



## Cultural Representation and Identity Construction in Indonesian Textbooks: A Systematic Literature Review Based on Critical Discourse Studies

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**Abstract.** This study aims to map cultural representations and identity construction in Indonesian language textbooks through a Systematic Literature Review (SLR) employing Critical Discourse Analysis (CDA). The research focuses on identifying the characteristics of cultural representations, the forms of identity construction found in textbooks, the application of CDA methodologies, and the gaps in existing literature. The study was conducted using the PRISMA protocol-based SLR methodology. Literature was searched in the Scopus database using keywords related to cultural representation, identity construction, discourse, and Indonesian language textbooks. A total of 244 articles were selected, with three meeting inclusion criteria and undergoing in-depth analysis. The research findings indicate that cultural representation in Indonesian language textbooks is predominantly shaped by local cultures, national traditions, folk tales, customs, regional languages, cultural symbols, and cultural diversity. Identity construction is reflected through gender, moral, social, national, religious, and civic identities, all articulated through language, values, characters, and learning activities. The study also reveals that the application of Content Development Analysis (CDA) in Indonesian textbook research remains limited, with most studies focusing solely on textbook quality assessment. This study concludes that Indonesian language textbooks serve as discursive spaces that both represent culture and shape students' identities. It contributes a comprehensive synthesis linking culture, identity, ideology, and discourse practices within the context of Indonesian language education.

**Keywords:** cultural representation; identity construction; indonesian textbooks; critical discourse studies; systematic literature review



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### 1. Introduction

As one of the most fundamental pedagogical tools, textbooks hold a central position in the formal education ecosystem, as their role extends beyond merely conveying cognitive content—they also play a key role in shaping students' affective orientation, internalizing values, and developing their epistemological frameworks for interpreting and understanding social phenomena (Wasosa, 2025; Im, 2024). In Indonesian language learning, textbooks serve not only as a medium for developing linguistic and literary competencies but also as a vehicle for cultural transmission, character formation, and identity construction (Alzubi et al., 2023). Recent research on textbooks has demonstrated a paradigm shift—from a focus solely on content validity, language quality, presentation, and graphics—to a broader understanding of textbooks' social, cultural, and ideological functions.

Textbooks serve as a core teaching module for integrating ideologies, social values, interests, and social representations related to communities and cultures (Rodríguez et al., 2022). Through carefully selected themes, characters, narratives, symbols, and learning activities, textbooks help shape students' perceptions of essential cultures, ideal identities, and values worthy of passing on to future generations (Lu et al., 2022). Textbooks serve as a powerful public medium that plays a crucial role in shaping and transforming social conditions, as well as the character and personality of students (Matt et al., 2025). This perspective positions textbooks as the primary focus of research in fields such as education, culture, language, and discourse analysis (Smith & Sheyholislami, 2022).

An examination of cultural representation in language textbooks reveals that culture is the most dominant element embedded within the learning materials (Hayat Aoumeur, 2024). Numerous studies have demonstrated that local, national, and global cultures are conveyed through folk tales, customs, regional languages, cultural symbols, social practices, and other forms of cultural expression. Widiyanto and Pusse (2025) argue that Indonesian language textbooks for foreign speakers reflect Indonesian culture through three cultural layers—local, national, and global—with local and national cultures serving as the primary identity markers of Indonesia. Syamsi et al. (2024) found that culturally-based textbooks enhance learners' understanding of Indonesian culture while improving language learning effectiveness.

These findings are further supported by Miranti, Mukodas, and Anwar (2024), who indicate that folk tales, customs, and regional languages are systematically integrated into textbooks as tools for cultural preservation and national identity reinforcement. The study by Laila and Ibrahim (2024) also demonstrates that folk tales serve as both a medium for preserving local culture and a vehicle for transmitting social and moral values to students. Furthermore, Sadih et al. (2024) found that cultural diversity and cross-cultural communication are incorporated into elementary school textbooks to foster students' multicultural awareness. These findings indicate that culture is not merely an adjunct to teaching materials but a vital element in shaping students' social and cultural orientation.

The literature indicates that the culture portrayed in textbooks is the result of selection, construction, and legitimization influenced by specific social, educational, and ideological interests. Through a Systematic Literature Review, Taqdir (2025) found that cultural representations in language textbooks often exhibit stereotypical cultural portrayals, both verbally and visually. These findings suggest that the distribution of cultural representations in textbooks is asymmetric and not grounded in principles of equality; certain cultures are given privileged status because they are deemed aligned with educational agendas, national identity construction, or dominant value orientations (Miranti et al., 2024). Consequently, cultural representation in educational texts constitutes a discourse arena inherently intertwined with ideological dimensions and the dynamics of power relations inherent within it.

Nevertheless, most cultural representation studies still focus primarily on identifying cultural elements present in texts, without adequately linking them to the processes of identity formation or the discursive mechanisms underlying such representations (Ariawan et al., 2022). This indicates that research on cultural representation requires a more comprehensive synthesis to elucidate the relationships between culture, identity, and ideology in Indonesian language textbooks (Amir et al., 2026). Research on Indonesian language textbooks reflects cultural and identity construction practices, including evolving trends, making them worthy of public attention. The process of shaping identity construction encompasses the following elements: culture, society, morality, gender, nationalism, and citizenship.

Putri et al. argue that gender identity is constructed through word choices, language usage, sentence structures, and character portrayals in teaching materials (2024). Arismunandar and Saleh (2021) found that textbooks strive to present male and female representations more equitably, although Diana (2024) noted that gender stereotypes persist in certain teaching materials. Meanwhile, Prayitno et al. conducted further research. (2022), Baadilla and Rachma (2021), Putro and Rochmiyati (2021), Farhanah and Safi 'i (2021), and Ibrahim, Hamsa, and Usman (2023) demonstrate that textbooks systematically construct students' moral identity

through the representation of values such as religiosity, integrity, solidarity, responsibility, discipline, social concern, and independence. Identity is not an inherent or given attribute but is actively constructed through representational practices operating within linguistic and discursive contexts.

Consequently, textbooks can no longer be regarded as a neutral medium—they serve as an ideological apparatus that shapes students' subjectivity, both in their self-understanding and in their interpretation and categorization of external social groups (Rossouw & Frick, 2023). The construction of identity is also evident in the evolving national identity representation as the Merdeka Curriculum and the Pancasila Student Profile are implemented. Wardani et al. (2025) found that all dimensions of the Pancasila Student Profile are reflected in Indonesian language textbooks and digital literature. This finding is supported by the research of Satria, Rochmiyati, and Khosiyono (2023), which demonstrates that values such as faith, global diversity, solidarity, independence, critical thinking, and creativity are systematically integrated into textbook content.

Andajani et al. (2024) also noted that the value of peace in environmental conservation texts contributes to shaping learners' social and humanistic identities. These findings indicate that textbooks serve not only as a language learning medium but also as an ideological tool for fostering citizens' identities in alignment with national educational objectives. Nevertheless, most research on national identity, character, and values remains separate from studies on cultural representation; consequently, the relationship between represented cultures and constructed identities has not been adequately explored holistically. In discourse analysis, the forms of cultural representation and identity construction are inseparable from the ideology and power dynamics inherent in a text. Warung et al. found that Indonesian language textbooks embody nationalist, patriotic, and liberal ideologies through various instructional texts (2022).

Sari, Hamsa, and Usman (2025) demonstrated that the experiential, relational, and expressive values in literary texts contribute to shaping the Pancasila Student Profile. Fan and Dou (2024) further indicated that identity is shaped by lexical choices and communicative structures employed in language practice. These findings demonstrate that language serves not merely as a means of communication, but also as a vehicle for ideological reproduction and the construction of social identity. Consequently, interpreting cultural representations and identity formation requires an approach that captures the interconnections between language, power, ideology, and social practices. In line with these insights, Critical Discourse Analysis (CDA) proves to be an invaluable tool for conducting in-depth investigations into how social meanings are constructed, sustained, and aligned within educational textbooks.

Research on Indonesian language textbooks employing the Critical Discourse Analysis (CDA) approach continues to evolve, yet the volume of studies utilizing this method remains remarkably limited. Most research still focuses primarily on content analysis, textbook suitability evaluation, readability assessment, HOTS (High Order Thinking Skills), and curriculum alignment. Studies conducted by Aritonang and Pangaribuan (Firdaus Aritonang, 2021); Kaaffah et al. (Rifada Robhita Silmi Kaaffah, 2021); Rihanah and Irma (2022); Abdullah et al. (Abdullah S et al., 2022); Ginting et al. (2023); Wulandari et al. (2021); Mazhud (2024); Ramadhanti and Suhendra (2022); Amir et al. (2022); Febriana et al. (2022); Saputro et al. (2021); Rudiansah (2023); Hartati et al. (2024); and Santi et al. (2024) primarily emphasize the technical and pedagogical dimensions of textbooks.

While these studies have made significant contributions to enhancing the quality of learning resources, research on the relationships between culture, identity, ideology, and power remains relatively limited. Consequently, our understanding of how culture is represented and identity is constructed through textual discourse practices remains partial. This underscores the need for research that not only builds upon previous findings but also synthesizes and integrates them within a more comprehensive conceptual framework. Referring to the aforementioned literature review, a gap in academic research remains unaddressed—one that serves to fill the research void concerning textbooks. Firstly, there has been no truly systematic effort to

integrate cultural representation and identity construction within a unified analytical framework.

Secondly, the application of Critical Discourse Analysis in studies of Indonesian language textbooks remains severely limited, resulting in insufficient exploration of ideological dimensions and power dynamics. Thirdly, no research has employed a Systematic Literature Review methodology to comprehensively map the evolution of studies on cultural representation and identity construction in Indonesian language textbooks. Most studies remain case-based, focusing on a single textbook, educational level, or specific theme, yielding fragmented findings. The absence of a systematic review has prevented a comprehensive visualization of the relationships between culture, ideology, identity, and discourse practices.

Consequently, this study holds a pivotal position in addressing this gap through a Systematic Literature Review grounded in Critical Discourse Studies. In light of the aforementioned background, the objective of this study is to map the presence of cultural representation and identity construction in Indonesian language textbooks based on published synthesis findings. Specifically, the research aims to address three key questions: (1) What are the characteristics of cultural representation identified in existing studies on Indonesian language textbooks according to published literature; (2) How is identity construction represented in these studies from the perspective of discourse employed in the literature; and (3) How the Critical Discourse Study approach is applied to research on cultural representation and identity construction in Indonesian language textbooks, and what research gaps remain unaddressed in the literature.

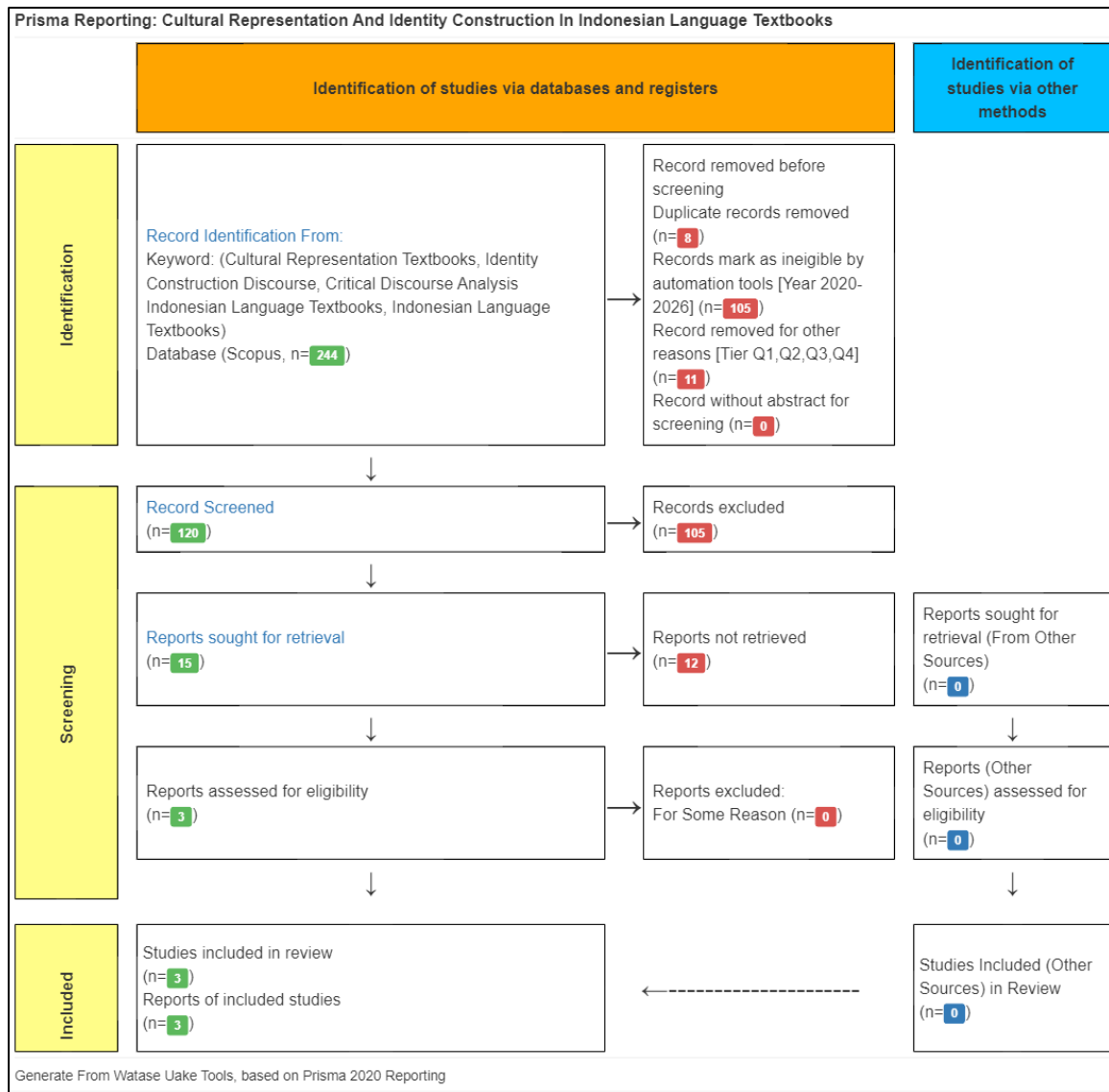
By systematically synthesizing previous research, this study aims to produce a comprehensive conceptual framework elucidating the interconnections between cultural representation, identity construction, ideology, and discourse practices in Indonesian language textbooks. Beyond contributing theoretical insights to textbook research, it serves as a foundation for developing textbooks that more reflectively address cultural diversity, identity, and social dynamics within Indonesian society.

## **2. Methodology**

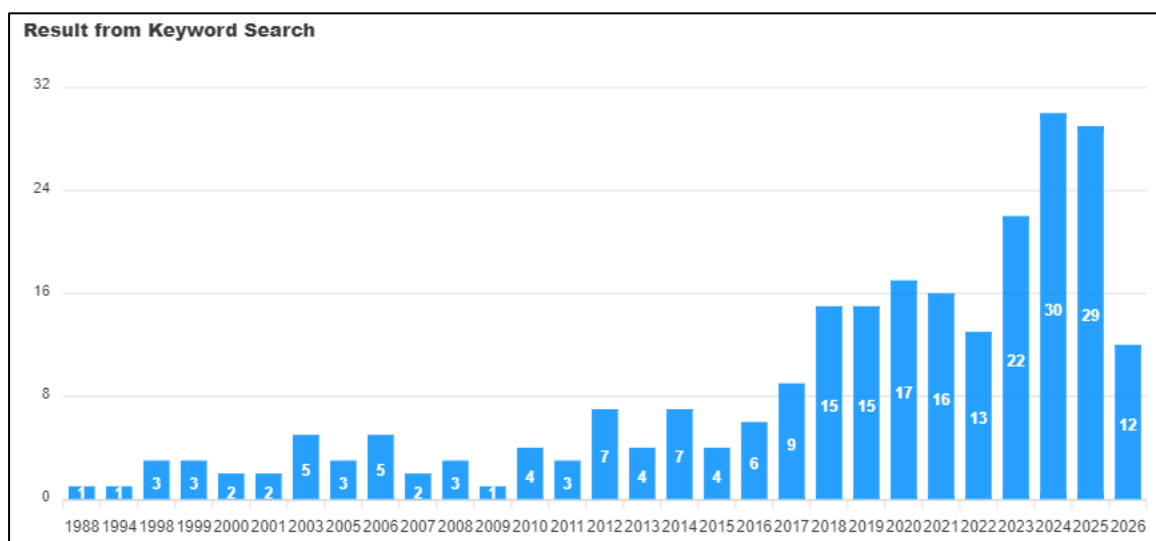
This study employs a Systematic Literature Review (SLR) design integrated with Critical Discourse Analysis (CDA) to map cultural representations and identity constructions in Indonesian language textbooks, drawing on published research findings. The SLR approach was chosen as it enables researchers to systematically identify, select, evaluate, and synthesize research findings, thereby providing a comprehensive overview of advancements in a specific research field. The analytical units are not individual respondents or groups, but rather scientific articles examining cultural representation, identity construction, ideology, and discourse practices in Indonesian language textbooks. The literature search was conducted using the Scopus database with the following keywords: cultural representation, identity construction, discourse, critical discourse analysis, Indonesian language textbooks, and Indonesian language textbook.

Based on the initial review, a total of 244 articles were identified. The next step involved document screening using the PRISMA guidelines. During the identification phase, 8 duplicate articles were identified, 105 articles did not fall within the 2020–2026 publication period, and 11 articles did not meet the established source quality criteria. After the initial screening, 120 articles advanced to the subsequent screening stage; however, 105 articles were excluded for being irrelevant to the study's focus. A total of 15 articles proceeded to the retrieval phase, but 12 of these articles could not be fully accessed, leaving 3 articles that met all inclusion criteria for in-depth analysis during the final synthesis stage.

The publication trends also indicate a growing emphasis on themes of cultural representation and identity construction in language textbooks, particularly during the 2018–2025 period, reflecting an increasingly developed academic focus on cultural, identity, and discourse issues in education.



Picture 1. PRISMA Guidelines



Picture 2. Publication Trends

The data collection instrument for the proposed study consists of a data extraction form designed according to the research objectives and questions. The form includes information on article identifiers, research purposes, study subjects, cultural representation forms, identity construction types, theoretical perspectives, the applied Content Analysis Data (CDA) model, key findings, and identified research gaps. Data processing follows a three-step sequential approach: theme identification, thematic categorization of findings, and a narrative-situation analysis method. In the first stage, all articles are coded according to cultural and identity research themes; in the second stage, findings are grouped into categories of cultural representation, identity construction, ideology, and discourse approaches.

The third stage involves critical synthesis to address the research question regarding the characteristics of cultural representation, patterns of identity construction, the application of Critical Dialogue Studies, and existing research gaps. The interpretation of findings is grounded in the CDA perspective to elucidate the relationships between language, culture, identity, ideology, and the power dynamics represented in Indonesian language textbooks (Widianto & Pusse, 2025; Syamsi et al., 2025; Miranti et al., 2024; Sadiyah et al., 2024; Taqdir, 2025; Putri et al., 2024; Wardani et al., 2025)

### 3. Results and Discussions

The accumulated research findings were distilled into three key elements aligned with the established research questions. The results were presented through a systematic synthesis of all eligible articles that underwent the PRISMA selection process. In this section, the findings are presented descriptively without interpretation, focusing on the data patterns identified in the literature regarding cultural representation, identity construction, and the application of Critical Dialogue Studies in Indonesian language textbook research.

#### 3.1 General Characteristics of Research Publications on Cultural Representation and Identity Construction in Indonesian Language Textbooks

Through a literature search using the Scopus database with keywords including "cultural representation," "identity construction," "critical discourse analysis," "Indonesian language textbooks," and "Indonesian language textbook," an initial identification phase yielded 244 documents. After removing duplicates, filtering by publication years, and verifying research relevance, 120 articles met the screening criteria. Of these, 105 were excluded for not aligning with the study's focus on cultural representation and identity construction in Indonesian language textbooks.

The subsequent retrieval phase identified 15 articles meeting the relevance criteria; however, 12 articles could not be fully accessed and thus could not proceed to the analysis stage. Following a rigorous inclusion process, three scientific articles were selected for synthesis. There has been a notable surge in publications addressing cultural representation and identity issues. Specifically, the cumulative number of scientific publications reached 30 in 2024, while remaining stable at 29 in 2025. These figures indicate an increase in publications discussing cultural, identity, and discourse topics within the context of language education.

**Table 1.** Distribution of Literature Selection Results by Stage of the PRISMA Process

| Selection Process                                        | Amount |
|----------------------------------------------------------|--------|
| The article has been identified.                         | 244    |
| The duplicate has been deleted.                          | 8      |
| Does not fall within the specified year range.           | 105    |
| Does not meet the quality criteria.                      | 11     |
| The remaining article is for screening purposes.         | 120    |
| The article was eliminated during the screening process. | 105    |
| The article has entered the retrieval stage.             | 15     |
| The article is not accessible.                           | 12     |
| The article meets the inclusion criteria.                | 3      |

### 3.2 Characteristics of Cultural Representation in Indonesian Textbooks

The synthesis findings indicate that cultural representation is a consistently recurring theme in Indonesian language textbook research. The manifestations of cultural representation encompass local culture, national culture, global culture, regional languages, folk tales, cultural symbols, customs, social values, community traditions, and cross-cultural communication practices. According to Widiyanto and Pusse's (2025) study, cultural representation in BIPA textbooks falls into three primary categories: local culture, national culture, and global culture. Representasi budaya lokal dan nasional masih menonjol dan mendominasi menungguangi pemaparan buaya global yang ada di buku teks. Penelitian Syamsi dkk. menjelaskan budaya lokal digunakan sebagai landasan pengembangan materi pembelajaran mata pelajaran Bahasa Indonesia (2024).

Penelitian Miranti, Mukodas, dan Anwar (2024) menemukan bahwa unsur budaya yang paling sering muncul berupa cerita rakyat, adat istiadat, bahasa daerah, dan simbol budaya lokal. Hasil penelitian Sadiyah dkk. menunjukkan bahwa keberagaman budaya dan komunikasi lintas budaya menjadi bagian dari materi pembelajaran Bahasa Indonesia pada tingkat sekolah dasar (2024). Sementara itu, penelitian Laila dan Ibrahim (2024) menemukan bahwa cerita rakyat menjadi bentuk representasi budaya yang paling dominan dalam buku teks Bahasa Indonesia.

**Table 2.** Forms of Cultural Representation Found in the Literature

| <b>The Form of Cultural Representation</b> | <b>Author's Research</b>                        |
|--------------------------------------------|-------------------------------------------------|
| Local culture                              | Widiyanto & Pusse (2025); Syamsi et al. (2024)) |
| National Culture                           | Widiyanto & Pusse (2025); Miranti et al. (2024) |
| Global culture                             | Widiyanto & Pusse (2025)                        |
| Folk tale                                  | Laila & Ibrahim (2024); Miranti et al. (2024)   |
| Customs and Traditions                     | Miranti et al. (2024)                           |
| Regional language                          | Miranti et al. (2024)                           |
| Cultural symbol                            | Miranti et al. (2024)                           |
| Cross-cultural communication               | Sadiyah et al. (2024)                           |
| Cultural Diversity                         | Sadiyah et al. (2024)                           |

The synthesis findings also indicate that cultural representations in textbooks predominantly emphasize elements tied to national identity. An analysis of these cultural representations reveals a stratified and substantially diverse distribution pattern. Local cultures, through their diverse manifestations—including regional traditions, distinctive cuisines, traditional attire, folklore heritage, and vernacular languages—collectively form cultural identities closely aligned with students' daily lives. At a broader level, national culture is articulated through state symbolism, reinforced through unity narratives, and solidified as a unifying force for collective identity. Global culture, however, is represented much more sparingly, primarily within the contexts of cross-cultural communication skills and international community dynamics.

From the perspective of representation modes, several studies have demonstrated that culture is conveyed not only through narrative, descriptive, biographical, or literary texts but also through visual semiotic elements such as illustrations, which multimodally reinforce and expand the meaning of learning content. This diversity of representation modes underscores that Indonesian textbooks function as a complex sign system rather than merely a linguistic medium. Most notably, local culture dominates quantitatively as the most frequent category in the analyzed literary corpus—a trend that reflects specific curriculum orientations while raising critical questions about how cultural hierarchies are constructed and legitimized in official educational texts. Local culture emerges as the dominant cultural category within the analyzed literature.

### 3.3 The Construction of Identity in Indonesian Textbooks

The conclusions of this study clearly indicate that identity in Indonesian language textbooks is categorized across various value dimensions, encompassing gender and morality, religious aspects, nationalism, as well as social-cultural bonds and civic consciousness. The research by Putri et al. (2024) demonstrates that gender identity is manifested through word choices, sentence structures, and character portrayals in instructional texts. Arismunandar and Saleh (2021) note that gender representations of men and women serve both domestic and public roles. Diana (2024) identified gender stereotypes in certain teaching materials.

Studies by Prayitno et al. (2022), Baadilla and Rachma (Irwan Baadilla, 2021), Putro and Rochmiyati (2021), and Farhanah and Safi'i (2021) demonstrate that moral identity is constructed through the portrayal of character values in instructional texts. The study by Ibrahim, Hamsa, and Usman (2023) identified the manifestations of religiosity, integrity, nationalism, independence, and collective spirit in Indonesian language textbooks. Research by Wardani et al. (2025) and Satria et al. elucidated how national identity is reflected through the framework of the Pancasila Student Profile (2023).

**Table 3.** Types of Identity Construction in the Literature

| Types of Identity | Research Findings                                                           |
|-------------------|-----------------------------------------------------------------------------|
| Gender            | Putri et al. (2024); Arismunandar & Saleh (2021); Diana (Diana, 2024)       |
| Moral             | Prayitno et al. (2022); Baadilla & Rachma (2021); Putro & Rochmiyati (2021) |
| Religious         | Ibrahim et al. (2023)                                                       |
| National          | Wardani et al. (2025); Satria et al. (2023)                                 |
| Sosial            | Andajani et al. (2024)                                                      |
| Culture           | Miranti et al. (2024)                                                       |
| Citizenship       | Wardani et al. (2025)                                                       |

Moral identity emerges as the most prevalent construct in the analyzed literature, with values such as honesty, responsibility, discipline, solidarity, religiosity, and nationalism being the most consistently articulated themes. National identity is built upon the foundations of Pancasila and the discourse of diversity; social identity is expressed through values of peace and human relationships; gender identity is reflected in the portrayal of characters within social contexts; while cultural identity is conveyed through the recognition of local and national heritage. The diversity of these identity constructs is not expressed through a single channel but rather through a multifaceted configuration of language, narratives, symbols, and learning activities, collectively forming the semiotic system of identity in educational texts.

### 3.4 The Application of Critical Dialogue Studies (CDS) and Research Gaps Discussions

The synthesis findings indicate that the application of Critical Discourse Analysis (CDA) in Indonesian language textbook research remains relatively limited compared to content analysis and textbook evaluation approaches. Putri et al. employed Van A. Dijk's CDA model to analyze gender representation in Indonesian textbooks, identifying the macro-, superstructure, and microstructure employed in constructing such representations (2024). Sari, Hamsa, and Usman (2025) utilized Norman Fairclough's model to examine formal value representations in Indonesian literary texts, while Barus et al. applied N. Fairclough's theoretical framework to analyze the discourse of the Merdeka Curriculum within the educational context (2023). Beyond these two models, no predominant use of the CDA approach was observed in the reviewed literature.

The majority of research primarily employs content analysis approaches, document analysis, textbook suitability evaluations, and character analysis. Based on the results of the

mapping conducted, research using the Critical Discourse Analysis (CDA) approach in Indonesian language textbooks is still considered to have very few practitioners.

**Table 4.** The CDA models used in the literature

| Model CDA  | Researcher          |
|------------|---------------------|
| Van Dijk   | Putri et al. (2024) |
| Fairclough | Sari et al. (2025)  |
| Fairclough | Barus et al. (2023) |

The synthesis findings also indicate that most Indonesian language textbook studies primarily focus on content suitability, linguistic accuracy, presentation, graphics, HOTS (High Order Thinking Skills), readability, and curriculum alignment. Discussions on cultural representation and identity construction are notably scarce compared to textbook evaluations. Identity and cultural studies are often conducted separately or partially.

The analyzed literature reveals that cultural research predominantly identifies cultural elements, while identity studies mainly address gender, character, nationalism, and the Pancasila Student Profile. The synthesis concludes that few studies integrate cultural representation and identity construction within a unified analytical framework. Systematic Literature Reviews addressing cultural representation in textbooks remain scarce. The analysis results constitute part of the research findings obtained from the synthesis of the existing literature.

## Discussions

### **The Representation of Culture in Indonesian Textbooks: From Cultural Transmission to the Construction of Social Meaning**

The research findings indicate that cultural representation is a dominant theme in studies of Indonesian language textbooks. A literature review reveals that culture is portrayed through various forms, including local, national, and global cultures; folk tales; customs; regional languages; cultural symbols; cross-cultural communication; and diverse social practices. These findings align with the research by Widiyanto and Pusse (2025), who demonstrated that culture in BIPA textbooks is represented through three primary layers: local, national, and global cultures. The results show that local and national cultural representations remain dominant compared to global culture. This system underscores that Indonesian language textbooks serve as a tool for mediating and preserving Indonesian cultural identity, rather than merely functioning as a teaching aid.

In agreement with the research by Syamsi et al., the integration of textbook culture enhances learning quality and deepens students' understanding of Indonesia's cultural essence. The cultural elements embedded in textbooks are not merely decorative or instrumental; rather, they serve as a formative force that organically shapes students' identity, demonstrating that the cultural dimension of educational texts and the construction of subjectivity are two inseparable aspects of a single whole. This study reveals that the cultural function in textbooks has evolved from being a mere source of content to serving as a vehicle for reproducing cultural values and identity. The research findings also indicate that local culture constitutes the predominant cultural representation in the reviewed literature.

Dominant elements in Indonesian language curricula include local cultural dimensions, regional linguistic features, customary practices, and folk tales. These findings align with the study by Miranti, Mukodas, and Anwar (2024), which demonstrates that the textbook *\*Cerdas Cergas Berbahasa dan Bersastra Indonesia\** systematically integrates various local cultural elements into its instructional content. Similar conclusions were drawn by Laila and Ibrahim (2024), who highlight that folk tales serve as a medium for transmitting local culture to younger generations. The inclusion of local cultural elements in textbook content underscores that

regional culture forms a vital foundation for national identity. Beyond factual knowledge, local culture is presented as sources of values, worldviews, and norms to be passed on to students.

Therefore, the representation of local culture in textbooks serves a dual function: as a means of cultural preservation and as an instrument for shaping cultural identity. The review findings indicate that language education models in Indonesia are closely linked to efforts to preserve and sustain national culture through formal education. Subsequent research findings demonstrate the presence of cultural pluralism and cross-cultural communication in Indonesian language textbooks. This finding aligns with the study by Sadiah et al. (2024), which indicates that elementary school textbooks incorporate diverse forms of cultural diversity aimed at fostering students' multicultural awareness. Cultural heterogeneity is represented through various dimensions—including language, ethnic groups, social practices, and traditions—yet this diversity remains integrated within a broader national identity framework.

In other words, textbooks do not treat cultural diversity as isolated entities standing apart from one another; instead, they consistently present it as interwoven elements within a cohesive and unified national identity. Such a representational pattern indicates that the textbook serves an integrative function operating systematically: it bridges and articulates the dialectical relationship between local identity specifics and national identity universality, ensuring that neither is perceived as mutually contradictory poles, but rather as interdependent layers of identity within a unified collective consciousness. Through this representational mechanism, textbooks serve as active agents in fostering the understanding that cultural heterogeneity is precisely the essence shaping Indonesia's rich and diverse collective identity.

Moreover, this finding underscores that language education, as a discursive arena, does not merely transmit linguistic competencies but also functions as a strategic medium for fostering social cohesion through inclusive and integrative cultural representation practices. Furthermore, one of the most critical and indispensable analytical findings is that the cultural representations embedded in textbooks do not operate in a value-free vacuum. As constructs driven by specific interests, shaped by ideological considerations, and invariably intertwined with power networks that determine what is deemed worthy of representation, how it is presented, and which perspectives prevail, the synthesis reveals that textbook cultures are the result of a selective process influenced by educational objectives, social values, and particular ideological interests.

This finding supports Taqdir's (2025) research, which demonstrates that cultural representations in language textbooks often perpetuate specific cultural stereotypes and disproportionately favor those cultures perceived as representative. The cultural elements featured in Indonesian language textbooks represent cultures that have been systematically defined and constructed through specific stages and processes; consequently, not all cultural elements can be included in textbooks. Cultural representations predominantly featured in textbooks enjoy greater social legitimacy compared to those lacking representation. Thus, this research significantly contributes to expanding our understanding that cultural representation in textbooks is a social process intertwined with the construction of meaning, identity, and ideology.

Theoretically, the findings on cultural representation contribute significantly to the advancement of Indonesian language textbook studies by demonstrating that culture is not merely a supplementary element of instructional content, but rather that students' cultural identity and social value orientations are shaped through cultural components. These findings reinforce previous research conclusions regarding the pervasive presence of cultural representation in the analyzed literature. The study's primary contribution lies in its ability to map the relationships between local culture, national culture, and cultural diversity within a more comprehensive analytical framework. Furthermore, the expanded scope of cultural analysis in the examined textbooks places greater emphasis on identifying cultural elements.

### **The Construction of Identity in Indonesian Textbooks as a Discursive Practice**

The research findings indicate that identity in Indonesian language textbooks is manifested in various forms: gender identity, moral identity, social identity, cultural identity, national identity, religious identity, and citizenship identity. These findings demonstrate that textbooks serve not only as a vehicle for knowledge transmission but also as a tool for shaping students' identity profiles. The study corroborates the findings of Putri et al. (2024), which reveal that gender identity is constructed through word choices, sentence structures, and character portrayals within textbooks. Language functions for students can be interpreted through various social roles associated with gender attributes—both male and female. The research further highlights that gender identity is not inherently present in a tangible or natural manner but is instead shaped through representational processes directly embedded in teaching materials.

Thus, textbooks can be understood as a discursive space or medium in which gender identity is continuously produced. This study also demonstrates that moral identity is one of the most prevalent forms of identity in the analyzed literature and articles. These findings align with research by Prayitno et al. (2021), Baadilla and Rachma (2021), Putro and Rochmiyati (2021), Farhanah and Safi 'i (2021), and Ibrahim, Hamsa, and Usman (2023). The studies indicate that textbooks embody values such as honesty, a sense of responsibility, discipline, social concern, religiosity, integrity, community spirit, and independence. The dominance of moral identity underscores that Indonesian language textbooks aim not only to develop linguistic competencies but also to shape students' character in line with national educational objectives.

Moral identity is cultivated through diverse texts, learning activities, and the portrayal of exemplary figures. The research findings indicate that learning Indonesian through textbook-based media incorporates a robust character education component. Textbooks serve not only as effective instructional materials but also as a strategic and sustainable tool for internalizing moral values while consistently shaping students' identity values. In addition to moral identity, national identity has also emerged as a prominent theme in the literature and sources. This finding supports the research of Wardani et al. (2025) and Satria, Rochmiyati, and Khosiyono (2023), which demonstrate that the values outlined in the Pancasila Student Profile are systematically incorporated into Indonesian language textbooks.

National identity is constructed through the representation of values such as faith, global diversity, solidarity, independence, critical thinking, and creativity. Andajani et al. 's study indicates that the values of peace and humanity are utilized to build and shape students' social identity (2024). These findings underscore that national identity in textbooks is manifested not only through national symbols but also through the social values and practices deemed ideal by the state. The findings of this study demonstrate that the national identity portrayed in textbooks constitutes a collective identity that integrates moral, cultural, and civic dimensions. Textbooks also serve as tools for shaping students' ideologies in alignment with national educational objectives. Another finding highlights the profound interconnection between cultural identity and national identity.

Research by Miranti et al. (2024) indicates that the local culture represented in textbooks contributes significantly to strengthening students' national identity. The concepts of culture and identity are interrelated; each plays a distinct role that supports the other, reinforcing their mutual connection. Identity imparts meaning to all cultures represented in textbooks, while culture serves as a symbolic resource for constructing such identities. This research is significant as it demonstrates that the construction of identity in textbooks cannot be understood without considering the underlying cultural representations. In other words, identity is shaped by culture, it is inseparable from cultural influences and mutually enriches and manifests its form within textbooks.

The primary contribution of this research to the fields of educational management and language education lies in providing a conceptual framework that elucidates the diverse forms of identity constructed within Indonesian language textbooks. The study demonstrates that

student identity is shaped through a multifaceted process involving cultural, social, and ideological dimensions. This synthesis enhances our understanding of textbooks' role as tools for identity formation and lays the groundwork for developing more inclusive textbooks that are sensitive to diverse identities.

### **A Study on Critical Discourse, the Significance of the Findings, and Research Gaps**

The research findings indicate that the application of Critical Discourse Analysis (CDA) in studies of Indonesian language textbooks remains relatively limited. This finding aligns with synthesis results showing that most studies primarily focus on evaluating textbook suitability, readability, HOTS (High Order Thinking Skills), and curriculum alignment. Putri et al. (2024) employed the Van Dijk model to examine gender representation, while Sari, Hamsa, and Usman (2025), as well as Barus et al. (2023), utilized the Fairclough approach model to analyze the manifestations of discourse values and practices in the educational context. Research employing Content Analysis Data (CDA) remains relatively scarce compared to other forms of content analysis studies. The findings reveal that the power dynamics within social practices and the ideological dimensions embedded in textbooks have not been thoroughly examined.

Consequently, existing studies have only identified textbook content without elucidating why textbook representations dominate over other forms of representation, as supported by CDA methodologies. The Critical Discourse Analysis (CDA) approach enables researchers to uncover relationships between language, culture, identity, and power that are often overlooked in conventional descriptive analyses. The findings demonstrate that cultural representations and identity constructions in textbooks constitute discursive practices linked to the reproduction of values and ideologies. The application of CDA is crucial for understanding and explaining the social realities constructed through language within textbooks. These findings contribute theoretically by expanding the use of critical perspectives in Indonesian language textbook studies, which have traditionally been dominated by evaluative and descriptive approaches.

The analysis identifies three major research gaps. First, research findings concerning cultural representation and identity construction continue to evolve independently. Consequently, studies on cultural representation primarily focus on identifying cultural elements, whereas identity studies predominantly address educational nationalism, gender, and character. Secondly, the application of the CDA perspective remains highly limited, leaving the ideological dimensions and power dynamics largely unexplored. Thirdly, no study has specifically employed a Systematic Literature Review to examine the relationship between cultural representation and identity construction in Indonesian language textbooks. These three gaps indicate that previous research has yielded fragmented findings, failing to establish a comprehensive understanding of the interconnections between culture, identity, ideology, and discourse practices.

The implications of this study encompass two key dimensions: theoretical (as an advancement in scholarship) and practical (as actionable insights for field implementation). Theoretically, the research synthesizes ideological value representations, identity construction, and discourse analysis within an integrated conceptual framework. Practically, its findings serve as a foundation for textbook authors, curriculum developers, educators, and education policymakers to prioritize cultural and identity dimensions in instructional design. These findings underscore the critical importance of culturally heterogeneous representations that authentically reflect Indonesia's social diversity. Furthermore, the findings of this study can serve as a foundation for evaluating textbooks not only from a technical feasibility perspective but also regarding the representation of cultural elements, identity elements, and ideological elements within them.

Despite the positive findings of the study, this research identified several limitations. First, the study exclusively utilized articles retrieved from databases meeting specific selection criteria, meaning relevant studies may have been overlooked during the review process. Second, the synthesis was based solely on published research, making it highly dependent on the

methodological rigor and reporting quality of individual studies. Third, the research focus was confined to cultural representation and identity construction in Indonesian language textbooks, limiting the direct generalizability of findings to other subjects. Fourth, the number of studies employing Content Analysis Design (CDA) was relatively small, resulting in an incomplete mapping of critical discourse practices within textbooks.

Therefore, future research should broaden the scope of data sources, increase studies based on CDA (Content Analysis and Data Mining), and develop syntheses that integrate culture, identity, ideology, and educational policies within a wider context. Overall, this study demonstrates that an Indonesian language textbook serves as both a platform for cultural representation and a vehicle for shaping students' identity constructs. Culture is represented through local, national, and cultural diversity, while identity is constructed across gender, moral, social, national, religious, and civic dimensions.

Furthermore, the findings reveal that textbooks also function as tools for shaping social reality, extending beyond their role as mere learning resources. The primary contribution of this research lies in its ability to integrate previously fragmented findings into a systematic and critical synthesis, thereby providing a deeper understanding of the relationships between culture, identity, ideology, and discourse practices in Indonesian language textbooks

#### **4. Conclusions**

This study aims to map cultural representations and identity construction in Indonesian language textbooks through a Systematic Literature Review (SLR) employing Critical Discourse Analysis (CDA). The literature synthesis reveals that cultural representations in Indonesian textbooks are predominantly shaped by local culture, national culture, folk tales, customs, regional languages, cultural symbols, and cultural diversity, all integrated into various teaching texts. These cultural representations serve not only as a linguistic learning context but also as a means of cultural preservation and national identity reinforcement. Furthermore, the study identifies that identity construction in textbooks manifests across multiple dimensions: gender identity, moral identity, social identity, national identity, religious identity, and civic identity.

This identity is constructed through value-based representations, language choices, narratives, characters, and learning activities that are systematically designed to shape students' character in alignment with national educational objectives. These findings demonstrate that Indonesian language textbooks serve as a discursive space that not only transmits knowledge but also embodies culture and constructs identity through discourse practices rich in values and ideologies. Consequently, Indonesian language textbooks play a strategic role in shaping students' perspectives on both societal cultural structures and their own identities. This study also reveals that the application of the Critical Dialogue Study perspective in Indonesian language textbook research remains considerably limited compared to studies focusing on evaluating content validity, language quality, graphics, readability, and curriculum alignment.

Most previous studies treated culture and identity as separate themes, resulting in insufficient integrated analysis of their interrelationship. Through systematic synthesis, this study demonstrates that cultural representation and identity construction are interconnected and concurrent processes in Indonesian language textbooks: culture provides the tools, materials, and instruments for identity formation, while identity enriches the meaning of the represented culture. Furthermore, this study reveals that cultural representation and identity construction are not neutral processes; rather, they are shaped by the values, ideologies, and educational objectives underlying textbook development. Consequently, the research makes a conceptual contribution by synthesizing culture, identity, ideology, and discourse practices within a more comprehensive analytical framework.

This contribution enriches language education research, textbook analysis, and cultural studies in the Indonesian educational context. From a scientific development perspective, this study makes significant contributions to the fields of language education, educational management, and discourse studies by providing a conceptual framework for research trends regarding cultural representation and identity construction in Indonesian language textbooks.

The research further demonstrates that textbooks serve both as pedagogical tools and social instruments, playing a crucial role in reproducing cultural values, shaping character, and fostering student identity. These findings expand the understanding that educational success depends not only on the quality of instructional materials but also on how culture and identity are represented within school-based learning resources.

Furthermore, this research is expected to provide an academic foundation for developing textbooks that are more inclusive, sensitive, and reflective of the diverse cultural forms and comprehensive aspects of Indonesian social identity. The findings can also serve as a reference for curriculum developers, textbook authors, teachers, and education policymakers in designing learning materials that are not only pedagogically sound but also socially and culturally equitable and representative. Ultimately, this study offers both theoretical and practical insights that support educational development, particularly in creating textbooks that are more contextually and diversity-oriented.

Based on the research findings and the recommendations for future studies, the following suggestions are proposed: First, future research should expand its scope by incorporating more international and national databases to ensure a more comprehensive literature synthesis. Second, specialized studies should integrate cultural representation, identity construction, ideology, and power relations into a deeper analytical framework to better understand the interrelationships among these variables. Third, the application of the Critical Dialogue Study approach should be broadened, as it effectively reveals ideological dimensions often overlooked in content-based analyses or textbook evaluations.

Fourth, future research could conduct comparative studies across educational levels, curriculum periods, and textbook types to examine how cultural representations and identity construction evolve over time. Fifth, future research should also investigate the impact of cultural representations and identity construction on students' perceptions, attitudes, and behaviors, focusing not only on textbook content but also on its effects on textbook users. Finally, further research is expected to provide a more nuanced understanding of textbooks' functions and roles in shaping social reality, culture, and ideological values within Indonesia's evolving education system.

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