



Voices in the Classroom: Intertextuality, Power, and Pedagogy in Indonesian EFL Discourse

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Abstract

This study explores how intertextuality constructs classroom discourse, shapes power relations, and guides pedagogy in Indonesian EFL (English as a Foreign Language) contexts. Using qualitative classroom discourse analysis, the research was conducted in three schools in Padang, Indonesia, involving three English teachers and their students. Data were collected from classroom video recordings, ethnographic notes, and teacher interviews. The analysis identified five intertextual themes: (1) moral legitimation through references to religion and national ideology; (2) epistemic framing via textbooks and curricula; (3) disciplinary socialization through teacher narratives and students' experiences; (4) behavioral regulation through playful, game-like intertextuality; and (5) cognitive scaffolding through dialogic negotiation. These intertexts drew on vertical sources (Islamic texts, curricular norms, institutional rules) and horizontal sources (student utterances, peer talk, daily routines), producing a hybrid discourse of control, engagement, and moral guidance. The findings show that intertextuality functions beyond language, serving as a pedagogical resource for order, identity formation, and value transmission. In multilingual and multicultural classrooms, intertextual practices mediate teacher authority and student agency while embedding moral dimensions of learning. This study contributes to EFL discourse research by highlighting intertextuality as a critical tool for ethical and effective classroom communication.

Keywords: *classroom discourse, intertextuality, multimodal interaction, pedagogy, power*

INTRODUCTION

Intertextuality assumes that no text exists in isolation. Every text reflects and echoes other texts, discourses, and cultural forms. The concept is based on Bakhtin's (1981) dialogism, introduced by Kristeva (1980), and extended in Fairclough's (1992, 1995) critical discourse analysis. Texts are not only for conveying information but also sites where meanings, values, and ideologies are negotiated. This makes intertextuality useful for examining classroom interactions in EFL, where teachers and students navigate linguistic, cultural, and moral worlds.

In schools, intertextuality appears in many ways. It can be explicit through textbook quotations, references to earlier lessons, or authoritative sources. It can also be subtle through proverbs, Islamic sayings, national slogans, school rules, or classroom displays. These forms do more than support language learning. They

position teachers and students within broader social and cultural frameworks, shaping knowledge, attitudes, and behavior (Fairclough, 1992; Van Leeuwen, 2008).

Pedagogical strategies can also be intertextual. Li and Zou (2021) show that scaffolding strategies such as questioning or prompting connect new content to students' prior experiences. In Indonesian classrooms, teachers draw on Islamic expressions, local wisdom, and institutional norms to guide behavior and moral reasoning. Karwadi and Indrawan (2023) note these practices act as teaching tools and socialization mechanisms. Yet they are rarely examined as deliberate intertextual strategies combining instruction and moral guidance.

Previous studies on intertextuality in EFL classrooms have largely emphasized its contribution to comprehension, meaning-making, and cognitive development (Bakhtin, 1981; Kristeva, 1980; Fairclough, 1992). Moral messages and behavioral guidance, when discussed, are often treated as implicit or secondary aspects of classroom discourse. Consequently, limited attention has been given to intertextuality as a pedagogical resource that deliberately integrates instructional purposes with moral guidance. Intertextuality is therefore more frequently examined as a linguistic or instructional device than as a means of shaping students' attitudes and classroom behavior (Ivanič, 1998; Van Leeuwen, 2008).

This limitation is particularly evident in the Indonesian school context. In everyday classroom interaction, English teachers often combine instructional talk with moral reminders, Islamic expressions, school rules, and cultural references. Such practices are not incidental, but form part of routine teaching aimed at maintaining discipline and guiding students' conduct. However, existing research tends to examine language instruction and moral or character education as separate domains. As a result, few studies have explored how these dimensions operate simultaneously through intertextual references in actual classroom interaction (Gee, 2011; Karwadi & Indrawan, 2023).

Responding to this gap, the present study examines intertextuality as a pedagogical practice that connects instruction and moral guidance in English lessons at Indonesian Junior High School and Senior High Schools. Drawing on classroom videos and teacher–student interactions, the study identifies types of intertextual references used by teachers and analyzes their functions in supporting language learning and regulating classroom behavior. By foregrounding the moral and regulatory dimensions of intertextuality, this study contributes to classroom discourse research by highlighting language as a site of social regulation, value transmission, and moral construction (Bakhtin, 1981; Fairclough, 1992; Ivanič, 1998). In addition, the study provides practical insights for EFL teachers on how everyday classroom language can integrate communicative competence with discipline and character education (Kress & van Leeuwen, 2006; Van Leeuwen, 2008; Paris & Alim, 2017; Zhou, Samad, & Perinpasingam, 2024).

Literature Review

Intertextuality as a Pedagogical Resource in EFL Classrooms

In the field of English as a Foreign Language (EFL), intertextuality has recently gained recognition as more than a literary device. It is increasingly seen as a pedagogical resource that helps learners build connections between what they already know and the new content they encounter in class. When teachers tap into students' prior knowledge through stories, daily routines, or moral sayings, they are in fact creating bridges that link past experiences with current learning. Studies conducted in different Asian contexts illustrate this trend. Arlita and Prasetya (2024) show that

Indonesian learners participate more actively when lessons are enriched with familiar narratives, while Nguyen et al. (2025) found that Vietnamese teachers rely on genre-based frameworks that make use of intertextual references to scaffold comprehension.

Rather than treating texts as isolated units, teachers now bring multiple voices into the classroom: earlier lessons, textbook visuals, proverbs, cultural idioms, or even students' own contributions. This multiplicity creates a more dialogic environment in which learning feels connected and purposeful. Babacan and Akyol (2025) emphasize that intertextual reading practices enhance not only comprehension but also higher-order skills such as critical thinking and flexible reasoning.

Multimodal cues add another layer to this process. Lim and Tan-Chia (2025) observe that gestures, facial expressions, and visual images can extend the meaning of verbal discourse, especially in multilingual classrooms. In practice, when teachers quote a student's idea, retell a proverb, or rephrase a school rule, their purpose is rarely linguistic alone. Such intertextual decisions are equally about clarity of meaning and about shaping student behavior (Bakhtin, 1981; Ivanič, 1998).

Each form of intertextuality carries a particular instructional function. Repetition may be used to consolidate grammar (Gee, 2011). Storytelling connects language learning with identity formation and moral values. Visual texts, as Kress and van Leeuwen (2006) argue, act as scaffolds that support interpretation. Humor and culturally familiar analogies, like those examined by Bakar and Kumar (2023) and Erdoğdu and Çakıroğlu (2021), help students relate abstract concepts to lived experience.

Perhaps the most critical function is the way intertextuality communicates values. Institutional slogans, Islamic sayings, or national mottos, when voiced in class, operate as soft tools of discipline as well as sources of language input. This dual role is well captured in Fairclough's (1992) idea of discourse as ideological practice and Van Leeuwen's (2008) notion of legitimation through authority.

Intertextual Dimensions and Disciplinary Function

Kristeva's (1980) early work on intertextuality has been further developed in classroom studies into two complementary dimensions: horizontal and vertical intertextuality. Horizontal intertextuality refers to links made across utterances or texts of a similar level, such as when a teacher recalls a student's earlier answer or connects the day's lesson to a textbook passage. These links create continuity and invite dialogic participation (Bakhtin, 1981; Fairclough, 1992).

Vertical intertextuality draws instead on sources of authority. These include Islamic teachings, school regulations, and national ideologies (Van Leeuwen, 2008). In such cases, teachers often weave moral reminders into their language. Phrases like "*Time is a trust*" (*waktu adalah amanah*) embed ethical expectations within routine classroom discourse.

In reality, these two dimensions often overlap. A single class session might involve both a reminder of last week's task (horizontal) and an appeal to a Islamic or cultural value (vertical). This interplay shows that classrooms are layered spaces where meaning is constructed not only around content knowledge but also around identity, morality, and social belonging. Qasserras (2025) emphasizes that effective discipline in EFL classrooms is often achieved less through strict control and more through discursive alignment with shared norms and institutional language

Intertextuality as a Tool for Moral and Behavioral Discipline

In many socially and Islamically grounded contexts, including Indonesia, discipline in classrooms is not imposed solely through explicit rules. Instead, it is often managed through subtle moral cues embedded in teacher talk. Intertextuality serves as the medium through which such regulation is carried out.

Teachers may recall an earlier activity, cite a proverb, or bring in a reference from a sacred text. These actions connect present conduct to broader cultural standards. Horizontal intertextuality reinforces behavioral routines by linking them to past learning. Vertical intertextuality, in contrast, invokes higher forms of authority such as divine oversight, school mottos, or national heroes to legitimize expectations.

This resonates with Van Leeuwen’s (2008) account of authorization, where appeal to accepted belief systems strengthens the legitimacy of a speaker’s directive. Fairclough (1995) and Gee (2011) similarly argue that educational discourse functions as a site of power, embedding authority into everyday classroom exchanges.

Beyond managing behavior, these strategies shape identity. When a teacher reminds students to “be honest, Allah sees everything,” the statement regulates conduct while simultaneously embedding Islamic morality into the learning process. Paris and Alim’s (2017) notion of culturally sustaining pedagogy affirms that students respond more positively when their cultural values and identities are recognized in classroom discourse.

Research from Indonesia supports this observation. Andriani et al. (2023) show that references to Pancasila, Qur’anic ethics, and national slogans contribute to the development of civic responsibility and moral character. Teachers act not only as instructors but also as facilitators of values. Zhou et al. (2024) add that cross-cultural competence requires teachers to align instructional discourse with learners’ identities, especially in multilingual settings. Through such small intertextual gestures, teachers subtly but powerfully guide student behavior, instill ethics, and root learning in a wider moral and social framework.

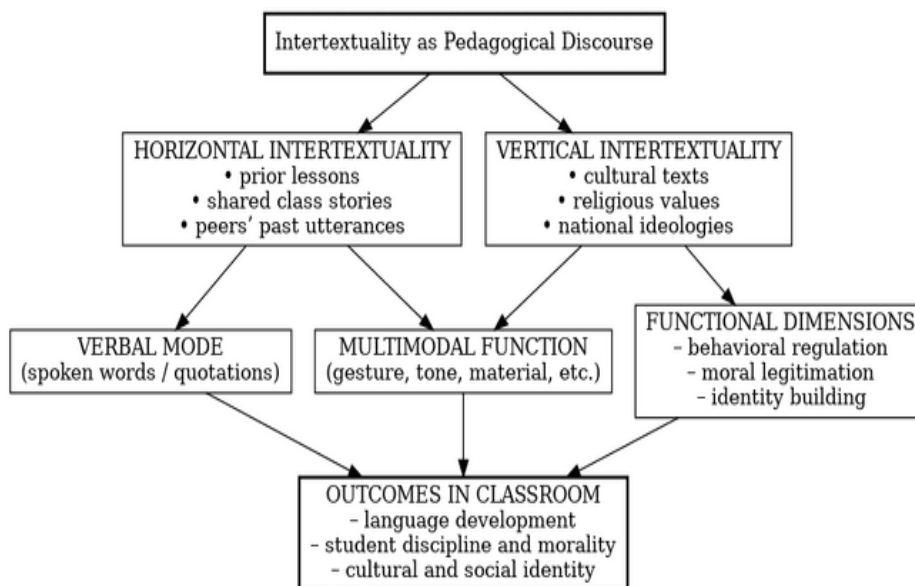


Figure 1. Intertextuality Framework in EFL Classroom Discourse

The diagram illustrates the relationship between different forms of intertextuality and their impact in EFL classrooms. Horizontal intertextuality involves

connections to previous materials or interactions, such as recalling earlier lessons, retelling shared experiences, or quoting a student's response. Vertical intertextuality refers to references drawn from authoritative sources, including Islamic values, cultural teachings, or national ideologies. Both forms are conveyed through verbal modes, such as direct speech and quotations, as well as multimodal functions, including gestures, tone of voice, and visual media, which enhance message delivery. These intertextual practices serve functional dimensions such as regulating student behavior, providing moral legitimation, and shaping identity. This process ultimately leads to classroom outcomes that include improved language skills, the development of discipline and moral values, and the strengthening of students' social and cultural identities.

Research Questions

This study addresses the following research questions: What kinds of intertextual references do teachers employ in Indonesian EFL classrooms? How do these intertextual references function to communicate moral messages and regulate behavior? In what ways does intertextuality reflect and reproduce cultural, social, and institutional norms in classroom discourse?

METHODS

Research Design

This study employed a qualitative classroom discourse analysis approach to investigate how intertextuality functions as a medium for moral messaging and student discipline in Indonesian EFL classrooms. The analysis focused on teachers' intertextual practices including references to prior lessons, cultural stories, Islamic expressions, and school norms that serve dual roles, facilitating linguistic comprehension and shaping behavioral expectations. Teedaaksornsakul and Bowen (2024) demonstrate how the integration of verbal, visual, and contextual cues contributes to deeper comprehension and learner participation. Such integration becomes especially effective when intertextual cues involve semiotic resources like images, gestures, or diagrams, which help students process content across modes of meaning.

The analysis in this study draws upon semiotic theory (Kress & van Leeuwen, 2006), pedagogical discourse analysis (Gee, 2011), and socio-cultural theory (Vygotsky, 1978) to unpack how language functions not only as a tool for communication but also as a mechanism for socialization. This resonates with Fairclough's (1992) view of discourse as a form of social control and with Van Leeuwen's (2008) framework of legitimation, where authority and morality are constructed discursively.

Ultimately, this design enabled a nuanced and context sensitive exploration of how intertextuality operates simultaneously as a linguistic resource and moral discursive strategy, offering insights into how culturally embedded values and disciplinary norms are communicated in the EFL classroom.

Participants

This study was conducted in three secondary education institutions located in Padang, West Sumatra, Indonesia. The schools were selected using purposive sampling to ensure the relevance of the research context to the study objectives. Several criteria guided the selection process. First, English as a Foreign Language (EFL) was implemented as a compulsory subject in all selected schools, ensuring comparability in curricular expectations. Second, the schools represented different educational levels, namely junior high school (SLTP) and senior high school (SLTA), allowing the study

to capture classroom interaction across age groups. Third, the schools provided regular English lessons in which naturally occurring teacher–student interaction could be observed without instructional intervention.

The participants consisted of three English teachers, one from each school, and 92 students drawn from the observed classes. The teachers were selected based on their active role in classroom instruction and their willingness to participate in video-recorded observation. The students participated as part of their regular classroom activities and were not individually selected or profiled. This approach was adopted because the analysis focused on naturally occurring discourse events rather than individual learner characteristics or demographic variables.

By involving multiple schools and educational levels, the study aimed to obtain a broader view of classroom interaction in EFL settings while maintaining a focus on everyday teaching practices. The variation in educational level contributed to the richness of the interactional data, enabling the identification of intertextual practices as they emerged in authentic classroom contexts. However, the study does not seek to compare schools or educational levels; instead, all classroom data are treated as part of a single qualitative corpus for discourse analysis.

Techniques in Data Collection and Analysis

Techniques in Data Collection

This study employed two primary research instruments: classroom observation and semi-structured interviews. Classroom observations were conducted through video-recorded English lessons to capture naturally occurring teacher–student interactions, with particular attention to intertextual references and their disciplinary functions. Semi-structured interviews were prepared in advance based on four pre-determined indicators: classroom organization, teachers’ roles, sources of intertextuality, and teacher–student relationship. The interviews aimed to elicit teachers’ reflective accounts on these aspects, providing explanations and elaborations of observed practices. While the interview data contributed additional insights that enriched the interpretation of intertextual themes, the indicators themselves remained fixed, guiding the interview process from the outset.

Tabel. 1 Indicators and Sub-Indicators of Intertextuality for Analysing Disciplinary Discourse

Dimension	Indicator	Sub-Indicator	Theoretical Source
Type of Intertextuality	Intertextual reference source	<ul style="list-style-type: none"> – Personal quote/motto – Institutional text (e.g., school rules, class motto) – Cultural or Islamic text – Popular media – Literary or historical reference 	Kristeva (1980); Fairclough (1992); Bazerman (2004)
Form of Intertextuality	Linguistic and semiotic form	<ul style="list-style-type: none"> – Direct quotation – Call-and-response – Revoicing – Paraphrasing – Storytelling or retelling – Visual/verbal 	Lemke (1995); Kress & van Leeuwen (2001); Gee (2011)

		multimodal cue	
Function of Intertextuality	Disciplinary and pedagogical goals	<ul style="list-style-type: none"> – Behavioral regulation – Moral socialization – Identity formation – Motivation/engagement – Epistemic positioning (framing what counts as knowledge) – Alignment with school culture 	Van Leeuwen (2008); Ivanič (1998); Vygotsky (1978); Bandura (2001); Cummins (2000)
Discursive Strategy	Discourse strategy used by the teacher	<ul style="list-style-type: none"> – Legitimizing authority – Shaping learner identity – Enforcing norms through repetition or familiar patterns – Evoking shared values – Drawing on collective memory 	Fairclough (1995); Van Dijk (2008); Bernstein (2000)
Socio-Cultural Dimension	Cultural and institutional references embedded in discourse	<ul style="list-style-type: none"> – Use of local folklore or Islamic stories – Use of national mottos or school slogans – Referencing values from societal norms 	Bakhtin (1981); Van Leeuwen (2008); Paris & Alim (2017)
Multimodal Interaction	Integration of modes in teacher talk	<ul style="list-style-type: none"> – Gesture, tone, gaze, space – Use of classroom objects or visual texts – Coordination of verbal and non-verbal cues 	Kress (2010); Jewitt (2008); Qin & Wang (2021)

Table 2. Interview Indicators, Functions, and Guiding Questions

No	Indicator	Function of Indicator	Pertanyaan Wawancara
1	Classroom Organization	To explore how teachers make instructional and emotional decisions in managing classroom interaction and student relationships.	<ol style="list-style-type: none"> 1. Bagaimana guru mengatur tempat duduk siswa? 2. Mengapa siswa dibagi ke dalam kelompok tertentu? 3. Apa pertimbangan guru dalam pengelompokan tersebut? 4. Mengapa keterikatan emosional antara guru dan siswa dianggap penting bagi siswa yang sedang mengalami pencarian jati diri dan tekanan akademik?
2	Teacher's roles	To examine the teacher's role in creating a safe, inclusive, and	<ol style="list-style-type: none"> 5. Bagaimana peran guru dalam menciptakan lingkungan kelas yang aman secara emosional bagi siswa yang mengalami kecemasan atau terlihat tertutup?

		supportive classroom climate.	6. Apakah pengaturan kelas ini berkaitan dengan pembelajaran sebelumnya atau pengalaman belajar siswa?
3	Source of intertextuality	To identify sources of intertextuality and explain how meanings are constructed through classroom discourse.	7. Apakah guru merujuk pada pembelajaran sebelumnya, aturan sekolah, atau pengalaman belajar siswa? 8. Menurut guru, makna apa yang ingin disampaikan melalui pengaturan kelas dan cara berinteraksi tersebut? 9. Bagaimana respon siswa terhadap hal itu?
4	Teacher–Student Emotional Relationship	To examine how teachers build emotional attachment and support students' socio-emotional development.	10. Apakah keterikatan emosional yang positif antara guru dan siswa dapat mempengaruhi keterbukaan dan efektivitas proses belajar mereka? 11. Bagaimana guru sebaiknya merespons siswa yang tampak sering mencari perhatian atau sangat bergantung secara emosional pada guru? 12. Bagaimana hubungan emosional yang positif dengan guru dapat mendukung perkembangan sosial dan emosional siswa, bukan hanya prestasi akademiknya?

Techniques in Data Analysis

Analytical procedures included transcription (Bloome et al., 2005; Gee, 2011), coding, and thematic categorization (Silverman, 2016, p.125 based on the source, the types, and functions of intertextuality observed in the classroom discourse. This analysis followed the principles of classroom discourse analysis, aiming to uncover how intertextual references serve pedagogical, moral, and disciplinary functions (Fairclough, 1992), and how teacher talk shapes student identity and classroom culture within EFL contexts.

This sentence outlines a multi-phase qualitative analysis process used to investigate the role of intertextuality in classroom discourse. Each component of the analysis serves a specific purpose in revealing how intertextual references shape pedagogical interactions, student identity, and classroom power dynamics. Below is a breakdown of each stage:

The analysis began with an excerpt-based coding of classroom interaction data, focusing on the sources and types of intertextuality as well as their disciplinary functions. Through iterative coding and constant comparison, recurrent patterns of intertextual use were identified and subsequently abstracted into five intertextual themes.

Semi-structured interviews were then conducted to explore teachers' pedagogical intentions and rationales underlying each thematic pattern. The interview questions were designed based on the emergent themes, allowing the interview data to function

as explanatory and confirmatory evidence rather than as a primary source of theme generation

Coding

In this stage, the transcribed data are segmented and assigned codes, short labels that identify recurring patterns or concepts. In the context of intertextuality, codes may refer to the source of intertextuality (e.g., Islamic text, school policy, media), the type of intertext (e.g., direct quotation, allusion, paraphrase), the function (e.g., moral instruction, behavioral control, humour, identity expression).

Thematic Categorization

After assigning codes, these are organized into broader thematic categories that reveal the deeper meanings and intentions behind intertextual practices. These themes are typically derived inductively from the data, though they can also be shaped by relevant theoretical perspectives. In the context of classroom discourse, common intertextual themes may include pedagogical support, where intertextual references help learners grasp new content; moral authority, where cultural or Islamic texts are invoked to guide behavior; identity construction, where individuals use references to associate with or separate from particular social groups; and socialization, where norms and expectations are communicated through familiar texts. These thematic patterns clarify not only the forms of intertextuality employed, but also their broader communicative, social, and ideological purposes in the educational setting.

RESULTS AND DISCUSSION

Results

Table 3. General Findings

Aspect	General Findings
Power Relations	The teacher controls the flow of interaction, selects topics, determines speaking turns, and positions themselves as the source of truth and values.
Control	Control is enacted through IRF strategies, praise, reprimands, visual aids, moral narratives, and both explicit and implicit value symbolization.
Moral Messaging	Messages related to focus, time discipline, cooperation, politeness, and responsibility are consistently reinforced throughout classroom interactions.
Intertextuality	Intertextuality appears through: (1) connecting lessons to real-life experiences, (2) using visual images, (3) employing social narratives and moral values.
Teacher's Role	The teacher acts as: a classroom controller, a moral leader, a collaborative facilitator, and a value socialization agent through both language and action.

Specific Results

Table 4. Categorization based on Vidio Transcription. 1

Excerpt	Source of Intertextuality	Types of Intertextuality	Disciplinary Function Dimension
<i>"English is not difficult, English is</i>	Personal quotation /	Direct quotation	Motivational / Disposition

<i>international</i>	Motto		
<i>“Do you still remember our motto?” – “English I can, I can, I can.”</i>	Institutional intertext (Class motto)	Call-and-response	Identity formation / Community building
<i>“Malin Kundang became a stone.”</i>	Cultural text (Folklore)	Retelling oral tradition	Moral-ethical
<i>“Narrative text is a type of imaginative or factual text...”</i>	Curricular knowledge (textbook)	Teacher explanation / definition	Epistemological
<i>“Orientation, Complication, Resolution”</i>	Curricular knowledge (genre theory)	Technical classification	Structural understanding – genre literacy
<i>Guru: “Who can read the first paragraph?”</i> → students read <i>Malin Kundang</i>	Literary text (narrative text)	Reading aloud	Language practice – fluency and comprehension
<i>“Tell me genre narrative text yang kamu ketahui.”</i> → <i>“Fable, Myth, Legend...”</i>	Curricular knowledge (genre types)	Recall / listing	Categorization – disciplinary differentiation
<i>“My name is Malin Kundang.”</i> – <i>The Malin Kundang said...</i>	Narrative quotation	Direct speech in narrative	Language feature awareness – grammar & stylistics (tenses/speech)
<i>Use of past tense, action verb, descriptive language...</i>	Curricular / metalinguistic	Listing of features	Explicit instruction – disciplinary metalanguage
<i>Ice breaking: “I am the best, you are the best...”</i>	Classroom ritual	Choral chant	Affective engagement – emotional/social climate
<i>Ice breaking – game “long/short”</i> if the students answered incorrectly, they will be punished	Classroom ritual + gamified learning	Instructional game	Reinforcement / Evaluation –

The analysis of Video 1 reveals that the teacher strategically integrates various forms of intertextuality to manage classroom behavior, support learning, and instill moral and cultural values. Motivational phrases like “English is not difficult, English is international” are used to encourage a positive learner mindset, while institutional chants such as “English I can, I can, I can” reinforce group identity and active participation. Cultural references, including the local folklore of *Malin Kundang*, serve as tools for moral instruction and contextual relevance. Through genre-based pedagogy, the teacher prompts students to recall narrative structures such as Orientation, Complication, and Resolution and recognize different text types like fables and legends. Attention to language form is also evident as students are guided to

identify past tense verbs and stylistic features in texts. Additionally, choral chants and game-like activities, incorporating movement and light disciplinary elements, are employed to maintain engagement and reinforce classroom routines.

Table 5. Categorization based on Video Transcription 2

Excerpt	Source of Intertextuality	Types of Intertextuality	Disciplinary Function Dimension
"Do you still remember what is recount text?"	Curricular knowledge (genre theory)	Elicitation / Recall	Activating schemata – initial scaffolding for learning
"The purpose of recount text is to retell experience."	Curricular knowledge (definition)	Explicit statement	Epistemological support – understanding discourse structure
"Orientation, event, re-orientation"	Curricular knowledge (genre structure)	Technical terminology	Structural awareness – genre-based literacy development
LKPD dengan potongan teks recount	Curricular text (worksheet)	Interactive task / text reconstruction	Textual practice – scaffolding comprehension and production
"I went to Disneyland" (dari LKPD)	Literary/narrative quotation	Quoted student text	Reading for meaning – checking comprehension
"Simple past tense, verb 2"	Curricular metalinguistic /	Grammar explanation	Grammatical awareness – introducing metalanguage
Sorting verb cards (regular vs irregular)	Curricular metalinguistic /	Hands-on classification task	Grammar instruction – fostering active learning
"Apa verb one-nya? Verb two-nya?"	Curricular (grammar terms)	Socratic questioning	Promoting analytical reflection on form
"Do you understand?" – Stdent: "Yes, miss"	Classroom ritual	Call-and-response	Dispositional support – affirming student understanding
"Miss, ini bagaimana?" – "Lihat dulu mana orientation-nya"	Curricular task-related	Guided questioning	Scaffolding writing – procedural guidance for composition
"Miss, saya aja lagi miss"	Classroom culture	Volunteering / turn-taking	Encouraging participation and building confidence
"Dah kumpulkan infak dulu"	Institutional intertext	Ritual closure	Value inculcation – integrating local moral and ethical practices

Based on the transcript of Video 2, several intertextual patterns are identified, each fulfilling specific pedagogical and disciplinary purposes. The teacher activates students' prior knowledge through prompts like "Do you still remember what is recount text?" and reinforces key concepts such as the purpose of recount texts. Structural genre elements like "Orientation, event, and re-orientation" are emphasized, especially through worksheet tasks that require students to reconstruct texts using previously learned material. The teacher also integrates metalinguistic instruction, referring to grammar points like the "Simple past tense" and using verb card-sorting activities to differentiate between regular and irregular forms, often framed with prompts like "*Apa verb one-nya? Verb two-nya?*" Interpersonal routines such as "Do you understand?" and students' volunteering "*Miss, saya aja lagi miss*" reflect familiar classroom rituals that shape the social and affective atmosphere. Additionally, institutional intertextuality is evident when the teacher mentions, "*Dah kumpulkan infak dulu,*" linking classroom interaction to the broader moral and Islamic practices of the school.

Table 6. Categorization based on Vidio Transcription 3

Excerpt	Source of Intertextuality	Types of Intertextuality	Disciplinary Function Dimension
"Now we are going to study about recount text. Do you still remember what is recount text?"	Curricular knowledge (genre knowledge)	Direct instruction / genre recall	Epistemological – introducing kinds of texts
"Recount text itu berarti tujuannya apa? To retell... Pengalaman siapa?"	Curricular knowledge (genre purpose)	Eliciting / concept clarification	Genre literacy – understanding text purposes
"Orientation, event, re-orientation... Apa itu orientation?"	Curricular knowledge (generic structure)	Technical explanation / concept checking	Structural understanding –
"Dia menceritakan pengalaman ke Disneyland"	Literary text (narrative recount)	Text reconstruction / content discussion	Text comprehension
LKPD: menyusun kalimat menjadi recount text	Curricular + Classroom task	Collaborative group work / text assembly	Practice – text construction (genre-based production)
"What day today?" – "Friday" – "What date today?" – "Twenty five"	Classroom ritual / daily routine	Teacher–student interaction (daily questioning)	Routine literacy
"Listen to me, please. What does 'listen' mean?" – "Dengar"	Metalinguistic (language awareness)	Vocabulary checking / L1–L2 bridging	Vocabulary comprehension
"Simple past tense <i>itu menggunakan kata</i>	Curricular knowledge	Explicit grammar teaching	Grammatical awareness

<i>kerja</i> bentuk <i>keberapa?</i> ” – “Verb two”	(grammar rule)		
“Regular and irregular verbs” – “Tulis ke papan”	Curricular / metalinguistic	Grammar classification task	Language feature awareness
“Do you understand?” – “Yes miss”	Classroom ritual / checking understanding	Call-and- response affirmation /	Engagement + comprehension check
“Please write on the whiteboard” – “Is it true or false?”	Classroom activity + evaluation	Error checking / peer evaluation	Evaluation
“ <i>Kita pelajari apa hari ini?</i> ” – “Recount text”	Summative metadiscourse	Lesson recap	Reinforcement
“I was...” – “I went to Disneyland...”	Literary Text / Model text	Reading aloud / sequencing	Input – model genre exposure

The transcript of Video 2 reveals several intertextual strategies that the teacher uses to support learning, reinforce discipline, and embed school culture. Curricular intertextuality is shown when the teacher asks, “Do you still remember what is recount text?” and reinforces students’ understanding by stating, “The purpose of recount text is to retell experience.” She further activated genre-based knowledge by referring to structural components such as “Orientation, event, re-orientation,” and assigns students an LKPD (worksheet) to reconstruct a text based on those elements. Metalinguistic awareness was promoted through grammar-focused prompts like “Simple past tense, verb 2,” followed by interactive scaffolding such as “*Apa verb one-nya? Verb two-nya?*” which helped students distinguish regular and irregular verbs. Classroom rituals such as “Do you understand?,” responded with “Yes, miss,” and offers like “*Miss, saya aja lagi miss,*” reflect affective intertextuality and a collaborative class atmosphere. Finally, institutional discourse entered the lesson when the teacher instructed, “*Dah kumpulkan infak dulu,*” referring to a routine moral-Islamic school practice that connected institutional norms with classroom interaction.

Thematic analysis and Findings from Video Transcriptions 1, 2, and 3

The analysis of classroom interactions in the three videos revealed five dominant themes of intertextual practice. These themes illustrate how teachers weave together cultural, curricular, and classroom discourses to serve pedagogical, disciplinary, and social functions.

Moral-Ethical Transmission through Cultural and Islamic Texts

In Videos 1 and 2, the teacher repeatedly referenced local folklore, notably the story of *Malin Kundang*, to communicate values such as obedience and consequences of misconduct. In Video 3, moral reminders grounded in Islamic discourse such as “You must have intention (niat)” and “Be honest, Allah knows” were used to guide behavior and instill ethical awareness.

Epistemological Framing through Curricular and Metalinguistic Intertext

All three videos featured explicit references to curricular knowledge. These included genre structure terminology like “Orientation, Complication, Resolution,”

textbook definitions, and grammatical categories such as “past tense” and “descriptive language.” Teachers used these terms during explanation, questioning, and revision tasks.

Identity Formation and Community Building through Classroom Rituals

Classroom mottos, chants, and call-and-response interactions were observed in Videos 1 and 3. Examples include phrases like “English I can, I can, I can” and “I am the best, you are the best,” often repeated in chorus. These practices created a shared rhythm and reinforced participation norms.

Disciplinary Control and Gamified Reinforcement

Gamified learning activities, particularly the “long/short” game in Video 3, were used as both engagement tools and disciplinary mechanisms. Students who lost the game were required to answer questions, blending behavior management with review tasks.

Language Practice and Stylistic Awareness through Literary Intertext

In Videos 1 and 2, students read aloud narrative texts and engaged with language forms like reported speech (e.g., “My name is Malin Kundang”) and verb tense identification. These interactions emphasized fluency, grammatical accuracy, and genre-specific language use.

Table 7. Themes in Vidio 1,2,and 3

Intertextual Theme	Video 1	Video 2	Video 3
Moral-Ethical Transmission through Cultural and Islamic Texts	The teacher references the local folktale <i>Malin Kundang</i> to promote values such as obedience and consequences of misconduct.	No explicit use of moral or Islamic narratives was observed.	The teacher uses Islamic expressions like “ <i>You must have intention (niat)</i> ” and “ <i>Be honest, Allah knows</i> ” to regulate behavior and instill spiritual values.
Epistemological Framing through Curricular and Metalinguistic Texts	The teacher explains narrative structure: <i>Orientation, Complication, Resolution</i> ; emphasizes grammar (e.g., past tense, verb forms).	Teacher prompts students to recall recount text structure; uses terms like <i>Orientation, Event, Re-orientation</i> and verb-sorting tasks with interactive cards.	Teacher reinforces text structure and grammar; emphasizes <i>past tense</i> verbs in the context of narrative writing.
Identity Formation and Community Building through Classroom Rituals	Class mottos and chants like “ <i>English I can, I can, I can</i> ” and “ <i>I am the best,</i>	Routine classroom expressions like “Do you understand?” –	The teacher blends moral expressions with interpersonal engagement to

	<i>you are the best</i> ” create collective identity and learner confidence.	“Yes Miss” and volunteer phrases like “Miss, let me do it” reflect daily behavioral norms.	promote a respectful and community-oriented classroom culture.
.Disciplinary Control and Gamified Reinforcement	Competitive chants and movement-based activities are used to promote engagement and maintain order.	Verb-sorting activities (regular vs. irregular verbs) serve as content review and participatory discipline.	The “ <i>long/short</i> ” game merges competition with review; students who lose are required to answer questions, blending engagement with discipline.
Language Practice and Stylistic Awareness through Literary Intertext	Students read and quote from the <i>Malin Kundang</i> story; focus on identifying narrative grammar and tense.		

In the context of English language teaching at Junior High School and Senior High School intertextual practices were evident through various pedagogical strategies that integrated cultural, moral, linguistic, and social discourses. One prominent form of intertextuality is the transmission of moral and ethical values through cultural and Islamic texts. In Video 1, the teacher referred to the local folktale *Malin Kundang* to instil values of obedience and the consequences of misconduct. This approach reinforces moral legitimacy grounded in local wisdom. Meanwhile, in Video 3, the teacher used Islamic expressions such as “*You must have intention (niat)*” and “*Be honest, Allah knows*” as a form of moral surveillance rooted in Islamic teachings. These practices were supported by the interview data, which revealed that regular school activities include *tahfiz* (Qur’an memorization), *goro* (collective cleaning), and *randai* (a traditional Minangkabau performance), contributing to students’ spiritual and social development.

The epistemological framing was also strongly represented through explicit teaching of narrative structures and grammatical elements. Across all three videos, the teacher explained the structural components of narrative texts, Orientation, Complication, Resolution. In addition, she reinforced grammar rules such as the past tense and verb forms through both direct instruction and group card games. In interview, the teacher organized and stored teaching aids based on upcoming lessons, often preparing them a day in advance. This reflects the use of curricular and metalinguistic texts as intertextual sources to strengthen students’ conceptual understanding.

Regarding identity formation and community building, ritual expressions such as the chants “*English I can*” and “*I am the best, you are the best*” (Video 1), along with students' enthusiastic volunteerism (e.g., “*Miss, let me do it*” in Video 2), helped foster a strong classroom identity and confidence. The teacher also regularly rearranged seating to promote mixed-ability collaboration, as noted in the interview. Furthermore,

student work was displayed on bulletin boards outside the classroom, and classroom rules were clearly posted, reinforcing a sense of achievement and behavioral expectations.

In terms of disciplinary control, the teacher employed gamified activities such as verb-sorting and the *long/short* game to merge cognitive engagement with behavioral management. Seating arrangements were based on students' cognitive levels, and the teacher applied gentle disciplinary techniques such as calling students by name or tapping their shoulders to refocus attention. These strategies reflect a blend of interactive and humanistic approaches to discipline.

Finally, literary intertextuality appeared most explicitly in Video 1, where students read and analyzed the *Malin Kundang* story, focusing on both narrative structure and grammar. However, this dimension was not prominently observed in Videos 2 and 3, which emphasized grammatical accuracy and structural understanding through mechanical practice. Nonetheless, the teacher's overall practices demonstrated a strategic and functional use of intertextuality for language learning, character development, and the establishment of a coherent classroom culture. These findings address the research questions by identifying the types of intertextual references used by teachers (RQ1), their functions in moral and behavioral regulation (RQ2), and their role in reflecting and reproducing cultural, social, and institutional norms in classroom discourse (RQ3)

Discussion

This study explored how intertextuality appears in Indonesian high school EFL classrooms, focusing on its forms, functions, and pedagogical implications. Based on three video-recorded lessons, the findings indicate that teachers strategically employ both vertical (e.g., Islamic, national, moral) and horizontal (e.g., links to prior lessons or shared experiences) intertextual references to teach content, manage behavior, instill values, and shape students' identities. These findings directly address the research questions by identifying the types of intertextual references used (RQ1), their role in communicating moral messages and regulating behavior (RQ2), and their function in reflecting and reproducing cultural, social, and institutional norms (RQ3).

First, teachers drew on Islamic sayings, proverbs, and moral slogans to set behavioral expectations, aligning with Van Leeuwen's (2008) concept of "authorization." In the Indonesian context, expressions such as *bismillah* or Qur'anic guidance lend moral legitimacy and reinforce discipline through culturally familiar texts, echoing patterns observed by Maroko (2023). This demonstrates how intertextuality can operate as a tool of moral education, embedding ethical norms within classroom discourse.

Second, intertextuality helped establish academic authority by linking new material to students' prior knowledge, the curriculum, and model texts. Genre-based pedagogy (Martin & Rose, 2008; Merabti, 2020; Yawiloeng, 2022) and scaffolding practices (Thongchalerms & Jarunthawatchai, 2020) were evident when teachers referred to narrative structures and grammar rules from earlier lessons. Such practices not only consolidate content knowledge but also foster students' critical thinking and confidence as active learners.

Third, horizontal intertextuality connecting classroom talk to prior lessons, student stories, or shared routines subtly socialized learners, helping them internalize expected norms. Gee's (2011) notion of "social scenario building" illustrates how repeated classroom interactions promote gradual adoption of community standards and values, shaping students' social and cultural understanding.

Fourth, humor and playfulness through songs, rhymes, and playful imitation, served both to engage students and maintain order non-confrontationally. This supports Van Leeuwen's (2008) idea of legitimation through moralization, demonstrating that affectively engaging discourse can embed values while sustaining attention and cooperation.

Finally, intertextuality supported students' development as independent thinkers and authors of their own learning. Revisiting previous assignments or linking current topics to prior knowledge fosters continuity and ownership, reflecting Vygotsky's (1978) Zone of Proximal Development and Ivanič's (1998) emphasis on authorship. Bakhtin's (1981) dialogism further highlights how classroom discourse becomes a space where multiple voices co-construct meaning, integrating teacher, student, and cultural perspectives.

These findings suggest that intertextuality is a powerful pedagogical tool in Indonesian EFL classrooms, enabling teachers to integrate moral, cognitive, and social objectives. Future research could explore intertextual practices across different subjects, school levels, or cultural contexts, as well as longitudinally investigate their impact on students' language proficiency, moral development, and identity formation

CONCLUSION

This study investigated intertextuality in Indonesian EFL classrooms by analysing classroom discourse from recorded teaching sessions. The findings demonstrate that intertextual elements such as Islamic expressions, institutional slogans, textbook language, and visual or spoken prompts are integral to both instruction and moral guidance. Teachers draw on various intertextual sources to reinforce academic content, manage student behavior, and embed cultural values within classroom interactions. These patterns reveal how classroom discourse is inherently multimodal, dialogic, and ideologically charged, blending curricular goals with social regulation.

The study contributes theoretically by extending intertextuality from literary theory into pedagogical discourse, emphasizing its role in constructing authority and social norms in educational contexts. Pedagogically, it offers insight into how teachers use intertextual references as tools for scaffolding learning, encouraging engagement, and maintaining classroom discipline. Within the Indonesian context, where teaching draws on national, Islamic, and cultural narratives, this study provides a localized lens on how language, power, and pedagogy intersect.

For further research, future studies could examine intertextuality across different subject areas, school levels, or cultural contexts to explore how these elements vary with curriculum demands and student demographics. Comparative research could also investigate intertextual practices in EFL classrooms in other countries, highlighting similarities and differences in pedagogical strategies and cultural embedding. Additionally, longitudinal studies could examine the impact of intertextual teaching on students' moral development, language proficiency, and critical thinking skills over time. These directions would deepen understanding of the complex interplay between language, culture, and classroom interaction.

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