Nadiem Makarim's Speech: A Critical Discourse Analysis at National Education Day

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Abstract

Background:
National Education Day, the most important day for education in Indonesia, serves as the chief podium for the minister of education. Analyzing Nadiem Makarim's speech through the viewpoint of Fairclough, who offers a three-dimensional framework for text and discourse, was the focus of critical discourse analysis.

Methodology:
This study uses a descriptive qualitative method by conducting a Critical Discourse Analysis approach. The data for this research is a transcript of Nadiem Makarim's speech at the time of National Education Day 2022 and analyzed through data reduction, data display, and drawing the conclusion.

Findings:
At the micro-level, Nadiem Makarim's speech employed diction to emphasize the position of the people who would be participating in his speech. The lexical structures used are polysemy, metonymy, synonym, collocation, and a contrasting conjunction. At mezzo-level, the text was a transcript that was published on May 12, 2022, on the websites. At macro-level, the speech was given during the National Education Day ceremony, demonstrates the situational level. The institutional level proved during his tenure gave the speech. The social level demonstrates that both the audiences' and all Indonesians' reactions to Minister's speech were positive and negative.

Conclusion:
With his speech, Nadiem Anwar Makarim received special attention from the community because of his role as an important person. The information he conveyed has made the researchers find the macro, mezzo, and micro levels. It is important to know the meaning of the speech so the listeners may have a different perspective in give their opinion.

Originality:
This research uses the newest National Education Day 2022 speech by Nadiem Makarim and the Critical Discourse Analysis approach to get the micro, mezzo and macro levels.

1. INTRODUCTION

To communicate with one another, humans devised language, which consists of arbitrary systems, signs, and sounds. Language is crucial to all aspects of a person's life, both personal and societal. As well as facilitating interaction between people, language may be used as a means of expressing one's individuality. Therefore, in addition to being a means of resolving disputes, it also has the potential to create them (Ferlien & Rumaf, 2020). Additionally, they have the ability to transmit messages to other people. People require a communication medium to convey their messages and intents (Amelia & Afriyatna, 2021). Therefore, language used as human communication tool that allows us to convey information to others in a way that they can understand, both directly and indirectly are possible (Hasibuan, 2018). Directly as spoken language, it can include speaking with someone in person. Indirectly as written language, it implies that the users of the written language can utilize their gadgets to use applications such as WhatsApp, Facebook Messenger, Google mail (Jakaza, 2022; Leong, 2017; Nordheim et al., 2018).

The language used by groups of government officials, whether verbally or in writing, is just one example of the many contexts in which language is utilized. Those in positions of authority in the government have the ability to shape events on a local, national, and worldwide scale to further the goals of their respective governments (Novelly & Agustina, 2021). Someone's use of language, whether directly or indirectly, can take the form of public speaking since it has become a requirement in many occupations requiring the ability to communicate well in public. A person's conceptual framework, future notions, and astounding ideas are all displayed during public speaking. Speech is the act of verbally presenting ideas to many individuals in a given setting while using proper logic and non-linguistic elements (Nst et al., 2022). Speech is usually delivered by a leader or important people to express their opinion or ideas that need to be considered. In this study, Mr. Nadiem Anwar Makarim as the Minister of Education and Culture of the Republic of Indonesia, received special attention from the community because of his role as an important person and through the information he conveyed has made the researchers interested to analyzes his speech by using a critical discourse analysis approach (Bouvier & Machin, 2018; Leong, 2017).

Critical Discourse Analysis (CDA) is a branch of research that examines discourse to identify hidden meanings and the connections between discourse, ideology, and power (Fairclough, 2013). Since its inception, critical discourse analysis has steadily developed from time to time with the conviction that it can help the general public grasp language more

fully as intended by the speakers or authors (Maghfiroh & Triyono, 2020). As CDA focusing to see from the perspective of Fairclough which provides a three-dimensional framework for the analysis of text and discourse regarding the speech, the researchers use the dimensional framework by Fairclough. This framework consists of a linguistic description of the formal properties of the text, the interpretation of the relationship between the discursive processes or interaction and the text, and the explanation of the relationship between discourse and social and cultural reality (Bouvier & Machin, 2018; Jacobs & Tschötschel, 2019).

Several studies have been conducted regarding Mr. Nadiem Makarim's speech through critical discourse analysis, the study by Supriadi et al., (2020) they found that there is a reciprocal relationship between language and the image of Nadiem Makarim and teachers through changes in the teaching system of teachers by utilizing certain language strategies such as structure, grammar, coherence and conjunctions. Another study from Wahyuni & Syamsi, (2021) revealed that the speeches by Nadiem Makarim and Muhadjir Effendy have micro-level, mezzo-level, and macro-level connected to Norman Fairclough's model. The language used in both speeches are standard, but Nadiem Makarim's speech used more inventive language that can appeal to younger audiences, whereas Muhadjir's speech used the typical words that can bore audiences. A study from Ramadhan & Assidik, (2022) found that the text's dimensions in the critical discourse analysis of Teun A. Van djik's model are divided into macro, superstructure, and microstructure. Each discourse structure contains several elements found in the Mendikbud's speech discourse. A study from Harared & Hadi, (2021) shows that the speech delivered by Nadiem Makarim had at least six types of semantic relations, namely synonymy, antonym, metonymy, polysemy, hyponymy and collocation.

Many linguists and social scientists have conducted extensive research on Critical Discourse Analysis. It refers to utterances or linguistic sentences exchanged between the writer-speaker and the reader-hearer. As a result, studying sentences and words can enable us to understand the speaker's ideological background as well as how he utilizes language to influence and manipulate people's thoughts (Awawdeh, 2021). Critical Discourse Analysis is a method of analysis in relation to ideology and power (Fairclough, 2013). It highlights how social power relations are produced and sustained through language use, indicating that social practice and linguistic practice substantially impact each other.

Critical Discourse Analysis acts as a method that investigates all aspects of language use in political and social contexts. It investigates not just the relationships between literary forms, but also the relationships between textual structures and their role in society (Hussein,

2016). The researcher might conclude from the preceding remark that CDA focuses on disclosing the text's hidden meaning. It also demonstrates how the speaker or writer uses power in his speech to influence the dominant groups' minds and behaviors by persuading them of his beliefs and opinions (Allami & Barzegar, 2020; Dandar & Lacey, 2021; Poole, 2010). It could be assumed that the basic goal of CDA is to figure out how spoken or written texts are arranged, and then to analyze latent ideological aspects and power relations by studying the text's language and structures. Thus, using specific languages has implications for the emergence of certain meanings. The choice of words and the way of presenting a reality also determines the form of the construction of reality which at the same time determines the meaning that arises from it (Yanti et al., 2019).

Norman Fairclough is a Critical Discourse Analyst who studies the relationship between language, power, and social status. Fairclough established his Critical Discourse Analysis model in 1989, which became the epicenter of CDA. The CDA model consists of three interconnected analysis strategies attached to three interconnected discourse dimensions a text (spoken or written), discourse practice production, consumption and distribution of the text, and socio-cultural practice. According to (Amoussou & Allagbe, 2018) they stated that Fairclough provides a three-dimensional framework for the analysis of text and discourse, they are the linguistic *description* of the formal properties of the text, the *interpretation* of the relationship between the discursive processes or interaction and the text, the *explanation* of the relationship between discourse and social and cultural reality.

From the explanation and previous studies, the researchers choose the speech of Nadiem Makarim because the researchers want to know the micro-level, mezzo-level, and macro-level found in the Nadiem Makarim's speech.

2. METHODOLOGY

This study uses a descriptive qualitative method by conducting a Critical Discourse Analysis approach introduced by Norman Fairclough. According to Edward & Sorta Hutahaen, (2018) qualitative research is a method of inquiry that yields descriptive data, such as verbal or written data. The data source in this study is a video that consists of words, phrases and clauses in the speech of Nadiem Makarim at the time of National Education Day 2022. The data for this research is a transcript of Nadiem Makarim's speech.

The main goal of qualitative data collection is to provide resources for an empirical investigation of the issue that the study is about (Flick, 2018). The researchers do some steps in collecting the data. First, the researchers finding a video and the script about the speech of

Nadiem Makarim at the time of National Education Day 2022 and the video of the speech was downloaded from the Youtube page. To make it easier for the researchers to analyze the data, transcription was carried out so that the data was valid and could be accounted for. The second step is the researchers to watch the video and read the speech script. The final step is the researchers analyzing the video and the script by using the three-dimensional framework by Norman Fairclough to find the micro-level, mezzo-level and macro-level in the Nadiem Makarim's speech. The researchers applied the qualitative data analysis theory (Miles et al., 2014). Three phases are involved in this type of analysis. It is data reduction, data display, and drawing conclusions.

3. FINDINGS

This research aims to identify Critical Discourse Analysis (CDA) in Nadiem Makarim's speech. The data, which are the transcripts of Nadiem Makarim's speech, are analyzed using Norman Fairclough's three-dimensional framework. The Fairclough framework is a socio-cultural analysis of spoken or written language texts, discourse practice, and discursive occurrences (Hussain et al., 2015). The three dimensions of Fairclough's framework are as follows:

1. Micro-level examines the usage of cohesion, coherence, grammar, topic, modalities, and lexical structures in the text or script.

2. Mezzo-level examines how the text was created, disseminated, and used. The production and consumption of the texts are also examined at this level, with a focus on the connections between power relations.

3. Macro-level examines the social environment's situational, institutional, and social levels that influence the texts.

3.1 Micro Level

The researchers used all sentences from each paragraph in the text of Nadiem Makarim's speech to simplify the readers' understanding when analyzing the Micro-level. Each sentence's details, in bold text, and micro level analysis are presented below.

"Saudara-saudariku sebangsa dan setanah air."

The words "*Saudara-saudariku*" are the diction used to show the formal greeting for special audiences to all people in Indonesia. Prefix se- connected with the word "*bangsa*" and "*tanah air*" to show the "whole" meaning. In this study, the meaning of "whole" that is meant is people who have the same nationality and homeland as Nadiem Makarim, namely the Indonesian people and the homeland of Indonesia.

> *"Selama dua tahun terakhir, banyak sekali tantangan yang harus kita hadapi bersama, yang tidak pernah terbayangkan sebelumnya. Bahkan, kita mungkin tidak pernah membayangkan bahwa kita semua dapat mengatasinya."*

Prefix se- connected with the word "*lama*" shows the time span, the last two years which means before the 2022 national education day event takes place, in 2020 and 2021. In the sentence "*banyak sekali tantangan yang harus kita hadapi bersama*" towards conditions in 2020 and 2021 during the COVID-19 pandemic that spreads in Indonesia, added to the sentence "*yang tidak pernah terbayangkan sebelumnya*" This means that this pandemic has never happened in Indonesia before so everyone is surprised and feels the same impact. In the sentence "*bahkan, kita mungkin tidak pernah membayangkan bahwa kita semua dapat mengatasinya*" is a motivational sentence chosen by Nadiem Makarim which means there are efforts to prevent the spread of COVID-19, all Indonesian people are able to overcome it gradually. Nadiem Makarim used the word "*kita*" to say that he and the audiences, who are teachers, are unity. It can be said that he would struggle with the teachers in Indonesia by saying the word *kita*.

> *"Hari ini, saudara-saudariku, adalah bukti. Bukti bahwa kita jauh lebih tangguh dari semua tantangan, lebih berani dari rasa ragu dan tidak takut untuk mencoba. Kita tidak hanya mampu melewati, tetapi berdiri di garis depan untuk memimpin pemulihan dan kebangkitan."*

Nadiem Makarim used the motivational sentences in this paragraph. In the sentence "*Hari ini, saudara-saudariku, adalah bukti. Bukti bahwa kita jauh lebih tangguh dari semua tantangan, lebih berani dari rasa ragu dan tidak takut untuk mencoba. Kita tidak hanya mampu melewati,*" used by Nadiem Makarim to show that he and all the people of Indonesia since 12 May 2022 are evidence to be tougher, more courageous, able to get through the impact of the COVID-19 pandemic which has an impact on Indonesian education. In the sentence "*tetapi berdiri di garis depan untuk memimpin pemulihan dan kebangkitan*" is a statement from Nadiem Makarim that all Indonesian people have the ability to recover from COVID-19 and make improvements and build the Indonesian education system after the COVID-19 pandemic ends.

> *"Di tengah hantaman ombak yang sangat besar, kita terus melautkan kapal besar bernama Merdeka Belajar, yang di tahun ketiga ini telah mengarungi pulau-pulau di seluruh Indonesia."*

The sentence "Di tengah hantaman ombak yang sangat besar" refers to the COVID-19 pandemic as one of the disasters that occurred and spread to all regions in Indonesia. In the sentence "*kita terus melautkan kapal besar bernama Merdeka Belajar*" has a metonymy, namely the word "*melautkan*" which means implementing and "*kapal besar*" that refers to the policy program namely Merdeka Belajar. The sentence "*yang di tahun ketiga ini telah mengarungi pulau-pulau di seluruh Indonesia*" means that starting from 2020 and now 2022, which is the third year, Merdeka Belajar program has been implemented throughout Indonesia.

> *"Kurikulum Merdeka, yang berawal dari upaya untuk membantu para guru dan murid di masa pandemi, terbukti mampu mengurangi dampak hilangnya pembelajaran. Kini Kurikulum Merdeka sudah diterapkan di lebih dari 140.000 satuan pendidikan di seluruh Indonesia. Itu berarti bahwa ratusan ribu anak Indonesia sudah belajar dengan cara yang jauh lebih menyenangkan dan memerdekakan."*

In the sentence "*Kurikulum Merdeka, yang berawal dari upaya untuk membantu para guru dan murid di masa pandemi, terbukti mampu mengurangi dampak hilangnya pembelajaran.*" This is an explanation from Nadiem Makarim which means that Merdeka Belajar as the latest curriculum intends to replace the learning system affected by the COVID-19 pandemic. In the sentence "*Kini Kurikulum Merdeka sudah diterapkan di lebih dari 140.000 satuan pendidikan di seluruh Indonesia. Itu berarti bahwa ratusan ribu anak Indonesia sudah belajar dengan cara yang jauh lebih menyenangkan dan memerdekakan.*" This means that the Merdeka Belajar curriculum has been implemented in various educational units throughout Indonesia through web-based learning by utilizing cyber learning media that provides flexibility both for educators and for students in accessing, utilizing materials, assessments, and collaboration that can be done online.

> *"Anak-anak kita juga tidak perlu lagi khawatir dengan tes kelulusan karena Asesmen Nasional yang sekarang kita gunakan tidak bertujuan untuk menghukum guru atau murid, tetapi sebagai*

> *bahan refleksi agar guru terus terdorong untuk belajar; supaya kepala sekolah termotivasi untuk meningkatkan kualitas sekolahnya menjadi lebih inklusif dan bebas dari ancaman tiga dosa besar pendidikan."*

In this sentence, the words "*Anak-anak kita*" contains a synonym meaning "students" and the use of the word "*kita*" refers to Nadiem Makarim and all teachers in Indonesia. They don't have to worry about passing tests because they now use the National Assessment system which does not aim to "punish" students and teachers. The word "*menghukum*" here is polysemy, which means giving a burden to students who will face the final exam and teachers who provide a lot of material so that students can pass. So the meaning of "menghukum" here is not giving consequences due to the actions of teachers and students. In the next sentence "*tetapi sebagai bahan refleksi agar guru terus terdorong untuk belajar; supaya kepala sekolah termotivasi untuk meningkatkan kualitas sekolahnya menjadi lebih inklusif*" there are words "*bahan refleksi*" which means looking back or contemplating and as motivation for teachers to continue learning. The word "*inklusif*" has a comprehensive meaning, so that the principal as a leader in a school can improve the quality of the school as a whole without any differences. The sentence "bebas dari ancaman tiga dosa besar pendidikan" contains other polysemy such as "tiga dosa besar pendidikan" not as sins related to religion, but rather big educational mistakes like bullying, intolerance, and sexual violence.

> *"Semangat yang sama juga sudah kita dengar dari para seniman dan pelaku budaya, yang sekarang mulai bangkit lagi, mulai berkarya lagi dengan lebih merdeka. Itu semua berkat kegigihan kita untuk melahirkan terobosan dana abadi kebudayaan dan kanal budaya pertama di Indonesia. Dampaknya, sekarang tidak ada lagi batasan ruang dan dukungan untuk berekspresi, untuk terus menggerakkan pemajuan kebudayaan."*

In the sentence "*Semangat yang sama juga sudah kita dengar dari para seniman dan pelaku budaya, yang sekarang mulai bangkit lagi, mulai berkarya lagi dengan lebih merdeka.*" Have synonyms for the words "*para seniman dan pelaku budaya*" which has the same meaning as all members of society in Indonesia who have started to rise from the impact of the COVID-19 pandemic and are starting to work again according to their respective fields of work with more independence, namely freedom and break away from a

dominant power. In the next sentence "*Itu semua berkat kegigihan kita untuk melahirkan terobosan dana abadi kebudayaan dan kanal budaya pertama di Indonesia.*" Having polysemy on the word "*melahirkan*" which is a fund that is accumulated in the form of an endowment fund whose management results are used to support activities related to the promotion of culture and "*kanal budaya*" as a synonym of the word "media" which means media for culture. In the next sentence "*Dampaknya, sekarang tidak ada lagi batasan ruang dan dukungan untuk berekspresi, untuk terus menggerakkan pemajuan kebudayaan.*" Has the meaning that there is nothing that can limit or challenges faced in advancing culture.

> "*Semua perubahan positif yang kita usung bersama ini tidak hanya dirasakan oleh para orang tua, guru, dan murid di Indonesia, tetapi sudah digaungkan sampai ke negara-negara lain melalui presidensi Indonesia di konferensi tingkat tinggi G20. Tahun ini kita membuktikan diri bahwa kita tidak lagi hanya menjadi pengikut, tetapi pemimpin dari gerakan pemulihan dunia.*"

In the sentence "*Semua perubahan positif yang kita usung bersama ini tidak hanya dirasakan oleh para orang tua, guru, dan murid di Indonesia, tetapi sudah digaungkan sampai ke negara-negara lain melalui presidensi Indonesia di konferensi tingkat tinggi G20.*" contains diction in the word "*kita*" which refers to Nadiem Makarim and all teachers in Indonesia who brought positive changes in the form of the Merdeka Belajar curriculum so that the positive impact can be felt by parents, teachers and students in Indonesia. The words "*para orang tua, guru, dan murid*" are the dictions used by Nadiem Makarim to show the characters engaged in the speech. In the next sentence "*Tahun ini kita membuktikan diri bahwa kita tidak lagi hanya menjadi pengikut, tetapi pemimpin dari gerakan pemulihan dunia.*" The words "*Tahun ini*" towards 2022 where Nadiem Makarim delivered his speech to provide motivation that he and all teachers in Indonesia are the leaders of the world recovery movement which means Nadiem Makarim and all teachers in Indonesia who move early, walk at the beginning, take the first step, pioneer, and directing the thoughts and opinions of others from the world recovery movement which refers to recovery due to the COVID-19 pandemic.

"Para penggerak Merdeka Belajar di seluruh Indonesia yang saya banggakan."

The words "para penggerak" are synonyms of teachers or educators, the people in charge of implementing Merdeka Belajar in all schools in Indonesia.

"Langkah kita hari ini sudah semakin serentak, laju kita sudah semakin cepat. Namun, kita belum sampai di garis akhir. Maka, tidak ada alasan untuk berhenti bergerak meski sejenak. Ke depan, masih akan ada angin yang kencang dan ombak yang jauh lebih besar, serta rintangan yang jauh lebih tinggi. Dan kita akan terus memegang komando, memimpin pemulihan bersama, bergerak untuk Merdeka Belajar."

There are several sentences that use polysemy in this paragraph, such as "*Langkah kita hari ini sudah semakin serentak*". "*Langkah*" is meant by the process of Nadiem Makarim and all teachers in Indonesia did for education in Indonesia and the words "*hari ini*" referring to May 12, 2022 has undergone the same process as a synonym for the word "*serentak*". In the sentence "*Laju kita sudah semakin cepat*" has the intention that the process carried out by Nadiem Makarim and all teachers in Indonesia has accelerated. In the sentence "*Namun, kita belum sampai di garis akhir*" has the intention that the process has not reached the goal. In the next sentence "*Maka, tidak ada alasan untuk berhenti bergerak meski sejenak.*" is a motivational sentence from Nadiem Makarim for all teachers in Indonesia to make continuous changes, even if a little. In the next sentence "*Ke depan, masih akan ada angin yang kencang dan ombak yang jauh lebih besar, serta rintangan yang jauh lebih tinggi*" is a polysemy sentence which means that in the future, there will still be challenges that will continue to be experienced by education in Indonesia. In the next sentence "*Dan kita akan terus memegang komando, memimpin pemulihan bersama, bergerak untuk Merdeka Belajar.*" Also contains polysemy like "*memegang komando*" which means having the ability to organize something so that these activities can be carried out efficiently. This sentence also use contrasting conjunction such as *namun* (however) that function as connecting words between two contradictory sentences and expresses opposition or resistance, both between words, between phrases, between clauses, and between sentences.

"Selamat Hari Pendidikan Nasional."

Collocation occurs in this sentence when the word "*selamat*" combined with words "*hari pendidikan nasional*" so that it becomes an agreement between one word and another.

3.2 Mezo Level

In this level, it displays the creation and application of the text. The text used was the transcript of Nadiem Makarim's speech. On May 12, 2022, the Ministry of Education and Culture released the transcript. Nadiem Makarim wrote his speech, which the Ministry of Education and Culture website made available to the general Indonesian populace. The speech was used in the National Education Day ceremony after it was published. The speech would be read out by the ceremony's leader.

3.3 Macro Level

This level consists of institutional level, situational level, and social level that occur in the text. In the text of Nadiem Makarim, the situational level is the special occasion of National Education day 2022. It is essential and crucial for him to speak about National Education Day as the Minister of Education and Culture. The institutional level of speech comes from him in his capacity as the central government and as the Minister of Education and Culture at the time. The text of the speech needs to convey the speaker's viewpoint. Nadiem Makarim reads his speech, and many people, including ordinary people and experts, comment on it. They may critique the speech by making arguments in favor of or against it. The social level reveals that the speech of Nadiem Makarim has a goal. The audiences are inspired and supportive of Nadiem Makarim's thoughts after hearing him speak.

4. DISCUSSION

At Micro-level, the researchers found that Nadiem Makarim's speech employed diction to emphasize the position of the people who would be participating in his speech by used the words *saudara-saudariku, kita, orang tua, guru, murid, para seniman, pelaku budaya* and *para penggerak.* (Wahyuni & Syamsi, 2021) in their study also have similar dictions that used the words *Ibu Guru, Bapak, Saya, guru, anak, Anda,* and *murid.* These words are used in formal greetings for particular audiences. The lexical structures used are polysemy, metonymy, synonym and used collocation and a contrasting conjunction. (Sabubu, 2019) stated that the prefix se- comes from the word *sa* which means one, to express the whole or unity for the first and second line of speech. (Arvianto, 2018) states that synonyms are relationships or relations of equal meaning, synonyms in this study are found in sixth,

seventh, ninth, and tenth line of speech. Metonymy according to (Suparto, 2015) is a form of symbolic expression that is often used by language speakers in their daily language, metonymys in this study are found in fourth line of speech by used the word "*melautkan*" which means implementing and "*kapal besar*" that refers to the policy program namely Merdeka Belajar. In line with that opinion, (Harared & Hadi, 2021) in their study they found that on the word *kapal,* the context or lingual material or the closest lingual element that plays a role in actualizing the potential meaning of the metonymic unit of *kapal besar* is "country". According to (Vicente, 2018) Polysemy is a language unit in the form of words or phrases that have more than one meaning, polysemys in this study are found in sixth, seventh and tenth line of speech. In the study of (Supriadi et al., 2020) found the use of the conjunction "*tetapi*" dominates the discourse of speech. This conjunction has almost the same meaning as "*namun*" which shows two contradicting facts. In this study, contrasting conjunction was found in tenth line of speech by used the word *namun* (however) that function as connecting words between two contradictory sentences and expresses opposition or resistance, both between words, between phrases, between clauses, and between sentences. This study also has collocation that found in eleventh line of speech. According to Anggraeni (2018) collocations are elements that have the same semantic network and appear regularly in a discourse.

At mezzo-level, the researchers downloaded the text, which was a transcript of Nadiem Makarim's speech that was published on May 12, 2022, on the websites of the Ministry of Education and Culture. The published text of speech used in the ceremony of National Education day 2022. In the study by (Wahyuni & Syamsi, 2021) has similar mezzo level that the texts are the statements of Nadiem Makarim and Muhadjir Effendy in transcript form. The Ministry of Education and Culture released Nadiem Makarim's speech on November 25, 2019, while Muhadjir Effendy's speech was released on November 25, 2018. Both Makarim and Effendy wrote their speeches, which were subsequently made available to the whole audience of Indonesia on the website of the Ministry of Education and Culture.

At macro-level, the speech by Nadiem Makarim, which was given during the National Education Day ceremony, demonstrates the situational level. The institutional level proves that Nadiem Makarim, who is the Minister of Education and Culture during his tenure, gave the speech. The social level demonstrates that both the audiences' and all Indonesians' reactions to Nadiem Makarim's speech were positive and negative. According to (Ramadhan & Assidik, 2022) the main focus on the macro structure is thematic, in other words, the main

ideas or themes in the discourse of the Minister of Education and Culture's speech. The overall theme raised in the Mendikbud's speech was "Learning from Covid-19". The Minister of Education and Culture appealed and asked the entire community to be able to take lessons from the pandemic. The community is expected to increase a sense of empathy towards others.

5. CONCLUSION

Since this study focused on the speech through the usage of Norman Fairclough's three-dimensional model, then three levels should be analyzed to discover the micro-level, mezzo-level and macro-level. At micro-level, the researchers found that Nadiem Makarim's speech employed diction to emphasize the position of the people who would be participating in his speech, the lexical structures used are polysemy, metonymy, synonym and used collocation and a contrasting conjunction. At mezzo-level, the researchers downloaded the text, which was a transcript of speech that was published on May 12, 2022, on the websites of the Ministry of Education and Culture. The published text of speech used in the ceremony of National Education Day 2022. At macro-level, the speech by Nadiem Makarim, which was given during the National Education Day ceremony, demonstrates the situational level. The institutional level proves that Nadiem Makarim, who is the Minister of Education and Culture during his tenure, gave the speech. The social level demonstrates that both the audiences' and all Indonesians' reactions to Nadiem Makarim's speech were positive and negative.

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