

# THE ACKNOWLEDGMENTS IN STUDENT THESES: EASTERN AND WESTERN IDEOLOGY

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## ABSTRACT

People's ideologies in various Western and Eastern countries influence language use, including acknowledgment writing. This qualitative study attempts to establish Eastern and Western ideologies in the acknowledgments of the student's final projects using a critical discourse approach. Eastern ideology was examined through 57 acknowledgments of student theses from eastern countries (Indonesia, Malaysia, Saudi Arabia, and Singapore) written in Indonesian and English. In comparison, Western ideology was examined through 53 acknowledgments of student theses from western countries (United States of America, England, and Germany) written in English. The linguistic features of Fairclough and Santoso were used to reveal the Eastern and Western ideology found in the acknowledgments of students' final projects. The findings revealed that the language used to acknowledge eastern ideology was rigid. In Muslim-majority countries, gratitude to God comes first, and there are expressions of gratitude to parents. Gratitude expressions found in some eastern countries were based on the hierarchy of positions. The Western ideology in the acknowledgment, on the other hand, can be seen in the use of more expressive languages. Moreover, the acknowledgment format is not rigid and is arranged according to the hierarchy of works' contributions. The findings also indicate that identity has an impact on language.

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## A. Introduction

Language is a mirror of the speakers in society; thus, it can portray the culture of the society where the language is used.

Boas introduced the linguistic relativity hypothesis, which states that language affects how people think.<sup>1</sup> This hypothesis was also supported by linguistic experts

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<sup>1</sup> Franz Boas, *Handbook of American Indian Languages* (New York: US Government Printing

Office, 1938), 285.

Edward Sapir and Benjamin Lee Whorf, generally known as the Sapir-Whorf hypothesis.<sup>2</sup> In Whorf-Sapir hypothesis, language is defined not only the style of culture but also the way human perceives the world. As a result, language has an impact on their attitude. These perspectives certainly support the idea that the chosen language reflects the speakers' community.<sup>3</sup>

Language is a part of the culture.<sup>4</sup> The language of an individual or a group of people reflects their cultural values. Consequently, the language also reflects their own ideology.<sup>5</sup> Ideology is derived from the word idea (thought), which is simply defined as what is considered, wanted, or aspired. Ideology is also defined as a person's or a group's way of thinking.<sup>6</sup> Further definition states that ideology is a system and collection of ideas, thoughts, views, and beliefs in the political, economic, social, cultural, and religious aspects. Ideology can be found in all aspects of life, including language.<sup>7</sup> It is in line with what McGroarty stated that most areas of language use are influenced

by linguistic ideology but not always visible.<sup>8</sup> Language is organized and structured in such a way that allows an ideology to be embedded in it and this applies in both spoken and written language/text. Most of the written texts contain an ideology, although it is rarely literally expressed.

Authors often use certain linguistic features to attach their ideology to their writing. These linguistic features or language structures, according to Santoso, are used to (1) systematize, transform, and often obscure the reality, (2) regulate others' ideas and behavior, and (3) classify and group the society, phenomena, and various objects to assert institutional and personal status.<sup>9</sup> Finally, employing linguistic features in attaching the ideology in the text as such can lead to vagueness.

Language and ideology are inextricably linked to society. It will be difficult to find social behaviors that are devoid of language and ideology. Ideology and language have such a close relationship that they can't be separated.<sup>10</sup>

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<sup>2</sup> Farzad Sharifian, "Cultural Linguistics and Linguistic Relativity," *Language & Communication* 59 (2017): 83–92, <https://doi.org/10.1016/j.langsci.2016.06.002>.

<sup>3</sup> Deirdre Ní Loingsigh and Marina Mozzon-McPherson, "Advising in Language Learning in a New Speaker Context: Facilitating Linguistic Shifts," *System* 95 (2020): 102363, <https://doi.org/10.1016/J.SYSTEM.2020.102363>.

<sup>4</sup> Benedicta Adokarley Lomotey and Ildiko Csajbok-Twerefou, "A Pragmatic and Sociolinguistic Analysis of Proverbs across Languages and Cultures," *Journal of Pragmatics* 182 (2021): 86–91, <https://doi.org/10.1016/J.PRAGMA.2021.06.014>.

<sup>5</sup> Tsung-Lun Alan Wan, "Islands, Geopolitics and Language Ideologies: Sociolinguistic Differentiation between Taiwanese and Kinmenese Hokkien,"

*Language & Communication* 83 (2022): 36–48, <https://doi.org/10.1016/J.LANGCOM.2022.01.001>.

<sup>6</sup> Agus Purnomo Ahmad Putikadyanto, Abd. Syukur Ibrahim, and Nurchasanah, "Ideologi Guru Bahasa Indonesia Liberal," *Jurnal Pendidikan: Teori, Penelitian, dan Pengembangan* 2, no. 1 (2017): 152–56.

<sup>7</sup> Joseph Lo Bianco, "Ideologies of Sign Language and Their Repercussions in Language Policy Determinations," *Language & Communication* 75 (2020): 83–93, <https://doi.org/10.1016/J.LANGCOM.2020.09.002>.

<sup>8</sup> Mary C McGoarty, *Sociolinguistics and Language Education* (Bristol: Short run Press, 2010), 3.

<sup>9</sup> Anang Santoso, *Studi Bahasa Kritis Mengungkap Bahasa Membongkar Kuasa* (Bandung: Mandar Maju, 2012), 137.

<sup>10</sup> Eugenia Demuro and Laura Gurney, "Mapping

Values in social groups are developed and disseminated through ideology and language. However, does the true ideology belong to the language's structure or to the events that occur within it? Fairclough claims that the answer is both.<sup>11</sup> The major issue is determining how to capture the two parties' hidden ideologies.

Ideology and language features are closely correlated. These two elements are necessary and complementary to one another. Ideology hides behind language features.<sup>12</sup> Ideology is required for language features to produce more interesting sentences/texts. The reader can learn about the writer's ideology by revealing the ideology behind the text. Western and Eastern countries may have different world views (ideologies) and hence utilize different languages.

Language can represent certain social groups. In everyday life, language use can refer to the social identity of the speakers. When both speakers and listeners pay attention to, rationalize, and justify language usage, they definitely construct language ideology. In other words, language features reflect and express a larger cultural image of people and activities. Language ideologies of

speakers and listeners regard linguistic phenomena as evidence for what they believe are systematic behavioral, aesthetic, affective, and moral contrasts among the social groups represented.<sup>13</sup> That is, people have ideologically constructed representations of linguistic differences and act in response to them. In line with ideological construction, indexical relations become the foundation on which other sign relationships are built. Therefore, this concept of language ideology is used in the current research.

This research employs terminology associated with the division of the world into West and East. Huntington's prediction of a clash of civilizations, not a battle of states against nations, but a conflict of cultures, led to the split of language between the Western and Eastern worlds.<sup>14</sup> The concept proposed by Huntington is the antithesis of Francis Fukuyama's hypothesis, which claims that a system, notably capitalist liberal democracy, would be universally adopted.<sup>15</sup>

Huntington also divides the globe into two parts, the West and the East, presuming that the East will be the source of a robust Islamic civilization.<sup>16</sup> The

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Language, Culture, Ideology: Rethinking Language in Foreign Language Instruction," *Language and Intercultural Communication* 18, no. 3 (2018): 287–99, <https://doi.org/10.1080/14708477.2018.1444621>.

<sup>11</sup> Norman Fairclough, *Media Discourse* (New York: Edward Arnold (A member of the Hodder Headline Group), 1995), 71.

<sup>12</sup> Santoso, *Studi Bahasa Kritis Menguak Bahasa Membongkar Kuasa*, 137.

<sup>13</sup> Judith T Irvine and Susan Gal, "Language Ideology and Linguistic Differentiation," in *Regimes of Language: Ideologies, Politics, and Identities*, ed.

Paul V Kroskity (Santa Fe: School of American Research Press, 2000), 33–83.

<sup>14</sup> Samuel P Huntington, *The Clash of Civilization and The Remaking of World Order* (New York: Simon and Schuster, 1996), 13.

<sup>15</sup> Agnes Setyowati, *Ideologi Islam, Barat, dan Amerika; Potret Sejarah Global Kepentingan dalam Pertarungan Diskursif* (Yogyakarta: Suluh Media, 2017), 1.

<sup>16</sup> Huntington, *The Clash of Civilization and The Remaking of World Order*, 3.

phrase “West” and “East” refers to how people view the world, not where they live.

Indirectly, ideology is expressed in the acknowledgment section, which can be found in the beginning of every book or scientific publication. In a few Eastern countries (Indonesia, Malaysia, Saudi Arabia), the acknowledgment is a page in which the author expresses thankfulness, gratitude, the goal and advantages of writing, and requests for constructive criticism and ideas for the conclusion of the paper's writing.

The language used in scientific publications' acknowledgments is standardized and rigorous, whereas the language used in books is more flexible, though still in a standard variant. The author's expressions of gratitude, thanks to those who have contributed, the goal and advantages of writing and requests for criticism and suggestions are frequently included in the acknowledgment in Eastern countries. The acknowledgment of the East in Indonesia appears to reflect its Indonesian ideology in many ways.

Using language features, the ideology in the acknowledgment of Eastern countries especially Indonesia has been obscured or hidden. Because ideology does not visibly appear,<sup>17</sup> an in-depth study

is required to disclose the ideology in the acknowledgment. Readers will be able to grasp the ideas stated in the acknowledgment more easily if research like this is used. Nonetheless, a few people have looked into studies on authors' ideology in the acknowledgment.

As the way people in Eastern and Western countries view the world (ideology) differs,<sup>18</sup> it is believed that there must also be differences in the acknowledgment of their published works. An acknowledgment is written in English by someone from a western country. For example, it often contains both a preface and an acknowledgment. The preface provides an overview of the book's topics in general. This section usually includes a brief synopsis of the book's sections. On the other hand, the acknowledgment includes a statement of gratitude to individuals who assisted in completing the book/scientific works. Moreover, the vocabulary stated in the acknowledgment is full of metaphors and beautiful phrases.

In the educational field, a number of research regarding ideology have been established. However, research in line with ideology and language is still dominated by research inside the classroom.<sup>19</sup> The current study attempts to investigate the

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<sup>17</sup> Christoffer Kølvrå and Jan Ifversen, “The Attraction of Ideology: Discourse, Desire and the Body,” *Journal of Political Ideologies* 22, no. 2 (2017): 182–96, <https://doi.org/10.1080/13569317.2017.1311457>.

<sup>18</sup> Mark Sedgwick, “Jihadist Ideology, Western Counter-Ideology, and the ABC Model,” *Critical Studies on Terrorism* 5, no. 3 (2012): 359–72, <https://doi.org/10.1080/17539153.2012.723520>; Shetal Vohra-Gupta, Amy Russell, and Elsie Lo, “Meditation: The Adoption of Eastern Thought to

Western Social Practices,” *Journal of Religion & Spirituality in Social Work: Social Thought* 26, no. 2 (2008): 49–61, [https://doi.org/10.1300/J377V26N02\\_03](https://doi.org/10.1300/J377V26N02_03).

<sup>19</sup> Kathryn I. Henderson, “Teacher Language Ideologies Mediating Classroom-Level Language Policy in the Implementation of Dual Language Bilingual Education,” *Linguistics and Education* 42 (2017): 21–33, <https://doi.org/10.1016/J.LINGED.2017.08.003>; Mike Metz, “Ideology, Identity, and Pedagogy in

relationship between language and ideology outside the classroom, that is, the acknowledgment section on students' final projects, both thesis and dissertation. As an initial finding, the acknowledgment for theses and dissertations is written in different styles. Thus, it is believed that the acknowledgment written might represent a certain ideology.

The difference in ideology between western and eastern countries influences the language. The study, in line with the ideology behind the acknowledgment, is worthy of investigation since it has gained little attention from experts. Therefore, the current research aims to construct eastern and western ideologies expressed in the students' theses and dissertation acknowledgment section.

## B. Method

This study was conducted through qualitative research by employing a critical discourse analysis approach with several considerations. First, ideology does not explicitly exist in written texts.<sup>20</sup> Second, ideology in a language is related to the meaning of natural language use.<sup>21</sup> Third,

understanding the meaning of language use requires comprehending the formal forms of language.<sup>22</sup> Fourth, the acknowledgment section in students' thesis and dissertation implicitly reflects a particular ideology.

In an attempt to reveal the ideology in the acknowledgment, the current research utilized the linguistic features of Fairclough's design<sup>23</sup> and Santoso's linguistic features to support the data analysis.<sup>24</sup> The linguistic features in the acknowledgment can be used to expose the ideology behind the text. These features include (1) lexical processes, (2) meaning relationships, (3) metaphors, (4) euphemistic expressions, (5) formal and informal vocabulary, (6) positive and negative evaluations, (7) transitivity, (8) nominalization, (9) syntactic features, (10) passivity, (11) negation, (12) sentence mode, (13) modality, (14) personal pronoun, (15) speech act, (16) implicature, (17) greeting, name, and personal reference, (18) phonology, (19) speech, (20) participant control, and (21) text order.

However, the acknowledgment does not mention all of these linguistic features.

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English Language Arts Teachers' Linguistic Styling in U.S. Classrooms," *Linguistics and Education* 64 (2021): 100942, <https://doi.org/10.1016/J.LINGED.2021.100942>;  
Jayson Parba, "Teachers' Shifting Language Ideologies and Teaching Practices in Philippine Mother Tongue Classrooms," *Linguistics and Education* 47 (2018): 27–35, <https://doi.org/10.1016/J.LINGED.2018.07.005>;  
Lindsey W. Rowe, "Constructing Language Ideologies in a Multilingual, Second-Grade Classroom: A Case Study of Two Emergent Bilingual Students' Language-Use during EBook Composing," *Linguistics and Education* 52 (2019): 1–12, <https://doi.org/10.1016/J.LINGED.2019.05.007>.

<sup>20</sup> Kølvrå and Ifversen, "The Attraction of Ideology: Discourse, Desire and the Body," 182.

<sup>21</sup> Çise Çavuşoğlu, "Standard Language Ideologies: The Case of Cypriot Turkish in Turkish Schools in London," *Journal of Multilingual and Multicultural Development* 42, no. 9 (2019): 811–26, <https://doi.org/10.1080/01434632.2019.1687711>.

<sup>22</sup> Eugenia Demuro and Laura Gurney, "Mapping Language, Culture, Ideology: Rethinking Language in Foreign Language Instruction," 287.

<sup>23</sup> Fairclough, *Media Discourse*, 64.

<sup>24</sup> Anang Santoso, *Studi Bahasa Kritis Mengungkap Bahasa Membongkar Kuasa*, 165.

Therefore, only linguistic features that appear in the acknowledgment were used as the basis of analysis in this research. The flow chart of the ideological construction of the study is presented in figure 1.



Fig 1. Ideology Construction Flow

The data comes from 110 acknowledgments on final projects from undergraduate, graduate, and doctoral students. Of 53 acknowledgments represent western ideology with several considerations: (1) it was written by students from western countries (United States of America, England, and German). (2) It was written by students from well-known universities such as the California Institute of Technology, Stanford University, University of Oxford, and

Heidelberg University. (3) It was taken from students' final project, namely theses for undergraduate, master, and doctoral degrees, and (4) it was from the previous ten years' theses (2013-2022).

Meanwhile, 57 acknowledgments were regarded to represent eastern ideology by fulfilling some qualification: (1) It was written by students from Eastern countries (Indonesia, Malaysia, Saudi Arabia, and Singapore). (2) The students were enrolled at various universities in Eastern countries (Indonesia, Malaysia, Saudi Arabia, and Singapore). (3) The acknowledgments taken from theses for bachelor's and master's degree and dissertations from doctoral degrees, and (4) The acknowledgments taken from the previous ten years (2013-2022). The data with such qualifications are considered to have represented the acknowledgment of western and eastern ideologies.

The following table displays the demographic of the students' final project acknowledgments of Western and Eastern Universities.

**Table 1.**

Demographic Data of the Acknowledgments of the Students' Final Projects of Western and Eastern Universities.

<b>Ideology</b>	<b>Countries</b>	<b>Universities (The Publisher)</b>	<b>Type of Thesis</b>	<b>Total</b>	
Western	United States	California Institute of Technology	Doctoral	11	
	United States	Stanford University	Doctoral	12	
	United States	Stanford University	Master	8	
	United States	The University of Arizona	Doctoral	1	
	United Kingdom	University of Oxford	Doctoral	6	
	United Kingdom	University of Oxford	Master	5	
	Germany	Heidelberg University	Doctoral	8	
	Germany	Heidelberg University	Master	1	
	Germany	Heidelberg University	Undergraduate	1	
Eastern	Malaysia	International Islamic University Malaysia	Doctoral	2	
	Malaysia	International Islamic University Malaysia	Master	1	
	Indonesia	IAIN Salatiga	Undergraduate	1	
	Indonesia	Institut Agama Islam Negeri Walisongo Semarang	Master	1	
	Indonesia	Institut Teknologi Sepuluh Nopember	Master	1	
	Indonesia	Institut Agama Islam Negeri Madura	Undergraduate	27	
	Indonesia	Uin Syarif Hidayatullah Jakarta	Doctoral	1	
	Indonesia	Universitas Airlangga	Doctoral	1	
	Indonesia	Universitas Andalas	Master	1	
	Indonesia	Universitas Bengkulu	Master	1	
	Indonesia	Universitas Diponegoro	Doctoral	2	
	Indonesia	Universitas Hasanuddin	Doctoral	1	
	Indonesia	Universitas Hasanuddin	Master	1	
	Indonesia	Universitas Islam Indonesia	Master	1	
	Indonesia	Universitas Islam Negeri (UIN) Sulthan Thaha Saifuddin Jambi	Doctoral	1	
	Indonesia	Universitas Islam Negeri Alauddin Makassar	Master	1	
	Indonesia	Universitas Muhammadiyah Malang	Doctoral	1	
	Indonesia	Universitas muhammadiyah surakarta	Master	1	
	Indonesia	Universitas muria kudus	Master	1	
	Indonesia	Universitas muslim indonesia	Doctoral	1	
	Indonesia	Universitas Negeri Malang	Undergraduate	1	
	Indonesia	Universitas Negeri Semarang	Master	1	
	Indonesia	Universitas Pendidikan Indonesia	Doctoral	1	
	Saudi Arabia	King Fahd University of Petroleum & Minerals	Doctoral	2	
	Saudi Arabia	King Fahd University of Petroleum & Minerals	Master	2	
	Singapore	Nanyang Technological University	Doctoral	1	
	Singapore	Nanyang Technological University	Master	1	
	<b>Total</b>				<b>110</b>

The data were analyzed in three stages: data reduction, data description, and verification and conclusion drawing.<sup>25</sup> The first step in data analysis was examining the linguistic features found in the data. These linguistic features were further classified and discussed. Finally, the ideology stated in the acknowledgment was drawn.

## C. Results

### 1. Eastern Ideology in the Acknowledgement

The study of Eastern ideology in the acknowledgment from Eastern countries (Indonesia, Malaysia, Saudi Arabia, and Singapore) began with examining the acknowledgment's linguistic features, which conceal the author's ideology. In reality, the acknowledgment does not contain all of the linguistic features. Some linguistic features found, however, are sufficient to determine the author's ideology.

The contents of acknowledgment are, in general, expressions of thankfulness to God, thanks to those who have assisted in the development of this final project, and the author's hope for constructive criticism and ideas. As first mentioned, it is an expression of thankfulness to God. The first paragraph

mentions all of the praise to God described in the acknowledgment. The following quote exemplifies this.

#### Quote 1

“Puji Syukur kehadiran Tuhan Yang Maha Esa, yang atas berkat, rahmat, dan hidayah-Nya sehingga penulisan Skripsi yang berjudul ‘Studi Tentang Konsep dan Visualisasi Tata Ruang Mie Tomcat di Jalan Trunojoyo Malang’ dapat diselesaikan dengan baik.”<sup>26</sup>

*(Praise and gratitude to the God Almighty for His blessings, mercy, and guidance so that the writing of the thesis entitled 'Study of the Concept and Spatial Visualization of Tomcat Noodles on Jalan Trunojoyo Malang' can be completed properly).*

Based on quote 1, the author prioritizes religion or God by inserting it at the very beginning. This follows the **ideological meaning relationship**. The existence of words in connection to their meaning is frequently an ideological meaning. When the author mentions God (not the God of any religion), the reader can deduce that the author is a Muslim. The term for His blessing (*atas berkat*), mercy (*rahmat*), and guidance (*hidayah*) demonstrates this. The expressions refer to one religion, namely Islam. God is almost always mentioned at the beginning of the acknowledgment in Muslim-majority countries (Indonesia, Malaysia, and Saudi Arabia).<sup>27</sup>

<sup>25</sup> Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (London: SAGE Publications Ltd, 2013), 16.

<sup>26</sup> Sri Wahyuni, “Studi Tentang Konsep dan Visualisasi Tata Ruang Mie Tomcat di Jalan Trunojoyo Malang” (Universitas Negeri Malang, 2014), vi.

<sup>27</sup> Abdul Mannan, “Deiksis Wacana Dalam Novel Anak-Anak Pangaro Karya Nun Urnoto El Banbary” (Thesis, Pamekasan, IAIN Madura, 2022), vi; Surkhan Saylikhanov, “Factors Influencing Customer Satisfaction Towards LAZADA Online Shopping in Malaysia” (Master Thesis, Kuala Lumpur, International Islamic University Malaysia, 2019), viii, <http://studentrepo.iium.edu.my/handle/123456789/3>



In the quote, "Praise and gratitude to the presence of God Almighty, for His blessings, mercy, and guidance." **The lexical process** is reflected. Lexical processes are processes that occur in the vocabulary as a reflection and expression of the interests of groups or communities.<sup>28</sup> That is, the words in the quote refer to a certain religious group. The author prioritizes his sense of religion by emphasizing his appreciation to God first. According to the author, God is the most important party who indirectly contributes to his final project, so he ought to be the first to receive praise or thanks. The bulk of acknowledgments in the Indonesian version tend to start with statements of thankfulness and thanksgiving to God. It is implanted in the subconscious minds of Indonesian-speaking writers that God plays a role in all aspects of life,<sup>29</sup> including the thesis preparation, and thus it is the first to express gratitude.

Since the acknowledgment is part of a scientific publication, the language is formal. The formal language employed is rigid and monotonous. The use of formal language makes the syntactic features in the acknowledgment difficult enough to identify. Syntactic techniques are used to cope with sentence changes that have ramifications for diverse perspectives on

the world. According to Santoso,<sup>30</sup> three syntactic tools conveying the ideology are omission, ordering, and complexity. The quote "*Puji Syukur kehadiran Tuhan yang Maha Esa, yang atas berkat, rahmat ...*" means that it will be a complex sentence. However, there is a syntax error marked in underlined word (*yang*). This is because the author is too eager to express his ideology, so he doesn't pay attention to the rules of writing.

Most of the acknowledgment in eastern universities uses declarative **sentence mode**, in which the author is the information supplier, and the reader is the information receiver. The sentence mode refers to how the sentence is delivered to the listener. Santoso distinguishes three types of sentence modes: declarative, interrogative, and imperative.<sup>31</sup> Some of the data can be seen in the table below.

**Table 2.**  
Sentence Mode in Eastern Acknowledgment

Expression	Publishers	Sentence mode
"Penulis mengucapkan terima kasih dan penghargaan yang setinggi-tingginya kepada ..."	Diponegoro University	Declarative
<i>(The author expresses his deepest gratitude and appreciation to ...)</i> <sup>32</sup>		

184; Abdelrazig Merghani Mohammed Amir, "Global Optimization and Thermodynamic Analysis of the Heat Exchanger Network in Process Industries" (Ph.D. Dissertation, King Fahd University of Petroleum and Minerals, 2017), v, <https://eprints.kfupm.edu.sa/id/eprint/140465/>.

<sup>28</sup> Anang Santoso, *Studi Bahasa Kritis Menguak Bahasa Membongkar Kuasa*, 142.

<sup>29</sup> Mohamad Abdun Nasir, "The 'Ulamā', Fatāwā and Challenges to Democracy in Contemporary Indonesia," *Islam and Christian-Muslim Relations* 25, no. 4 (2014): 489–505, <https://doi.org/10.1080/09596410.2014.926598>.

<sup>30</sup> Santoso, *Studi Bahasa Kritis Menguak Bahasa Membongkar Kuasa*, 142.

<sup>31</sup> Anang Santoso, 156.

<sup>32</sup> Rohmad Hadiwijoyo, "Model Pengembangan

"I would like to express my heartiest gratitude to ..." <sup>33</sup>	Nanyang Technological Institute	Declarative
"Secondly, I would like to thank my dear parents, my wife, and everyone else ..." <sup>34</sup>	University of Malaysia	Declarative

Table 2. shows that sentences in declarative mode are used in all three acknowledgments from three eastern countries. The author sees himself as a giver of information and the reader as a consumer of information. There are parallels between the acknowledgment of Eastern countries in the examples (Indonesia, Malaysia, and Singapore), especially the expression of gratitude to those who have helped is located after expressing gratitude to God and the expression of gratitude which is communicated using declarative sentence mode by positioning the author as a information provider.

In addition, the acknowledgment expresses gratitude to all who have assisted in the preparation of the final result. **Text Ordering** is related to the acknowledgment order. Fairclough claimed that a text has a structure that may be constructed from predictable elements in predictable sequences.<sup>35</sup> In the acknowledgment, the author expressed her thankfulness to the Dean, head of

department/ head of study program, thesis advisor I and II, all lecturers, her parents, classmates, boarding friends, friends, and boyfriend. The list is arranged in order of gratitude for the thesis writing process.

As observed in the following sentence, the expression of gratitude to the Dean has not clearly stated what his/ her contribution is.

#### Quote 2

"Penulis mengucapkan terimakasih dan penghargaan kepada:

1. ... Rektor ...
2. ... Dekan ...
3. ... Ketua Program Studi Tadris Bahasa Indonesia....
4. ... Dosen pembimbing ...
5. Ibu tercinta ...
6. Seluruh dosen Tadris Bahasa Indonesia ...
7. Serta seluruh teman-teman ... "<sup>36</sup>

*(The author expresses his gratitude and appreciation to:*

1. ... Rector...
2. ... Dean...
3. ... Head of Indonesian Language Study Program ...
4. ... Thesis advisor ...
5. Beloved mother ...
6. All lecturers of the Indonesian Language Education Program ...
7. And all my friends ...)

Based on quotation 2, it is clear that expressions of gratitude are organized according to a hierarchy of positions rather than according to how much help each

Kawasan Industri Berwawasan Lingkungan dengan Tinjauan Penggunaan Energi di Kawasan Industri Krakatau Cilegon" (Ph.D Thesis, Universitas Diponegoro, 2014).

<sup>33</sup> Peng Zuo, "Investigation and Application of Nonlinear Ultrasonic Guided Wave in Closed and Open Waveguides" (Thesis, Singapore, Nanyang Technological University, 2019), <https://doi.org/10.32657/10220/47639>.

<sup>34</sup> Surkhan Saylikhanov, "Factors Influencing Customer Satisfaction Towards LAZADA Online Shopping in Malaysia" (Master Thesis, Kuala Lumpur, International Islamic University Malaysia, 2019).

<sup>35</sup> Fairclough, *Media Discourse*, 47.

<sup>36</sup> Fathor Rahman, "Telaah Deiksis dalam Novel Konspirasi Alam Semesta Karya Fiersa Besari" (Thesis, Pamekasan, Institut Agama Islam Negeri Madura, 2021).

person provided to complete the final assignment.

The Rector's role in the final project was not described in detail, whether it was simply a matter of licensing or something else entirely. The same expression also referred to the Dean and head of the study program. Even so, the advisor -who directly guided and provided input, direction, advice, and motivation to the author- should deserve more credit. Moreover, those who have directly contributed to that research -such as friends or partners of discussion should be thanked more.

The expression of gratitude to parents was almost certainly mentioned in the acknowledgments. In that final project completion, parents were considered to play an indirect role. They contributed in terms of encouraging, praying, or providing funding during completion. This is in line with the Indonesian national ideology, which values and respects parents in all aspects of life.<sup>37</sup> Parents play an important role in the lives of their children, especially if they are still the source of financial support.

The author also thanked his/ her classmates. This means that classmates play a significant role in the final project's preparation, either directly or indirectly. They were directly involved in the discussion or assisting with the final project preparation. Indirectly, they worked

together in the same class to complete the final project.

The language used in the acknowledgment is monotonous and stiff, and there are even sentences that are ineffective, as seen in the first underlined quote above. The order of the acknowledgment tends to be the same. As a result, the composition of the acknowledgment and its order in Indonesia are predictable.

In Indonesian case, **the transitive** lingual feature can also be found in the acknowledgment. It is possible to deduce what ideology is driving it using transitivity. Consider the following table 3.

**Table 3.**  
Transitivity

Actor	Material Process	Goal	Circumstance
<i>Skripsi ini</i> (This thesis)	<i>tidak akan terselesaikan</i> (will not be completed)	-	<i>Tanpa adanya dukungan dan bimbingan dari berbagai pihak</i> <sup>38</sup> (Without any support and guidance from many people)

The absence of a goal in the sentence above emphasizes the "completed" material process. Regarding this, the author emphasized that the most important thing was the completion of the thesis. The author did not prioritize the

<sup>37</sup> Fivien Luthfia Rahmi Wardani and Zahrotul Uyun, "Ngajeni Wong Liyo'; Menghormati Orang yang Lebih Tua pada Remaja Etnis Jawa," *Indigenous: Jurnal Ilmiah Psikologi* 2, no. 2 (2017): 176–83, <https://doi.org/10.23917/indigenous.v2i2.5681>; Gernaida Pakpahan, Anggi Maringan Hasiholan, and Ibnu Salman, "Budaya Sungkem Desa

Samirono dalam Perspektif Hukum Taurat ke-5: Suatu Kajian Etika Kristen dan Generasi Muda," *Jurnal Lektur Keagamaan* 19, no. 2 (2021): 521–54, <https://doi.org/10.31291/jlka.v19i2.990>.

<sup>38</sup> Wahyuni, "Studi Tentang Konsep dan Visualisasi Tata Ruang Mie Tomcat di Jalan Trunojoyo Malang," vi.

goals, such as completing the thesis perfectly or on time. So, it can be concluded that there is an ideology of dismissal of obligations in the sentence above - the important thing is that the thesis is complete. In terms of circumstance, there is also an attempt to obscure the expression of gratitude to those who did not directly contribute to the thesis writing.

**The modality** can be found at the end of the acknowledgment. According to Santoso, this modality is a linguistic feature that demonstrates speakers' level of commitment or attitude to the propositions they are saying or attitudes toward listeners.<sup>39</sup> The author expresses his hope and optimism about the thesis's benefits at the end of the acknowledgment. This is stated in the following quote 3.

**Quote 3**

*"Semoga hasil penelitian ini dapat memberikan manfaat dan kontribusi bagi peningkatan kualitas pembelajaran fisika."<sup>40</sup>*

(Hopefully, the results of the current research can provide benefits and contribute to improve the quality of Physics subject learning")

**2. Western Ideology in the Acknowledgment**

The thesis and dissertation writing in English must be a preface and an acknowledgment section. The preface section contains a general introduction to the sections of the book/scientific paper. In contrast, the acknowledgment expresses

gratitude to those who contributed to the writing of the book/scientific paper. This is similar to acknowledgment in the Eastern style. It is uncommon for Eastern country authors to include a book preview in the acknowledgment section. Therefore, the current study analyzing theses only focuses on acknowledgment.

This acknowledgment consists of linguistic features of meaning relations presented in Table 4 below.

**Table 4.**  
Meaning Relationships

Expression	Meaning Relationships
outsiders <sup>41</sup>	Still feel like a stranger
for sharing your sense of humor and Western palates with me <sup>42</sup>	Share happiness

The word '*outsiders*' has a meaning related to the writer's feeling that he is still a foreigner even though he has lived together for a long time. This demonstrates the author's politeness and self-awareness attitude. The meaning relationship of the second quote, "*sharing your senses of humor and Western palates with me*," is to share happiness. The quote demonstrates Western ideology. The expression or habit of Western people can be seen in the phrase *western palates*, which means sharing happiness in Western ways and culture (e.g. making barbecues or drinking alcohol).

<sup>39</sup> Santoso, *Studi Bahasa Kritis Menguak Bahasa Membongkar Kuasa*, 161.

<sup>40</sup> Sutarno, "Pengembangan Model Virtual Higher Order Thinking Skills Laboratory untuk Meningkatkan Keterampilan Berpikir Kritis dan Pemecahan Masalah Secara Kreatif Mahasiswa

Calon Guru Fisika" (S3 Thesis, Bandung, Universitas Pendidikan Indonesia, 2018).

<sup>41</sup> Lauren Zentz, "Global Language Identities and Ideologies in an Indonesian University Context," *ProQuest LLC* (Ph.D. Dissertation, The University of Arizona, 2013), 4.

<sup>42</sup> Zentz, 4.

**Metaphor** is another linguistic feature. Metaphors did not exist in Eastern acknowledgment. A metaphor is a linguistic expression whose meaning cannot be deduced directly from the symbol used because the meaning in question is a prediction of the linguistic expression.<sup>43</sup> Because the acknowledgment is so expressive, metaphors are frequently encountered. This is illustrated in Table 5.

**Table 5.**  
Metaphor

Metaphor Phrases	Meaning	Impression
Lecturing on the whiteboard <sup>44</sup>	Good and structured class teaching	Impressive
For opening up your home <sup>45</sup>	Allow for a stay	Deep and impressive
Western palates with me <sup>46</sup>	Sharing happiness through the western way of life and culture (making a barbeque or getting drunk)	Beautiful
Your family spaces	The place in the family where you live	Beautiful and impressive
Putting up with shop talk when B and I couldn't hold it in anymore	Thank you for being such a great friend (friends tell stories)	Beautiful and impressive
For believing in me in all of my this-lifetime incarnations to date.	Thank you mom for supporting	Deep and impressive

<sup>43</sup> Anaïs Augé, "How Metaphor Scenarios Can Reveal Socio-Cultural and Linguistic Variations of Meaning: A Cross-Linguistic Perspective on the 'NURTURING PARENT' and the 'STRICT FATHER' Frames," *Metaphor and Symbol* 34, no. 4 (2019): 209–28, <https://doi.org/10.1080/10926488.2019.1683949>.

<sup>44</sup> Jérémy Magescas et al., "A Centriole-Less Pericentriolar Material Serves as the Base of C. Elegans Sensory Cilia," *Current Biology: CB* 31, no.

You have kept me running when my fuel tank was empty	Has been inspiring and motivating	Beautiful and impressive
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This acknowledgment contains **euphemistic expressions** as well. According to Santoso, euphemistic expressions are linguistic expressions that aim to refine a situation so that what is captured by the listener is not the same as the original state.<sup>47</sup> The quote "Many a wine night with you may very well have saved my life."<sup>48</sup> is an example of a euphemistic expression.

The sentence was actually an expression of thanks to his friends for accompanying him to the bar. A lingual device of euphemistic expressions was chosen to make it more subtle. In addition, in English acknowledgment, **the sentence mode** is declarative, with the author providing information while the reader is the recipient. This acknowledgment also includes **modalities**. The author's modality takes the form of various expectations he wishes to convey.

Table 6. below describes the modalities.

11 (2021): 2410-2417.e6, <https://doi.org/10.1016/j.cub.2021.03.022>.

<sup>45</sup> Zentz, "Global Language Identities and Ideologies in an Indonesian University Context," 4.

<sup>46</sup> Zentz, 4.

<sup>47</sup> Santoso, *Studi Bahasa Kritis Mengungkap Bahasa Membongkar Kuasa*, 165.

<sup>48</sup> Zentz, "Global Language Identities and Ideologies In An Indonesian University Context," 4.

**Table 6.**  
Modalities

Modality	Shape
I hope to have more wonderful memories with them in the years to come <sup>49</sup>	Hope
I hope that this dissertation does justice to the conversations and experiences that you allowed me to share with you. <sup>50</sup>	Hope

The author expressed gratitude to everyone who contributed to the dissertation's writing. He expressed his appreciation to those who directly contributed to the research. The order of appreciation statements is determined by a scale of how much contribution to research is made rather than by position. It was found that the author thanked his mom for supporting the research but not his father. This finding reveals that western people do not express gratitude to those who do not contribute anything.<sup>51</sup>

At the beginning of the acknowledgment, the author was concerned about those who contributed to the writing but have not been listed yet. This is due to the fact that as more people contribute to the research, it is feared that something will be overlooked. The expression is nice, as the language used in this acknowledgment is more relaxed and less formal. In other words, the language used is more expressive and intriguing.

<sup>49</sup> Henry Froland, "A Finite Element Analysis of a Radio for Probing the Dark Sector" (Undergraduate Thesis, Stanford University, 2019).

<sup>50</sup> Zentz, "Global Language Identities and Ideologies in an Indonesian University Context," 4.

<sup>51</sup> Amelia Mathews-Pett, "I Want It to Go to a Good Home: Animism in Western Relationships with Personal Possessions," *Performance Research* 24,

### 3. Differences in Western and Eastern Ideology in the acknowledgment

It has been described the eastern and western ideologies in both Indonesian and English acknowledgment. The clear difference between those acknowledgments is presented in the previous section. The acknowledgment does not include all of the existing linguistic features, only a few that stands out.

There are linguistic features of ideological meaning relations in the acknowledgment of both Indonesian and English. In Indonesian acknowledgment, the relation of meaning tends to be divinity or religious matters. Although the author does not mention the name of God in certain religions, it is clear that the author is Muslim because the words used are identical to Islam. The relationship of meaning in the acknowledgment in English also reveals the author's identity. The author uses words that indicate the author's origin, such as western palates, an expression that is only used by westerners.

The lexical process is found in eastern acknowledgments but not in western acknowledgments. The vocabulary used in the acknowledgment of Indonesian reflected his/ her religiosity. The author believes that because God is the most crucial who indirectly contributes to his final project, so He deserves to be

no. 6 (2019): 86–94, <https://doi.org/10.1080/13528165.2019.1686585>;

Nicole M. Percival and Briony D. Pulford, "Do Say 'Thank You': Verbal Expressions of Politeness and Gratitude Influence Interpersonal Perceptions," *The Journal of General Psychology* 147, no. 3 (2019): 228–43,

<https://doi.org/10.1080/00221309.2019.1690970>.

the first to receive an expression of gratitude or thanks. It is true that God is revered in all parts of life in eastern countries.<sup>52</sup> In contrast to the English acknowledgment, which does not show any aspect of religiosity, it does not even mention the name of God.

Almost all Indonesian acknowledgments in the students' final projects on Eastern countries written express gratitude to God. Because of the religious ideology adopted by its people, God is mentioned at the very first of every acknowledgment produced by an Indonesian-speaking Eastern country. This is reinforced in Indonesia by the existence of the five pillars, *Pancasila*, in which its first principle mentions the one and only God (*Ketuhanan Yang Maha Esa*).

Metaphors and euphemistic expressions were not found in the Indonesian acknowledgment, but many, especially metaphors, were found in the English acknowledgment. The use of metaphors and euphemistic expressions beautifies and enhances English acknowledgment. This is in contrast to the Indonesian acknowledgment, which uses a rigid and monotonous language style.

The acknowledgment from eastern countries, especially in Indonesian, tends to be rigid, following the idea of language standardization. People believe that standardized forms of language exist.<sup>53</sup> The wider community, such as in England, France, and Spain, believes in the existence of standardized forms of language.<sup>54</sup> Forms that deviate from the standard language are considered unusual and occur unconsciously. The phenomenon of standard language exists in Indonesia as well. The acknowledgment that it does not follow the standard structure is regarded to be rude.

There are some noticeable differences in the acknowledgment of Indonesian and other languages. The majority of the acknowledgments in Indonesian express gratitude to God. It could be related to the ideology of the Indonesian people, who are religiously obedient.<sup>55</sup> However, it is uncommon - maybe it is impossible- to mention the name of God in an acknowledgment of another language. The language used in the acknowledgment of Indonesian is rigid, whereas the language used in the acknowledgment of other languages,

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<sup>52</sup> Evans Garey et al., "Development and Validation of Religious Attribution Scale: In Association with Religiosity and Meaning in Life among Economically Disadvantaged Adolescents in Indonesia," *Mental Health, Religion & Culture* 19, no. 8 (2017): 818–32, <https://doi.org/10.1080/13674676.2017.1289505>.

<sup>53</sup> Olivia Walsh, "Introduction: In the Shadow of the Standard. Standard Language Ideology and Attitudes towards 'Non-Standard' Varieties and Usages," *Journal of Multilingual and Multicultural Development* 42, no. 9 (2021): 773–82, <https://doi.org/10.1080/01434632.2020.1813146>.

<sup>54</sup> Lesley Milroy, "Britain and the United States: Two Nations Divided by the Same Language (and

Different Language Ideologies)," *Journal of Linguistic Anthropology* 10, no. 1 (2000): 56–89, <https://doi.org/10.1525/JLIN.2000.10.1.56>.

<sup>55</sup> Teguh Wijaya Mulya, Anindito Aditomo, and Anne Suryani, "On Being a Religiously Tolerant Muslim: Discursive Contestations among Pre-Service Teachers in Contemporary Indonesia," *British Journal of Religious Education* 44, no. 1 (2021): 66–79, <https://doi.org/10.1080/01416200.2021.1917338>;

Lyn Parker, "Religious Tolerance and Inter-Faith Education in Indonesia," in *Crises and Opportunities: Proceedings of the 18th Biennial Conference of the ASAA* (Adelaide, 2010).

particularly English, is more beautiful and interesting.

The syntactic features are hard to come by and only be found in Indonesian acknowledgments. Unconsciously, the author is so eager to express his ideology that he disregards the rules of writing. The sentence mode can be found in both languages' acknowledgments. In both languages, declarative sentences are used as introductory sentences, with the writer as the giver of information and the reader as the recipient.

The text order is only found in Indonesian acknowledgments. It is related to the order of saying thank you and gratitude. The Indonesian acknowledgments tended to follow hierarchical positions rather than one's contribution to the work, so the sequence is predictable. In contrast to the acknowledgments in English, the order of appreciation was based on the services or contributions to the work.

The last lingual feature is the modality. This lingual feature is found in the acknowledgment of the two languages. This modality is mostly in the form of hopes, hopes of the author to the reader, or the hope of the usefulness of the work. The difference between Indonesian and English modalities lies in the choice of language used. The English acknowledgment uses beautiful language

and is not too formal. The language used is also more expressive and interesting than the Indonesian one.

Another interesting finding of this study was that identity also has an effect on language, as it was presented in the dissertation written by Mahendra.<sup>56</sup> Edo Mahendra was a doctoral student at the University of Oxford from Indonesia. In 2017, he successfully completed his dissertation written in English. Even though he studied in a western country, his acknowledgment still reflected eastern ideology. The expression of gratitude to God was initially said, followed by an expression of thanks to parents and family. This strengthens the idea that identity affects language.

Culture and language are inextricably related,<sup>57</sup> whether culture influences language or vice versa. The author's culture is also reflected in the language used. The acknowledgment varies according to culture. Eastern cultural values and their Western counterparts play a role, resulting in differences in how acknowledgment is commonly written on both sides.

This study's findings support the idea that identity and ideology influence language. This claim has also been supported by numerous earlier studies that identity influences language<sup>58</sup> and so does

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<sup>56</sup> Edo Mahendra, "Determinants of Migration: The Role of Social and Trade Policies" (Thesis, University of Oxford, 2017), <https://ora.ox.ac.uk/objects/uuid:08abee64-589b-4cec-8985-ef99fd3d1884>.

<sup>57</sup> Jonathan Roper, "Culture and Language Use," *Folklore* 123, no. 1 (2012): 122–23, <https://doi.org/10.1080/0015587X.2012.643647>.

<sup>58</sup> Lisa Donohoe Luscombe and Vafa Kazdal, "Language and Identity in a Post-Soviet World: Language of Education and Linguistic Identity among Azerbaijani Students," *The Journal of*



ideology.<sup>59</sup> We can learn about the ideology of its consumers by recognizing them. The acknowledgment of the Eastern countries reveals Eastern norms, such as reverence for parents, the importance of God in all facets of life, and a perspective that tends to be conservative (rigid). We may observe the norm of self-awareness, more expressive expressions, and a more liberal (free) perspective from the acknowledgment of Western countries. This study also shows that God is always mentioned first in the acknowledgment in countries with a Muslim majority society. Does this indicate that the Muslim perspective always puts God first in everyday life?

#### D. Conclusion

A nation's culture influences its language, including the acknowledgment presented in theses and dissertations. The statement of gratitude to God is mentioned first in the Indonesian acknowledgment. God is almost always mentioned at the beginning of the acknowledgment in Muslim-majority countries (Indonesia,

Malaysia, and Saudi Arabia). The format of the acknowledgment is rigid and consistent. Additionally, acknowledgments are arranged in a hierarchy of positions as opposed to contributions. Eastern countries' acknowledgments always include a letter of gratitude to parents. The aforementioned explanations are all based on Eastern culture.

Western acknowledgments are polite and "self-aware," but they do not mention God. It is more intriguing because the format and language are less formal and more varied. The acknowledgments are arranged following the extent of contributions to the completion of the work. Meanwhile, the language style is more expressive, leaving an attractive and lasting impression.

The discussion of ideology in the acknowledgments of eastern and western nations is the exclusive focus of this study. The outcomes of this study can be used as subsequent research to be examined more deeply. The need for additional study on more formal eastern acknowledgement, its relationship to ideology, and whether it is

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*Nationalism and Ethnicity* 42, no. 6 (2014): 1015–33, <https://doi.org/10.1080/00905992.2014.938034>; Kristoffer Michael Rees and Nora Webb Williams, "Explaining Kazakhstani Identity: Supraethnic Identity, Ethnicity, Language, and Citizenship," *The Journal of Nationalism and Ethnicity* 45, no. 5 (2017): 815–39, <https://doi.org/10.1080/00905992.2017.1288204>; Jinny K. Choi, "Identity and Language: Korean Speaking Korean, Korean-American Speaking Korean and English?," *Language and Intercultural Communication* 15, no. 2 (2015): 240–66, <https://doi.org/10.1080/14708477.2014.993648>; Agus Purnomo Ahmad Putikadyanto, Iswah Adriana, and Agik Nur Efendi, "Presentation Culture in the Digital Age: Online Identity Representation on Social Media," *Proceedings of the International Congress of*

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<sup>59</sup> Brahim Chakrani and Jason L. Huang, "The Work of Ideology: Examining Class, Language Use, and Attitudes among Moroccan University Students," *International Journal of Bilingual Education and Bilingualism* 17, no. 1 (2013): 1–14, <https://doi.org/10.1080/13670050.2012.718319>; Demuro and Gurney, "Mapping Language, Culture, Ideology: Rethinking Language in Foreign Language Instruction," May 4, 2018; Janice Nakamura, "Hidden Bilingualism: Ideological Influences on the Language Practices of Multilingual Migrant Mothers in Japan," *International Multilingual Research Journal* 10, no. 4 (2016): 308–23, <https://doi.org/10.1080/19313152.2016.1206800>.

connected to Islam. It is also possible to conduct more research by investigating the borders between western and eastern nations.

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