Research Article

Mode of Speech Revolve Covid 19 in Bahasa Indonesia and Japanese Language in Social Media

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Abstract

This research aims to examine mode of speech revolve of Covid 19 in bahasa Indonesia and Japanese language in social media. The revolving of the Covid 19 that has been conveyed on social media by both policy-making officials and the general public has its own style of language that allows the power of speech in various illocutions, related to the efforts made to avoid the Covid 19 virus outbreak. The research method was carried out through qualitative descriptive and using photo-tapping and note-taking techniques. The theory used is, pragmatics refers to Leech (2021), *taiguu hyougen* from Kabaya (2013). The results of the study found that the speech revolving Covid 19 in Indonesian was carried out in assertive illocutionary (invitation mode "Mari"), directive illocutionary (epistemic mode "*wajib*"), and directive illocutionary (imperative mode "Stop"). In Japanese the speech revolving Covid 19 was carried out in directive illocutionary irai hyougen (act of requesting kudasai and onegai), assertive illocutionary (statement utterance haseigo and teineigo), directive illocutionary (kanyuu invitation - shimashou), directive illocutionary (imperative mode taijinteki modariti dame and zettai). Face threatening acts in negative face are found in speeches revolving Covid 19 in Indonesian and Japanese. Face threatening acts with positive face are only found in Indonesian.

1. Introduction

The outbreak of the Covid 19 virus has entered its third year in 2022, which greatly affects all aspects of life, also on aspects of education, especially in the learning process. However, this should not discourage us to keep fighting in achieving our goals. Various ways are pursued so that the quality and the competence of learning can continues to run smoothly and improve. One is by utilizing digital technology which is currently very intensively used to support the learning process.

During this pandemic, social media has played a major role in preventing the spread of this virus. This is evidenced by the many sayings that are most commonly used to wash hands thoroughly, wear masks, and keep your distance. These utterances are unique, both with a humorous tone that makes the reader smile and laughs, as well as utterances that are satire or cynical.

The process of exchanging information related to handling Covid 19 speech can be done through digital techniques, so that we know how to handle Covid 19 in other countries. Such as whether the speech used in the handling, through the persuasive mode, in the form of persuasion, invitation or imperative, orders when absolutely necessary

and other things that generally occur due to cultural elements. in certain illocutions adapted to needs, environmental situations and various other factors. Previous research related to the covid 19 virus on social media, comes from Sasongko's (2021) which reveals the role of social media in fighting this virus can act as friend or foe. In addition, there are also previous studies related to the covid 19 virus disaster management through the Ministry of Health's Twitter social media, which was stated by Setiawan, et al, (2021)

2. Methods

The method used in this research is the field observation method and qualitative descriptive, that the data that has been obtained through tapping and recording techniques, and thus it is classified and analyzed based on pragmatic studies. Brown & Levinson in Ardiati (2022) defines pragmatics as the study of language which studies the relation of language to its context. The reason why pragmatics theory is used in this research is because it is considered as the most suitable theory that can be used to analyze the language phenomenon in daily usage comprehensively. The context in question is grammatical and codified so that it cannot be separated from the structure of the language. Parker (1986) in Rahardi (2005: 48) through his book entitled Linguistic for Non-Linguistic states that pragmatics is a branch of linguistics that studies the structure of language externally. The point is how certain lingual units are used in actual communication.

3. Result and Discussion

The notion of mode is always associated with modality. The grammatical depiction of the speaker's attitude is called the mode (mood), and the disclosure of the speaker's attitude is grammatical.

Lexical means that the form of language used is classified as a word, phrase or clause, such as will, must, perhaps, want, can and so on. while the modality is an epistemic category (Alwi, dkk, 2000), The mode in Poster (Fig 1), which is related to the speech handling Covid, is seen in the invitation mode, as part of the intentional modality, as a marker in the form of the word Mari (let us), which is a directive illocutionary which aims to produce an effect

for addressee or reader to improve progress through the application of the 5 M.

3.1 Mode of Speech Revolve Covid 19 in Indonesia Language on Social Media

Figure 1
Bandung City 5M Covid 19 Prevention Protocol Banner
(Source: RLA, Bandung 2021)

Figure 2
Bandung City Covid 19 Prevention Protocol Banner
(Source: RLA, Bandung 2021)

Unlike the previous banner photo in Fig 1 which is an invitation mode, in the banner photo (Fig 2) this is an epistemic modality, as the marker is the word *wajib* (mandatory). Also revealed by Alwi, dkk (2000) that the epistemic modality consists of the possibility (can, could, may, may, perhaps), predictability (think, feel, guess), necessity (must, must, must, need, ought), certainty (sure, believe). *Wajib* (mandatory), which is a directive illocutionary utterance in the form of an imperative utterance, commanding let alone adding "it is better to have difficulty breathing than to lose your breath.

The speech in Fig 3 in Leech's directive illocutionary (1983) as the marker is the word STOP (imperative mode). Data in Fig 3 can be considered as a unique speech because it uses informal language to hang out and get together which is a characteristic of the behaviour of today's youth, which can be found in cafes or on some roadsides. Pragmatically, the use of simple and familiar language for young people will be more striking, as well as the presence of

cultural elements. According to Brown & Levinson (https://www.thoughtco.com) this is one of the positive politeness strategies, to avoid offending by highlighting friendliness.

Figure 3
The Indonesian Police showing Covid 19 Prevention Sign "STOP DULU, nongkrong dan kumpul-kumpul" "Stop hanging out for the mean time"
(Source: BeritaNasional.id)

3.2 Mode of Speech Revolve Covid 19 in Japanese Language on Social Media

As one way in the effort to compose a thesis on data searching, you can use data contained in social media, as shown in the following example by observing what things can be analyzed from the data from a linguistic point of view. (Data source on Tokyo metro Honkomagome station .

Figure 4
Japanese Government Covid 19 Prevention Poster
(Source: https://www.kantei.go.jp)

Data in Figure 4:
新型コロナウイルスの集団発生防止にご

協力をお願いします。密を避けて、外出しましょう。
Shingata koronauirusu no shuudan hassei boushi ni go kyouryoku o onegishimasu. Mitsu o sakete, gaishutsu shimashou.
"Please cooperate to prevent the new corona virus outbreaks. Avoid Crowds and go out."

A poster expressing 'thank you for your cooperation in preventing the emergence of the new corona virus' that invites readers to avoid crowds and leave the house politely, whereas politeness has a sociological, linguistic, and cultural background [5] Chie, 1997. Speeches say thank you, this is part of the Futa-Rieki no Shakudo politeness scale 'burden and benefit parameters' [6] Noda, dkk (2014), as well as the use of polite and persuasive language in ~onegaishimasu and ~mashou. [7] Usami, et al, 2002.

Figure 5
イオン新型コロナウイルス防疫プロトコル AEON Covid 19 Prevention Protocol
(Source: SNF, 2022. AEON Tsu Shopping Center Sakurabashi, Tsu, Mie)

Figure 6a
イオン新型コロナウイルス防疫プロトコル AEON Covid 19 Prevention Protocol
(Source: SNF, 2022. AEON Tsu Shopping Center Sakurabashi, Tsu, Mie)

Data in Figure 5a:
お客様に安心してお食事をお楽しみいただくためにお客様ととも もに感染対策(かんせんたいさく)に取り組みます。
"We will work with our customers to prevent infection so they can enjoy their meal without any worries."

Data in Fig 5a structurally has a compound sentence with the use of a variety of respect because it is addressed to the general public, namely *haseigo okyakusama, oshokuji, otanoshimi* and the use of *teineigo torikumimasu*. This data also has a Searle classification (Leech, 2021) in the form of an assertive illocutionary act, a statement utterance that has the implicature that in this pandemic period visitors can eat in peace because the manager has made efforts based on health protocol rules but still requires understanding from visitors who will eat there.

Figure 7b
イオン新型コロナウイルス防疫プロトコ
ル AEON Covid 19 Prevention Protocol
(Source: SNF, 2022. AEON Tsu Shopping
Center Sakurabashi, Tsu, Mie)

Data in Figure 5b:
会話をマスクして小声でお願いいたします。
"Please use mask and keep your voice down while talking".

In data 5b which is classified as a directive illocutionary action which aims to produce an effect in the form of an action taken by the speaker, with the marker on *irai hyogen ~onegaiitashimasu*. This implies that the speaker asks the visitor to wear a mask and speak in a low voice.

Figure 8c
イオン新型コロナウイルス防疫プロトコ
ル AEON Covid 19 Prevention Protocol
(Source: SNF, 2022. AEON Tsu Shopping
Center Sakurabashi, Tsu, Mie)

Data in Figure 5c:
短時間でのご利用をお願いいたします。
"Please use it in short time."

Data 5c is still in the form of a directive illocutionary act, a request from the mall manager for visitors to use their time to eat as efficiently as possible during this pandemic. The sign of respect is seen in the use of the go prefix in goriyou and onegai itashimasu.

Figure 9
イオン新型コロナウイルス防疫プロトコ
ル AEON Covid 19 Prevention Protocol
(Source: NSF, 2022. AEON Tsu Shopping
Center Sakurabashi, Tsu, Mie)

Data in Figure 6:
お客様へ
手指用の除菌(じょきん)ズプレーです。勢(いきおい)よく飛び出る場合がありますのでゆっくり押してご利用ください。

"To all customers.
It is a sterilization spray for fingers. It may pop out vigorously, so please push it slowly when using it."

In data in Fig 6, there are two sentences in the form of two illocutions, the first one is an assertive illocutionary act in the form of a statement utterance for an explanation from a piece of white paper written to state that visitors pay attention when using the tool.

In the next sentence in the form of a directive illocutionary act, an utterance of a request so that visitors use the sprayer carefully and slowly because if they press it, it may burst out strongly. In this data, there are I 'adverb' *yukkuri* and the use of *goriyou* respects and the lingual marker of *irai hyougen*, ~ kudasai.
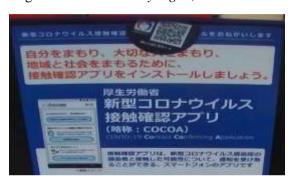

Figure 10
原生労働省新型コロナウイルス
防疫プロトコル
Health Minister Covid 19 Prevention Protocol
(Source: RR, 2022. Mall Marketplace, Tempozan)

Data in Figure 7
自分をまもり、大切な人をまもり、地球と社会を守るために、接触確認アプリをインストールしましょう。
"Install the Contact Confirmation App to protect yourself, protect your loved ones, and protect the earth and society."

As seen in data in Fig 7, the directive illocutionary action invites *~shimashou*, this is competitive which requires negative manners. This implies that if you love yourself, your loved ones and others as stated in the data, you should immediately download it, to find out what steps are contained in the application to avoid the Covid 19 virus.

Structurally in the speech there is a *kanyuu* 'invitation' modality. The *kanyuu* 'invitation' mode as expressed by Alwi dkk (2000) is included in the intentional modality, while according to Nitta (2003:4) it is a *kouikei*

modality that is related to the occurrence of an action from the listener or speaker.

Figure 11
大阪大学新型コロナウイルス
防疫プロトコル
Osaka University Covid 19 Prevention Protocol
(Source: RR 2022. Osaka University)

Data in Figure 8
ソーシャル 離れて デイスタンス.周囲の人と距離を開けてお並びください。
"Social Distancing Distance. Please keep your distance from others in line."

The speech in Fig 8 is similar to the speech in Fig 6, and the speech in Fig 8 in the form of an illocutionary act of requesting a directive or *irai hyougen* which is marked by the use of *~kudasai*, please maintain social distance.

The *irai* mode according to Nitta (2003: 4) is a mode in the *koui yokyuu* group, which is a modality that expresses the action of the speaker, and Koizumi (1994:131) categorizes the *irai* mode into *iraihou*, which is a mode which means request (*onegai*), which is on the data in Fig 4, Fig 5b and Fig 5c.

Figure 12
大阪大学新型コロナウイルス
防疫プロトコル
Osaka University Covid 19 Prevention Protocol
(Source: RR 2022. Osaka University)

Data in Figure 9
エレベーターでの会話ダメ！ゼッタイ
"Don't talk in the elevator! Ever"

In data in Fig 9, there are directive illocutionary actions, but in the form of commanding word dame and zettai. Alwi ,dkk (2000) classifies it into deontic modality, while Nitta (2003) puts the form of command into the term *taijinteki modariti* 'interpersonal modality', in the category of *hatarakikake*, which expects action from the interlocutor.

In the daily life of Japanese people who prioritize empathy and consideration for others, they rarely communicate in elevators, especially during a pandemic like now.

4. Conclusion

Various ways can be done to find information or to support the learning process so that it continues to run smoothly, one of which is by accessing material from the internet. The material obtained can be used as learning media or add information, it can even become data that can be used as research. The data can be examined from the point of view of syntactic and semantic, pragmatic and from the point of view of other theoretical studies. Illustrated data equipped with speech can be interesting data and make students to be more motivated to study it or process it so that they gain new insights and knowledge.

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