

## LINGUISTIC NATIONALISM IN THE BIPA 1 TEXTBOOK: REPRESENTATION OF LANGUAGE AND NATIONAL IDENTITY

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### **Abstrak**

*Buku ajar merupakan komponen penting dalam pembelajaran BIPA. Di dalam buku ajar ini, penggunaan bahasa dapat mencerminkan nasionalisme Indonesia. Nasionalisme Indonesia perlu diperkenalkan pada pemelajar BIPA 1 karena pemelajar BIPA 1 perlu mendapatkan skemata dan persepsi awal tentang Indonesia. Penelitian ini bertujuan untuk mengungkap representasi bahasa Indonesia dan konstruksi identitas kebangsaan dalam buku BIPA 1: Sahabatku Indonesia melalui pendekatan Analisis Wacana Kritis (Critical Discourse Analysis) model Norman Fairclough. Buku ajar ini tidak hanya berfungsi sebagai media pembelajaran bahasa, tetapi juga sebagai sarana ideologis yang membentuk wacana nasionalisme linguistik. Penelitian ini menggunakan pendekatan kualitatif dengan analisis data terhadap teks verbal, visual, serta tugas pembelajaran dalam lima unit utama. Sumber data dalam penelitian ini ialah buku BIPA level 1. Buku ini dipilih karena menjadi bahan belajar pertama bagi orang asing yang ingin belajar bahasa Indonesia sehingga tentu buku ini harus merepresentasikan tentang nilai-nilai Indonesia. Data dalam penelitian ini ialah dialog, paragraph, dan soal latihan. Hasil penelitian menunjukkan dua tema besar: (1) bahasa Indonesia direpresentasikan sebagai identitas nasional yang homogen dan resmi, dan (2) bahasa digunakan sebagai instrumen regulasi sosial dan pembentuk relasi kuasa. Representasi ini memperlihatkan bahwa bahasa Indonesia dalam buku BIPA 1 tidak bersifat netral, melainkan sarat makna ideologis, merefleksikan nasionalisme linguistik, dan sistem nilai sosial khas Indonesi. Berdasarkan hasil temuan tersebut dapat diketahui bahwa bahasa menjadi bagian dari konstruksi ideologis, bukan hanya sekadar alat komunikasi. Hasil ini dapat mempertegas bahwa buku ajar BIPA 1 dapat menjadi ruang produksi wacana yang dapat membangun identitas sosial tertentu.*

**Kata kunci:** *buku teks, identitas nasional, nasionalisme linguistik, representasi bahasa, studi wacana kritis*

### **Abstract**

Textbooks are an important component of BIPA learning. In this textbook, the use of language can reflect Indonesian nationalism. Indonesian nationalism must be introduced to BIPA 1 learners because BIPA 1 learners need to obtain initial schemata and perceptions about Indonesia. This study aims to reveal the representation of the Indonesian language and the construction of national identity in the BIPA 1 textbook: *Sahabatku Indonesia* through the Critical Discourse Analysis (CDA) approach modeled after Norman Fairclough. This textbook not only functions as a medium for language learning but also as an ideological tool that shapes the discourse of linguistic nationalism. This study uses a qualitative approach with data analysis of verbal and visual texts, and learning tasks in five main units. The data source in this study is the BIPA level 1 textbook. This book was chosen because it is the first learning material for foreigners who want to learn Indonesian, so it must represent Indonesian values. The data in this study are dialogues, texts, and practice questions. The results of the study show two major themes: (1) Indonesian is represented as a homogeneous and official national identity, and (2) language is used as an instrument of social regulation and power relations. This representation shows that Indonesians in the BIPA 1 textbook are not neutral but ideologically charged, reflecting linguistic nationalism and Indonesia's unique social value system. Based on these findings, it can be concluded that language is part of ideological construction, not merely a tool for communication. These results reinforce the notion that the BIPA 1 textbook can serve as a space for the production of discourse that constructs specific social identities.

**Keywords:** textbook, national identity, linguistic nationalism, language representation, critical discourse studies

## 1. INTRODUCTION

Indonesian Language Learning for Foreign Speakers (BIPA) must play a role in representing the culture and national identity of Indonesia. This is a manifestation of the fact that Indonesian is part of the culture. Not only that, Indonesian is also a symbol of unity and national identity. This is in line with the opinions expressed by Anderson (2006) and Blommaert (2005) that language has a strategic position as an ideological symbol in the context of nationality. This is what is referred to as linguistic nationalism. Linguistic nationalism is an understanding that places the national language as the main symbol of a nation's identity and integration. Based on this opinion, it can be seen that the role of the Indonesian language is not only as a means of communication but also as the backbone in the formation of Indonesia's national identity. This role makes the Indonesian language also part of the nation's diplomatic media. Through the Indonesian language, it is hoped that more people will get to know the Indonesian nation, especially those who are new to learning the Indonesian language. This indicates that in the context of globalization and cultural diplomacy, BIPA learning is a strategic means to disseminate national values and strengthen Indonesia's soft power on the international stage (Rahma & Suwandi, 2021), so every component of BIPA learning must be structured and considered from various aspects. One of these aspects is the selection of textbooks (Sitio et al., 2023).

Textbooks are one of the learning tools that provide various materials and are used by teachers for teaching and learning activities in the classroom (Mahrudin et al., 2023) (Kurniawan et al., 2022).

Textbooks can reflect certain ideologies (Martin, 2024) (Sitio et al., 2023). Textbooks are one of the media that can support the achievement of the function of BIPA learning to disseminate national values or strengthen Indonesia's soft

power. Textbooks are a discursive medium that not only teaches language structure but also reproduces discourse about Indonesia in the form of cultural values, manners, social norms, and national ideology. Both images and text must serve as diplomatic tools in representing the essence of the Indonesian nation to learners, particularly BIPA 1 learners. This is crucial because BIPA 1 learners are beginners who are just beginning to learn the Indonesian language, so every choice of vocabulary, dialogue, text, or image must evoke interest, curiosity, and even love for the Indonesian nation.

When Indonesian is first learned by foreigners or, in this case, learners, they can also get to know the Indonesian people. This is part of cooperation. Cooperation between countries has also been established by the Indonesian government to introduce BIPA (Pratiwi et al., 2021). This introduction can be obtained in various ways, such as through dialogues in textbooks, teaching material topics, or field trips in learning. This makes textbooks an important object in critical discourse studies, especially to examine how Indonesian is represented to foreign speakers and what national values are conveyed through such learning. Research in Indonesia still tends to focus on cultural aspects (Saddhono, 2024), gender (Susanto, 2021), and the environment in BIPA textbooks. Specific studies on how linguistic nationalism is represented through BIPA learning texts, whether in the form of dialogues, paragraphs, or exercises, especially from the perspective of critical discourse analysis, are still very limited.

Based on the above discussion, it is clear that research using the BIPA 1: *Sahabatku Indonesia* textbook as a subject of study to examine how Indonesia is represented as a symbol of national identity and a tool for reproducing social values is very important. Using Norman Fairclough's Critical Discourse Analysis (CDA) model (Fairclough, 1995), this study examines the texts, discursive practices, and social practices that

shape the linguistic ideology in the textbook. Social issues such as ideology, cultural values, and social inequality are areas of focus in critical discourse analysis (CDA) when analyzing the linguistic characteristics of discourse related to social structure and cognition. This is a theoretical framework that investigates various aspects of discourse across different disciplines, such as the relationship between language and society (Alsaawi, 2021). Other supporting theories include the concept of linguistic nationalism (Zenko, 2018; Weninger, 2020; Anderson, 2006) as well as symbolic capital and power in language (Blommaert, 2005). This study aims to uncover the forms of representation of the Indonesian language in the BIPA 1 textbook and analyze how language is used to construct nationalist discourse and social structures. These findings are expected to not only contribute theoretically to language and discourse studies but also serve as a critical reflection for the development of more inclusive and ideologically aware BIPA teaching materials.

## 2. METHOD

This research is qualitative in nature because it focuses on the interpretation of meaning, ideological structure, and hidden power relations within the 2019 BIPA 1 textbook. In this research, the researcher delves deeply into the social and ideological meanings behind each seemingly neutral discourse in the textbook.

This study uses a document analysis approach, focusing on Critical Discourse Studies (CDS) theory, which is an evolution of Critical Discourse Analysis (CDA) and integrates critical sociolinguistics, ideology analysis, and multimodal analysis in education. This aligns with the view expressed by Wodak and Mayer (2016) that CDS is not merely a tool for analyzing texts but also a reflective approach to how language, power, and society intertwine and mutually reinforce each other from various perspectives. This study analyzes textbooks by

combining a micro-textual model focused on language structure, a meso-discursive model focused on the production and consumption of texts, and a macro-social model that examines the ideology of nationalism (Bourdieu & Thompson, 1999).

The data in this study are verbal units containing linguistic nationalism in the 2019 edition of the textbook *Sahabatku Indonesia* BIPA 1. The data sources for this study are texts within units or chapters. In this study, the researcher selected data using the principle of purposive sampling, which involves selecting the most potential and relevant data based on criteria that include representations of linguistic nationalism, such as national and cultural identity, national symbols, social norms, and the relationship between foreign speakers and the Indonesian language. Based on these criteria, five units were identified as the most relevant: units 1, 2, 4, 6, and 10, as these units focus on greetings, introductions, birthdays, daily activities, and experiences that are more likely to represent Indonesian society.

These research instruments can be divided into two categories: key instruments and supporting instruments. The researcher serves as the key instrument because the researcher collects data, analyzes it, and presents the research data based on the conceptual theory understood. To strengthen the findings, the researcher uses supporting instruments in the form of a three-dimensional critical discourse analysis guide based on Norman Fairclough's analysis model (Fairclough, 1995).

The data collection technique used in this study is the document technique. This technique involves a thorough reading of every word and symbol that represents linguistic nationalism in the text. Additionally, the researcher traces the intertextuality between the text in the textbook and the BIPA learning policy. After the data is found, the researcher collects the data to be coded based on its ideological discourse.

The data analysis techniques used in this study are classified into five categories: ideological scanning, narrative deconstruction, text production interpretation, social meaning reconstruction, and contextual triangulation. (1) Ideological scanning is conducted by identifying lexical and symbolic elements related to the idea of linguistic nationalism. (2) Narrative deconstruction was carried out by analyzing the narrative of nationalism in dialogues, descriptions, and instructions. (3) Text production interpretation was carried out by analyzing how textbooks were produced by state institutions and consumed by BIPA learners. (4) Social meaning reconstruction was carried out by linking the data findings with the social structure and Indonesian language policy. (5) Contextual triangulation is done by comparing the content of the book with language policy and the political context of language in Indonesia.

### 3. RESULTS AND DISCUSSION

This study reveals that the representation of Indonesian language in the BIPA 1: *Sahabatku Indonesia* (2019) textbook can be classified into two research findings that contain ideological discourse structures. The results of this study were obtained based on the analytical dimensions of Norman Fairclough's critical theory model, which includes text analysis, discursive practices, and social practices. The two research findings are Indonesian language as a representation of a homogeneous and official national identity, and Indonesian language as an instrument of social regulation and discipline in power relations. Each finding can be classified according to the representation conveyed through language. The following is a table of the research findings.

**Table 1. Research Results**

Language Aspects	Functional Findings	Language Findings
Representation of homogeneous and official national identity	national	- excuse me
	moral	- sorry
	norms	- please
	cultural and ethnic glue	- national identity
		- greeting information
Regulasi sosial dan disiplin relasi kekuasaan		- character's wake up time
	cultural homogenization media	- handshaking activity
		- character's routine activities
		- the cultural of pronoun usage
	Official image of the country	- Religious tourism information in Indonesia
	- A symbol of discipline and work ethic	- daily routine
		- praying activities
	social hierarchy	- Subordinate relationship
		- activity

### DISCUSSION

Based on the data analysis that has been conducted, two research findings can be identified, namely Indonesian as a representation of a homogeneous and official national identity and Indonesian as a tool for social regulation and discipline in power relations. This shows that there is a relationship between ideology, textbooks, and language (Miglietta et al., 2021). The following is a presentation of data in textbooks that represent these two things.

#### Homogeneous and Official Representation of National Identity

Indonesian is the sole national identity of Indonesia, representing its citizens. In the discourse of linguistic nationalism, Indonesian is the only legitimate language of unity and must be used in official contexts, including education. When Indonesian becomes a representation of

national identity, it is used formally and standardly in various activities, including textbooks. Based on a study of the 2019 BIPA 1 textbook, it can be found that when Indonesian becomes a homogeneous and official national representation, five things can be identified: the text shows language as a national moral norm, the text shows language as a cultural and ethnic glue, the text becomes part of language as a medium of homogenization, and the text shows language as the official image of the state. The following is a further explanation.

### **Language as a national moral norm**

The texts in the textbook indicate that language is a national moral norm. These norms show how Indonesian moral customs are to be introduced to foreign learners. The following is a quote from the BIPA 1 textbook.

<sup>1</sup>“Good morning, Dinda”

“Morning, Andi” (du.1.1)

<sup>2</sup>“Okay, Hayati. Sorry, I have to go now”

“It’s okay, Arai” (du.1.3)

<sup>3</sup>“Excuse me, Sir”

“Yes, please” (du.5.2)

Quotes 1, 2, and 3 are sentences that represent how polite expressions are used as a standard in moral norms in Indonesia for social interaction. Every learner needs to know that when interacting with Indonesian society, polite expressions must be used. The words *permisi*, *maaf*, and greetings used are evaluative lexical items that show social respect. This conversational structure uses a direct form of etiquette that can be used from individual to individual, so it can be seen that the use of these words not only trains language communication functions for learners but also instills collective moral values. When viewed in terms of discursive practice as a book compiled by a state institution and intended for foreign learners, the use of this language can convey the official representation of Indonesian values through language.

Dialogues, illustrations, and assignments are framed to reflect politeness as a national norm, not as an individual choice. Thus, when viewed from a social perspective, it can be seen that Indonesian language is interpreted as a means of internalizing national values. Politeness is not only a social ethic, but also a tool for distinguishing between “good Indonesians” and “non-Indonesians.” This reflects the normative linguistic nationalism proposed by Blommaert (2005), where language becomes an instrument of the state's ideological identity. This aligns with Fairclough's (1995) theory that language is a social act carrying ideological content. A similar perspective is evident in the BIPA 1 textbook, which introduces politeness not merely as a linguistic skill but as a symbol of national identity.

### **Language as a cultural and ethnic glue**

In the BIPA 1 textbook, topics or stories are used to show that Indonesian is used by all ethnic groups. The author presents characters in dialogues with various ethnicities who represent language as a cultural and ethnic glue. This is found in dialogues, example sentences in grammar information, and also in paragraphs that appear in each unit. Here are some examples.

<sup>3</sup>“I am Australian”

“I am Indonesian” (du.2.3)

<sup>4</sup>These greetings are used to address Indonesians from various religious backgrounds (pu.1.w)

<sup>5</sup>I am American

I am Japanese

I am French

I am Javanese

I am Batak

I am Dayak (tu.2.c)

Quotes 3, 4, and 5 are examples of quotes that show that language is used as a cultural and ethnic glue. Quote 3 shows that even though the characters in the dialogue are from Australia and Indonesia, they both use Indonesian as their



language of communication. This shows that Indonesian is not only used by people from Indonesia or from the same ethnic group. This is reinforced by quotations 4 and 5. Quotation 4 is a sentence in paragraph form, while quotation 5 is a sentence from an example quotation in information about grammar. These two quotations reinforce the author's intention that Indonesian is not only used as a means of communication but also as a means of conveying information so that learners can not only recognize the form of the language but also understand the meaning that Indonesian is used as a language that unites various cultures and ethnic groups. This form of usage is a form of symbolic standardization of diversity. From the text used, it can be seen that the names and origins of the characters indeed indicate diversity, but the language chosen is entirely singular, namely Indonesian. In the dialogue and paragraphs as a whole, there are no local words, dialects, or distinctive structures of the mother tongue, giving the impression that Indonesian is the only legitimate medium of communication in Indonesia.

Judging from the discursive practice, quotations 3, 4, and 5 instill the idea that the national language is the glue that binds all citizens and immigrants together. Indonesian is positioned as a unifying language that is mandatory for anyone who wants to interact or live in Indonesia. Thus, when viewed from its social practice, this quote can represent the concept of an imagined community as described by Anderson (2006), where language becomes a requirement for membership in the national community. Based on this opinion, it appears that Indonesian has become a symbol of equality in diversity, but also a tool of diplomacy because it does not allow space for local linguistic expression. This is reinforced by the theory proposed by Blommaert (2005) that linguistic nationalism operates by unifying many voices into one dominant language. Meanwhile,

textbooks can serve as a means for introducing norms (Khan & Ali, 2022).

### **Language as a medium for cultural homogenization**

Cultural homogenization refers to the process of cultural standardization. In this case, language plays an important role as a tool for cultural homogenization. In the texts or dialogues that appear in the BIPA 1 textbook, regional languages are still used to introduce culture, but the dominant language used is Indonesian. Indonesian serves as the primary medium for integrating cultural or ethnic differences presented in the text. The following are examples of findings and their discussions.

<sup>6</sup>“Indonesians usually greet each other with a handshake” (pu.2.w)

<sup>7</sup>“I wake up at five in the morning, take a shower, and have breakfast” (pu.6.6)

<sup>8</sup>“At 6.30 a.m., Lisa has already arrived at campus” (pu.6.6t)

Quotes 6, 7, and 8 represent language as a medium of cultural homogenization. In the BIPA 1 book, at the end of each unit, there is information about Indonesian culture, and quote 6 is part of that paragraph. Quote 6 shows that language is used to inform cultural practices carried out by Indonesian people regarding handshaking. Shaking hands is a cultural practice among Indonesian society for introducing oneself or as a form of greeting and welcome. Although in Indonesia there is also the custom of simply bowing one's head when meeting someone, the phrase “usually” indicates that the culture that is intended to be emphasized is the culture of shaking hands when meeting someone. Other cultures that are intended to be emphasized are evident in quotations 7 and 8. Quotation 7 shows the culture of starting daily activities at 5 in the morning. In most countries, activities typically begin at 6 or even 7 a.m., with school starting at 8 or 9 a.m. However, quote 7 indicates that

activities begin at 5 a.m., with college or school starting at 7 a.m. This suggests that the author aims to create a singular image of Indonesian culture regarding daily activities.

From the text analysis, it can be seen that the text is structured in a linear and prescriptive manner, meaning that it presents routines as the ideal lifestyle in Indonesia. In this case, the author does not mention variations in customs or greetings or the timing of activities from other regions. This shows that language is used to normalize a certain way of life. From the discourse practice, it appears that this book does not offer learners any other lifestyle choices or cultural expressions. This book attempts to describe one Indonesian way of life that is considered correct, orderly, reasonable, and polite. When viewed from a social perspective, language is used to instill an ideology of uniformity that reflects national cultural homogenization. This means that regional variations or customs are eliminated in favor of a collective identity, whether in terms of time or the way of introducing oneself. This aligns with Halliday's (2004) view that the structure of language choices in a text reflects the author's ideology.

### Language as the Official Image of the Country

Language is the identity of a country, in this case language also functions as the official image of the country. In writing textbooks, language plays a role in promoting Indonesia's image to the world. This can be done by using the names of figures, selecting images of figures to be featured, for example, selecting public figures and national infrastructure. The following are findings from the BIPA 1 textbook that show that language is used as the official image of the Indonesian state, whether in the form of questions or paragraphs.

<sup>9</sup> "Let me introduce you to Agnes Monica,  
She is a singer"

"Let me introduce you to Mr. Joko  
Widodo" "Let me introduce you to  
Nadiem Anwar Makarim" (su.2.8)

<sup>10</sup> Indonesia also has religious tourist attraction, including Istiqlal (Jakarta), Pura Tanah Lot (Bali), Candi Borobudur (Jawa Tengah), Candi Prambanan (Yogyakarta), Gereja Blenduk (Jawa Tengah), and Patung Yesus (Toraja). (pu.5.w)

Quotes 9 and 10 represent how language is used to shape the official image of a country. The author chose famous figures who represent Indonesia as examples for the exercise. The first figure is Agnes Monica, an Indonesian artist who has gained international recognition. The second figure is Mr. Joko Widodo, the President of Indonesia from 2014 to 2024, and the third figure is Nadiem Anwar Makarim, the Minister of Education, Culture, Research, and Technology from 2019 to 2024. From the text analysis, it appears that only one of the three figures is referred to using the honorific Bapak, namely Mr. Joko Widodo. This reflects that the position of president is a position that makes someone the number one figure in Indonesia. Additionally, the use of the term "Bapak" also demonstrates the great respect that the entire Indonesian public holds for the president at that time. Furthermore, the selection of Agnes Monica and Nadiem Kakarim as figures also indicates that the author aims to highlight successful individuals to convey the impression that Indonesia is a progressive and proud nation. In this context, language serves as a vehicle for positive national narrative.

Judging from the discursive practice, it appears that this book was not only compiled as a BIPA learning aid, but also as a means of image building. The characters that appear in the text are those who can represent the "good face" of Indonesia. Not only that, but the choice of these characters also represents Indonesians who can achieve international success. From a social perspective, the use of these characters reflects the function of language in soft power. In another study conducted by Wang (2016), it appears that this phenomenon also occurs in Mandarin

textbooks. This means that the appearance of good characters from a country is indeed necessary in textbooks.

### **Indonesian Language as an Instrument of Social Regulation and Discipline in Power Relations**

Indonesian is not only a means of communication, but also a mechanism for regulating behavior and social structures related to power relations. In a textbook, Indonesian is certainly not neutral because it shows how language becomes a sign of social relations, regulates behavior, and also represents institutions. Based on this understanding, it can be concluded that language can be a tool for social regulation and discipline in everyday life and for regulating social power relations. The following are the respective findings from the data.

#### **Language as a symbol of discipline and work ethic**

Language as a symbol of discipline and work ethic is a form of how Indonesian can be used as a tool for social regulation and symbolic legitimacy. This sentence refers to how vocabulary choices, communication structures, and language styles can reflect a culture of discipline and productivity that can enable learners to see other aspects of Indonesia, such as work habits, rules, commitment, or the responsibilities of Indonesian society. In the BIPA 1 textbook, there are also sentences or words that represent symbols of discipline. Here are some examples.

<sup>11</sup> I wake up at five in the morning, take a shower, and have breakfast. I work from 8 l.m. to 4 p.m". (pu.6.6)

<sup>12</sup> I never forget to pray" (pu.6.6)

Quotes 11 and 12 are sentences that explain work discipline and religion. Quote 11 shows that Indonesians who work usually wake up at five in

the morning, take a shower, eat breakfast, and then work until 4 p.m. This sentence contains a prescriptive narrative of daily activities. Meanwhile, quote 12 shows that the author wants to portray Indonesia as a country that is obedient to religion. Even though the work schedule is busy, the characters remain disciplined in terms of religion, as shown by the choice of words "never forgetting to pray." Based on this text analysis, it can be concluded that the Indonesian language is represented as a tool for structuring time and activities in a sequential and logical manner. Additionally, language is used to reflect the values of discipline and productivity of Indonesian society in terms of religion. Religion can indeed be incorporated into textbooks to represent part of the culture (Fa'atin & Swastika, 2022).

Judging from discursive practices, it appears that the tasks and narratives presented in textbooks teach ideal lifestyles. Starting from the ideal life of Indonesian society, which always includes breakfast or eating in the morning after bathing, whereas in other countries people do not always eat breakfast or bathe. In addition, language also instills religious habits for Indonesians who are Muslim to pray. The author does not use the phrase "do not forget to pray" because the author wants to emphasize that the majority of Indonesian society is Muslim, so the form of worship that emerges is prayer. From a social practice perspective, it is evident that the quote reflects language as an instrument for shaping productive citizens. This also shows that the Indonesian language is not neutral because the language used seeks to represent the values of work and social order. Fairclough (1995) refers to discourse as a social regulatory tool.

#### **Language as a Social Hierarchy**

Language is not merely a tool for communication, but also a mirror and shaper of social stratification. This shows that language can reinforce, legitimize, or even challenge



hierarchies in society. Based on the research conducted, the following examples can be found.

<sup>13</sup> Excuse me, Miss, I have a question (du.9.8)

<sup>14</sup> Greeting a friend: "Hi, \_\_\_\_\_"

Greeting an older person: "Good afternoon,  
Sir/Ma'am \_\_\_\_\_"

Greeting a younger person: "Good morning,  
\_\_\_\_\_ " (su 1.4)

<sup>15</sup> What are your hobbies?

What activities do you like?

I like dancing." (tu.7.3)

<sup>16</sup> "Interview your friend about their hobbies...

1. What are your hobbies?

4 Where do you do them?" (su.7.4)

<sup>17</sup> The culture of kissing hands is usually to show

respect to older people, for example, students  
to teachers or children to parents". (pu.2.w)

<sup>18</sup> There are several religious greetings used  
when giving a speech or speaking in a public  
forum. These greetings are assalamualaikum,  
salam sejahtera, om swastiastu, and namo  
buddhaya. These greetings are used to greet  
Indonesians from various religious  
backgrounds.. (pu.1.w)

Quotes 12 to 18 are examples of quotes that represent hierarchical social relationships, especially in the relationship between younger and older people in quotes 13 and 14, formal relationships in quote 15, relationships between friends in quote 16, relationships between students and teachers or older people in quote 17, and relationships between people of different religious backgrounds in quote 18. This hierarchy is represented through lexical choices such as Pak, Bu, permissi, maaf, izin, subordinate sentence structures, and also activities such as salim or kissing the hand as a form of respect in quote 17.

Based on the text analysis, it appears that quotations 13 and 14 use the words permissi, Mbak; selamat siang, Pak/ Bu; Hai; Pagi, which indicate that there is subordination in

communication in Indonesian. The author shows formal and informal forms of address in Indonesian according to the context in which the sentence is spoken. Formal address and the use of permission structures are part of the symbolic capital that marks a person's subordinate position (Bourdieu & Thompson, 1999). Meanwhile, in quote 15, which is presented in the introduction to the theory of asking about hobbies, the author uses the words Anda and saya as formal pronouns introduced to learners so that they understand that if they want to ask a question formally (because they do not know the age and to be polite), they must use "Anda" instead of "kamu" and the word 'saya' instead of "aku." To reinforce this introduction, the author provides exercises by asking learners to ask their friends using the word choices "kamu and mu." These sentences are polite and oriented toward authority.

In addition to the use of words, the author also shows the existence of social hierarchy through the custom of kissing the hand between teachers and students or children and parents. Another form of social hierarchy also appears when the author introduces the existence of social hierarchy that uses religious greetings. The author explains that the words "Assalamualaikum, Salam sejahtera, Om Swastiastu, Namo Buddhaya" can be used in speeches or public forums. This is part of linguistic stratification, especially in the context of Indonesia's multireligious society. This text appears in the section on Indonesian insights, emphasizing that the choice of greeting can reflect the dominant religious identity in a community, so the author includes all the words used to greet people from various religions to avoid religious bias. Additionally, in terms of official hierarchy, the introduction in this paragraph indicates that Indonesia has a complete greeting that includes five religions in state events. Thus, all of this shows that the author wants BIPA learners to understand that the Indonesian language is not neutral because it is always tied to social norms.

Based on discursive practices, it can be seen that the BIPA 1 textbook is designed for foreign learners, but it explicitly shows the structure of Indonesian social relations through the text and also the Indonesian perspective that is presented. All dialogues contain social relations between students and teachers, younger and older people, or children and parents so that learners can understand their subordinate position in order to learn to speak politely in a hierarchical manner, not as equals. This is an example of the implementation of the theory that language reflects and reinforces power structures (Fairclough, 1995). A subordinate position means that learners learn to place themselves within a hierarchical social system, and this is learned through language, specifically Indonesian. Thus, it can be concluded that the representation of language in the BIPA 1 textbook consciously and systematically instills hierarchical social relationship values, both linguistically and pragmatically. This shows that Indonesian is not only taught as a communication system but also as a value system that shapes social awareness and the learner's position within societal structures. In other words, language in the BIPA context functions as a tool for reproducing symbolic power, in line with Fairclough's theory (1995) and Bourdieu & Thompson (1999). This is also consistent with the theory that there is an ideological and structural framework behind the design and compilation of textbook curricula, so that textbooks are highly dependent on claims of validity to achieve their desired goals (Riaz & Scholar, 2025).

#### 4. CONCLUSION

This study reveals that Indonesian language in the BIPA 1 textbook: *Sahabatku Indonesia* is not represented neutrally, but carries ideological content that reflects social and political linguistic missions. Based on Norman Fairclough's critical discourse analysis, two main themes were found that show how language is constructed to instill

national identity and shape social regulations. First, Indonesian is presented as a symbol of national unity, a tool for cultural homogenization, and an official representation of the state. This is evident in the selection of characters, the use of polite language, the simplification of everyday culture, and the removal of linguistic and ethnic elements of the characters in each unit. Second, language is also used as a means of forming social awareness, such as discipline and hierarchy, through the activities of characters and lexical choices that indicate power relations. These findings show that BIPA textbooks not only convey linguistic material but also play a role in shaping national ideology through structured discourse. Thus, Indonesian language in this book becomes part of the reproduction of nationalism in the BIPA classroom. These findings have important implications for the development of more inclusive and diverse teaching materials, as well as opening up space for reflection on how language is taught as a means of communication and as a carrier of dominant values in the context of second language education.

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