

**LANGUAGE POLITICS IN THE CURRICULUM: A CRITICAL DISCOURSE  
ANALYSIS OF THE REPRESENTATION OF LOCAL IDENTITY IN INDONESIAN  
PRIMARY SCHOOL TEXTBOOKS**

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**ABSTRAK**

Penelitian ini bertujuan untuk mengungkap bagaimana representasi identitas lokal dibangun dalam buku teks sekolah dasar Indonesia, serta untuk menganalisis dimensi ideologis yang tersembunyi di baliknya. Dengan menggunakan pendekatan kualitatif kritis dan model Analisis Diskursus Kritis Fairclough, penelitian ini menganalisis tiga dimensi: teks, praktik diskursif, dan praktik sosial. Penelitian ini mencakup buku teks Bahasa Indonesia dan Pendidikan Kewarganegaraan dan Pancasila (PPKn) untuk kelas 4 hingga 6 edisi Kurikulum Merdeka. Hasil penelitian menunjukkan bahwa buku teks secara konsisten membentuk diskursus nasionalisme homogen melalui pilihan kata, struktur kalimat, dan metafora yang menekankan kesatuan dan identitas nasional tunggal. Representasi identitas lokal, seperti tokoh regional, bahasa daerah, dan simbol budaya lokal, minimal dan simbolis. Intertekstualitas antara buku teks dan dokumen kurikulum nasional menunjukkan internalisasi ideologi negara dalam narasi pendidikan dasar. Praktik produksi dan distribusi buku teks yang dikendalikan oleh lembaga pusat memperkuat homogenisasi representasi, sementara praktik sosial yang mendasarinya mempertahankan hegemoni pusat atas daerah. Hasil ini menegaskan bahwa buku teks merupakan arena ideologis yang berperan dalam membentuk kesadaran siswa tentang identitas, kewarganegaraan, dan budaya. Penelitian ini merekomendasikan perlunya reformulasi kebijakan kurikulum dan produksi buku teks agar lebih inklusif terhadap identitas lokal, serta pelatihan bagi penulis dan pendidik untuk lebih sensitif terhadap keragaman budaya Indonesia. Pendekatan CDA telah terbukti efektif sebagai alat untuk mengkritik diskursus pendidikan hegemonik dan membuka ruang untuk pendidikan yang lebih adil secara budaya.

**Kata Kunci:** *Buku Teks, Identitas Lokal, Analisis Wacana Kritis, Nasionalisme*

**ABSTRACT**

This research aims to reveal how representations of local identity are constructed in Indonesian primary school textbooks, as well as to examine the ideological dimensions hidden behind them. Using a critical qualitative approach and Fairclough's Critical Discourse Analysis model, this study analyzes three dimensions: text, discursive practices, and social practices. The study included Indonesian language and Pancasila and Citizenship Education (PPKn) textbooks for grades 4 to 6 of the Merdeka Curriculum edition. The findings show that textbooks consistently shape the discourse of homogeneous nationalism through diction, sentence structure, and metaphors that emphasize unity and a single national identity. Representations of local identities, such as regional figures, regional languages, and local cultural symbols, are minimal and symbolic. The intertextuality between textbooks and national curriculum documents shows the internalization of state ideology in the basic education narrative. Textbook production and distribution practices controlled by central institutions reinforce the homogenization of representations, while the underlying social practices reproduce the central hegemony over regions. These results confirm that textbooks are ideological arenas that play a role in shaping

students' awareness of identity, citizenship, and culture. This research recommends the need for reformulation of curriculum policies and textbook production to be more inclusive of local identities, as well as training for writers and educators to be more sensitive to Indonesia's cultural diversity. The CDA approach has proven effective as a tool for criticizing hegemonic educational discourses and opening up space for a more culturally just education.

**Keywords:** *Textbooks, Local Identity, Critical Discourse Analysis, Nationalism*

## INTRODUCTION

In the context of Indonesian national education, Indonesian plays a central role as a unifying tool for the nation as well as the main medium for transmitting knowledge in the classroom (Matatula & Tupalessy, 2025). The national curriculum places Indonesian not only as a subject but also as a cultural instrument that carries the ideology of national unity and integration (Oktavia et al., 2023). Consequently, Indonesian became the only language that gained full legitimacy in the formal education system, including curriculum formulation and textbook production (Halim, 2021). Although politically this is positioned as a strategic step in maintaining the integrity of the nation, this practice also creates serious problems related to the symbolic domination of local languages and identities. In practice, the national curriculum and the textbooks it produces tend to marginalise the diversity of local languages and cultures that are the richness of Indonesian sociolinguistics (Alhamuddin et al., 2021). Representations of local values, regional figures, and non-centralized cultural symbols are still very limited in primary school textbooks, especially in the Indonesian Language and Pancasila and Civic Education (PPKn). The narratives constructed in these books often centre on national figures, Javanese or urban-central cultural contexts, and values that are considered "general", when in fact they are particular from the perspective of locality (Kaltsum et al., 2021).

The lack of space for the representation of local identities in textbooks is not a technical problem alone, but is closely related to the configuration of discourse power in education (Rezaei et al., 2022). Textbooks, as official media authorised by the state, have a strategic position in shaping the way students perceive social and cultural realities (Odebiyi & Sunal, 2020). In critical discourse studies, textbooks are understood as ideological agents that are not neutral; they reflect and at the same time reproduce values that are considered legitimate by the dominant authority (Babaii & Sheikhi, 2018). Therefore, the absence or reduction of local identity in textbooks should be suspected as a form of deliberate or unconscious symbolic exclusion.

This situation shows that textbooks function not only as a source of information, but also as a medium of language politics that can strengthen the hegemony of national culture over local diversity (Canale, 2016). Selective and homogenous representations in textbooks create knowledge structures that perpetuate the dichotomy between the Center and the periphery. In the long run, this can weaken students' cultural affiliation to their own local identities and potentially erode the multicultural awareness that should be a strength of Indonesian education. Furthermore, the dominance of national cultural representations in textbooks also implies a process of "normalising" certain identities as a single reference for all learners (Zhang et al., 2024). Repetitive and one-way representations serve to shape students' cognitive habitus to identify "the national" as the standard, and "the local" as the deviation (Ariawan et al., 2022). This process is part of what Pierre Bourdieu calls symbolic violence, a subtle process of domination that is accepted as normal.

This inequality is even more problematic when linked to the vision of multicultural education and linguistic justice that is normatively enshrined in various policy documents (Bose

& Gao, 2022).. In policy rhetoric, the government recognizes the importance of preserving regional languages and local cultures. However, in practice, the articulation space for local identities in teaching materials is very limited, or even only used as symbolic ornaments that do not have substantive representational power (Liu et al., 2022). This contradiction between policy texts and curriculum practice is an important area that needs to be uncovered through a critical discourse analysis approach. Thus, the study of the representation of local identity in textbooks does not merely talk about learning content, but reveals power relations in the production of knowledge in the realm of basic education (Alzubi et al., 2023). An approach that can read the ideological dimensions behind the language used in textbooks is needed, not only what is said but also what is not said (Masita, 2021). This analysis is urgent to build an education system that is more inclusive, culturally just, and in line with the principles of diversity.

Based on this background, this study addresses three main questions. First, how is local identity represented in primary school textbooks, especially in Indonesian Language and Civics? Second, what dominant discourses shape the construction of language and symbols in textbooks so that they lead to the domination or marginalization of local identities? Third, what are the linguistic-political implications of the findings of this representation for the direction of national basic education policy? This study aims to critically analyze the representation of local identity in Indonesian primary school textbooks, particularly in terms of the language and cultural symbols used. In addition, this study aims to uncover hidden ideologies at work through language construction in textbooks and assess the linguistic political implications of the representation findings for national curriculum policy. Thus, this study is expected to contribute to the formulation of education policies that are more culturally just and reflective of Indonesia's diversity.

## **RESEACH METHOD**

This research uses a critical qualitative approach, with the main orientation of reading power relations, ideology, and representation in educational texts (Meyer, n.d.). This approach was chosen because it is in accordance with the research objectives that want to reveal the structure of symbolic domination and the process of hegemony in the language of the textbook (Wodak, 2015). In contrast to descriptive qualitative approaches that focus on describing phenomena narratively, critical qualitative approaches actively question "why" and "how" a discursive form is produced and reproduced in a particular socio-political context. Therefore, this research not only explains the content of the text but also exposes the ideological structure hidden behind it.

As a research based on critical epistemology, this research framework positions language as a battleground of ideas and social interests (Van Dijk, 2015). Data are not treated as neutral objects but rather as social constructions that are always tied to historical, political, and educational policy contexts (Fairclough, 2013). Therefore, the validity of the data does not lie in its correspondence with objective reality but in its ability to reveal hegemonic or marginalized practices of representation. In this case, the researcher takes the position of a reflective subject who is aware of epistemological alignments in the interpretation process.

The objects of study in this research are Indonesian Language and Pancasila and Civic Education (PPKn) textbooks for grades 4, 5, and 6 of Primary School, which are officially used in the Merdeka Curriculum. These two subjects were selected based on the assumption that they are the main channels for the formation of national identity and civic values in basic education. The textbooks analyzed were the latest editions approved by the Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia and published by an official national

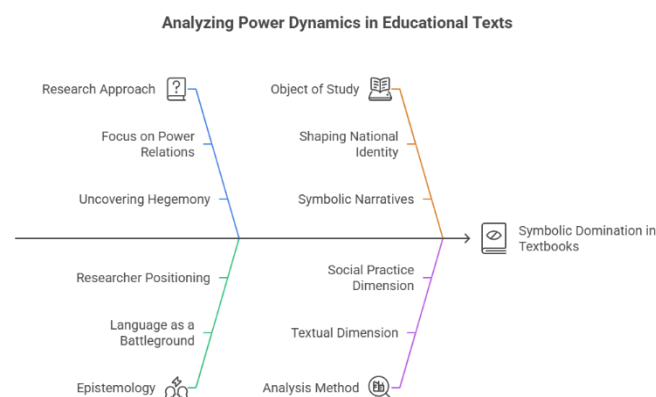
textbook provider. Grades 4-6 were chosen because cognitively students are beginning to be able to read more complex symbolic and narrative meanings.

The data collection technique in this study is carried out through the documentation method, namely by systematically collecting and studying Indonesian textbooks and PPKn for grades 4-6 of elementary school. The books are studied in print and digital form, with a focus on the main narrative, illustrations, character dialogues, and the emphasis on values that appear in each learning topic. In addition to textbooks, researchers also collected supporting documents such as national curriculum documents, guidelines for the preparation of textbooks, and education policies related to cultural identity and regional languages.

This documentation is carried out using *the purposeful sampling technique*, which is to select texts that are relevant to the focus of the research, especially those that explicitly or implicitly touch on the themes of local identity, regional culture, and nationalism. All data are systematically described, thematically coded, and analyzed with the CDA framework as described above. Validation is carried out through triangulation between data sources and interpretive consistency between dimensions of analysis, to ensure that the results of the study are not unilateral or reductive, but reflect the complexity of the discourse in the realm of basic education.

To analyse the data, this research uses the Critical Discourse Analysis (CDA) approach by referring to Norman Fairclough's three-dimensional model (Fairclough, 2013). This model allows researchers to analyze texts not only on a surface linguistic level, but also in terms of their context of production and socio-political implications. The three dimensions studied include: (1) textual analysis of language structures, diction, metaphors, and narrative strategies in textbooks; (2) analysis of discursive practices, namely how texts are produced, distributed, and consumed by educational institutions; and (3) analysis of social practices, namely the ideological, historical, and policy contexts that influence the birth of educational texts and discourse.

Fairclough's CDA approach is considered relevant because it provides a keen analytical tool for linking linguistic forms to social structures (Mullet, 2018). He assumes that language is never neutral, but is always a product of broader power relations. Through these three dimensions, research can reveal how the narrative of nationalism is constructed as dominant, how local identity is positioned subordinately, and how policies and actors in textbook production are involved in the reproduction of the discourse. Thus, this model is able to connect the micro level (language) with the macro level (social structure and ideology) (Ariawan et al., 2022).



**Figure 1 Research Thinking Framework**

## RESULTS AND DISCUSSION

### Result

**Table 1. Ideological Representation in Elementary Textbooks**

Analysis Aspect	Key Findings	Ideological Impact
<b>1. Diction &amp; Structure Options</b>	The dominance of words such as "Indonesian nation", "homeland", "good citizens" and imperative sentences such as "We must love Indonesia"	Formation of national identity in a single and normative manner
<b>2. Use of Metaphors</b>	Nationalism metaphors such as "Indonesia is our home", "one body"	Disguise diversity with homogenization symbols
<b>3. Local Representation</b>	The lack of local figures and regional languages, the use of local symbols only as visual illustrations	The symbolic elimination of local diversity as an epistemic source
<b>4. Curriculum Intertextuality</b>	Explicit references to the curriculum document and Pancasila Student Profile	Internalization of the ideological value of nationalism in the narrative of the book
<b>5. Production Structure</b>	Books written by a central team without local community involvement	Discursive inequality between the central and regional regions
<b>6. Distribution &amp; Adaptation</b>	Books are distributed uniformly with no room for local adaptation	Uniformity of national narratives across regions without cultural negotiation
<b>7. Social Function</b>	Books are a tool of normative nationalism that does not celebrate differences	Reproduction of symbolic inequality and singular identity
<b>8. Long-Term Implications</b>	Potential disconnection of the younger generation from local cultural roots and weakening of multicultural awareness	Symbolic alienation and decline in social cohesion

Table 1 shows that ideological representation in elementary school textbooks is not neutral; rather, it is filled with meaning constructions that align with a singular narrative of nationalism. The choice of diction and sentence structures—such as “we must love Indonesia” and terms like “Indonesian nation” and “good citizens”—reflects an effort to shape national identity in a normative and uniform manner. Meanwhile, metaphors like “Indonesia is our home” or “one body” function as rhetorical tools that mask diversity through symbols of homogenization, potentially eroding the values of plurality.

The lack of local representation—both in the form of figures and regional languages—as well as the limited use of local elements only in visual illustrations, indicates a symbolic



elimination of diversity as a source of knowledge. Moreover, the explicit connection to curriculum documents and the Pancasila Student Profile highlights the systemic internalization of ideological values. The centralized production structure, which excludes local community involvement, creates discursive inequality between the central and regional levels. The uniform distribution of textbooks without allowing for cultural adaptation further reinforces the dominance of a single national narrative. In the long term, this practice has the potential to produce symbolic alienation, disconnecting younger generations from their cultural roots and weakening multicultural awareness, which is crucial for maintaining social cohesion in a pluralistic society.

**Table 2. Ideological Effects in Education Based on CDA Analysis Level**

Level Analysis	Temuan Kunci	Efek Ideologis
<b>Teksual</b>	Diction, metaphors, and narrative structures support the ideology of a single nationalism	The formation of meanings that unite but exclude local diversity
<b>Discourse Practice</b>	The production and distribution process is controlled by the central	Inequality of discourse and concentration of meaning in the hands of the state
<b>Social Practice</b>	Education becomes a symbolic reproduction tool of normative national identity	Uprooting local identity, the potential destruction of multicultural consciousness

The findings presented in Table 2 illustrate the layered ideological effects in education as revealed through Critical Discourse Analysis (CDA). At the textual level, the use of specific diction, metaphors, and narrative structures consistently supports the ideology of singular nationalism. This contributes to the construction of unified meanings that, while fostering a sense of national cohesion, simultaneously exclude and marginalize local cultural diversity. Language, in this context, becomes a medium not only for instruction but also for ideological alignment with dominant national values.

At the level of discourse practice, the centralized control over textbook production and distribution reveals an imbalance in discursive power. The concentration of meaning in the hands of the state limits the possibility for regional voices to participate in shaping educational narratives. This reinforces a one-way flow of ideology from the center to the periphery, reducing the space for cultural negotiation and adaptation. Meanwhile, at the social practice level, education functions as a tool for the symbolic reproduction of a normative national identity. This process risks uprooting local identities and eroding multicultural consciousness among students. In the long run, such practices may undermine the development of an inclusive and pluralistic society by normalizing the marginalization of diverse cultural perspectives within formal education.

## Discussion

### 1. Textual Analysis

The results of the textual analysis of Indonesian and PPKn textbooks for grades 4–6 of elementary school show the use of diction and sentence structure that predominantly represent national identity in a single and normative framework. Words such as "Indonesian nation," "our

country," "homeland," and "good citizens" are consistently used to emphasize the concept of nationalism as the main moral value and identity. Affirmative and imperative sentences, such as "We must love Indonesia" or "As good citizens, we are obliged to obey the rules," indicate an explicit ideological direction in shaping students' attitudes towards the state. The narrative structure of the text also establishes a sequence of values that places nationalism as the base and peak of all ethical actions.

The use of metaphors in textbooks also strengthens the symbolic dominance of the national identity. For example, metaphors such as "Indonesia is our home," "Indonesia is like one body," or "red and white on the chest" appear in a variety of themes, from lessons about the environment to attitudes towards differences. This metaphor disguises the differences in culture, language, and local identity with a narrative of togetherness that seems neutral and inclusive. Semantically, these metaphors force the unification of identities into a homogeneous national framework and ignore the possibility of the existence of multiple or pluralistic identities that better reflect Indonesia's social reality.

The lack of representation of the names of local figures and regional languages is another important issue. In the hero's narrative, for example, names such as Soekarno, Hatta, and Cut Nyak Dien are raised repeatedly, while local figures from certain regional contexts are hardly mentioned. Even in passages that explicitly address cultural diversity, the depictions remain superficial and do not develop into profound discursive representations. Regional languages are only mentioned as a complement to information, as in the sentence "In region X, people call it the word Y," without being included as a medium of thinking or cultural reflection. This absence creates a systematic disappearance effect of local diversity as an epistemic source of knowledge.

Furthermore, local contexts, such as traditional games, typical foods, or regional customs, often appear only as visual illustrations rather than as part of the main narrative. Textbooks provide more examples of activities or situations that are rooted in urban culture or that have undergone the process of nationalization of meaning. As a result, children from local communities who read the textbooks do not find themselves adequately represented in texts that should educate them about their identities and origins. This unbalanced representation shows that textbooks function not only as learning tools, but also as an instrument of identity construction influenced by certain ideological logics. This is supported by the findings of Ariawan et al. (2022), who, through a critical discourse analysis of national EFL commercial textbooks in Indonesia, revealed that local cultural elements were minimally represented and often overshadowed by global or dominant national discourses. Their study showed that cultural references were limited to surface-level depictions—such as images or brief mentions—without deep integration into the narrative or learning activities. As a result, the textbooks failed to reflect Indonesia's rich cultural diversity, thereby contributing to the marginalization of local identities in educational discourse.

## 2. Discursive Practice Analysis

The relationship between textbooks and national curriculum documents is clearly evident through structural intertextuality. The textbook refers directly to the *Learning Outcomes* and *Pancasila Student Profile*, especially emphasizing values such as mutual cooperation, love for the homeland, and diversity. These values are translated into texts and illustrations portraying Indonesian children as obedient, nationalistic, and homogeneous. This intertextuality is not random but is the result of internalizing the vision of the curriculum into the textbook discourse structure, which confirms that the representations that appear on the

surface of the text actually reflect ideological decisions in education policy. As Halim (2021) points out in his analysis of the Indonesian curriculum, while there are claims of cultural responsiveness, the actual pedagogical practices and materials—including textbooks—tend to center dominant national discourses and neglect local variation.

The production of discourse in textbooks is dominated by state institutions, especially the Ministry of Education and designated publishers. Writing of teaching materials is carried out by a team centered in the capital city, with little or no involvement of the local community in the content-development process. This creates an unequal discursive relationship in which the central government has the power to determine what is worthy of being called knowledge and identity. This practice causes local narratives to not fit into the text not because they are not important but because they do not have access to a centralistically regulated structure of meaning production. Odebiyi and Sunal (2020), through a framing analysis of U.S. textbooks' treatment of Nigeria, found that the dominant group's ideological agenda significantly influenced which narratives were included or excluded, with less powerful communities often being misrepresented or underrepresented.

The distribution of discourse also shows a tendency to homogenize the discourse. The ratified textbooks are then uniformly disseminated throughout Indonesia through a procurement system controlled by the center. Schools in the area receive the same books as those used in large cities, with no room for negotiation or local adaptation. In this context, textbooks not only convey learning materials but also flow a single form of narrative that is replicated across regions, narrowing the space for local articulation in the educational process. A similar issue is observed in Saudi Arabia, where Alzubi et al. (2023) found that national English textbooks presented a monolithic image of Saudi identity and culture, disregarding regional diversity in favor of a unified nationalistic discourse, thus minimizing students' opportunities to connect educational content with their own sociocultural backgrounds.

The impact of this production and distribution structure is the formation of a closed, hierarchical discursive ecosystem. The narratives that develop in the textbooks do not represent intercultural dialogue but rather create a monological structure that amplifies the central voice. This gives rise to epistemic inequality, where local identity is not recognized as a legitimate source of knowledge but rather as a complementary illustration of the grand narrative of state nationalism. Textbooks thus become a non-neutral representation tool, but rather the result of a vertically controlled discourse-production process.

### **3. Social Practice Analysis**

At the level of social practice, these findings show that textbooks play an active role in reproducing the hegemony of homogenous nationalism in primary education. The nationalism in question is not an inclusive nationalism that celebrates differences but a normative nationalism that defines the nation's identity in a uniform symbolic unit. This hegemony works subtly through language that appears to be neutral and nuanced in unity, but in fact, shapes the cognitive structure of students to view one identity as superior. Thus, textbooks become the state's ideological means to instill a sense of nationality in a standardized form. As Mullet (2018) argues, critical discourse analysis reveals how ideological control is maintained through linguistic choices that seem apolitical, reinforcing dominant worldviews in subtle ways that are rarely questioned in educational settings.

This hegemony process is closely related to the politics of education, which remains centralistic. Curriculum is compiled at the central level without considering local dynamics in depth, while textbooks are produced and distributed as the main instrument of curriculum



implementation. Regional languages and local values are not afforded an equal bargaining position in the national education narrative. This reflects how centralism in policy-making has created an imbalance in cultural representation, where the local is considered peripheral and the national the center of symbolic authority. Alhamuddin et al. (2021) found that while Islamic higher education institutions in Indonesia have begun adapting to the demands of the Industrial Revolution 4.0 by developing core competencies, centralistic and normative frameworks still shape the way identity and knowledge are constructed—often sidelining local epistemologies.

The result of this social practice is the marginalization of regional languages and local wisdom in the education system of the state. Regional languages, for example, are only mentioned in the context of cultural preservation, not as a language of thought or expression in the classroom. Similarly, the traditional values that live in local communities are not used as the basis for the formation of students' character, but are replaced by abstract values that are universal. When textbooks do not reflect students' social reality, the educational process loses its relevance as a space for the formation of authentic and meaningful identities.

In the long run, the social structures created by these educational practices have the potential to perpetuate cultural inequalities. Students from local cultural backgrounds grow up in an education system that does not represent them, resulting in symbolic alienation. Instead of celebrating diversity, education creates uniformity as the norm and closes the articulation space for diverse identities. The result is a younger generation that is not used to seeing diversity as a strength but rather as a deviation from a single national narrative.

#### **4. Thematic Discussion**

The above findings make it clear that there is a symbolic imbalance between the central and regional regions in terms of cultural representation in textbooks. This inequality is not only cultural but also epistemological, namely, who has the right to define the knowledge and identity that is taught. When cultural representation only takes samples from national values that have been narrated by the center, then the regions lose their right to participate in compiling the picture of "Indonesianness" itself (Alzubi et al., 2023). This inequality ultimately strengthens the power relationship between the center and periphery in education.

In a broader framework, textbooks function as a tool for the normalization of monocultural national ideologies (Babaii & Sheikhi, 2018). It shapes students' perceptions of the nation and state from one dominant perspective while eliminating alternative perspectives that may grow out of the local context. The ideology of nationalism formed in textbooks claims its universality, when in reality, it is the result of a selection of discourses that are not neutral (Rezaei et al., 2022). This normalization process occurs iteratively and covertly through narratives, illustrations, and learning evaluations that lead students to a single, static model of national identity.

This condition brings the potential danger of losing local identity from the educational process of the younger generation (Qian et al., 2018). When local identities are not given space to appear as a source of knowledge and pride, new generations grow up with distorted cultural awareness (Ummi Kaltsum et al., 2021). They may be nationalists, but at the same time uprooted from their own cultural roots (Halim, 2021). In the long run, this can undermine social cohesion based on mutual recognition and appreciation of diversity (Matatula & Tupalessy, 2025). Therefore, a serious revision is needed in the practice of educational representation so that the learning system educates not only for nationalism but also for equal and transformative multiculturalism.

## CONCLUSION

The results of this study show that Indonesian elementary school textbooks contain discourse patterns that consistently display bias towards national identity in a uniform and normative form. The language used in textbooks tends to affirm homogeneous nationalism as the main framework for the formation of students' characters, while local identities in the form of regional languages, community leaders, and regional cultural symbols are not given meaningful articulation. Local representations appear sporadically and are often symbolic, not integrated into the main narrative of learning. This phenomenon shows the existence of a hidden ideological work in the narrative and linguistic structure of the textbook, in which the project of national education contributes to the reproduction of a single identity in the name of unity, while simultaneously ignoring the socio-cultural diversity that exists at the community level. Thus, textbooks are not discursively neutral; they are a battleground between the dominant discourse and the possibilities of alternative representations that are often set aside.

Theoretically, this study confirms that textbooks are a strategic arena for the production and reproduction of ideologies in education systems. The discourse presented in educational texts cannot be separated from the systemic power relations, and therefore, needs to be read critically. The *Critical Discourse Analysis* (CDA) approach, particularly the Fairclough model, has proven relevant and effective in dismantling hegemonic representational practices and uncovering the ideologies hidden behind language choices and narrative structures. In practical terms, these findings imply the need to revise curriculum policies and textbook preparation to be more inclusive of marginalized local identities. A diversity-sensitive curriculum is important for cultural justice, strengthening social cohesion, and creating education that is relevant to the context of students' lives. Therefore, training for book writers and teachers is also an important step to ensure that they have a critical awareness of integrating local values and multiculturalism into the learning process in a meaningful and transformative way.

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