

Speech Acts on Promoting Covid-19 Vaccination Program in Manggaraian Language

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Abstract. This research mainly explores and explains the use of the Manggaraian language as a local language in socializing Covid-19 vaccination to the local communities in the Manggarai region. The qualitative research method was applied to unveil and account for the speech acts promoting the Covid-19 vaccination program. The data were the utterances gathered from the recorded video. Data condensation, data display, and conclusion drawing were the procedures used for data analysis and interpreted in speech acts theory. The findings reveal that the utterances were realized into locutionary act, illocutionary act, and perlocutionary act. Illocutionary act was mostly found in the recorded utterances (71%) as compared to locutionary act and perlocutionary act appearing only in 7% respectively. The employed speech acts embrace three types, namely the representative speech act (14%), the directive speech act (74%), and the commissive speech act (11%). The speech acts were used to address competitive and convivial functions. The implication of the findings also shows the other side of local language preservation and maintenance during the Covid-19 outbreak.

Keywords: Covid-19, Manggaraian language, speech acts, promoting, vaccination

1 Introduction

Covid-19 has rapidly infected a large number of people over the world and massively disrupted various aspects of life. In Indonesia, Covid-19 was initially traced from infected patients in 2020 [1]. Medically, the infection of Covid-19 catalyzes fatal risks in the human body. The cases of Covid-19 are sometimes unpredictable at rapidly increasing extent and decreasing levels. In other words, the trend is fluctuating. In fact, Corona virus has brought about devastating impacts on other aspects of life such as social relations and culture, health, education, modes of communication, politics, and the economy [2]. In public health, the worst extent is that millions of people worldwide have been seriously infected, and many patients have died due to respiratory system failure. At its risk, the world population was highly decreased. The covid-19 pandemic is also a considerable challenge to the education system[3]. Schools must change the learning mode from a face-to-face learning system to an online one. Online learning system through digital platform is practically applicable for students' safety and the solution towards the risk of learning degradation. Teachers and students can meet up through a virtual platform and conduct various learning activities.

As the risk of Covid-19 infection is potentially harmful to people's lives, the Indonesian government, following WHO recommendation and instruction, have attempted to apply strict health protocols and emergency public activity restriction within the four levels. These two strategies have been purposefully directed to cut off the spread of Covid-19 and guarantee public

safety. Another strategy considered more effective in combating Covid-19 is vaccination. It is, therefore, crucially important to socialize vaccination programs publicly. Several ways and media have been applied to promote and campaign vaccination to people across different backgrounds, levels, and ages in big cities and local inland regions.

The other solution to fight against Covid-19 is conducted through a vaccination program. Vaccination has been tested through a series of laboratory tests for safety and recovery. However, at its initial presence, socializing the Covid-19 vaccination program seems to have been very problematic as much faked information regarding the fatal effect of the vaccination has spread among individuals, communities, and grassroots. Due to misinformation of Covid-19 vaccination on social media, many people have misunderstood the effect. In this case, misleading information of Covid-19 vaccination designed in hate speech or provocative language triggers psychological barriers to public such as fear, anxiety, hesitancy as well as the reaction of anti-vaccine [4]–[6]. Besides, the overuse of borrowing terms in English has led local people to confusion and lack of understanding.

Consequently, most local people are reluctant to engage in the vaccination program, and more extremely public distrust appears. In such a condition, a language that is understandable and closed to its speakers is required to convey a clear meaning and message and thus meet people's needs in verbal communication. In particular, it is a language serving as a means of socializing and educating people regarding the emergency of Covid-19 vaccination program. Hence, appropriate language creates a public positive framing and trust toward the positive side effect of vaccination [7]. In this case, it is obvious that using appropriate language for promoting or socializing against Covid-19 vaccination is crucially important.

In the Indonesian context, employing only the Indonesian language and English for promoting the Covid-19 vaccination program is inapplicable to various local situations. In the local roots, local languages can best fit the given situation and context. Hundreds of local languages can be alternatively utilized as a means of communication. It is, therefore, regarding the role of language during the Covid-19 outbreak that the Indonesian government, through the ministers of education and culture affairs, set out a policy on using local languages in promoting, campaigning, and socializing health protocols, public activity restriction, and vaccination program [8]. To this extent, local languages are applied to socialize and promote health protocols and vaccination programs to local communities or groups. By utilizing local languages, it is expected that local grassroots can easily understand the meaning and message.

The Nursing program of UNIKA Santu Paulus Ruteng plays a strategic role in socializing vaccination programs to local communities in the Langke Rembong district of Manggarai regency. While avoiding direct contact with the crowd of people during the socialization of the vaccination program, the lecturers created a video using the Manggaraian language. It is one of many local languages in East Nusa Tenggara province, particularly spoken by the majority of people from west Manggarai to the east region for daily communication. Thus, it is close to the local communities of Manggarai. Additionally, the Manggaraian language is employed to help people understand the message conveyed in the video of vaccination program socialization. In this respect, local people think positively about the importance of Covid-19 vaccination and then are willing to engage in the program without a doubt.

Manggaraian language used in the socializing Covid-19 vaccination program video concerns speech acts analysis. It is stated as such for language use in context interplays with speakers' meaning and action. The analysis of speech acts is a popular topic of pragmatic studies. In this context, speech acts were investigated to unveil types of utterances, types of speech acts, and strategies employed by the speakers in socializing the Covid-19 vaccination program. There have been numerous studies about speech acts in different languages, including

local languages in Indonesia [6] . However, previous studies specifically exploring speech acts on Covid-19 vaccination program socialization have not touched on Manggaraian language. It is, therefore, of a great interest to expand the analysis of speech acts in the local language.

Drawing on theories of speech acts proposed by Searle (1979) in [7], speech acts are classified into five types: representative, directive, commissive, expressive, and declarative. Representative deals with speech acts conveying values of truth and false, i.e., such as asserting, reporting, instructing, concluding, and so forth. Directive speech acts emphasize the speaker's role to direct the hearer to do something (or towards some goal). Commissive speech acts are committing the speaker to some future action, such as offering, threatening, or promising. Expressive speech acts are related to the expression of the inner state of the speaker, such as greeting, thanking, and congratulating. Declarative speech acts show the correspondence between the propositional content and reality, such as resigning, dismissing, christening, naming, and sentencing [8] classified speech acts into five types, namely representatives, expressive, directives, commissives, and declarative. Those theories are the theoretical basis for analyzing speech acts in the Manggaraian language.

2 Method and Materials

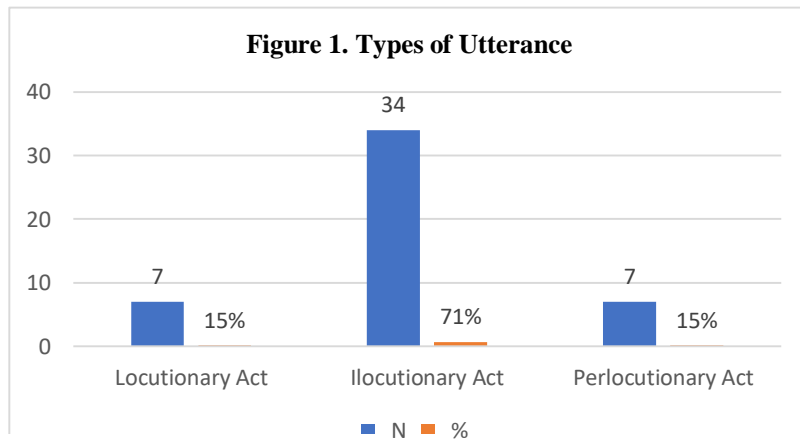
This study is a qualitative research method that is concerned with the language used in the natural setting. In particular, the Manggaraian language was spoken in the video of socializing the Covid-19 vaccination program. Therefore, a descriptive approach was applied to explore the employment of the Manggaraian language, mainly in utterances and speech acts. In this research, the analysis focuses on the speech acts on the video of the Covid-19 vaccination program socialization in the Manggaraian language. The present study was conducted through the interactive qualitative model covering data condensation, data display, and conclusion drawing [9]. The data analyzed for this research were the recorded utterances of the Manggaraian language extracted from the video. The data were then interpreted from the perspective of speech acts theory.

3 Results and Discussion

The results of the analysis regarding speech acts on the video of the Covid-19 vaccination program are stated in two parts: types of speech (utterances) and types of speech acts. Each part is described as follows.

3.1 Types of Utterances

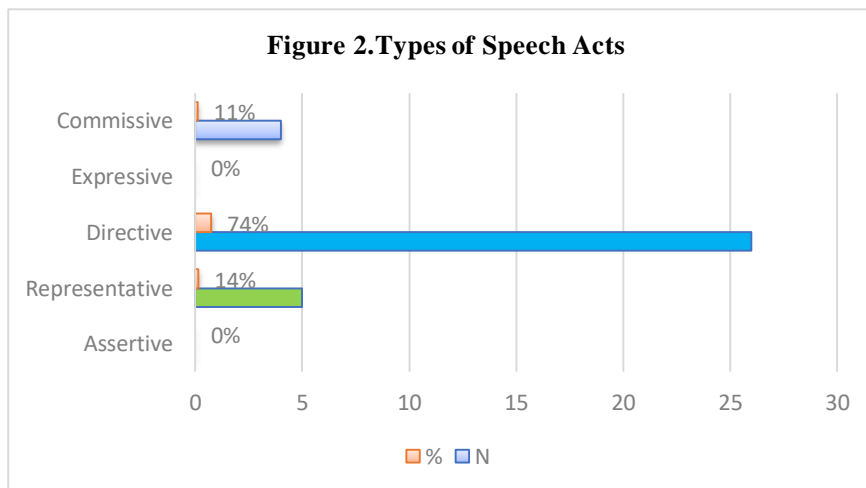
Based on the data analysis, the utterances that contain speech acts are categorized into locutionary acts, illocutionary acts, and perlocutionary acts. As shown in the chart below, those three types of utterances were employed by the speakers on the video of Covid-19 vaccination program socialization in the Manggaraian language.



This chart demonstrates the different use of those three types of utterances. Illocutionary act among others was found to be employed most dominantly, that is 71%. In this case, the speaker tends to employ an illocutionary act to address a particular meaning and intention to hearers. The particular meaning and intention are delivered as an illocutionary force that the speakers are performing.

3.2 Types of Speech Acts

In conjunction with the illocutionary act, the results of the analysis shows five types of speech act such as assertive, representative, directive, expressive, and commissive. However, only three speech acts were applied by the speaker, namely representative, directive, and commissive. The chart that follows indicates the different use of those speech acts respectively.



As concerned with the given data demonstrated in the above chart, the directive speech act was at the highest level, whereas the representative speech act and commissive speech act were at the lower level. The results yielded that there was a different realization of applying those

speech acts on video, in which directive speech act was mostly employed to express the speaker's intention and meaning to the local communities as the target of the socialization.

4 Discussion

Speech act analysis on the video of Covid-19 vaccination socialization, as this research is concerned with, revealed two important parts of results. The discussion of the results embraces types of utterances and types of speech acts. The first part is the types of utterance covering locutionary act, illocutionary act, and perlocutionary act, and the second one is types of speech act regarding representative, declarative, and commissive. Based on the analysis of speech acts, the utterances were mainly categorized into illocutionary acts, illocutionary acts, and perlocutionary acts.

4.1 Locutionary act

Drew on the data in the chart 1, it is pointed out that locutionary act was figured out at 15%. In the case of locutionary act, the speaker produced a number of utterances that convey basic meaning. The primary meaning is stated in the speaker's utterances in the video of the Covid-19 vaccination program socialization. A case in point is shown in the following excerpts.

1. *Covid-19 hitu penyakit ata ba le virus.*
2. *Ngasang virus hitu SARS Coronavirus-2.*
3. *Kasus pertama ce Manggarai tanggal 20 April 2020 .*
4. *Do ata mata pande le virus ho 'o.*
5. *Vaksin hitu cama ne ho tentara kot polisi laing one weki dite kut eme masuk virus one weki dite ngance jaga lise.*
6. *Vaksin hitu cama ne ho tentara kot polisi laing one weki dite kut eme masuk virus one weki dite ngance jaga lise*
7. *Icin one vaksin ho toe racun kot manga bahan-bahan bahaya*
8. *Vaksin ho toe manga seng ne*

The speaker directly conveyed excerpts (1) to (8) to express some basic meaning concerning Covid-19 and vaccination. The basic meaning is that Covid-19 is a kind of virus or disease infecting many people and even causing many lives lost. So, it is infectious and fatal. The virus has also occurred in the Manggarai region, where the local communities reside. Vaccination is powerful as it acts like an army or police fighting against the virus.

Moreover, it does not contain hazardous substances as well as there is no charge for the vaccination. By those given meanings, the speaker intended to provide the local communities with some helpful information guiding them to the understanding and awareness of Covid-19 vaccination. The information is also delivered to establish the local people's positive perception toward the Covid-19 vaccination program.

4.2 Illocutionary Act

The data in chart 1 shows that the illocutionary act was found at 71%. It means that the speaker employed most utterances in the form of illocutionary acts. The case of an illocutionary act is illustrated in the extract below.

1. *Mai cama-cama senget tobo ho'o tentang vaksin covid-19 agu ami ce mai Program Studi Keperawatan Nurse Unika Santu Paulus Ruteng*
2. *pake masker*
3. *Samo lime pake sabun one wae sosor*
4. *Tadang tau koe eme lonto ko one tempat umum.*
5. *Asi danga sangge kumpul cama tau agu kaeng kat one mbaru.*
6. *Tiba vaksin*

The illocutionary act emphasizes the force in the speaker's utterances. The force is related to the function of the speech acts performed by the speaker. In this case, excerpts (1) to (5) contain health protocols uttered in the Manggaraian language. They serve to direct the local communities to do the health protocols. The directive verbs are *senget, patuh, pake, samo, tadang tau koe, sangge, kaeng kat, tiba*. The illocutionary act state five health protocols as the guidance to the local communities, namely (1) memakai masker (*pake masker*), (2) mencuci tangan pakai sabun dan memberishkannya di air mengalir (*samo lime pake sabun one wae sosor*), (3) Menjaga jarak di tempat umum (*tadang tau koe eme lonto ko one tempat umum*), (4) Menjauhi kerumunan dan tinggal di rumah (*Asi danga sangge kumpul cama tau agu kaeng kat one mbaru*), and (5) Menerima vaksin (*tiba vaksin*). They are basically in reference to the health protocols held by the government. The action is strongly required for the local people to perform those health protocols.

4.3 Perlocutionary Act

Perlocutionary act is the speech or utterance carrying an effect to someone to do something. In this research, it appeared at 15%, which was lower than the illocutionary act. However, the appearance of the perlocutionary act has impacts on the local people's understanding and perception of the Covid-19 vaccination program. Below are some instances of the perlocutionary act in the Manggaraian language.

1. *Aman keta vaksin ho.*
2. *Nggitu muing reaksi de vaksin hitu.*
3. *asi rantang.*
4. *Toe ba meseng poli tiba vaksin legong taungs situ.*
5. *Jadi asi rantang agu vaksin.*
6. *Tara kurang kasus Covid-19 one Indonesia ho, ajol pande le vaksin.*
7. *eme poli tiba vaksin, toe rodo lampuk kuat weki dite.*
8. *neka keta legong masker agu jaga jarak*

The above instances of the perlocutionary act are delivered to provide a direct effect to the local people toward the Covid-19 vaccination in terms of safety, symptom, and benefit. First, the Covid-19 vaccination is safe for the local people to be injected. Second, there will be a normal reaction after vaccination, so the local people do not need to feel too much worried about it. Third, the vaccination is very beneficial for reducing the cases of Covid-19. The last one, the local people are subject to wearing a mask and keeping a social distance after vaccination. In this context, the speaker intended to persuade and convince the local communities in the Manggarai region to participate in the Covid-19 vaccination program. Moreover, these perlocutionary acts convey positive effects to the local people's awareness, responsibility, and

understanding of Covid-19 vaccination program. In this context, the application of perlocutionary act was beneficial to the sociological and psychological effects [13].

The realization of the utterances in the category of locutionary acts, illocutionary acts, and perlocutionary acts are closely related to the employment of speech acts. Based on the data analysis presented in figure 2, it is found out that the utterances were classified into three types of speech acts, namely commissive, directive, and representative. These three speech acts were employed to socialize and promote Covid-19 vaccination program to Manggaraian local community. Irrespective of the different degree of those speech acts, the findings reveal that the speech acts were manifested in the context of socialization. Interestingly, directive speech acts were higher than the other types. Directive speech acts were considered as such, for most utterances carried the illocutionary force compelling the hearers to make the speaker's wishes. In this case, the health staff, as the speakers, strongly encouraged the local people to engage in the Covid-19 vaccination program. The involvement of the local people was the prime goal of socialization. While commissive and representative speech acts were applied to ensure the local people for the vaccination safety and to minimize the risk of public anxiety.

Moreover, symbolic speech acts were contextually used to deliver the right information about the harmful effect of Covid-19 and the urgent need of vaccination programs. Those were applied to express the reality as shown in the previous research findings [1], [4], [5], [9]. In line with the findings of directive speech acts as the most prevalent utterances, there were four conditions called felicity conditions to be satisfied according to [14]: preparatory condition, sincerity condition, propositional content, and essential condition.

In preparatory conditions, the local community was able to take the Covid-19 vaccination program as expected by the speaker. The sincerity condition is that the speaker wants the local community as the participants in the socialization of the vaccination program to engage in the activity; propositional content is that the speaker tells the local community to do something; and the essential condition is that the utterance is considered as an attempt by the speaker to get the local community to do something. The characteristics of directive speech acts employed were direct, imperative, and requesting.

5 Conclusion

Manggaraian language is one of the existing local languages used to communicate in socializing and promoting the Covid-19 vaccination program to the local community. It is also an appropriate language for a successful campaign vaccination program. The main target of using the Manggaraian language is to encourage the local people to engage in the vaccination program. By the local language, the local people were well informed and able to act, taking part in the Covid-19 vaccination program. More particularly, the employment of Manggaraian in the socialization of the Covid-19 vaccination program was realized in the speech acts. The speech acts contained the utterances conveying effect and force of action. Three speech acts were categorized: commissive, directive, and representative. These speech acts were employed to promote and socialize the urgency of vaccination to achieve herd immunity against Covid-19. The speech acts were used to address competitive and convivial functions. It can be concluded in three points. First, the mostly appeared speech act, as in the case of the directive speech act, emphasized the speakers' intention regarding the involvement of the local people in the Covid-19 vaccination program. Second, the employment of speech acts in the Manggaraian language is purposeful to raise the Manggaraian local communities' awareness and engagement in the Covid-19 vaccination program. Third, the local communities could simply understand the socialization of the Covid-19 vaccination program in the Manggaraian language. The

implication of the findings also shows the other side of local language preservation and maintenance during the Covid-19 outbreak

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