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JURNAL BAHASA DAN SASTRA

Critical Discourse Analysis of Online Media News: Ministry of Religious Affairs Banning Arabic Language

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ABSTRACT

The purpose of this research was to describe the micro, mezzo, and macro linguistic aspects of the news discourse 'Ministry of Religious Affairs banning Arabic language' on *Tempo.co* and *Republika* online media. The news topic has emerged a polemic among the madrasas or Islamic school environments. It is because there are a lot of Indonesian muslim children study at the schools. This research applied descriptive-qualitative method with critical discourse analysis (CDA) approach. The analysis was divided into three dimensions, namely the micro, mezzo, and macro. From the microdimension, in *Tempo* news, there were found four data of modalities and each two for positive evaluation sentences and assertive verbs. Meanwhile, in *Republika*, there are two data of modalities and only one from each metaphor and negative evaluation sentence. In the mezzodimension, the scope of *Tempo*'s discourse is not only restricted to the issue on the prohibition of using Arabic language but also of using *hijabs* or veils. On the other hand, the news of *Republika* focuses on the banning of Arabic language without associating it to another case. In the macrodimension, both news texts show an alignment to the government, particularly Ministry of Religious Affairs.

Keywords: critical discourse analysis, Ministry of Religious Affairs, Arabic language

INTRODUCTION

Fake news or hoax is false information made by distorting the facts intended merely for a joke up to a serious purpose, such in a political affair. The spread of hoax news can cause unrest debate among people (Yunita 2017). To prevent unwanted things, should the public be more vigilant in filtering all forms of information originating from social media or other sources. The rules for preventing the spread of false and misleading news has been stated in KUHP and Chapter 28 of the ITE Law.

Islamic Religious Education and Arabic Curriculum in Ministry of Religious Affairs Decree or KMA No. 183 of 2019 is used to prepare students to have the competence of understanding and conducting the principles of Islam. Madrasa or Islamic school has additional subjects that are different from that of state schools. These additional subjects are purposed to guide students for carrying out their religious obligation properly. Islam (2015) says that the teaching of Islamic values in madrasas is an effort to achieve the vision and mission of the schools. Although the Arabic teaching-learning process in *madrasa* has encountered several difficulties, including demotivation, the issue of Ministry of Religious Affairs prohibiting the use of Arabic language seemed odd.

Tempo and *Republika*, in their online media, published articles to respond the news. *Tempo.co*, on March 1, 2021, published an article entitled *Terbit SK Menag Larang Bahasa Arab Usai SKB 3 Menteri Larang Jilbab* (Issued, The Decree of Ministry of Religious Affairs for Banning Arabic Language after 3 Ministers Collective Decree for Prohibiting Veils). Meanwhile *Republika* published an article entitled *Benarkah Kemenag Larang Penggunaan Bahasa Arab?* (Is It True thet Ministry of Religious Affairs Bans the Use of Arabic Language?) on March 3, 2021.

Tempo.co is an online news and article portal website founded by PT Tempo Inti Media, Tbk. It provides various types of news ranging from political issues up to travelling tips. *Tempo* was chosen as the material object of this study because it is long existence as news media which has expanded to online platform since 1995. *Tempo* is also known one of the trusted news sources by people from different communities. In addition, this media has claimed to be independent and does not have any political interests. On this basis, it can be said that Tempo applies an investigative journalism approach with a systematic investigation method.

Republika.co.id, on the other hand*,* is another Indonesian online news portal under the management of *Republika* newspaper. The publication of *Republika* newspaper was initiated by Indonesian Muslim Scholars Union (ICMI) in 1993 and began to spread its wings online in 1995 with the URL republika.co.id. This news portal comes with the purpose of attracting Muslim readers as its potential visitors. However, *Republika. co.id* does not only exist as an online news site but also as a community-based stop portal. Its contents include news, videos, communities, social media, digital newspapers, and e-commerce.

Based on the data taken from the two online media above, this research on the news discourse of Ministry of Religious Affairs Banning Arabic language was conducted. The analysis was focused on the three-dimensional aspects of critical discourse analysis, namely micro, mezzo, and macrodimensions.

Critical discourse analysis (CDA) itself analyzes languages as discourse associated with the context. A The context is related to the use of languages for a particular purpose, including the practice of power. CDA aims to produce interpretation and explanation within the areas of social life by identifying the causes of social errors and generating helpful knowledge to correct or reduce them (Fairclough 2010). The focus of CDA is to explore the effects of the relationship between power and the inequality in producing social wrongdoing. It is closely related to the ideology in a group.

Aji & Rokhman (2017) highlights that the discourse produced by a particular institution must have an ideology which is reflected in the use of vocabulary in its editorial process. The discourse tendency will reveal the ideologies or alignments of the headline with the raised news. The views of discourse or editorial product are manifested in two frames of attitudes. Mardikantoro (2014) states that the newspaper's figure may involve in criticizing, supporting or framing a piece of news.

Established on the functional language analysis, the grammatical elements used in discourse will describe the existing social reality (Etikawati 2021). The result of Etikawati's research shows that the discourse grammatical factor can interpret the performance of an institution on its efforts to hegemony. The languages of information used in social media have different tendencies (Izhatullaili 2018). It increases the difference in the term of news writing of government and non-government media. The language used in the mass media can reflect the ideology of the writer or publisher.

This research employed a theoretical discourse analysis approach formulated by Norman Fairclough that is understood as a three-dimensional analysis of discourse. It is overwhelmed by three levels of analysis, namely: (1) textual analysis (microlevel), (2) discourse practices (mezzolevel), and (3) sociocultural practices (macrolevel). These three-dimensional aspects are complementary one to others. The interpretation of discourse depends on the articulation, the production, and the sociocultural factors of the text, including the practice of power (Fairclough 2010). At the micro-level, where discourse is

analyzed by describing the content and analyzing the text descriptively, the discourse will explain purely from the content of the text without connecting it with other aspects. The scope includes three elements, namely vocabulary, grammar, and text structure. At the mezzolevel, the discourse is interpreted by relating it to the productional process of the discourse. Meanwhile, the macroanalysis is considered more comprehensive than the previous two levels of analysis. The sociocultural practice involves three aspects as well, namely situational, institutional, and social dimensions.

Texts are produced and interpreted to generally accepted logical assumptions. The interpretation stage prioritizes the discourse process and it depends on the background of people's assumptions. The relationship between the text and the social structure are mediating each other because the value system is part of the power competition process of the social and the institutional interactions. In addition, general assumptions about discourse include ideological aspects, especially those related to certain power relations. The connection between the text and the process of struggle and power relations is the procedure of the third stage of critical discourse analysis, that is explanation. In analyzing the discourse of power, the researcher must accommodate the three-dimensional analysis of CDA simultaneously

There have been a lot of studies employing CDA. One of them is the research conducted by Saraswati & Sartini (2017). They make a critical analysis on the discourse of the resistance of Persebaya 1927 football club toward PSSI or Indonesian football association. The finding shows that the linguistic aspects in the discourse are inseparable from the influence of social practices which are motivated by cultural, political, and social aspects that exist in the society. It can be seen in the discourse originating from the people of Surabaya and supporters of Persebaya that raises resistance representing the reality of the people of Surabaya themselves. In addition, this discourse involves several discourse-forming elements or social agents, such as Satpol PP, Mayor of Surabaya, PSSI, Persebaya, and the residents of Surabaya.

Another study is conducted by Zulfadhli, et al. (2021) who analyzes hoax news contents. The aspects that are reviewed through CDA here are representational, relational, identity, linguistic, and word-writing aspects. Critical discourse analysis can be used for readers to identify whether a news text is a hoax or not and it can be a tool to prevent hoax news from being spread freely and broadly in society.

Similar to all the previous studies above, this study employs CDA to investigate the problems. The difference lies in the material objects to be analyzed. When the studies mentioned above focus on a single material object, this study compares two separated news texts from two different online media. However, the texts to be compared are still within the scope of the same theme. Meanwhile, the focus of the analysis in this study was describing the micro, mezzo, and macro aspects contained in the news.

CDA is inseparable from the factors that influence the formation of the editorial policy, including culture, politics, ideology, institutions, and all the social factors that surround it (Setiawan 2014). The dimensions employed to interpret discourse are the dimensions of the text, discursive practice, and sociocultural practice (Fairclough 2010). The purpose of utilizing a critical approach is to reveal what is unrecognized in discourse, alike as in the analysis of individual, institutional, social, and power levels (Ulinnuha, Udasmoro & Wijaya 2013). CDA as an approach is applied between the language and social domains.

This research employed descriptive-qualitative method. Since it is qualitative research, the data are textual in the forms of words, clauses, and sentences contained in the news editorials of *Tempo.co* and *Republika* online with the topic 'Ministry of Religious Affair banning Arabic'. The title of the news discourse in Tempo.co is *Keliru, Terbit SK Menag Larang Bahasa Arab Usai SKB 3 Menteri Larang Jilbab* (*Wrong,* Issued the Decree of Ministry of Religious Affairs for Banning Arabic Language after 3 Ministers' Collective Decree for Prohibiting Veils) while in Republika is *Benarkah Kemenag Larang Penggunaan Bahasa Arab?* (Is It True that Ministry of Religious Affairs Bans the Use of Arabic Language?). The data were collected by documentation with the two online media as the sources of the data. The research instrument was the researcher herself as the main instrument and relevant documents in the forms of scientific articles, books, and public literature as the supporting instruments. The technique for analyzing the data was interpretation. It was initially carried out by reading the both texts extensively and making notes to obtain the data. The data were then classified into the three dimensions of CDA, namely micro, mezzo, and macrodimensions in order to draw the conclusions of this research.

DISCUSSIONS Language has a function for describing content expressions as transactional activities and social expression relationships as well as personal attitudes as interactional activities (Brown & Yule 1983). The transactional point of view relates to language knowledge which has a significant function in communicating information. Language is applied to describe either factual or proportional information. That is what is meant by the primary transactional language where the thoughts possessed by the speaker or writer can transmit knowledge. The interactional point of view, on the other hand, is closely related to human relations where language is used as the century tool in communication

The followings are the results of critical discourse analysis on the news with the topic 'Ministry of Religion Banning Arabic' which is viewed from micro, mezzo, and macrodimensions of the texts.

Microdimension The analysis concerning the microdimension is focused on the textual analysis, including the description of vocabulary, grammar, and textual structure. The vocabulary aspect employed to represent the discourse on the Tempo media page shows the results of the use of verbs that expressively justify the confusing news in society. Assertive verbs are applied to affirm or state with assurance, plainly, and strongly in positive sentences. Thus, assertive verbs are applied to prove, or defend causes by using words or actions.

(1) *Untuk memverifikasi klaim tersebut, Tim Cek Fakta* Tempo **menelusuri** *keterangan resmi maupun pemberitaan terkait lewat mesin pencari Google*.

(For verifying the claim, the *Tempo* Investigation Team traced the official information as well as the related news through Google search engine.)

(2) *Dilansir sari situs resmi Kementerian Komunikasi dan Informatika (Kemenkominfo), klaim yang **menyatakan** bahwa Menag Yaqut mengeluarkan SK terkait larangan bahasa Arab keliru*.

(Reported from the official website of Ministry of Communication and Information (Kemenkominfo), the claim that **declared** Minister of Religious Affairs Yaqut had issued a decree related to the prohibition of Arabic language is wrong.)

The word *menelusuri* (trace) in datum (1) and *menyatakan* (declare) in datum (2) in the two sentences above show that *Tempo* has made efforts to prove the truth of the circulation of news regarding the Decree of the Ministry of Religious Affairs for Banning Arabic. The verb *menelusuri* in the news sentence refers to the ideology of checking the truth based on facts. A lot hoaxes circulate among the Indonesian people every day and these are often accepted without any evidence. The verb *menyatakan* in the second data clearly shows that the Decree of the Minister of Religion forbids Arabic was not true. It is proven by the the following information that there is a fault in the news that has been circulating in the society**.** Based on both data, the assertive verbs of *menelusuri* and *menyatakan* inform that the speaker remembered the truth. The news published by *Tempo* explains and shows the errors contained in the discourse related to Ministry of Religious Affairs and Arabic language spreading in the community.

Republika presents news on the same topic but with a different delivery style. This news discourse employs metaphorical vocabulary. A metaphor is a figure of speech that describes an object, action, or situation in a not-true way but can explain a particular idea or even make a comparison. Metaphors are applied to compare an object with another object because it has the same or almost the same properties. This style of language is applied frequently in literary work. However, the application of the metaphorical figures of speech in the editorial becomes a rhetorical force that strengthens the persuasive dimension of rhetoric (Syas & Rusadi 2021)**.**

(3) *Larangan disebut bertujuan untuk **menggiring** negara ke arah sekuler dan berideologi komunis.*
(The ban is said to have the purpose for **leading** the country towards secularism and having the ideology of communists.)

The use of metaphors *menggiring* (lead) in the discourse aims to express the intentions of the writer to the reader. Journalists employ phrases cognate close to everyday life to support the main point or notice. *Republika* positions itself to adhere to Islam as most Indonesian people do, so the word *menggiring* means to deliver or bring to a new or different position, in this case a secular and communist country.

The difference in news delivery between Tempo and *Republika* is employing the vocabulary word. Tempo utilizes common vocabulary and shows the behavior of proving the truth, while *Republika*, which adheres to Islamic ideology, utilizes a metaphorical vocab that refuses if Indonesia will depend on a secular or communist country.

In the *Tempo* news column, there are epistemic and deontic modality. Epistemic modality is an attitude to the speaker based on belief or lacking faith of a truth (Alwi 1992), whereas deontic modality is related to the necessity for a thing (Idris, 2009). One epistemic and four deontic modality data were Found in Tempo news discourse as follows.

(4) *Kemenag **memang** menerbitkan KMA Nomor 183 Tahun 2019, bersama KMA Nomor 184 Tahun 2019 tentang Pedoman Implementasi Kurikulum pada Madrasah.*
(**Indeed**, the Ministry of Religious Affairs has published Ministry of Religious Affairs' Decree Number 183 of 2019 and 184 of 2019 concerning with The Guidelines for Curriculum Implementation at Madrasas.)

(5) *SKB 3 Menteri itu mengatur bahwa pemerintah daerah maupun sekolah tidak boleh mewajibkan atau melarang seragam dan atribut dengan kekhususan agama.*

(3 Ministers' Collective Decree stipulates that neither local governments nor schools may oblige or prohibit the uniforms and attributes typical to religions.)

(6) *Menurut **Jumeri**, yang tidak diperbolehkan oleh SKB 3 Menteri itu adalah mewajibkan peserta didik maupun melarangnya mengenakan sesuatu yang sesuai karakter keagamaannya.*

(According to **Jumeri**, what 3 Ministers' Collective Decree does not allow is to oblige students for or prohibit them from wearing something that is identical to their religious characteristics.)

(7) *"Jadi, kepala sekolah, sekolah, maupun daerah tidak boleh mewajibkan, tapi juga tidak boleh melarang," ujarnya. SKB tersebut mengatur bahwa **pemerintah daerah** maupun sekolah tidak boleh mewajibkan atau melarang seragam dan atribut dengan kekhususan agama.*

("So, the headmasters, schools, and local authorities must not oblige, but they cannot prohibit it either," he said. The 3 Ministers' Collective Decree stipulates that neither **local governments** nor schools must not oblige or prohibit wearing the uniforms and attributes typical to religions.)

Epistemic modalities contained in datum (4) indicate certainty. Epistemic modality is the speaker's attitude towards the correct proposition (Alwi 1992). The word *memang* (indeed) describes the attitude of believing that what is conveyed is right. The word *memang* and *sebenarnya* (actually) expresses a confirmation of something that the speaker knows. The word *memang* is commonly used for introducing proposition that is already believed to be true. The word has two significances. The first is to portray the speaker's attitude in a situation whose truth is known based on a presupposition of the correct proposition. The second is an affirmation toward the speaker's gesture based on a presupposition of the truth proposition. In this case, Ministry of Religious Affairs has correctly issued KMA No. 183 and 184 of 2019. The word *memang* is used because the information is already believed as correct proposition. It is a kind of confirmation or indication of certainty. Alternatively, the word *memang* can be substituted by *sebetulnya, sebenarnya* (actually) or *sesungguhnya* (really).

On the other hand, deontic modalities contained in data (5) to (8) indicate a necessity. Deontic modality is related to the depiction of a speaker who gives orders and permissions to do something or prohibits the interlocutor from doing something (Alwi 1992). The speaker's attitude based on social rules in seeing an event becomes a deontic source that will encourage someone to actualize the event. The deontic source can be expressed explicitly or implicitly. When referring to the context of the discourse raised by the *Tempo*, the Three Ministers' Collective Decree regulates the need for local governments and schools not to arrange the use of typical religious attributes on school uniforms. The word *wajib* (required/obliged) indicates the existence of necessity, that is a command or prohibition. The obligation for schools as educational institutions not to prohibit students from wearing religious attributes state the utilities of what to do. The deontic sources are disclosed explicitly by *Jumeri* in datum (6) and *the local government* in datum (7). Thus, *wajib* is used as a command to do something or prohibition from doing something at schools in relation with the use of religious attributes.

Meanwhile, in *Republika* news discourse, there were found only one datum for each epistemic and dynamic modality. Dynamic modality is a modality that expresses ability or skill. The terms typically used in this case are *can* and *able* (Alwi 1992).

(8) *Menurut Khoiron, yang beranggapan seperti itu* **dipastikan** *belum membaca SKB 3 Menteri secara teliti.*
(According to Khoiron, those who think so **must** have not read the SKB of the 3 ministers carefully.)

(9) *"***Bisa*** dicek, apakah ada larangan jilbab atau tidak," jelas dia.*
("It **can** be checked whether there is a ban on *hijab* or not," he explained.)

The epistemic modality contained in datum (8) states the meaning of certainty. The word *dipastikan* (must) describes the speaker's attitude who feels sure of the correctness of the proposition expressed. In contrast with level of epistemic modality, which indicates possibility, predictability, and necessity, the certainty shown in data (8) takes the position at the highest level of truth in the range of epistemic modality. The word *pasti* is included in the extra-clausal expression along with *tentu* (sure) and *niscaya* (therefore).

Datum (9), on the other hand, is a dynamic modality that states ability. The word *bisa* and *dapat* (can/be able) are not used to express ability but are also used to express possibility and permission. The dynamic modality is related to the speaker's attitude towards the actualization of the event (Alwi 1992). Empirical circumstances are needed to determine the actualization of the event. The existence of the empirical nature makes the speaker's benchmark to be a natural law and is objective. The word *bisa* refers to the empirical evidence of the three-minister decree. It also expresses the ability of the speaker to involve in stating the truth of the content of his/her speech. It means if somebody has a theoretical basis, he will be able to open the draft of the decree to investigate when there are regulations regarding the prohibition of wearing *hijab* or not.

Sholikhatun & Mardikantoro (2017) mention that there are two kinds of expressive values, namely positive and negative evaluation. The news discourse on 'Ministry of Religion Banning Arabic' published by *Tempo* shows positive evaluation. On the contrary, the news with the same topic in *Republika* leads to negative evaluation.

(10) *SKB 3 Menteri, kata Jumeri memberikan kesempatan seluas-luasnya pada anak-anak sesuai agama yang dianutnya.*
(The Decree of 3 Ministers, said Jumeri, provides a large scale of opportunity to the children for doing their religious beliefs.)

(11) *Terlebih menurut dia, tidak ada bukti Kemenag mengeluarkan SK pelarangan bahasa Arab.*
(Moreover, according to him, there is no evidence that Ministry of Religious Affairs issued a decree on banning Arabic language.)

In datum (10), *Tempo* journalists position themselves as the policy makers who give positive evaluations toward the presence of the three-ministers collective decree. It does not restrict or make it difficult for students to wear uniform attributes of a particular religion. Instead, it provides a large-scale opportunity. Meanwhile, in datum (11) *Republika* journalists, as a part of a social community, give a negative evaluation to the government's performance. As can be seen in the quote, they highlight the absence of a decree regarding the prohibition of the Arabic language issued by Ministry of Religious Affairs as an evidence.

After looking at the expressive values of conveyed in *Tempo* and *Republika* regarding the news of Ministry of Religion Banning Arabic, it can be concluded that *Republika* is more concerned with the conditions when the incident occured. *Republika* journalists give several clarifying statements from the minister, general director, and head of public relations under Ministry of Religious Affairs. As from *Tempo*, on the other hand, the journalists are more concerned with the future opportunities, that is teachers and students are no longer need to worry about the religious attributes used on their uniforms. In addition, with the existence of the ministerial decree, the opportunity to show personal identity through religious attributes is getting wider.

Mezzodimension   In this dimension, the discourse is interpreted by relating it to the discourse production process. The analysis is committed to the aspects of production, distribution, and the use of the text. The text was analyzed descriptively but interpreted by connecting it to the production process in the newspaper (Eriyanto 2011).

The interpretation stage relates to the structure of the text starting from the global coherence, writing system, and interpretation of the text (Fairclough 2001). In analyzing the interpretation stage, it is necessary to look at the surrounding context. The actual situation in society will affect the interpretation procedure in textual interpretation (Fairclough 2001). This stage cannot be separated from the interpretation stage of the text at the microlevel.

The discourse on Ministry of Religious Affairs prohibiting Arabic Language emerged after the discourse on Ministry of Religious Affairs issuing Ministry of Religious Affairs Decree No. 183 of 2019 concerning The Guidelines for Implementing Curriculum in Madrasas. Social media, such as Facebook, reported that the news on Ministry of Religious Affairs issuing the decree for banning Arabic language has caused a public disturbance. In Indonesian society, whose majority are Muslim, it has raised an understanding that the government are welcoming secular or communists' ideology.

Likewise, the mass media such as *Tempo* and *Republika* raised a discourse on the issue of the prohibition of the Arabic language. Tempo is a mass media that is on one side with people in general, whereas *Republika* is identical to Islamic ideology. Nevertheless, both media sought for the truth and asking for clarification of the prohibition of the Arabic language from the source. In addition to presenting facts to verify the issues, the media also involved experts to give review on the discourse. The document related to this discourse is Ministry of Religious Affairs Decree No. 183 and 184 of 2019 and No. 165 of 2014.

In *Tempo* column, the discourse presented was not only on the issue of Ministry of Religious Affairs banning Arabic but also the issue of ministry decree forbidding the use of *hijabs* which was circulating in the society as well. *Tempo* has raised two different but interrelated topics. As the two events occurred almost at same time, the public were confused about the truth of the news. In contrast to that of *Tempo*, on *Republika*, the main title displayed does not raise the issue of the prohibition of *hijabs* but explicitly states that the news spreading in the community is totally wrong. *Republika* expressively declares that Ministry of Religious Affairs Decree No. 183 of 2019 contains improvements to the curriculum of Islamic Religious Education and Arabic. However, both *Tempo* and *Republika* do not present an opinion from the heads of the madrasas as the education unit that would implement the new policy.

Macrodimension

The third dimension in CDA is macrodimension. It is a sort of sociocultural practice analysis. Macrodimensional analysis is more comprehensive than the previous two levels of analysis. The sociocultural practice itself has a three-dimensional aspects, namely situational, institutional, and social level. The situational level is concerned with the production and the context of situation. The institutional level is related to the institution influence, whereas the social level is related more to the macrosituation, such as the political, economic and cultural system of the society.

At this stage, discourse is seen in a broader aspect of the text itself. In addition to the internal aspects of the text, like vocabulary, grammar, textual structure, and context related to the interpretation stage, the discourse has a broader connection to the sociocultural aspects. It refers to what is going on, who is involved, in what relations, and what is the role of language in the institutional goals (Fairclough 2001).

Each institutional space has defined several goals to achieve an image that is being up. Social order, in the shape of a society or institution, can characterize the situation and framework of a discourse order (Fairclough 2001). It indicates that discourse cannot be separated from sociocultural aspects that comprise institutional, social, and situational elements.

A discourse is an outcome of a special and unique condition (Eriyanto, 2011). The discourse about the Ministry of Religion prohibiting Arabic was widely reported by both media because it became a rumor in the community. This issue makes people question the government's new policy. Indonesian people, who are predominantly Muslim, feel restless. As a country with a majority Muslim population, the Ministry of Religion policy banning the Arabic language is considered inappropriate. This situation can develop into a different discourse in each mass media.

The analysis at the institutional level is a necessary concern for the economy of the media (Eriyanto 2011). Therefore, ratings are crucial for mass media. In this industry, circulation and rating shown are parallel to the quantity of the readers or viewers. Quantitatively, circulation and rating are the bases of measurement whether the uploaded news is of good quality or not. This is what causes intermedia competition for gaining readers and advertisements. Advertising also contributes to the media economy that may determine their survivals in the competition.

Tempo uploaded the news content on its digital media on March 1, 2021, whereas Republika did it on March 3, 2021. Although both pieces of discourse are available on digital media, not everyone can access the ratings or the number of the website visitors. As a result, this research cannot gave information on the comparison of the ratings and number of readers between the two media.

According to Fairclough (2010), discourse cannot be separated from the social conditions of its people. At the social level, the scope of critical discourse analysis is on society. The outline is that *Tempo* and *Republika* are trying to answer the public concerns regarding the prohibition of the Arabic language.

Meanwhile, viewed from the political point of view, the news discourses presented by *Tempo* and *Republika* are on the same side with that of the government, in this case, Ministry of Religious Affairs. It is because the two media are trying to answer public inquiries regarding the ideological alignment of the government. The fear of the emergence of new policies for bringing Indonesia into a secular or communists' state is the cause.

In this study, the situational meaning or interpretation related to socio-cultural aspects have a wider scope than the language itself. It is because

linguists usually interpret a text purely from the linguistic aspects only. Therefore, the analysis of this research on the mezzo and macrodimensions was not carried out thoroughly toward the perception of the society and institutions in depth.

CONCLUSION   The analysis of news discourse entitled *Keliru, Terbit SK Menag Larang Bahasa Arab Usai SKB 3 Menteri Larang Jilbab* on *Tempo.co* and *Benarkah Kemenag Larang Penggunaan Bahasa Arab?* on *Republika* digital media in this study were done through three stages, namely micro, mezzo, and macrodimensions. In the microdimension, there are found four data of modality and each two data of positive evaluation sentences and assertive verbs from *Tempo*. Meanwhile, in *Republika*, there are two data of modality, one data for each metaphor and negative evaluation sentence.

In the mezzodimension, *Tempo* has a wider scope of discourse production. In addition to focusing on the issue of hoax regarding the prohibition of the Arabic language, it also publishes other news regarding the prohibition of *hijabs* to show a relationship between the two. On the other hand, *Republika* produced a discourse on the former issue only without relating it to the latter. In the discourse production process, both *Tempo* and *Republika* did not involve the opinions from the educational units. Instead, they focused on asking for the clarification from Ministry of Religion.

In the macrodimension, both media show that they are partial to the government, in this case, Ministry of Religious Affairs. This is indicated by the provision of an explanation of the existence of fake news regarding the prohibition of the use of the Arabic language.

The analysis in this study only emphasizes on the three dimensions of Fairclough's critical discourse analysis. Nevertheless, there remain many other aspects of discourse that can be explored in, such as the relationship between language and ideology, language and power, language and socioculture, language and politics as well as language and education. Indeed, critical discourse analysis has a broader scope and can be used to investigate the objects from various scientific disciplines.

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