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Empowering or Replacing? A Systemic Functional Linguistic Analysis of Anies Baswedan's Discourse on AI in Education

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ABSTRACT

The rapid integration of Artificial Intelligence (AI) in education has generated global debates over whether technology empowers or replaces human educators. This study analyzes the ideological construction of AI in Indonesian educational discourse through Anies Baswedan's public statements using Systemic Functional Linguistics (SFL) and Critical Discourse Analysis (CDA) frameworks. Drawing on ten segments from Baswedan's 2025 thread on X (formerly Twitter), the study examines linguistic patterns across ideational, interpersonal, and textual metafunctions to uncover how language encodes power relations, values, and policy orientations. The findings reveal a consistent rhetorical balance between technological optimism and humanistic caution. Baswedan's use of contrastive structures (e.g., "bukan alat kendali, tapi alat bantu"), inclusive pronouns ("kita," "mari"), and metaphors of journey and balance constructs an ideology of regulated progress—positioning AI as a supportive instrument rather than an autonomous agent. His discourse promotes participatory governance, moral education, and human-centered innovation, aligning with UNESCO's (2023) principles of ethical AI while diverging from efficiency-driven global models. However, the analysis also exposes limitations, including the absence of concrete policy mechanisms to address structural inequities and commercial influences in AI implementation. This research contributes to the growing body of Global South scholarship on AI and education, demonstrating how political leaders linguistically negotiate the tensions between technological advancement and cultural preservation. It underscores the need for locally grounded, ethically informed approaches to AI integration that preserve human agency and educational integrity.

Keywords: Artificial Intelligence, Systemic Functional Linguistics, Critical Discourse Analysis, Educational Policy, Anies Baswedan, Indonesia, Human-Centered Education

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1. INTRODUCTION

The rapid advancement of artificial intelligence (AI) has significantly impacted various sectors, including education. AI-powered tools, such as chatbots, automated grading systems, and personalized learning platforms, are increasingly integrated into classrooms worldwide (Luckin, 2018). While proponents argue that AI enhances efficiency, accessibility, and individualized learning, critics warn of its potential to dehumanize education, reduce critical thinking, and displace teachers (Selwyn, 2019). This tension between technological progress and pedagogical integrity forms the backdrop of this study, particularly in the context of Indonesia, where digital transformation in education remains uneven.

Anies Baswedan, a former Minister of Education, has actively shaped national discourse on AI in education. His statements reflect a dual perspective—embracing AI's potential while cautioning against its overreliance. His rhetoric, as seen in public speeches and interviews, often emphasizes AI as a tool for equity, enabling students in remote areas to access quality education. However, he also underscores the irreplaceable role of human educators in fostering moral and critical thinking skills (Baswedan, 2023). This ambivalence mirrors broader global debates on whether AI should empower educators or gradually replace traditional teaching methods.

The integration of AI in education raises critical sociocultural and ethical questions. Asimov's (1950) warning—"Science gathers knowledge faster than society gathers wisdom"—resonates in contemporary discussions. While AI can process information at unprecedented speeds, its role in nurturing wisdom, empathy, and ethical judgment remains contested (Biesta, 2015). Baswedan's discourse frequently references this dilemma, advocating for a balanced approach where AI supports—rather than supplants—human-centric education. His emphasis on maintaining "the human spirit" in learning aligns with global concerns about preserving the socio-emotional dimensions of schooling amid digital transformation (Zuboff, 2019).

Systemic Functional Linguistics (SFL) provides a robust framework to dissect Baswedan's discourse, revealing how language constructs ideologies around AI (Halliday & Matthiessen, 2014). By analyzing linguistic choices—such as modality (e.g., "AI should assist, not replace"), appraisal (e.g., "technology must remain subservient to human values"), and nominalization (e.g., "digital transformation" vs. "teacher displacement")—this study uncovers implicit power dynamics and policy directions (Fairclough, 2003). SFL's focus on ideational (content), interpersonal (persuasion), and textual (structure) metafunctions allows a nuanced examination of how Baswedan navigates competing demands of innovation and tradition.

This research contributes to the growing literature on AI in education by interrogating how political leaders frame technological adoption. Given Indonesia's diverse educational landscape—where disparities in infrastructure and teacher readiness persist—Baswedan's discourse serves as a strategic case study. It reflects both the neoliberal push for digital "progress" and the resistance to commodifying education (Spring, 2015). By decoding his linguistic strategies, this study not only illuminates Indonesia's policy trajectory but also offers insights for global educators and policymakers negotiating similar challenges.

2. LITERATURE REVIEW

2.1 AI in Education: Global and Indonesian Perspectives

The integration of Artificial Intelligence (AI) in education has become a pivotal topic in recent academic discourse, particularly within the last five years (2019–2024). Scholars have extensively debated AI's dual potential to either empower or disrupt traditional pedagogical systems (Charles-Kenechi, 2024; Mohamed et al., 2024). Globally, AI applications such as intelligent tutoring systems, automated essay scoring, and adaptive learning platforms have demonstrated significant benefits in personalizing education and improving accessibility (Luckin, 2018; Singh et al., 2019). For instance, AI-driven tools like ChatGPT and Google's BERT have been utilized to provide instant feedback and support language learning, particularly in English as a Second Language (ESL) contexts (Vaswani et al., 2017; Stahlberg, 2020).

However, the rapid adoption of AI in education has also raised critical concerns. Recent studies highlight the risk of AI perpetuating educational inequalities, especially in developing nations like Indonesia (Lauder, 2023; Auni & Manan, 2023). While urban schools in Jakarta or Surabaya may have the infrastructure to implement AI tools, rural and remote regions often lack basic digital resources, exacerbating the digital divide (Isnawati & Hidayat, 2020). This disparity aligns with Selwyn's (2019) argument that AI may unintentionally marginalize underprivileged students unless accompanied by equitable policy interventions.

In Indonesia, the discourse on AI in education has been significantly shaped by policymakers like Anies Baswedan, who advocate for a balanced approach (Baswedan, 2023). Baswedan's rhetoric emphasizes AI's potential to democratize education—for example, by providing remote access to quality resources—while simultaneously warning against its overuse, which could erode critical thinking and teacher-student relationships (Baswedan, 2023; Biesta, 2020). This ambivalence reflects broader global tensions, as noted by Zuboff (2019), who argues that AI's "surveillance capitalism" model risks commodifying education at the expense of human-centric values.

Ethical considerations further complicate AI's role in education. Recent research underscores the need for frameworks to address data privacy, algorithmic bias, and the deprofessionalization of teachers (Charles-Kenechi, 2024; Mohamed et al., 2024). For example, studies on AI-based proctoring systems reveal how algorithmic decisions can disproportionately flag marginalized students for cheating, raising questions about fairness (Khasawneh & Al-Amrat, 2023). In Indonesia, where cultural diversity necessitates localized pedagogies, the "one-size-fits-all" approach of many AI tools risks undermining contextual relevance (Auni & Manan, 2023; Latranita et al., 2024).

2.2 Systemic Functional Linguistics (SFL) in Analyzing Educational Discourse

Systemic Functional Linguistics (SFL) has emerged as a critical framework for dissecting how language shapes educational policies, particularly in the context of technological disruption (Halliday & Matthiessen, 2014; Martin, 2024). Recent studies (2020–2024) have employed SFL to analyze discourses surrounding AI, revealing how policymakers and educators construct ideologies through linguistic choices (Fairclough, 2021; Khasawneh & Al-Amrat, 2023).

The ideational metafunction of SFL, which examines how language represents reality, has been used to decode narratives about AI's role in education. For instance, Baswedan's (2023) speeches frequently employ material processes (e.g., "AI transforms classrooms") and relational clauses (e.g., "AI is a tool, not a replacement"), framing technology as an active yet subordinate agent. This aligns with global trends observed in policy documents from the OECD (2021) and UNESCO (2022), which similarly balance techno-optimism with cautionary rhetoric. Recent SFL analyses of such texts reveal a recurring lexical pattern: AI is often paired with terms like "equity" or "accessibility" to legitimize its adoption, while negative connotations (e.g., "threat," "dependency") are mitigated through concessive clauses (e.g., "but we must remain vigilant") (Martin, 2024).

The interpersonal metafunction, focusing on persuasion and social relationships, is equally salient. Studies of political and educational discourse show how high-modality language (e.g., "AI must be regulated") constructs authority, while appraisal strategies (e.g., praising AI's "efficiency" but critiquing its "impersonality") negotiate stakeholder buy-in (Fairclough, 2021). For example, Baswedan's (2023) use of inclusive pronouns ("we," "our") fosters collective responsibility, whereas his rhetorical questions ("Are we ready for AI's risks?") engage audiences in critical reflection. Such techniques mirror those identified in analyses of EU and U.S. AI policy texts, where modality and appraisal are strategically deployed to manage public perception (Charles-Kenechi, 2024).

The textual metafunction, which examines coherence and thematic progression, highlights how discourses about AI are structured to reinforce specific ideologies. Recent SFL research on educational technology debates identifies recurring themes—e.g., "innovation vs. tradition," "efficiency vs. ethics"—that are woven into policy texts through cohesive devices like lexical repetition and contrastive conjunctions (Halliday & Matthiessen, 2014; Martin, 2024). In Indonesia, Baswedan's speeches often juxtapose "AI" with "human values" to create a binary frame, a strategy also observed in Singapore's and Finland's AI education policies (OECD, 2021). This framing perpetuates a narrative of balance, though critics argue it may oversimplify complex trade-offs (Biesta, 2020).

2.3 Gaps in the Literature and This Study's Contribution

While recent research has extensively explored AI's impact on education and SFL's utility in policy analysis, gaps remain. First, few studies examine how Global South policymakers like Baswedan linguistically negotiate AI's tensions, despite the unique challenges these contexts face (Lauder, 2023; Isnawati & Hidayat, 2020). Second, most SFL analyses of AI discourse focus on English-language texts, neglecting non-Western perspectives (Auni & Manan, 2023; Latranita et al., 2024). This study addresses these gaps by applying SFL to Indonesian policy discourse, offering a Global South lens on AI's ideological construction.

Moreover, the rapid evolution of AI tools like generative AI (2022–2024) necessitates updated linguistic analyses. Recent works by Mohamed et al. (2024) and Charles-Kenechi (2024) call for fresh examinations of how policymakers frame emerging technologies, as earlier studies predate breakthroughs like ChatGPT. This study responds by incorporating Baswedan's post-2022 rhetoric, ensuring relevance to contemporary debates.

3. RESEARCH METHODOLOGY

This study adopts a qualitative descriptive design to analyze Anies Baswedan's discourse on Artificial Intelligence (AI) in education through the lens of Systemic Functional Linguistics (SFL) and Critical Discourse Analysis (CDA). The qualitative approach is particularly suitable for examining linguistic and ideological patterns in textual data, as it emphasizes depth, meaning, and context rather than generalizability (Ayton et al., 2023). The descriptive nature of this design enables a detailed exploration of how language constructs meanings, values, and power relations, making it ideal for applying SFL's three metafunctions—ideational, interpersonal, and textual. Furthermore, this approach aligns with the study's objective to uncover the underlying ideologies and rhetorical strategies in Baswedan's discourse.

The primary data for this research consist of a ten-part thread posted by Anies Baswedan's official account on X (formerly Twitter) on March 29, 2025, which explicitly addresses themes of AI, technology, and educational reform. These texts were selected purposively for their relevance to the research focus and their potential to reveal shifts in rhetorical stance toward AI in education. Secondary data, including Indonesian education policy documents and global scholarly literature on AI in education, are used to contextualize Baswedan's statements and compare his discourse with international narratives. The purposive sampling criteria include (1) relevance to AI and digital transformation, (2) diversity of communicative contexts (e.g., policy announcements, interviews, public remarks), and (3) temporal scope, allowing for observation of evolving perspectives over time.

To ensure reliability and validity, triangulation is applied by cross-referencing Baswedan's statements with expert analyses and empirical studies, such as those addressing Indonesia's digital divide (Lauder, 2006). Ethical considerations are minimal since the data are publicly available, but the study maintains integrity by quoting Baswedan's words accurately, providing full attribution, and contextualizing all excerpts within his broader body of work. Non-relevant or sensitive content is excluded to preserve analytical focus and scholarly neutrality.

Data analysis follows a qualitative discourse analytical procedure integrating SFL and CDA frameworks. The process begins with textual segmentation, dividing Baswedan's discourse into meaningful clauses for close examination. Each clause is analyzed based on SFL's metafunctions. The ideational metafunction identifies linguistic processes (material, relational, mental) and participants to determine how AI is framed—for example, whether as an autonomous actor ("AI transforms education") or as a supportive tool ("AI should be used

carefully"). The interpersonal metafunction explores how Baswedan positions himself and persuades his audience through modality (e.g., "must," "should"), appraisal strategies (positive or negative evaluations), and engagement devices such as rhetorical questions or inclusive pronouns ("we," "our"). The textual metafunction examines coherence and thematic progression, focusing on conjunctions ("but," "however"), lexical repetition, and contrasts that reveal how balance and caution are linguistically managed.

Building on SFL's linguistic mapping, Fairclough's CDA framework deepens interpretation through three stages: description, which identifies surface-level linguistic features; interpretation, which relates these features to discursive practices and intertextual influences; and explanation, which situates the findings within socio-political contexts. This final stage interrogates power relations, policy implications, and the ideological positioning of AI in education—asking whose interests are represented and what societal consequences emerge from such discursive framing.

By combining qualitative description with SFL and CDA, this methodological framework offers a comprehensive and context-sensitive approach to analyzing how language shapes policy discourse on AI in education. It ensures that the study remains both technically rigorous in linguistic analysis and socially relevant in addressing the broader implications of technological integration within Indonesia's educational landscape.

4. FINDINGS AND DISCUSSION

4.1 Findings

The Systemic Functional Linguistics analysis of Anies Baswedan's ten-part discourse on AI in education reveals consistent linguistic patterns that construct a nuanced ideological position. Through examination of ideational, interpersonal, and textual metafunctions, the analysis demonstrates how Baswedan balances technological optimism with humanistic educational values while navigating policy implications. The following table presents the integrated findings across all discourse segments, highlighting key linguistic features and their ideological significance.

Table 1.
Analysis of Baswedan's Discourse from Thread in X

Excerpt	Key Ideational Features	Interpersonal Strategies	Textual Patterns	Discourse Ideology
(1/10)	Material processes dominate (melaju, datang); Technology as active force	High modality (tak bisa dibendung); Negative appraisal (berjalan lambat)	Movement lexicon; Contrastive conjunction (tapi)	Technological determinism; Urgency for adaptation
(2/10)	Relational processes (berhak atas); Children as rights-bearers	Medium obligation (berhak); Positive appraisal (manusia seutuhnya)	Triple repetition (berhak...berhak...berhak); Parallel structure	Child-centered education; Balanced digital/human development
(3/10)	Material/mental processes (belajar mengenal); School as garden vs factory	Implicit obligation (bukan hanya); Positive appraisal (taman akal)	Contrastive parallelism (X bukan Y x3); Organic metaphors	Progressive pedagogy; Critical thinking over rote learning
(4/10)	Verbal process (mengingatkan); Authority quotation	High obligation (must prevail); Prohibition (jangan sampai)	Intertextuality (English quote); Cause-effect (justru)	Human spirit supremacy; Technological subordination
(5/10)	Dual material processes (AI	Possibility modality (bisa x2);	Contrast (tapi); Triple negation (tak...tak...tak)	AI dependency risks; Essential

Excerpt	Key Ideational Features	Interpersonal Strategies	Textual Patterns	Discourse Ideology
	bisa...bisa membuat); AI as dual-capability agent	Negative appraisal (tanpa fondasi)		human skills protection
(6/10)	Comparative processes (gathers faster); Knowledge vs wisdom	Interrogative mood (apakah?); Capacity doubt (cukup bijak)	Authority intertextuality; Journey metaphors (melaju/menepi)	Science-wisdom imbalance; Collective self-reflection
(7/10)	Need processes (butuh aturan); Governance focus	Necessity (perlu); Permission (boleh)	Question triad; Governance lexicon (aturan, batas)	Regulatory framework; Human-AI boundary negotiation
(8/10)	Negation processes (bukanlah...bukan) ; Balance as dynamic	High obligation (harus); Future certainty (akan)	Contrastive pair (bukan...bukan); Kinetic imagery	Golden mean philosophy; Adaptive tradition
(9/10)	Participatory processes (perlu dialog); Stakeholder inclusion	Collective necessity (kita perlu); Positive/negative appraisal (bantu vs kendali)	Parallel purpose clauses (Agar...Agar); Tool metaphors	Democratic governance; Instrumental technology view
(10/10)	Obligation processes (harus sambut); Spatial hierarchy	Prohibition (jangan); Collective imperative (Mari)	Causal reasoning (Sebab); Foundational metaphors	Cautious optimism; Anthropocentric final position

Key Consolidated Findings:

1. Contrastive Framing: Persistent use of antithetical structures (bukan...tapi) constructs balanced technological integration
2. Modality Progression: Shifts from high obligation (must) to collective necessity (kita perlu) to final imperative (Mari)
3. Metaphor Systems: Interconnected journey, spatial, and organic metaphors sustain human-centric worldview
4. Stakeholder Expansion: Gradual inclusion of actors (children → teachers → multi-stakeholders → collective kita)
5. Intertextual Authority: Strategic use of Einstein/Asimov quotes legitimizes humanistic stance

The analysis reveals Baswedan's discourse as constructing a "third way" ideology that neither rejects nor uncritically embraces AI, but rather positions technology as a carefully managed instrument for human flourishing. This is achieved through systematic linguistic choices that:

1. Establish educational values as immutable (through relational processes and appraisal)
2. Frame technological integration as requiring active governance (through material processes and modality)
3. Maintain democratic participation (through inclusive pronouns and stakeholder lists)

Ultimately subordinate technical capability to human wisdom (through spatial metaphors and causal reasoning)

4.2 Discussion

The Systemic Functional Linguistics (SFL) and Critical Discourse Analysis (CDA) of Anies Baswedan's discourse on AI in Indonesian education reveals a carefully constructed ideological position that balances technological optimism with humanistic educational values. By examining linguistic patterns, stakeholder inclusion, and metaphorical framing, this analysis uncovers how Baswedan navigates the complex terrain of AI integration while maintaining a distinctly Indonesian perspective. The discussion is organized around three key dimensions: the linguistic construction of balance, the participatory approach to governance, and the resistance to techno-solutionism through human-centered education.

1. Linguistic Construction of Balance

Baswedan's discourse consistently employs contrastive structures and dual modalities to articulate a balanced approach to AI in education. Phrases such as "bukan alat kendali, tapi alat bantu" (not a controlling tool, but a helping tool) and "harus optimis, tapi jangan lepas kendali" (must be optimistic, but don't lose control) exemplify this linguistic strategy. These constructions serve to acknowledge AI's potential while simultaneously cautioning against its unchecked use. This aligns with global policy discourses that advocate for a "middle path" in AI integration, as seen in UNESCO's 2023 guidelines, which emphasize the need for ethical oversight. However, Baswedan's lexical choices, such as "manusia seutuhnya" (whole humans) and "nilai" (values), place a stronger emphasis on moral and holistic education than many international frameworks, which often prioritize efficiency and measurable outcomes (Luckin, 2018; OECD, 2023).

Fairclough's CDA reveals that this balanced framing is not merely rhetorical but serves to naturalize a specific ideology: regulated progress. By positioning AI as a subordinate tool rather than an autonomous force, Baswedan's discourse mitigates public anxiety while still advocating for technological adoption. This mirrors Selwyn's (2019) observation that policymakers often "domesticate" AI to make it palatable to skeptical audiences. However, Baswedan's approach diverges from neoliberal narratives that frame AI as an inevitable and neutral force (Spring, 2020). Instead, his language underscores the need for deliberate, value-driven integration, resonating with Biesta's (2020) critique of instrumentalist education models.

The use of spatial metaphors (e.g., "berpijak pada manusia"—grounded in humans) further reinforces this ideology. These metaphors construct a hierarchy where human judgment remains paramount, and technology is relegated to a supportive role. This contrasts sharply with Silicon Valley's "disruption" rhetoric, which often portrays AI as an autonomous agent of change (Mohamed et al., 2024). Baswedan's framing thus reflects a distinctly Indonesian perspective, one that prioritizes social harmony and collective well-being over unchecked innovation.

Despite its strengths, this balanced approach is not without limitations. The reliance on abstract values (e.g., "kemanusiaan"—humanity) and broad principles (e.g., "keseimbangan"—balance) lacks concrete policy prescriptions. This vagueness contrasts with the granular regulatory frameworks emerging in the EU and other regions, such as the AI Act (2024), which specifies permissible and prohibited uses of AI in education. Baswedan's discourse, while ideologically robust, may struggle to translate into actionable policies without further elaboration.

2. Participatory Approach to Governance

A defining feature of Baswedan's discourse is its emphasis on multi-stakeholder dialogue, as seen in his call for "ruang dialog intensif antara guru, orangtua, murid, pakar, dan negara" (intensive dialogue space among teachers, parents, students, experts, and the state). This participatory model diverges from top-down governance approaches prevalent in many countries, such as China's state-led AI education initiatives (Zuboff, 2019). Instead, it aligns with UNESCO's (2022) advocacy for inclusive policy-making in the digital age. By involving diverse stakeholders, Baswedan's discourse democratizes AI governance, framing it as a collective responsibility rather than a state or corporate mandate.

Fairclough's CDA highlights how this collectivization is linguistically achieved through inclusive pronouns (e.g., "kita"—we) and imperative verbs (e.g., "mari diskusikan"—let's discuss). These choices foster a sense of shared agency, positioning educators, parents, and students as active participants in shaping AI's role in education. This approach challenges neoliberal narratives that often marginalize teachers and communities in favor of market-driven solutions (Spring, 2020). It also resonates with postdigital critiques (Jandrić et al., 2023) that emphasize the importance of local contexts and community voices in technology integration.

However, the discourse's participatory ideals may face practical challenges in Indonesia's highly decentralized education system. While the call for dialogue is laudable, it does not address structural barriers such as unequal access to resources or power imbalances among stakeholders. For example, rural teachers and parents may lack the digital literacy to engage meaningfully in these discussions, a gap noted in recent Indonesian EdTech research (Auni & Manan, 2023). Without targeted support, the participatory model risks becoming symbolic rather than substantive.

Moreover, Baswedan's reliance on intertextuality—quoting global figures like Einstein and Asimov—grants his discourse legitimacy but may also alienate local audiences. While these references align with OECD (2021) strategies for bolstering policy credibility, they could inadvertently reinforce a reliance on Western knowledge systems, undermining the discourse's participatory ethos. Future iterations of this discourse might benefit from incorporating local voices and indigenous knowledge to ensure cultural relevance.

3. Resistance to Techno-Solutionism through Human-Centered Education

At the heart of Baswedan's discourse is a resistance to techno-solutionism, the belief that technology alone can solve educational challenges. This is evident in his insistence that "pendidikan harus tetap mencerdaskan manusia, bukan menggantikan manusia" (education must enlighten humans, not replace them). Such statements reflect a broader skepticism toward AI-driven standardization, which has been critiqued for eroding teacher autonomy and student creativity (Biesta, 2020; Selwyn, 2022).

Fairclough's CDA reveals how this resistance is linguistically constructed through negative appraisal (e.g., "tak cakap berpikir kritis"—lacking critical thinking) and hierarchical metaphors (e.g., "teknologi tahu tempat"—technology knows its place). These features position AI as a potential threat to essential human skills, echoing global concerns about the deprofessionalization of teachers (Charles-Kenechi, 2024). Baswedan's discourse thus aligns with progressive critiques that advocate for human-centered AI, where technology serves pedagogical goals rather than dictating them (UNESCO, 2023).

This stance is particularly significant in the Indonesian context, where rapid digitalization has often outpaced ethical considerations. By foregrounding "kemanusiaan" (humanity) and "akal dan budi" (intellect and character), Baswedan's discourse challenges the uncritical adoption of AI tools, such as automated grading systems, which have been criticized for their cultural bias (Lauder, 2023). Instead, it promotes a vision of education that values emotional and moral development alongside academic achievement.

However, the discourse's resistance to techno-solutionism is not without contradictions. While it critiques AI's overreach, it does not explicitly address the commercial interests driving AI adoption in schools, such as the influence of EdTech corporations. This omission is notable given the growing body of research on the privatization of education (Spring, 2020; Zuboff, 2019). A more robust critique might explicitly name these actors and their potential conflicts of interest.

4. Alignment and Divergence with Global Research (2020-2025)

Baswedan's discourse shares common ground with international research advocating for ethical AI in education, but it also diverges in key ways. For example, his emphasis on human-centric values aligns with UNESCO's (2023) call for "humanistic governance" of AI, which prioritizes equity and inclusion. Similarly, his participatory approach resonates with postdigital scholarship (Jandrić et al., 2023) that emphasizes community agency in technology integration.

However, Baswedan's discourse diverges from efficiency-driven models prevalent in countries like China and the U.S., where AI is often framed as a tool for boosting test scores and productivity (OECD, 2023). His focus on "manusia seutuhnya" (whole humans) challenges these reductionist approaches, offering a more holistic vision of education. This aligns with Biesta's (2020) argument that education should foster not just knowledge but also wisdom and ethical judgment.

Yet, the discourse's lack of concrete policy mechanisms sets it apart from frameworks like the EU's AI Act (2024), which provides detailed regulations for AI use in schools. While Baswedan's ideological stance is clear, its translation into practice remains ambiguous, particularly in addressing Indonesia's digital divide (Auni & Manan, 2023).

5. Conclusion: A Negotiated Ideology

Baswedan's discourse represents a negotiated ideology that cautiously embraces AI while safeguarding Indonesia's educational values. Through linguistic balance, participatory governance, and resistance to techno-solutionism, it carves out a middle path between techno-optimism and techno-skepticism. However, its effectiveness will depend on translating these principles into actionable policies that address structural inequities and commercial pressures. Future research should explore how this ideology is implemented in practice, particularly in Indonesia's diverse and resource-constrained education system.

5. CONCLUSION

The analysis of Anies Baswedan's discourse on AI in Indonesian education reveals a nuanced ideological stance that seeks to reconcile technological advancement with humanistic educational values. Through Systemic Functional Linguistics (SFL) and Critical Discourse Analysis (CDA), this study demonstrates how Baswedan constructs a vision of AI as a subordinate tool that must be carefully regulated to serve pedagogical goals rather than dominate them. His discourse emphasizes balance, participatory governance, and the preservation of human agency, reflecting a distinctively Indonesian perspective that prioritizes social harmony and moral development. By employing contrastive structures, inclusive language, and spatial metaphors, Baswedan positions AI as a potential ally in education—but only if it remains firmly grounded in human values and collective decision-making.

This study contributes to the growing body of research on AI in education by offering a detailed linguistic and ideological analysis of policy discourse in the Global South. While much of the existing literature focuses on Western or East Asian contexts, this research highlights how Indonesian policymakers navigate the tensions between technological integration and cultural preservation. The findings align with UNESCO's (2023) call for human-centered AI governance but also underscore the unique challenges faced by countries with uneven digital infrastructure and diverse educational needs. By identifying the linguistic strategies used to legitimize a balanced approach, this study provides a framework for analyzing how other nations might articulate their own visions of AI in education.

However, the study also reveals gaps in Baswedan's discourse, particularly in its lack of concrete policy mechanisms to address structural inequities or commercial pressures. While the emphasis on multi-stakeholder dialogue is commendable, the discourse does not fully grapple with the practical barriers to participation, such as disparities in digital literacy or resource allocation. These limitations point to avenues for future research. For instance, studies could investigate how Baswedan's ideological stance translates into actual policy implementation, or how local communities interpret and adapt his vision in diverse educational settings. Additionally, comparative research could explore whether similar discourses emerge in other Global South countries, and how they negotiate the interplay of technological optimism and cultural preservation.

Ultimately, this study underscores the importance of grounding AI policies in local contexts and values, rather than adopting one-size-fits-all solutions. Baswedan's discourse offers a compelling alternative to techno-solutionist narratives, but its real-world impact will depend on whether it can bridge the gap between rhetoric and action. Future research should continue to explore how ideological positions like his are operationalized, resisted, or transformed in practice, ensuring that the integration of AI in education remains equitable, ethical, and truly human-centered.

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