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FUNCTIONS OF SOCIETY'S EXPRESSIVE SPEECH ACTS TOWARDS COVID-19 SURVIVORS

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Abstract: This research was inspired by discourse analysis of human expressive speech act as the part of Illocutionary act. This study aims to analyze speech act to finally describe the function of the society's expressive speech acts towards Covid-19 survivors. Using qualitative method, this research was conducted in Gowa Regency, South Sulawesi through observation, interviews, and recording as data collection techniques. The instruments consist of the main instrument, which was researchers themselves, and supporting instruments including data analysis guides, observation, interview, and recording devices. The data was in the form of expressive words, phrases, clauses and sentences expressed by the society when communicating and interacting with Covid-19 survivors. The data source was generally from the society without Covid-19 and from the survivors of Covid-19 who receive expressive speech act from the other. The results reveal that there were various function of expressive speech acts used among society during Covid-19 pandemic such as the function of complaining, cursing, doubting, yelling, and fearing function. Those functions implicitly were represented to prevent Covid-19 survivors from repeating their mistakes. Meanwhile, the functions of apologizing, condolences, motivating, and greeting were represented so that the people without Covid-19 can be the cause of healing for sufferers and survivors of Covid-19.

Keywords: speech act, expressiveness, survivor, Covid-19

Covid-19 pandemic that hit the world including Indonesia, which had been going on for about two years, has brought impact on various fields, including the field of language. Language through its function has an impact on the ability to form and change human mindsets, behaviors, attitudes and traits to form a healthy culture. Looking back at the society's response during the pandemic, they have cared enough and were aware of the dangers posed, and eventually change their attitude. Likewise, the calls to maintain health in order to avoid the spread of the virus was implemented. As the result, one change can be seen from the aspect of attitude and mindset of almost all Indonesian people (Pranowo, 2020).

Changes that occurred during pandemic in society have an impact on mindsets, attitudes, and behavior, especially in speaking. Public speech changes suddenly followed by the increasing number of the victim. The Change did not only occur in small or medium scale of communities, it occurred in all levels of society (Sakti, 2021).

Due to the rapid spread of Covid-19 at that time, as well as the massive reporting number of infected people and the dead victims, people around the world expressed their panic in various behaviors, one of which was in speaking. People became uncontrolled in expressing their speech. The panic symptoms often occur easily and felt excessively suspicious of other people, especially to the survivors of Covid-19. Survivors were people who have experienced/exposed to the corona virus or patients who tested positive and have successfully recovered from their illness (Koesno, 2021).

Even though these survivors have been declared cured, some people did not definitely believe. There were a stigma that encouraged people to had negative prejudice against survivors and made them a target to expressed all their frustration due to the transmission of the virus. As a result, survivors felt inferior, fearful, were looked down, and are often discriminated against by society.

Not only the sufferers and survivors, survivors' families were not free from negative stigma as well (Abudi in Ardhianti, 2021). The society in the midde of the pandemic sometimes did not consider their speech acts which will have an impact on the interlocutor. This was impacting on self-confidence decrease, loss of motivation, and withdrawal from social life (Kleinman, 2007). Without realizing it, due to the negative stigma against survivors, it produced expressive speech acts in form of expressions of feelings or emotional conditions and were expressive. These speech acts included criticizing, satirizing, complaining, blaming, and suspecting.

Words describe feelings such as joy, trouble, liking, hatred, pleasure and misery are included in the function of expressive speech acts (Yule, 2014: 93). Expressive speech acts themselves function to express or convey the speaker's psychological attitude towards implied circumstances, for example complaining, praising, thanking, and criticizing.

Generally, this expressive speech act was spoken by the public to express feelings towards the social conditions that existed around them, especially related to the outbreak of the corona virus (Covid-19) in Indonesia. Expressive speech acts are part of illocutionary acts. Illocutionary acts are objects of pragmatic study, in addition to locutionary and perlocutionary acts. Due to the rapid spread, the large impact it has caused, and the large number of Covid-19 survivors receiving expressive speech by the public made the expressive speech acts of Covid-19 survivors were interesting to study. Researchers chose this topic because the issue was very common and much discussed by people around the world. In fact, the impact was felt by almost the entire world community. In addition, there were also a negative stigma against Covid-19 patients in the form of lingual data containing elements of insult and defamation in the form of labels (Ardhianti, 2021)

According to Astika et al. (2021), expressive speech acts have five advantages: (1) through expressions, a person is able to understand the speaker's intent, (2) expressive speech acts show that speakers can implicitly express psychological attitudes towards their speech partners, (3) utterances conveyed by speakers about whether the utterance is correct or not can be seen from the gestures of the body, and (5) the expressions shown to the speech partners when communicating are not always in accordance with the meaning of the utterances conveyed.

METHOD

Qualitative research with a descriptive approach is the type of this research. The descriptive approach aims to make a description of an object of study systematically, factually, and accurately regarding the data, hence a natural discussion of the data is obtained. The research was conducted in Gowa Regency, South Sulawesi 2021.

The data are in the form of words, phrases or sentences of expressive speech acts used by the society in interacting with the survivors of Covid-19 which are obtained through observation, recording and interviews. The data

source is Covid-19 survivors as informants or resource persons who receive expressive utterances from the public. Meanwhile, data collection techniques are through observation, interviews, and recording.

RESULTS AND DISCUSSION

Research Results

The results of research of expressive speech acts functions were presented by the society towards survivors of Covid-19 in the following:

The Function of Society Expressive Speech Acts for Covid-19 Survivors

After conducting interviews with the informans and analizing the data based on the accompanying contexts, ten functions of expressive speech acts obtained. Those functions consist of apologizing, complaining, motivating, cursing, condolences, doubting, mocking, greeting, yelling, and fear. The research data on the expressive speech function of the community towards Covid-19 survivors are described as follows.

Apologize Function

The function of the expressive speech act of apologizing is the utterance of apologizing for feeling guilty or making mistakes to the speech partner. Reinforced by Fadiana's opinion (2019) which states that the expressive speech act function of apologizing is a speech act to express an apology by the speaker for the mistakes made. It is marked by the use of the word 'sorry' in an utterance. The speech act of apologizing is described below.

Data (1). *M: Kami sekeluarga hanya bisa mendoakan semoga cepat sembuh! Minta maaf kami tidak bisa ke sana karena sedang sakit juga. [A1 (3)].*
(We as a family can only pray for a speedy recovery! We *apologize* for not being able to go there due to illness too).
Context: One member of the community *apologized* for not being able to come and attend the thanksgiving for the Covid-19 survivors who were about to leave for the Umrah pilgrimage.

Speech data (1) shows that there is an apology function which is indicated by the word 'sorry' in the utterance. In addition, this expression is a form of feeling guilty for having been invited but unable to come, because they are still in an unhealthy condition and restrictions on leaving the house and gathering with many people in one place is still limited. The meaning of this utterance can be known through the context of the speech situation that forms the background and embodies it (Rahardi, 2005).

Complain Function

The function of the expressive speech act of complaining is the expression of feeling annoyed, disappointed, and not accepting the circumstances, feelings, or actions carried out by the speech partner. Strengthened by the opinion of Susmiati (2013) which states that the function of expressive speech acts of complaining is an expression that comes out because of feelings that are uncomfortable, difficult, suffering, and expectations that are not in accordance with our wishes. The function of the expressive speech act of complaining in this study is indicated by the use of the word 'should'. The expressive speech act of complaining is described as follows.

Data (2). *M: Harusnya kalau Covid jangan keluar rumah! [B1 (3)].*
(If it's still Covid, don't leave the house as it should be!).
Context: One of the residents complained to the survivors of Covid-19, who at that time were still in a reactive status, because they left the house to shop in the market.

Speech data (2) shows that there is a function of complaining about the actions committed by survivors. Society hopes that survivors do not leave the house for example to shop, because it is still in reactive status which has high possibility to spread the virus to the other people who has a physical contact to the survivor. The data (2) above has the meaning of complaining which is also marked by the word 'should' which has the meaning of requiring to do something, but is violated. It triggers people for being angry, disappointed, and not accepted, which makes them complain about the survivors.

The meaning of this utterance can be known through the context of the speech situation that forms the background and embodies it (Rahardi, 2005).

Motivating Function

The function of motivating expressive speech acts is utterances that can make a person more confident and excited to do something. This is in line with Fadiana's opinion (2019) who states that a motivating speech act is a speech act in which has funtion to give encouragement to the speech partner in order to achieve something. Motivating expressive speech acts are usually marked by the use of the word that shows 'enthusiasm' or other sentences with motivating meanings. Motivating speech acts are described below.

Data (3). *M: Ayo semangat! Pasti bisa jaki lewati semuanya! [D1 (3)].*
(Come on! You can definitely get through this!)
Context: A person gave motivation to Covid-19 survivors when they were still positive for Covid.

Speech data (3) is motivating expressive speech. This speech occurred when the community brought food to the survivors' house. Data (3) shows that there is a motivating function which is marked by the utterance of 'enthusiasm', 'certainly can do it' . This speech shows that there is a goal to encourage survivors who were still in a positive status to be enthusiastic and believe that they can definitely heal.

Data (4). *M: Makanki buah yang mengandung vitamin C! Jambu itu bagus tinggi vitamin C-nya biar baik imunta. [D4 (1)].*
(Please eat fruit that contains vitamin C! Guava is also good *because* it contains high vitamin C so that your immunity will be better.)
Context: One member of the residents motivated survivors of Covid-19 to eat fruits with high vitamin C more often so that their immunity would become stronger.

Speech data (4) is motivating expressive speech. This story occurred when one of the residents saw a Covid-19 survivor exercising in his yard. Data (4) shows a motivating function if it is identified from the aspect of meaning which is indicated by the utterance " Eat fruit that contains vitamin C". This speech shows the aim of one residents to encourage survivors to consume more fruits rich in vitamin C. The community also advises survivors to consume guava fruit because it is good for strengthening the body's immune system.

Swearing Function

The function of expressive speech acts of swearing is speech with the intention of expressing the speaker's anger or annoyance with inappropriate words to his speech partner. The expressive function of cursing is characterized by the use of words, phrases, clauses or sentences with harsh words. This utterance can cause the speech partner to become hurt. The characteristics of this utterance can be known through the context of the speech situation that forms the background and embodies it (Rahardi, 2005). Swearing speech acts are described below:

Data (5). *M: Penyakit menular! [E1 (3)].*
(Contagious disease!)
Context: One of the people cursed the Covid-19 survivor by calling him a person with an infectious disease.

Speech data (5) is an utterance of cursing. It can be seen in the speech of one resident to the survivor who expressed his annoyance because one of his neighbors was exposed to Covid-19. This made the neighbors of the survivors worried that they would be infected. The survivor's neighbor cursed the survivor by calling him a 'contagious disease!'.

Condolence Function

The function of the expressive speech act of condolences is speech with the intention of expressing feelings of condolence over a disaster or test experienced by the speech partner. In this study, expressive condolences are marked by the expression ' *Innalillah* '. The speech pattern of the function of condolences begins with certain expressions that mean condolences. Then, it is accompanied by a prayer or the speaker's hope

for the speech partner. Condolence speech acts are described below.

Data (6). *M: Innalillah, Covidki pale Nak. Semoga tidak nupindahiji keluargamu! [F1 (3)] .*
(*Innalillah* , it turns out you are Covid, son. I hope your family doesn't get infected too!).

Context: One of the residents also expressed their condolences for the disaster in the form of the *Covid-19 disease* experienced by their neighbor (a *Covid survivor*).

Speech data (6) is an expressive act of condolence. Speech data (6) can be identified from the meaning of the speech conveyed that the community is also sad to know that one of their neighbors has been exposed to Covid-19. It is also marked with the word ' *innalillah* ' which means that everything, including the calamity of this disease, is handed over to God. The society also hopes that the disease will not infect other survivors' families.

Doubtful Function
The function of doubtful expressive speech acts is speech that intends to express feelings of uncertainty about something. The function of dubious expressive speech acts in this study is indicated by the use of the word 'maybe' in speech. The characteristics of these speech markers can be identified through the context of the speech situation that forms the background and embodies them (Rahardi, 2005). The expressive speech act of doubt is described below.

Data (7). *M: Gappaka antu teaiji Corona. Nasaba' tenaja pole nugarring-garring. Dottorokaji anjo kapang appare'-pare' sollanna jai nagappa doek. [G1 (1).*
(Maybe *that* you are actually not positive for Corona. Because you *don't* show any signs of illness. Maybe this is just a trick by doctors to get money.

Context: One member of the residents doubted the person who was diagnosed positive Covid-19, because that person did not experience any symptoms or illness when they tested positive.

Speech data (7) is a function of dubious expressive speech. Speech data (7) can be identified from the meaning of the utterances conveyed by the community to survivors who feel unsure about the positive result of Covid-19 from one of their neighbors. Also marked with the word ' *gappaka'* which means 'who knows' or 'maybe'. The community doubted the positive result of Covid-19 for one of their neighbors by stating that the survivor do not have any symptoms. The community thinks this is just a trick by doctors to make a profit.

Mocking Function
The function of mocking expressive speech acts is speech that intends to express feelings of annoyance or to satirize or laugh at the speech partner. Reinforced by Fadiana's opinion (2019) that the function of expressive mocking speech acts is speech acts produced by speakers to laugh at or make fun of other people. The expressive speech act of mocking is marked by an unpleasant expression. In this study, the context of expressive speech acts of mockery is expressed by certain expressions, for example, chuckling, raising eyebrows, and smiling with the corners of the lips rising. The speech acts of mockery are described below.

Data (8). *M: Aiih, kena Covid mako kau (nama penyintas Covid-19), jauh-jauh deh! [I4 (3)].*
(Aiiih, that means you (name of the survivor) *got* Covid, stay away!)

Context: One of the people who was gathered together mocked a Covid-19 survivor who was coughing as' Covid '.

Data (8) includes a mock expressive speech function. This utterance was produced when Covid-19 survivors and the community gathered in front of survivors' homes. If identified, the meaning of the utterance is meant to ridicule the survivors of Covid-19 which are marked with the word 'aih' with the expressions of the people

accompanied by small smiles. The speech marker 'aih' is a word with the meaning of ridiculing someone or also being used to scare someone.

Data (9). *M: Wah, pulang mi di, ada bawa oleh-oleh virus nda? [I8 (2)].*
(Wow, you're home already? Did you bring any virus souvenirs?)
Context: One member of the public ridiculed a Covid-19 survivor who had just returned from quarantine at the hospital.

Data (9) includes a mock expressive speech function. This speech was generated when the survivor was walking in front of some of his neighbors. If identified, the meaning of the utterance is meant to ridicule the survivors which is marked by the expressions of the people with ridicule of laughter when saying it, followed by raised eyebrows when asking "Did you bring any virus souvenirs?".

Greeting Function
The function of the expressive speech act of greeting is a speech that intends to express attention to the speech partner as a form of hospitality. This is in accordance with the opinion of Susmiati (2013) that the form of greeting varies, it can be in the form of a greeting, asking how you are doing, or by calling the name of the other person you are talking to. In this study, the function of expressive speech acts of greeting is characterized by question words such as 'what', 'why' and 'how'. The speech act of greeting is described below.

Data (10). *M: Bagaimana (nama penyintas Covid-19), sehat mi belum? [J4 (2)].*
(How are you doing *(name of Covid-19 survivor),* are you getting healthy yet?)
Context: One member of the community greeted the Covid-19 survivors by asking about the health of the survivors.

Data (10) is a speech act to a survivor. The data has an expressive speech function of greeting. This story occurred when one of the residents saw a survivor exercising around his house. In this speech, one of the residents intends to greet the survivors by asking about their health. The meaning of this utterance can be known through the context of the speech situation that forms the background and embodies it (Rahardi, 2005).

Snapping Function
The function of the expressive speech act of snapping is speech that intends to express feelings of dislike, annoyance, or anger. The utterance of snapping has a higher intonation when spoken. The expressive speech act of snapping is described below.

Data (11). *M: Heh, pakai maskernu! Gappai nuletteki jaki virusnu! [K6 (3)].*
(Hey, wear your mask! I'm *afraid* you'll infect me the virus!)
Context: One member of the community snapped at the Covid-19 survivors by ordering them to wear masks.

Data (11) is a speech from one of the people to survivors. In this utterance, there is a function of snapping which can be identified from its meaning, also marked by the word 'heh' which means snapping. One member of the community yelled at survivors for not wearing masks and told survivors to wear masks.

Fear Function
The function of fear expressive speech acts is speech that intends to express feelings of fear caused by actions or circumstances from the speech partner. This is in line with the opinion of Chasanah (2020) that the expressive speech act of fear is a speech produced by a speaker to his interlocutor to express feelings of anxiety and worry. The expressive speech act of fear is characterized by the use of the word 'afraid', 'don't' or similar expressions with the meaning of expressing fear. The speech act of fear is described below.

Data (12). *M: Jangan dekat-dekat sama kita, takutnya kita tertular juga! [L2 (3).*
(Don't get close to us, we're afraid we'll catch it too!)
Context: One member of the society told *Covid-19 survivors* not to get close as he worry *of* contracting the *Covid-19 virus.*

Data (12) is a speech from a member of the society to survivors. In this utterance, there is a fear function that can be identified from its meaning. Also marked by the presence of the word 'fear' in the utterance. The community tells survivors not to get close to the community because people are afraid of contracting the virus. The meaning of this utterance can be known through the context of the speech situation that forms the background and embodies it (Rahardi, 2005).

Data (13). *M: Pake maskermu! Takutnya nular ki virusmu! [L4 (3)].*
(Wear a mask please! I'm afraid your virus will spread!)
Context: One of the residents told Covid-19 survivors to wear masks because people were afraid that the Covid-19 virus from survivors would infect other people.

Data (13) is a speech from a member of the community to survivors. In this utterance, there is a function of fear from the community which can be identified from the meaning of the utterance. Also marked by the presence of the word 'fear' in the utterance. The community is afraid that the survivor will transmit the virus, so the community tells him to wear a mask.

Discussion

The functions of speech acts in the scope of analysis of expressive speech acts used by the public in communicating and interacting with survivors of Covid-19 are devided into ten parts as the result of data analysis. Those functions are apologizing, complaining, motivating, cursing, condolences, doubting, mocking, greeting, yelling, and fear.

This is different from previous research conducted by Wiwaha et al., (2021) and Astika et. al., (2021). In Wiwaha et al., (2021), it was found thirteen functions of expressive speech acts in Indonesian language learning videos. Its function include the functions of thanking, humoring, greeting, apologizing, hoping, criticizing, mocking, satirizing, teasing, grieving, boasting, fearing, and motivating. While Astika et. al., (2021) only found nine inexpressive functions, including anger, mocking ,

complaining, blaming, expecting, apologizing, congratulating, praising, and thanking.

Based on these data, it is known that the most widely used function of expressive speech acts by the society is the function of motivating. Even though people also tell stories with the function of ridiculing, yelling, and cursing, motivating stories still dominate. There is no doubt about this because Indonesian people are known for their social and helpful people. Society always tries to relate to others and influence based on awareness to help each other.

The motivating function is able to encourage feelings of joy in Covid-19 survivors. This feeling of joy can make sufferers and survivors of Covid-19 recover quickly. This is reinforced by the opinion of Kokubun (2022) which states that positive thoughts can reduce excessive anxiety. The same thing was expressed by dr. Debryna, one of the doctors who treats Covid-19 patients. According to her, people with positive and happy thoughts will produce more interferon-proteins that function to fight viruses.

Speeches with a motivating function can be referred to as speech data (3). In this speech, one of the people gave motivation to sufferers of Covid-19 to keep up the enthusiasm in order they can fight the disease and ensure that sufferers of Covid-19 until definitely recover. The function of motivating speech also creates an enthusiastic effect on the speech partner, usually containing suggestions, input, encouragement, or motivation that creates a great desire or interest that arises from within the sufferer or survivor of the speech to become what the society says. As stated in data (4), one member of the public advises survivors of Covid-19 to consume fruits high in vitamin C, therefore their immunity will become stronger.

In addition to the motivating function, the public also sometimes mentions the function of ridiculing, yelling, cursing, complaining, doubting and fearing Covid-19 survivors. Sometimes there are still sufferers and survivors of Covid-19 who often leave the house without wearing masks and not keeping their distance. This made the public feel irritated, so they spoke of shouting, cursing, complaining and ridiculing the Covid-19 survivors. As in data (13), when a member of the public yelled at a Covid-19 survivor, who at that time was still in a reactive status, then left the house to shop in the market while not wearing a mask.

Among them, there are also sufferers and survivors of Covid-19 who have been reprimanded or warned, yet still do not heed it. This could lead people to also use utterances to mock. For example, one of the people mocked the survivors of Covid-19 by calling him a virus because he was exposed to Covid. This is intended to provide a deterrent effect by embarrassing survivors or sufferers of Covid-19 who do not comply with health protocols. The function of ridiculing, yelling, cursing, complaining, doubting, and being afraid is actually conveyed by the community by functioning to make sufferers and survivors of Covid-19 know that people are actually afraid of contracting the Covid-19 virus. Therefore, people use this speech to warn sufferers and survivors of Covid-19 so they do not make the same mistake.

The function of apologizing, condolences, and greetings is also spoken by the society to the survivors of Covid-19. The three speech functions are dominated by utterances and condolences. The function of apologizing speech in this study as an apology and to convey reasons from the speaker to the speech partner. The society apologized to the survivors of Covid-19 for not being able to come and attend their thanksgiving because they were sick.

The condolences found in this study do not function as a form of mourning for someone's death, but rather to provide a form of condolence for the disaster in the form of Covid- *19* that was experienced by the survivor at that time. For example " *Innalillah, it turns out you are Covid, son. I hope your family doesn't get infected too!* which is also marked by the word ' *innalillah'* which means everything is left to God, including the test of this disease.

The greeting utterances found in this study function as expressions of joy and concern for the community when meeting sufferers and survivors of Covid-19. For the instance, when a member of the public greets them by asking how the survivors of Covid-19 are doing. The utterances of apologizing, condolences, and greeting actually have almost the same function, namely giving concern to survivors with these utterances.

Support from family and society is very important in boosting the body's immune system in patients and survivors of Covid-19. Support from family and community determines the recovery time for people affected by Covid-19 (Nuzula & Oktaviana, 2022). The most needed support for healing is in the form of physical and psychological support. One of the causes of recovery for patients and survivors of Covid-19 is by providing information or good news (Abdillah, 2020). In addition, the healing process for Covid-19 survivors is by increasing compassion, caring and loving one another. If something is positive, then give motivation to Covid-19 patients. Support the survivors of Covid-19, don't be stigmatized and shunned. In order to prevent Covid-19 from spreading to all of society, sufferers and survivors of Covid-19 need to be supported so that sufferers and survivors of Covid-19 do not hide their Covid symptoms and have the courage to go for a check-up.

CONCLUSION

Based on the results of the research and discussion, it can be concluded that the functions of expressive speech acts used by the society towarsd Covid-19 survivors are functions of apologizing, complaining, motivating, cursing, condolence, doubtful, mocking, greeting, yelling, and fear. The use of various functions of the community's expressive speech acts such as the function of complaining, cursing, doubting, yelling, and the function of fear is represented to prevent Covid-19 survivors from repeating their mistakes. While the functions of apologizing, condolences, motivating, and greeting are represented in order that they can be the cause of healing for sufferers and survivors of Covid-19.

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