

Representation of Neoliberalism Values in Indonesian Arabic Textbook: A Multimodal Discourse Analysis

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Abstract

Textbooks are often used to disseminate attitudes, values, and knowledge to reconstruct a discourse narrative. This study examines the neoliberalism values in the Indonesian textbooks of the Arabic language using Ghunter Kress's multimodal theory and the perception of Arabic language teachers in Madrasah Aliyah in Indonesia. The data was collected through documentation study and in-depth interviews. Besides the secondary documentation, the primary source comprised the Arabic language textbook for grade XI of Madrasah Aliyah, Indonesia. The book contained six chapters; however, the values of neoliberalism were found in three chapters, namely Market, Travel, and Information and Communication Technology. The interview was participated by 05 teachers of the Madrasah Aliyah, who responded to the research questions of the study. The findings showcase that the values of neoliberalism in Arabic textbooks incorporate free market, consumerism, luxurious lifestyle, and information and communication technology. The Arabic language teachers' perceptions of neoliberal values can be classified into three, parts namely (1) following the times advancement, (2) relevant to daily life, and (3) emphasizing hedonistic lifestyles. In summary, the findings of the study have several important implications for education, policy, and language teaching in Indonesian madrasah.

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Keywords: Arabic Textbook, Discourse Analysis, Multimodal, New-Liberalism Values, Teacher Perception.

Introduction

Textbooks owing to their advanced curricula are regarded as agents for instilling norms and social values in students, in addition to transmitting knowledge (Imelwaty et al., 2024; Rezaei, Abe, & Farhang, 2022). Suuriniemi & Satokangas (2023) reveal that textbooks function as mediators of conceptions, attitudes, values, and knowledge to selectively reconstruct discourse in alignment with the intentions of policymakers. Nizamani & Shah (2024) contend that textbooks, whether published locally or internationally, inherently carry ideological agendas. They assert that textbooks produced in the English-speaking world for various

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purposes, including formal educational settings, are not neutral entities. Within this context, the incorporation of liberal values in textbooks is particularly significant. Textbooks, as vehicles of ideological transmission, often embed liberal values such as individualism, freedom, and equality, subtly shaping students' worldviews and reinforcing these principles as normative and credible. Thus, the role of textbooks extends beyond mere educational tools to active agents in the dissemination and normalization of liberal ideologies and bringing in neoliberalism in the education sector as well.

In the educational sector, neoliberal policies manifest through the discourse of “reform.” According to [Greenblatt \(2018\)](#), “Education reform is enacted in the form of standardization, individualism, results-based accountability, and free market policies.” In this vein, [Xiong & Yuan \(2018\)](#) argued that neoliberalism is a dominant ideology asserting that the market is the sole legitimate method for organizing economic and socio-political life. Neoliberalism advocates free market capitalism, minimal government intervention, privatization, and individualism. This ideology significantly influences various aspects of life, including education. In China, France, Spain, Pakistan, and Malaysia, the incorporation of neoliberal values in textbooks has been empirically examined. For example, [He & Buripakdi \(2022\)](#) reported that Chinese ELT books showing images and written texts, videos, and audio scripts are infused with neoliberal values, such as entrepreneurship, individualism, self-responsibility, consumerism, hedonism, self-branding, and competition. Similarly, [Block & Gray \(2017\)](#) noted that French textbooks position students as neoliberal citizens, embodying the “me-brand” mentality, which promotes individualism and encourages students to become independent entrepreneurs. In Pakistan, [Nizamani & Shah \(2024\)](#) found that ELT textbooks and materials are heavily influenced by neoliberalism, with themes such as marketization, consumerism, branding, competition, celebrity, fame, aspiration, individualism, self-responsibility, self-employment, and mobility evident in the reviewed textbooks.

However, in the context of the Arabic education sector, the domain of neoliberal values in government-endorsed Arabic textbooks has remained underexplored. This study aims to address this gap by investigating the presence of neoliberal values in Arabic textbooks. Specifically, it seeks to answer the following three research questions: (1) What are the neoliberal values present in Arabic textbooks? (2) How are these values analyzed from a critical discourse analysis perspective? (3) What are the perceptions of Arabic language teachers in Madrasah Aliyah Kendari City regarding the presentation of neoliberal values in Arabic textbooks? The answers to these questions can provide new insights into the representation of neoliberal values in Arabic textbooks and the perspectives of Arabic language teachers in Madrasah Aliyah Kendari City. This study argues that the incorporation of neoliberal values should not dominate Arabic textbooks. Instead, these textbooks should emphasize the core values of the Arabic language, such as religious principles, morals, and ethics, while also considering inclusivity across socio-economic groups.

Literature Review

The Concept of Neo-Liberalism and Its Categorization

Neoliberalism has several meanings from various opinions, according to the context used by the researchers. According to [Harvey \(2005\)](#) Neoliberalism is an economic theory that believes individuals can achieve greater success by using entrepreneurial freedom and entrepreneurial skills featuring free markets, free trade, and private property rights. Similarly, [Dunn \(2017\)](#) argues that Neoliberalism is an economic doctrine that values economic deregulation through community markets and individual freedom. Neoliberalism also views that every act of being is a market act, performed in competition with every other being and affecting every other transaction. The market has been universally viewed as an arena of competition whose goal is to maximize individual utility ([Babaii & Sheikhi, 2018](#)). It is not only an economic and political theory but has become the dominant ideology that has ruled the world for the past 40 years, and its rationality has shaped the behavior of people around the world ([Bori, 2018](#)).

The ideology and values of neoliberalism are universally pervasive because neoliberalism has established itself as a hegemonic mode of discourse ([Saad-Filho & Johnston, 2005](#)). According to [Giroux \(2005\)](#), when neoliberal discourse dominates the public imagination, people cannot come up with words to describe politics, social change, or critical concepts of social institutions to expand the meaning and purpose of democratic public life. Moreover, [Engel \(2000\)](#) claims neoliberal ideology as a secular religion. Besides the International Monetary Fund and the World Bank, which are the main centers for the spread of neoliberal ideology since 1982, neoliberal ideology is also circulated through various sources, such as corporations, media, institutions, and textbooks.

Among the concepts that indicate Neoliberalism is the deep-rooted culture of consumerism. [Violita & Sos \(2023\)](#) argues that consumerism as a phenomenon of the times affects urban communities more than sub-urban communities. This follows the influence of developments in information technology, transportation, and the economy. The social phenomenon of consumerism society seems to equate freedom with the ability to choose various promising products and satisfy desires. Historically, consumerism is closely related to the teachings of hedonism. [Violita & Sos \(2023\)](#) argues that hedonism is a moral concept found in the study of

philosophy, precisely in the Epicurean teachings initiated by Epikuros during the Hellenism era. [Violita & Sos \(2023\)](#) further states that hedonism, a term that is attached to luxurious and consumptive living, is a kind of view of life that contains the desire to fulfill pleasure and happiness as much as possible and will try to fulfill it even if it is done in a unique or rare way.

The role of globalization cannot be denied having a major impact on social and economic development. In the neoliberal geopolitical view, globalization is one of the most important elements for the existence of this perspective. Globalization, which is assumed to have emerged after the information technology revolution in the 1970s, has given rise to deterritorialization, interconnectedness, and interdependence features that are getting stronger. Initially, neoliberal thinkers of globalization saw that the problems faced by the entire world community were economic problems, so they thought of a solution to overcome these problems. In the end, neoliberal thinkers combined economic thinking and globalization and ended up with a solution that was considered a good thing for all parties, namely an idea about economic liberalization and a market system which later one of its realizations was the free market system ([Steger, 2002](#)).

In the Arabic context, the Arabic textbooks integrate neoliberal values in their content and categorize values as (1) Free Market with indicators of private ownership, competition, limited government intervention ([Greenblatt, 2018](#); [Harvey, 2005](#)), (2) Consumerism, the category of consumerism, namely: Increased Consumer Spending, Materialism, Advertising/Promo ([Marpaung & Rahma, 2023](#); [Rakhman et al., 2022](#)), (3) Information and Communication Technology, and (4) Luxury Lifestyle characterized by glamorous goods, destinations to distant places, branded vehicles, ([Vidi, Rahmawati, & Novitasari, 2021](#)), hedonism ([Agianto, Setiawati, & Firmansyah, 2020](#)).

Multimodal Discourse Analysis

Gunther Kress's theory of multimodal discourse analysis focuses on how various modes of communication—such as text, images, sound, movement, and space—jointly create meaning within specific contexts. The central concept of this theory is multimodality, which underscores that meaning is not constructed through a single mode but through the interaction of multiple modes. Key variables in multimodal discourse analysis include modes (visual, verbal, gestural, and spatial), media (the platforms or channels used to convey the message), and reception (how the message is understood by the audience). Essential indicators in this analysis encompass visual elements (color, layout, and imagery), textual elements (word choice, sentence structure), auditory elements (intonation, pitch), and spatial elements (the physical or digital arrangement of these components). [Kress \(2010\)](#) emphasizes that each mode possesses its own affordances—unique capabilities that enable specific ways of constructing and interpreting meaning. In multimodal discourse analysis, researchers must pay attention to how these elements interact and how their combination forms complex, contextualized meanings in communication. This approach requires a holistic understanding of the semiotic resources deployed in various communicative acts and an appreciation of the cultural and situational factors that influence interpretation. By examining the interplay of different modes, multimodal discourse analysis provides a nuanced framework for understanding the intricate ways in which meaning is negotiated and conveyed in diverse communicative environments.

Prior Studies on Neoliberal Values in Textbooks

The values of neoliberalism have evidently been integrated in previous studies. Scholars have conducted empirical research and presented neoliberal values in English language books ([Babaii & Sheikhi, 2018](#); [Bori, 2020](#); [Xiong & Yuan, 2018](#)) including the French language ([Block & Gray, 2017](#)), and the Catalan ([Bori, 2018](#)). In Xiong & Yuan's (2018) study, it was assessed that the relationship between English textbook materials and neoliberalism in English education was made more transparent. In the materials, learners are portrayed as individuals who freely compete with each other in the job market. Conceptually, students are reconfigured into economic beings by neoliberal policies. In line with Babaii & Sheikhi's (2018) research illustrating the popularity of market-based and consumerist societies, some neoliberal principles are found in English language materials regarding business materials. [Bori \(2020\)](#) also reported that neoliberalism has played a central role in many English teaching classrooms. These studies provide expose to various trends like “independent entrepreneurs”, “consumerism” and self-responsibility.

In French textbooks, [Block & Gray \(2017\)](#) find that students are positioned as neoliberal citizens, i.e., the embodiment of “me-brand”, which shows individualistic attitudes and directs students to become independent entrepreneurs. Similarly, in Catalan textbooks, [Bori \(2018\)](#) report that Catalan textbooks tend to present neoliberal work arrangements as entrepreneurial individuals and ideal workers. These textbooks also contain managerial discourse in the form of expert advice for learners to become self-employed. In addition, the textbooks teach Curriculum Vitae (CV) writing techniques and job interview simulations that students must practice succeeding in the new work order.

Broadly speaking, issues related to the integration of neoliberal values in Arabic language books have not been documented critically and in depth. Therefore, this study responds to this gap by hoping to fill the void of previous research, contributing new thoughts and insights into how neoliberalism values as presented in Arabic textbooks.

Methodology

Research Design

This research examines one of the Arabic language books published by the Ministry of Religion of the Republic of Indonesia in 2020, namely the Arabic textbook for grade XI of Madrasah Aliyah. The objective of this research was to explore the values of neoliberalism in Arabic textbook by using Gunther Kress's multimodal theory and the perception of Arabic language teachers in Madrasah Aliyah in Indonesia.

Research Context

The Arabic language textbook sampled for this study was prescribed in grade XI-MA published by KMA-183 in 2020, written by Risna Riyanti and Hasyim Amrullah. This book contains six chapters, each chapter has a different theme, namely (1) Market, (2) Health, (3) Travel, (4) Hajj and Umrah, (5) Information and Communication Technology, and (6) Religion in Indonesia. The values of neoliberalism are contained in three chapters in this book, namely the themes of Market, Travel, and Information and Communication Technology.

Data Collection and Analysis

The data for this study was collected through documentation study and in-depth interviews. A documentation analysis was conducted to answer the first research question, which is about what neoliberalism values are contained in Arabic textbooks. The data sources were Arabic language book for grade XI of Islamic senior high school (Madrasah Aliyah) endorsed by the Ministry of Religious Affairs of the Republic of Indonesia in 2020. The data was collected in the form of texts and images that presented the values of neoliberalism. The following procedures were used for this step: (1) reading carefully the entire content of the book, and doing several repetitions and being attentive, (2) identifying chapters that contain content with the theme of markets, luxury goods, and information and communication technology, (3) collecting and counting images and texts that contain the themes of markets, luxury goods, overseas destinations, and information and communication technology, (4) finding neoliberal values indicators in text and images and classifying them through categorization, (5) analyzing data using Gunther Kress's multimodal analysis.

Similarly, to answer the second and third research questions, we conducted in-depth interviews with several Arabic language teachers at madrasah Aliyah in Kendari city, Southeast Sulawesi, Indonesia who used the Arabic language book in teaching. There were five teachers' participants in this study: two from Islamic senior high school Number 1 of Kendari; two from Islamic senior high school Negeri Insan Cendekia of Kendari, and one teacher from Islamic senior high school As-Safi'iyah of Kendari. The informants were asked how they perceived the presence of neoliberalism values in Arabic textbooks, which are mostly dominated by moral and religious values. Before conducting the interview, informed consent was obtained from all the informants, who volunteered to provide data for this study.

Results

The present study highlights how neoliberal values are represented in Arabic textbooks for Indonesian Madrasah or Indonesian Islamic Senior High School (grade XI) endorsed by The Ministry of religious affairs in 2020 and the perceptions of Arabic language teachers at Indonesian Islamic Senior High School of Kendari. The findings showcase that the neoliberal values of the free market, consumerism, luxurious lifestyle, and information and communication technology were found in three chapters, each discussing Market, Travel, and Information & Communication Technology. These neoliberal values are presented in this section through text and pictures.

Neoliberal Values

Free Market

The neoliberal values of free market in the Arabic textbook for grade XI of Indonesian Madrasah are reflected in pictures of imported food items of daily needs such as rice, salt, fruits, vegetables, sugar, and palm oil. All of these food ingredients can be easily found in various stores and supermarkets in Indonesia. [Figure 1](#) presents these food items.



Figure 1: Food Items of Daily Needs.

Anchored on empirical data, Indonesia imports a lot of these goods from abroad, such as rice which mostly comes from Pakistan amounting to 182,564.9 tons for the 2018-2019 period (Ariska & Qurniawan, 2021). Meanwhile, in terms of salt imports, Daulay's research (2019) suggests that the largest salt supplier country in Indonesia is Australia, namely 1.8 million tons, while the most fruits and vegetables are imported from China, India, and Myanmar. The sugar imports are mostly from Thailand, Australia, Brazil and India (Putri et al., 2024; Syahnaz, Soedarto, & Yuliati, 2022). However, in terms of palm oil, Indonesia, Nuralita & Bowo (2019) inform that India occupies the first position as the largest importer of palm oil to Indonesia with a total of 4,867.8 tons, followed by China at 2,357.3 tons, the Netherlands at 1,218.9 tons. However, Indonesia's palm oil production over the past 21 years from 1995-2015 has increased by 26.5 million tons, which is 1995 was only 4.4 million tons and in 2015 the palm oil production was able to reach 31 million tons.

In addition to imported and exported food, neo liberal values of free market in Indonesia are also presented in images of supermarkets and clothing shopping centers. These supermarkets and centers provide various daily needs, the best service and comfort to consumers. Figure 2 presents pictures and images of supermarkets and clothing shopping centers, which are evident of neoliberal values having penetrated in the Indonesian free market.

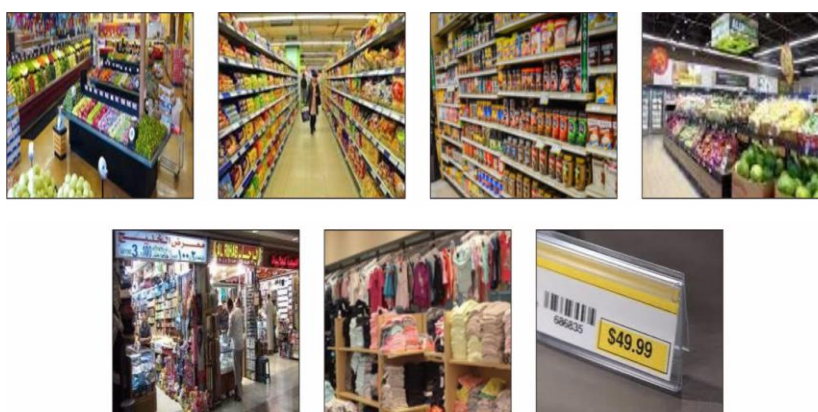


Figure 2: Supermarket, shopping centers and stores in Indonesia.

The images in Figure 2 show shopping centers neatly arranged, clean, and full of convenience by serving food, drinks, clothes, and other necessities of high quality. These images that reflect the presence of a free market in Indonesia are found in the reading text on "Shopping Center" in the textbook. The editorial of the textbook says that shopping centers fulfill daily needs, become solutions, and offer various conveniences. In the shopping center there are sections on vegetables, types of food and drinks, and clothing. The editorial also states that sellers and buyers, in these shopping centers, better known as modern markets, do not need to interact to make transactions; buyers can easily find out the price of goods on the price tags that have been set on each product item, and pay at the cashier counter. The editorial states that people feel happy shopping at these modern markets. Spatially, in the textbook, the layout of the modern markets and the text are presented side by side, which enables the readers to see the image of each section like vegetables, food and clothing, as well as its description at the same place. This certainly makes it easier for readers of Arabic textbooks grade XI Madrasah Aliyah to understand the contents of the text, because of the presentation of multimodal interrelations. At the end of the chapter, the Arabic textbook for grade XI presents practice questions like True and False and Fill-in-the-blanks in accordance with the text.

In addition, there were a few open-ended questions related to free market such as "What is the difference between the Modern Market and the Traditional Market?". Such questions enabled the students to understand the economic gap and employment scenarios in these free market centers. Winrekso (2017) argues that a free market allows sellers and buyers to have full freedom in determining trade and business issues, and thus understand the economics behind these supermarkets. Having learnt about these supermarkets, the students understand that a free market is a process of economic activity carried out without any artificial rules or barriers applied by the government in trade between individuals and companies located in other countries. Without the intervention of the government to conduct trade, there is certainly freedom of rules, methods, and types of goods sold. However, although it is called a free market, it is not really free because certain rules are to be complied with by both parties, which cause economic disparities.

Consumerism

The neoliberal values of consumerism in Arabic textbooks for grade XI are displayed through images of discounts and promotions. The consumerism behavior basically shows a pattern of glamorous, extravagant, and hedonistic lifestyle (Marpaung & Rahma, 2023). One of the factors that can influence this consumerism is discounts. Figure 3 presents images of discounts shown in supermarkets.



Figure 3: Images of Discount Promotion.

Musanna (2018) reports that discounts affect the level of shopping participation of mothers or women by approximately 76.9%. This means that discounts have an influence on the number of purchases they make when shopping. Meanwhile, 23.10% stated that discounts did not influence the number of purchases they made. Additionally, media text and images related to discounts are mostly found in shopping malls, supermarkets, and shopping centers (modern markets), as these places are visited by potential consumers. Visually, the representation of consumerism in this Arabic textbook is realized with promotional images of goods with the words “CHEAP PRICE,” “SALE 80%,” “SALE 50%,” “SALE 70%,” using large, thick, and evenly spaced fonts, making it easier to be read by potential consumers. The use of red color combined with white color clearly and brightly attracts the attention of potential customers to buy. The linguistic mode in the picture is the words “CHEAP PRICE,” “SALE 80%,” “SALE 50%,” “SALE 70%” and like which inform potential customers of a massive discount in a product. The spatial mode is shown in the arrangement of the media in relation to other objects; for example, sellers of clothing, food, drinks, and so on are located in a place that is strategic and easily seen by potential buyers.

The textbook discusses the rules of Arabic numbers, Adad and Ma'dud, thus presenting an exercise on giving the images of currency notes in large numbers such as Rp. 4,000,000, Rp. 1,000,000, Rp. 17,000,000, Rp. 50,000,000, Rp. 63,000,000 to Rp. 98,000,000. Visually, when readers see images of such large amounts of Indonesian Rupiah currency, a consumeristic pattern is created in the mind of the consumer. These images further develop the need to understand the neoliberal value of currency available in large amounts and not in small nominals or coins. Figure 4 presents a few images of current notes showing large amounts of Indonesian Rp aiming to develop the neoliberal value of consumerism among the consumers.



Figure 4: Money With Large Amounts.

Luxurious Lifestyle

The neo liberal values of luxurious lifestyle in the textbook are presented through images of quality goods such as clothes, hats, luggage bags, communication and information tools such as smartphones and laptops, transportation tools such as cars, motorbikes, busways, planes, as well as apartment buildings and piles of money with large nominal amounts. Figure 5 reflects these images of high-quality goods, transportation and communication means, luxury apartments and large amounts of Indonesian currency as symbols of luxurious lifestyle.

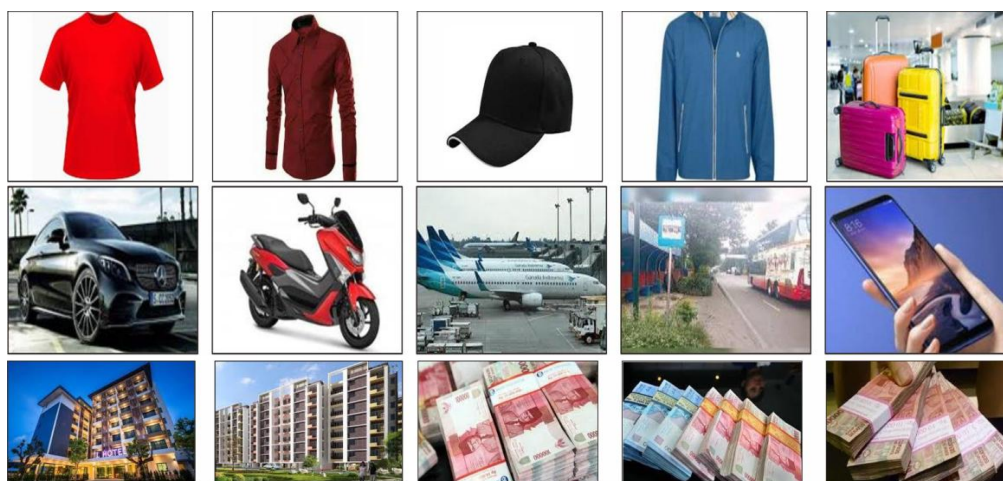


Figure 5: Images Presenting Luxurious Lifestyle.

One of the indicators of a luxurious lifestyle is traveling to distant places. In Arabic textbook sampled for this study, there are images related to traveling such as images of passports, visas, and boarding passes, and passengers carrying luggage which are requirements when someone wants to travel far abroad. This is further strengthened by the images of the Pyramids and the Nile River, as well as other tourist destinations such as beaches, mountains, the sea, and the island of Bali. Figure 6 presents these images related to travel and sightseeing places, very closely symbolic of luxurious lifestyle.

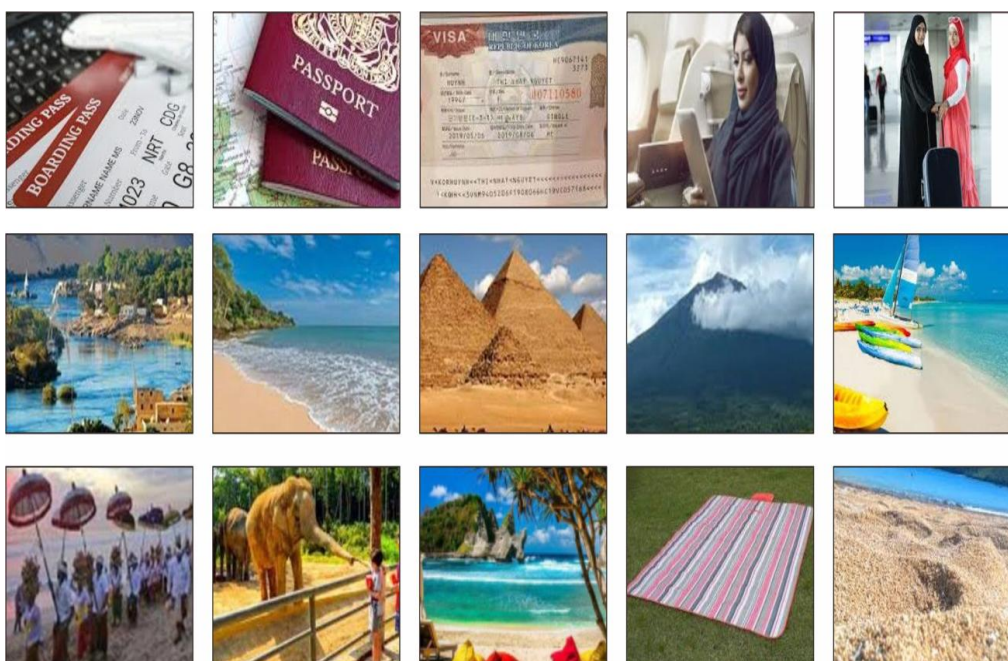


Figure 6: Images Related to Travel and Sightseeing Symbolic of Luxurious Lifestyle.

In the reading section of the textbook, under the chapter “Travel”, there is an account of a travel journey of, a Sudanese national who traveled to the island of Bali, Indonesia. The text describes how this Sudanese spent the summer vacation with his family in a luxurious style, as they traveled by air, rented a car, and visited all beautiful places of Bali, Indonesia. Thus, the narrative in the text supported the images shown in the textbook.

As a contrast, and to highlight the research questions related to economic inequality, there are also images and pertinent questions which included (1) Have you traveled abroad before? Where and when? (2) How do you feel after traveling abroad? (3) What is your story (while traveling) abroad? The texts report that these questions were essentially relevant to the students of the upper economic class and ignored students of the lower economic class. When these questions were presented in the textbook, it indicated a social inequality for students who have never been abroad. There were prompt answers from the rich and affluent students but the students from low-income sections could not answer these questions since they had never been abroad and did not taste the luxurious lifestyle.

Information and Communication Technology

Chapter 5 in the sampled textbook presented images and texts related to information and communication technology. This is realized visually by looking at images of computers, keyboards, play stations, mouse, Wi-Fi, chargers, and so on. Figure 7 presents images which are symbolic of the rise of information and communication technology.

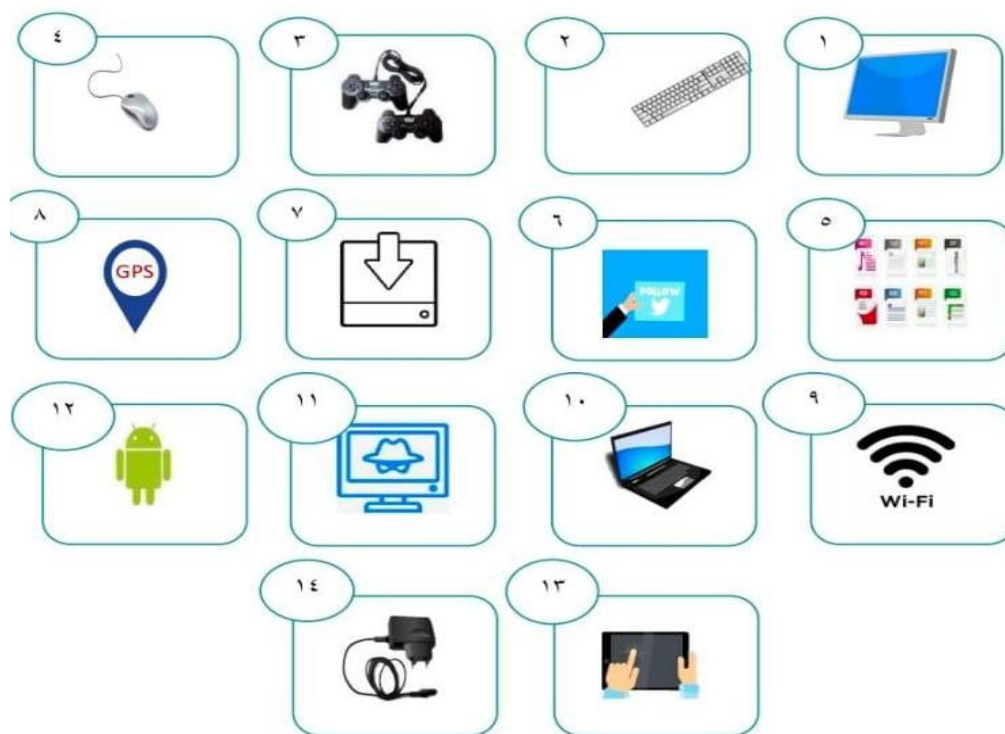


Figure 7: Information and Communication Technology Images.

Setyadi (2013) suggests that the inventor of the world's first cell phone was Martin Cooper, a USA national. The first portable computer (laptop) was created in 1981 by a British national born in Thailand named Adam Osborne. Charles Babbage was a mathematician from England who first put forward the idea of a programmable computer. This shows that the existence of information and communication technology was mostly created by western scientists. Visually, the book presents images of a globe flanked by satellites and laptops, representing that everything related to the globe can be accessed quickly through information and communication technology. Linguistically, the textbook presented exercises for students to practice writing skills, in the text on the theme of "Importance of the Internet" addressed to internet users, in this case specifically grade XI students in Indonesian *madrasah*.

The text also presented questions pertaining to social medium "WhatsApp," which is often used by most people in the world as one of the applications that facilitate communication with others even over a long distance. These questions included (1) What do you think about the use of WhatsApp? (2) Why do you choose WhatsApp compared to other applications on smartphones? (3) What are your suggestions for using WhatsApp for communication? These questions show the presence of free market values that refer to high competition, individuality and renewal, and explicitly ask about a comparison between WhatsApp and other applications found in Smartphones. Students are invited to think and answer questions with all the features that make users comfortable and fun that are not found in other applications. The WhatsApp users are also asked about the sustainability of the WhatsApp application in future, which intended to know whether the students are innovative enough to talk about the innovations of WhatsApp application updates in future.

Perception of Arabic Teachers

The qualitative part of this study showed the results of the interviews which collected information about the Arabic language teachers' perceptions of neoliberal values in the Arabic language. One of the interview informants, Teacher A, shared:

"The neoliberalism values contained in the textbook present new things and enrich the Arabic vocabulary for students, both related to the market and technology. The presentation of neoliberalism values through pictures and text shows the development of the times and makes it easier for students to understand learning material." (Interview, January 4, 2024, Teacher A).

In addition, Teacher B also witnessed a similar state of neoliberalism and revealed that:

"I just realized and knew that Arabic textbooks have neoliberalism values. In fact, Arabic textbooks indirectly present images that can direct and lead students to hedonistic things that smell of luxury and splendor. The content of the textbooks seems to be unacceptable in various circles because not all students who go to my school are rich. In fact, most of them are from the lower and middle class (Interview, January 9, 2024, Teacher B).

Another teacher, Teacher C, when interviewed, revealed that *"the authors of the Arabic book seem to have unintentionally incorporated neoliberal values into the textbook ... there are design errors in the selection of images there are negative points because the book is man-made, of course, it is not perfect"* (Interview January 4, 2024, Teacher C).

Similarly, the interview with an Arabic teacher, Teacher D, reported that *"the writers of Arabic books should be able to balance the values of neoliberalism and religious values. Neoliberal values are used to enrich vocabulary as a means of communication and religious values are displayed from grammatical Arabic by asking students to identify them in the Qur'an."* (Interview January 5, 2024, Teacher D). Teacher E provided an alternative that *"in Arabic language learning, textbook materials should adjust to the students' circumstances."* (Interview January 9, 2024, Teacher E).

The results of this study conclude that the perception of Arabic language teachers in Madrasah Aliyah Kendari City are classified into two, positive and negative. The positive side presents the values of neoliberalism by making it easier for students to learn Arabic, and the existence of Arabic is known as a productive international language. While the negative side presents neoliberal values that accentuate wealth and luxury and the internalization of western culture that indirectly leads students to a lifestyle of hedonism.

Discussion

The findings of the study show that there are six chapters in the Arabic language book of class XI Indonesian Madrasah; three chapters present neoliberal values. Chapter 1 discusses the Free market; chapter 3 presents Travel, and chapter 5 discusses Information and communication technology. The incorporation of neoliberal values in Arabic language books is seen by teachers from Madrasah Aliyah in Kendari City with several important points, namely: (1) keeping up with the times, (2) relevance to students' daily lives, and (3) emphasizing hedonism lifestyle. The discovery that neoliberal values are implicit in textbooks leads us to a deeper understanding of how this ideology permeates cultural products such as textbooks. Some factors that support the presentation of these values in language books, without exception of Arabic language books, are: First, the dominance of neoliberalism ideology has been the dominant paradigm in global economics and politics since the late 20th century. This ideology promotes free markets, deregulation, privatization, and a reduced role of government in the economy. The findings also reveal that the influence of neoliberalism ideology is not only limited to the economic sector, but also permeates various aspects of life, including cultural production such as textbooks.

Second, due to the corporatization, the education sector is often affected by neoliberal currents that encourage privatization, market competition, and profit orientation. In the context of textbook production, publishers may feel compelled to reflect neoliberal values in their products to suit market expectations and increase marketability. Third, in the era of globalization and commercialization, textbooks are often produced for a global market governed by neoliberal logic. Publishing companies engage in the commercialization of education by producing textbooks that reflect the preferences and expectations of the wider market. This includes an emphasis on consumer values, technology and lifestyles that fit the neoliberal paradigm. For example, textbooks may highlight the importance of information and communication technologies in achieving personal success or luxury lifestyles as status symbols in a consumer society.

With the encouragement of the factors that led to the spread of neoliberal values in aspects of life, including the presentation of these values in textbooks, relevance to the times is the main reason recognized by teachers. Changes that occur in the global economic and political paradigm, characterized by the dominance of neoliberalism ideology, affect the way teachers perceive the presence of these values in textbooks. In the context of evolving times, teachers feel it is important to update the curriculum by presenting values that reflect emerging social and economic realities. This can help students understand global dynamics and adjust to the changes happening around them.

Relevance to students' daily lives was another important consideration in this study. The perception that neoliberal values make it easier for students to learn Arabic vocabulary suggests an understanding that students are more engaged with material related to their daily experiences and environment. By including contexts that are more familiar to students, teachers can increase students' interest and engagement in learning. This reflects an effort to make learning more relevant and meaningful to students, thus increasing the effectiveness of learning. In addition, the prominence of hedonistic

lifestyles in Arabic textbooks is an attempt to attract students' interest by featuring aspects that are considered interesting and entertaining. The values of hedonism promoted in neoliberal societies, such as the emphasis on personal pleasure and consumption, may be considered an attraction for students in learning. By incorporating aspects that provoke students' interest, teachers can create a more enjoyable and interesting learning environment for students.

Previous research has shown similar trends in implying or explicitizing neoliberal values in textbooks. A critical pedagogical approach to values presented in language textbooks is echoed by Bori's (2021) ethnography of how students and teachers react to neoliberal discourses in global ELT textbooks in the Serbian context, arguing that global language textbooks have become a tool by which neoliberalism reproduces itself. Jalalian Daghigh & Abdul Rahim (2021) reported several themes and subthemes related to neoliberalism presented in ELT books imported and developed in Malaysia, namely: consumerism, material wealth, fame and celebrity, and competitiveness. Nizamani & Shah (2024) reported several neoliberal themes evidently presented in ELT books used in Pakistan, namely: marketization, consumerism, branding, competition, celebrity, fame, aspiration, individualism, self-responsibility, independent entrepreneurship, and so on. In French textbooks, neoliberal values are also incorporated; Block and Gray's (2017) research reported in French textbooks also noted how neoliberal discourses around branding and self-care, in the application of learning, are taught through a series of exercises related to the world of work. Furthermore, neoliberal values are also enshrined in Catalan textbooks, Bori & Petanović (2016) reported that Catalan textbooks present types of work with independent entrepreneurial features, namely flexible, responsible, and branded workers. On the other hand, the findings of this study are in line with the previous studies that have been described, by examining neoliberal values in language textbooks, in this study neoliberal values are explored in Arabic textbooks. The results of this study indicate that the neoliberal values analyzed from previous studies show similarities, such as the values of consumerism, free market, and luxurious lifestyle or hedonism. However, this study can also complement and develop the findings of previous researchers by discussing the findings of neoliberal values in the form of Information and Communication Technology represented through images and texts.

From a theoretical perspective, this phenomenon can be clarified by considering Hegemony Theory and Commodification Theory. Hegemony Theory, developed by Gramsci, explains how dominant groups can gain power not only through physical force but also through "voluntary" consent. In this context, the values of neoliberalism become hegemonic in textbook production because they are accepted as the norm by society at large. Commodification theory, which is closely related to Karl Marx's understanding of capitalism, explains how everything, including values, can be transformed into commodities that can be sold and consumed in the market. In this case, textbooks with neoliberal values are integrated into the education market as commodities that can be sold and consumed.

Conclusion

In the era of globalization, the presentation of values from certain ideologies has been widely presented in language textbooks, including Arabic textbooks. The values that have been explored by world scholars in recent decades are Neoliberalism. This study highlights how neoliberal values are presented in the Arabic textbook and explores the perceptions of Arabic language teachers regarding this in depth. In the findings, the presentation of neoliberal values is evident in three chapters in the Arabic language book, namely chapter one on markets, chapter three on travel, and chapter five on information and communication technology. The values presented include free markets, consumerism, luxurious lifestyles, and information and communication technology represented through images and texts. Future research hopes to be able to further criticize the values presented in language textbooks in general, as well as explore more deeply how the influence of neoliberal values on the moral formation of students who are in fact a generation living in modern times.

The findings of this study have several important implications for education, policy, and teaching in madrasah aliyah in Indonesia. In the context of education and curriculum, the findings can encourage the revision of the Arabic curriculum to be more aligned with local moral and cultural values, while strengthening character education that emphasizes simplicity and integrity. From a government policy perspective, this research highlights the need for stricter supervision of recommended textbooks as well as improved teacher training programs to address content containing neoliberal values. Implications for teaching and learning include developing students' critical skills in evaluating textbook content and using multimodal approaches for more interactive delivery. Socially and culturally, the results of this study emphasize the importance of maintaining local cultural values in the midst of globalization and reducing the emphasis on hedonistic lifestyles that can encourage consumptive behavior. In addition, the findings open up opportunities for further research on the influence of neoliberal values in textbooks on students' behavior, academic grades, and mental well-being. By considering these implications, education stakeholders can take strategic steps to address the challenges and maximize the potential of a more inclusive and characterful education system.

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