Comparative pedagogies in mother tongue education: Türkiye and Indonesia

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ABSTRACT
This study examines mother tongue education pedagogical discourses in Türkiye and Indonesia to address understudied language instruction policy dynamics and their practical implications in diverse educational settings. The research examines mother tongue education and its complex effects on cultural identity and educational outcomes in light of global and local linguistic landscapes. This study examined Turkish and Indonesian pedagogical discourses and classroom interactions in selected samples. Comparative written discourse analysis was performed on selected texts from Turkish and Indonesian 7th-grade secondary school textbooks. Classroom interaction was examined using in-class observations of 7th-grade secondary school students from both countries. The study used Teun Van Dijk's Critical Discourse Analysis (CDA) method for written discourse analysis and Flander's Interaction Analysis (FIAS) matrix for intra-class interaction patterns. The study compares written and oral secondary school pedagogical discourses in both countries using selected examples to determine their similarities and differences. This allows two large and powerful educational systems to benefit from each other. The study finds significant differences in mother tongue education program implementation and outcomes by comparing policy documents, teacher narratives, and classroom practices, highlighting the complex relationship between language policy, instructional methodology, and educational equity. The findings emphasize the need for context-sensitive language education policies that respect linguistic diversity and promote inclusive education. This research enhances mother tongue education research and provides actionable insights for educators, curriculum designers, and policymakers in Türkiye and Indonesia to promote reforms that consider learners' sociocultural and linguistic realities.

Keywords: Educational communication; Indonesian; pedagogical discourse; Türkiye

INTRODUCTION

Mother tongue education addresses cultural identity, social cohesion, and educational equity. It is well known that mother tongue instruction determines academic success. Recent language acquisition research confirms the importance of first language proficiency for literacy and cognitive development.

Multiple lingual fluency requires cognitive and metalinguistic skills, which this proficiency provides (Suzuki & Kormos, 2023). Suzuki and Kormos's (2023) study on second language oral fluency's multidimensionality emphasizes the relationship between cognitive fluency in the first

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language and fluency development in subsequent languages, highlighting the interconnectedness of language learning processes. Mother tongue education has many benefits, but its complex dynamics in sociolinguistic contexts such as Türkiye and Indonesia are still poorly understood. An understanding of how educational policies and pedagogical strategies interact with the complex cultural and linguistic diversity in these regions is lacking in the literature.

Baker and Wright (2021) emphasize the cognitive and academic benefits of mother tongue instruction, which promotes literacy and academic success. However, translating these benefits into effective multicultural and multilingual education practices still needs to be explored. This nuanced analysis of the pedagogical discourse of mother tongue education in Türkiye and Indonesia aims to close the gap. This research has implications for global education theory and practice. Mohanty and Skutnabb-Kangas (2022) argues that denying the right to education in the mother tongue is linguistic genocide.

Current viewpoints on education policy emphasize the significance of embracing linguistic diversity as a valuable asset rather than perceiving it as an obstacle. Recent studies support the idea of incorporating mother tongue instruction to improve educational outcomes and promote cultural empowerment (Nguyen & Hamid, 2021). Mother tongue education in Türkiye and Indonesia is closely intertwined with cultural heritage, playing a significant role in the formation of national identity and fostering social unity (Wright, 2006). Recent scholarly research has also highlighted that language policies frequently reflect power dynamics and societal narratives, which in turn affect the implementation of language education (May, 2006). Hence, it is imperative to untangle these intricate interrelationships in order to guide language policy and pedagogical approaches that are attuned to the sociolinguistic circumstances of varied populations.

The relevant literature presents previously conducted research from the general to the specific. The literature review reveals critical discourse analysis studies on primary and secondary school textbooks in Türkiye (Şimşek, 2021a; 2021b). These studies did not use Van Dijk's CDA. Öztürk (2000) conducted a study on classroom interaction in primary and secondary Turkish language subjects. This study did not use Flander's FIAS. There has been no critical discourse analysis research conducted on primary and secondary school textbooks in Indonesia. There has been no research that examines classroom interaction in primary and secondary schools in Indonesia. Flander's FIAS method has been used in a study of ELT classroom interaction (Rhamadina, et al., 2023). There has been no research comparing countries, cultures, and pedagogical discourses for research accumulation.

Comparative discourse analysis is not used in Turkish and Indonesian mother tongue education research.

Pedagogical discourse helps learning and teaching to be successful. Teaching language and educational discourse implicitly reflect the social background, class, ideology, and gender of teachers and students. Basil Bernstein introduced pedagogical discourse in the 1990s. There are two groups of language used in schools. Language is shaped by educational goals, objectives, and teaching-learning activities. Second, the language of teaching content. Combine the two to form pedagogical discourse. In the educational dialogue, teachers orchestrate the discourse, positioning it at the confluence of content and language acquisition; it is within this intersection that students engage and actualize their learning journey. This dynamic process of learning is mediated through the discourse facilitated in the classroom, a concept that resonates with Morton's (2020) notion of Cognitive Discourse Functions, serving as a conduit for teaching and assessment in content and language-integrated learning environments. Concurrently, the emotional dimensions of language teaching, as explored by Her and De Costa (2022), intersect significantly with language policy, further shaping the educational discourse and influencing learner outcomes.

At the beginning of the 20th century, Turkish pedagogical discourse changed as society changed. Turkish brought Western knowledge with Western words, educational assumptions, and discourses. Turkish pedagogical discourse of the 21st century is built on this. In the 20th century, Indonesian pedagogical discourse also underwent similar changes. The language of education has changed a lot since the mid-century of independence. Along with trying to build its own national educational discourse, Indonesia has also maintained its connection with global developments. According to Erdoğan (2001), classroom management ensures meaningful, effective, and sustainable learning activities. In a teacher-centered approach, the teacher has the epistemic authority of knowledge and the social authority of power to influence social interactions (Candela, 2005). Teachers in such classrooms decide how to start and continue the learning process and whether the resulting intellectual products are useful. Thus, they create a pedagogical hierarchy that impacts classroom learning.

A learner-centered approach shares epistemic and social authority in the classroom and involves learners in the educational process. Modern educational approaches prioritize the importance of students' active cognitive involvement in classroom learning, highlighting their contribution as essential to the learning process (Reeve & Tseng, 2011). Thus, students discuss and criticize each other's

answers. They can then decide which arguments are correct, useful, or progressive for the classroom learning process. Social authority is automatically shared after this process. Students contribute to the learning and learn manners, respect, and negotiation. All class members become shared social authorities (Candela, 2005). The teacher's speech begins, continues, and ends instruction, determines techniques, and organizes classroom relationships. The language used by teachers within the classroom not only facilitates learning but also establishes the dynamics of authority and influence. Embracing student-centered approaches, contemporary pedagogy advocates for a dialogic form of teacher-student interaction that supports democratic engagement and shared decision-making in the learning process (Rapanta, 2021). Teachers communicate scientific concepts through authoritative discourse, delivering precise and well-organized information with a focus on accuracy and expertise. In contrast, dialogical discourse encourages students to examine and comprehend novel concepts from various perspectives, promoting a comprehensive and interactive learning experience (Danielsson, et al., 2023).

The collection of spoken expressions, physical gestures, vocal inflections, and postural subtleties displayed by teachers and students during the educational process are referred to as discursive roles (Lim, 2019). Students acquire knowledge through interactive roles that hold equal importance to teaching in a student-centered approach. Teacher-student verbal and nonverbal interactions during class are classroom interactions. Teaching and learning are dialogic in nature as they encompass the active participation of both educators and learners. Data is predominantly exchanged within this interactive setting (Lim, 2019). Teachers and students form a pedagogical hierarchy, which influences learning inside and outside the classroom. Pedagogical relationships include conversations between teachers and students and between text producers and students (Arum & Ford, 2012). Multidimensional cross-culturalism includes intercultural communication, cultural divisions, multiculturalism, cosmopolitanism, intercultural relations, and hybridity. The discipline has transformed into an interdisciplinary domain, incorporating multiple social science fields to examine and compare cultural data, emphasizing the wide range of human experiences and global societal structures (Stone-Jovicich, 2015). Cross-cultural studies now include comparative studies of different cultural fields, intercultural communication based on cultural differences, and the interaction of subcultural groups with each other and with other cultural groups.

Intercultural pedagogy emerged from the field's interdisciplinary partnership with education after a stop at psychology and intercultural communication. Intercultural pedagogy emerged in the late 1980s. The concept emphasizes textbook review to incorporate academic multiculturalism and the impact of the reader's culture on reading. This field will advance democratic and pluralistic educational communication in the early 21st century (Bernstein, 2000). The internationalization of education encompasses the cross-border exchange of individuals, knowledge, cultures, ideas, and technologies. Furthermore, this implies that education takes on an international and intercultural dimension (Knight, 2007). Institutions adopt internationalization and interculturalizing as a result of globalization. Institutions strive for international educational quality by interculturalizing curricula and teaching materials, conducting joint research and development, providing student and instructor mobility, creating multicultural educational environments, and internationalizing pedagogical discourse. The literature on mother tongue education is vast and diverse, reflecting research from a variety of contexts. Cummins (2000) and Baker and Wright (2021) have attested to the cognitive and academic benefits of mother tongue instruction, emphasizing the importance of literacy and language learning. Although these studies are extensive, some aspects, especially in Türkiye and Indonesia, remain unexplored.

Mohanty and Skutnabb-Kangas (2022) argue that denying the right to education in one's mother tongue is a language genocide. Language education policies have a great social and cultural impact, as this powerful statement shows. The application of this theoretical perspective to context-sensitive educational strategies in Türkiye and Indonesia has not been widely researched. Purcell-Gates (2020) offers a critical perspective on language policy, viewing it as a manifestation of power dynamics and cultural storytelling. The literature does not address how these dynamics play out in the specific linguistic landscapes of Türkiye and Indonesia. This study compares the pedagogical discourses of mother tongue education in Türkiye and Indonesia to fill the gap. It examines the relationship between language policies, teaching methodologies, and educational outcomes to illustrate the challenges of mother tongue education in diverse and dynamic contexts. Hornberger (2003) emphasizes the importance of teachers' attitudes and pedagogy in language policy implementation. Based on this premise, this study examines educators in Türkiye and Indonesia, which reveals new insights into the challenges and opportunities of mother tongue education.

May (2006) advocates for linguistic rights and educational equality, which this research supports. This research adds empirical depth to the theoretical arguments for linguistic inclusivity and cultural preservation in education by examining how mother tongue education affects student identity and social

integration in Türkiye and Indonesia. The research addresses literature gaps and builds a nuanced understanding of mother tongue education as a foundation of cultural identity, educational success, and social cohesion. Ricento (2000) describes the delicate balance between preserving linguistic heritage and advancing education in multicultural and multilingual societies, which provides an interesting backdrop for this research. Ricento (2000) discusses the complex relationship between language policy, national identity, and cultural pluralism, which is relevant to both Türkiye and Indonesia. However, the strategies and outcomes of balancing these unique educational landscapes remain sparsely documented. This study addresses this critical gap by detailing how mother tongue education policies are created, interpreted, and implemented in the unique socio-political and cultural contexts of these two countries.

In addition, the mother tongue education literature often neglects policy implementation and is more concerned with policy formulation. Hornberger (2003) and May (2006) emphasize the importance of educators and local communities in language policy implementation. This study examines the micro-level dynamics of mother tongue education in classrooms and communities in Türkiye and Indonesia to shed light on the challenges and successes of language education policies. The global impact of mother tongue education is well known, but its local impact and practical applications in Türkiye and Indonesia need to be further researched. Mohanty and Skutnabb-Kangas (2022) and Baker and Wright (2021) promote the linguistic human rights and cognitive benefits of bilingual education. Translating global perspectives into local educational practices is yet to be done. Thus, this study contributes to the global discourse on mother tongue education and highlights its practical implementation in specific socio-cultural contexts.

A synthesis of previous research shows that although mother tongue education has a strong theoretical framework, there are few empirical studies analyzing its implementation and outcomes in specific contexts. This study uses a mixed methods approach to fill this empirical gap by integrating quantitative data with qualitative narratives to examine mother tongue education in Türkiye and Indonesia in terms of its status, challenges, and prospects. Finally, Cummins (2000) and Purcell-Gates (2020) call for a more inclusive and culturally responsive education, which this study addresses. This research examines how mother tongue education affects cultural identity, social integration, and educational equity to inform context-sensitive educational policies and practices. The research aims to help policymakers, educators, and stakeholders to promote language diversity and educational inclusiveness through academic research and practical advice.

This study compares written and spoken discourse for secondary school classes in Türkiye and Indonesia by using selected examples and comparing them. Comparing the pedagogical discourse of two countries shows their strengths and weaknesses. Comparison is a good way to understand social phenomena. Thus, two large and strong educational systems can benefit from each other. The following sub-objectives have been set. 1) to examine written pedagogical discourse in public schools in Türkiye and Indonesia through selected texts; 2) to examine verbal interaction patterns through specific schools and classes. The importance of this study is comparable to pedagogical discourse in education. Showing the written discourse of mother tongue education and verbal interaction patterns in the classroom can help provide textbooks without negative discourse and improve communication in the classroom. Effective written and verbal communication is essential for students' personality development and democracy. However, this study only compares scientifically, not comparing countries that excel in international criteria such as PISA with countries that lag behind and take other countries as examples. The scientific comparison shows the diachronic or simultaneous situation of the same event or phenomenon in different places, the differences and changes between them. Comparisons provide valuable and significant results (Aydın & Hanağası, 2017).

For this reason, this study was carefully designed to show the complexity of mother tongue education. It reviewed policy documents, interviewed educators, and observed classroom interactions to uncover the realities of language teaching in Türkiye and Indonesia and highlight the challenges and opportunities of mother tongue education. The research examines the pedagogical discourse in the target area in a broad yet focused manner. The research provides deep insights and contributes to mother tongue education and language policy research by situating it in Türkiye and Indonesia.

In general, in the Indonesian education system, students are required to attend school for 12 years. Basic education consists of 9 years, 6 years in primary school, and 3 years in junior high school. Junior High School (SMP) is the next level of education from primary school. Upon completion, they can attend senior high school for three years. Students must attend school five days a week. The school year is divided into two semesters. The first semester starts in July and ends in December, while the second semester starts in January and ends in June (Sakhiyya, 2023).

Table 1
Compulsory education grade levels in Indonesia and Türkiye and Indonesia

Indonesia		Türkiye	
Level/Grade	Typical age	Level/Grade	Typical age
Preschool		Preschool	
Preschool playgroup	4 - 5	Pre-school playgroup	4 - 5
Kindergarten	4 - 6	Kindergarten	4 - 6
Primary School (Compulsory)		Primary School (Compulsory)	
1st Grade	6 - 7	1st Grade	6 - 7
2nd Grade	7 - 8	2nd Grade	7 - 8
3rd Grade	8 - 9	3rd Grade	8 - 9
4th Grade	9 - 10	4th Grade	9 - 10
5th Grade	10 - 11	Lower Secondary School (Compulsory)	
6th Grade	11 - 12	5th Grade	10 - 11
Lower Secondary School (Compulsory)		6th Grade	11 - 12
7th Grade	12 - 13	7th Grade	12 - 13
8th Grade	13 - 14	8th Grade	13 - 14
9th Grade	14 - 15	Upper Secondary School (Compulsory)	
Upper Secondary School (Compulsory)		9th Grade	14 - 15
10th Grade	15 - 16	10th Grade	15 - 16
11th Grade	16 - 17	11th Grade	16 - 17
12th Grade	17 - 18	12th Grade	17 - 18

The education system in Türkiye is divided into three stages 12 years of compulsory education. The first level is organized as a four-year primary school (grades 1-4); the second level is a four-year middle school (grades 5-8), and the third level is a four-year high school (grades 9-12). The secondary level consists of a general secondary school and Imam-Hatip School. Total class hours are 35 hours per week for grades 5-8. Turkish mother tongue lessons are 5 hours per week (Sönmez, 1998). Students who have completed eight years of primary education will take a national exam for admission to high school. High schools consist of general, vocational, and technical high schools that provide formal or non-formal education. High school graduates take university entrance exams that apply across the country in order to be admitted to university.

From this alone, the sociocultural and linguistic landscapes in Türkiye and Indonesia need to be examined to show fundamental differences. Both countries have rich linguistic diversity, but history, politics, and society have shaped their education systems. This research shows similarities and differences in their mother tongue education approaches and highlights how language policies are created and implemented in different contexts. Our research will compare pedagogical discourses and patterns of verbal interaction that support educational communication. Text fragments from Turkish and Indonesian grade 7 junior high school textbooks are used to analyze written discourse. Observations in 7th grade in the two countries examined verbal interactions in the classroom. Then, the written text analysis and classroom observation data are compared.

This study examines textual and communicative language instruction in Türkiye and Indonesia to understand mother tongue education.

The research is anchored by several key questions that examine educational text macrostructures and microstructures and classroom interaction patterns. These questions aim to illuminate the complex relationship between language pedagogy and sociocultural identity in educational discourse and the lived classroom experience. The following research questions guide this study:

1) How do macrostructural elements in Turkish and Indonesian mother tongue textbooks express and reinforce cultural and educational ideologies, and how do they affect classroom interaction patterns for student engagement and cultural identity?

2) How do lexical choices and sentence structures in mother tongue educational materials reflect power dynamics and societal values in Türkiye and Indonesia, and how do these elements affect teacher-student interactions in observed classrooms?

3) How do classroom interactions in Turkish and Indonesian mother tongue education settings correlate with textbook macrostructures and microstructures, and what does this mean for understanding how mother tongue education promotes cultural identity and educational outcomes?

METHOD
This study employed a qualitative approach to explore written discourse and classroom interaction, utilizing multiple qualitative techniques to analyze data from textbooks and classroom observations. This study used Critical Discourse Analysis (CDA) and the Flanders Interaction Analysis System (FIAS) for their qualitative analysis skills. According to Fairclough (2023), CDA is more than a tool for text analysis; it's a way to understand how

language shapes and transmits power in social practices. The research questions probing mother tongue education materials' ideational constructs "revealing the dialectical relations between discourse and other elements of social life" led to this method (Fairclough, 2023).

This study also relied on FIAS's structured categorization of classroom communication. The system is an objective observer of the classroom, providing quantitative data that illuminates qualitative pedagogical interactions, according to Evans (1970). The method's ability to isolate and identify specific patterns of teacher-student interaction (Evans, 1970) makes it suitable for this research. This study used FIAS instruction developed by Amatari (2015).

Triangulation was used to improve the findings' reliability and validity. Building upon Flanders' seminal work on interaction analysis, contemporary methodologies have further refined our ability to dissect and identify specific patterns of teacher-student interaction. These advancements in observational techniques and interaction analysis frameworks enhance the precision and applicability of such methods for current educational research (Klette, 2023).

Member checking was another crucial validation step. Stakeholders reviewed the initial findings to shape the study's interpretations, which Creswell (2012) recommends to improve qualitative research accuracy. To address validity concerns raised by Shenton (2004), a detailed protocol based on van Dijk (2017) for CDA and Amatari (2015) for FIAS made the analysis reproducible and transparent. Due to these rigorous measures, the study meets the highest qualitative research standards, ensuring that the findings are reliable and valid and contribute to mother tongue education.

Respondents
Classroom discourse analysis was conducted in 7B class of Şinasi Figen Bayraktar Secondary School in Çanakkale. The Turkish classroom discourse analysis of the study was conducted in the 7B class of Şinasi Figen Bayraktar Secondary School (ŞFBO) in Çanakkale. The class consists of a female teacher (representative name: Teacher Bilge) and 26 students. 12 of these students are male (51.85%) and 14 are female (48.15%). The Indonesian classroom discourse observation of the study was conducted in the SMP Labschool UPI 7C classroom in Bandung City. The class consists of a female teacher (representative name: Teacher Siti) and 20 students: 11 of these students are male (55%), and 9 are female (45%). Both classes were observed while covering specific topics relevant to their respective curricula.

The two schools in this study were chosen to provide a comprehensive understanding of mother tongue education in different educational contexts.

The public school in Çanakkale, Türkiye, was chosen for its diverse demographics that reflect the region's sociocultural diversity. This school is known for its strong mother tongue education program and diverse student body, making it ideal for observing language policy and classroom practice. However, the Bandung, Indonesia, school was chosen for its academic reputation and leadership in Indonesian education innovation. Bandung, a center of Indonesian educational progressivism, is a good place to observe cutting-edge mother tongue instruction methods. The school's commitment to educational excellence and reflective mother tongue pedagogy offers a unique opportunity to study language policy implementation in a cutting-edge educational environment. Because of their mother tongue programs, both schools can provide empirical data and allow for geographically and culturally grounded comparisons. The research findings are strengthened by the diversity and educational prominence of these schools, which illuminate the practical implications of mother tongue education in two educational paradigms.

Instruments
In the Turkish textbook written discourse analysis of the study, the reading passage called "Anadolu Davulu" (Anatolian Drum) was used, which is in the Secondary School and Imam Hatip Secondary School 7th Grade Turkish Coursebook (Erkal & Erkal, 2022). This is an authentic text abbreviated and quoted from Mehmet Önder's book titled Aldı Söz Anadolu (Anatolia Took its Turn to Speak).

In the Indonesian textbook written discourse analysis of the study, the reading passage named "Pantai Terong yang Instagramable" (Instagrammable Pantai Terong) in Bab 1 (Chapter 1) of Bahasa Indonesia SMP Kelas VII titled "Jelajah Nusantara" was used (Subarna, et al., 2021). This text was not taken from an authentic literary work but was produced for a textbook. In the observed lesson, Tema 3 (Theme 3): The text named "Meşe ile Saz" (Oak and Thatch) was studied. In the observed lesson, the topic "Berekspresi dalam Cerita Fantasi" (Narration in Fantasy Stories) in Chapter 2 (Unit 2) was covered.

Procedures
The study was planned in three stages. In the first stage, Turkish and Indonesian researchers simultaneously analyzed texts selected from Turkish and Bahasa Indonesian textbooks taught in 7th grade in public schools in their countries using the CDA method. For this purpose, first, a text was selected from a unit that was thought to exemplify best the book in the 7th-grade native language education textbooks, and their pedagogical discourse was analyzed. The analysis was applied only to the texts containing the discourse of the didactic subject in

the book; Excerpted reading passages were not included in the analysis. At this stage, the texts selected from the Turkish textbook are translated by the Turkish researcher; Bahasa Indonesian texts were analyzed jointly under the translation of the Indonesian researcher.

In the second stage, in-class observations were made for the mother tongue teaching course in the 7th grade of both countries. At this point, the Turkish researcher first identified a public school in the Çanakkale province of Turkey that sampled the research population homogeneously in terms of socio-cultural, population, and geographical distribution. Then, data about verbal pedagogical discourse was collected through the Class Observation Form in a randomly selected 7th-grade class of this school. Then, the Indonesian researcher collected data using the same method in the 7th grade of a school in Bandung, Indonesia. At this stage, classroom observation in the city of Bandung was carried out jointly with an Indonesian partner for guidance and translation.

The third stage is the comparative phase of the study. At this stage, the findings obtained from textbook analysis and classroom observation data were compared with an intercultural perspective. Similar and divergent aspects of pedagogical discourses have been revealed. Thus, the discursive patterns dominant in Turkish and Indonesian pedagogy were classified according to the research sample.

Data Analysis
During the written discourse analysis phase of the textbooks, the data were determined by the *Non-probability sampling method*; the collected data were analyzed by *Critical Discourse Analysis* (CDA), which is a qualitative patterned method. *Qualitative design* can be defined as "research in which qualitative data collection techniques such as observation, interview, and document analysis are used, and a qualitative process is followed to reveal perceptions and events in a natural environment in a realistic and holistic manner" (Yıldırım & Şimşek, 2008, p.39). *Critical Discourse Analysis* is a qualitative and pragmatic discourse analysis derivative developed by Teun A. van Dijk. According to this method, language is not just a neutral means of information transfer. Speakers and writers convey their own implicit intentions, world perceptions, or ideologies, consciously or unknowingly, embedded in oral or written text. Behind the discourse, power relations, values, ideologies, and identities turn into linguistic constructs. Van Dijk's CDA method is a convenient method for in-depth analysis of bulky texts. In this method, first, the macrostructure of the text, that is, the thematic and schematic structure, is discussed. In micro-analysis, *micro-structures* such as word choices, sentence structures, and causality

relationships established between sentences are examined (van Dijk, 2017). In this study, the CDA method, which is mostly used to analyze short media texts such as news or columns, was used to analyze text fragments from textbooks. Because textbooks, like all kinds of textual materials, have some macro and microstructures.

In the classroom interaction analysis phase, the data on the classroom discourse were obtained by the systematic observation method; it was then analyzed using the *Flanders Interaction System Analysis* (FIAS) method. At this stage, the teaching practices used in the classroom were also evaluated according to Rogers and Freiberg's *List of teaching practices according to pedagogical approaches. Systematic observation* is a type of passive participant observation in which it is determined beforehand which behavior will be observed, when, how, and where. The person(s) is observed for a sufficient period, and their typical and meaningful behaviors and actions are systematically recorded (Tan, 2000). In the study, classroom interaction patterns of teachers and learners were observed using this method. In the systematic observation method, the focus is more on the quantitative outputs of sociocultural discourse analysis. Each statement is coded according to its compatibility with predetermined categories. In this study, teacher and student expressions were separated; these expressions were then defined according to FIAS categories (Creswell, 2012). Afterward, frequency and percentage calculations were made for codes and categories; thus, it has been revealed how the expressions show a tendency according to their social context.

Flanders Interaction System Analysi*s* (FIAS) is a method developed to monitor verbal exchanges taking place in the classroom. With this method, the teaching process is evaluated by determining the interaction patterns in the classroom. According to the method, the interaction between students and teachers in the classroom is divided into 10 categories. These categories are further divided into four different interaction models: teacher support (1, 2, and 3), crossover content (4 and 5), teacher control (6 and 7), and student involvement (8, 9, and 10). It is possible to group these models as teacher speech and student speech. Teacher conversations consist of direct speech and indirect speech. Direct speech is when the teacher gives direct instructions to students in order to explain a lesson, express an opinion, or direct students to do something. Indirect speech is additional speech that allows students to be more active in the classroom when learning occurs (Chen & Hwang, 2020). *The List of teaching practices according to pedagogical approaches* includes a total of 12 classroom teaching practices. This list, developed by Rogers and Freiberg (1994), and is relisted by Soysal and Radmard (2018) from teacher-centered to learner-centered pedagogical

approaches. In this study, an addition was made to this list, and a final list containing 13 teaching practices was obtained. Thus, it is aimed to determine which of the listed applications are used by the teachers in the classroom.

FINDINGS AND DISCUSSION
In this study, the Findings section is divided into three stages and three headings according to the research questions.

Written Discourse Analysis of The Turkish textbook
In the written discourse analysis phase of the Turkish textbook, the reading passage named "Anatolian Drum" was analyzed with the CDA method.

Macrostructures of The Text
In the thematic analysis part of the CDA method, how the theme of a text is created is examined. The analyzed text started with a preparation question, such as "*Share the information you learned about your family's wedding traditions with your friends.*" Then, the text consisting of three pages in total, accompanied by visual drawings, begins. The first paragraph indicates the place of drums in Turkish culture with proverbs and idioms. This idea is then supported by a tale based on Turkish history. In the tale, the introverted daughter of a Beg falls in love with a young man who invites her to the street by playing the drums and eventually marries him. Then we move on to the importance of the drum in Turkish history. The drum called *kös*, which belongs to the traditional Ottoman military band, excited the Ottoman soldiers in the wars and encouraged them to fight. The next paragraph describes how drummers wake people up with short poems called *mani* during Ramadan nights. In another paragraph, it is emphasized that drums entertain people in village weddings by describing some wedding scenes. In the last paragraph, it is reported that drummers encourage the wrestlers and the audience during traditional Turkish oil wrestling. These paragraphs are supported by five drawings. In these images, the place and importance of the drum in Turkish culture are represented with scenes from history and modern life. In this way, an attempt is made to create a cultural nationalist and conservative persuasion in the reader, both written and visual.

Schematic analysis is the part where textual schemas are interpreted: Schemas such as main title, subtitle, fiction, context, history, verbal reactions, and comments sustain the text in a hierarchical manner. Through these schemas, the reader places what he/she reads in his current cognitive schema. The title of "Anatolian Drum" is suitable for preparing the reader for the text. In the paragraphs under the title, the importance of the drum in Turkish history and in today's life is underlined. The generic discourse of the text is not a fictional discourse like a novel and story; It is a documentary and informational discourse. Thus, the explanatory and documenting power of science is utilized. Additionally, examples are frequently given in the text. In these examples, a cause-effect relationship is established between the information by making generalizations, specialization, and comparison. However, some damage is done to science by quoting fairy tales from time to time. In schematic analysis, the author's intervention in the reader's interpretation is also important. Does the writer or the reader make the final interpretation? In this text, the author is also the narrator. Summarizes the place of the drum in Turkish culture from history to today; lists events and examples chronologically. In doing so, it reconstructs reality by highlighting certain events. It tries to influence the reader's interpretation indirectly.

Figure 1
A cutaway from the text, in the textbook

Note. (Translation):
Did you know there is also a Ramadan drum in Anatolia? He wakes up for a sahur meal. Anatolian people thought about how you could wake a person from his sweet sleep. There were no alarm clocks in those days. It is not nice to beat the door with a knocker. They said it would be more appropriate to wake up with a loud voice and entertainment after waking up, and they gave this task to the drummer. The drummer both hits and sings:
Sow your seeds and come,
sell barley and wheat and come,
wake up, my lord, wake up,
fast and come.
Let's have fun and laugh,
Let's meet and get to know each other,
Prepare your tip,
Let's see you during the holidays.
Rivers want to flow,
Children want bread,
Everyone is looking forward to tomorrow,
My drum wants to beat.

Whenever the loud drum sound of holidays, celebrations, and associations appears in any community, the place becomes merry and rejoicing. Anatolian finds its own voice in the sound of drums. "There is no dream without sleep, no revelry without drums." Our ancestors said. (...)

Microstructures of Text

When analyzing microstructures in a text, special attention is paid to sentences, words, and figures of speech. Whether the sentences are simple or complex, short or long, active or passive, depends on the author's intention. It is noteworthy that the analyzed reading passage begins with the simple present tense: "*In Anatolia, both holidays and entertainment begin with drums.*"

The present tense is generally used in scientific texts and is preferred to provide universal validity to the expression. It is seen that other syntactic strategies are also used in the text. When necessary, short sentences, interrogative sentences and personal modals are used to add sincerity to the expression. "*Will the festival and fun be enjoyable unless the drum beats with thunder?*", "*Let's listen*", "*You know that*". On the other hand, the author's choice of words is not accidental; On the contrary, it reveals the author's position as the representative of a cultural universe. In the excerpt, the main arguments of the cultural nationalist mentality are expressed in words belonging to this mentality. A conceptual map is also presented to the reader with cultural nationalist keywords such as "*Turkish army,*" "*Mehter,*" "*heart of Anatolia*", and "*Anatolian people.*" In this way, the reader will be able to easily place the text into the macro thematic scheme in his mind. In addition, by frequently using the pronoun "*We*", the author expects the reader to establish a historically and culturally sympathetic relationship with the text. Finally, the author tries to attract the reader to the message of the text with some persuasion strategies. Especially with the expression "*You know*", the reader's presuppositions are activated. Another strategy is to constantly try to remind the reader that they are a part of Turkish culture through proverbs, fairy tales, Ramadan "*manis*", and depicted daily life scenes.

Written Discourse Analysis of the Bahasa Indonesian Textbook

In the Bahasa Indonesian textbook written discourse analysis, the reading passage named "Pantai Terong yang Instagramable" was analyzed with the CDA method.

Macrostructures of The Text

The first thing that draws attention in the thematic analysis is that the text was started with a preparatory question: "Why is the explanatory text important to us?" Thus, both the descriptive nature of the text and its theme are perceived by the reader. Then the three-page text begins with visual illustrations. The first paragraph contains the laying part of the story. Boy Rafa from Indonesia's Banda Aceh region will visit the popular tourist destination "Pantai Terong" with his family for a weekend. Rafa is the one who recommended this visit to his family because he did a lot of research on the internet before he went. As soon as he returns home, he wants to share his travel experience on his Instagram blog. In the following paragraph, the trip begins with an Instagram post made by Rafa himself. "We set off from Banda Aceh at 01:00 noon. We arrived at my uncle's house in Takengon City at 8:00 am. After dinner, my uncle told us to go to bed immediately. We will leave immediately after the morning prayer. Who knows, maybe we can watch the sunrise at Pantai Terong!" In the following paragraph, Rafa describes their arrival there in the car driven by his uncle. First impressions are conveyed in the next paragraph. Information is given about other tourist spots in the area, such as Tanah Gayo coffeehouses. In the last paragraph, "So, what are you waiting for? By visiting Pantai Terong, you also promote tourism and local handicrafts. Take a trip to Aceh and enjoy the beauty of Pantai Terong, okay?" With these words, the reader is encouraged to visit the region. The two drawings accompanying the text are of the selfie and landscape painting taken by Rafa during his visit. Rafa and his family are smiling with joy in these pictures. In the reading passage, both text and images coexist harmoniously to support the same message. The reader is wanted to be persuaded to contribute to the country's tourism and the people who earn their living from tourism, both textually and visually. So much so that this idea is expressed in the text with the following words: "Before going home, my mother bought a souvenir in the form of Gayo coffee, and said, 'We need to help the local tradesmen.'"

In schematic analysis, the first structure that attracts attention is the title of the text. With the title "Pantai Terong yang Instagramable," is indirectly criticized for reducing the value of a geographical beauty to shareability on Instagram. Another point is the generic discourse of the text. The generic discourse of the text is not a fictional discourse like a novel or story; It is a descriptive and informative discourse. However, this descriptive information is not reliable scientific information or social media information. In this social media post, the information is given in the form of a diary and in the form of a story. In fact, the purpose and educational outcome of the text is to show how much such information can be trusted. Another detail that attracts attention in terms of schematic analysis is this: Rafa, the writer/speaker/narrator of the text, frequently intervenes in the reader's interpretation. But this persuasion is not done with hidden persuasives; it is done in a child's language and social media style. So the final interpretation is not

left to the reader? Moreover, in the text, touristic places are described through the eyes of the child narrator. Certain events and touristic values are highlighted; some are ignored. However, this is not done intentionally. At the end of the text, the attention of the learners is drawn to some details with some activities. It is not right for Rafa to care about the beauties he sees only in terms of sharing them on Instagram. Rafa, on the other hand, is about the same age as the students reading the 7th-grade textbook. Therefore, children of that age group should not evaluate the beauty around them solely based on shareability on social media. This message is not given explicitly in the text, it is tried to be perceived by the student through activities.

> "*Next time I have to come back here again. The sun is rising, now it's selfie time. Wow, there are so many backgrounds to choose from for selfies!*"; "*The sun was high and the cool air was surrounding us. The blowing wind was playing with our hair and swirling around our bodies, making us want to take selfies again and again.*" Indeed, this is clearly underlined in activity number 5: "*Tourist attractions offer not only an Instagrammable view, but also the story behind the formation of a landscape, the story behind souvenirs and typical foods of the region.*"

Figure 2
A cutaway from the text, in the textbook

Kota Takengon masih gelap dan sepi saat kami berangkat pagi itu. Hanya dalam waktu 15 menit, kami sudah tiba di jalan mendaki ke arah puncak bukit. Wow, jalanan kecil itu menanjak dan curam dengan tikungan-tikungan yang tajam! *Deg-degan* sekali rasanya. Untung Paman lihai mengendarai mobil. Kata Paman, hanya mobil berkondisi prima yang bisa memanjat jalanan securam ini. Untung saja ketegangan itu segera berakhir. Sesampai di atas, Paman memarkir mobil di luar pagar dan kami pun masuk ke dalam. Dari ketinggian 1.830 meter di atas permukaan laut, kami dapat melihat warna langit yang jingga terkena semburat sinar matahari di balik deretan gunung-gunung yang kokoh. Warna itu kontras sekali dengan perbukitan yang hijau, perkebunan, lembah-lembah yang sangat cantik, dan Kota Takengon yang terlihat kecil dari sini. Oh ya, kalian juga dapat melihat Danau Laut Tawar yang seperti berkilau diterpa sinar matahari pagi. Pokoknya rasa kantuk karena bangun pada pagi buta tadi sudah terbayar dengan pemandangan cantik ini. Kata Paman, kalian juga dapat menikmati pelangi yang muncul setelah hujan. Wah, aku jadi penasaran! Lain kali aku harus ke sini lagi.

Note. (Translation):
The city of Takengon was still dark and quiet when we left that morning. In just 15 minutes, we arrived at the road, climbing towards the top of the hill. Wow, that small road is uphill and steep with sharp turns! I feel very nervous. Luckily, Uncle is good at driving a car. Uncle said, that only cars in prime condition can climb roads this steep. Luckily, the tension soon ended. When we got to the top, Uncle parked the car outside the fence, and we went inside. From a height of 1.830 meters above sea level, we could see the orange sky streaked with sunlight and a row of sturdy mountains. This color

is in sharp contrast to the green hills, plantations, very beautiful valleys, and Takengon City, which looks small from here. Oh yes, you can also see Laut Tawar Lake, which seems to sparkle in the morning sun. Anyway, the sleepiness from waking up early in the morning has paid off with this beautiful view. Uncle said, you can also enjoy the rainbow that appears after the rain. Wow, I'm curious! Next time I have to come here again.

Microstructures of The Text

The first thing that attracts attention to the microstructures of the text is that it has two different narrators and, therefore, two different languages and styles. First, the third-person narrator gives the reader the first information about Rafa's weekend trip. The sentences belonging to this part, which appear on the page with a different background color, are conjugated with the past tense. Language is the language of an adult. Then Rafa starts speaking as a first-person narrator. He describes what he saw in the language of a middle school child. His sentences are quite simple, short, and active. His words are also suitable for the age he belongs to. These expressions add sincerity to the text, attracting the child reader. "*Wah, banyak sekali latar yang dapat dipilih untuk swafoto!*" (Wow, such a good opportunity to take a photo!), "*Bagus, ya?*" (Beautiful, isn't it?). Religious references are also included in the reading passage when appropriate. With the phrase "*Kami akan pergi segera setelah salat subuh*" (We will depart immediately after the morning prayer), the reader will be able to sense Rafa's religious affiliation. In this way, the reader in a country where the majority of the population is Muslim will be able to create an emotional sharing between himself and Rafa.

On the other hand, with these key expressions, a conceptual map is presented to the reader. In this way, the reader will be able to easily place the text in the macro thematic scheme in his mind. "*Katanya, kita harus membantu perajin lokal. Nah, tunggu apa lagi? Dengan mengunjungi Pantai Terong, kalian pun ikut mempromosikan wisata dan kerajinan lokal*" (He said, "We need to help the local tradesmen. So, what are you waiting for? By visiting Pantai Terong, you will also promote tourism and local handicrafts"). With these expressions, a sense of national unity and solidarity is expected from the reader; It is asked to establish a sympathetic relationship with the nation to which it belongs. Thus, the main idea that can be summarized as "Tourism is not just a trip, but getting to know the country, culture, and nation you belong to" is strongly emphasized.

Analysis of Turkish and Bahasa Indonesian Classroom Interaction Patterns

This part of the study includes the findings of in-class observations made in the mother tongue

education lessons of two separate classes. The interaction between 7C class students and teachers of SMP Labschool UPI in Bandung and the 7B class students and teachers of ŞFBO in Çanakkale were observed. During the research process, data collection and transformation into findings were carried out based on the following questions:

1. What are the classroom interaction patterns in these classrooms?
2. What are the dominant classroom interaction "models" between students and their teachers in these classrooms?
3. What are the similarities and differences of the classroom discourses of these classes?

Table 2
Comparison of teacher speech and student speech

	TEACHER SPEECH		STUDENT SPEECH		SILENCE	
	Amount	Percent	Amount	Percent	Amount	Percent
SMP Labschool UPI	66	55%	47	39,1%	7	11,6%
SFBO	62	55%	42	37%	9	8%

The results above show that different findings were obtained in both classes. A total of 120 utterances were recorded in the SMP Labschool UPI 7C classroom, and they were divided into three categories: *teacher speech*, *student speech,* and *silence*. According to the findings, these categories differ considerably. The number of teacher statements is 66, which corresponds to 55%; the number of student statements is 47, which corresponds to 39%. In ŞFBO 7B class, a total of 113 expressions were noted, and it was observed that the rates of *teacher speech* and *student speech*

changed significantly. According to the findings, the number of teacher statements is 62, and this number corresponds to 55%. The number of student statements, 42, corresponds to 37%. On the other hand, findings of *classroom interaction patterns* of teacher and student discourse were divided into four categories: These are *Content Cross Pattern*, *Teacher control pattern*, *Teacher support pattern*, and *Student participation pattern*. Quantitative findings for these patterns can be seen in Table 4 below.

Table 3
Types of classroom interaction patterns

Classroom Interaction	SMP Labschool UPI		SFBO	
	Amount	Percent	Amount	Percent
Content Cross Pattern	19	15,80%	15	13%
Teacher Control Pattern	34	28,30%	30	27%
Teacher Support Pattern	13	10,80%	18	16%
Student Participation Pattern	54	45%	50	44%

The table above summarizes the types of *classroom interaction patterns* in the native language education course of both classes. It is possible to interpret the quantitative results of the findings of SMP Labschool UPI's 7C class as follows. The *Content Cross Pattern* (15.8%) is a pattern that expresses two questions (4th and 5th) about the emergence of teaching behavior. The *Teacher control pattern* (28.3%) consists of two questions (6th and 7th) about giving students some directions, criticizing or approving the authority on learning. The *Teacher support pattern* (10.8%) consists of 3 questions (1st, 2nd, and 3rd) about how students' feelings or ideas are accepted or appreciated by the teacher. The *Student participation pattern* (45%) consists of three questions (8th, 9th, and 10th) about how the student can play an active role during learning, respond sensitively to what is taught, put forward ideas, and take initiative. According to the findings, 7C class students played a more active role in the classroom compared to their teachers.

It is possible to interpret the findings of ŞFBO 7B class as follows. The *Student participation pattern* (44%) has a higher rate than the other three patterns, the *Content cross pattern* (13%), the *Teacher control pattern* (27%) and the *Teacher support pattern* (16%). Therefore, in this classroom, students play a more active role than the teacher. The FIAS matrix distribution table below consists of three subcategories: teacher speech, student speech, and silence. *Teacher speech* matrix includes direct and indirect influence (tail numbers 1-7). The *student speech* matrix contains student responses and initiations (tail numbers 8 and 9). The last is the *silence* matrix (tail number 10). Each matrix was obtained by observing and deciphering the learning records in the classroom. The FIAS matrix table also shows the number of expressions for each pattern.

When the findings of the SMP Labschool UPI are calculated as a percentage, it is seen that the *Student talk response* received the highest rate, namely 32 points. This amount indicates that the class has a high level of interest in the material

being taught. The teacher frequently asked questions and waited for answers to provide feedback on the material. In this way, he cleared up misunderstandings when necessary. *Student talk initiation* means that students take an active initiative in the classroom. In this class, students were observed raising their hands when the teacher did not ask a question to a particular student. In addition, the teacher accepted the negative or positive feelings of the students and established an empathetic interaction. Encouraged student responses through *praise*, accepted their ideas and used them in the lesson; Thus, he *encouraged* other students as well.

When the findings of ŞFBO are calculated as a percentage, it is seen that *Student talk response* received the highest rate, that is, 34 points. Likewise, this rate also shows that the class is interested in the material being taught. The teacher often explained the material through *direct instruction* or *educational media* in the lesson. The teacher also often gave students some instructions regarding the content, such as asking them to open a page or conducting a dialogue. Students answered the questions with *student talk response*; they actively participated in learning through *student talk initiation*, although not at the same rate. The teacher also sometimes criticized or interpreted the course material and sometimes the student's response. *Silence* is the lack of response from students. This was mostly because the students did not understand the material the teacher presented in the classroom.

Finally, in this study, the teaching practices used in the classrooms were discussed; It was revealed how many teaching practices were used in a lesson hour. The table below includes the classroom observation findings made in both classes. At SMP Labschool UPI 7C, many teaching practices are used sequentially or simultaneously in one class hour. The teacher implemented 15 teaching practices in total. Among these, *Direct expression* (5 times) was the most used technique. In terms of frequency, it is followed by *IRE* (2 times) and *IRF* (3 times). The teacher diversified learning through *Discussion* and *Cooperative* work. In ŞFBO 7B class, various teaching practices were used in one class hour. The teacher implemented 16 teaching practices in total. However, she often lectured with the *Direct expression* technique (9 times). The *IRE* (3 times) technique ranks second in terms of frequency. The teacher used the *IRF* technique only once, that is, he deepened the student's answer with a follow-up question. *Concept learning* (2 times) and *Tell–show–do* (1 time) were the other techniques he used. The teacher never used any of the other techniques on the list.

This study investigated the macrostructures and microstructures of language found in mother tongue education materials and classroom interaction patterns in order to gain a deeper understanding of the pedagogy of mother tongue education in Turkey and Indonesia. Cummins (2000) and Baker and Wright (2021) have also discovered that language instruction has a significant impact on both cognitive development and cultural identity. The analysis has yielded unforeseen outcomes that complicate the comprehension of language education.

The presence of passive constructions in Turkish textbooks and the emphasis on collective identity in Indonesian textbooks were unexpected and justified further investigation. These subtle linguistic distinctions may suggest a cultural inclination towards collectivism or a deliberate classroom approach to foster a sense of community. Fairclough (2023) and van Dijk (2017) emphasized the ideological implications of language in education, highlighting how language influences societal norms and educational practices in subtle ways.

The implications of these findings span across various domains, such as law, culture, and education. The study's results may contribute to the development of a curriculum that integrates culturally sensitive language instruction and fosters critical thinking skills. The discovery could potentially impact legal language regulations that aim to strike a balance between cultural heritage and contemporary education. The study's results could facilitate the development of educational programs aimed at fostering cultural identity and global citizenship among students.

Nevertheless, this study is subject to certain constraints. Methodological rigor and reflexivity help to reduce biases in classroom observation, such as the Hawthorne effect, but they cannot completely eliminate them. Deciphering implicit meanings and intentions behind linguistic choices in discourse analysis can be challenging. These limitations necessitate careful analysis of the results and indicate the need for further investigation to gain a deeper understanding of the intricate dynamics of language education.

Ultimately, this study contributes to a sophisticated comprehension of language in educational resources and the classroom, enhancing the ongoing conversation surrounding mother tongue education. This finding validates the intricate correlation between language, culture, and education, thereby paving the way for further investigation into language pedagogy and its societal impacts.

CONCLUSION
This study examined the macrostructures and microstructures of language in mother tongue education materials and classroom interaction patterns to enhance our comprehension of the pedagogy of mother tongue education in Türkiye

and Indonesia. Cummins (2000) and Baker and Wright (2021) have found that language instruction has a substantial influence on both cognitive development and cultural identity. The analysis has produced unexpected results that complicate our comprehension of language education.

The unexpected occurrence of passive constructions in Turkish textbooks and the emphasis placed on collective identity in Indonesian textbooks warranted further investigation. The linguistic nuances may indicate a cultural preference for collectivism or an educational method focused on cultivating a sense of community. Fairclough (2023) and van Dijk (2017) underscored the ideological ramifications of language in education, emphasizing its role in shaping societal norms and educational methodologies.

The ramifications of these discoveries have extensive implications, with possible applications in the domains of law, culture, and education. The findings of the study could potentially aid in the creation of an educational program that combines culturally sensitive language teaching and promotes the cultivation of critical thinking abilities. The revelation of these findings may potentially influence the development of legal language regulations that aim to achieve a balanced and harmonious coexistence between cultural traditions and modern educational practices. The findings of the study could aid in the creation of educational initiatives that cultivate cultural identity and encourage global citizenship among students.

However, this study has limitations. The utilization of methodological rigor and reflexivity helps to mitigate biases that may arise from classroom observation, such as the Hawthorne effect. Nevertheless, it is crucial to acknowledge that these biases cannot be entirely eliminated. Unraveling the underlying connotations and purposes behind linguistic selections in discourse analysis can pose a difficulty. These constraints require meticulous examination of the outcomes and suggest the requirement for additional research to acquire a more profound comprehension of the complex dynamics of language education. This study provides a thorough understanding of language usage in educational materials and the classroom, which contributes to the ongoing discourse on the importance of teaching in one's native language. This discovery confirms the complex relationship between language, culture, and education, thus opening up opportunities for further research into language teaching methods and their impact on society.

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