

# Sustainable Discourse Representations of English in Islamic Educational Journals: Critical Development of Academically and Functionally Meaningful Values

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**Abstract:** The empowerment of Islamic education conducted through knowledge production and published periodically by Islamic educational publishers unconsciously increased the dominant discourse of English discursive representations in some Islamic higher educational journals. Academic-functional clashes of interlanguage use seemed to be common phenomena because they were packaged virtually by sophisticated digital technology through open access journal system. These issues remained the critical questions and demanding reflections. This study was aimed at analyzing the dominant representational discursive relations focusing particularly on the major elements of representational discursive modes of English language in open access Islamic educational journals, appraising social-functional connecting discursive modes and the related negative impacts of English dominances in institutional, situational, and social domains, and recommending alternative critical reflections for the sustainable development of scientific discourse in Islamic educational knowledge contexts. This study used critical discourse analysis, supported analytically by the perspective of systemic functional linguistic—particularly on mood systems and reflectively mediated by the perspectives of Islamic concepts. The results showed that the academic-functional discursive representations of open access Islamic educational journals dominated by high frequency of verbal operators with high modes volume. Such representational discursive domination might impact on creating unfairness of institutional-standardized domain, financial-situated domain, and language use in social domain for authors as well as public readers—with diverse cultural backgrounds—and the sustainable development of scientific discourse in Islamic educational knowledge context. Such dominant discursive representations should be alternatively reflected by critical discursive reflections: mediated through Islamic educational concepts, i.e. *tarbiyah* (educating, empowering, and developing) and *tanwir* (enlightening, educating, and innovating), and then moderated by cross-culture Islamic communication, i.e. *adil* (fairness and equality), *amanah* (reliable, accountable and responsible), *wasathiyah* (moderation and neutrality), and *siddik* (reasonable and rational/proportional). Hopefully, this research outcomes might contribute to compensate the proportional limits of representational foreign discourse dominated by high frequency and volume of representational modes of English language that might implicate unfairly on the future balancing and equality of academically and functionally meaningful values on Islamic educational knowledge developments through open access scientific publications.

**Keywords:** Critical Reflection, Dominant Discursive representation, Impacts, Islamic education and communication related concepts, and Open Access Islamic Journals.

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## Introduction

Islamic open access journals—mainly the reputable ones—technically, financially and legally seemed to be freely accessed by public. However, for institutional and situational reasons, some of them

were driven by the dominant preference of using academic English that basically designed with specific standard, motives and targets. Academically, such phenomenon of dominant discursive relation of English has taken their specific space in recent years due to linguistic pressure of

global community as well as hidden complex 'actors', and the massive use undertaken by some Islamic educational journals—not only journals that covered and focused on Islamic educational studies but also those containing educational related articles for the development of Islam studies.

This issue might significantly important to conduct in disclosing the representational discursive relations in which they were usually aimed at perpetuating discursive elements in meanings, values, ideologies, motives [hidden goals], preferences, interests, etc. They were likely interconnected due to common institutional-standardized necessities, financial-situated demands, and social-globalized trends, which then formed alliances, associations, and interconnections. Such interconnected discursive representational relations were dynamic; interconnectedly developed toward social-functional and relational enhancement by representing specific discourse elements through specific lexical structures.

One of the ways in perpetuating the prominent domain of discursive relation was by strengthening interconnected arguments of validity and reliability toward the system of language structures in academic journals supported by open access system. This kind of establishment might frequently remain a compromising acceptance by public without adequate critics because they were covertly programmed by sophisticated virtual technology. To deeply understand such dominant discursive relations, the use of CDA (Critical Discourse Analysis) might be a possible way in disclosing how the perpetual power, domination and social inequality created, as they were implemented and maintained by particular individuals or communities through a sequence of texts (van Dijk: in Schiffrin et al [eds], 2001). Additionally, CDA might be helpful to use in exploring the specific hidden motives and information as a form of proposition and action purpose (Kasher and Steinberg: in Kess, 1992). All those forms were bound by textual structures (internal discourses: micro level) and followed by social-functional meanings (connecting discourses: middle level). Those could be interdiscursive representational practices accompanied by social-institutional, or perhaps political issues, consisting of social

structures and practices, social legalization, globalization, and recontextualization (Fairclough, 2003) as the continuity of the discursive relations.

The term of representations in this study could refer to linguistics features that might be represented through grammatical structures, as a form of actions practiced through social functional languages in mood system enabling to represent the dominant meanings interpersonally through written texts (Gerot and Wignell, 1995; Halliday, 2003, 2004). Additionally, CDA considered social representations could create positive or negative impacts on social constructions (Baker and Ellece, 2011). The discursive-collective exchanges ultimately tended to represent certain socio-cultural actions and relations enabling to create the hidden gaps, as well as clashes for other part of cultures (Fairclough, 1995).

Social-institutional scientific reality of this study can be referred to the dynamics of scientific discursive relational development of Islamic educational knowledge by using English language in open access Islamic journals. In addition, institutional realities might refer to the producers and publishers of knowledge in Islamic educational sub-domain, and socially they were also the users or public readers (users in smaller and or larger scopes) and any other relevant actors; those who were implicitly or explicitly get interconnected to be involved institutionally in producing, publishing, and accessing scientific knowledge. Their interconnected functional actions and relations might also create clause-exchange dominances. Such discursive-collective exchanges relational realities might potentially cause the emergence of negative impacts on the sustainability of language diversity and scientific knowledge development in global well as local contexts.

The study of scientific discursive relations represented through open access Islamic educational journal might be critically urgent to conduct so that the fairness of scientific discourses might find a more appropriate corridor in connecting the meaningful values functionally in academic setting in particular and in social practices in general. This study was aimed at analyzing the dominant representational discursive relations focusing particularly on the major elements of representational discursive modes of English

language in open access Islamic educational journals, appraising the social-functional connecting discursive modes and the related negative impacts of English dominances in institutional, situational, and social domains, as well as recommending alternative critical reflections for the sustainable development of scientific discourse in Islamic educational knowledge contexts.

## Materials and Methods

### Study Area

Several texts of ten Islamic journals were taken as the samples of this study. The purposive samples (journals) were selected by considering some criteria, i.e., published by Indonesian academic institutions, English language as one of the priorities of scientific medium in communicating the articles, and indexed by Scopus. The respected journals were as follows: *Ulumuna*, *Futura*, Journal of Indonesian Islam (JIIs), *Jurnal Pendidikan Islam* (JPI), Indonesian Journal of Islam and Muslim Societies (IJIMS), *al-Ihkam*, *Studia Islamika*, *Al-Jamiah*, and *Samarah*, and Islamic Guidance and Counseling Journal (IGCJ).

### Procedure

This research was conducted through three phases: (1) micro level analysis was done to find out the frequency of mode volumes on textual level by using the perspective of SFL (Systemic Functional Linguistics) as suggested by Halliday (1978, 2003, 2004, 2007), Gerrot and Wignell (1995), (Halliday and Martin, 1996), Martin (1997, 2004), (Hyland, 2006), and Flowerdew (2013); (2) meso/middle level analysis was conducted to find out the possible connecting discursive elements and sub-elements in cognitive level (van Dijk: in Schiffrin, 2001, Flowerdew, 2013, van Dijk, 2014); and (3) macro analysis was conducted to find out something beyond the textual level and then followed by critical reflection (Fowler, 1979; Fairclough, 1992, 1995, 2001a, b, 2003, 2012; Widdowson, 2004; and van Dijk (1998: in Stephanie Taylor, 2013) that can be shortly explained below:

- Textual analysis on micro level was done to find out the average dominance emergence of

frequency of socio-actional and relational functions of the lexical structures with three volume levels: low, median/moderate and high (Gerot and Wignell, 1995). The three major elements on mood systems consisted of subject and finite as verbal operators' group to be commonly the main markers in creating the process of clause as exchanges, i.e., idea/concept, instruction, information, service, etc., Those major elements that usually form both relational and actional representations aimed at advocating, requesting, commanding, or controlling and dominating social main roles through specific features of language structures. Other additional mood elements were the part of residual modes that might convey additional messages consisting of (1) predicators (verb groups); (2) complementary: what, whom and to what; and (3) adjuncts: how, where, when, whom, modality, and polarity (Gerot and Wignell, 1995; Paltridge, 2000).

- Textual analysis was also done to find out the dominant features of language structures with particular functional meanings (cognitive domain) on meso/middle level by finding the possible lexical semantic relations of the texts, i.e. meanings and sub-meanings, values and sub-values, motives and sub-motives, etc.
- The results of analysis were used as 'linguistic evidences' to find out broader discursive relations on macro level. In this phase, the use of CDA was aimed at identifying the discursive relations on micro level of language features and the interconnections of middle level on meaningful cognitive processes as well as their related enhancement on macro level. This analysis phase was conducted to see the possible discursive relations in broader dimensions beyond the textual structures and cognitive domain, such as the dominant preferences, impacting values and motives, situational-social-institutional interests, etc., that can be usually identified through the emergence of dominant discourse representations in lexical structures of linguistics features that might cause continually to the possible impacts on social unfairness for the sustainable development of scientific discourse in Islamic educational knowledge

context. Then, the critical findings of the dominant preferences of discursive relations were then reflectively mediated by the perspectives of Islamic education and cross-culture Islamic communication concepts.

## Results and Discussion

### The Dominant Representational Discursive Relation Modes

Critical analysis was urgently required to conduct, since it was familiarly close to the terms of domination, power, social structure, discrimination, social classification and stratification, institutional interests, discursive reproduction, social systems and policies, and others (van Dijk, 2015). It does not only deal with partial phenomena in macro level (Wodak, 1999), but it should also be derived basically from internal parts of language features formality in micro level (Billing, 2001), in order to reveal contradictive and dilemmatic social practices. It might be a critical point of departure to analyze the structure of language features before coming to critical discussions and reflections. One of the focus of analyses that could be conducted was by analyzing the dominant representational modes system in textual structures.

The study of dominant discursive relations in micro level, socially interpersonal-functional meanings—as one of middle discourse elements—could be used interactively in constructing actional and relational social representations among individuals and communities inserted in language structures that can potentially create particular values and any other related discursive elements might be usually found in textual features of simple or complex clauses. They were frequently represented through particular modes, styles and special lexical, as can be found in some Islamic educational related journals, as can be seen in the following texts:

“The languages used in this journal are English and Arabic (JII, 2024).”

The basic linguistic features of the text above consisted of subject and finite. In finite element, the polarity (the word: are) was used as verbal operator to show a message with social-functional meanings through a specific declarative mode (message:

requirement) that represented a high volume of discourse representation. Then, the representation of high volume with a different textual feature can be found in the text below:

“[GC] requires manuscript submitted to meet international standards for the English language to be considered for publication (IGCJ, 2025).”

The complex clause above did not use any modality systems as the stressing volume of the discursive representation. The word: GC, as the subject of the clause might refer to Islamic Guidance and Counseling Journal. It was followed by verbal operator using the specific word: require, in finite element/predicate, that represented a high declarative mood (message: requirement). Additionally, a high declarative mood was also stressed on a text below:

“Articles and abstracts are normally published only in English, (IGCJ, 2025).”

The clause above used the words: articles and abstracts as a complex subject; and the word: are, as finite and polarity. The use of the word: are, in finite element of the text above, represented a high declarative mode (message: requirement). The continuation of the clause above also showed a similar volume as can be seen in a text below:

“... The default language style at [GC] is American English, (IGCJ, 2025).”

The mood system used by the text above also indicated a declarative mode (message: requirement), that represented a high volume, since it used the word: the default language style at [GC], as subject, and then followed by polarity (is) as finite/verbal operator.

“If you prefer your article and abstract to be formatted in British English, please specify this on your manuscript on the first page, (IGCJ, 2025).”

The initial use of the word: if (conjunctive adjunct), might make such a textual structure above to be quite different from the previous texts, followed by the word: you, as subject. Only the word: prefer, as a predicate to be used, but without using any finite elements, making such a text seemed to be specific. Such a textual construction might represent a modest declarative mood through the use of the word: prefer, representing alternative options, with a median/middle volume. The text above showed complex clauses: main clause and subordinate clause. Unfortunately, the main clause

represented the inconsistency of discourse message compared to subordinate clause. The main clause indicated a declarative mood (prefer: modest mode), but subordinate clause represented an imperative mood (imperative: demanding). However, a subordinate clause might express the main message that could be the volume of stressing mode of representation (word: please be specify) representing a rhetorical meaning. Although the use of the word: prefer, might be an initial representation that represented a modest mode, but followed by the word: please, at the subordinate clause, might also represent a high mode volume.

The following discourse was represented with a different stressing mode, if it was compared to the previous text, as can be seen in a following text:

“Whichever spelling you choose (British or American English) please be consistent throughout, (*IJIMS*, 2025).”

The text above represented an exclamative-declarative mode. It was initiated by the question word of Wh. (whichever) + noun, as the element of adjunct: by whom, representing a positive polarity, that only consisted of two options: British or American English, as the representation of discourse message in a high mode volume.

The clause structure that existed on the text below preferring to use a hidden polarity element (are) as a verbal operator (mood element: finite), as can be seen in a following text:

“We publish original research articles and article reviews (systematic literature reviews) written in English, (*JPI*, 2025).”

The primary categorization of mood elements of the text above consisted of we (subject) and of published (finite). It represented a declarative mode with a high mode volume, because the clause was in a passive construction, with a hidden polarity(are), as a verbal operator (finite element).

“Articles must include an abstract in English, (*Ullumuna*, 2025).”

The text above represented the form of declarative mode through the use of the word: must (verbal operator), as finite element. That verbal operator (the word: must) was the divider between both mood elements and residual elements that represented a high declarative mode volume.

“Local and non-English words should be written italic, (*Ullumuna*, 2025).”

The text above used the word: should (verbal operator) as finite, before verbal operator: be, as divider element, between both mood elements and residual elements indicating that its representational message was in a high mode volume.

“Reference must be given in footnote and use Turabian 8th style, (*Ullumuna*, 2025).”

The complete element of the text above indicated that the message was represented in a high declarative mode volume through the use of the word: must, and followed the word: be, as verbal operator. The similarity volume of the text above can also be found in a similar mode volume in the text below:

“The manuscript is written in English or Arabic, which fulfills the criteria of excellent and correct writing, (*Futura*, 2025).”

The polarity use of the word: is (verbal operator) as finite in the text above indicated the motive of declarative mode with a high volume.

“The abstract should be written in English and Arabic (fewer than 250 words), however, writing abstracts in English is a must, (*Futura*, 2025).”

The text above represented the motive of declarative mode with median/moderate volume, by using the word: should, and then followed by the word: be, as a verbal operator, and followed by a divider between both mood and residual elements. The second clause initiated by the word: however (conjunctive adjunct) represented the next stressing volume by using the polarity: is (verbal operator) as finite element, that represented a high declarative mode volume.

“Articles submitted should be written according to the Chicago Manual Publication Style, (*Futura*, 2025).”

The text above was structured by complex passive features. The first passive form was begun by the phrase of ‘article submitted.’ Then, the second feature was followed by the phrase of ‘should be written,’ and the element of a mode represented by the word: should. The text above indicated a passive declarative mode with a median mode volume.

“Papers submitted for publication must conform to the following guidelines: (1) Papers should discuss the themes of Islam, Muslim society, or other religions, written either in English or Arabic ..., (*Studia Islamika*, 2025).”

The text above was also structured by a passive form (papers submitted). The subject as the initial element of the text above was ‘papers submitted for publication.’ The finite element used the modality (must) representing a discursive motive with a high mode volume. Whereas a subordinate clause of the text above represented a median/moderate declarative mode because it used the word: should, as finite element.

“Papers should discuss the themes of Islam, Muslim society, or other religions, written either in English or Arabic, (*Al-Jamiah*, 2025).”

The text above indicated a representational motive of declarative mode with a moderate/middle mode volume because of using the word: should, as verbal operator, as can be seen in the following text feature below:

“Articles should be written in American English between approximately 9.000-10.000 words, including text, all tables and ..., (*Studia Islamika*, 2025)”

Since the text above used the word: should, as verbal operator, so it was an indication that it contained the representational motive of declarative mode with a moderate/middle volume. However, the moderate mode volume represented by the text above might be exchanged to the following texts:

“All submissions must include 150 words abstract and five key words. Quotations, passages and words in local or foreign languages should be translated into English, (*Studia Islamika*, 2024).”

After the words: all submissions (as subject), the main clause of the text above use the word: must (modality) as finite that might indicate an obligatory to represent the message of declarative mode in a high volume, and then followed by median volume by the use of moderate modality (should) as finite in the subordinate clause, but seemed to be inconsistent, because of conjunction unavailability incorporated between both the main clause and subordinate clause.

**Table 1:** The Representation of Mood Systems: Verbal Operators (Finite & Predicate Elements)

“*Studia Islamika*, published three times a year since 1994, is a bilingual (English and Arabic), peer-reviewed journal that specialize in Indonesian Islamic studies in particular ..., (*Studia Islamika*, 2024).”

A mood system used by the clause structure above representing a declarative mode with a high volume because of using the word: is (polarity), indicating the options of using English or Arabic language. Besides, the following textual features used by the same journal, indicating the same degree of message stressing, as can be seen in the following text:

“*Studia Islamika* is published 3 times per year (April, August and December) and combines longer feature articles (English and Arabic) with short document report and a longer book review article (Bahasa Indonesia) ..., (*Studia Islamika*, 2024).”

Additionally, the following text indicated a low volume of mode representation since the use of the words: can be (verbal operators) as finite, as shown by a text below:

“Articles can be written in Indonesian, English and Arabic, (*Studia Islamika*, 2024).”

A text feature as being structured by another journal (*Samarah*) represented a high mode volume since it used polarity: are (verbal operators) in finite element, as can be seen in a text below:

“Abstracts are written in two languages, Indonesian and English containing a maximum of 300 words, (*Samarah*, 2025).”

The use of polarity (are: verbal operators) in finite element, can also be seen in a text below:

“The words from uncommon or foreign languages are in Italic format, (*al-Ihkam*, 2025).”

The text above indicated all languages other than English were considered as foreign ones. All words in any languages other than English have to be particularly italicized or formatted.

To conclude, all of the texts above showed that there were three main mode systems generally represented by ten journals: the mode volumes in the degree of low, median/moderate, and high, as can be resumed in the table 1 below:

Volume:	Low: Quantity	Medium/Moderate: Quantity	High: Quantity
	prefer (affirmative: choice): 1	should (modality: suggestion): 6 can (modality): 1	are (polarity: non-conformity): 4 is (polarity: non-conformity): 5 must (modality: demanding): 5 require (process: demanding): 1 please be (imperative: request): 1 please specify (imperative: request): 1
<b>Overall Frequency:</b>	<b>1</b>	<b>7</b>	<b>17</b>

**Source:** Analyzed and Summarized from Journal of Al-Jamiah, Studia Islamika, JPI, Ulumuna, Futura, JIIs, IJIMS, IGCJ, al-Hikam, and Samarah

The samples of some text features taken from ten journals represented social-actional and social-relational representations preferring to dominant volumes as being shown by the table 1 above. The dominant preferences of discursive representations consisted of 17 frequencies of verbal operators dominated by high volumes: four polarities (are: non-conformity relational process); five polarities (is: non-conformity relational process); five modalities (must: demanding); one actional process (require: demanding); two moderate-high imperatives (please and please be: request); and one low (prefer: optional affirmative), in which they were spread over in various texts in the respected journals. Those 17 frequencies with a high volume exceeded other seven mode degrees: six verbal operators (modality of should: suggestion); one verbal operator (modality of can: suggestion), and there was only one low volume by using one affirmative verbal operator: (prefer: choice).

All those representational discursive types with diverse mode volumes can be evidences of social-actional and relational practices in scientific institutional domain in the process of scientific knowledge production, publication, and access. The results showed that the academically social-functional discourse of open access Islamic educational journals dominated by high frequency of verbal operators with high volumes. Those

functional discourse modes structured in several texts of Islamic educational journals indicated the existence of motive preferences to recreate and preserve the dominant and authoritative discursive relations through interpersonal messages carried out by using written languages. The process of recreating exchanges of high volumes clauses might be one of the ways in defending discursive meanings containing specific ideologies, values, motives, interest, etc., through the use of specific linguistic features.

**The Impacts of Dominant Representational Discursive Modes**

CDA was generally aimed at making social systems dan ideological formations as well as social representations to be more transparent through an enquiry of discursive relations in which they were developed and perpetuated to create dominant power relationship in social domain (Pennycook, 2011). It was also used to explore something through language structures—something beyond the forms of syntactic and semantic features (Barker & Galasinski, 2001). Besides, it did not only focus on the principles of discursive relations analysis, but also striving for uncovering why they were distorted, opposed, and ignored by certain individuals or communities (Grice, 1975; Brown and Levinson, 2001).

The critical theses of people in some parts of the world regarding English as one of culturally imperialistic products of Anglo-Saxon centrism was likely reasonable because its fundamental idea originating from the West can be identified through linguistic spaces (Phillipson: 1992; Muhlhausler, 1996; Canagarajah, 1999; Jabeen: 2002; Ives, 2006; Carlucci, 2013; Morey: 2018). Apart from the ideological legacy of imperialism which was very political in nature, and closely related to power motives, English also undeniably carried out economic ideas of capitalism and commercialism. (Phillipson (ed), 2000; Crystal: 2003; Gayton: 2016; Carlucci; 2013; Andrews, 2014). Such critical discursive element (ideology) and its sub-elements (imperialism, capitalism and commercialism) might frequently leave their negative impacts on their past traces to today's realities.

- **The Possible Impacts on Institutional-Standardized Domain**

Some Islamic scientific journals might be led by dominant representational discursive relations that much demanding and suppressing. Authoritatively, on behalf of academic institutional development urgency in the global world, the dominant representations of social action and relation discourses of English might burden or decrease the level of self-confidences—and an institutional-based opportunity—of some potential individuals of non-native English writers to publish their research articles which might be containing of high value and of sufficient quality, as well as restricting readers' rights in wider public spaces from accessing the high quality of Islamic scientific products due to such institutionalized standard linguistic constraints. Fairclough (1992, 2006, 2010) also indicated that the dominant social discursive relations usually contained motives representing functional meanings that might be commanding and suppressing. Such representations might be carried out to control or supervise social structures in order to form changes or maintain the existence of social power systems consisting of a set of strong discursive relations with other diverse aspects.

Higher educational context that was interconnected to external related institutional agencies have great potentials to be used as

effective scientific representational discursive relations to be concentrated covertly through lexical structures in the linguistic features to provide figurative illustrations and formal demonstrations to public that the legitimacy of the dominant discourse is a necessity. In the views of Rowe & Levine's (2015) and Denham & Lobeck (2013), lexical semantic approaches focusing more on the specific context seeking to have an impact on creating the formation of representational meanings in building social identities. Duranti (2009) also stated that the use of language structures with specific emphasis was actually as a part of the cultural power that played an important role in representing social activities those were not always fully perceived by some people who indirectly involved in such unfamiliar context.

The representation of dominant discursive relations connected to knowledge through a collection of text structures usually impact on the reproduction of meaningful discursive relations ultimately becoming a kind of justification in social practices (Schank, 1980: in Kess, 1992). Such practices can be the process types those might be able to form concrete and abstract social practices through social actors (Kess, 1992). In broader dimension, they might also be related to the cultural context in academic setting and the use of its language functionalities which were initially represented through micro level structures of linguistic features. Such dominant representational modes of English language always strive to insert the values and ideologies on scientific knowledge through scientific discursive relations that can be occasionally traced, for example, through the syntactic ambiguity and dominant grammatical-lexical motives.

- **The Possible Impacts on Financial-Situated Domain**

Recently, some scientific educational journals might be 'creatively' and 'restrainedly' led to situationally transform their scientific publications to be monetized-based scientific journals. Although there were still many the respected and reputable ones have not yet, or perhaps never, been carried out to such capitalized-based scientific works, but some

others have been preferring to commercially compete on improving their academic journals in order to be able to attract as many potential authors' articles with 'higher quality' and readers with 'higher capacity', or other relevant sponsorships—if necessary, while others have been promoting to be likely high quality academic journal publishers with competitive sales-market values through various scientific business models. Attracting prospective authors and readers with higher financial privileges, might be one of the ways in establishing the more capitalistic academic access, so that they might be profitably gaining higher additional revenues in the future. In the end, not open access for all, but open access for scientific industrialization goals, conducted through more 'interesting' and challenging scientific business models (i.e., single free model, single paid model, hybrid models, and multi-models, or other possible profitable models, etc.)

Article processing-publication costs of scientific articles might be commercially becoming more expensive. If such high costs might not solely be charged to authors, they might be charged to readers, or perhaps to be funded by institutional sponsorships, such as library institutions (for examples, campus library or central and local libraries of government). For examples, readers or other related users of an article could be charged around \$40 (US Dollar), whereas the article processing and publication fee for a scientific article might reach hundreds of millions of rupiah, around \$10.000 (US Dollar) as can be identified in Nature Journal (The Harvard Crimson, 2025). Due to complex actors and hidden actors (academics and business actors) and power relations (institutionally, nationally and supranationally) might be involved, such condition would continually make the future of scientific publications become more complicated, perhaps by leaving more complex scientific discursive relation conflicts in financial-situated domain (Leeuwen & Brasil, 2024). Such unexpected anomaly might not be the dream of most academics, but that was the fact and (is) recent reality.

Authoritatively, the use of standardized language (American or British English), particularly in the context of academic journals development, is likely and gradually being led towards the practices of economic interests, as also indicated by some critical researchers (Read, 1849; in Bailey, 1991; in Pennycook, 2003; Bok, 2003; Diermeier, 2003; Gee, 2011; Baldwin, 2015; Macedo, 2016; Xiong and Yuan, 2018; Kim, 2019), based on scientific knowledge domination that might be capitalism-based scientific production and publication motives (motive is one of the discursive elements: disguised purpose) through scientific market mechanisms in the circle of global scientific knowledge industry. Although not all reputable academic journals charged expensive article processing and publication costs—some others might be free of charge, however this might be one of the current global capitalistic movements—that was (is) one of an interesting 'progresses' to see—in finding potential individuals and communities with higher financial privileges. Then, such financial-situated discursive relation dominances might potentially impede Islamic scientific knowledge development and dissemination in wider scopes for the public of Indonesia on the longer future terms.

- **The Possible Impacts on Socio-Cultural Domain**

Open access journal system in general scope might previously promote a wider public interest and not be possibly intended to support ideological motive of capitalism-based idea, but this kind of ideology frequently found the way, in which they were not always so explicitly represented in social-cultural practices. Besides, overt movement of the dominant ideology of English always find its space in the system of subtle linguistic discursive structures. In consequent, open access journals supported by technological sophistication might not really achieve their respected principles to scientifically accommodate the interests of wider public users, but might be covertly led to create leading scientific publishers to jointly pick prospective individuals and communities over potential countries with wider academic-industrial

sponsorship with higher financial supports in gradually creating higher social classes. Then, the reputable open access scientific journals that specifically used or using English as the priority of language might not socially be created for all public entities but only for the prospective ones—selective openness.

Those who were good at English language might access the first strata of scientific privileges. Those who did not have sufficient skills, particularly, in the skills of scientific English reading and writing might be considered as the second or the third class due to some linguistic constraints that they had to deal with. In addition, for those who might be linguistically uncapable individuals or communities to use English language in accessing scientific knowledge, can be globally considered as outsiders or 'foreigners', even the respected journals were financially supported by the pertinent states. As a result, this kind of unfairness social practices possibly create stratified linguistic social classification.

The dominant preference of prioritizing English use as a major language might linguistically decrease the distinctions and uniqueness of Indonesian language in the context of global scientific domain. The linguistic hierarchy has been retaking its main role in creating social unfairness. English to be the first priority, but Indonesian language might be the umpteenth ones. Such social practices might lead to culturally obscure and alienate individuals' and communities' native identities.

The political and economic idea in English discursive elements continually infiltrated in representational discursive spaces through linguistic features as occurred in the textual structures of Islamic educational journals. Such dominant representational scientific discursive relations might impact on hindering public (users: authors, academic readers and public readers) to obtain their rights on accessing and disseminating scientific knowledge productions due to institutional-standardized linguistic constraints and higher financial-marketed publications. Such dominances might also create unfairness of language use for the authors as well as public readers with diverse institutional,

socio-cultural, and financial-situated backgrounds. The sustainable and meaningful values of English language might be more beneficially gained by the masters of English, or gained by the native speakers of English in particular, and those who have adequate financial supports individually or institutionally. Such impacts might continually create some other possible sub-impacts on the sustainability of scientific discourse development in wider educational related contexts.

### **Critical Reflection**

Social-actional and relational representations of the text structures featured by ten Islamic educational journals might show a strong preference of discursive dominances with high frequency when they were seen by focusing on the finite/predicative elements as verbal operators' group with a number of polarities and modalities. Every text might contain representation of dominant discourses as a way to show the social and cultural representations of a particular community. These representations might attempt to recreate, readjust and recontrol the contexts of its users' conceptions by reproducing meanings, values, and motives (hidden goals), as well as political and economic interests among lexical networks, by representing the dominant discursive relations through interpersonal exchanges of mood systems in academic institutional-standardized domain.

The dominant discursive volumes were represented discursively by actional and relational representations as an obligatory or a commanding (example of a clause: a manuscript or an abstract must be written in English language). Other dominances might also be indicated through the specific statement, for example, languages other than English were considered as foreign ones and highlighted with special marks or written in italic formats. Such language structures might commonly still far beyond the linguistic rationale of Islamic community in general—socially; even though they did not care about, many social communities (publicly a wider internet users) might freely look at such language structures. In contradictory, these kinds of scientific linguistic styles were within the rationale of the academic English-speaking community, especially within the institutional

domain—even though publicly all social communities (a wider public internet users) might freely look at such language structures.

The representation of the dominant discourses in reputable open access Islamic educational journals played an important role in the dynamics of scientific development in Islamic academic world. Thus, the strong representation of socio-actional and relational functions of the textual discourses, structured on socio-institutional-standardized domain, along with its clashes on financial-situated and socio-cultural domains, might be an important discursive relations to be mediated through the critical discursive representational elements of Islamic educational (*Tarbīyah Islamīyah*) concepts, which might be collaborated by the moderation of cross-culture Islamic communication, in order to be able to achieve a sustainable balance of meaningful values and for the continuity of discursive relations of Islamic educational knowledge progress in Indonesian context. Mediation and moderation options might be a critical way in safeguarding the modest tradition of Islamic educational related scientific knowledge dissemination. As stated by Nata (2017) that the dissemination of Islam can be a part of the scientific tradition within Islamic educational practices, to demonstrate a sense of responsibility to Allah SWT to be undertaken by every Muslim, especially a Muslim scholar, on every scientific tasks. That tradition needs to be sustainably improved so that the dynamics of scientific development might grow in a well-educated learning society to create a scientific culture based on the results of in-depth research.

Islamic knowledge development should involve many scientific actors by taking their specific important roles in order to achieve the progress of scientific work to ensure a wider sustainable scientific production and a wider public access as a part of the progressive culture of scientific Islamic society. This scientific work should distribute beneficial values to social domain without any overtly dominant pressures from the discursive powers infiltrated by a particular culture. Such dominances should not be ignored, but be mediated and moderated thoroughly. This can be the way in obtaining and improving a wider public trust of Islamic communities in social domain managed by

scientific Islamic community in academic institutional domain. One of the ways was by adapting Islamic communication ideas as suggested by Bakti (2021), as an alternative connecting discursive representations through the concept of trustworthy cross-culture Islamic communication that might secure social harmony, as a way in preserving the trust of Islamic community in Islamic educational related sub-domains.

The trustable discursive representations of Islamic Education (*Tarbīyah Islamīyah*) concepts might be expected to be an alternative in creating consistent scientific works. The continuity of the scientific works mediated and moderated through the collaborative concepts of Islamic education and cross-culture Islamic scientific communication should be a transferable development for the future progress of Islamic educational knowledge through various publications so that they might be publicly distributed and culturally received by wider Islamic communities. Diverse languages can be used, as long as they are explicitly understandable, applicable, and free of social and cultural unfairness in wider sub-domains of education: in the life of Islamic communities in the contexts of formal, informal and non-formal of sub-educational domains amidst the domination of English globalization. The importance of applying trustable Islamic concepts in academic-institutionalized domain, for example, might be indicated in Q.S. *Al-Anfāl* [8]: 27. This might be a reflection for every Muslim scholar in undertaking the reliable and responsible mandate for the shake of Islamic educational development to get a minimal scientific conflicts and discursive misunderstandings.

In the mid of globalization movement, however, English discursive relational dominances might not always become a threat, but also a challenge for the progress of Islamic educational knowledge development. As stated by Nata (2019) that academic challenges should be responded wisely by empowering individual's academic quality of every Muslim scholar practically by the support of Islamic educational concepts in guiding Muslim society. In addition, the challenges should also be knowledgeably faced through trustable and fair scientific discursive relations so that the publicly

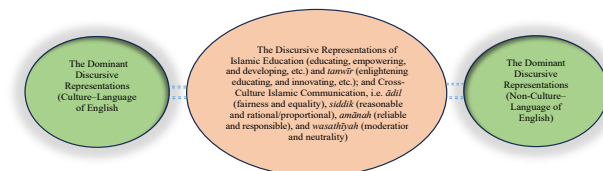
access to Islamic educational related knowledge might be increasingly credible for public.

The representational discursive concepts of *Tarbīyah Islamiyah* (academic practicable conceptualities: educating, developing, innovating improving, guiding, fostering, training, etc.) accompanied by the concepts of cross-culture Islamic communication, i.e., *ādil* (fairness and equality) and *siddik* (reasonable and rational/proportional) can be used as the alternative mediation and moderation in the scientific works as formerly exemplified by the Prophet Muhammad SAW in the process of transferring Islamic knowledge and connecting Islamic scientific discourses. Through these kinds of Islamic representational discursive concepts, he successfully managed and distributed Islamic enlightenment to a wider public in various domains and cultures to create scientific society.

The representational discursive concepts that might be critically usable for scientific knowledge developers in mediating and moderating between

both the dominances versus the dominated might be illustrated by the following figure 1:

**Figure 1:** Inter-Discursive Relations: The dominant, *Tarbīyah Islamiyah*, Cross-Culture Islamic



Communication, and The Dominated

In the current era of globalization, the use of representational discursive conceptual elements of cross-culture Islamic communication might be an optionable way in dealing with excessive discursive elements of English dominances. They might contribute to more impressive impacts, as can be seen in table 2 below:

**Table 2:** Cross-Culture Islamic Communication Discursive Concepts

Cross-Culture Islamic Communication Concepts	Representations	Discursive Elements (Meanings, Values, Motives, and Preference)
<i>Adil</i>	Fair	Fairly representing transparent discursive relations in developing Islamic educational related scientific knowledge development by acceptably minimizing excessive dominances
	Objective	Objectively representing reasonable discursive relations inter scientific knowledge development
	Unbiased	Neutrally and impartially representing the development of scientific knowledge in Islamic educational context to maintain social equality
	Balanced	Harmoniously representing the development of Islamic scientific knowledge
	Acceptable	Acceptably representing Islamic educational scientific knowledge based on the needs of Islamic

		society by fairly taking into account a wider public interest
<i>Siddik</i>	Credible	Credibly representing the trustable discursive values of scientific knowledge in Islamic education
	Reasonable	Reasonably representing a realistic development of scientific knowledge in Islamic education
	Rational	Rationally representing Islamic educational related scientific knowledge
	Logical	Logically representing scientific knowledge in Islamic educational context to avoid social misunderstandings
<i>Amānah</i>	Reliable	Representing a sustainable development of Islamic educational related scientific knowledge
	Accountable	Representing a verifiable Islamic educational related scientific knowledge for future improvement
	Responsible	Representing a responsible and stable development of Islamic educational related knowledge
<i>Wasathīyah</i>	Moderation	Representing a realistic and balanced (non-extreme) of Islamic educational related knowledge
	Balance	Representing a holistic development of Islamic educational related scientific knowledge
	Neutrality	Representing a neutral development of Islamic educational related scientific knowledge

Academic communities should play a critical role in representing fair scientific discourses by implementing cross-culture Islamic concepts in line with the concepts of Islamic education. The continuity of a fair academic discursive development should openly ensure the balance access of knowledge on any cross-meaningful values of related domain institutionally, situationally, and social-culturally, as well as linguistically cross-language features. The

availability of accessible scientific knowledge might be realized not only for the purposes and interests of collegial academic communities but also for public in wider scopes (all social classifications and stratifications), so that the progress of scientific knowledge discursive relations might be harmoniously beneficial to a wider public scientific space by applying a more moderate language use.

In the current era of global scientific knowledge progress, fairness and moderate discursive

representations might expectedly contribute to wider social spaces without leaving the works of mediating and balancing the excessive discursive dominances as can be seen in a sum cross-concepts of discursive relational elements between Islamic

education and cross-culture Islamic communication versus the dominant discursive elements of English language in table 3 below:

**Table 3:** Cross-Concepts of Social-Functional Discursive Representations: *Tarbīyah Islamīyah*, English and Cross-Culture Islamic Communication

Disciplinary Representations	Mediation and Moderation	Ideology	Meanings and Preferences	Motives and Interests	Values
<i>Tarbīyah Islamīyah</i>	<i>Tarbīyah Tanwīr</i>	and Divinity Fair	Educating Enlightening Empowering Developing Innovating Creating Raising Leading	Empowerment Development Establishment Improvement Educative Innovative Informative Creative	Educational Honorable Professional Scientific Academic Universal
<b>English Dominances</b>		Capitalism Imperialism	Dominating Demanding Suppressing Controlling Requesting Recommending Suggesting Ruling	Informative Academic Scientific Commercial	Political Economic Academic Scientific Individualistic
<b>Cross-Culture Islamic Communication</b>	<i>Amānah</i>  <i>Ādil</i>	Neutralism  Neutralism Moderatism	Reliable Accountable Responsible  Fair Moderate Objective Unbiased Balanced Acceptable	Moderative Neutral Acceptable Harmonious	Professional Moral Social Cultural Harmony Harmonic Academic Scientific

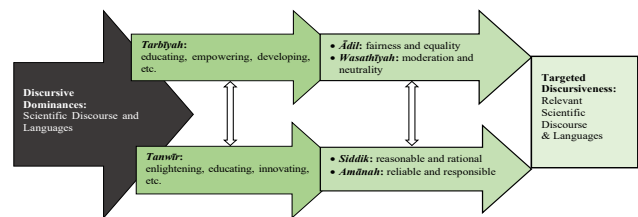
<b>Wasathīyah</b>	Moderation Neutrality Balance Neutralism
<b>Siddik</b>	Rational Reasonable Logical Credible

The critical role of alternative discursive representations of Islamic education and cross-culture Islamic communication concepts might be academically and functionally expected to mediate the discursive relational elements on institutional-standardized domain, financial-situated domain, and social-technical suitability by prioritizing a rational fairness and a neutral mediation-moderation to the power of the discursive dominances containing the dominant socio-functional meanings that might negatively produce contributive values along with the dynamics of Islamic scientific knowledge development. The collaborations of conceptual and practicable discursive relational elements of both cross-culture Islamic communication wisdom and of Islamic education fairness might be sufficient in neutralizing the dominant discourses constructed by certain communities for sustaining their continual hidden preferences and motives that might positively impact on scientific equality.

The dominant representations of English discursive relational elements (i.e. dominating, demanding, suppressing, controlling, etc.) that might be interconnected across domains should be academically and functionally mediated through Islamic educational concepts, i.e. *tarbīyah* (educating, empowering, and developing, etc.) as indicated by Q.S. *Al-Isrā* [17]: 24 & Q.S. *Al-Fātihah* [1]: 1-7; and *tanwīr* (enlightening, educating, and innovating, etc.) as indicated by Q.S. *Ibrahīm* [14]: 4-5 & Q.S. *Ar-Ra'd* [13]: 7; and then moderated by cross-culture Islamic communication, i.e. *ādil* (fairness and equality), *siddik* (reasonable and rational/proportional), *amānah* (reliable and responsible), and *wasathīyah*

(moderation and neutrality) as can be seen the following figure 2 regarding cross-conceptual and practical framework:

**Figure 2:** Islamic Education Mediation and Cross-Culture Islamic Communication Moderation: Possible Discourse-Exchanges Corridors



The sustainability of the scientific work through cross-representations of Islamic discursive concepts might be possibly conceptualized across languages and cultures as alternative discursive representations for carrying out fair and moderate academic works. Such scientific discursive responsibilities might be hopefully expected to minimize the excessive dominances of functional discursive relations of English and other foreign languages. Besides, this might be developed to provide additional positive values to the dynamic progress of Islamic educational knowledge, both across vertical and horizontal discourse elements traffics—to and from various domain or sub-domains. They might also be expected to succeed the fairness and moderate scientific representational discursive relations—by moderately balancing the use of high mode frequencies and volumes of dominant linguistic features that potentially create discursive dominances—all of which were previously embodied by the Prophet Muhammad, who was fair and moderate in mediating and

moderating the extremity of the dominant discourse representations in his historical era.

### Conclusions

The dominant preference of English discursive relations in open access Islamic educational journals might be driven by the influential control of political-economic motives since the functional linguistic features to be represented through high frequency of representational mode volumes containing particular meaningful values. Such dominances might be linguistically structured and formalized to institutionally keep the discursive relational elements to covertly reach a global domination to authoritatively control scientific knowledge discourses on institutional domain.

Such authoritative scientific control was established, as if, it was a global need, that seemed to be an inevitable power of a normal scientific discursive representations because it was covertly programmed by a sophisticated technological approach of an open access system that might institutionally leaving financial risks for authors—perhaps including public readers on social-situated domain. It might also gradually impact on creating a wider space for ‘capitalistic-oriented publishers’ on the practices of language commercialization modes by using scientific linguistic arguments in the contexts of Islamic educational production and publication in defending profitable scientific discursive actions and relations. Such dominant discursive preferences might create unfairness discursive actions and relations to academics in the process of Islamic educational knowledge development and dissemination on institutional and financial-situated related domain. It might also impact on ideological inequality in linguistic spaces of public users with diverse native languages and cultural backgrounds in social domain.

Alternatively, such dominant preference should be reflected by the elements of critical discursive reflections: mediated by Islamic educational intermediating concepts and moderated through intercultural Islamic communication moderating concepts. Those concepts might expectedly contribute to moderately harmonize excessive representational discursive elements of English and

other foreign languages. This might be the way in moderating unfairly meaningful values that might represent negative contributions to the development of Islamic educational related knowledge through production and publication of open access scientific journals. Such alternatives might be made gradually to create a sustainable understanding in representing actional and relational discourses without ignoring the contexts of the language culture preferences of all Islamic communities in institutional, situational, and social domains—in the context of Indonesian in particular and of global communities in general.

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- The Harvard Crimson, <https://www.thecrimson.com/article/2025/10/30/harvard-open-access-funding>
- Samarah, <https://jurnal.ar-raniry.ac.id/index.php/samarah/index>
- Jurnal Pendidikan Islam (JPI)*, <https://journal.uinsgd.ac.id/index.php/jpi/index>
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