



COVID-19 BANNER: JAVANESE LANGUAGE EXPRESSION FUNCTION TO FACE THE PANDEMIC

SPANDUK COVID-19: FUNGSI UNGKAPAN BAHASA JAWA UNTUK MENGHADAPI PANDEMI

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Submitted: 27-02-2021, Reviewed: 01-06-2021, Accepted: 10-10-2021

<https://doi.org/10.22202/JG.2021.V7i2.4727>

Abstract

The Covid-19 issue has become an issue highlighted across the world's media in recent months. In this case, the public needs correct and credible information to prevent wider transmission. One way to do this is by using Banners that attract people's attention. This paper aims to describe the role of the Covid -19 Banners in increasing public awareness of the emergence of Covid-19 by using a sociolinguistic perspective. The study found that Banners are an important way to reduce the number of Covid-19 emergencies because it is seen as an emergency social warning that the public believes in. The emergence of the Covid-19 Banners presented in many languages aims to make a closer approach to the target community so that it functions properly. These Banners are made so that we can use them to deliver particular messages to the addressee. The method used is descriptive qualitative, where the researchers used contextual techniques to consider social, situational, and cultural aspects background. After being analyzed, those Banners brought at least five functions, informational, expressive, directive, aesthetic, and phatic functions. Those functions are well discussed here by referring to each social context it is attached. The analysis then goes to its sociolinguistics aspects. The use of Javanese covid-19 Banners here aims to create a bonding between Banners makers and the addressee, for those belonging to a certain speech community will feel that these Banners content are worth noticing.

Keywords: Covid-19 Pandemic, Banner, Language Utterances, Javanese language

Abstrak

Masalah Covid-19 telah menjadi isu yang disorot di berbagai media dunia dalam beberapa bulan terakhir. Pada kasus ini, masyarakat membutuhkan informasi yang benar dan kredibel untuk mencegah penyebaran yang lebih luas. Salah satu caranya adalah dengan menggunakan spanduk yang menarik perhatian orang. Makalah ini bertujuan untuk mendeskripsikan peran spanduk Covid -19 dalam meningkatkan kesadaran masyarakat akan munculnya Covid-19 dengan menggunakan perspektif sosiolinguistik. Studi ini menemukan bahwa spanduk merupakan cara penting untuk mengurangi jumlah keadaan darurat Covid-19 karena dipandang sebagai semacam peringatan sosial darurat yang diyakini masyarakat. Munculnya spanduk Covid-19 dengan banyak bahasa bertujuan untuk membuat pendekatan ke masyarakat sehingga berfungsi dengan baik. Spanduk ini dibuat sedemikian rupa sehingga dapat digunakan untuk menyampaikan pesan tertentu kepada penerima. Metode yang digunakan adalah deskriptif kualitatif dimana peneliti menggunakan teknik kontekstual dengan mempertimbangkan latar belakang aspek sosial, situasional, dan budaya. Setelah dianalisis,



spanduk tersebut membawa setidaknya lima fungsi yaitu informatif, ekspresif, direktif, estetis, dan fatis. Fungsi-fungsi tersebut dibahas dengan baik di sini dengan mengacu pada setiap konteks sosial yang melakat padanya. Analisisnya kemudian menuju aspek sosiolinguistiknya dimana penggunaan spanduk bahasa Jawa covid-19 disini bertujuan untuk menjalin silaturahmi antara pembuat spanduk dan yang dituju bagi mereka yang tergabung dalam komunitas tutur tertentu akan merasa bahwa isi dari spanduk ini layak untuk diperhatikan.

Kata Kunci: Pandemi, Spanduk, Ungkapan Bahasa, Bahasa Jawa

1. INTRODUCTION

Right now, the world is struggling with a virus that attacks the respiratory system. The disease due to this virus infection is called Covid-19. According to (Lai et al., 2020), Coronavirus is caused by *Severe Acute Respiratory Syndrome Coronavirus 2* (SARS-CoV-2). This virus can cause mild respiratory system disorders, pneumonia, and even death (Singhal, 2020). Now that virus originated from Wuhan has spread to 219 countries (Covid-19 Pandemic, n.d.). Several countries continue to record significant cases each day. Indonesia is ranked 19th in the world and 4th in Asia. Indonesia also got first place in ASEAN with 32,936 deaths (Covid-19 Pandemic, n.d.). Various ways have been done to stop the spread of this virus, beginning from social distancing, the suggestion to stay at home, and public health measures (Henriques, 2020).

Many studies have explored aspects of Covid-19 Pandemic in many fields such as health problem, economic, education. However, no one discussed the information caused by the increase in covid patients. In a pandemic like the current COVID-19 crisis, it is a health problem and misinformation that we must pay attention to (Nasir et al., 2020). Whether the scattered information accurate or not, including conspiracy theories related to Covid-19 (Islam et al., 2021), a lot of information spread quickly on social media. A lot of false information regarding Covid-19 is leaking from the local to the global level and vice versa at an incredible rate (Hansson et al., 2021). Issues that spread include the public believing that the covid-19 virus cannot survive in Indonesia's climate, covid-19 is a biological weapon deliberately made by one country, or some people even think that gargling with salt water or vinegar can kill the virus (Nasir et al., 2020). Of course, there are many other hoaxes related to this virus (Dharmastuti et al., 2021). Misinformation of this disease has become a global problem because it can influence people's actions (Reyes et al., 2021). Some respond to hoaxes with panic and worry (Lutfiyah, 2020). Some are inclined not to protect themselves and make it challenging to handle the outbreak. Therefore, the public needs correct and credible information to prevent more comprehensive transmission (Joshi et al., 2020). One way to do this is by using Banners that attract people's attention. The use of persuasive strategies by utilizing Banners related to Covid-19 is an effective way to stop the spread of this virus as society's contribution contributes a lot to the effort. A banner is a long strip of cloth bearing a slogan, symbol, or other message hung in a public place as a marketing tool. The people make the Covid-19 Banner as a response to the pandemic. Therefore, banners are appropriate to be an authentic form of persuasion tool to achieve a specific objective (Lee & Ahn, 2012).

There have been many Banners in public spaces related to Covid-19 in response to such attentive awareness that people do to stop the spread of the virus. These Banners range in terms of forms and language usage. Some Banners are delivered in Bahasa Indonesia, while



others are provided in some local languages. The analysis regarding the emergence of Banners related to covid-19 is the actual manifestation of linguistic practice. It means that it is the effort of understanding how language is used in society. The emergence of Banners related to covid-19 is the form of implementation of the (Seruni & Hamzah, 2019) theory in the form of daily communication.

The use of Banners as a persuasive tool to stop the spread of Covid-19 can also be seen from a Sociolinguistics point of view as the language used in Covid Banners here depicts the Language variation as a reflection of cultural diversity (Latifah et al., 2017). Language never expresses the exact thing but a compromise that is common to everyone. That expression clearly states that language is communal (Menegatti & Rubini, 2021). Language is a sense based on regional ties, loyalty, origin, descent, kinship, and belief in certain inner thoughts (Enke, 2019). Therefore, language is not always directed by literal meanings but needs to be compromised or agreed upon and generally accepted by all parties (Hendrawati & Budiarta, 2017). Based on this opinion, language becomes an inseparable thing from culture (Rabiah, 2018). Therefore, studying Sociolinguistics means learning how the culture of a particular language is studied (HS, 2019). In short, sociolinguistics study the relationship between language and culture, meaning it investigates the use of language in a certain social context (Budiarsa, 2017). Javanese Covid-19 banners here are chosen to be the object of the study considering that Javanese is one of the vernaculars spoken in Indonesia (Rahmi, 2016), which has many native speakers worldwide. The analysis on Javanese Covid-19 banners is meant to look at how these banners are used to make certain language identity while still playing their role as a persuasive tool.

This paper concerns describing social functions of Javanese covid-19 Banners used (Seruni & Hamzah, 2019) theory which mention that language has five functions: Informational, Phatic, Expressive, Directive and Aesthetic function along with its linguistic structure seen from a sociolinguistics perspective. The purpose of this study is to show that certain covid-19 Banners may contain specific social messages delivered to the audience. It is expected to give both theoretical and practical contribution in seeing the Banners' role, which is significant enough in changing one's perspective and has persuasive power.

According to (Briñol et al., 2017) research, persuasion is the development of motivation. It has the power to understand and use it as a means of social control, especially if we get it from someone who is trusted and may have a high rank. A strong source dramatically influences the community, which makes them obey and follow them. In other words, a persuasive power, either in the form of writing or sentences, directly can monitor someone's actions. It is because the sources they trust are credible. Therefore, this study proves that a persuasive power in the Javanese Covid-19 Banner can control people's behaviour because it has exciting words, sentences and phrases. This research may not focus on who wrote the Banner, whether he is a high ranking person or not. However, this research proves that interesting words, sentences or phrases can motivate a person to carry out his orders because these Banners are not merely commanding but inviting.

Van Kleef et al., (2015) state that in addition to the persuasive toward social-functional approach, the emotions approach is essential. It happens because someone's assessment of a situation will make them understand and move to do something. Examples of emotions, we feel happy when the desired target is achieved, sad when losing something



valuable, and angry when someone does things that are against our principles. It happens because our emotional expressions convey what we feel. This is interesting because when we move someone's emotions or, in other words, becomes the cause of someone affected by what we write or say, they will understand what we write and do it. This research may not focus on what expressions we have about a situation, but rather focus on the language used in the Banner that can affect a person's emotions so that they are moved to do what is written on the Banner. When someone reads a Banner with an ordinary invitation writing, the average person will ignore the invitation because for them it's boring. Still, when they read an exciting invitation, they are automatically moved to read and carry out the invitation. In other words, we use exciting words, sentences and phrases to attract their emotional feeling and carry out the Banner orders.

2.

METHODS

This research is descriptive qualitative research because it is trying to describe the forms of Banners in Javanese based on a socio-cultural context. This Qualitative descriptive research will be able to capture various qualitative information with comprehensive descriptions. The type of information in this research includes related information with covid-19 Banner forms in Javanese based socio-cultural context, the characteristics of the use of Banner forms in Javanese based on the socio-cultural context, and the function of the Javanese Covid-19 Banner speech.

Sociolinguistic studies can be in written texts as well as speaking events. While in this study, the researcher only uses written texts. The data collection was done by searching for Covid-19 banners then scrutinizing them into Javanese covid-19 banners to account for its sociolinguistics aspects. This research takes a closer look at 8 (eight) samples of Javanese covid-19 banners found in public spaces to be analyzed in terms of its language function, linguistics structure, and how it functions socially. Sociolinguistic research is contextual research. Therefore, researchers used contextual techniques to consider social, situational, and cultural aspects background in analyzing the data. In this study, existing data were analyzed directly based on words, phrases and sentences.

The target of this study is the Covid-19 Banner that is spread in the community and uses words that are slightly little harsh but have a good meaning and has an essential purpose of attracting readers. This study is content analysis as it aims at analyzing the existing documents in the form of Banner related to Covid-19. The Banners analyzed is limited to Javanese Covid-19 Banners found in public places as the writers want to have a deeper analysis and interpretation. The data of this study were collected by identifying and classifying the data based on the five functions given by (Seruni & Hamzah, 2019) theory which mention that language has five functions: Informational, Phatic, Expressive, Directive and Aesthetic function.

The first is the Informational function. The informational function is the function that people think that is the most critical information because it helps us deliver messages, describe things, and give our listeners new information. Second, the Pathic function is the function to keep the communication line open. The only purpose of such a function is to maintain social relationships, begin, or continue the conversation. Third, the Expressive function is the function to deliver the expression of the speaker. An example of this function

is swearing words. This function of language is not used to deliver a message but to express feeling and impressions. Fourth, the Directive function is the function to influence behaviour or the action of people. An example of such a function is command and request. The directive function is a social control function that is the listener's reaction, is more important than a thought expressed by a speaker since this reaction determines whether such a phrase achieved target or not. Last but not least, the Aesthetic function is the use of language, which does not have any purpose and considered as linguistic artefact. Here, the beauty of the word chosen is more important than the usefulness of the information. According to (*The Structure of Language*, n.d.), the five main components of language are phonemes, morphemes, lexemes, syntax, and context. In this study, the researcher would like to continue the second step by analyzing the context of language structure. Context is how everything within language works to convey a particular meaning (*The Structure of Language*, n.d.). Thus, the presented data analysis is divided into three analysis: classify the type of language function found in the data, describe the meaning in Bahasa and English along with its linguistic structure, and conclude how it functions socially.

3.

RESULT AND DISCUSSION

Result

Javanese Covid-19 banners are also used as persuasive devices to stop the spread of the Covid-19 virus through language use. Language has enormous power in affecting one's thinking and derive a confident attitude of a community (Zlatev & Blomberg, 2015). The use of Javanese in Covid-19 Banners brought particular language function. (Seruni & Hamzah, 2019) mentions five functions of language functions, namely informative, phatic, expressive, aesthetic, and directive. All those functions are found in Javanese Covid-19 banners and the meaning, context, and function socially.

Datum 1



Figure 1. Covid-19 Banner Datum 1

Table 1. Analysis Datum 1

Analysis:

No	Banner	Meaning In Bahasa	Meaning in English
1.	Ayok lur lawan corona sampek ambyar, #ndek omahae#ojokmudik	Ayo kawan lawan corona sampai titik darah penghabisan #dirumahsaja#jangan mudik	Let's fight against corona #juststayhome#don'tgohome

1. Type of language function

The phrase *lur* here is classified as Phatic functions, which address form indicating brotherhood and intimacy. This kind of address term is used to get a closer approach to the audience showing that it is not just a Banner but also kind of care to their brother. The expressive function also appears in the Javanese Covid-19 Banner displayed by phrases like *ambyar*, indicating a sort of motivational mode of combating this virus till the last. The hashtag *ndek omah ae* and *ojok mudik* are classified as a directive function because they indicate a request to stay at home.

2. Meaning

Context: We cannot understand the meaning without context (Soliman Nouraldeen, 2015) because meaning and context are interdependent. Meaning cannot be communicated without context, and context cannot be established without meaning.

The first datum is trying to invite the public to work together and stop the coronavirus spread by staying at home. Also, the use of the word *lur* and *ambyar* has its charm to attract the reader's attention because of its unique expressions. In addition, the hashtags put pressure on staying at home and not going home because of the pandemic.

3. Function

The existence of this Banner has a significant impact on society in reducing the spread of Covid-19 because the sentences used are not monotonous and only a suggestion not to go home in standard language. The language used here is a language that is often used by young people and has become a new trend in speaking, namely *lur* and *ambyar*. These two words are the most significant determinants of the attention and implementation of this recommendation.

Datum 2



Figure 2. Covid-19 Banner Datum 2

Table 2. Analysis Datum 2



No	Banner	Meaning In Bahasa	Meaning in English
2.	<p>Njogo awak karo bolo-bolo soko corona (covid-19) karo iki yo:</p> <ol style="list-style-type: none"> 1. Seng sregep wisuh tanganmu nggawe sabun 2. ojo nyekel rupomu 3. Ojo cidek-cidek lek ketemu wong liyo sak meter jarak e 4. Nggaweo masker lek flu opo awak gak enak. Lek wahing opo watuk tutupono karo lengen ojo gawe tangan 5. Meneng ndek omah ae lek gak ono sing perlu nemen. Resik resik omah kono 	<p>Jaga diri dan Keluarga dari virus corona (Covid-19) dengan ini ya:</p> <ol style="list-style-type: none"> 1. Cuci tangan memakai sabun sesering mungkin 2. Tidak memegang wajah (hidung, mulut, mata) ketika tangan tidak bersih 3. Jaga jarak dengan orang lain minimal 1 meter 4. memakai masker jika flu atau menutup dengan lengan bagian dalam saat bersin 5. Berusaha tetap dirumah, dan hanya keluar apabila sangat diperlukan 	<p>Take care of yourself and your family from Coronavirus (Covid-19) by doing these</p> <ol style="list-style-type: none"> 1. Wash your hands with soap as often as possible 2. Do not hold the face (nose, mouth, eyes) when the hands are not clean 3. Keep distance with others at least 1 meter 4. wear a mask if flu or cover with the inner arm when sneezing 5. Try to stay home, and only get out if it is important

Analysis:

1. Type of language function

This Banner classified as an Informational function because it aims to inform the audience of the danger of Covid-19, so the audience is suggested to follow the health protocols like keeping a certain physical distance, keeping the hands clean, and some suggestion of not going home to their hometown during Covid-19 outbreak.

2. Meaning

Context: The second datum is trying to give readers information, to take care of ourselves and our family from the coronavirus. Such as wash our hand as often as possible so the soap and water would carry the viruses away. Also, not to touch your face too often after touching anything, especially from the outside. Always keep our distance between one another at least 1 meter. In this case, the social distancing policy is to clarify that there are instructions to stay at home to stop the spread of the coronavirus. However, that does not mean we cut off contact with friends or family socially. We can still communicate by keeping our distance to avoid the spread of the virus. Wearing a mask when doing activities with other people, especially outside, is not just a way to protect yourself from being infected with

Covid-19 but also a form of concern for the people around us. And if there is no activity outside, you should not go out. These things are crucial to avoid spreading the virus, but we can see that these sentences can have another context that is no less important.

3. Function

The function of this Banner in society is the same in preventing viruses by using exciting language and images. But the most important thing from this Banner is the context contained in it, were complying with health protocols is a form of our care for others.

Datum 3



Figure 3. Covid-19 Banner Datum 3

Table 3. Analysis Datum 3

NO	Banner	Meaning In Bahasa	Meaning in English
3.	Kanggo sing ndableg: Jaman saiki cuman ono 3 pilihan: 1. Nang omah melu anjuran pemerintah 2. Mlebu IGD 3. Fotomu Nempel nang buku Yasin	Untuk yang tidak patuh: Zaman sekarang hanya ada 3 pilihan: 1. Dirumah saja ikut anjuran pemerintah 2. Masuk IGD 3. Fotomu ditempel di buku Yasin	For who disobey: Nowadays there are only 3 options: 1. Stay At home an follow the government's advice 2. Enter IGD 3. Your photo is pasted in Yasin's book

Analysis:

1. Type of language function

The use of statement like *fotomu nempel nang buku yasin* is regarded as a smart strategy yet effective in delivering the message. It is significant yet not sarcastic and classified as an Aesthetic function. A statement like *fotomu nempel nang buku yasin (die)* is used to give a very devastating effect of disobeying the protocols and suggestion. The writer does not directly say die. Instead, it is stated as *fotomu nempel nang buku yasin*, a brilliant yet powerful way of expressing the fatalities. The sarcastic effect of a statement like *fotomu nempel nang buku yasin (die)* is very much apparent as most Javanese are Muslim, so they are pretty familiar with context, like having their photos attached to Yasin book. Also, the word *ndableg* classified as an expressive function intended for people who are very disobedient against the rules.

2. Meaning

Context: In this case, the banner maker is not sarcastic and praying for our death. Many residents do not comply with health protocols and do not care about the prohibition. Thus, this Banner is trying to remind them to protect themselves from being exposed to the virus. They will be healthy if they obey the rules and die from catching the virus due to not following the rules. This Banner is made in the form of sarcasm to attract attention and make people aware that health is in their hands.

3. Function

Reminding each other is very important, especially during a pandemic like this. If we are healthy, the people around us would be healthy, and if we are exposed to the virus, we will become carriers for them. Therefore, public health is very dependent on one another. Sarcasm banners like this are needed to exist in the community to make them understand and don't underestimate the coronavirus. Besides that, the choice of words used in the Banner is fascinating, as the word *ndableg* makes it more attractive.

Datum 4



Figure 4. Covid-19 Banner Datum 4



Table 4. Analysis Datum 4

NO	Banner	Meaning In Bahasa	Meaning in English
4.	Satgas Percepatan Penanganan Covid-19 berbasis masyarakat di tingkat RW JOGO TONGGO JATENG GAYENG "Mari Bersama saling menjaga." Masyarakat merupakan garda terdepan untuk melawan Covid-19	Satgas percepatan penanganan Covid-19 berbasis masyarakat di tingkat RW Jaga Tetangga Jateng Makmur "Mari Bersama saling menjaga." Masyarakat merupakan garda terdepan untuk melawan Covid-19	The task force to accelerate the handling of community-based Covid-19 at the Hamlet level Keep the Neighbors of Central Java Prosperous "Let's protect each other together." The community is at the forefront of fighting Covid-19

Analysis:

1. Type of language function

The word *Jogo Tonggo* here is classified as an Informational function. The word *Jogo Tonggo* here has an important function which give stronger effect so that community will pay very much attention to the suggestions delivered.

2. Meaning

Context: In this Banner, we can see that *Jogo Tonggo* is written in the biggest font because this phrase is an outline that can be said to be very important in preventing the spread of the virus. When we take care of ourselves by adhering to health protocols, we will also spare many people the threat of this virus. When we can do that, it means we care about others.

3. Function

This Banner makes the public aware that there needs to be a concerted effort in avoiding the virus. If only one or two people adhere to the protocol, then everyone will not spare the virus. We need to look after each other, remind each other, and care for each other. Moreover, the immune system and disease history of people are different. Maybe we can survive and recover from this virus, but not others. Therefore, this Banner is essential for its existence in the community to understand how important it is to maintain health and comply with health protocols.

Datum 5



Figure 5. Covid-19 Banner Datum 5

Table 5. Analysis Datum 5

NO	Banner	Meaning In Bahasa	Meaning in English
5.	Dhisik Mulih Nggawa Karton saiki mulih nggawa Virus "Undur mulih diseke yo rek... Tresna Kulawarga lan sadulur ing pekarangan Jogo Jarak, Ojo Grombol, Wijek tangan seng resik, Nok omah wae,...	Dulu pulang membawa karton sekarang pulang membawa virus "Pulangnye diundur dulu ya teman-teman... Sayang keluarga dan saudara di kampung halaman Jaga jarak, Jangan Berkumpul, Cuci tangan yang bersih, Dirumah saja	I used to come home with cartons now, I come home with the virus. "Postpone to go back home... love your family and relatives in your hometown. Keep your distance, Do not gather, Wash your hands, Stay at home.

Analysis:

1. Type of language function

Ojo nggrombol and *wijek tangan sing resik* classified as Directive function and aimed at manipulating other's behaviour or attitudes. The application of the Javanese Covid-19 Banner here means that the Banner maker does pay attention to the effect or power of language on society. The choice of having a Javanese language is believed to be more powerful and meant to be meaningful for at least Javanese speakers than when it is delivered in Bahasa Indonesia. In this Banner the word *Jogo Jarak*, *Ojo Grombol*, *Wijek*

Tangan and Nok omah wae also classified as an Informational function because they inform the audience on the danger of Covid-19 and make them follow the health protocols.

2. Meaning

Context: In this case, the context focuses on family and relatives, but it's the same as we keep many people away from viruses. Because our family will also interact with many people, so that if we are healthy, our families are healthy, the community will avoid this virus. Besides that, maintaining distance, washing hands, not gathering, and staying at home are things that we must do to avoid the spread of the virus.

3. Function

The function of this Banner is to prevent the spread of Covid-19 from the smallest cluster, namely families. It makes this Banner very important to exist in society. Besides that, this Banner can make people think twice if they want to go home because if they love their family, they must comply with health protocols so that they do not go back home and become carriers then everyone is safe from the virus.

Datum 6



Figure 6. Covid-19 Banner Datum 6

Table 6. Analysis Datum 6

NO	Banner	Meaning In Bahasa	Meaning in English
6.	Warning! Pendatang harap lapor RT,RW setempat..! Angel Ngeyel Ngengkel Remuk Urusane nyowo iki..! Nyawango lan mikiro	Warning! Pendatang harap lapor RT,RW setempat..! Apabila susah diatur dan seenaknya sendiri akan hancur.. Urusan nyawa ini..! Lihat dan berpikirlah tim medis sedang berjuang agar semua sembuh,	Warning! Newcomers, please report the local Neighbourhood, Hamlet..! If you are difficult to control, you will be destroyed... This life matter..! Look and think the medical team is fighting to get everyone well. Sprayers volunteer to keep everyone safe.

Tim medis lagi penyemprot agar semua
berjuang ben kabeh selamat
waras
Relawan tukang
semprot ben kabeh
slamet

Analysis:

1. Type of language function

The word *remuk* here is classified as an Expressive function, which conveys the writer's feelings and attitudes. The Banner is brought, so it is still worth listening. It does not directly state the effect of disobedience in a frontal way but is wrapped in implicit and effective.

2. Meaning

Context: In the sentence of *pendatang harap lapor*, we can see that this Banner is also related to the prohibition of going home. The newcomer has interacted with the outside world. Of course, society needs to doubt their health because this virus can also infect without causing symptoms. Therefore, this Banner is very important to be in the community to make everyone aware that the virus is still a virus. Regardless of whoever is infected, whether it is family or someone closest to you, you must be aware of it. Because we also interact with other people in the society which our health affects public health. Also, the word *remuk* is very attractive to the reader. The community will not destroy the newcomers but ensures that they all report and are guaranteed their health.

3. Function

This Banner is essential to exist in the community in the era of pandemic and homecoming because everyone must make sure their health with no doubt because this problem is related to the lives of many people. Besides, this is a form of caring for the community, medical team, and volunteer sprayers. From here, we can see that many people have contributed and tried various ways for everyday health. Having newcomers and not reporting shows that we do not care about society. We need to work together to ensure that everyone is guaranteed health.

Datum 7



Figure 7. Covid-19 Banner Datum 7

Table 7. Analysis Datum 7

NO	Banner	Meaning In Bahasa	Meaning in English
7.	Tamu wajib lapor Perhatian! Anda memasuki wilayah wahing diantemi.	Tamu wajib lapor Perhatian! Anda memasuki wilayah bersin dihajar.	Guests are required to report Attention! You enter the area of sneezing beaten.

Analysis:

1. Type of language function

The word *wahing diantemi* is classified as an Aesthetic Function. This one also a smart and effective strategy in delivering the message because the sentence does not need a long sentence to make the audience understand.

2. Meaning

Context: This Banner is also a Banner about the prohibition of going home, and guests must report. The use of the word *diantemi* or being beaten is very interesting. Because the people weren't going to destroy the guests or newcomers, but they wanted everyone in the area to be safe.

3. Function

The existence of this Banner in the community is very important to increase everyone's awareness regarding newcomers. And also, to confirm everyone that guests are obliged to report that their health is guaranteed.

Datum 8



Figure 8. Covid-19 Banner Datum 8



Table 8. Analysis Datum 8

NO	Banner	Meaning In Bahasa	Meaning in English
8.	Lebaran kiye, rika ura usah balik yak, "Stay at Home" kandane "maring ngumah bae" Inyong emoh ketularan CORONA.	Lebaran ini, kamu tidak usah pulang kampung ya, "Tetap dirumah" dibilangi "dirumah saja" aku tidak mau tertular Corona.	This Eid, you don't have to go back to your hometown, "Stay at home" is said to be "just stay at home" I don't want to catch Corona.

Analysis:

1. Type of language function

The word *rika ura usah balik yak* is classified as a directive function represented by the request of staying at home (do not go to your hometown) which is a command or direction but delivered in such a compelling way. *Maring umah bae* also classified as a directive function, which means stay at home.

2. Meaning

Context : This Banner is also a prohibition against going home in friendly sentences as it is not a prohibition. It proves that whether the Banner is subtle, sarcastic, implicit, or explicit, the meaning remains one, namely preventing the transmission of the Covid-19 virus.

3. Function

This Banner function in the community as a prohibition for going home and a reminder for us to comply with health protocols to avoid viruses. The choice of words is fascinating as if it is not a prohibition and sounded spoiled. However, that's a great new way of banning.

Discussion

The phenomena showing Javanese covid-19 Banners during the Covid-19 pandemic contains all linguistics functions proposed by leech (1974). They are so meaningful as they can cover all the elements of language functions only in one Banners. The informational, phatic, expressive, directive and aesthetic aspects are managed so that it is effective yet less sarcastic. It is meant to bring a persuasive part than the directive aspect so the community will willingly follow the instruction as suggested by their awareness of realizing that the Covid-19 virus exists. We should well take it into account. Thus, the community are well recommended to follow the suggestions and recommendations as suggested in the Banners.

That's revealing that those Banners follow specific linguistics pattern, namely directions, suggestions, and effects. These patterns are considered to be in line with the motive that these covid-19 Banners have suppressing the spread of covid-19 utilizing persuasive devices using language as depicted in Javanese Banners mounted at public places.

The third aspect deals with the social function these Banners have because language is very much connected with the community using it. The Javanese language is known as polite and regard. We can see from the levels of speech Javanese has started from the low variety (*ngoko lugu*), middle variety (*karma madya*) and the highest variety (*karma inggil/alus*)



(Pertiwi et al., 2017). The speech level considers that Javanese society is very thoughtful in every speech event they experience. They do pay attention very much to the addressee they are talking to, so they will determine the speech level they want to use. This phenomenon can be seen from the use of implicit message referring to death which is replaced by *fotomu nempel nang buku yasin* shows that the degree of politeness is much regarded so that death is something considered taboo to be addressed directly.

The phenomenon depicting Covid-19 Banners shows that language use and its society where the language using it is much evident so this is one of uniqueness concerning the relationship between language and the community. By paying attention to this phenomenon, there are many benefits that one can get to achieve the aim. The Banners makers are very creative in creating such Banners by considering the considerable factors (audience, language use, geographical area) affecting the success of a Banner to be well notified by the target audiences.

Informational Function

The informational function means that it relies on truth and meaning to offer new information. Therefore, for logic, this is important. The objective of the informational function is to convey data. It could be an essential function as it lets us give messages, explain things, and provide new knowledge to our listeners (*Five Functions of Language*, n.d.)

For examples:

1. As in datum 2 the Banner says *Seng sregep wisuh tanganmu nggawe sabun* mean Wash your hands with soap as often as possible, *ojo nyekel rupomu* mean Do not hold the face (nose, mouth, eyes) when the hands are not clean, *Ojo cidek-cidek lek ketemu wong liyo sak meter jarak e* mean Keep distance with others at least 1 meter, *Nggaweo masker lek flu opo awak gak enak Lek wahing opo watuk tutupono karo lengen ojo gawe tangan* mean wear a mask if flu or cover with the inner arm when sneezing, *Meneng ndek omah ae lek gak ono sing perlu nemen. Resik resik omah kono* mean Try to stay home, and only get out if it is important.
2. As in datum four, the word *Jogo Tonggo* mean keep healthy
3. As in datum five, the Banner says *Jogo Jarak* mean Keep your distance, *Ojo Grombol* mean Don't gather, *Wijik tangan seng resik* mean Wash your hands, *Nok omah wae* tell Stay at home.

In the first data, the phrases aim to suggest the audience wash hands with soap as often as possible. Avoid touching the face after travelling or feeling like you have touched anything, always keep social distancing at least 1 meter apart, wear a mask to keep you and everyone safe, and always stay at home to prevent the transmission of Covid-19.

As in datum four, the word *Jogo Tonggo* means keeping healthy and avoiding being a carrier of the virus. Suppose we can stay fit in our neighbourhood also safe from the virus.

The following data has the same aims as the first one, which is to inform the audience of the danger of Covid-19. Also, the audience is suggested to follow the health protocols like keeping a certain physical distance, keeping the hands clean, and some suggestion of not going home to their hometown during the Covid-19 outbreak.



Phatic Function

Phatic function is the function to maintain good communication with other people. This feature is generally used for regular discussions. Speakers use this function to preserving the harmonious relationship between speakers and listeners (Hadiati, 2017).

For examples:

1. As in datum one, there is a word *lur* mean buddy.

The data here is classified as a Phatic function because it is represents specific phrases like *lur*, a very kind address form indicating brotherhood and intimacy. This kind of address term is used to get a closer approach to the audience, showing that it is not just a Banner but a kind of care to their brother.

Expressive Function

The purpose of the expressive function is to convey the feelings and attitudes of the writer. The most obvious example is swearing words and exclamations. This function has the exact position of affective meaning, which showed the speaker's feeling towards the word expressed (Nelvia et al., 2019). The writer or the originator tries to express his or her feeling and impression through the word. This function also appears in Javanese Covid 19 Banners shown by phrases.

For example:

1. As in datum 1, a word *ambyar* means indicating sort of motivational mode of combating this virus until the last sort.
2. As in datum three, there is a word *ndableg* mean intended for people who are very disobedient against the rules that have been set.
3. As in datum six, the word *remuk* means a sarcastic word denoting the threat of destruction to the disobedient.

In the first data, the writer used the phrase *ambyar* to give something that can motivate readers so that they will continue to fight against the covid-19 virus until the end. This phrase aims that we don't get discouraged and keep trying to face it together.

In the second data, the writer used the phrase *ndableg* to refer to the one who really cannot be warned of the dangers of this virus no matter how hard we warn them. The purpose of this phrase is to alert readers to remind each other to always comply with health protocols.

The last datum of this function is *remuk* which is a sarcastic phrase which the writer used on people who do not obey the rules will be destroyed. This phrase intends that the writer wants to express his or her feelings. Also, to attract readers to follow the suggestions on the Banner by an exciting expression.

Directive Function

The directive function aims at manipulating other's behaviour or attitudes (Luria, 2015). Commands and request are the most direct presentations from the directive function. This social control function emphasizes the recipient's goal, not the purpose of the originator. It means this function is for the reader's sake, not the writer's.

For example:

1. As we can see from the first data, there are hashtag *ndek omah ae* and *ojok mudik* means stay at home and do not go to your hometown.



2. In datum five, there is two-sentence, *Ojo nggrombol* mean don't gather and *wijik tangan sing resik* mean wash your hand.
3. In datum 8 in a sentence *maring umah bae* mean stay at home.

The first data is represented by the request of staying at home *ndekomahae*, *ojokmudik* (stay at home, do not go to your hometown) which is a command or direction. Still, it is delivered in such a persuasive way.

The second data are two command sentences that command us to not gather with many people and always wash our hands.

The last datum of this function is like a request for us to stay at home to cut off the spread of the virus. This type of request can be classified as social meaning where language is associated with society (Yunira et al., 2020).

Aesthetic Function

The last function is an aesthetic function which is used for linguistic artifact and has no intention. It is brought in such a way worth listening, and it does not directly state the effect of disobedience in a frontal way, but it is wrapped in implicit and effective. Aesthetic Function, also known as Poetic function, focuses on the message of the sentence (Kanaza, 2020).

For example:

1. In datum 3, sentence *fotomu nempel nang buku yasin* means your photo is pasted in Yasin's book and is regarded as a smart strategy yet effective in delivering the message. It is significant yet not sarcastic.
2. Datum 7 in sentence *wahing diantemi* mean sneezing beaten—this one also an intelligent strategy in delivering the message.

The first data uses an implicit message referring to death and shows that the degree of politeness is much regarded so that death is considered taboo to address directly. The point is to grab the reader's attention but with sentences that are still polite and interesting.

The second data use a unique way of delivery so that readers are interested in reading and adhering to health protocols. Extraordinary delivery is also an art to attract readers. But in some areas in Java, the word *diantemi* is rather harsh to pronounced and can lead to a connotative meaning which means that a word has the same writing but has different meaning based on culture and society (Navik et al., 2019).

4. CONCLUSION

The result of this study displays that (1) the Banner addresses the structure of how the Banners are arranged to suit its aims intended to the addressee (2) they could be understood through its effective, sarcastic, and implied meaning (3) the word that is delivered in such a unique way attract people to read and tend to do the order. According to the existing knowledge, persuasion and emotion can influence people's social control to do something. However, this research proves that using attractive sentences has more social power and can even bring the effects of persuasion and emotion at once.



This research can be the basis of further researchers to discuss other Covid-19 Banners delivered in other local languages to compare the elements on whether or not they may share the same characteristics. It is expected that it might provide theoretical grounding on how the linguistics structures of Banners are depicted. Looking at how other local languages implemented in Banners might give diverse ideas on how certain writing pieces like Banners can have massive and practical effects on the target audiences.

5.

ACKNOWLEDGMENTS

I would like to thank Allah SWT for all His abundance of mercy, guidance, as well as his protection, help, and pleasure. Salawat and greetings may also be granted to our Prophet Muhammad SAW. I would also like to express my most profound appreciation to the parties assisting in writing this article. Especially to Bapak Muhammad Rozin, S.S., M.A., who willingly spend time giving guidance and correction during the study process so that the researcher can develop a complete and proper sort of paper that still needs to be improved; thus, constructive feedbacks are welcomed.

6.

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