



## The Dimensionality of Javanese Covid-19 Appeals on the Five Mayors and Regents Instagram Accounts: Norman Fairclough's Critical Discourse Analysis

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### **Abstract**

This study aims at describing the dimensionality of Javanese covid-19 appeals of five mayors and regents on Instagram. The current study is descriptive qualitative research. The data of this research are the five Javanese Covid-19 appeals from five mayors and regents in East Java province. This study uses Norman Fairclough's CDA to identify and analyze the data. This study found that those Javanese Covid-19 appeals have three-dimensionality. In the textual dimension, it is found that those appeals are constructed through Javanese language identity. The imperative sentences are dominant. There are also obligatory and prohibitive deontic modalities. This shows that those appeals have a strong persuasion power. In the discursive dimension of practice, it is found that those posters are produced and distributed directly by the institution of the five regional head's Instagram account. The consumers of those appeals are social media (Instagram) users who speak the Javanese language and especially those who live in the area where these regional heads lead. In the socio-cultural dimension, it was found that those appeals were affected by the Covid-19 situation. In the context of the situation, those appeals are a manifestation of preventive efforts from the institution in dealing with the Covid-19 pandemic.

**Keywords:** *Critical Discourse Analysis (CDA); Covid-19; Social Media; Persuasive Discourse; Socio-Linguistic*

### **Introduction**

The pandemic of Covid-19 has been terrorizing the world citizens since the beginning of 2020. The disease is caused by the SARS-CoV-2 virus or what is commonly called the coronavirus. It was initially detected by WHO in Wuhan, Hubei China on December 31, 2019. It was reported to spread throughout the world in January 2020 (Cascella et al., 2020). A study presumed that the SARS-CoV-2 was from a bat transmitted by pangolin before infecting humans (Del Rio & Malani, 2020: 1339). According to Gates (2020), the fatality rate of Covid-19 is (1%). It is relatively low in comparison to H5N1 or HIV/AIDS. However, it spreads and infects more quickly; it instantly overwhelms the health system of all countries.

Such a catastrophic reality is the alarm for the country to tightly enforce the health protocol. The governments of the countries, not exceptionally Indonesia, issued some regulations to control the citizen`s

physical interaction. It is realized by restricting mass gathering, local or national quarantine, closing school, campus, restricting state borders, restricting non-essential business, and any other public spaces (Cheng et al., 2020). In controlling the citizens, the government does not only rely on authoritative policies, they also make use of a persuasive approach. To this end, the persuasive discourse (e.g. appeals) is employed to persuade the citizens to obey the health protocol.

### **Persuasive Discourse Amid the Pandemic**

It is recorded that the persuasion to obey the health protocol has been massively and continuously issued by the government of Indonesia (local and national). The use of a persuasive approach is expected to generate the citizens' sense of awareness to obey the protocol (Seregig et al., 2020). The persuasion is by all means based on the law and for the sake of citizen safety.

In responding to the pandemic, the persuasion is not only spread by the central government institution but also the regional governments (mayors and regents) through their social media accounts. Basically, people can be influenced through appeals (Argyropoulou and Ypsilantis, 2017). Appeals are categorized as discourse (Terskikh, 2017). As a discourse product, persuasion needs media to deliver. Among the various media, social media is recorded to use massively because it is more effective and efficient in this advanced digital era.

### **Social Media as Virtual Space to Spread Covid-19 Appeals**

Amid the advancement of digital technology of information and telecommunication, social media is found to effectively publish any piece of information including appeals. In line with this Stieglitz and Dang-Xuan (2013: 1277) stating, in recent years, social media will have an impact on public communication and discourse in society.

Many government officials or institutions are found to make use of social media not only to build interaction with the citizens but also to provide governmental services. The virtual social reality constructed in social media provides some benefits in terms of communication flexibility. Social media has become one of the most sophisticated inventions in the field of communication and social interaction. The use of social media in government institutions promises a positive impact on citizen-government interaction (Zavattaro and Sementelli, 2014). It might be attributable to the flexibility of social media enabling the users (government and citizens) to deliver a message or to share information instantly.

### **The Appeals of The Javanese Regional Heads Regarding Covid-19**

Social media (virtual space) has become a medium to spread appeals to the public amid the pandemic situation. The Javanese Regional Heads have been striving to mitigate the crisis of Covid-19 since the first quarter of 2020. Delivering public appeal through social media is one form of action to deal with the Covid-19 pandemic. In doing so, it is found that some mayors and regents in East Java provincial area instruct the persuasion in Javanese, in which Java language is the mother tongue of most citizens in East Java province. Covid-19 persuasion instructed in Javanese might be understood as the strategy to build a strong relationship between the government and citizens.

Such a unique lingual phenomenon amid the Covid-19 pandemic is worthy to study from the perspective of discourse study with critical discourse analysis as the approach to study the contextual discursive practice. When viewed from the point of view of critical discourse analysis, those Covid-19 appeals are constructed by dimensionality and contexts outside of language. According to Fairclough (2010) in discourse, there are three-dimension structures. Based on previous elaborations and Norman Fairclough's idea about the dimensionality of discourse, the current study aims at describing the dimensionality of Javanese Covid-19 appeals of five mayors and regents on Instagram. This study will

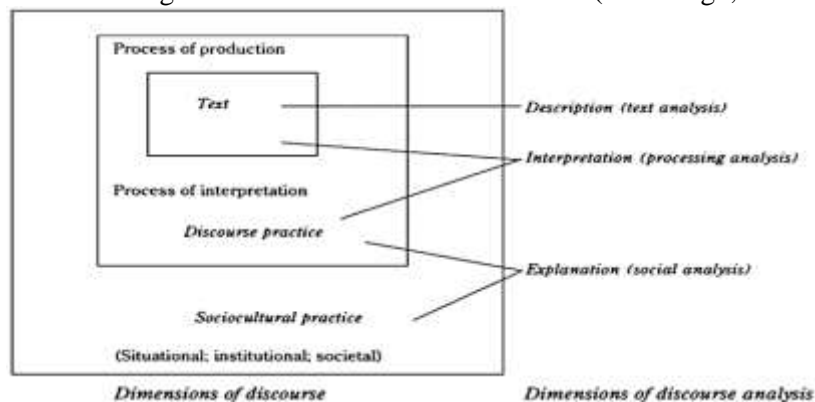
use Norman Fairclough's CDA approach to analyze that dimensionality. Through this study, we can understand more deeply each dimension in those Javanese Covid-19 appeals. Also to increase awareness and understanding towards the Covid-19 appeals. Moreover, appeals with Javanese discourses like these.

### Norman Fairclough's Critical Discourse Analysis Framework

Fairclough's model of critical discourse analysis is a dialectical analysis between discourse, object, context, and internal relation Fairclough (2010: 4). It views language as the product of extralingual context. Furthermore, it views that discourse is not restricted to text but is also related to the discursive practice and social practice as well as the relationship between text, production process, and social context (Fairclough and Wodak via Santoso, 2018: 82).

According to Fairclough's CDA framework, there are three dimensions in any discursive analysis namely micro-level analysis (textual analysis), meso-level analysis (discourse practice), and macro-level analysis (Socio-cultural practice) (Fairclough via Ardiansyah 2020: 60; Saddhono, et al., 2017: 257-258). This model of critical discourse analysis consists of discursive practice (production, distribution, and interpretation) and social practice (Fairclough via Leitch and palmer 2010: 1197). That three-dimensional framework is the integration of three discourse analysis traditions namely linguistic, interpretative, and macro sociology.

Figure 1: Fairclough's Three Dimensional Framework (Fairclough, 2010: 133).



According to the above figure that there is a three-dimensional structure of discourse namely textual, discursive practice, and socio-cultural practice. The textual dimension deals with linguistic construction like vocabulary, grammar, and textual structure) (Fairclough via Munawar, 2018: 86). Discourse practice covers the process of production, distribution, and consumption of a discourse (Sulistyo and Khristianto, 2017). Socio-cultural covers the three macrostructural contexts, namely situational, institutional, and social contexts (Fairclough via Putra and Triyono, 2018: 115).

There is some previous CDA (Critical Discourse Analysis) research that discusses various discourses that emerged amid the Covid-19 pandemic. The previous research was conducted by Barasa et al (2020) this study uses CDA (Critical Discourse Analysis and MDA (Multi-Modal Analysis) to examine the perspective of family relationships in various discourses on the internet, social media, and WhatsApp related to the Covid-19 pandemic. This research found various family issues such as family violence, poverty, relationship problems, etc. Zuhri's research (2020) examines the role of influencers on Instagram in the context of the Covid-19 pandemic using the CDA approach. This study found that each influencer uses different communication strategies and discourse production. The next research is conducted by Sharma, et al (2020) discusses the emerging of online discourse on Twitter that related to Covid-19. This

study aims to identify misinformation about Covid-19 in Twitter conversations. This study shows that information in social media sometimes can be misleading.

That previous research has similarities with this research, the similarity is the discussion about a discourse related to the Covid-19 pandemic and the role of social media amid a pandemic situation. Social distancing (large-scale social restriction) policies are increasing of people rely on virtual space or social media platform (Sharma, et al., 2020). Despite the similarity, unlike those research, this research will study and uncovering the three dimensions of Javanese discourse associated with the corona pandemic. Concerning the literature review, previous research, and previous elaboration, this current study aims at describing the three-dimension aspect of Javanese Covid-19 appeals of five mayors and regents found on their Instagram accounts.

### **Methods**

The current study is a descriptive qualitative study focusing on the descriptive analysis; the observation and description of the study were conducted in a natural setting (Ruan, et al., 2020; Siedlecki, 2020: 8). The natural setting means the data are presented in description without any intervention to the data. Through this descriptive-qualitative research design, the discourse analysis will be revealed in critical perspective with descriptive models.

The sources of data in this study are five appeals delivered by five mayors and regents in the East Java provincial region who served in 2020. Those five mayors and regents are the Regent of Ponorogo (Drs. H. Ipong Muchlissoni), the Regent of Jombang (Hj. Mundjidah Wahab, B.A.), the Mayor of Batu (Hj. Dra. Dewanti Rumpoko, M.Si), the Mayor of Mojokerto (Ika Puspitasari, S.E), the Regent of Trenggalek (H. Mochamad Nur Arifin). Those five appeals were obtained from the respective Mayors and Regents Instagram accounts.

The data were collected with purposive sampling and the literature study method. The data were selected based on purposive of the study through purposive sampling. The literature study method is employed to collect the textual data in any document related to the current study (i.e previous study reports, and supporting articles) (Rumetna, 2018: 309).

On the theoretical level, the data were analyzed with Faircloughs three dimensional framework. The problems and objectives of the current study are describing the three-dimensional structure of Javanese Covid-19 appeals found on the Instagram account of five mayors and regents in the East Java Provincial government. In conducting this study three dimensional model of CDA was employed. It is a multi-disciplinary approach taking linguistics and sociology into account in analyzing a text (Fairclough, 2010:4-5).

Each appeal will be analyzed using Norman Fairclough's CDA approach. The first dimension is the text dimension. In this dimension, those five appeals will be analyzed for their linguistic aspects. Second, the discourse practice dimension. In this dimension, the five appeals will be analyzed in three processes, namely the process of production, distribution, and consumption. Third, the socio-cultural dimension. Those five appeals will be studied from a macrostructural perspective. In this third process, the contextual dimension from the outside of language (situational, institutional, and social context) in the texts will be revealed.

## Result and Discussion

### Textual Dimension

The Frist dimension is the textual dimension. In this dimension, the linguistic elements of the texts are taken into account. In another word, text analysis is the description of the language in linguistic terms (Qiu, 2013: 1879). In this dimension, the five appeals (persuasive texts) will be analyzed one by one for their language elements, as follows.

Table 1: Appeal From Regent of Ponorogo (Muchlissoni, 2020)

<b>Text Producer:</b>	Regent of Ponorogo (Drs. H. Ipong Muchlissoni)
<b>Uploaded on:</b>	@ipongmuchlissoni (July 16, 2020)
<b>Text:</b>	<i>Sing Dodol Ning Pasar Ojo Lali FACESHIELD`E DIENGGO!</i>
<b>Translation:</b>	Those who selling on the market don't forget to use the face shield!

The appeal from Regent of Ponorogo is textually constructed in the form of an imperative prohibition sentence. The text begins with the clause '*sing dodol ning pasar*' (those who selling on the market). The clause identifies the traders in the market who were the targets of the appeal. Then there is the phrase '*ojo lali*' (don't forget) which refers to an expression to remind traders not to forget to use a face shield while doing activities in the market. The persuasion effect emphasizes the expression '*ojo lali*' (don't forget). The appeal is related to the health protocol of the minister of health regulation, that people are urged to wear protective equipment such as masks and face shields to prevent the transmission of Covid-19.

Table 2: Text From Regent of Jombang (Wahab, 2020)

<b>Text Producer:</b>	Regent of Jombang: (Hj. Munjidah Wahab )
<b>Uploaded on:</b>	@mundjidah_wahab (July 18, 2020)
<b>Text:</b>	<i>"KABEH KUDU GAWE MASKER!"</i>
<b>Translation:</b>	All of us must wear a face mask!

The persuasive text is not only realized through an imperative obligatory sentence. The current persuasive text is an imperative obligatory sentence concerning its mode; it consists of a subject '*Kabeh*' (all of us), predicate '*gawe*' (wear), and object '*masker*' (face mask). It is also a transitive sentence concerning its transitivity; there is an obligatory modality to indicate an obligation of a proposition in the text. The obligatory modality in the sentence implies that there is a proposal demanding service. In this case, such modality is called obligatory deontic modality. The discourse producer of the text (Jombang Mayor) through obligatory modality '*kudu*' (must) demands the readers to wear a mask. Therefore, the text can be understood as a persuasive text.

Table 3: Text From Mayor of Batu (Rumpoko, 2020)

<b>Text Producer:</b>	<b>Mayor of Batu (Hj. Dra. Dewanti Rumpoko, M.Si).</b>
<b>Uploaded on:</b>	@dewanti_rumpoko (July 18, 2020)
<b>Text:</b>	<i>"DOLAN NANG mBATU OJOK LALI NGGAWA MASKERMUUUU...."</i>
<b>Translation:</b>	Don't forget to use your face mask once visiting Batu

This appeal is delivered through an imperative sentence. The first clause '*Dolan Nang mBatu*' (Once visiting mBatu) is a condition for the next clause. This clause grammatically speaking is in declarative mode, the conditioning process as the realization of grammatical cohesion makes this becomes the condition or circumstance for the next sentence '*ojok lali nggawe maskermu*' (don't forget to use your face mask) On the level of semantic the text demands the readers (here in this case those who are going to visit Batu) to do something (wearing their face mask) in a particular condition (if they visit Batu).

Table 4: Text From Regent of Trenggalek (Arifin, 2020)

<b>Text Producer:</b>	<b>Regent of Trenggalek (H. Mochamad Nur Arifin)</b>
<b>Uploaded on:</b>	@avinml (August 9, 2020)
<b>Text:</b>	" <i>Ojo lali maskere, disayang kesehatane!</i> "
<b>Translation:</b>	Don't forget the mask, love the health!

In linguistic terms, the above appeal uses an imperative style. The sentence '*Ojo lali maskere*' (don't forget the mask) is an imperative sentence for prohibition, so '*Ojo lali*' (don't forget) can be interpreted as a prohibition to forget. This shows that the Regent of Trenggalek firmly reminds the public not to forget to wear a mask. Although there is not explicitly the word '*nganggo*' (wear), from the sentence can be concluded that what is meant is wearing a mask and not just carrying a mask. Then the phrase '*disayang kesehatane!*' (love the health) is an imperative command sentence that shows the connection between the meaning of the previous sentence, if we wearing a mask that means that we love our health. The phrase '*disayang kesehatane!*' (love the health) also can be interpreted more widely, not only wear a mask and adhere to health protocols but "love the health" covers the overall lifestyle amid the Covid-19 pandemic.

Table 5: Text From Mayor of Mojokerto (Puspitasari, 2020)

<b>Text Producer:</b>	<b>Mayor of Mojokerto (Ika Puspitasari).</b>
<b>Uploaded on:</b>	@ningita_ (August 9, 2020)
<b>Text:</b>	" <i>Apel Dino Minggu Tetep Mlaku, Tapi Maskere Kudu Tetep Digawe Lho Bosku...</i> "
<b>Translation:</b>	The date on Sunday keeps running, but you have to keep the mask on my boss ...

The appeal above seems to target and focus on an activity, namely '*apel dino minggu*' (the date on Sunday). '*Apel*' (date) is an extransitive verb that refers to the activities of a young person when visiting, meeting, or asking out a loved one. These activities are usually carried out on weekends when work or are on holiday, that is why the Mayor of Mojokerto uses the demonstrative reference to the '*Dino Minggu*' (Sunday) time. In the first sentence, '*Apel Dino Minggu Tetep Mlaku*' (the date on Sunday keep running) is a form of affirmation or giving permission for the activity of '*Apple*' (date), but this action has conditions that must be met, that term and condition exists in the second sentence '*Tapi Maskere Kudu Tetep Digawe Lho Bosku ...*' (but you have to keep the mask on my boss). That sentence is an imperative type, which means that the reader is required to wear a mask.

In this appeal, the Mayor of Mojokerto targets its young citizens, which is why she refers to the activity of '*apel*' (date) and uses the personal pronoun '*bosku*' (my boss) which is synonymous with "culture" and the language of young people. This appeal also seemed to provide concessions to the youth but at the same time, it also gave limits. Regardless, the variety of *arekan* dialects (a dialect is commonly spoken in Surabaya, Malang, Gresik, Mojokerto, Pasuruan, Lumajang, Lamongan, and Sidoarjo) used by the Mayor of Mojokerto shows a regional relationship between the Mayor of Mojokerto and the people of Mojokerto City. At the level of the textual dimensions, those five appeals are constructed in Javanese in the "*ngoko lugu*" language level. The use of the Javanese Ngoko language indicates that the regional leaders have a concern for the cultural context of their people. Of course, this is a good thing in communicating with the community. The modalities element are also found in the textual dimensions of those five appeals. These modalities are deontic modalities which are prohibitive and obligatory, as follows:

Table 6: The Modality Markers in Five Appeals

Prohibitive Deontic Modality	Obligatory Deontic Modality
<i>Sing Dodol Ning Pasar Ojo Lali</i> <i>FACESHIELD`E DIENGGGO!</i>	" <i>KABEH KUDU GAWE MASKER!</i> "
" <i>DOLAN NANG mBATU OJOK LALI</i> <i>NGGAWE MASKERMUUUU...</i> "	" <i>Apel Dino Minggu Tetep Mlaku, Tapi Maskere</i> <i>Kudu Tetep Digawe Lho Bosku...</i> "
" <i>Ojo lali maskere, disayang kesehatane!</i> "	

The words '*ojo*' (don't) in the appeals of the Mayor of Batu, Regent of Trenggalek, and Regent of Ponorogo is the prohibitive deontic modality markers. This prohibitive deontic modality refers to a forbidden action, namely the act of '*lali*' (forget). Meanwhile, the markers for the obligatory modality are the two words of '*kudu*' (must) in the appeal of the Mayor of Mojokerto and the Regent of Jombang. Based on Zhang (2019) the word "must" has a high modality which indicates an obligation and a task that must be fulfilled.

The modalities in those five appeals can be categorized as high-level deontic modalities. The high-level modality indicates that the reader is urged to do what the text producer wants. Based on the high-level deontic modality, it indicates that those appeals are constructed in a strong level of persuasion. These persuasion efforts aim to persuade the public's discipline according to health protocols and wear the personal protective equipment (e.g mask and face shield) for public safety amid the Covid-19 Pandemic.

### The Discourse Practice Dimension

The second dimension is the discourse practice dimension (Processing Analysis). This dimension deals with the production, distribution, and consumption processes of discourse. The interpretations performed in this dimension are performed by relating discourse makers, readers, and the institution controlling the power (Fairclough, 2010). According to the theory, it is found that the appeals (persuasive texts) were produced by five mayors and regents as the party has the power to control the society. Fairclough via Ting (2020: 586) the discourse practice dimensions discussing processes of text production, text distribution, and text consumption.

In the language production process, those five persuasive texts are compiled and produced in the Javanese language. The Javanese as the instruction language in those appeals interpretatively deals with the fact that either the discourse makers and the reader speak Javanese as the mother tongue and live in Javanese culture.

In the aspect of its production, it is found that those five appeals are produced to have intertextually and refers to the same regulation from the central government.

Table 7: Intertextuality Pattern on Four Javanese Covid-19 Appeals

PRODUCER	TEXT	TRANSLATION
Regent of Ponorogo: Drs. H. Ipong Muchlissoni	<i>Sing Dodol Ning Pasar Ojo Lali</i> <b>FACESHIELD`E DIENGGGO!</b>	Those who selling on the market don't forget to use the <b>face shield!</b>
Regent of Jombang: Hj. Munjidah Wahab.	“KABEH KUDU GAWE <b>MASKER!</b> ”	All of us must wear a <b>face mask!</b>
Mayor of Batu: Hj. Dra. Dewanti Rumpoko, M.Si.	“ <i>DOLAN NANG mBATU OJOK</i> <i>LALI NGGAWE</i> <b>MASKERMUUUU...</b> ”	Don't forget your <b>face mask</b> once visiting Batu
Regent of Trenggalek: H. Mochamad Nur Arifin	“ <i>Ojo lali maskere, disayang</i> <i>kesehatane!</i> ”	Don't forget <b>the mask</b> , love the health!
Mayor of Mojokerto: Ika Puspitasari.	“ <i>Apel Dino Minggu Tetep Mlaku,</i> <i>Tapi Maskere Kudu Tetep</i> <i>Digawe Lho Bosku...</i> ”	The date on Sunday keeps running, but you have to keep <b>the mask</b> on my boss ...

Those appeals constantly talk about 'masker' (face mask), and also face shield. Those words "masks" and "face shield" show the same intertextuality pattern, which refers to the health protocol. Concerning their inter-textuality, those five appeals refer to the Indonesian Ministry of Health Regulation HK.01.07/MENKES/382/2020. In the health protocol from the health minister, the public is emphasized



to take various preventive actions when facing the Covid-19 pandemic. One thing that is highly emphasized is the use of personal protective equipment (PPE) such as masks and face shields.

These findings indicated that the persuasion to wear a proper face mask and face shield is massively delivered by either government. Because proper masks have effectively mitigated the risk of coronavirus infection (Desai and Aronoff, 2020). Also, face shields and masks are important standard personal protective equipment (PPE) in preventing transmission of the coronavirus (Khan and Parab, 2020).

The second thing to be analyzed in the dimension of discourse practice is the aspect of text distribution. The five texts are distributed through Instagram (one of the social media platforms). In this advanced digital era, virtual social network or social media platform is the most reliable media to distribute any information, including persuasive text. This is called the information age, according to Wise (2016: 1-2) information age is marked by 1) the constant presence of communication, 2) the constant availability of communication, 3) being constantly subject to communication. Such facts trigger most people to prefer to interact and socialize in the virtual arena than the physical arena.

There are some reasons for the recent society to make use of social media because social media is currently a virtual social arena that is quite reliable in distributing information. Especially during a pandemic like this, social interaction and public space must be strictly limited. Therefore, social media can become an alternative public space for distributing messages, information, or appeals related to Covid-19 to the wider community, without causing crowds. Allegedly, this is what underlies the distribution process of the five discourses of those appeals.

The third thing is the text consumption aspect. Text consumption deals with the language element, text production, and distribution. Concerning the previous findings, it is revealed that the texts are constructed in the Javanese language, the texts were produced by the mayors and regents (the ruling party), and the distribution of the texts relies on social media (Instagram).

According to the use of the Javanese language, the appeal is intended for consumption by the Javanese-speaking community. Even in the appeal of the Mayor of Batu and the Regent of Ponorogo, there is a clause *DOLAN NANG mBATU* 'visiting batu' and *Sing Dodol Ning Pasar* 'those who selling on the market'. Meaning, in particular, that the two appeals are targeted at people who visit the city of Batu and for sellers in the market. However, the text is distributed on Instagram social media, From this, it can be concluded that in the consumption process the target or consumers of those appeals are social media (Instagram) users who speak the Javanese language and especially those who live in the area where these five regional heads lead.

### **The Socio-Cultural Practice Dimension**

The third dimension is the socio-cultural practice dimension. This dimension discusses macrostructural contexts outside of language. According to Fairclough (2010), this dimension is related to the situation, social, and institutional contexts. The first is the situational context. This context relates to the situation surrounding the discourse. The context of the situation that affects those appeals is the Covid-19 pandemic situation. The context of the situation affects official institutions such as mayors and regents to act, and this appeal is one of the government's actions in dealing with Covid-19.

However, at the institutional level, those appeal is a form of reaction of the five mayors and regents institutions to the Covid 19 pandemic situation. Discourse is an effort to respond to certain situational contexts (Fairclough via Mahmudi et al., 2020: 177). The Covid-19 situational context has triggered mayors and regents as official institutions to produce appeals to urge the public to use PPE for preventive effort.



The mayors and regents as the ruling party have a particular authority or power to control the citizens under their administration area. In this context, they use their authority power to make a persuasion effort. The persuasive texts produced by the mayors and regents are understood as the realization of the government authority as well as the responsibility towards social safety amid the Covid-19 crisis. Concerning such things, the persuasive texts produced by the mayors and regents are more powerful than those produced by civil society. In the other words, government institutions are making those appeals as an effort to maintain social welfare conditions during the pandemic.

Situational context and institutional context have some kind of connection with social context. The social context deals with how a social condition is influenced by a discourse. The situation and social conditions amid the Covid-19 pandemic greatly affected the production of those appeals. The text was created to educate, persuade towards preventive action for the social condition itself. It means those appeals are produced to create social conditions towards better social order amid the Covid-19 situation.

### **Covid-19 Appeals as Preventive Efforts Amid Pandemic Situation**

Amid this Covid-19 crisis, government and society play a fundamental role. The government is demanded to control the infection through its power and authority to regulate society. Based on the textual, discursive, and sociocultural dimensions, those five appeals indicate strong persuasion efforts by the ruling institutions to the society. With their authority's capability, regional leaders make some policies or programs in succeeding the agenda. In this case, the persuasive text is one of the government's authority products to dealing with the Covid-19 Pandemic using PPE as a preventive effort. These persuasion efforts are carried out by utilizing the advancement of the latest information technology (social media).

Those appeals are a persuasive effort to discipline people's health habits to refer to health protocols. Because the persuasive discourse has a pattern for recommending, inviting, and prohibiting someone from taking action (Nesi and Ventianus in Wahyuni: 2016: 564). This means that persuasive discourse such as those Covid-19 appeals has the ability to inspire people to take preventive measures, such as wearing a mask and face shield.

The institutional context is very influential in the production and emergence process of those five appeals. Those five appeals were directly produced by the mayors and regents as power-holders institutions. It implies that the power authority constructing those persuasive discourses has a dialectical effect on the community's adherence to Covid-19 prevention efforts. Alkhirbash (2014) argues that persuasive effect is constructed by the three elements namely ethos, pathos, and logos. However, this study found that the studied texts rely their persuasive force on the institution from which they produced. The mayors and regents as the discourse producer make the most of their authority and power to persuade the citizens in their administrative area to obey the health protocol and wear the PPE (e.g mask and face shield). It is the effort to prevent as well as control the infectivity of Covid-19.

Those five appeals contain an invitation to the public to transform their habits to be more disciplined with health protocols and to use PPE (for example masks and face shields). The enforcement of Covid-19 preventive measures such as using PPE (e.g. mask and face shield) effectively controls daily infection. Based on research by Li et al (2020) shows that the use of personal protective equipment (PPE) such as masks or face shields can protect against infection.

From the previous elaboration can be concluded that those five persuasive texts are the institutional instrument to gain the citizen's adherence to Covid-19 prevention efforts. Those five appeals are a new discourse, they have never appeared and are bound by the context of the Covid-19 pandemic as a completely new situation in this era. Through those persuasive discourses, the local governments seek to make a preventive effort by inspiring the community's mindset to be disciplined in using PPE.

## Conclusion

Based on the results and discussion, it can be concluded that in those Javanese Covid-19 appeals on the five Mayors and Regents Instagram accounts there is three-dimension. The three dimensions are the text dimension, the discourse practice dimension, and the socio-cultural dimension.

In the textual dimension, it is revealed that those Javanese Covid-19 appeals are categorized into persuasive discourse to persuade people towards appropriate action to deal with the Covid-19 pandemic situation. This is evidenced by the use of imperative sentences and the presence of high-level prohibitive and obligatory deontic modalities. Also, the use of the Javanese “*Ngoko*” language indicates that the regional leaders have a concern for the cultural context of their people.

Concerning the discursive practice dimension, it is found that the five appeals have undergone the process of production, distribution, and consumption. In the production process, those five appeals were produced by five regents and mayors as power-holders. Those appeals are produced using the Javanese language which interpretatively deals with the fact that either the discourse makers and the reader speak Javanese as the mother tongue and live in Javanese culture. Those appeals are also produced intertextually with the Ministry of Health's regulation on health protocols. In the distribution aspect, those appeals are distributed directly through the Instagram accounts of the five regional heads. The consumption of those appeals is addressed to social media (Instagram) users who speak the Javanese language and especially those who live in the area where these five regional heads lead. The use of social media is a form of virtual social space utilization in the transfer of information, especially information from the government to the public.

In the socio-cultural dimension, three contexts were found. The three contexts are situational, institutional, and social. In the situational context, the existence of those appeals was greatly influenced by the Covid-19 pandemic situation. The context of the pandemic situation then led to the emergence of an institutional context. In the institutional context, those appeals are measures effort to prevent the spread of Covid-19 from regional leaders. The institutional response through those appeals is related to the social context. In the social context, it is known that those appeals are used by institutions to create a better social context amid a pandemic situation.

Based on the textual, discursive, and sociocultural dimensions, those five appeals indicate strong persuasion efforts by the ruling institutions to the society, through the Javanese language. Those persuasion efforts are carried out by utilizing the latest information technology (such as social media). As elaboration, it is concluded that those Javanese Covid-19 appeals from the mayors and regents are the instrument to persuade the peoples to apply health protocols as a preventive effort in dealing with the conditions of the Covid-19 pandemic.

The implication of this study, it is found that a text is not a piece of graphology scratch. It is not only the product of linguistic construction. It is, therefore, important to be critical to responding to a discourse. In this information era, everyone can distribute any information. The narrow understanding of the discourse phenomenon may lead to a misleading life.

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