

## Nationalism Values In Arabic Textbooks: An Analysis Of Indonesian Ministry Of Religious Affairs-Endorsed Arabic Textbooks

Muhamad Jaeni\*<sup>1</sup>, M. Ali Ghufron<sup>2</sup>, Muassomah<sup>3</sup>

<sup>1</sup>Arabic Language Education, Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia, <sup>2</sup>English Language Education, Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia, <sup>3</sup>Arabic Language Education, Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia  
m.jaeni@uingusdur.ac.id\*<sup>1</sup>, m.ali.ghufron@uingusdur.ac.id<sup>2</sup>,  
muassomah@bsa.uin-malang.ac.id<sup>3</sup>

### Abstract

Arabic textbooks function as language learning tools and vehicles for instilling nationalist values. This study uses content analysis to examine three Arabic textbooks the Ministry of Religious Affairs endorsed, focusing on representations of nationalism, symbols, and directives within Arabic and local cultural contexts. The findings reveal that the textbooks emphasize fundamental values of nationalism, including patriotism, tolerance, fraternity, and environmental care. Verbal representations highlight a love for Indonesia and religious understanding, while visual representations, such as historical structures and natural scenery, reinforce patriotism, unity, cultural appreciation, and environmental stewardship. Through Arabic language education, students are encouraged to embrace their national identity, foster cross-cultural understanding, and contribute positively to Indonesian society. This study underscores the role of Arabic textbooks in promoting nationalist values and shaping responsible citizens committed to Indonesia's progress and well-being.

**Keywords:** Arabic Textbook; Content Analysis; Indonesian Ministry Of Religious Affairs; Nationalism Value; Verbal; Visual Texts

### INTRODUCTION

Nationalism, defined by The Indonesian Dictionary (KBBI), encompasses affiliation with a nation devoted to its identity, unity, prosperity, and potency. The typologies include civic, ethnonationalism, and others (Listyarti, 2007). Civic nationalism, popularized by Rousseau, emphasizes political coherence through collective citizen endeavors. Ethnonationalism, linked to Herder, often leads to separatism (Geertz, 1992). Nationalism advocates for a nation's autonomy and identity (Smith, 2013), fostering cohesion and historical heritage preservation (Nairn & James, 2005).

Fundamental nationalism tenets include unity, independence, equality, and pride (Kartodirdjo, 1999). The principles also encompass pluralism, fraternity, and patriotism (Moesa, 2007). The values of nationalism entail love for homeland, sacrifice readiness, pride in culture, and prioritization of collective welfare (Lestari et al., 2018). Further, (Apriani & Ariyani, 2017) discern five cardinal values of nationalism, i.e., unity, love for homeland, national pride, tolerance, and social compassion, aligning with patriotism, acceptance of diversity, fraternal bonds, and environmental stewardship.

The values of nationalism play a vital role in shaping the identity and unity of a nation (D. B. Lee & Wang, 2023), including Indonesia (Dahliyana et al., 2021). As a

country with high cultural and religious diversity, Indonesia relies on education as one of the main means to instill a sense of patriotism and national pride in the younger generation. The Ministry of Religious Affairs of the Republic of Indonesia, which is responsible for religious education in Islamic schools and madrasahs, has a crucial role in compiling and authorizing textbooks used in the learning process. Language textbooks, in addition to serving as a tool for learning language and culture, also have the potential to be an important medium for internalizing nationalism values to students (Alzubi et al., 2023; Masita, 2021; Vasilijević et al., 2021).

Textbooks play a vital role in education, reflecting societal norms and values (Nuruddin et al., 2021) (Curdt-Christiansen, 2017). They convey knowledge and ideology, shaping students' understanding and behavior (Craeynest, 2015). Textbooks integrate nationalist values, influencing students' perceptions and societal perspectives (Dejene, 2017). Visuals in textbooks impact students' interpretations and socialization (Craeynest, 2015; Taylor-Mendes, 2009). Further, (Brugeilles & Cromer, 2009) highlight textbooks' role in shaping societal norms. Books serve as repositories of knowledge and cultural heritage (Muhtarom, 2020), facilitating cross-cultural understanding (Ge et al., 2018). Comparing textbooks from different cultures reveals societal norms and challenges conventional approaches, promoting pedagogical and cultural improvement.

Numerous studies have explored the integration of local cultural values into educational materials. (Ariyani & Apriani, 2017) found that nationalist values were unevenly represented in civics textbooks for elementary students, with a limited focus on facets like unity, pride as Indonesian citizens, and social empathy. A related study by (Afrina et al., 2021) emphasized the significance of historical content, particularly in social studies, for teaching values like nationalism and enabling students to apply historical knowledge in their daily lives. In comparison with the existing research on the integration of local cultural values into educational materials, the current study titled "Nationalism Values in Arabic Textbooks: An Analysis of Indonesian Ministry of Religious Affairs-Endorsed Arabic Textbooks" identifies a notable research gap. While prior studies have examined the representation of nationalist values in civics textbooks for elementary students and emphasized the importance of historical content for teaching nationalism, there is a lack of research specifically focusing on the portrayal of nationalist values in Arabic textbooks endorsed by the Indonesian Ministry of Religious Affairs.

(Zembylas, 2022) argues for the importance of affective nationalism in the classroom, which encompasses recognizing race, ethnicity, and religion as integral aspects of national identity. This approach calls for a re-evaluation of nationalism in education, considering recent advances in affect theory. It also offers the potential to enhance national pedagogy by incorporating nationalist values comprehensively.

In contrast, (Tröhler, 2020) highlights the consequences of excluding nationalist values from education. Such omission hinders a comprehensive understanding of nationalism's multifaceted dimensions and impedes a full grasp of modern education's evolution within the context of nation-state formation. Collectively, these studies underscore the need for a balanced integration of nationalist values into educational materials, recognizing their significance in shaping students' understanding of their cultural identity and responsibilities as citizens.

While (Zembylas, 2022) discusses the importance of affective nationalism in the classroom and (Tröhler, 2020) highlights the consequences of excluding nationalist values from education, there is a need for a targeted investigation into how nationalist

values are articulated within the context of Arabic textbooks. Specifically, there is a gap in understanding how these textbooks address nationalist values and their implications for students' cultural identity and civic responsibilities.

Nationalism in education shapes a nation's identity and values, instilling pride and loyalty (Saputra et al., 2023) (Jain, 2023). Textbooks play a pivotal role in this process, reflecting national policies and culture (Ersoy & Figen, 2013; D. Lee, 2010). (Rahmawati, 2017) highlights textbooks' importance, emphasizing their alignment with educational levels and expertise of authors. Arabic textbooks, however, have faced criticism for promoting narrow nationalism (Kūwayrī, 2000). Despite this, they can foster cultural appreciation (Kuraedah et al., 2022). (McDonough & Cormier, 2013) note education's contested role in multicultural societies, advocating for inclusivity. (Kuraedah et al., 2022) examine cultural representation in textbooks, revealing differences between English and Arabic versions. Further, (Kuraedah et al., 2023) explore gender portrayal in Arabic textbooks, emphasizing textual focus and cultural preference. However, no research specifically analyzes nationalism in Indonesian Arabic textbooks, underscoring the need for such investigation.

Therefore, the current study seeks to fill this gap by conducting a content analysis of Arabic textbooks endorsed by the Indonesian Ministry of Religious Affairs, with a focus on identifying the presence and representation of nationalist values. By exploring how these textbooks convey nationalist ideals, the study aims to contribute to a better understanding of the role of education in shaping students' perceptions of national identity and citizenship responsibilities within the context of Arabic language instruction. The central research question guiding this study is: How do nationalism values manifest within Arabic textbooks endorsed by the Indonesian Ministry of Religious Affairs?

## METHOD

This study adopts a qualitative approach to investigate the manifestation of nationalism values within Arabic textbooks endorsed by the Indonesian Ministry of Religious Affairs. The content analysis method was chosen for its appropriateness in examining textual materials, enabling a nuanced exploration of the representations, symbols, and directives pertaining to nationalism within the content of the selected textbooks. The study focuses on the following aspects: (1) Identifying and scrutinizing the representations of nationalism in the textbooks, (2) Analyzing the symbols and directives related to nationalism within the textbooks, and (3) Investigating the portrayal of nationalism within the context of Arabic culture and local cultures.

For this study, three Arabic textbooks endorsed by the Indonesian Ministry of Religious Affairs were analyzed: "*Bahasa Arab Kelas IV Madrasah Ibtidaiyah*" [Arabic Language for Islamic Elementary School Grade IV], "*Bahasa Arab Kelas VII Madrasah Tsanawiyah*" [Arabic Language for Islamic Junior High School Grade VII], and "*Bahasa Arab Kelas XI Madrasah Aliyah*" [Arabic Language for Islamic Senior High School Grade XI]. These textbooks, written by the team of the Ministry of Religious Affairs of the Republic of Indonesia in 2020 and published by the Directorate General of Islamic Education, Ministry of Religion of the Republic of Indonesia, were deliberately selected because they are mandated teaching materials in various schools across Indonesia. Furthermore, these textbooks incorporate linguistic science materials and character values that are intentionally integrated to facilitate students' comprehension of these values.

Among the values contained in the Arabic textbooks are the fundamental values of nationalism providing explanations for the nationalism lesson, which serves as the primary subject of the textbook analysis research. Nationalism, according to the textbooks, comprises four components: patriotism (love of the nation/homeland), tolerance for diversity (pluralism), fraternity (brotherhood), and environmental care.

The research data underwent analysis using thematic analysis following the approach of Braun and Clarke. Thematic analysis is a qualitative data analysis method that allows for identifying, analyzing, and reporting patterns (themes) within data (Braun & Clarke, 2006). The thematic analysis process involves the following steps: (1) Familiarization with the Data: This initial step involves thoroughly reading and re-reading the data to become deeply familiar with its content. This includes taking initial notes and identifying potential areas of interest; (2) Generating Initial Codes: In this step, the researcher systematically codes interesting features of the data across the entire dataset. This involves organizing the data into meaningful groups and beginning to understand the patterns that may be emerging; (3) Searching for Themes: The codes are then sorted into potential themes. This step involves collating all the relevant coded data extracts and organizing them into broader themes that capture significant patterns within the data; (4) Reviewing Themes: The themes are reviewed and refined to ensure they accurately represent the data. This involves checking the themes against the coded data and the entire dataset to determine whether they form a coherent pattern and make sense in the context of the research question; (5) Defining and Naming Themes: Once the themes are reviewed, they are defined and named. This step involves identifying the essence of what each theme represents and how it relates to the research objectives; and (6) Producing the Report: The final step involves writing the analysis, presenting the themes in a coherent narrative that provides insight into the research question. This report includes relevant data extracts to illustrate the themes and supports the analysis with evidence from the data.

## RESULTS AND DISCUSSION

In this research, the researchers focus on the nationalism values portrayed in the Arabic textbook and how the Arabic textbook gives possibilities for Arabic learners to improve their nationalism knowledge and awareness. The authors offer nationalism values in the textbook through a series of graphic renderings and texts. Because the textbook is a value-laden educational resource, uncovering these values will increase and strengthen teacher and student understanding of the nationalism values contained in the textbook (Widodo, 2018).

The findings of this research indicate that the Arabic textbook that was authored by a team from the Ministry of Religious Affairs of the Republic of Indonesia contains the values of nationalism that are narrated in the form of text, symbols, and an invitation to love the nation/homeland, to have tolerance for diversity (pluralism), to have fraternity (brotherhood), and to care the environment.

### Verbal Representation Of Nationalism Values

In the context of semiotics, verbal texts include both spoken text and written text (Widodo, 2015). In this analysis of the Arabic textbook, the verbal texts are related to the written text. The selected textbook for this study contains the following language expressions of nationalism values (see Table 1). Due to space constraints, only pertinent

verbal presentations to lesson themes were chosen for a corpus of discourses on the values of nationalism and in-depth analysis.

**Table 1. The Verbal Representation of Nationalism Values in Arabic textbook**

No.	Terms	Meaning	Description	Book and Page	Nationalism Values
1	أحب إندونيسيا	I Love Indonesia	This text implies that students must love their nation/country	<i>Bahasa Arab Kelas IV Madrasah Ibtidaiyah</i> [Arabic Language for Islamic Elementary School Grade IV], Page: 73, 74, 75, 78	Loving the nation/homeland
2	أحب وطني إندونيسيا	I Love my country, Indonesia	This text implies that students must love their nation/country	<i>Bahasa Arab Kelas IV Madrasah Ibtidaiyah</i> [Arabic Language for Islamic Elementary School Grade IV], Page: 78	Loving the nation/homeland
3	أحب أهلها الطيبين	I love its good people (Indonesian people)	This text implies that students must love all people as their brothers or sisters	<i>Bahasa Arab Kelas IV Madrasah Ibtidaiyah</i> [Arabic Language for Islamic Elementary School Grade IV], Page: 78	Fraternity (brotherhood) dan pluralism
4	أحب جوها المعتدل والمناظر الطبيعية التي فيها	I love its mild atmosphere and the landscape/natural scenery	This text implies that students must love and care for their environment	<i>Bahasa Arab Kelas IV Madrasah Ibtidaiyah</i> [Arabic Language for Islamic Elementary School Grade IV], Page: 78	Caring for the environment
5	التعارف	Introduction	This theme implies that students should know their fellow citizens, even though they are of different ethnicities, languages, and religions	<i>Bahasa Arab Kelas VII Madrasah Tsanawiyah</i> [Arabic Language for Islamic Junior High School Grade VII], Page: 1	Pluralism and fraternity
6	أنا من مالانج جاوا الشرقية	I am from Malang, East Java	These texts imply that the students must know their friends, even though they come from different places	<i>Bahasa Arab Kelas VII Madrasah Tsanawiyah</i> [Arabic Language for Islamic Junior High School Grade VII], Page: 11	Pluralism and fraternity
	أنا من بوغر جاوا الغربية	I am from Bogor West Java			
	هذا أخي، ... هو من ساماريندا	This is my brother, ... He is from Samarinda			
	هذا صديقي، ... هو من جاكارتا	This is my friend ... He is from Jakarta			
7	الأديان في إندونيسيا	Religions in Indonesia	This theme implies that Indonesians adhere to different religions, and they are asked to understand and respect each other	<i>Bahasa Arab Kelas XI Madrasah Aliyah</i> [Arabic Language for Islamic Senior High School Grade XI], Page: 87	Pluralism (having tolerance for diversity)
	توجد في إندونيسيا ستة أديان، وهي: الإسلام، والبروتستانتية، والكاثوليكية، والهندوسية،	There are six religions in Indonesia: Islam, Protestantism, Catholicism, Hinduism,	This text teaches students that Indonesia has multi-religion. This also implies that students must respect	<i>Bahasa Arab Kelas XI Madrasah Aliyah</i> [Arabic Language for Islamic Senior High School Grade XI], Page: 91	Pluralism (having tolerance for diversity)

No.	Terms	Meaning	Description	Book and Page	Nationalism Values
8	والبوذية، والكنفوشية او العرقية الصينية	Buddhism, Confucianism, or Chinese Ethnic	followers of other religions	<i>Bahasa Arab Kelas XI Madrasah Aliyah [Arabic Language for Islamic Senior High School Grade XI], Page: 91</i>	Pluralism (having tolerance for diversity)
	يصلي المسلمون في المساجد	Muslims pray in mosques	This text implies that students are taught knowledge about places of worship of various religions in Indonesia. Thus, students can respect followers of other religions.		
	ويتعبد المسيحيون البروتستانت والكاثوليك في الكنيسة	Protestants and Catholics worship in the church			
يتعبد الهنوسيون والبوذيين والكونفوشيين في المعبد	Hindus, Buddhists, and Confucians worship in the temple				

Figure 1. The Reading that illustrates the value of nationalism



"I love Indonesia. Indonesia is my homeland, Indonesia consists of many islands, including the islands of Sumatra, Sulawesi, Bali, Papua, and Kalimantan which is the largest island in Indonesia. Indonesia has many historical places, beautiful scenery, such as Monas Monument in the center of Jakarta, Borobudur Temple in Central Java, Kuta Beach in Bali, Mount Bromo in East Java, etc. I love my homeland Indonesia, and I love its kind people. I also love the cool weather, and the beautiful natural scenery."

This chapter contains conversation, reading passages, and questions about the love of the Indonesian nation. The other text segments taken from chapter 6 (page 78) are (1) احب وطني اندونيسيا, (2) احب اهله الطيبين, and (3) احب جوها المعتدل والمناظر الطبيعية التي فيها. Reading a text entitled احب إندونيسيا which means 'I love Indonesia' will indirectly arouse students' sense of nationalism. The expression "I Love Indonesia" conveys a deep affection and loyalty towards the nation of Indonesia. It signifies a strong sense of pride, attachment, and commitment to one's country, encompassing various aspects such as its culture, heritage, diversity, and people. In the context of Arabic language learning, this phrase serves as a means to instill and reinforce the values of nationalism among students. Through the study of Arabic, learners are not only acquiring linguistic skills but also developing an appreciation for the cultural identity and history of Indonesia. By expressing love for Indonesia in Arabic, students are encouraged to embrace their national identity while simultaneously fostering cross-cultural understanding and respect. Moreover, the phrase "I Love Indonesia" promotes unity and solidarity among

Indonesians, emphasizing the importance of collective pride and responsibility towards the nation's progress and well-being. Through the incorporation of such expressions into Arabic language education, educators aim to cultivate a sense of belonging and active citizenship among students, thereby nurturing a generation of individuals who are committed to contributing positively to their society and nation.

The second text, **التعارف**, it is the central theme in Chapter 1.

**Table 2. The Conversation Text that awakens students' sense of nationalism**

Arabic Version	English Version
نُؤْفَلُ : مِنْ أَيْنَ أَنْتَ يَا عَزَّامُ ؟	Naufal: Where are you from, Azam?
عَزَّامُ : أَنَا مِنْ مَالَانِجِ جَاوَا الشَّرْقِيَّةِ .	Azam: I'm from Malang, East Java
نُؤْفَلُ : هَلْ أَنْتَ مَالَانِجِي ؟	Naufal: Are you a child of Malang?
عَزَّامُ : نَعَمْ ، أَنَا مَالَانِجِي . وَمِنْ أَيْنَ أَنْتَ يَا نُؤْفَلُ ؟	Azam: Yes, I am from Malang. And where are you from, Naufal?
نُؤْفَلُ : أَنَا مِنْ بُوَعُورِي . أَنَا مِنْ بُوَعُورِ جَاوَا الغَرْبِيَّةِ .	Naufal: I am from Bogor. I'm from Bogor, West Java.
عَزَّامُ : هَذَا أَخِي . اسْمُهُ مَحْمُودُ . هُوَ مُدَرِّسٌ . هُوَ مِنْ سَامَارِنْدَا .	Azam: This is my brother. His name is Mahmud. He's a teacher. He's from Samarinda.
نُؤْفَلُ : أَهْلًا وَسَهْلًا يَا مَحْمُودُ . وَمَنْ هَذَا يَا عَزَّامُ ؟	Naufal: Welcome Mahmud, and this is Azam?
عَزَّامُ : هَذَا صَدِيقِي . اسْمُهُ أَحْمَدُ . هُوَ طَبِيبٌ . هُوَ مِنْ جَاكِرْتَا .	Azam: This is my friend; his name is Ahmad. He's a doctor, he's from Jakarta.
نُؤْفَلُ : أَهْلًا وَسَهْلًا يَا أَحْمَدُ .	Naufal: Welcome, Ahmad.

This second text was taken from a conversation text. The other text segments taken from chapter 1 (page 11) are (1) انا من مالانج جاوا الشرقية (2) انا من بوغر جاوا الغربية (3) هذا هذا ... هذا صديقي، ... هو من جاكرتا (4) ... هو من ساماريندا والتعارف which means 'introduction' will indirectly arouse students' sense of nationalism. The values of nationalism embedded in this chapter are pluralism and fraternity. The term "at-ta'aruf" or introduction refers to the process of introduction or getting to know each other in the context of conversation among students who come from different regions of Indonesia. It involves sharing personal information such as names, hometowns, backgrounds, interests, and experiences. In this context, at-ta'aruf serves as a bridge that facilitates communication, understanding, and social cohesion among students from diverse cultural backgrounds. Through at-ta'aruf, students have the opportunity to learn about each other's cultural heritage, traditions, and customs, fostering mutual respect, empathy, and appreciation for Indonesia's rich cultural diversity. In the context of Arabic language learning, at-ta'aruf plays a crucial role in promoting the values of nationalism. By engaging in conversations and exchanging information about their respective regions and cultures in Arabic, students not only enhance their language skills but also develop a deeper sense of belonging to Indonesia as a nation. At-ta'aruf encourages students to celebrate their differences while recognizing the common bonds that unite them as Indonesians. It promotes a spirit of unity, inclusivity, and solidarity, highlighting the importance of embracing Indonesia's cultural mosaic and collective identity. Through the practice of at-ta'aruf in Arabic language education, educators aim to cultivate a sense of national pride and cohesion among students, empowering them to become active participants in building a harmonious and multicultural society.

**Figure 2. The Reading of Religions in Indonesia****الأديان في إندونيسيا**

الأديان جمع كلمة "دين"، وهو مجموعة من القيم والمعتقدات التي تتطور ضمن المنظومة الثقافية للمجتمع، والأديان لها رموز وتاريخ مقدس. الدين هو مجموعة من القواعد التي تنظم علاقات الإنسان بربه، والإنسان بالإنسان والإنسان ببيئته. توجد في إندونيسيا ستة أديان، وهي: الإسلام، والبوذية، والهندوسية، والبوذية، والكونفوشيوسية أو العرقية الصينية. ولكل دين منها معابده الخاصة التي يتعبد فيها معتقدوه.

يُصلي المسلمون في المساجد، وأشهر المساجد في إندونيسيا هو مسجد الاستقلال في جاكرتا. ويتعبد المسيحيون البوذيون والكاثوليك في الكنيسة، والكنيسة المشهورة في إندونيسيا هي كنيسة كاتيدرال. يتعبد الهندوسيون والبوذيون والكونفوشيوسيون في المعبد، المعبد للهندوسية يسمى بـ "فورا"، وأشهرها فورا بساكنج في جزيرة بالي، والمعبد للبوذية يسمى بـ "فيهارا" مثل فيهارا هونج تيك جيان في سورابايا، وأما المعبد للكونفوشيوسية فيسمى بالمعبد الكونفوشي وأشهره في إندونيسيا هو معبد سام بُو كُونج في سمارانج.

*The word "al-Adyan" is the plural form of the word "Diin," which means religion. Religion is a set of values and beliefs that develop within a society's cultural system. Religion has sacred symbols and history. It is a set of rules that governs a person's relationship with their God, other people, and the environment. There are five religions in Indonesia: Islam, Protestantism, Catholicism, Buddhism, and Confucianism. Each religion has its own place of worship for its adherents.*

*Muslims perform their prayers in a mosque, with the most famous mosque being Istiqlal Mosque in Jakarta. Protestant and Catholic Christians worship in churches, with the most famous being the Cathedral. Hindus and Buddhists worship in their respective places of worship. Hindu places of worship are called temples (Pura), with the most famous being Besakih Temple in Bali. Buddhist places of worship are called Viharas, such as Hong Tiek Hien Vihara in Surabaya. The place of worship for Confucianism is called a temple (Klenteng), with the famous one in Indonesia being Sam Poo Kong in Semarang.*






This third text was taken from a reading passage. The other text segments taken from chapter 6 (page 87) are depicted in Figure 3. Reading a text with the theme الأديان في إندونيسيا which means 'Religions in Indonesia', will indirectly arouse students' sense of nationalism. The values of nationalism embedded in this chapter are pluralism (having tolerance for diversity). "Religions in Indonesia" in the context of this Arabic reading text refers to an explanation of the religious diversity in Indonesia along with the places of worship for each religion. The text may elaborate on the various religions practiced in Indonesia, such as Islam, Christianity, Catholicism, Hinduism, Buddhism, and others, including their histories and religious practices. Additionally, the text may mention the main places of worship for each religion, such as mosques, churches, temples, viharas, and other places of worship that serve as centers for religious activities for their followers. In the context of Arabic language learning, the explanation of "Religions in Indonesia" aims to introduce students to the religious diversity and beliefs in the country. This not only helps expand their religious knowledge but also fosters appreciation for the cultural and religious diversity within Indonesian society. Emphasizing religious diversity in Arabic texts can promote inclusive nationalist values, where every citizen is recognized and respected for their religious beliefs and practices. This encourages a spirit of unity






and tolerance among people of different religions, which is an essential aspect of nationhood in Indonesia. Through Arabic language learning that covers the topic of "Religions in Indonesia," educators can help shape positive attitudes and appreciation for cultural and religious diversity, while strengthening awareness of national identity as Indonesian citizens.

In addition to the verbal texts in the textbook that express values associated with nationalism, the authors also include visual texts (sometimes accompanied by verbal texts). Pictures and other symbols are used to convey the meaning of these visual texts.

**Table 1. The Visual Representation of Nationalism Values in Arabic textbook**

No	Sample Visual Artefact	Description	Book/Page	Nationalism Values
1		There is a 'love' sign under the statement "أحبّ إندونيسيا", which contains the map of Indonesia. This sign also means "I love Indonesia."	<i>Bahasa Arab Kelas IV Madrasah Ibtidaiyah</i> [Arabic Language for Islamic Elementary School Grade IV], Page: 74	Loving the nation/homeland, patriotism, unity, cultural appreciation, civic responsibility
2		There are several images of historical structures and inscriptions in the shape of temples, relics of ancestors of various religions, and natural scenery, including mountains	Page: 75	Caring to environment (sense of pride and appreciation for Indonesia's history and civilization, religious tolerance, respect, environmental conservation and stewardship)
3		There is a natural landscape in the form of a beautiful beach and trees	Page: 76	Caring to environment
4		The text "أحبّ إندونيسيا" is written above a picture of a map of the nation of Indonesia that is included in this illustration	Page: 78	Loving the nation/homeland (patriotism, unity, cultural appreciation, and national pride)
5		There are several pictures of different professions. All professions have the same degree. The implicit meaning of the pictures is to make students recognize and respect other people regardless of their profession because we are all brothers and sisters	<i>Bahasa Arab Kelas VII Madrasah Tsanawiyah</i> [Arabic Language for Islamic Junior High School Grade VII] Page: 4	Patriotism, unity, and progress

6		<p>There is a picture of people in Bali doing traditional ceremonies on the beach. The implied meaning of this picture is about respecting local culture, brotherhood, and love for the homeland</p>	<p><i>Bahasa Arab Kelas XI Madrasah Aliyah</i> [Arabic Language for Islamic Senior High School Grade XI], Page: 38</p>	<p>Loving the nation, fraternity, and caring for the environment</p>
7		<p>There are several images representing a variety of religious symbols. The implied meaning of these pictures is to make students aware of the different religions in Indonesia so that they will have tolerance for diversity</p>	<p>Page: 90</p>	<p>Pluralism (religious pluralism, unity in diversity, interfaith dialogue, and cultural appreciation)</p>
8		<p>There is a picture of a map of Indonesia, as well as several people who come from a variety of religious backgrounds, which can be seen from the religious clothes worn</p>	<p>Page: 99</p>	<p>Pluralism and fraternity (religious pluralism, unity in diversity, interfaith dialogue)</p>

In this study, the sample textbooks portray visual representations of nationalism values as listed above (see Table 3). However, due to space limitations, only relevant pictures/symbols to lesson themes were selected for a corpus of nationalism values discourses and in-depth analysis.

First, four examples of visual artifacts were taken from *Bahasa Arab Kelas IV Madrasah Ibtidaiyah*. All of the pictures were taken from Chapter 6. In Picture 1, There is a 'love' sign under the statement "أحب إندونيسيا", which contains the map of Indonesia. This sign also means "I love Indonesia." A 'love' sign under the statement "أحب إندونيسيا" that contains the map of Indonesia could take the form of a heart symbol overlaid on the map. This heart symbolizes affection, admiration, and devotion towards Indonesia, expressing the sentiment of "I love Indonesia" in a visual manner. The map of Indonesia serves as a backdrop, reinforcing the message of love and attachment to the nation. In the context of Arabic teaching and learning, this 'love' sign with the statement "أحب إندونيسيا" and the map of Indonesia embodies several nationalism values: (1) Patriotism: The expression of love for Indonesia reflects a deep sense of patriotism and loyalty towards the country, encouraging students to cherish their national identity and take pride in their homeland. (2) Unity: By using Arabic to express love for Indonesia and incorporating the map of the country, the sign promotes unity among Indonesians regardless of their linguistic or cultural backgrounds. It emphasizes the importance of solidarity and togetherness in building a strong and prosperous nation. (3) Cultural Appreciation: The inclusion of Arabic script alongside the map of Indonesia highlights the cultural diversity within the country. It encourages students to appreciate and respect different languages and cultures while affirming Indonesia's identity as a multicultural nation. (4) Civic Responsibility: Encouraging love for Indonesia through Arabic language education instills a sense of civic responsibility among students. It motivates them to actively

participate in nation-building efforts and contribute positively to the development and well-being of their country.

In Picture 2, there are several images of historical structures and inscriptions in the shape of temples, relics of ancestors of various religions, and natural scenery, including mountains. These structures represent the rich cultural heritage and historical significance of Indonesia. They serve as reminders of the country's glorious past and the achievements of its ancestors. In Arabic teaching and learning, these images can emphasize the importance of preserving and honoring cultural heritage, fostering a sense of pride and appreciation for Indonesia's history and civilization. Temples and religious relics hold religious and spiritual significance for different communities. By featuring these religious symbols, Arabic teaching and learning can promote religious tolerance, respect, and understanding among students. It encourages them to embrace the diversity of religious beliefs within Indonesia and cultivate an inclusive and harmonious society. Natural scenery, including mountains highlight the country's geographical beauty and environmental richness. They symbolize Indonesia's vast and diverse natural resources, which are integral to its national identity. In Arabic teaching and learning, these images can instill values of environmental conservation and stewardship, encouraging students to protect and preserve Indonesia's natural heritage for future generations.

Picture 3 shows a natural landscape in the form of a beautiful beach and trees. The implied meaning of Pictures 2 and 3 is about caring for the environment. A natural landscape depicting a beautiful beach lined with lush trees can evoke a sense of tranquillity, beauty, and harmony with nature. The sandy shore stretching along the coastline, adorned with palm trees swaying gently in the breeze, creates a serene and picturesque scene. The crystal-clear waters of the ocean reflect the azure sky above, while the gentle waves lap against the shore, creating a soothing melody. In the context of Arabic teaching and learning, this imagery can convey several nationalism values, such as unity in diversity, environmental stewardship, national pride, and cultural identity. By immersing students in the beauty of Indonesia's natural landscapes, Arabic education can inspire a deeper appreciation for their country and empower them to become responsible and engaged citizens.

In Picture 4, The text "أحب إندونيسيا" is written above a picture of a map of the nation of Indonesia. The text "أحب إندونيسيا" translates to "I love Indonesia" in English. It is written above a picture of the map of Indonesia, showcasing the geographical outline of the nation. This combination of text and image serves as a powerful expression of affection, loyalty, and pride towards Indonesia. In the context of Arabic teaching and learning, this text and image convey several nationalism values, such as patriotism, unity, cultural appreciation, and national pride. Through Arabic education, students can develop a deep appreciation for their country and its people, fostering a sense of belonging and responsibility towards Indonesia as a nation.

Second, one visual artifact example was taken from *Bahasa Arab Kelas VII Madrasah Tsanawiyah*. This picture was taken from Chapter 1. In Picture 5, there are several pictures of different professions. Several pictures of different professions can depict a diverse range of occupations, each representing valuable contributions to society. Depicting pictures of different professions in Arabic teaching and learning serves to promote nationalism values such as service to the nation, dedication to the common good, and appreciation for the diverse contributions of individuals to Indonesian society. By highlighting the importance of various occupations in nation-building and development,

Arabic education can inspire students to contribute positively to their communities and uphold the values of patriotism, unity, and progress.

Third, three examples of visual artifacts were taken from *Bahasa Arab Kelas XI Madrasah Aliyah* was taken from Chapter 3 and Chapter 6. In Picture 6, there is a picture of people in Bali doing traditional ceremonies on the beach. A picture of people in Bali participating in traditional ceremonies on the beach encapsulates the rich cultural heritage and spiritual practices of Indonesia. Bali, known for its vibrant cultural traditions and picturesque beaches, serves as a backdrop for these ceremonies, which hold deep significance for the local community. The image may feature Balinese people dressed in traditional attire, performing rituals, dances, and prayers as part of religious festivities or cultural celebrations. In the context of Arabic teaching and learning, this picture serves as a powerful symbol of Indonesia's cultural richness, religious tolerance, community spirit, and environmental consciousness. Through Arabic teaching and learning, students can gain a deeper understanding of these nationalism values and develop a stronger sense of appreciation for Indonesia's diverse cultural heritage and traditions.

In Picture 7, there are several images representing a variety of religious symbols. In the context of Arabic teaching and learning, incorporating images of various religious symbols serves to promote nationalism values such as religious pluralism, unity in diversity, interfaith dialogue, and cultural appreciation, fostering a deeper understanding and appreciation for Indonesia's multicultural society and religious heritage.

Finally, in Picture 8, there is a picture of a map of Indonesia, as well as several people from various religious backgrounds, which can be seen from the clothes worn. A picture featuring a map of Indonesia alongside several people representing a variety of religious backgrounds can convey a powerful message of unity, diversity, and national pride. The map of Indonesia serves as a visual representation of the country's geographical boundaries and unity as a nation. Meanwhile, the presence of individuals dressed in religious attire from different faiths signifies the religious diversity within Indonesia. This picture serves as a powerful representation of Indonesia's cultural and religious diversity, promoting values of unity, tolerance, national identity, and interfaith dialogue in the context of Arabic teaching and learning.

The findings of this study underscore the profound influence embedded within Arabic textbooks authored by the Indonesian Ministry of Religion team. These textbooks not only convey a plethora of messages but also serve as an earnest invitation for students to grasp and apply the foundational tenets inherent in the concept of nationalism. This assertion is substantiated by the discerned indicators of core nationalist values present within these textbooks, encompassing themes of fraternity, love for the homeland, appreciation for Indonesian culture and the environment, reverence for religious diversity, and the virtues of tolerance (Carrier, 2018). These values of nationalism are adeptly woven into the fabric of both textual content and visual components within these Arabic textbooks, a noteworthy and atypical occurrence for such materials. Notably, themes like nationalism are conventionally addressed in educational texts dedicated to subjects like Pancasila (the state's official ideology), history, civic education, and citizenship (Afrina et al., 2021; Ariyani & Apriani, 2017; Lestari et al., 2018).

The nationalism values embedded within Arabic textbooks published under the auspices of the Indonesian Ministry of Religious Affairs offer a noteworthy distinction from Arabic textbooks authored and directly published by individuals of Arab origin. These latter textbooks often find extensive usage within diverse Indonesian educational

institutions. It is noteworthy that numerous socio-cultural terms intrinsic to Arabian context are prominently featured within certain Arabic texts authored by Arabs (Garzone et al., 2021). Consequently, this can potentially engender a sense of unfamiliarity among students encountering these terminologies (Kuraedah et al., 2022; Rahman & Nurhuda, 2022)

The Indonesian Ministry of Religious Affairs has consciously worked to bridge the gap by infusing Arabic textbooks used in Indonesian schools with not just linguistic and religious content but also a sense of national identity and values. This strategic integration of nationalism elements aims to create a more resonant and relatable educational experience for students while addressing potential challenges arising from Arabic textbooks authored by individuals from Arab backgrounds, which may introduce foreign terms and concepts to Indonesian students.

Furthermore, these textbooks facilitate interactive engagement among students, fostering camaraderie and mutual understanding. Within this context, the instructional materials prompt students to embrace their cultural heritage, adopt an environmentally conscious perspective, exhibit tolerance towards individuals from diverse ethnic backgrounds and faiths, and display respect for the environment. The incorporation of nationalism values into the pedagogical framework is both pertinent and imperative. It serves as a safeguard against the potential erosion of national identity, an issue highlighted by scholars such as (McConachy & Hata, 2013; Negedu & Ojomah, 2021), who argue that textbooks play a pivotal role in motivating students to engage with socio-cultural information from various vantage points. Hence, the assimilation of nationalism principles within these Arabic textbooks is not only timely but also instrumental in nurturing a holistic understanding of national identity and values among students.

The study reveals the incorporation of visual elements, such as images and symbols, in Indonesian Ministry of Religious Affairs-endorsed Arabic textbooks to actively promote nationalism values. These visuals effectively convey and reinforce these principles and encompass diverse representations in alignment with nationalism's core tenets. These include photographs depicting Indonesia's vast geographical diversity, images showcasing the mosaic of indigenous tribes and religious affiliations, and emblems representing prevalent religions in the country. Additionally, Indonesia boasts numerous national and cultural icons, featuring photographic depictions of historical and cultural treasures like the Borobudur and Prambanan temples, regal palaces, and other revered sites. Together, these visual elements create a tapestry that celebrates the nation's cultural diversity, historical significance, and religious pluralism. This strategic use of visuals in Arabic textbooks aligns with the broader goal of instilling a profound sense of national identity, pride, and unity among students as they engage with the multifaceted dimensions of their country's heritage and values.

While verbal content traditionally holds a predominant presence within textbooks (Kuraedah et al., 2022), the present study uncovers a noteworthy departure. Visual data, strategically portraying nationalism values, assert their dominance within Arabic textbooks approved by the Indonesian Ministry of Religious Affairs. This visual abundance signifies a deliberate effort to underscore the significance of these values and imprint them upon the students' consciousness. Visual representations possess the unique capacity to encapsulate the intricacies of everyday life, effectively rendering two-dimensional images as a vehicle for conceptualizing complex concepts (Evagorou et al., 2015) (Yasar & Seremet, 2007). This approach aligns with the understanding that students

substantially benefit from the language of visuals, wherein pictorial media effectively meld facts and concepts, articulating them with clarity and impact through images (Cutting & Massironi, 1998).

The deliberate inclusion of numerous nationalist symbols within these textbooks serves a strategic purpose, aiming to render the subject matter more appealing and captivating to students. This purposeful incorporation anticipates that students will find a heightened ease in comprehending the intricacies of nationalism, owing to the narrative framework facilitated by these symbols within the book (Soleimani & Osmanzadeh, 2022). Additionally, the utilization of national symbols possesses the potential to stimulate students' cognitive faculties, potentially enhancing their grasp of the presented content.

In this context, the amalgamation of images and written content within the textbooks holds the potential to invigorate students' knowledge and imaginative faculties. As they engage with the material, this dynamic combination encourages them to unleash their creative potential, thereby facilitating a more profound and vivid understanding of the book's contents (Carney & Levin, 2002; Cutting & Massironi, 1998). An intriguing aspect is that students, even when familiar with only a few words, can vividly envisage narratives presented through images. The visual cues provided by the images complement the textual content, not only elucidating the meaning but also conveying the underlying narrative intent. This dual approach not only augments the students' imaginative faculties but also enhances their capacity to discern the intended message, leading to a more accurate and lucid comprehension of the textbook's contents.

The study's findings underscore the paramount significance of incorporating the ideals of nationalism into academic textbooks and broader societal dimensions. In the context of Indonesia's intricate tapestry of multiethnicity, diverse religions, and multiculturalism, the understanding that traverses' cultures, faiths, and ethnicities emerges as an imperative. This understanding serves as the cornerstone for fostering a more harmonious coexistence, nurturing robust interpersonal connections, facilitating mutual comprehension, and mitigating potential conflicts rooted in cultural differences (Lewicka & Waszau, 2017). The context of Indonesia's diverse composition underscores the urgency of these efforts, as they underpin the development of a cohesive national identity that transcends these diversities.

The study's outcomes underscore a pertinent implication: the Indonesian government should adopt specific regulations governing the inculcation of nationalism ideals within Arabic textbooks. This regulatory framework ensures that students comprehensively grasp and incorporate these national values, functioning as citizens who not only value their own heritage but also exhibit a profound attachment to their nation. This strategic intervention aligns with the insights of (Reynolds, 1981), who advocates for an awareness of the intricate relationship between textbooks and nationalism. This awareness serves as a bedrock for fostering improvement in future textbooks, drawing from a diverse array of perspectives and textbook critiques to craft materials that optimally nurture a sense of national identity and unity among students.

Building on this discourse, (Tröhler, 2020) aptly posits that by excluding education from the examination of nationalism, we inadvertently obscure the multifaceted dimensions of nationalism itself. Furthermore, the understanding of modern education remains incomplete without acknowledging the integral role of nationalism in shaping the formation of modern nation-states. This perspective underscores the crucial

interdependence between education and nationalism, serving as a guard against the estrangement of students from their nation's intrinsic values and cultural heritage. The endeavor to internalize nationalist principles within textbooks serves as a strategic instrument to ingrain a sense of brotherhood within society, commencing from a tender age. This proactive approach is not only aimed at fostering unity but also acts as a shield against potential vertical and horizontal conflicts that could undermine the cohesion of the nation. By embedding these principles within educational materials, the objective is to inoculate against factors that could potentially lead to the disintegration of the nation, thereby safeguarding its unity, stability, and progress.

## CONCLUSION

This study examined the portrayal of nationalism values in Arabic textbooks used in Indonesian schools. Through both verbal and visual representations, these textbooks aim to instill a sense of love for the nation, tolerance for diversity, fraternity among citizens, and responsibility for the environment. Verbal texts in the form of written expressions directly communicate these values to students, while visual artifacts such as images and symbols reinforce these messages visually.

The findings reveal that the Arabic textbooks authored by the Ministry of Religious Affairs of Indonesia effectively integrate nationalism values into their content. By incorporating themes such as love for the nation, respect for diversity, and care for the environment, these textbooks contribute to shaping students' understanding of their role as responsible citizens of Indonesia. The verbal representations of nationalism values highlight the importance of language in conveying cultural and national identity. Through expressions like "I Love Indonesia" and discussions on cultural diversity and religious pluralism, students are encouraged to develop a strong sense of patriotism and appreciation for Indonesia's rich cultural heritage. Similarly, visual representations play a significant role in reinforcing nationalism values among students. Images depicting historical structures, natural landscapes, traditional ceremonies, and religious symbols serve to evoke feelings of pride, respect, and unity among students. By visually showcasing Indonesia's cultural diversity and natural beauty, these textbooks promote a sense of national identity and belonging among students.

However, it is important to acknowledge the limitations of this study. The analysis focused solely on Arabic textbooks endorsed by the Indonesian Ministry of Religious Affairs, limiting the generalizability of the findings to other educational contexts. Additionally, the study primarily examined the content of textbooks without considering the effectiveness of instructional methods in teaching nationalism values. To further enhance the integration of nationalism values in Arabic teaching and learning, educators should consider incorporating interactive activities, discussions, and real-life examples that promote critical thinking and active engagement among students. Moreover, continuous professional development programs for teachers can provide them with the necessary knowledge and skills to effectively incorporate nationalism values into their teaching practices. In future research, it would be beneficial to explore the impact of nationalism education on students' attitudes, behaviors, and civic engagement. Longitudinal studies could examine the long-term effects of nationalism education on students' sense of national identity and commitment to social responsibility. Additionally, comparative studies could investigate the effectiveness of different pedagogical approaches in teaching nationalism values across diverse educational settings.

Overall, this study contributes to our understanding of how Arabic textbooks can serve as valuable resources for promoting nationalism values and fostering a sense of citizenship among students in Indonesia. By integrating nationalism education into Arabic teaching and learning, educators can play a pivotal role in nurturing a generation of socially responsible and culturally aware citizens who are committed to building a harmonious and prosperous nation.

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