Journey
Journal of English Language and Pedagogy
(2025), 8 (2): 179–193

Beyond Language Learning: A Critical Examination of Neoliberal Discourse in Vocational High School English

Hastowohadi[1)], Ruston Kumaini[2)], Munawwir Hadiwijaya[3)], etc[etc.)]
[1,2]STDI Imam Syafi'i, Indonesia
[3]Universitas Insan Budi Utomo, Indonesia

SUBMISSION TRACK
Submitted : 26 April 2025
Accepted : 17 November 2025
Published : 25 November 2025

KEYWORDS
English textbook, critical discourse analysis, neoliberal discourse, visual analysis

CORRESPONDENCE
E-mail: hastowohadi@gmail.com

A B S T R A C T
This study critically examines the presence and representation of neoliberal discourse in a Vocational High School English textbook used in Indonesia. Drawing on Critical Discourse Analysis (CDA), the research uncovers how the textbook's language, content, and imagery reflect and perpetuate neoliberal ideologies, including individualism, competitiveness, and market-driven values. The researchers collected the data from an English textbook of a vocational high school in Indonesia, representing the neoliberal aspect. By analyzing textual and visual elements, this study reveals how such ideologies subtly shape students' perceptions of success, identity, and societal roles beyond language learning objectives. The findings demonstrate that the textbook serves as a tool for language acquisition and a medium for ideological dissemination, promoting values aligned with global neoliberal norms. This research highlights the importance of critically evaluating educational materials to ensure they align with the holistic development of students and local cultural contexts. We recommend that curriculum developers, policymakers, and educators foster a more balanced and contextually relevant approach to English language education.

Introduction

Language learning is pivotal in shaping young minds, identities, and understandings of societal structures in written communication. As a global lingua franca, English holds a unique position in this process, often serving as a medium for linguistic and ideological transmission. This study critically examines the manifestation of neoliberal discourse in an English textbook used in Vocational high schools in Indonesia. Rizvi and Lingard (2010) Discuss how globalization and neoliberal policies influence education, including how English textbooks reflect and reinforce these ideologies. Recognizing the significance of English as a vital skill (Suprayogi & Pranoto, 2020) it is essential to comprehend the intricacies embedded in these textbooks. Neoliberalism, characterized by an emphasis on individualism, competition, and market-oriented values, has increasingly permeated educational contexts worldwide, subtly influencing pedagogical content and practices.

Utilizing Critical Discourse Analysis (CDA) as the methodological framework, this research investigates the textual and visual elements of the textbook to uncover how neoliberal ideologies are embedded within its narratives and imagery. Rogers (2004) explores the application of CDA in educational contexts, emphasizing its potential to uncover ideologies in textbooks and curricula. The study probes how language learning materials can function as tools of ideological dissemination, shaping students' perceptions of success, identity, and their roles within society. Critical Discourse Analysis (CDA), which interprets text as a reflection of social and cultural frameworks, serves as a valuable method for analyzing such educational resources (Puspitasari et al., 2021) For instance,

themes promoting self-reliance, meritocracy, and consumerist values are often interwoven with language acquisition exercises, presenting these ideologies as natural and desirable. The findings of this research reveal that the textbook in question does more than facilitate language learning; it serves as a conduit for global neoliberal norms. Through its content, the textbook perpetuates values that prioritize individual achievements over collective welfare and align educational objectives with market-driven goals. This raises critical concerns about the broader implications of such materials on students' holistic development and the preservation of local cultural values.

By interrogating these dynamics, this study contributes to the growing literature on the intersection of education, ideology, and discourse. It underscores the need for curriculum developers, policymakers, and educators to critically evaluate educational materials to ensure they foster a balanced, contextually relevant approach to learning. A shift towards more culturally sensitive and inclusive educational practices is imperative to counterbalance the dominance of neoliberal ideologies and promote the holistic development of students in Indonesia. To gain holistic framework of neoliberalism study, therefore, we proposed two research questions:

1. How is neoliberal discourse manifested in the textual and visual elements of an English textbook used in Vocational high schools in Indonesia?
2. To what extent do the neoliberal ideologies embedded in the textbook align with or challenge local cultural values and educational goals?

Literature Review

Neoliberal Discourse in Education

Neoliberalism, emphasizing individualism, competition, and market-driven values, significantly influences global education systems, including curricula and teaching materials like textbooks (Apple, 2004); Rizvi & Lingard, 2010). These materials often serve as vehicles for embedding neoliberal ideologies into student mindsets (Giroux, 2004; Gray, 2010). Textbooks are pivotal in promoting values such as self-reliance, meritocracy, and consumerism, often at the expense of collective welfare and holistic development (Apple, 2004; Giroux, 2004). Postcolonial contexts also disseminate Western-centric neoliberal norms, undermining local cultural priorities (Canagarajah, 1993; Pennycook, 1998). Critical Discourse Analysis (CDA) reveals that textbooks normalize neoliberal ideologies through themes and imagery linked to individual success and market aspirations (Fairclough, 1995; (Nowak-Teter, 2017). It can alienate students from their cultural contexts and promote inequitable societal values (Block, Gray, & Holborow, 2012). To counter this, scholars urge the development of culturally sensitive teaching materials that prioritize holistic development and local relevance over neoliberal goals, with critical evaluation by educators and policymakers (Guilherme, 2002; Rogers, 2004).

Critical Discourse in English Textbook

English textbooks, as central tools in language education, go beyond instruction to embed ideologies that shape learners' identities and societal roles. Critical Discourse Analysis (CDA) reveals how these materials propagate power structures, cultural norms, and neoliberal ideologies. Textbooks often reflect market-driven values, emphasizing individualism, meritocracy, and consumerism while marginalizing alternative perspectives (Gray, 2010; Apple, 2004). Postcolonial critiques highlight their promotion of Western-centric ideals at the expense of local cultural priorities (Pennycook, 1998; Canagarajah, 1993). CDA uncovers how linguistic and visual elements normalize

neoliberal themes like material success and competition (Machin & Mayr, 2012), potentially alienating students from their local contexts and fostering unrealistic aspirations (Block, Gray, & Holborow, 2012). Textbooks also reinforce cultural and power hierarchies by privileging dominant groups and sidelining diverse voices (Fairclough, 1989). To address these biases, scholars advocate for culturally sensitive, contextually relevant materials that reflect diverse perspectives and promote equitable practices (Guilherme, 2002; Rogers, 2004). Indonesian textbooks incorporate socio-cultural materials aimed at fostering character education, an initiative endorsed by the Ministry of Education and Culture (Ariawan, 2020). Furthermore, it emphasizes that discourse serves as a means through which individuals construct their reality or perception of the world, with interpretations differing from person to person (Indriyanto, 2020). In conclusion, English textbooks wield significant influence over learners' perceptions, often embedding dominant ideologies. CDA highlights the need for critical evaluations and the development of inclusive educational resources to support holistic and culturally diverse learning experiences.

Research Method

In this study, we employed a multi-layered methodology that combines Critical Discourse Analysis (CDA) and Visual Analysis to uncover the presence of neoliberalism ideology within English Vocational high schools in Indonesia. This approach allowed for a comprehensive examination of linguistic and visual elements in the educational context, highlighting how neoliberal ideologies are embedded in everyday school life.

Critical Discourse Analysis (CDA) was the primary tool for analyzing the written and spoken texts in classroom materials, textbooks, curricula, teacher instructions, and student responses. Drawing on the CDA framework developed by scholars such as Fairclough (1995) and van Dijk (2001), this analysis revealed how language reflects and reinforces power relations and ideologies, explicitly focusing on neoliberalism. According to Palmer (2010), the widespread adoption of CDA has made its application broader and less precise as a specific methodology for analyzing texts within various contexts. We sought to identify key discourses, narratives, and values that promote neoliberal agendas, such as individualism, competition, market-driven education, and meritocracy. In addition, the analysis explored how these ideologies are embedded in language choices, syntax, and the overall structure of educational texts, providing insight into how neoliberal principles are communicated through language.

Tailored to the linguistic analysis, the study incorporated a visual analysis to examine the role of images, symbols, and layouts in reinforcing or challenging neoliberal ideologies. Visual elements, such as advertisements, promotional posters, classroom decorations, and the design of educational materials, were carefully analyzed for both their aesthetic and communicative functions. Guided by the social semiotics framework of Kress and van Leeuwen (2006), the analysis sought to uncover how visuals contribute to the ideological messages present in the educational environment. The focus was on themes such as consumerism, individual success, and globalization, exploring how these visuals communicate authority, appeal to students' aspirations, and shape the learning experience in ways that align with neoliberal values.

Data Collection

Data for this study was collected from various sources within the Vocational high school context, including textbooks, teacher guides, classroom posters, other visual materials used in lessons, and relevant curriculum documents. We applied semi-

structured interviews conducted with an English teacher. The data analysis was carried out in two main phases. The first phase, linguistic analysis, focused on identifying neoliberal themes within verbal texts, using tools such as transitivity analysis to examine the roles of active and passive participants and the power dynamics and agency present in the language used. The second phase, visual analysis, involved semiotic analysis in decoding visual signs and symbols, linking them to broader ideological narratives. Visual representations were categorized according to their informational, persuasive, or motivational function, and their ideological implications were carefully assessed. We gathered eight pictures from the textbook that contain neoliberal facets. Surprisingly, we found many images that described the characteristics of the Indonesian nationality. In addition, to ensure the reliability of the findings, triangulation was employed by comparing insights from linguistic and visual analyses with the perspectives gathered through interviews and field observations. This multidimensional approach provided a more comprehensive understanding of how neoliberal ideology permeates the language and visual culture of English education in Indonesia. By combining Critical Discourse Analysis and Visual Analysis, this study offers a deeper understanding of how neoliberalism influences Vocational high school English education, shaping the content and the learning environment in ways that align with market-driven values and the global economy.

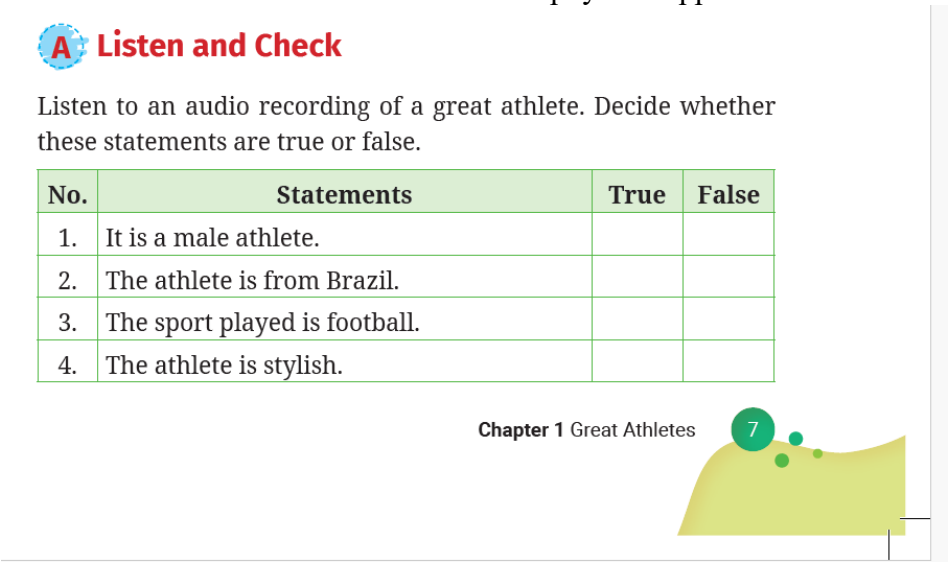
Data Analysis

This study investigates the presence of neoliberal discourse in a Vocational High School English textbook through the lens of Critical Discourse Analysis (CDA). The analysis is conducted in three stages: textual analysis, visual analysis, and interpretative synthesis. Textual analysis explores linguistic features such as vocabulary that emphasizes individualism and competitiveness, grammatical structures that foreground agency, and recurring themes like entrepreneurship and globalization, which align with market-driven ideologies. Visual analysis, on the other hand, examines imagery to evaluate representations of individuals and groups, the symbolism associated with modernity and material success, and the interplay between text and visuals to understand how they collectively reinforce neoliberal norms. In the interpretative synthesis stage, the findings from textual and visual analyses are integrated to reveal strategies that normalize and perpetuate neoliberal values within the textbook. These strategies are contextualized within Indonesia's sociocultural and educational framework, offering insights into how global neoliberal norms intersect with local contexts. The study underscores the influence of academic materials in shaping students' perceptions of success, identity, and societal roles. It calls for curriculum developers and educators to critically evaluate and design textbooks that support holistic student development while respecting and promoting local cultural values.

Result and Discussion

The study employs Critical Discourse Analysis (CDA) to look for and interpret the neoliberal discourse in the English textbook for Vocational senior high schools in Indonesia. The researchers collected both written and visual representations that may contain the neoliberal aspect, which may influence the focus of learning circumstances. We provided several reading passages and images that may contain neoliberalism facets, as well as an interview section to enhance our understanding in interpreting the context.

The first picture describes and instructs the students to listen to and then analyze the audio recording with true or false statements. One of the choices says that the athlete is from Brazil, and various statements describe the athlete's physical appearance.



A Listen and Check

Listen to an audio recording of a great athlete. Decide whether these statements are true or false.

No.	Statements	True	False
1.	It is a male athlete.		
2.	The athlete is from Brazil.		
3.	The sport played is football.		
4.	The athlete is stylish.		

Figure 1. Listening checklist

The analysis reveals how neoliberal ideologies permeate the discourse surrounding the news about a "Brazilian athlete, not an Indonesian." At the textual level, word choices and grammatical structures contrast global versus local identities, emphasizing individual achievements and global competitiveness over collective or national significance. In terms of discursive practices, the preference for featuring international figures aligns with neoliberal priorities of global competition and market-driven appeal, as media platforms prioritize content with broader consumer interest. This choice influences Indonesian audiences by potentially devaluing local achievements and reinforcing the dominance of global narratives. At the societal level, the discourse reflects globalization's impact, commodifying sports figures as marketable assets and perpetuating global hierarchies. Together, these elements highlight how neoliberal values shape media narratives, prioritizing global visibility and economic imperatives over local representation, thereby subtly influencing identity and societal perceptions.

The second and third images portray a famous football player from Portugal named Christiano Ronaldo, who was famous with CR7—representing a European player who played for Manchester United for years. He spent his career at Spanish Club Real Madrid, and he got Champions League as a supreme cup in the world.

Task 3

A Look and Discuss

Look at the following picture.

Picture 1.6 Cristiano Ronaldo
Source: *Ludovic Péron/flickr/CC-BY-2.0 (2011)*

Chapter 1 Great Athletes 9

Figure 2. Football athlete

The portrayal of Christiano Ronaldo, a globally renowned athlete from Portugal, in his national uniform, emphasizes individual success, national pride, and global competition, reflecting neoliberal values of meritocracy, competitiveness, and marketability. The image prioritizes global recognition over local identities, aligning with market-driven visibility. The textbook's production and distribution use Ronaldo's global appeal to promote ideals of hard work and individual excellence. At the same time, consumption of such content may shape students' aspirations towards global benchmarks, overshadowing local or collective achievements. It aligns with a neoliberal cultural framework, where globalization and commodification dominate educational narratives, reinforcing individual branding and market-driven priorities.

Let's learn a little bit more about him. In groups of three, discuss and write things about Cristiano Ronaldo that you already know.

What we know about Cristiano Ronaldo:

Figure 3. Football athlete of the essay

The famous athlete from the American continent, LeBron James, was a rising star in the late '90s and early 2000s. Representing black colour of African descent, he was famous in the NBA. He won many trophies, including winning the Olympic games with the USA stars.

Think and Plan

You are going to write a description of your favorite athlete that you have chosen in the previous tasks. Fill in the table with information about the athlete to help you write a description of him/her later. An example has been provided. You can add more columns if you think it is necessary.

Name	LeBron James Nicknamed "King James"
Date of Birth	December 30, 1984
Personality/Virtues/ values	Confident, determined
Name of sport	Basketball
Height/Weight/Hair/Skin tone	193 cm/He is tall 113 kg/curly/dark-skinned

Figure 4. Basketball athlete biography

The representation of LeBron James in the textbook emphasizes individual excellence, fame, and success through word choice and imagery that highlight his personality and physical appearance, reinforcing his status as a global icon. This focus on a singular international figure aligns with neoliberal ideals of meritocracy and market-driven branding, overshadowing local or collective representations. The production and dissemination of his image reflect the influence of global media and neoliberal priorities, using his appeal to promote values of competitiveness and personal branding. On a societal level, LeBron James embodies the commodification of sports under neoliberalism, shaping cultural norms that prioritize global recognition over local achievements. This portrayal may influence students to internalize neoliberal ideals of global competition and individual success while potentially undervaluing collective identities and local contributions

The following image is paralympic athletes representing white and yellow skin colour. They compete for racing with their wheelchairs. Aesthetic, dynamic, and competitive, even though they are from special needs.

Picture 2.17 Paralympic games
Source: *Lintao Zhang, Getty Images (2020)*

What to Do

Step 1

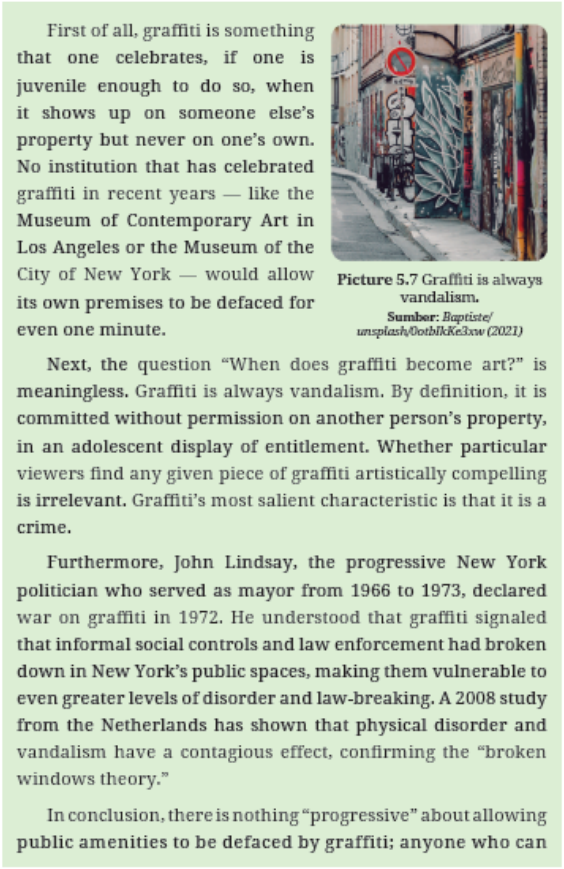
Explore the 2020 Paralympic Games. Compare the coverage of the Japan 2020 Paralympics with that of other Paralympic Games, such as Rio de Janeiro in 2016, London in 2012, or Beijing in 2008 (You need to choose one). What similarities and differences are there in the following issues? What might be the reasons for any differences?

1. The bids process
2. Preparations including transport, volunteers, medals, impact of the COVID-19 pandemic, torch relay.
3. The games including sports (are there any new sports), the national teams participating, the number of athletes.

Figure 5. Paralympic athletes

The depiction of Paralympic athletes from Western countries emphasizes resilience, individual achievement, and global representation, showcasing their prominence in global sports culture while implicitly sidelining athletes from other regions. While promoting inclusion, the focus on Western athletes aligns with neoliberal ideals of meritocracy, individual success, and competitiveness, overshadowing collective or localized identities. The imagery of athletes under national banners links personal accomplishments with national pride and global marketability. This representation reflects media narratives that prioritize marketable, globally recognized figures, disseminating neoliberal values such as perseverance and individualism. Students may internalize these ideals, equating success with global visibility tied to Western benchmarks, potentially marginalizing alternative narratives. The portrayal aligns with neoliberal tendencies to commodify inclusivity and human resilience, reinforcing global hierarchies, market-driven ideologies, and the prioritization of individual competitiveness over collective identity.

The following picture of graffiti with its background in one of the Western countries illustrates vandalism; it has a negative perception because it is an illegal masterpiece. It happens almost in alleyways or suburban areas in developed countries.



First of all, graffiti is something that one celebrates, if one is juvenile enough to do so, when it shows up on someone else's property but never on one's own. No institution that has celebrated graffiti in recent years — like the Museum of Contemporary Art in Los Angeles or the Museum of the City of New York — would allow its own premises to be defaced for even one minute.

Picture 5.7 Graffiti is always vandalism.
Sumber: *Baptiste/ unsplash/0otblkKe3xw (2021)*

Next, the question "When does graffiti become art?" is meaningless. Graffiti is always vandalism. By definition, it is committed without permission on another person's property, in an adolescent display of entitlement. Whether particular viewers find any given piece of graffiti artistically compelling is irrelevant. Graffiti's most salient characteristic is that it is a crime.

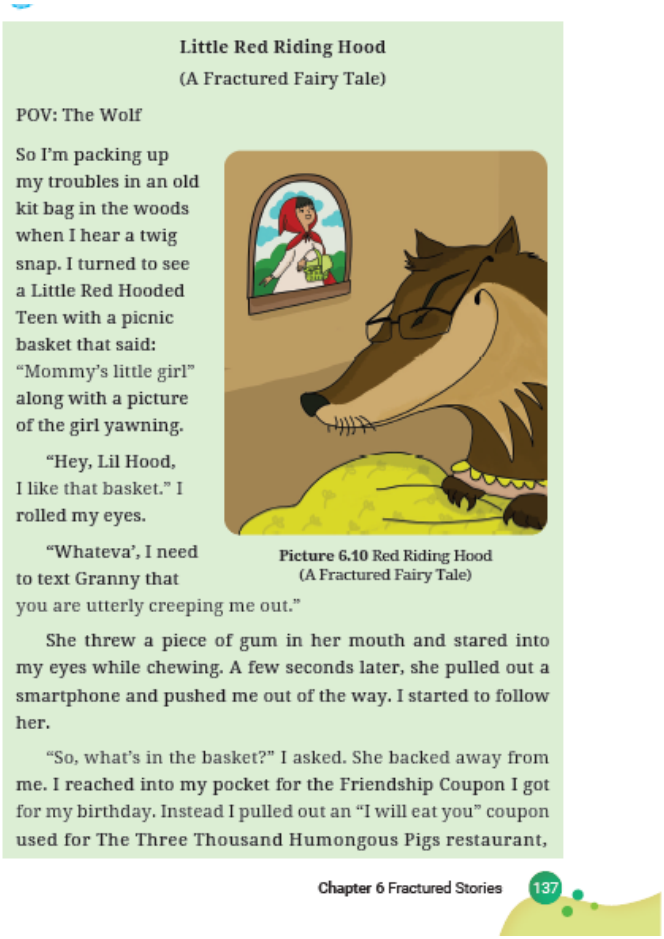
Furthermore, John Lindsay, the progressive New York politician who served as mayor from 1966 to 1973, declared war on graffiti in 1972. He understood that graffiti signaled that informal social controls and law enforcement had broken down in New York's public spaces, making them vulnerable to even greater levels of disorder and law-breaking. A 2008 study from the Netherlands has shown that physical disorder and vandalism have a contagious effect, confirming the "broken windows theory."

In conclusion, there is nothing "progressive" about allowing public amenities to be defaced by graffiti; anyone who can

Figure 6. Grafiti picture

The depiction of graffiti as vandalism in educational materials aligns with a neoliberal perspective, emphasizing order, property rights, and the commodification of urban spaces. By associating graffiti with Western urban environments, often tied to globalization, the narrative frames it negatively, focusing on its disruptive or chaotic nature rather than its potential as an art form or social expression. This framing reflects the neoliberal emphasis on preserving public spaces for economic and aesthetic value, marginalizing non-conforming cultural expressions. The portrayal discourages alternative views of graffiti, reinforcing dominant cultural narratives that prioritize market-driven priorities over subversive or artistic expressions and shaping students' perceptions of urban culture and public space.

Next picture describes a famous fairy tale in the world, is Little Red Riding Hood. Rooted in western culture as habitual activity before sleeping.



Little Red Riding Hood
(A Fractured Fairy Tale)

POV: The Wolf

So I'm packing up my troubles in an old kit bag in the woods when I hear a twig snap. I turned to see a Little Red Hooded Teen with a picnic basket that said: "Mommy's little girl" along with a picture of the girl yawning.

"Hey, Lil Hood, I like that basket." I rolled my eyes.

"Whateva', I need to text Granny that you are utterly creeping me out."

Picture 6.10 Red Riding Hood (A Fractured Fairy Tale)

She threw a piece of gum in her mouth and stared into my eyes while chewing. A few seconds later, she pulled out a smartphone and pushed me out of the way. I started to follow her.

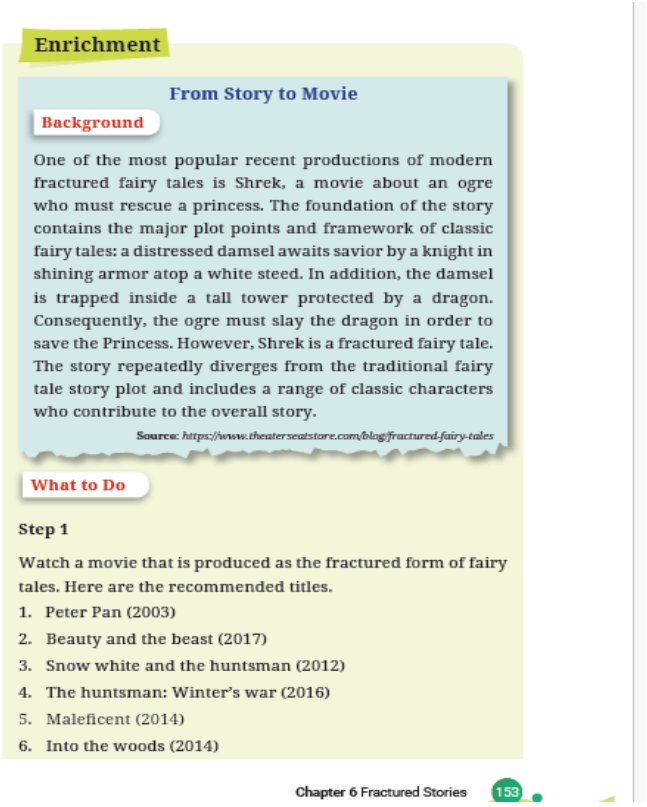
"So, what's in the basket?" I asked. She backed away from me. I reached into my pocket for the Friendship Coupon I got for my birthday. Instead I pulled out an "I will eat you" coupon used for The Three Thousand Humongous Pigs restaurant,

Chapter 6 Fractured Stories 137

Figure 7. Red riding hood story

From a neoliberal perspective, Little Red Riding Hood reflects values of self-reliance, personal accountability, and resilience, portraying the journey as a metaphor for navigating risks in a competitive, market-driven world. The story emphasizes individual responsibility, where straying from the path symbolizes deviation from societal or market norms, and the wolf represents external threats like competition or exploitation. The lack of communal support mirrors neoliberal ideals of minimizing welfare systems in favour of individual effort, with the grandmother embodying those left vulnerable in such systems. The narrative reinforces hierarchical structures, presenting salvation through limited external aid, such as the woodcutter's intervention. Overall, the tale aligns with neoliberal ideologies by promoting the notion that success or failure is determined by personal choices rather than systemic factors, underscoring the importance of vigilance, decision-making, and adaptability in a globalized context.

The last photo is a modern fairytale production named Shrek. It plays on television and is watched by millions of viewers around the world. Giant characteristics are associated with his personality in the movie.


Enrichment

From Story to Movie

Background

One of the most popular recent productions of modern fractured fairy tales is Shrek, a movie about an ogre who must rescue a princess. The foundation of the story contains the major plot points and framework of classic fairy tales: a distressed damsel awaits savior by a knight in shining armor atop a white steed. In addition, the damsel is trapped inside a tall tower protected by a dragon. Consequently, the ogre must slay the dragon in order to save the Princess. However, Shrek is a fractured fairy tale. The story repeatedly diverges from the traditional fairy tale story plot and includes a range of classic characters who contribute to the overall story.

Source: https://www.theaterseatstore.com/blog/fractured-fairy-tales

What to Do

Step 1

Watch a movie that is produced as the fractured form of fairy tales. Here are the recommended titles.

1. Peter Pan (2003)
2. Beauty and the beast (2017)
3. Snow white and the huntsman (2012)
4. The huntsman: Winter's war (2016)
5. Maleficent (2014)
6. Into the woods (2014)

Chapter 6 Fractured Stories 153

Figure 8. Reading story

The inclusion of modern fractured fairy tales like Shrek alongside traditional Western fairy tales such as Peter Pan and Beauty and the Beast in a textbook reflects a Westernized, neoliberal perspective on culture. Shrek subverts traditional narratives, emphasizing individual flaws and complexity while reinforcing themes of personal triumph and market-driven values. The textbook's portrayal of these stories reinforces neoliberal ideologies by prioritizing individualism, consumerism, and normative gender roles, marginalizing non-Western narratives. By presenting Western fairy tales as central to the curriculum, it perpetuates the idea that Western culture sets global standards, shaping students' values and aspirations toward self-reliance and personal success within a commodified, market-oriented framework.

In the last section of the study, we determined semi-structure interview to a vocational high school English teacher that English textbook has a few reading paragraph and images that contain neoliberal facet. We proposed a question "do you think western reading section and pictures may influence students' national identity as Indonesian?." Her reply was:

> I supposed the English textbook contains a lot of Indonesia images and reading passages, only a few that portrays western sides. It would not influence the students' identity as Indonesia, since, they would know international issue. It is like think globally, act locally.

The English book material has proportional content to engage the student's learning activity in the local context and the global issue at the same time. The analysis reveals a deliberate effort to balance worldwide awareness and regional identity in the text, emphasizing the dominance of Indonesian cultural content in the curriculum while marginally incorporating global perspectives. The phrase "think globally, act locally" encapsulates the core argument, advocating for global knowledge as a complement to,

rather than a threat against, Indonesian identity. Rooted in nationalist educational policies and neoliberal ideologies, the discourse reflects confidence in students' ability to engage with international issues without compromising their cultural integrity. This approach aligns with broader goals of fostering national pride and global competency, highlighting the complexities of designing educational content that navigates the tensions between globalization and cultural preservation.

Conclusion

The analysis of various media portrayals reveals a consistent pattern where neoliberal ideologies shape cultural narratives, reinforcing individualism, market-driven values, and global competitiveness while marginalizing local or collective identities. In the same vein, Putra et al., (2023) stated this study processed the analysis that might expand upon the various "lenses" of cultural and personal identity and experience and the tactile nature of visual records. The portrayal of international sports figures like Christiano Ronaldo and LeBron James, for example, highlights individual success and global visibility, aligning with neoliberal values of meritocracy and the commodification of personal branding. These figures are framed as global icons, reflecting the emphasis on individual achievement within a globalized, market-oriented framework. Similarly, the depiction of graffiti as vandalism underscores the neoliberal priority of maintaining order and property rights, framing non-conforming cultural expressions as disruptive rather than valuable forms of social or artistic expression. In the context of education, these portrayals influence students by shaping their perceptions of success, identity, and cultural value. The emphasis on Western-centric narratives in textbooks, from fairy tales like Shrek to sports figures, reflects the global dominance of Western culture and the commodification of cultural products. By elevating these Western ideals as universal benchmarks, students are encouraged to internalize neoliberal values, prioritizing individual success and global visibility over local achievements or collective identities. Furthermore, The interview demonstrates that the English textbook effectively integrates local and global content, promoting student engagement while balancing cultural preservation and global awareness. By prioritizing Indonesian cultural elements and incorporating limited global perspectives, the material aligns with nationalist and neoliberal ideologies encapsulated in the principle of "think globally, act locally." This strategic design fosters national pride and global competency, providing a model for educational materials that address the challenges of globalization within culturally diverse contexts.

This analysis reveals how neoliberalism, through globalization and commodification, not only shapes media content but also influences educational practices and societal norms, reinforcing a global hierarchy where market-driven ideologies overshadow local or alternative cultural expressions. Ultimately, these representations reinforce a vision of success that is individualistic, competitive, and aligned with global market interests, subtly shaping students' aspirations and perceptions of the world. The analysis of neoliberal ideologies in vocational English textbooks highlights the need for educators to critically assess content that often prioritizes Western-centric narratives and individual success. Textbooks should include diverse cultural perspectives to promote both global competitiveness and local cultural expression. Theoretically, the analysis links neoliberalism to the commodification of culture and identity, urging a rethinking of curricula to present more inclusive representations. The finding contests the conclusions of Jayanti and Mustofa (2023) regarding the adaptation of the English textbook to align with the current Merdeka curriculum. This project provided an important opportunity to

advance the understanding of how neoliberalism shapes students' worldviews and guides the development of more culturally sensitive educational content.

Acknowledgements (if any)

Research funding assistance for group period 2, 2024/2025 STDI Imam Syafi'i

References

Apple, M. W. (2004). *Ideology and Curriculum.* New York and London: Routledge Falmer.

Ariawan, S. (2020). Investigating Cultural Dimensions in EFL Textbook by Using Byram Checklist. *REGISTER JOURNAL*, 123-152. doi:https://doi.org/10.18326/rgt.v13i1.123-152

Block, D. G. (2012). *Neoliberalism and Applied Linguistics.* London / New York: Routledge.

Canagarajah, S. A. (1993). Critical writing and cultural constructions. *Research in the Teaching of English, 27*(3), 267-279.

Dewi Puspitasari, H. P. (2021). How do primary school English textbooks teach moral values? A critical discourse analysis. *Studies in Educational Evaluation, 70*, 1-11. doi://doi.org/10.1016/j.stueduc.2021.101044

Dijk, T. A. (2001). *Critical Discourse Analysis.* Oxford: Blackwell.

Fairclough, N. (1989). *Language and power.* Essex: Longman.

Fairclough, N. (1995). *Critical discourse analysis: the critical study of language.* Essex: Longman.

Giroux, H. A. (2018). *The Terror of Neoliberalism.* Ontario: Paradigm. doi:http://dx.doi.org/10.4324/9781315631653

Gray, J. (2010). *The Construction of English: Culture, consumerism, and promotion in the ELT global coursebook.* New York: Palgrave Macmillan.

Guilherme, M. (2002). *Critical Citizens for an Intercultural World: Foreign Language Education as Cultural Politics.* Bristol: Multilingual Matters.

Indriyanto, K. (2020). Manifestation of Colonial Discourse and Antropocentric Outlook in James Michener's Hawai'i. *OKARA: Jurnal Bahasa dan Sastra, 14*(1), 51-66. doi:10.19105/ojbs.v14i1.3185

Leeuwen, G. K. (1996). *Reading Images: The Grammar of Visual Design* (2 ed.). New York: Routledge.

Mayr, D. M. (2012). *How to do critical discourse analysis: A multimodal introduction.* London: Sage.

Mustofa, L. N. (2023). Cultural Content Evaluation in Indonesian Interactive English Textbook for Merdeka Curriculum. *ELite Journal : International Journal of Education, Language, and Literature, 3*(2), 77-87.

Nagahara, M. (2011). *Fazal Rizvi and Bob Lingard: Globalizing education policy* (12 ed.). London: Springer. doi:10.1007/s10833-011-9170-1

Palmer, S. L. (2010). Analysing Texts in Context: Current Practices and New Protocols for Critical Discourse Analysis in Organization Studies. *Journal of Management Studies, 47*(6), 1194-1212. doi:10.1111/j.1467-6486.2009.00884.x

Pennycook, A. (2002). *English and the discourses of colonialism.* New York: Routledge.

Rangga Handika Putra, A. A. (2023). STUDY IN INDONESIA PILOT ACADEMY, WHY NOT?: A WEBSITE REPRESENTATION OF CRITICAL DISCOURSE ANALYSIS. *JOURNEY, 6*(2), 283-294. doi://doi.org/10.33503/journey.v6i2.667

Rogers, R. (2004). *Critical Discourse Analysis in Education* (1 ed.). New York: Routledge.

Suprayogi, S. (2020). VIRTUAL TOURISM EXHIBITION ACTIVITY IN ENGLISH FOR TOURISM CLASS: STUDENTS' PERSPECTIVES. *Celtic A Journal of Culture English Language Teaching Literature and Linguistics, 7*(2), 199-207. doi:10.22219/celtic.v7i2.14064

Ariawan, S. (2020). Investigating cultural dimensions in EFL textbook by using Byram Checklist. Register Journal, 13(1), 123–152. https://doi.org/10.18326/rgt.v13i1.123-152

Block, D., Gray, J., & Holborow, M. (2012). Neoliberalism and applied linguistics. Routledge.

Canagarajah, A. S. (1993). Critical writing and cultural constructions. Research in the Teaching of English, 27(3), 267–279.

Fairclough, N. (1989). Language and Power. Longman.

Fairclough, N. (1995). Critical discourse analysis: The critical study of language.

Giroux, H. A. (2004). The terror of neoliberalism: Authoritarianism and the eclipse of democracy. Paradigm Publishers.

Gray, J. (2010). The construction of English: Culture, consumerism, and promotion in the ELT global coursebook. Palgrave Macmillan.

Guilherme, M. (2002). Critical citizens for an intercultural world: Foreign language education as cultural politics. Multilingual Matters. (Guilherme, 2002)

Indriyanto, K. (2020). Manifestation of colonial discourse and anthropocentric outlook in James Michener's Hawai'i. OKARA: Jurnal Bahasa Dan Sastra, 14(1), 51. https://doi.org/10.19105/ojbs.v14i1.3185 (Indriyanto, 2020)

Jayanti, L. N., & Mustofa, A. (2023). Cultural content evaluation in indonesian interactive English Textbook for Merdeka Curriculum. ELite Journal : International Journal of Education, Language, and Literature, 3(2), 2023. https://journal.unesa.ac.id/index.php/elite (Mustofa, 2023)

Kress, G., & van Leeuwen, T. (2006). Reading images: The grammar of visual design (2nd ed.). Routledge. (Leeuwen, 1996)

Machin, D., & Mayr, A. (2012). How to do critical discourse analysis: A multimodal introduction. SAGE Publications. (Mayr, 2012)

Nagahara, Minori. (2011). Fazal Rizvi and Bob Lingard: Globalizing education policy. Journal of Educational Change. 12. 10.1007/s10833-011-9170-1. (Nagahara, 2011)

Pennycook, A. (1998). English and the discourses of colonialism. Routledge. (Pennycook, 2002)

Puspitasari, D., Widodo, H. P., Widyaningrum, L., Allamnakhrah, A., & Lestariyana, R. P. D. (2021). How do primary school English textbooks teach moral values? A critical discourse analysis. Studies in Educational Evaluation, 70(July), 101044. https://doi.org/10.1016/j.stueduc.2021.101044 (Dewi Puspitasari, 2021)

Putra, R. H., Marantika, A. A., Hastowohadi, H., & Rakhman S, M. A. (2023). STUDY IN INDONESIA PILOT ACADEMY, WHY NOT?: : A WEBSITE REPRESENTATION OF CRITICAL DISCOURSE ANALYSIS. *Journey: Journal of English Language and Pedagogy*, *6*(2), 283–294. (Rangga Handika Putra, 2023)

Rogers, R. (2004). An introduction to critical discourse analysis in education. Routledge. (Rogers, 2004)

The implementation of virtual exhibition project in English for tourism class for university students. Academic Journal Perspective : Education, Language, and Literature, 8(2), 87–97. https://doi.org/10.33603/perspective.v8i2.4210 (Suprayogi, 2020)

Leitch S, Palmer I (2010) Analyzing texts in context: Current practices and new protocols for critical discourse analysis in organization studies. Journal of Management Studies 47(6): 1194–1212. (Palmer, 2010)

van Dijk, T. A. (2001). Critical discourse analysis. In D. Schiffrin, D. Tannen, & H. E. Hamilton (Eds.), The handbook of discourse analysis (pp. 352–371). Blackwell. (Dijk, 2001)