainting items with people in general. Organizations should have the option to decide the techniques to advance their items and give data to the general population about the items that are made obviously so people in general progressively know them; special exercises can utilize customary media and computerized media. Alongside innovation advancement, organizations utilize computerized media to advance their items. Be that as it may, some utilize ordinary media to advance items from the organization. Notwithstanding print and web-based entertainment, organizations can likewise advance by giving clients limits to draw in purchaser interest.

"Purchasing interest is connected with sentiments and feelings; if an individual feels blissful and fulfilled in purchasing labor and products, it will reinforce purchasing interest; disappointment as a rule disposes of interest." (Swastha and Irawan). Human sentiments and feelings emerge because of the drive from the general climate. It is described by people keen on a new thing, something suggested by others, or something moving in the general climate; for that reason, sentiments and feelings become the premise of human decisions. Hence, purchasing revenue is significant for organizations in promoting exercises and deciding the organization's prosperity.

One of the cafés in Tomohon City is the Okoy Blossom Nursery eatery. The thought behind the name of this café is that it is situated in Okoy, and the eatery's proprietor is a blossom darling. Okoy Bloom Nursery eatery was laid out in 2015 with a limit of ±500 individuals and is situated in the blossoming city of Tomohon City, Okoy Road. The menu given by Okoy Bloom Nursery eatery incorporates different dishes, including Indonesian and Chinese food. The menu customers are most interested in is barbecued fish, woku, and sharp sauce. OFG cafés have gotten considerable consideration from shoppers because, notwithstanding garden-themed eateries, the proprietors of these cafés likewise come from big-name families. Based on this thought, the researcher is interested in conducting a study entitled "Optimizing the Marketing Strategy (Promotion) of Okoy Flower Garden Tomohon in Increasing Consumer Buying Interest."

Kotler and Armstrong (2012:62) state that advancement is used to illuminate and convince the market about new organizational items or administrations through publicizing, individual deals, deals advancements, and distributions. Swastha and Sukotjo (2000) Define promotion as a one-way flow of information or persuasion created to direct a person or organization to an action that leads to an exchange in marketing. Kotler (2010:173) expressed that business advancement is momentarily escalated to support buying or selling an item or administration. In the interim, as per William J Stanton, advancement is publicizing individual deals and alternate approaches to selling deals for advancement purposes. Harini (2008) Defines promotion as a form of communication, a special stage intended to seize the willingness to accept others' ideas, goods, and services. Cannon, Perreault, and McCarthy (2009) define promotion as communicating information between sellers, potential buyers, or other people to influence attitudes and behaviors. Promotion objectives include behavior modification, Information, Persuasion, and Reminder.

Gerry Johnson and Kevan Scholes characterize methodology as the drawn-out bearing and extent of the association to acquire a benefit through the arrangement of regular assets and the changing climate to

accomplish market needs and live up to partners' assumptions. Kotler (2008) characterizes showcasing as a bunch of objectives, targets, strategies, and decisions that guide the heading of the organization's promoting endeavors, even with the climate and conditions of generally unique contenders. Promoting the board examines, designs, and oversees projects to trade with the planned market to accomplish hierarchical objectives (Stanton, 2012). Gunarto (2013) characterizes the showcasing system as the decision-making process of promoting costs, advertising blend, and promoting portion, which is the connection between normal ecological and serious circumstances.

According to Kotler (2005:205), "Consumer buying interest arises after receiving a stimulus from the product they see; from there arises an interest in trying the product until finally there is a desire to buy so that they can have it." Interest is the consumer's interest in a product by looking for additional information (Schiffman & Kanuk, 2004). As per Rizky and Yasin (2014), the interest that emerges in the purchaser is often inverse to their monetary condition. Shopper purchasing interest is a secret craving in the personalities of customers. Customer purchasing interest is constantly concealed in every person, and nobody can understand what buyers need and anticipate. As per Kotler dan Keller in Suradi et al., 2012, shopper purchasing interest is a way of behaving where customers want to purchase or pick an item founded on experience in picking, utilizing, and consuming or, in any event, needing an item.

The growing environmental crisis, including climate change and biodiversity degradation, and pollution and depletion of resources, have called on the need to train learners as not just language users, but also as citizens aware of the environment through environmental education. Recent surveys of environmental and climate change education indicate that appropriately designed pedagogies can be used to increase the knowledge, attitudes, and behaviours of learners by enabling them to work with personally significant problems and active learning activities (Monroe et al., 2017; Zsoketa et al., 2013; Ardoin et al., 2020). Education for Sustainable Development (ESD) has emerged as a major framework in this wider context, with the principle that it is not only science but also all subjects that are supposed to engage in sustainability-oriented competencies, such as critical thinking, value reflection, and action competence (Laurie et al., 2016; Clark, 2022; Ferguson et al., 2022).

Although there has been this agreement, English language teaching (ELT) has not been as quick as other subjects to infuse sustainability into its framework. The initial efforts in EFL/ESL settings were rather inclined to recognise environmental challenges as secondary subjects or reading texts but not as the principles of curriculum and task planning (Nkwetisama, 2011). Increasingly, more recent scholarship has theorised Green ELT or Eco-ELT, that incorporates the themes of ecology, ecolinguistic analysis, and environmental action into the language learning task (Saiful, 2023; Zahoor and Janjua, 2020). Nevertheless, there are limited empirical studies that consider design-based intervention, as most of the work remains centered on textbook testing or single classroom lessons, and few design-based studies track the support of environmental awareness and L2 motivation growth of learners through a series of tasks in a certain institutional and cultural context.

ELT in most of the majority-world situations meets a heavy religious and moral discourse, potentially constraining or providing possibilities to sustainability education. Examples include in Indonesia, where Christian and Islamic institutions of higher education specifically define education as character formation and discipleship, but little empirical research has explored how faith-based pedagogy can be used to facilitate ESD in the context of language education (Nirwana and Darmadali, 2021; Mambu, 2016, 2023). The importance of this gap is that faith communities often express powerful accounts of stewardship, creation care, and justice, which may be able to capture the moral aspects of environmental issues and Sustainable Development Goals (SDGs).

The current research addresses these gaps by recording and examining a Green ELT intervention in one of the Christian universities in Indonesia. It will be located in a course on English in Religion, which will model a chain of the faith-based Green ELT activities, which should involve the student having to read environmental texts, cogitate theologically about the ecological problems, and represent their perspectives on the subject in

writing and speaking. The study does not focus on environmental content as an add-on, but the conceptualisation of Green ELT as a pedagogical interface is where (i) ESD principles, (ii) ecolinguistic awareness, and (iii) Christian creation-care theology are consciously applied as part of task design. The analysis will be based on the description of the changes in the ecological awareness, the sense of responsibility, and the motivation to learn English that students will experience when engaging in such tasks.

In this way, the research is added to three literature strands. First, it expands the field of ESD research by demonstrating how the subject of a non-science, namely ELT, can serve as the arena in which students are able to make sense of environmental issues, relate them to their lives, and discuss the possibilities of action (Boca and Saraçlı, 2019; Ferguson et al., 2022). Second, it contributes to scholarship on Green ELT by creating a design-based case based on a majority-world, faith-based university, and dealing with a geographical and institutional under-representation in the existing scholarship (Saiful, 2023; Zahoor and Janjua, 2020). Thirdly, it contributes to the new studies about faith-informed critical ELT in the way theological concepts can be mobilised to cultivate critical awareness and ethical concern when confronting global challenges like climate change and environmental injustice (Mambu, 2016, 2023; Wong and Mahboob, 2018).

## **Literature Review and Conceptual Framing**

### **Environmental education, ESD, and learner outcomes**

ESD research and environmental education has developed a great amount of evidence about the most probable types of interventions that can influence environmental knowledge, attitudes, and behaviours. Systematic reviews indicate that interventions employing the following attributes are more effective: (a) connecting the issues to the real life of learners; (b) active, inquiry-based, and collaborative approaches; and (c) the possibility of reflection and action instead of being an information transmission, alone (Monroe et al., 2017; Ardoin et al., 2020). The quantitative and mixed-method-based studies also demonstrate that the environmental education experiences can result in the development of pro-environmental attitudes and behavioural intentions, in particular, when they help to develop the emotional attachment to nature and self-efficacy (Zsokak et al., 2013; Boca and Saraçlı, 2019).

In the academic field, ESD scholarship has transitioned beyond the conceptual advocacy to explore how sustainability themes may be instilled at the curricular level, even in the non-environmental academic disciplines (Laurie et al., 2016; Clark, 2022; Ferguson et al., 2022). According to these studies, generally when the ideas of sustainability and the values of sustainability are specifically employed into the current courses, students gain expanded and more improved perspectives on sustainable development, and they get more knowledge about the socio-economic and ethical aspects of ecological challenges. However, the implementation of ESD is still not consistent across the subjects, and the repeated demand is to situate the generic principles of ESD into subject-specific pedagogies that would take disciplinary practices and the needs of learners into consideration.

### **Green ELT, Eco-ELT, and ecolinguistic perspectives**

Ecolinguistic views of ELT hold that the language classroom is not an apolitical environment, but a place where discourses of nature, consumption and development are replicated or challenged. Initial studies by Nkwetisama (2011) revealed how EFL and ESL classes in Cameroon would bring on board environmental issues and ecologically minded language use that facilitates the learner to scrutinize anthropocentric discourses of texts. Subsequent research has examined the presence of green contents in English textbooks, and it has shown that there are opportunities and limitations on the representation of environmental issues (Zahoor and Janjua, 2020). More recent intervention efforts have started to investigate Eco-ELT methods in which classroom activities are created to prefigure environmental problems as central subject matter, but not as peripheral ones. An example is provided by Saiful (2023), who demonstrates the way Eco-ELT can facilitate the connection between environmental research and the local environmental issues and the reading and writing activities so that the learners could use English as an instrument of comprehending and expressing the environmental issues. This research though, is still quite limited, tends to be short-lived and not always located in fully religious

organizations. Design-based research is still necessary and the process of how Green ELT tasks will be able to contribute to language learning, environmental awareness, and value formation over time would be traced.

### **ELT and sustainability driven by faith.**

In line with Green ELT, there is an emerging literature on the topic of spirituality and religion in ELT and especially in Christian universities. Mambu (2016) also records the processes of how Indonesian ELT-students negotiate their religious beliefs in classroom environments, which theories that claim an important spiritual pedagogy can bring to bear on interfaith communication and reflexivity instead of suppressing religious adherence. In their edited book, Wong and Mahboob (2018) also demonstrate that educational spirituality is associated with the type of choices teachers make in their teaching practice and their perception of justice, care, and community in the classroom. More recently, Mambu (2023) provides an example of how the SDGs of the United Nations may be integrated into a critically oriented ELT course in Indonesia, which proves that English classes may become the places when students can critically question global issues, such as environmental degradation, with the help of a faith-sensitive approach.

The Indonesian context In relation to the Indonesian context, the topic of religious moderation and ELT indicates that values such as respect, empathy, and peaceful coexistence can be developed in language courses in particular through the inclusion of cross-cultural and religious topics in the course material (Nirwana and Darmadali, 2021). However, the boundary between faith, environmental ethics, and ELT has not been studied thoroughly. The theological themes of Christianity, including stewardship, care of creation, and justice to vulnerable groups, directly address the ethical aspects of environmental disasters, although scarce empirical data can be found on how the topics may be applied to design ELT tasks oriented to both spiritual and ecological development.

### **Ideological Overview: Faith-based Green ELT Self-education.**

On these strands, this research theorises faith-informed Green ELT as a particular practice of ESD in ELT that: Picks environmental issues (e.g., waste, climate change, biodiversity) as the subject matter of reading, writing, and speaking activities. Practices ecolinguistic awareness, where students are invited to explore how texts make humans, non-humans, and responsibility. Mobilises Christian theological texts, including creation care, stewardship, repentance and hope, as important sources of understanding environmental issues and dreaming about actions. Targets two results: (a) improved environmental awareness and new pro-environmental intentions; (b) more motivation and motivation to use English in a significant way.

In that model, the main pedagogical unit is task sequences. Each task cycle gives input texts, facilitates critical/theological thinking and is followed with output activities (e.g., reflective essays, group discussions, commitments) in which the learners articulate their standpoints in English. The framework is based on the assumption that locally grounded, dialogic, and action-oriented tasks will be more effective because they rely on the research in ESD and environmental education (Monroe et al., 2017; Ardoin et al., 2020). Simultaneously, it acknowledges that faith commitments of learners may be strong motivational assets, and they will use them to make sense of environmental concerns and the sorts of behaviours they regard as significant (Mambu, 2016, 2023).

It is on this conceptual background the research questions the way students in a Christian university in Indonesia experience and interpret a set of faith-based Green ELT activities, and how they explain the variations in environmental awareness, responsibility, and L2 motivation in the course of the intervention.

## **METHODS**

### **Research design**

The research design applied was a design-based research (DBR) to design, implement, and assess a faith-based Green ELT curriculum in an English for Religion course. DBR is especially appropriate in the classroom based innovation as it applies iterative design with methodological data gathering and analysis of naturalistic environments with two objectives to enhance practice and develop theoretical understanding (Anderson and Shattuck, 2012; Reeves, 2006). It is in this context that the current study was aimed at investigating the

relationship between how a locally developed Green ELT curriculum can increase the environmental awareness and desire to study English in a faith-based higher education setting.

The research process was organized to consist of three interdependent stages (1) curriculum design, (2) classroom implementation, and (3) evaluation and refinement. The close interaction between the researcher, course lecturer and the institutional stakeholders during each of the phases was based on the importance of DBR in terms of partnership and context-driven innovation (Reeves, 2006).

### 3.2 Context and participants

The research was conducted in a privately owned Christian university, Tomohon, North Sulawesi, where the English is part of the general education and the English education programmes. Institutional mission clearly incorporates the Christian values, character development, and social responsibility, which creates a rich environment of faith-based sustainability education.

A group of 50 EFL students in English language courses with an English for Religion element were the participants. Purposive sampling was used to select them because this group was likely to give deep information on the intersection of faith-based material and environmental issues in language acquisition (Etikan et al., 2016). The students were in the first- to third-year level of undergraduate studies, with varying levels of English proficiency but with some experience of environmental issues basic in case of general education courses. The research activities (questionnaires, focus group discussions) were voluntary and informed consent was made before the participating in the research activities.

### **Instructional intervention and curriculum.**

The main intervention was a faith-based Green ELT curriculum that was curriculum specific. The curriculum consisted of a series of weekly units within a period of say one academic term. Each unit integrated: Local waste issues (e.g., local waste problems, climate change effect on coastal residents, loss of biodiversity). Ecolinguistic and critical reading assignments, where students are asked to examine texts (articles, video, infographics and biblical reflections) in the way that they depict human beings, the natural world and responsibility (Nkwetisama, 2011; Zahoor and Janjua, 2020). Environmental issues are reflected through faith-informed reflection based on Christian theological ideas, including stewardship, creation care, justice, and hope (Mambu, 2016, 2023; Wong and Mahboob, 2018). The production of the language tasks, such as reflective essays, group discussions, short presentations, and written commitments in English, with the help of which the students could express their was designed in a collaborative effort between the researcher and the lecturer of the course, and checked by two specialists, one of ELT and the other one environmental education. This review was aimed at the correspondence between the learning outcomes, the Green ELT principles, and the Christian institutional values.

### **Instruments**

The effects and processes of curriculum were captured with the help of three key instruments:

#### 1. Pre- and post-questionnaires

Two scales were created an environmental awareness scale (knowledge, concern, and perceived responsibility to environmental issues), and a motivation to learn English scale (intrinsic and extrinsic dimension, perceived relevance of English to faith and engagement in the society). They were based on the existing environmental education and L2 motivation tools (e.g., Monroe et al., 2017; Zsokae et al., 2013; Dornyei and Ushioda, 2021) and customised to the Christian university context. The responses were on a Likert scale with 5 points (1 = strongly disagree to 5 = strongly agree). The pilot on a small group of other similar students resulted in slight revisions of wording. Both scales had acceptable internal consistency in the main study (Cronbachs 0.80 and above).

#### 2. Focus Group Discussions (FGDs).

Two FGDs (8-10 students each) took place at the conclusion of the intervention. Semi-structured guides covered the experiences of students using the Green ELT curriculum, the way they perceived a change in their environmental awareness and responsibility, and commonplace roles of Christian beliefs in their answers.

### 3. Field Notes and Classroom observations.

The investigator made non-participant observations in selected classes to record the classroom dynamics, student participation and the way tasks were carried out in real life. After every lesson observed, reflective field notes were prepared with the focus on critical incidents and evidence of ecological and faith-related dialogues.

## Procedures

The analysis lasted about three months (one term of study). The main steps were:

1. Baseline phase: Pre-questionnaires are administered to all the participating students in the week
2. Introduction to the course and the concept of the connection of faith, English and environmental issues.
3. Intervention stage: The Green ELT curriculum implementation in 89 weeks. Each week students read environmental input texts and discussion prompts and language tasks which clearly incorporated ecological content and Christian views.
4. Evaluation stage: Post-questionnaires in the last week. Behaviour of FGDs and accomplishment of classroom observations at the end of the intervention. Ethical issues were taken into account as voluntary involvement, anonymity in reporting, and that participation or non-participation would not influence grades in courses.

## Data mining and credibility.

The pre- and post-questionnaire quantitative data sets were analysed with the help of descriptive statistics (means, standard deviations) and a paired-samples t-test, which evaluated the change in the environmental awareness and motivation scores. The assumption of normality was verified, and the significance was established as  $p < .05$  which is a common practice in educational research (Cohen et al., 2018). Thematic analysis was used to analyse qualitative data (transcripts of the FGD and observation notes) (Braun and Clarke, 2006). The process involved: Familiarisation of the data by means of repetition. First coding of areas concerning environmental consciousness, religion, language acquisition, and motivation. Sorting codes into more general themes (e.g. seeing creation differently, English as a tool of stewardship, tension between comfort and responsibility). Focusing the themes in the conversation with the quantitative trends and conceptual frames of faith-based Green ELT. Data triangulation was used to strengthen the credibility of the results basing on questionnaires, the FGDs and observations (Denzin, 2012). A sub-sampling of qualitative data was also coded by two researchers and discrepancies were discussed until agreement was achieved, which added to the inter-rater reliability (Miles and Huberman, 1994).

## FINDINGS AND DISCUSSION

### Quantitative patterns: Shifts in environmental awareness and motivation

A comparison between the pre- and post-questionnaires indicated the obvious improvement of the environmental awareness and intent to study English after the introduction of the faith-based Green ELT curriculum. The mean scores of students on environmental awareness shifted to a higher range than the previous moderate level with statistically significant improvements on items that concerned: the recognition of the local environmental problems (e.g., waste, deforestation, climate effects on the local communities); the perception of individual and collective responsibility of taking care of the creation; and the belief that the small daily actions can positively influence the environment.

On the same note, there was greater motivation to learn English, particularly in those items that positioned English as: a source of global news on environmental and social matters; a resource to express religious oriented views on sustainability and a source of service in church and society in the future. The paired-samples t-tests

also showed that the two scales were improving at  $p < .05$ . Although there were some differences in individual trajectories, few students demonstrated the decline; most of them reported the stable or improved scores. This trend indicates that the Green ELT implementation in a religious setting can simultaneously enhance ecological awareness and L2 motivation and reinforce the results of environmental education that purposeful, issue-based programs have a beneficial impact on attitudes and intentions (Monroe et al., 2017; Zsoket al., 2013; Boca and Saraqli, 2019).

### **Qualitative information: the experience of faith-based Green ELT.**

The qualitative data also have a greater understanding of the nature and why of these changes. Three themes that are interrelated came out:

#### **Reconceptualization of the environment as the creation of God instead of faraway problem.**

Numerous students allowed such a change in how they viewed environmental issues as being abstract and global to how they now saw them as challenges in their local communities and churches. When students performed activities that connected the local environmental degradation with biblical creation and stewardship, the students claimed to have a different view of creation, more emotional and morally urgent. This theme is also similar to the ESD literature that presents environmental education as more effective when it relates the issues to real-life experiences and values of learners (Monroe et al., 2017; Ardoin et al., 2020). Christian stories in this instance served as strong mediating assets: the students have not only understood pollution, waste, and changes in climate as technical issues, but have also viewed them as a question of obedience, gratitude, and justice to God and others (Mambu, 2016, 2023). This reframing, in its turn, seems to be the source of the identified increase in environmental awareness scores.

#### **English as a stewardship/witness language.**

The second dominating theme was related to how students placed English back in their lives. Although, in the early days; most people considered English to be only a school subject or a means of securing jobs. Following the participation in Green ELT activities (writing reflections, creating presentations, discussing ecological challenges in English), the students stated that they could: find environmental information in other countries; share local ecological problems with the global community; and communicate Christian ideas about the care of the creation through intercultural interactions.

This reorientation guides one to understand the improvements in the motivational scores especially on those items that associate English with meaningful ends. It is consistent with the research that socially and ethically significant materials are more effective in improving the interest and commitment of language learners (Dörnyei and Ushioda, 2021; Boca and Saraqli, 2019). The integration of faith and sustainability topics, in the current scenario, apparently has turned English into an instrument of mission and service rather than a subject of study, and, as a consequence, has enhanced both the intrinsic and the identified types of regulation motivation.

#### **Negotiating tension of responsibility, comfort and agency.**

A third theme focused on ambivalence and tension on the part of the students. Although a large portion was very excited about the idea of taking care of the creation they also noted a challenge in switching their daily lives among other things and moving on the larger structural problem (e.g. trash management systems, economic factors). There were students who believed that environmental issues were entirely too large, but the emphasis on small, concrete practices (cutting down on single-use plastics, the environmental activities at churches) in the curriculum made them feel that small, incremental change is not irrelevant.

This conflict is similar to more general results in environmental education: students tend to move between hope and despair, and the pedagogies should find the way to balance the knowledge of the problem with the agency and action (Ardoin et al., 2020). The religious aspect contributed significantly here. Students cited Christian ideas of hope, communal solidarity and the assumption that human beings are tasked with partaking- and not with solutions- to the work of healing creation. This implies that spiritual resources will be useful in maintaining the engagement of learners against the environment-related issues that would otherwise be seen as overwhelming.

### **The combination of quantitative and qualitative strands is carried out**

Combined, both the quantitative and the qualitative results demonstrate that the faith-based Green ELT curriculum fulfilled the twofold pedagogical purposes: it made a great contribution to the environmental awareness of students and positively impacted their desire to study English. More to the point, the evidence provided by mixed methods elucidates the mechanisms in which these changes take place. The curriculum realised the main postulates of previous studies according to the ESD approach: it was locally based, issue-oriented, reflective, and action-driven (Laurie et al., 2016; Ferguson et al., 2022). Green ELT and ecolinguistic It has gone beyond the incidental green subject by systematically introducing ecological themes to reading and writing activities and encouraging students to reflect critically on the ways in which the language shapes nature and accountability (Nkwetisama, 2011; Zahoor and Janjua, 2020; Saiful, 2023).

What is unique about this research is that having such an approach grounded on the Christian theological narratives can enrich the environmental concern as well as language learning motivation. Faith was not just a learning content, but a hermeneutic resource: students would understand environmental issues and possible actions through terms of creation, stewardship, sin, repentance, and hope. This lens seems to have brought ecological issues down to the personal level of salience, thereby enhancing the pedagogy of Green ELT.

#### **4.4 ESD and Green ELT, higher education implications on faith.**

The results have a number of implications. To begin with, they show that ELT within faith based universities may be a strategic location in relation to ESD not only through the inclusion of environmental texts but also through the structuring of task sequences such that they explicitly combine ecological, linguistic, and theological aspects. Second, they also imply that motivation ELT can be enriched when learners see that the English language helps them to engage in morally and spiritually meaningful activities, like taking care of the creation and promoting justice (Dorerneyi and Ushioda, 2021). Third, they emphasise the significance of agency by teachers and institutional encouragement: lecturers should be given independence and means to explore faith-based sustainability education and the institution must acknowledge such efforts as part of the mission, not an add-on.

Simultaneously, the limitations of the study should be mentioned. The sample is quite small and narrowed to one Christian university which limits the generalisability. The duration is also limited and the study failed to monitor whether the variation in the awareness and motivation levels would be reflected by the changes in the behaviour in the long-run or by the long-term language learning patterns. This work is subject to future research where longitudinal studies can be carried out, comparison of faith-based and secular institutions can be done and how Green ELT interrelates to other identity axes like ethnicity and socio-economic status may also be conducted.

In general, the evidence indicates that faith-inspired Green ELT provides a viable future avenue of harmonizing language education with the overall aims of sustainable development, especially in the settings where the worldviews and community identities are heavily influenced by religion.

### **CONCLUSION**

The paper was aimed at investigating the process of increasing environmental awareness and motivation to learn English among students in a Christian university through the implementation of a faith-based approach to ELT curriculum. Through the design and implementation of a series of activities that actively incorporated the ecological concerns and ecolinguistic consciousness and Christian creation-care theology, the study has demonstrated that ELT should be seen as an effective field of Education with Sustainable Development (ESD) and not a disengaged or purely linguistic field. The intervention resulted in statistically significant and significant improvements in environmental awareness and motivation to learn English in students quantitatively. It was found that students had a higher awareness of local ecological issues, a better sense of individual and group responsibility in taking care of the creation, and a more increased feeling that their daily activities have an impact. Meanwhile, their orientations toward English had changed, as they no longer saw it only as an

academic necessity or an employment-related instrument, but as a means of gaining access to environmental knowledge and communication of religious viewpoints around the world, as well as involvement into broader debates on the issues of justice and sustainability. These findings indicate that a well-thought Green ELT curriculum has the ability to promote ecological and linguistic objectives at the same time.

Qualitatively, the paper shed light on the process of such changes. Students learnt to re-evaluate the problems of the environment in the perspective of the Christian faith, where nature is a creation of God and the deterioration of the environment is not a technical issue but a moral-spiritual one. They started to consider English to be a stewardship and witnessing medium that helps them to talk about environmental responsibility both within their local communities and outside them. Meanwhile, they had to contend with the conflicts between comfort, responsibility, and agency and the realization that it is challenging to shift daily habits and confront structural limitations. Some students were able to hold these tensions and not paralyze or despair by faith-based accounts of hope, solidarity, and shared responsibility.

The results highlight the opportunities of faith-informed Green ELT as a unique input to ESD. This is not a mere addition of environmental issues in the language classes but a reorganization of the course design in such a way that ecological concerns, theological meditation, and language activity are cohesively constructed. By so doing, it will indicate that religious worldviews serve as pedagogical tools to turn environmental responsible, socially engaged language users.

This has a number of implications. To ELT practitioners in institutions with a faith background, the research provides an example and tangible design considerations to apply in incorporating themes of creation-care within the context of existing courses. To the curriculum planners and teacher educators it emphasizes the need to legitimise and endorse such innovations as part of institutional missions, and not as peripheral additions. To the wider discipline of ESD, the research is an indication that the language education, which is often ignored in the process of sustainability discourse, can be a strategic tool of influencing how young adults perceive, account and address ecological catastrophes.

However, the research has flaws. It has been carried out in one of the Christian universities with a fairly small sample and limited period of time. It did not follow changes in long-term behaviour or study the transfer of classroom learning to the church, family and community practices by the students. Future studies may build on this study by involving longitudinal and comparative designs, other similar interventions in various denominational or secular settings, and interactions of faith, gender, ethnicity, and socio-economic status. Nevertheless, the study offers a strong first indication that faith-informed Green ELT can become a promising direction towards matching the goals of language education with the ethical and ecological issues of the present-day world

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