

REPRESENTATION IDEATIONAL MEANING OF NATIONALIST VALUES IN THE GRADE XI MADRASAH ALIYAH ARABIC LANGUAGE TEXTBOOK: A SYSTEMIC FUNCTIONAL LINGUISTICS ANALYSIS

Ilham Maulana Ali Idris^{1*}, Renaldi Supriadi²

^{1,2}Department of Arabic Language Education, Universitas Pendidikan Indonesia, Bandung, Indonesia

*Corresponding author: ilhammaulana1102@upi.edu

Abstract

This study aimed to analyze the ideational meaning of nationalist values in a Grade XI Madrasah Aliyah Arabic language textbook through the Systemic Functional Linguistics (SFL) framework. The study was motivated by concerns about the weakening of students' sense of nationalism, as reflected in the emergence of intolerance, social injustice, declining social concern, and weakening national unity amid globalization and rapid cross-cultural exchange. The study employed a qualitative approach by integrating qualitative content analysis with Halliday and Matthiessen's Systemic Functional Linguistics, particularly the transitivity system. Data were obtained from clauses representing nationalist values in the qirā'ah and ḥiwār texts of the Arabic language textbook authored by Hasan Saefuloh. The data were analyzed by identifying and interpreting processes, participants, and circumstances through the transitivity system. The findings showed that patriotism was primarily represented through mental and material processes, construing affective attachment to Indonesia and actions associated with national territory and identity. Pluralism was predominantly represented through relational and material processes, constructing Indonesian identity as non-exclusive while depicting diverse religious practices. Environmental concern occurred less frequently and was mainly represented through mental processes expressing positive attitudes and desires toward natural beauty. These findings indicate that nationalist values were not merely presented as explicit themes but were constructed through grammatical choices that organized experiences, actions, and identities. The study implies that SFL-based analysis can support the development and evaluation of Arabic language textbooks as media for systematically embedding nationalist values in language education.

Keywords: Arabic Textbooks; Ideational Meaning; Nationalism; Systemic Functional Linguistics; Transitivity



By Authors

This work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

1. Introduction

Globalization, digital transformation, and the rapid flow of cross-cultural information have significantly reshaped the value orientation of Indonesia's younger generation. While easier access to diverse global cultures has expanded opportunities for developing international perspectives, it has also posed substantial challenges to strengthening national identity (Kuraedah et al., 2026). Among the emerging concerns are the declining sense of nationalism among students, the rise of intolerant attitudes (Teff-Seker, 2020), increasing social injustice

and reduced concern for the social environment (Kuraedah et al., 2026), and the weakening spirit of national unity (Jaeni et al., 2025). These phenomena are widely regarded as indicators of the erosion of nationalist character. Consequently, fostering nationalism should not be viewed as the responsibility of a single subject area but rather as a shared responsibility embedded throughout the educational process and implemented across various learning resources used in schools.

Textbooks occupy an important position in this context because they function not only as sources of knowledge and language practice but also as resources through which particular social values can be introduced to learners. Previous studies have shown that textbooks can contribute to the representation and development of national identity and cultural values (Alzubi et al., 2023; Masita, 2021; Vasilijević et al., 2021). In the context of Arabic language education in Indonesian madrasahs, this role becomes particularly significant because Arabic is often perceived merely as a tool for understanding Islamic teachings. However, the national curriculum also positions Arabic language instruction as a means of developing students' character (Aslinda & Amrizon, 2025) while simultaneously cultivating their commitment to national identity and citizenship (Jaeni et al., 2025). Therefore, Arabic language education in Indonesia should be understood not only as a process of developing linguistic competence but also as a vehicle for character formation, strengthening national identity, and promoting nationalist values.

Despite this important role, studies on Arabic language textbooks in Indonesia have predominantly focused on linguistic aspects (Kurniawan, 2020), curriculum alignment (Alfianingsih et al., 2026), readability, and the development of the four language skills (Amalia et al., 2024). Several other studies (Arifah et al., 2020; Jaeni et al., 2025; Kuraedah et al., 2026; Satori et al., 2025) have identified the presence of character values in textbooks. However, these studies generally employ content analysis, which merely identifies what values are represented in the texts. Such an approach does not explain how nationalist values are linguistically constructed through the language choices made by textbook authors. In other words, nationalism is often treated as a thematic component of instructional materials, whereas the linguistic mechanisms through which these values are represented remain largely unexplored. This limitation indicates that research on Arabic language textbooks still leaves considerable room for investigation at the level of linguistic representation. The key issue is not simply whether nationalist values are present in textbooks, but rather how language is employed to represent nationalism as a social experience. For example, is nationalism predominantly realized through material processes such as maintaining national unity and serving the country, through mental processes expressing pride and love for the homeland, or through relational processes that construct Indonesian national identity? Addressing these questions requires an analytical framework that can reveal the relationship between grammatical choices and meaning construction.

The theoretical problem addressed in this study arises from the limited connection between research on nationalist values in Arabic textbooks and the SFL analysis of ideational meaning. Previous research has demonstrated that values can be identified in Arabic language textbooks through content analysis, but such an approach tends to emphasize the presence and categorization of values rather than their linguistic realization (Arifah et al., 2020; Jaeni et al., 2025; Satori et al., 2025). Conversely, studies employing transitivity analysis have generally focused on identifying process types, participant configurations, or experiential meanings in texts without specifically relating these grammatical patterns to the representation of nationalist values (Hermawan & Rahyono, 2019; Damopolii et al., 2025). This creates a theoretical space

for connecting the study of values with the experiential dimension of language through the transitivity system of SFL.

This gap indicates that the current state of research still leaves an important question unanswered: how are nationalist values linguistically represented through processes, participants, and circumstances in Arabic language textbook discourse? Previous content-oriented studies can establish that certain nationalist values occur in textbooks, but they provide limited explanation of the grammatical patterns through which these values are construed. Similarly, previous SFL studies provide detailed accounts of ideational meaning and transitivity but have not specifically focused on the representation of nationalist values in Indonesian Madrasah Aliyah Arabic textbooks. The present study is positioned at the intersection of these two areas by examining nationalist values through the ideational metafunction of SFL, particularly the transitivity system.

Accordingly, this study aims to analyze the representation of the ideational meaning of nationalist values in the Grade XI Madrasah Aliyah Arabic language textbook through the Systemic Functional Linguistics framework, with particular attention to the transitivity system. The analysis focuses on the patterns of processes, participants, and circumstances found in clauses representing nationalist values in the *qirā'ah* and *ḥiwār* texts. By doing so, the study seeks to identify the representational tendencies through which nationalism is construed in Arabic textbook discourse and to contribute to the development of functional linguistic research on Arabic educational texts and the evaluation of value representation in language learning materials.

2. Method

2.1. Research Design

This study employed a descriptive qualitative design grounded in Systemic Functional Linguistics (SFL) discourse analysis. SFL, particularly the transitivity system developed by Halliday and Matthiessen (2014), served as the primary analytical framework for examining ideational meaning through processes, participants, and circumstances. Qualitative content analysis was used as a supporting identification procedure to determine which clauses met the predetermined criteria for nationalist values. Thus, qualitative content analysis did not function as a method parallel to SFL; it provided the basis for purposive corpus selection and value coding before the transitivity analysis was conducted.

2.2. Data Source

The data source was the Grade XI Madrasah Aliyah Arabic language textbook authored by Hasan Saefuloh and published by Airlangga. The *qirā'ah* (reading) and *ḥiwār* (dialogue) texts constituted the source contexts from which the analytical units were drawn. The data corpus was established through purposive, criterion-based selection rather than statistical sampling. The corpus included all clauses in the selected *qirā'ah* and *ḥiwār* texts that met the established criteria for representing nationalist values. A clause was included when its experiential configuration or contextual meaning provided evidence of one or more predetermined nationalist-value categories: patriotism, pluralism, fraternity, and environmental care. The selection was therefore exhaustive within the defined textual scope: once the relevant *qirā'ah* and *ḥiwār* texts had been identified, every clause meeting the criteria was included in the corpus. The *qirā'ah* texts concerning tourism, religious diversity, and Indonesian contexts provided the main textual settings, while the *ḥiwār* texts complemented them by presenting experiences and social actions through interaction among participants.

2.3. Instrument and Data Collection

The primary research instrument was a coding sheet designed to record the identification and linguistic analysis of each clause. The coding scheme was informed by previous studies on nationalist values in Indonesian educational and Arabic language textbooks (Arifah et al., 2020; Jaeni et al., 2025; Kuraedah et al., 2026; Satori et al., 2025). The predetermined categories were patriotism, pluralism, fraternity, and environmental care. The coding sheet contained fields for (1) source-text identification, (2) clause identification, (3) nationalist-value category and supporting textual evidence, and (4) transitivity features, including process type, participant roles, and circumstances. Expert judgment was used to review the clarity and consistency of the coding categories and the application of the coding scheme to the data. The expert review functioned as a check on coding consistency rather than as the sole basis for establishing research validity.

Data collection was conducted through systematic document analysis. First, the researcher identified the relevant *qirā'ah* and *hiwār* texts in the selected textbook according to the corpus criteria. Second, each selected text was read intensively and segmented into clauses. The clause was treated consistently as the unit of analysis, whereas *qirā'ah* and *hiwār* were treated as source-text contexts. Third, every clause was screened against the predetermined nationalist-value criteria and coded accordingly. Clauses that did not meet the criteria were excluded from the analytical corpus. The resulting coded clauses constituted the corpus for the SFL transitivity analysis.

2.4. Data Analysis

Data analysis followed a linear procedure to avoid overlap among analytical stages. The procedure consisted of: (1) identifying the relevant textbook and source texts; (2) segmenting the selected *qirā'ah* and *hiwār* texts into clauses; (3) identifying clauses that met the criteria for nationalist values; (4) coding each relevant clause according to the predetermined value categories; (5) analyzing the transitivity configuration of each coded clause using the SFL framework of Halliday and Matthiessen (2014); (6) interpreting the relationship between the transitivity configuration and the representation of nationalist values; and (7) synthesizing the recurring representational tendencies across the corpus. The transitivity analysis focused on process types material, mental, relational, verbal, behavioral, and existential together with their associated participant roles and circumstances. Analysis of taxis and logico-semantic relations was not included because the study was explicitly focused on ideational meaning at the level of transitivity.

To ensure methodological alignment among the research questions, data source, analytical unit, theoretical framework, analytical technique, and expected output, the study used the following synchronization matrix.

Table 1. Data Analyze

Research Question	Data	Unit of Analysis	Theory	Analytical Technique	Output
RQ1. What nationalist values are represented in the selected Arabic textbook texts?	Selected <i>qirā'ah</i> and <i>hiwār</i> texts	Clause	Qualitative content analysis as an identification procedure	Criterion-based identification and coding of clauses into patriotism, pluralism, fraternity, and	Coded corpus of clauses representing nationalist values

Research Question	Data	Unit of Analysis	Theory	Analytical Technique	Output
				environmental care	
RQ2. How does the transitivity system represent the ideational meaning of nationalist values in the selected texts?	Coded clauses representing nationalist values	Clause	SFL transitivity (Halliday & Matthiessen, 2014)	Identification and interpretation of processes, participants, and circumstances	Patterns of transitivity and the corresponding representational tendencies of nationalist values

Source: Data processed by the authors (2026).

The matrix operationalized the study as a single analytical sequence: document identification → clause segmentation → nationalist-value identification → coding → transitivity analysis → interpretation → synthesis.

3. Results and Discussion

3.1 Transitivity Findings in the Representation of the Ideational Meaning of Nationalism Values in the Madrasah Aliyah (MA) Arabic Language Textbook

Based on the analysis of the clauses in the Grade XI Madrasah Aliyah (MA) Arabic language textbook published by Erlangga, a number of clauses representing nationalism values were identified in the instructional materials. The findings indicate that patriotism and pluralism are the most dominant values identified in the data, whereas environmental concern occurs to a more limited extent. The limited representation of environmental concern also indicates that the interpretation of this value in several clauses requires consideration of the broader discourse context to ensure that the analysis remains grounded in the context in which the clauses are used. Furthermore, based on the analysis of ideational meaning within the framework of *Systemic Functional Linguistics* (SFL) (Halliday & Matthiessen, 2014), nationalism values in the textbook are realized through variations in the configurations of processes, participants, and circumstances within the transitivity system. These three elements form distinct patterns of experience across the different value categories. Patriotism tends to be construed through affective experiences and actions associated with national territory or identity, pluralism through the representation of diverse religious practices and the construction of a non-exclusive identity, while environmental concern is primarily construed through a mental-affective orientation toward the natural environment. Thus, differences among the value categories are reflected not only in the topics addressed but also in the grammatical choices and configurations used to represent these experiences. The distribution and configurations of the transitivity system identified for each nationalism value are presented in Table 1 below:

Table 1. Transitivity Findings in the Representation of the Ideational Meaning of Nationalism Values in the Madrasah Aliyah XI Arabic Language Textbook

Nasionalism Values	Process	Participant	Cirkumstances	Ideational Meaning
Patriotism	Mental, Material	Senser, Actor, Goal	Location, Destination, Matter	Realized through an attitude of love for Indonesia and actions related to the foundations of the state.
Pluralism	Relational, Material	Carrier, Attribute, Actor, Goal	Location, Source	Through the depiction of national identity, the existence of places of worship, and the religious activities of different groups
Environmental Care	Mental	Senser, Phenomenon	-	An attitude and desire to appreciate the beauty of nature.

Source: Data processed by the authors (2026).

3.2. Interpretation of the Representation of the Ideational Meaning of Nationalism Values

1. Representation of Patriotism

Based on the analysis of nationalism values through the transitivity system within the framework of *Systemic Functional Linguistics* (SFL) (Halliday & Matthiessen, 2014), the data on patriotism generally demonstrate a tendency toward the use of mental and material processes. Mental processes are primarily employed to construe individuals' affective attitudes and desires toward the homeland, whereas material processes represent actions and activities associated with national territory and identity. At the participant level, the analysis identifies configurations of Senser, Actor, Phenomenon, and Goal, while the circumstances primarily involve Purpose, Location, and Matter. These configurations indicate that patriotism in the textbook is construed through both individuals' mental experiences toward national objects and actions associated with the nation and its territory.

This finding is consistent with Jaeni et al. (2025), who found that patriotism is constructed through the cultivation of pride and affective attachment to the nation. The present finding further indicates that the value of patriotism in the textbook is not conveyed solely through explicit topics or lexical expressions related to the homeland but is also constructed through grammatical choices that organize experiences, actions, and relationships between individuals and national objects. This finding is also in line with Kuraedah et al. (2026), who demonstrated that values in Arabic language textbooks can be constructed through linguistic choices, narrative framing, and discourse structures. Thus, values embedded in textbooks do not merely function as thematic information but also contribute to the construction of particular social and moral orientations. The transitivity patterns identified in the representation of patriotism can be observed in the following clauses:

Table 2. Representation of Patriotism through Mental Process

Clause	Process	Participant	Circumstance
هَذَا مُجِيبٌ يُحِبُّ السَّفَرَ إِلَى الْمَنَاطِقِ فِي إِندُونِيسِيَا	يُحِبُّ: Mental	Senser: مُجِيبٌ Phenomenon: السَّفَرَ	Destination: إِلَى الْمَنَاطِقِ

Source: Data processed by the authors (2026).

The verb **يُحِبُّ**, realizes a mental process, specifically an affective process, as it expresses a feeling of love. The participant experiencing this mental state is **مُحِبِّ**, which functions as the *Senser*. Meanwhile, **السَّفَرُ** functions as the *Phenomenon*, referring to the object of the mental experience. The preposition **إلى** followed by **الْمَنَاطِقِ** provides information about the direction or destination of the journey, while **إِنْدُونِيسِيَا** specifies the location associated with the journey. In this clause, the choice of the affective verb **يُحِبُّ**, combined with the *Phenomenon* **السَّفَرُ** and the spatial framing realized through the Circumstance **إلى الْمَنَاطِقِ فِي إِنْدُونِيسِيَا**, demonstrates how the discourse of patriotism is not expressed literally or explicitly but is instead constructed through ideational and metaphorical meaning. As explained by Zulprianto dan Fanany (2023), the representation of abstract experiences enables subjective meanings in this case, love for the homeland to be constructed through the expression of positive emotions toward national geographical spaces. Thus, love for the homeland is metaphorically realized through a love of exploring the country's geographical spaces. This supports the categorization of the clause as representing patriotism, particularly in terms of love for the homeland and national territory.

Table 3. Representation of Patriotism through Material Process

Clause	Process	Participant	Circumstance
دَوْلَةٌ يَقُومُ عَلَى أَسَاسِ الْخَمْسَةِ	Material: يَقُومُ	Actor: دَوْلَةٌ	Matter: عَلَى أَسَاسِ الْخَمْسَةِ

Source: Data processed by the authors (2026).

In the data above, clause **دَوْلَةٌ يَقُومُ عَلَى أَسَاسِ الْخَمْسَةِ** construes the state as an entity that stands firmly on a particular conceptual foundation. The verb **يَقُومُ** realizes a material process that describes the structural condition of the state, while **دَوْلَةٌ** functions as the main Participant, serving as the central entity in the experiential configuration of the clause. Meanwhile, the prepositional phrase **عَلَى أَسَاسِ الْخَمْسَةِ** functions as a Circumstance that specifies the basis or foundation upon which the state is established. From an ideational perspective, this clause explicitly represents the values of patriotism and national identity. The construction presents the state not merely as a physical geographical territory but as a sovereign political-institutional entity founded upon the nation's philosophical principles. This finding is consistent with (Damopolii et al., 2025), whose SFL transitivity analysis demonstrates that positioning institutional or abstract entities as primary participants, combined with circumstances that define their conditions, can effectively construct existential narratives and national identity in discourse. Through this grammatical configuration, the *Qirā'ah* text reinforces the ideology of Pancasila as a fundamental basis of the Indonesian state within the context of the linguistic discourse.

2. Representation of Pluralism

Based on the analysis of nationalism values through the transitivity system within the framework of SFL (Halliday & Matthiessen, 2014), the data on pluralism generally demonstrate a tendency toward the use of material and relational processes. Material processes are employed to construe diversity through the depiction of religious activities performed by particular religious groups, while relational processes are used to construct Indonesian identity without reducing it to a single religious identity. At the participant level, the analysis identifies configurations of *Actor* in material processes and *Carrier* and *Attribute* in relational processes (Akinmusuyi, 2023). Meanwhile, the circumstances that occur predominantly involve *Location*, providing information about the settings in which religious practices take place. Jaeni et al. (2025) found that the values of pluralism and tolerance in Arabic language textbooks are constructed both verbally and visually through the explicit introduction of the six officially

recognized religions in Indonesia, along with their respective places of worship. A similar finding is reported by Kuraedah et al. (2026), who noted that representations of tolerance and social justice in madrasah Arabic language textbooks are predominantly manifested through the maintenance of interpersonal relational harmony and the recognition of diversity. However, the transitivity patterns indicate that pluralism is represented through two main forms: the representation of diverse religious practices and the restriction of exclusive religious identity attribution. These patterns can be observed in the following data:

Table 4. Representation of Pluralism through Material Process

Clause	Process	Participant	Circumstance
المُسلِمُون يَصَلُّونَ فِي الْمَسْجِدِ	Material: يَصَلُّونَ	Actor: المُسلِمُون	Location: فِي الْمَسْجِدِ

Source: Data processed by the authors (2026).

The clause **المُسلِمُون يَصَلُّونَ فِي الْمَسْجِدِ** represents the religious practices of Muslims through a transitivity configuration consisting of an Actor, Material Process, and Location. The participant **المُسلِمُون** functions as the *Actor* who performs the material process, while the verb **يَصَلُّونَ** realizes a material process because the clause represents an activity performed by the participant (Hermawan & Sukyadi, 2017). In this clause, the activity refers to the performance of prayer. Meanwhile, the phrase **فِي الْمَسْجِدِ** functions as a *Location* circumstance, indicating the place where the activity takes place. From an ideational perspective, this configuration represents Muslims as a social group engaging in religious practices within their designated place of worship. The clause does not independently represent pluralism because it presents only one religious group. However, when considered alongside the clause **بَيْنَمَا يَتَعَبَّدُونَ الْمَسِيحِيُّونَ فِي الْكَنِيسَةِ**, the representation contributes to the construction of pluralism by presenting Muslim and Christian groups together with their respective religious practices and places of worship.

Table 5. Representation of Pluralism through Relational Process

Clause	Process	Participant	Circumstance
إِنْدُونِيسِيَا لَيْسَتْ بِلَدَ الْإِسْلَامِ	Relational: لَيْسَتْ	Carrier: إِنْدُونِيسِيَا; Attribute: بِلَدَ الْإِسْلَامِ	-

Source: Data processed by the authors (2026).

The clause **إِنْدُونِيسِيَا لَيْسَتْ بِلَدَ الْإِسْلَامِ** provides a strong representation of pluralism through the relational process **لَيْسَتْ**. Within the transitivity configuration, **إِنْدُونِيسِيَا** functions as the *Carrier*, while **بِلَدَ الْإِسْلَامِ** functions as the *Attribute*. The use of a negative relational process explicitly rejects the attribution of a single or exclusive religious identity to Indonesia. Consistent with Zulprianto and Fanany (2023) in their discussion of discourse construction, this grammatical choice shapes how identity is constructed and perceived by readers. From an ideational perspective, the construction does not directly state the existence of all religions in Indonesia; rather, it constructs Indonesian identity as a national identity that cannot be reduced to a single religious attribute. This finding is further supported by Jaeni et al. (2025), who argue that pluralistic values in textbooks can be constructed implicitly through grammatical choices that negate the attribution of an exclusive religious identity. Thus, pluralism is realized through a relational construction that limits the exclusivity of religious identity in defining Indonesia.

3. Representation of Environmental Concern

Based on the analysis of nationalism values through the transitivity system within the framework of SFL (Halliday & Matthiessen, 2014), the transitivity system represents environmental care not through direct actions aimed at protecting the environment, but rather through individuals' mental-affective orientation toward environmental beauty. Jaeni et al.

(2025) found that love for the homeland is often cultivated through the recognition and appreciation of Indonesia's natural wealth and the beauty of its geographical landscapes. Kuraedah et al. (2026) likewise demonstrated that national discourse in textbooks can begin with the reinforcement of affective orientations, as illustrated by the clauses presented in the following table:

Table 6. Representation of Environmental Concern through Mental Process

Clause	Process	Participant	Circumstance
أَرِيدُ أَنْ أَتَمَتَّعَ بِجَمَالِ هَذِهِ الْمَنَاطِرِ	Mental-desiderative (أَرِيدُ) dan proses dalam klausa terikat (أَتَمَتَّعَ)	Senser: أنا (implisit); Phenomenon: أُنْ أَتَمَتَّعَ بِجَمَالِ هَذِهِ الْمَنَاطِرِ	-

Source: Data processed by the authors (2026).

The clause أَرِيدُ أَنْ أَتَمَتَّعَ بِجَمَالِ هَذِهِ الْمَنَاطِرِ represents the value of environmental concern through the desiderative mental process أَرِيدُ, which expresses an individual's desire to experience or enjoy the beauty of the natural environment. The *Senser* is implicitly realized through the first-person personal pronoun encoded in the verb أَرِيدُ, while the content of the desire is realized through the embedded clause أُنْ أَتَمَتَّعَ بِجَمَالِ هَذِهِ الْمَنَاطِرِ. From an ideational perspective, this configuration construes the natural environment as an object of experience that is valuable and pleasurable to the individual. Thus, environmental concern in this data is not represented through direct actions aimed at protecting or preserving the environment, but rather through a positive orientation manifested in the desire to appreciate and enjoy the beauty of nature.

4. Conclusion

Based on the analysis, it can be concluded that the transitivity system in the Madrasah Aliyah Arabic language textbook authored by Hasan Saefuloh represents the ideational meaning of nationalism through configurations of processes, participants, and circumstances. These three elements not only reflect the structure of experience within clauses but also work together to construe nationalism as mental experience, social action, and identity relations within the discourse of Arabic language learning. The representation of patriotism is primarily constructed through mental and material processes. Mental processes represent affective experiences, such as feelings of love and desire toward regions or objects associated with Indonesia. In contrast, material processes realize these orientations through actions, such as visiting or engaging in activities directed toward objects associated with national identity. The representation of pluralism is primarily constructed through relational and material processes. Relational processes construe Indonesian identity through the relationship between the national entity and particular attributes, including through the negation of an exclusive religious identity. Meanwhile, material processes represent the activities of religious groups within their respective social and religious spaces. Environmental concern, on the other hand, occurs to a more limited extent and is primarily realized through mental processes that represent attitudes or desires toward natural beauty and the environment. These findings indicate that not all values of nationalism receive an equal degree of linguistic representation within the textbook discourse. Overall, therefore, the transitivity system represents nationalism through patterns of experience that position individuals and groups as doers, experiencers, or carriers of identity in particular actions, mental experiences, and social relations. This finding confirms that the values of nationalism in the textbook do not merely appear as explicitly stated themes but are

constructed through grammatical choices that organize how experiences, participants, actions, identities, and circumstances are represented within clauses.

References

- Akinmusuyi, s. A. (2023). Transitivity system and ideological framing in news headlines reporting gender-based violence in nigeria. *Traduction et langues*, 22(2), 232–255. <https://doi.org/10.52919/translang.v22i2.959>
- Alfianingsih, y., riyadissolihin, a., muttakin, k., junira, d. A., & najamudin, h. (2026). *Arabic learning model in a kurikulum berbasis cinta in a madrasah*. 5(2).
- Alzubi, a. A. F., al-mwzaiji, k. N. A., & nazim, m. (2023). Representation of national identity and culture in the saudi efl textbook series mega goal: a critical discourse analysis. *International journal of learning, teaching and educational research*, 22(6), 568–612. <https://doi.org/10.26803/ijlter.22.6.30>
- Amalia, n. N., m. Abdul hamid, zakiyah arifa, & asbarin. (2024). Analysis of the arabic language textbook for junior high school from the perspective of the education, standards, curriculum, and assesment agency (bskap). *Alibbaa': jurnal pendidikan bahasa arab*, 5(2), 243–267. <https://doi.org/10.19105/ajpba.v5i2.13941>
- Anis, m. Y. (2023). Thematic progression pattern in al-hikam aphorism arabic – bahasa indonesia and arabic – english; systemic functional linguistic approach. *World journal of english language*, 13(7), 453. <https://doi.org/10.5430/wjel.v13n7p453>
- Arifah, f., emzir, e., & kamil, s. (2020). Cultural values of women and marriage in al-‘arabiyyah bayna yadaik and al-kitab fi ta‘allum al-‘arabiyyah. *Arabi : journal of arabic studies*, 5(1), 11. <https://doi.org/10.24865/ajas.v5i1.180>
- Aslinda, a., & amrizon, a. (2025). Curriculum of love and religious moderation in madrasah learning: strategy for building a generation with humanistic and tolerant character. *Indonesian journal of teaching and learning (intel)*, 99–107. <https://doi.org/10.56855/intel.v4i2.1477>
- Damopolii, v. L. F., sujatna, e. T. S., suganda, d., & amalia, r. M. (2025). Ideational meaning of material process in efl students’ problem-solving text: a frame of systemic functional linguistics. *Qubahan academic journal*, 5(3), 359–367. <https://doi.org/10.48161/qaj.v5n3a1871>
- Djatkika, riyadi, s., & wiratno, t. (2022). Sfl-driven analysis of english reading materials within the textbooks for high school students in indonesia. *Learn journal: language education and acquisition research network*, 15. <https://doi.org/https://so04.tci-thaijo.org/index.php/learn/index>
- Halliday, m. A. K., & matthiessen, c. M. I. M. (2014). *An introduction to functional grammar* (0 ed.). Routledge. <https://doi.org/10.4324/9780203783771>
- Hermawan, b., & rahyono, f. X. (2019). Ideational meanings of science and interpersonal position of readers in science textbooks for basic level in indonesia. *Indonesian journal of applied linguistics*, 9(1). <https://doi.org/10.17509/ijal.v9i1.15932>

- Hermawan, b., & sukyadi, d. (2017). Ideational and interpersonal meanings of children narratives in indonesian picturebooks. *Indonesian journal of applied linguistics*, 7(2), 166. <https://doi.org/10.17509/ijal.v7i2.8139>
- Jaeni, m., ghufon, m. A., & muassomah, m. (2025). Nationalism values in arabic textbooks: an analysis of indonesian ministry of religious affairs-endorsed arabic textbooks. *Ijaz arabi journal of arabic learning*, 8(1). <https://doi.org/10.18860/ijazarabi.v8i1.28993>
- Kuraedah, s., mar, n. A., zulaeha, z., & muna, w. (2026). Representation of the values of peace, justice, and conflict resolution: a discourse analysis of arabic language textbooks in madrasahs. *Samarah: jurnal hukum keluarga dan hukum islam*, 10(1), 572–595. <https://doi.org/10.22373/sjkh.v10i1.33489>
- Kurniawan, i. (2020). Memaknai radikalisme di indonesia. *Ta'lim : jurnal studi pendidikan islam*, 1.
- Masita, e. (2021). The representation of indonesian national identity in english textbook. *Indonesian research journal in education |irje|*, 5(1), 226–244. <https://doi.org/10.22437/irje.v5i1.10599>
- Rass, r. A., & portman, d. (2024). Towards coherence: an analysis of the theme in the writing of arab efl students. *Journal of teaching english for specific and academic purposes*, 231. <https://doi.org/10.22190/jtesap240228019r>
- Satori, a., edidarmo, t., alawiyah, n. L., & anwar, n. (2025). *Internalization of moral and spiritual values in arabic language textbooks: a content analysis of grade x materials*. 11(1).
- Teff-seker, y. (2020). Peace and conflict in israeli state-approved textbooks: 2000-2018. *Journal of curriculum studies*, 52(4), 533–550. <https://doi.org/10.1080/00220272.2020.1716392>
- Vasiljević, d., semiz, m., & adžić, b. (2021). National identity in the textbooks of english as a foreign language. *Zbornik radova filozofskog fakulteta u pristini*, 51(3), 35–53. <https://doi.org/10.5937/zrffp51-32180>
- Zulprianto, z., & fanany, r. (2023). Exploring the experiential meanings of the covid-19 survivors' expressions. *Studies in english language and education*, 10(3), 1485–1500. <https://doi.org/10.24815/siele.v10i3.29502>