



A Critical Discourse Analysis of National Identity in English Textbooks for Indonesian Junior High School Students

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Abstract

The English textbook serves as a crucial educational resource that imparts linguistic competence while also influencing learners' views on culture and national identity. This study analyzes the representation of national identity in the English for Nusantara Class VIII book using Fairclough's Critical Discourse Analysis (CDA) approach. This study employs a descriptive qualitative design, utilizing student and teacher books from the 2022 edition of the Merdeka Curriculum as the primary data sources. The analysis was conducted across three dimensions: text analysis, discursive practices, and socio-cultural practices. The results indicate that national identity is conveyed through cultural symbols (such as the flag and national anthem), Pancasila values (including gotong royong, tolerance, and environmental stewardship), local figures, national heroes, and the enhancement of local context in educational activities. The teacher's book offers clear guidance for incorporating national values into teaching activities and strategies. This book demonstrates advancements in integrating aspects of national identity relative to earlier textbooks; however, it also reveals limitations, including the predominance of Javanese popular culture and insufficient representation of regions like Papua and Maluku. This study demonstrates that textbooks persist as ideological instruments of the state, highlighting the necessity for ongoing examination of more inclusive representations in education. Additional research is advisable to investigate the reactions of students and teachers to the book content, alongside the application of multimodal Critical Discourse Analysis to examine visual influences and classroom practices in greater detail.

Keywords: Critical Discourse Analysis, National Identity, English Textbooks, Merdeka Curriculum, English for Nusantara



A. Introduction

In recent decades, linguistic research has concentrated not just on linguistic elements but also on the influence of language in constructing ideology, power, and identity. A significant methodology in this research is Critical Discourse Analysis (CDA), which investigates the interplay between language utilization and the encompassing social structure. Fairclough (1995) posits that Critical Discourse Analysis examines the role of discursive practices in the creation and perpetuation of social domination and power disparities. CDA perceives language as a social practice, wherein texts are not neutral but are influenced by, and concurrently influence, institutional, cultural, and ideological environments.

Meyer & Wodak (2011) emphasize that discourse has a social practice implies a dialectical relationship between particular discursive events and the social situations, institutions and structures that surround them. Critical Discourse Analysis (CDA) adopts a critical perspective on how language constructs and perpetuates power dynamics and ideologies. Fairclough (1995) proposed a tripartite model in Critical Discourse Analysis (CDA), comprising: (1) text analysis (lexicon, syntax, metaphors), (2) discursive practices (the processes of text generation and interpretation), and (3) social practices (the social and cultural factors that shape discourse). Van Dijk (1998) introduces the aspect of social cognition, emphasizing the integration of ideology within discourse and its cognitive internalization by recipients.

The term "national identity" is a person's feeling of emotional affiliation and belonging to a country, which includes shared characteristics including history, culture, language, symbols, and ideals. It is a socially and culturally produced term that has been developed by education, communal memory, and public institutions rather than just being a political or administrative name (Bassaid & Smadi, 2021). Students' interaction with symbols such as the national flag, anthem, regional customs, and culturally particular narratives shapes their sense of national identity in the educational setting (Mahdian et al., 2022). These beliefs are largely transmitted through schools and textbooks, which integrate identity formation into regular education.

National identity is constructed and transmitted primarily via language. Societies transmit and preserve historical accounts, cultural heritage, and common ideas among generations through language. In addition to literary and communicative proficiency, Cook



(2008), (as referenced in Bassaid & Smadi, 2021) highlights that language is a potent instrument that enables people to express their political affiliations, cultural values, and religious beliefs. Examining textbooks via the CDA lens is therefore particularly pertinent since it shows how language is employed in educational settings to mediate national identity.

Due to these characteristics, CDA is extensively employed in the analysis of educational materials, particularly textbooks. Textbooks serve as both educational instruments and vehicles for ideological transmission. Textbooks influence students' worldview, necessitating critical examination. Critical Discourse Analysis (CDA) enables scholars to investigate the ways in which textbooks reflect social norms, cultural values, and national ideologies via language. According to Fairclough (in Meyer & Wodak, 2011), CDA systematically explores the often invisible causal relationships between discursive practices, events, and texts and broader social and cultural structures.

Critical Discourse Analysis in the Context of Language Education

Critical Discourse Analysis (CDA) is an analytical technique that posits language as a non-neutral medium of communication, intricately linked to power, ideology, and social structure. Van Dijk (1998) asserts that Critical Discourse Analysis seeks to comprehend the formation, reproduction, and execution of ideologies through language within specific social situations. He contends that to comprehend the functioning of ideology, one must analyze it through the discourse present in texts and quotidian conversation. Meyer & Wodak (2011) asserts that discourse must be regarded as a social practice that is dialectically connected to the social, institutional, and historical frameworks that encompass it. This indicates that texts are not merely affected by social reality, but also possess the capacity to transform it. Fairclough (1995) underscored that Critical Discourse Analysis (CDA) seeks to elucidate the interplay between language, power, and ideology, particularly in discursive behaviors that seem normal yet are replete with ideological significance.

In the context of education, CDA is essential in revealing that textbooks, as educational texts, not only transmit information but also embody specific values, ideologies, and social representations. Textbooks frequently perpetuate prevailing narratives that seem impartial yet may quietly convey restricted nationalism, gender bias, or overlook minority groups. Critical Discourse Analysis (CDA) enables academics to investigate the



representation of social actors, identify who is afforded a voice or marginalized, and analyze how lexical selection, syntactic arrangement, and textual organization techniques reinforce specific narratives. CDA in education functions as an evaluative instrument for assessing the bias, equity, and inclusivity of educational resources (Fairclough, 1995; Meyer & Wodak, 2011).

Fairclough's Three-Dimensional Model of CDA

Norman Fairclough's Three-Dimensional Framework is the most frequently employed CDA paradigm in educational settings. This framework comprises three components: (1) textual analysis, (2) discursive practice, and (3) sociocultural practice. The text analysis component emphasizes the linguistic elements of the text, encompassing vocabulary selection, syntactic arrangement, stylistic features, and rhetorical techniques. The objective is to discern the explicit and hidden meanings within the text and examine how language is employed to construct identities and communicate ideologies. The dimension of discursive activities investigates the production and consumption of texts by social actors. It encompasses inquiries such as: who authors the text? In which social and institutional contexts is the text employed? Simultaneously, the socio-cultural practice component links texts and discursive practices to power structures, ideologies, and the broader social milieu. This technique enables scholars to comprehend how writings mirror and perpetuate specific social structures.

Numerous prior research has successfully utilized this approach. Muhammad & Mutiarani (2022) examined the depiction of local culture in the book *English on Sky 2* and discovered that Indonesian cultural aspects are minimally represented, indicating the prevalence of global discourse domination. Studies by Adhitya et al. (2022) and Andini et al. (2023) demonstrated the reproduction of gender stereotypes through textual phrases and visuals in textbooks, hence promoting patriarchal ideology. Simultaneously, Mahrudin et al. (2023) emphasized the implicit transmission of moral norms in texts and visuals, devoid of critique of the ideological framework. Mandarani et al., (2021) emphasized the predominance of foreign culture in junior high school textbooks, with local culture merely represented symbolically.



Previous Studies on CDA in English Language Textbooks

Five previous studies significantly enhance the comprehension of how discourses, values, and identities are constructed in English textbooks in Indonesia. Muhammad & Mutiarani, (2022) demonstrated the insufficient coverage of local culture in the English on Sky 2 textbook, featuring merely one chapter dedicated to traditional Indonesian games. Adhitya et al. (2022) demonstrated gender bias in the unequal representation of male and female roles in both text and imagery. Andini et al. (2023) asserted that masculine predominance in images and storytelling perpetuated unfair societal stereotypes. Mahrudin et al. (2023) examined the moral principles present in the text, including responsibility and empathy, although did not investigate the ideology aspect of these values. Mandarani et al. (2021) emphasized the preeminence of the target (foreign) culture. The majority of these studies have not directly addressed the topic of national identity in a more comprehensive and in-depth manner, despite the fact that they have demonstrated how educational texts can repeat social norms and dominant ideologies.

Research Gap

The review of the five studies indicates that the CDA approach has been extensively employed to examine cultural, gender, and moral dimensions in English textbooks. Nonetheless, certain gaps remain unaddressed in prior research. First, there is no investigation that explicitly prioritizes the representation of national identity in its analysis. In the context of English curricula, elements such as state symbols, national figures, Pancasila values, and the reinforcement of local identities have not been critically discussed. Secondly, the majority of prior research employed textbooks that were developed prior to the implementation of the Merdeka Curriculum. Recent editions of textbooks, such as English for Nusantara, that are explicitly designed to support the student profile of Pancasila and the values of diversity, have not been specifically analyzed in any studies. Third, the majority of current research focuses on student texts. Despite the fact that both student books and teacher books are crucial in the formation of the classroom's meaning and practice, no research has been identified that simultaneously examines them. Consequently, this investigation aims to address the deficiency by providing a CDA analysis of the most recent edition of the English for Nusantara class VIII book. This research not only concentrates on the examination of the



content of the student book, but also examines the role of the teacher book in directing discursive practices in the classroom, with a particular emphasis on the representation of national identity as an ideological project in language education.

Theoretical Framework: Critical Discourse Analysis and Its Ideological Dimensions

CDA VS Conventional Discourse Analysis

Conventional discourse analysis primarily examines the forms and patterns of language, whereas Critical Discourse Analysis (CDA) extends this examination to how language enacts, reproduces, and contests power relations and ideologies. Traditional discourse analysis examines coherence, cohesiveness, turn-taking, or speech actions, while critical discourse analysis explores the relationship between these language qualities and broader social practices and institutional authority. Fairclough (1995) posits that Critical conversation Analysis (CDA) contends that all language use is intrinsically political and ideological, as it is situated within social settings that both influence and are influenced by conversation.

“CDA is both descriptive and explanatory; it aims to elucidate the connection between discourse and social and cultural advancements” (Fairclough, 1995).

Power, Ideology, and Hegemony in CDA

In Critical Speech Analysis, the notion of power pertains to the capacity of dominant groups to shape speech in manners that preserve their authority. In this sense, ideology is perceived as a framework of meaning that justifies power dynamics. Foucault (1972) asserts that discourse functions not just as a means of communication but also as a technique of control and normalization. Discourse conveys and generates power; it fortifies it, yet simultaneously subverts and reveals it, renders it vulnerable, and enables its obstruction (Foucault, 1972). Gramsci (1971) concept of hegemony elucidates how prevailing ideologies attain the status of “common sense” via cultural institutions such as schooling. Hegemony functions not via violence but through consent, when subordinate groups perceive dominant norms as normative and advantageous. CDA utilizes these viewpoints to demonstrate how texts can subtly perpetuate hegemonic norms, thereby naturalizing specific worldviews and marginalizing alternative ones.



Education and Ideological Reproduction (Althusser)

Critical Discourse Analysis (CDA) in education frequently pertains to Louis Althusser's theory of Ideological State Apparatuses (ISA), which identifies schools and curricula as key mechanisms for the reproduction of dominant ideologies. Althusser (1971) posits that education is instrumental in conditioning individuals to adopt values that reinforce the prevailing power structure. Educational institutions impart skills ('know-how'), yet do so in a manner that maintains alignment with the prevailing ideological framework (Althusser, 1971). Textbooks function as ideological instruments that influence students' perceptions of themselves, their nation, and the broader world. The CDA approach offers a critical framework for analyzing the ideological function of representations in textbooks, assessing their role in promoting inclusivity or perpetuating social and cultural inequality.

Research Contexts

This research examines the English for Nusantara Class VIII textbook, published by the Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia in 2022. The book was created to support the implementation of the Merdeka Curriculum, which prioritizes student-centered learning and promotes the incorporation of local cultural values, diversity, and national identity. In Indonesia's national education agenda, English for Nusantara is strategically important. In addition to being a tool for learning English, it serves as a cultural and ideological tool that aims to balance the development of pupils' nationalism, character, and global consciousness. The possible predominance of foreign cultural values over local identity is one of the main issues facing EFL instruction in Indonesia. By including components like national symbols (like the Indonesian flag and anthem), Pancasila-aligned values (including hard effort, cooperation, and tolerance), and stories featuring local heroes and regional settings, this textbook tackles that difficulty. By doing this, the book demonstrates that pupils do not have to distance themselves from their national heritage in order to learn a foreign language (Damayanti, Febrianti, et al., 2022; Damayanti, Nurlaelawati, et al., 2022).

Furthermore, English for Nusantara, an official textbook that is in line with the Merdeka Curriculum, exemplifies the goal of developing lifelong learners who are both globally aware and firmly entrenched in local identity. The book encourages students to value



cultural diversity and make meaningful contributions to their communities by reflecting the curriculum's emphasis on contextual learning and civic duty. Furthermore, by including multiethnic characters and place names from different regions, this textbook promotes respect and understanding between people in a country as diverse as Indonesia. In the end, it represents a balanced approach to identity-conscious language teaching by meeting the needs of globalization while guaranteeing that students stay rooted in their cultural heritage. The book includes people, settings, and symbolism that are distinctly Indonesian, such as Independence Day festivities, nationally significant locations, and the incorporation of indigenous terminology. This renders the book a pertinent subject for analyzing the discursive construction of national identity (Damayanti, Febrianti, et al., 2022; Damayanti, Nurlaelawati, et al., 2022).

In order to shape pupils' conceptions of citizenship, cultural pride, and national belonging, national identity is crucial. Education materials that incorporate national identity can promote unity and assist pupils in developing into responsible, culturally aware adults. In addition to teaching language, Çetin Koroğlu & Elban (2020) emphasize that "textbooks can change, shape, and influence the identity formation of foreign language learners." Similar to this, Ayu (2020) observes that including regional cultural elements into English language learning resources enables students to identify and validate their identities in the context of global discourse. This demonstrates how educational texts have a significant impact as ideological as well as linguistic aids. Education is not a value-neutral environment as a result. The cultural norms, beliefs, and interests of the nations that create textbooks are frequently reflected in their content. "Education is organized not only for the mastery of knowledge... but also to instill values that are useful and relevant to the needs of the changing times," according to Arfani et al. (2022). Because textbooks are therefore vehicles for larger sociopolitical agendas, Critical Discourse Analysis is an appropriate technique for exposing the covert ideologies and power dynamics that are present in them.

Although many studies have looked into discourse in Indonesian EFL textbooks, there is still a noticeable lack of research on the construction of national identity in more recent government-issued textbooks, including English for Nusantara. By using Fairclough's three-dimensional model of Critical Discourse Analysis to analyze the discursive techniques employed in the eighth-grade textbook's portrayal of Indonesian national identity, this study



aims to close this gap. This study specifically looks at how the textbook's sociocultural representations, discourse patterns, and textual choices all reflect national identity. This study aims to examine the discursive construction of national identity in the English for Nusantara Class VIII textbook using Fairclough's CDA model. Specifically, it seeks to answer the following question: **How is national identity discursively represented in the textbook?**

To explore this issue, the study addresses several dimensions: the symbolic and textual elements representing national identity, the discourse practices involved in production and consumption of the textbook, and the broader sociocultural and ideological contexts that shape its content.

B. Method

This study employed a qualitative methodology utilizing critical discourse analysis (CDA) to elucidate the representation of national identity in junior high school English textbooks. The qualitative approach was selected as it enables researchers to investigate and comprehend the meanings socially constructed by individuals or groups. Creswell (2012) explains that this approach seeks to grasp the profound significance of social or humanitarian issues through data collection via observation, interviews, and document analysis. Sugiyono (2013) states that the qualitative approach is employed to investigate the characteristics of natural phenomena, with researchers serving as the primary instrument, utilizing triangulated data gathering techniques, and conducting inductive data analysis that prioritizes meaning over generalization. The CDA method is employed because of its capacity to examine the interplay between language, power, and ideology inside social practices. Fairclough (1995) posits that Critical Discourse Analysis perceives language as a social practice that engages in a dialectical connection with extensive social and cultural frameworks. The language employed in textbooks is not neutral; it has the capacity to form and perpetuate specific beliefs, particularly within the educational context.

Research Site and Documents

This research focuses on the English for Nusantara Class VIII textbook, published by the Ministry of Education, Culture, Research and Technology in 2022. This book contributes to the implementation of the Merdeka Curriculum, which prioritizes cultural diversity and



national values within the educational framework. This book was selected due to its recent publication, national usage, and inclusion of diverse texts and illustrations that depict Indonesian life and culture.

Data Collection

The entire contents of the book were perused and reviewed during the data collection process, and the sections that contained indications of national identity representation were selected. Based on indicators such as the utilization of Indonesian place names and figures, national symbols, values of diversity, and elements of local culture, pertinent data were identified.

Data Analysis

This research primarily employs the three-dimensional CDA model established by Norman Fairclough. The model comprises three analytical stages: (1) text analysis, focusing on linguistic structure, word choice, and grammar; (2) discursive practice analysis, examining text production, distribution, and consumption processes; and (3) social practice analysis, addressing social context, ideology, and power relations. According to Fairclough (1995), these three dimensions are interconnected and assist researchers in uncovering the concealed relationship between language and power.

This analysis is also influenced by Van Dijk (1998) perspective, which posits that ideology serves as a form of social representation, comprehensible through the manifestation of discourse. Van Dijk (1998) asserts that understanding the functioning of ideology requires an examination of its manifestation and reproduction within discourse.

This research refers to the principles of CDA as defined by Meyer & Wodak (2011) in the data analysis process. Specifically, discourse is a social practice that is influenced and shaped by specific social structures, institutions, and situations. This method enables researchers to delve more deeply into the ways in which language in textbooks consciously or unconsciously shapes national identity. This examination discloses not only the explicit meaning of the text, but also the implied meaning and the underlying ideological values. Consequently, CDA not only assesses the structure of language but also investigates the ways

in which language is employed as a tool for social identity formation and as an instrument of social power.

C. Results And Discussion

1. Representation of National Identity in English for Nusantara Books

The English for Nusantara Class VIII textbook was created as part of the Merdeka Curriculum's implementation, which prioritizes enhancing national character and values in addition to mastering English language skills. The results from the teacher and student books, as determined by the CDA approach (Fairclough), demonstrate that different symbolic, linguistic, and contextual elements are used to actualize the portrayal of national identity. Visually and thematically, the student book contains elements such as national symbols (the red and white flag, the song “Hari Merdeka”), local culture (traditional clothing, musical instruments such as angklung and tambourine), and the use of regional names (Jakarta, Bali, Singkawang).



Figure 1. Illustration of flag raising ceremony in the book

Emerging characters like Andre, Monita, and Galang also represent the ethnic diversity of Indonesia. Additionally, via stories, conversations, and classroom activities like the pinang climbing competition, environmental action, and student-to-

student communication, values like gotong royong, hard effort, and tolerance are expressly promoted.

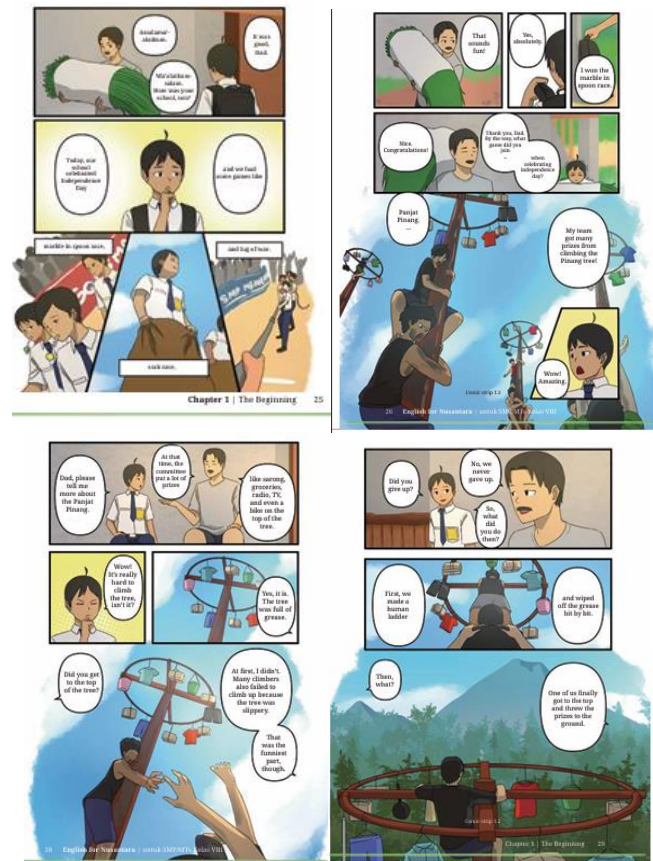


Figure 2. The Panjat Pinang comic shows teamwork

By integrating the Pancasila Learner Profile, encouraging instructors to provide examples of local culture, permitting the use of local languages, and promoting contextual and intercultural learning, the teacher's book supports this direction. Activity instructions and dialogues like "Say What You Know" and the inclusion of multiethnic literature articulate these objectives. The following section elaborates the findings using Fairclough's CDA framework, which includes analysis at the textual, discursive, and sociocultural levels.

2. Analysis of Texts, Discursive Practices, and Social Practices (Fairclough's CDA)

• Text Analysis

Word choices like "flag hoisting ceremony," "Panjat Pinang," and "we never gave up" highlight the subtleties of teamwork, fighting spirit, and nationalism.



Figure 3. Text excerpt: "we never gave up" from the dialogue between Father and Galang

The book also underscores the importance of local terms and parallel structures in Indonesian-English that fortify students' sense of self as local speakers who are learning a foreign language.

Teacher Talk	
Would you pronounce the word "...?"	Bisakah kamu melafalkan kata "...?"
How do you spell that?	Bagaimana cara mengejanya?
How do you say "... in English/ Indonesian?	Apakah bahasa Inggris/Indonesia dari kata "...?"
You are going to work in pairs.	Kalian akan bekerja berpasangan.
Open your book to page ...	Buka buku kalian halaman ...
Close your book, please.	Tutup buku kalian.
We'll learn how to ...	Kita akan belajar mengenai ...
Look at activity five.	Lihat aktivitas lima.
Listen to this audio.	Dengarkan audio berikut.
Do you follow me?	Apakah kalian mengikuti?
Come to the front and write it on the board.	Maju dan tulis di papan.
Would you try the next one?	Apakah kamu ingin mencoba yang berikutnya?
Who wants to read?	Siapa yang mau membaca?
Who hasn't answered yet?	Siapa yang belum menjawab?
Let me explain what I want you to do next.	Saya akan jelaskan apa yang harus kalian lakukan selanjutnya.
You have minutes to do this.	Kalian punya ... menit untuk melakukannya.
We'll do the rest of this chapter next time.	Kita akan lanjutkan bab ini lain kali.
Let's check the answers.	Ayo kita periksa jawabannya.
Don't forget to bring your ... tomorrow.	Jangan lupa untuk membawa ... -mu besok.
Do exercise ... on page... for your homework.	Kerjakan latihan ... di halaman ... untuk pekerjaan rumah.

Figure 4. Example of parallel structure Teacher Talk: Indonesian to English

Nevertheless, the representation of regions such as Papua and Maluku, as well as symbols such as Garuda Pancasila, remains minimal.



- **Discourse Practice**

This book is the primary text used in junior high schools across the country and is authored by an official of the Ministry of Education and Culture. The state media is transformed into fictional characters in order to communicate national values to students. The primary audience consists of junior high school students in grade VIII, but teachers and parents are also secondary audiences that influence the meaning.

- **Sociocultural Practice**

The ideology is state nationalism, which emphasizes the importance of national character, diversity, and unity. These values are replicated in the book through pedagogical strategies, visuals, and narrative. Nevertheless, there is a persistent Java-centric bias, an absence of religious diversity, and an underrepresentation of peripheral areas. This is indicative of the hegemony of mainstream national culture, which necessitates critique in order to achieve genuinely inclusive representation. While the CDA-based analysis reveals the textual, discursive, and ideological construction of national identity within English for Nusantara, it is important to contextualize these findings by comparing them with those of earlier studies on EFL textbooks in Indonesia.

3. Comparison with Previous Research

Unlike the English on Sky 2 book (Muhammad & Mutiarani, 2022) which only inserts a little local culture, English for Nusantara explicitly displays symbols, values, and characters that reflect Indonesian culture.

Tabel 1. Comparison between English on Sky 2 and English for Nusantara in terms of cultural representation

Representation Aspect	English on Sky 2	English for Nusantara
National Symbols	✗ No explicit reference	✓ Red-and-white flag, national anthem <i>Hari Merdeka</i>
Local Culture	⚠ Slightly present (mostly place names)	✓ Traditional clothing, local games, musical instruments
Local/Indonesian Characters	✗ Absent	✓ Galang, Monita, Andre (Indonesian fictional characters)
Indonesian Place	⚠ Limited	✓ Jakarta, Bali, Singkawang, etc.

Names		
Social / Pancasila Values	⚠ Not explicitly stated	✓ Cooperation, hard work, tolerance
Cultural Diversity	✗ Minimal	⚠ More visible, but still Java-Bali centered
Ideological Content	⚠ Focus on target (foreign) culture	✓ Nationalism, alignment with <i>Profil Pelajar Pancasila</i>

Research by Mandarani et al. (2021) shows the dominance of the target culture in the old edition of the book. Meanwhile, the book analyzed in this study shows an effort to balance local and global culture.

However, as emphasized by Adhitya et al. (2022) and Andini et al. (2023), textbooks often carry ideological biases. This is still evident in the dominance of Javanese culture and the lack of geographical diversity in English for Nusantara. Thus, although more progressive, this book still reflects power relations in the representation of national identity. Beyond theoretical comparison, the representation of national identity in this textbook also carries important implications for students' civic awareness and identity formation, making it necessary to reflect on the broader social and educational impact of such discourse.

4. Social and Educational Impact

The representation of national identity in this book has a significant socio-educative impact.



Figure 5. Illustration of students taking part in a parade wearing national hero costumes

Students indirectly bolster their national awareness by emphasizing the importance of mutual cooperation and tolerance, regional names, and local stories in their English language studies. This aligns with the goals of the Pancasila Learner Profile and the Merdeka Curriculum, which aim to cultivate students who are not only global communicators but also citizens who cherish their own culture. Therefore, this book functions as both a language teaching medium and an ideological instrument that influences students' national perspectives from a young age.

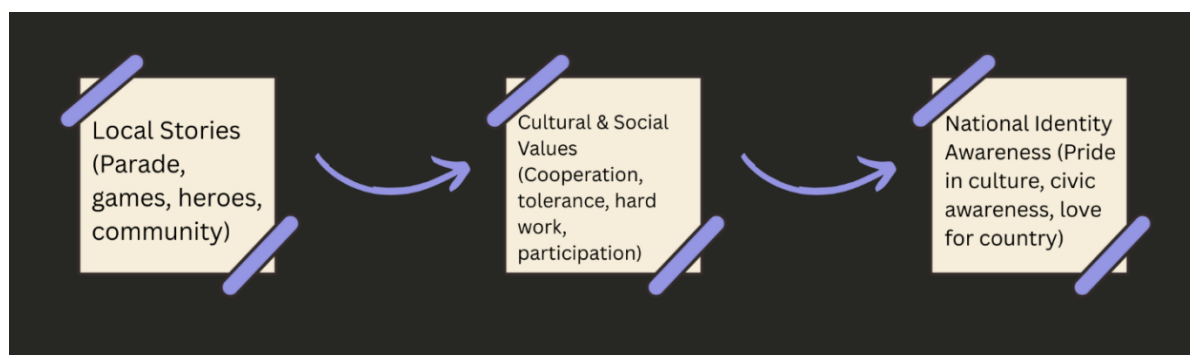


Figure 6. Thematic flow of national identity representation in English for Nusantara: from local narratives to the formation of civic awareness among students.

These findings confirm that English for Nusantara represents a significant shift toward integrating national identity into English language learning. However, the book also reveals the persistence of certain hegemonic patterns, indicating that even progressive textbooks are not ideologically neutral. This study highlights the importance of CDA in critically evaluating language materials used in classrooms, especially in culturally diverse and politically plural contexts like Indonesia.

The results of this research have significant implications for education, policy, and the development of teaching materials. The English for Nusantara book clearly illustrates the government's initiatives to integrate national identity into English language education. This indicates that acquiring a foreign language need not compromise local cultural values; rather, it can serve to enhance them. Consequently, English educators should enhance their awareness of the ideological content present in textbooks and utilize it to foster students' cultural awareness and nationalism. Secondly, the results of this study may serve as evaluative material and inform the development of the subsequent edition of the textbook. This book addresses aspects of local culture; however, certain cultural biases, such as the



predominance of Java and Bali, require further examination to ensure a more equitable representation across Indonesia. It is recommended that curriculum developers include a greater number of representatives from various regions and cultures in the development of national textbook content. Third, this study also suggests that teacher education and training institutions should offer critical literacy training space to educators in order to enable them to interpret learning texts not only linguistically, but also ideologically. It is crucial to establish a learning environment that is inclusive, value-driven, and responsive to social representation.

This research presents several limitations that must be communicated thoughtfully. This research does not include direct participation from students or teachers as subjects, thus lacking a user perspective on the representation of national identity in textbooks. The approach employed is restricted to document analysis, lacking triangulation of data through classroom observations, interviews, or alternative methods that could enhance the analytical outcomes. This research is limited to a single textbook, specifically English for Nusantara for grade VIII, and therefore does not offer a comparative analysis across different educational levels or other textbooks. The analysis remains confined to textual and discursive elements in written form, neglecting a thorough examination of multimodal aspects such as visuals, layouts, and other non-verbal components that significantly influence ideology in textbooks. Consequently, additional research is advised to broaden the scope regarding data, methodologies, and subjects of investigation.

According to the findings, the textbook actively incorporates symbols, narratives, and values associated with Indonesian national identity. These include depictions of the red-and-white flag, celebrations of Independence Day, traditional musical instruments, and vocabulary that is culturally specific. This is done within the context of the larger goal of language instruction. These components, which include both textual and visual components, have a dual purpose: they make it easier to learn a language, while at the same time they encourage the development of character and civic awareness that is in line with the Pancasila values. When seen from a textual viewpoint, the purposeful lexical choices and sentence constructions encourage pupils to feel a sense of belonging, pride, and familiarity with their own country culture. In a discursive manner, the production of textbooks reflects the ideological purpose of the Indonesian government, as expressed through the Ministry of Education, to promote unity, multiculturalism, and national consciousness. On a sociocultural



level, the content confirms prevailing national narratives, but it also indicates a degree of regional imbalance. For example, the underrepresentation of eastern provinces like Papua and Maluku, as well as the limited variation in religious or ethnic identities, are examples of this imbalance.

Through the examination of both the student and teacher editions, this study makes a contribution to a more comprehensive comprehension of the ways in which national identity is encoded and transmitted within the framework of classroom settings. Educators are guided to place an emphasis on intercultural awareness and context-based learning, which ultimately results in the institutionalization of identity development through pedagogical design. The teacher's book is a complementary resource to the student materials on the subject. This research not only fills a fundamental void by investigating how textbooks work as ideological tools for nation-building in the age of the Merdeka Curriculum, but it also expands prior CDA studies that focused primarily on gender or moral principles. These studies were conducted in the past. Despite the fact that textbooks such as English for Nusantara exhibit a progressive incorporation of national themes, the data suggest that these textbooks are still embedded with power systems that give certain cultural norms more weight than others. The responses of students and teachers to these representations should be investigated in future study, maybe through interviews or classroom ethnography, in order to gain a greater understanding of how such ideas are absorbed and internalized. In addition, multimodal CDA methodologies could be utilized in order to better investigate visual aspects in conjunction with textual discourse. Comparative studies that span many grade levels or that compare urban and rural schools may also provide a more in-depth understanding of the ways in which educational discourse on national identity is localized and interpreted in a variety of sociocultural contexts.

D. Conclusion

This study concludes that the English for Nusantara Class VIII textbook purposely incorporates a variety of cultural and symbolic aspects to symbolise Indonesian national identity while teaching English. These include displays of national emblems, local traditions, regional names, and Pancasila-aligned principles, all of which promote language competency and civic awareness. Fairclough's CDA framework combines textual choices, visual features, and instructional advice in the student and teacher books to support pupils' pride in their



cultural background. However, the portrayal remains unequal, with Javanese culture dominating and places such as Papua and Maluku receiving little attention, implying that, while the book is progressive in its inclusion of indigenous identity, it is still influenced by certain hegemonic cultural tendencies.

This study makes an important addition by expanding CDA research into the area of national identity in the post-Merdeka Curriculum era, providing insights into how textbooks serve not only as educational aids but also as ideological instruments for nation-building. While the findings show that English for Nusantara promotes cultural inclusivity when compared to older resources, they also emphasise the importance of more balanced regional and cultural representation. Future research should look into how students and teachers interpret and internalise these identity representations, and multimodal CDA might be used to study the interaction of visual and textual discourse. Expanding the scope to include comparisons across many grade levels and educational situations might contribute to a better understanding of how language education shapes national identity.

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Publisher: Yayasan Azizah Anar Center

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