Covid-19 Health Protocol:
The Poster Language and Politeness for Community Compliance

Gusnawaty Gusnawaty[1*], Serliana Serliana [2], Irwani Irwani[3]

[1,2,3]*Faculty of Cultural Science, Hasanuddin University, Makassar, Indonesia.*
*Corresponding author. Email: gusnawaty@unhas.ac.id

ABSTRACT

Covid-19 is a pandemic that involves all parties to minimize its spread in the community through various media, including posters for socializing health protocols. This article examines the language of the poster to identify and classify the types of clauses and characteristics of Bugis language politeness that invites the public to increase public compliance with health protocols. This qualitative research uses a phenomenological approach, with observation and recording techniques in data collection. Data analysis used Austin's speech act theory and Brown Levinson's politeness. Research findings: first, poster language uses two clauses, namely exertives clauses and veridictives clauses. Exertives include commanding (40.91%), forbidding (20%), threatening (11.36%), reminding (2.27%), and interrogating (2.27%). 2) clause veridictives including indicative (18,18%). Second, the poster language uses politeness strategies, inclusive honorific clitics of the second person */ta-/,* possessive honorifics inclusive of */-ta;* inclusive plural honorific clitics, *ki-* and *-ki*. In conclusion, the politeness characteristics of the Bugis Covid-19 language show that there is a gap between speakers and listeners. It is recommended to use a language that is more familiar to the language-speaking community for their compliance.

Keywords: Covid-19 language, Speech acts, Exertives, Veridictives, Language politeness, Bugis Culture

1. INTRODUCTION

Since February 2020, Corona Virus Disease (Covid-19) has entered Indonesia and has spread rapidly, demanding the public comply with health protocols. Compliance is related to awareness of the dangers of Covid-19 (Harlianty et al., 2020). However, the level of public attention to comply varies. It is evident from the research results by Kasim et al. (2021) in the Batu Bara Sumatra community that the level of community compliance was only around 40.2%, and non-compliance with health protocols was 59.8%. In contrast, the compliance rate of the Acehnese people reached 89.6%, and only 10.4% did not comply (Afrianti & Rahmiati, 2021). In conclusion, community compliance with health protocols requires socialization that can influence and increase public awareness.

Several researchers have examined the relationship of community compliance with health protocols in both local and global contexts. In the local context, research by Afrianti & Rahmiati (2001) found five factors that had a significant relationship with community compliance: age, education, knowledge, attitude, and motivation. In a global context, research in Arizona, Cialdini & Goldstein (2004) found that authority or figures have a role or influence for public compliance. In addition, Wright et al. (2020) found submission is also based on economic conditions, intrinsic motivation, such as when individuals feel able to comply. Further in the Netherlands, Reinders Folmer et al. (2020) found extrinsic reasons, namely the possibility of punishment and the enforcement of justice.

Based on the description above, it appears that research on community compliance with health protocols focuses on the level of methods and approaches. However, no one has investigated the elements and characteristics of politeness in language, especially in the posters for socializing health protocols. Implicit requests in posters highlight the quality of language messages without directly asking for compliance. But in all cases, the public realized they were being urged to respond in the way the owner's poster wanted.

Furthermore, in the perspective of multicultural counseling, the success of counseling is when the

counselor is able to communicate effectively by understanding the counselee's cultural background (Putri, 2016). Therefore, the purpose of this study was to examine the use of Bugis language in posters of socialization of health protocols to find and classify Bugis language politeness clauses and characteristics. This is to see the effectiveness and accuracy of the choice of clauses and the characteristics of cultural politeness in inviting the active participation of the community to comply with health protocols.

2. LITERATURE REVIEW

The literature related to this topic includes speech acts, types of clauses, universal politeness, and Bugis politeness. The literature is presented as follows.

2.1. Speech Act

Speech is a discourse that highlights a series of events in a certain time series, together with certain participants and circumstances (Harimurti, 2008, p. 248). Meanwhile, a speech act is a piece of Speech that is produced as part of social interaction (Sumarsono and Partana, 2002, p. 322).

Austin classifies speech acts into three, namely: (1). Illocutionary Speech acts, (2). Illocutionary, and (3). perlocutionary. Locutionary speech acts are "the basic speech acts or produce a meaningful linguistic expression" (Yule, 2006, p. 83). Furthermore, illocutionary Speech acts, "This speech act is a speech act that connects a topic with a statement, statement, or expression" (Arief, 2015, p. 15). The last is the perlocutionary speech act. This speech act is "… Speech acts that have a function without intending the Speech to have consequences (Yule, 2006, p. 84).

Austin (1962, p. 150) divides illocutionary speech acts into five, namely: Verdictive is an illocutionary act in the form of giving a decision accompanied by reasons or facts. Exercitives are illocutions relating to the exercise of power, right, or influence. These speech acts are appointing, voting, ordering, urging, establishing, advising, and warning. Commissives are illocutionary acts that promise or try to get the listener to do something. Expressive illocutionary acts related to behavior. Examples are apologizing, congratulating, praising, condoling, cursing, and challenging. Declarations are illocutions related to how an argument fits a statement or conversation's course and is expository.

2.2. Clauses

Language is something that functions socially. The social function of language is seen in clauses. According to Halliday and Matthiessen (2014, p. 10), "Clause is the central processing unit in lexicogrammar – in the unique sense that the various types of meaning in a clause are mapped into an integrated grammatical structure. The central processing unit in the lexicogram. According to this theory, language is seen as an exchange in social interaction, divided into giving and take.

Further, the theory explains that it is related to mood when acting as both a receiver and a giver embodied in clauses in the mood system. Halliday and Matthiessen (2014, p. 137) say three types of clauses are (1). The statement is realized by a declarative clause, (2). Questions are manifested by interrogative clauses (either yes-no interrogatives or WH interrogatives), (3) Commands are displayed by imperative clauses, and (4). An offer that can be realized by an interrogative clause formed by a modal verb.

Furthermore, the function of language can also be seen in modality and polarity. These two terms are interrelated systems. Modalities in language provide uncertainty in propositions. Polarity, on the other hand, denotes a positive or negative extreme.

2.3. Universal Politeness

According to Brown and Levinson, Politeness is the structure of society's social life itself, which manifests in verbal ways to relieve interpersonal tensions that arise from various communication purposes that conflict with multiple needs and social status (1987: 2). Furthermore, this language politeness theory revolves around the positive face and negative face notation. A positive face is a face that refers to the self-image of people who wish that what they do, what they have, or what are the values they believe are recognized by people as good, pleasant, worthy of respect, and so on. On the other hand, a negative face refers to the self-image of every rational person who wants him to be rewarded by allowing him to act or letting him be free from having to do something (Brown and S.C Levinson, 1987). The theory is claimed as universal politeness

Brown and Levinson's concept of "face" is related to language solidarity. Where each person speaks is constantly faced with a choice of what he wants to say, how to say it, and certain types of sentences, words, and sounds so that he can blend with what he says. These choices are closely related to differences in social strata, which include social status, race, ethnicity, gender, occupation which have an impact on the emergence of linguistic variations. The similarity of language reflects social solidarity and is also useful for maintaining language solidarity through politeness strategies. Speakers manifest their solidarity through positive and negative politeness strategies. Negative politeness which serves to maintain a negative face and positive politeness which functions to maintain a positive face. This is because negative politeness creates social distance and positive politeness minimizes social space. Both of this politeness have their strategies.

The above is in line with the opinion of Eva et al. (2013:765) that "*every person processes linguistic situations and their mutual interactions on a different level, interprets the communication aim and the speaker's motivation in a speech act in a specific way*" (Stranovská et al., 2013). This means that each person processes linguistic situations and their interactions at different levels, interpreting the communication goals and motivations of speakers in a speech act in a particular way. Related to this, Leech (1996:206) describes 6 maxims as politeness principles that must be obeyed, namely 1) wisdom, 2) acceptance, 3) generosity, 4) humility, 5) compatibility, and 6) sympathy (Leech, 2011).). In line with Pranowo (2012:103-104), who gives criteria for an utterance to be said to be polite if: a) it maintains the mood of the interlocutor so that he is pleased to speak with us; b) bring together our feelings (speakers) with the feelings of the interlocutor so that the content of the Speech is equally desired. Because they are both desirable; c) keeping the Speech acceptable to the interlocutor because he or she is pleasing to the heart; d) keeping the Speech visible in the inability of the speaker in front of the interlocutor; e) keep in the Speech that the position of the interlocutor is always in a higher position, and; f) keep in mind that in Speech it is always seen that what is said to the interlocutor is also felt by the speaker (Pranowo, 2012).

In addition to the maxims and criteria that must be adhered to in producing polite Speech that does not threaten the face of others as described above, the other most important thing that must be considered is the strategy of speech acts. As Brown and S.C Levinson (1987) opinion, language politeness is the embodiment of speech act strategies so that the speaker's intentions can be accepted according to his wishes without threatening the faces of both parties (speaker and addresser). According to Mills (2003), language politeness is also a realization of communication strategies. That is, to be polite requires efforts to save the face of others because most speech acts threaten the faces of others. A statement of appeasement of a few polite words is needed. Otherwise, the communication will be broken.

Furthermore, Brown and S.C Levinson (1987) suggested three scales that can be used to measure politeness in society. The three scales are (a) the social distance between the speaker and his interlocutor, (b) the relative power or authority relationship between the speaker and his interlocutor, (c) the level of the relative position of Speech in certain situations with the same Speech in other situations.

2.4. Bugis Language Politeness

In social life, the Bugis society is a collective or cooperative society with the principle of togetherness (assédingeng) (Mahmud, 2013; Sidin, Rivai, & Bulu,

2020). This collectivity principle is derived from the value of social wisdom of the Bugis community, namely *Siri na Pesse. Siri* is an important element in the Bugis life, self-esteem and dignity (Abdullah, 1985) whereas *pesse*, or its full form *pesse bebua*, which means 'to feel pain [for others] in the stomach' a deep feeling of compassion towards neighbors, relatives, or fellow members of a social group; it signifies solidarity, not only with someone who has been humiliated, but with anyone in the group who is in need, suffering, or suffering from serious misfortune or illness.

The Bugis people's philosophy of life is a potential from a local cultural perspective. According to Fakhriyani (2021), local culture has traditional values for a society that can be accepted and developed into precious matters, such as local languages, arts, customs, and local knowledge.

The Bugis community knows three ways of speaking in social interaction: talking *cuku*, talking *sanraa*, and talking *conga* (Darwis, 1995:33-36). Three forms of speaking consider the listener and the context of the Speech, such as the difference between speaker and listener (Mahmud, 2013:59). Speaking 'down' (*cuku*) and 'up' (*conga*) show the power difference between speaker and listener. First, speaking 'down' indicates that the speaker has more power than the listener; Second, speaking 'up' refers to the speaker having less power than the listener. Finally, speaking horizontally (*sanraa*) shows the speaker and the listener is equa*l*. Brown & Gilman (1970) categorize this as power and solidarity or social distance between speaker and listener. Wardaugh (2006) suggests that social space, ability, and conversation topics can determine spoken language choice in the interaction of speech communities. From a politeness perspective, social distance is one of the critical sociological factors in determining the speaker's level of politeness to the listener (Brown & Levinson, 1987:15). That is, the social distance between speakers from each other determines their level of civility in interacting. The closer they are, the more disrespectful they are to their orders (Mahmud, 2013:59)

The Bugis, like other speech communities in the world, have some methods to refer interlocutors in having communication. A linguistic form used as a reference in a language is called deixis. There are several types of deixis, but the one related to politeness is person deixis, also known as person clitic. A speaker refers to the 'face' of the second person by using person clitic. This reference will change according to the speaker's perception of the hearer. This person deixis can be found in all politeness strategies of the Bugis, except for the last method (Gusnawaty, 2011). The use of deixis in Bugis language can be seen in the table below.

Table 1: Personal Deixis in Bugis Language

Meaning	Possesive	Pronoun	Enclitic (/absolutive)	Proclitic (/ergative)	Deixis
I/Me	-ku -e (h)	Iya'	-ka	u-/ku-	First person
You	-ta	Idi'	-ki	ta-	Second person, inclusive/ honorific
You	-mu	iko	-ko	mu-	Second person, familiar
He/she/ Possessive	-na	--	-i	na-	Third person

Deixis is a Greek word meaning 'reference' through language. A linguistic form used as 'a a reference' is called deixis locution. Deixis and politeness in language are closely related. Courtesy in speaking can be observed from social deixis, showing the solidarity of speakers and hearers (Levinson, 1979). Moreover, social deixis is described as "*a reference to the social characteristics of, or distinctions between, the participants or referents in a speech event*" (Levinson, 1979, pp. 207–223). Therefore, deixis indicates both the distance and viewpoint of the speaker and the hearer.

3. METHOD AND RESULTS

3.1. Method

This qualitative research uses a phenomenological approach. The source of the data is the poster for the socialization of health protocols installed in the Maros Regency, South Sulawesi, Indonesia. The research sample consisted of 44 clauses. The analysis technique uses Austin's speech act theory and Brown Levinson's theory of politeness. The analysis steps are as follows: 1) Identification and classification; After the posters were collected, the writer then separated the words in the posters into clause pieces and then identified the clauses according to their respective categories based on Austin's illocutionary speech act theory. After the clauses are classified into several classifications, the writer identifies the politeness strategies used in each clause based on Brown and Levinson's theory of politeness. 2) Translation. At this stage, data in Bugis is translated into Indonesian and English. 3) Checking; after the translation is complete, then the author checks the compatibility between the classified data and the theory used by calculating the frequency of occurrence of each type of clause. 4) Interpretation. The final stage is to interpret the findings of the clauses and the results of the characteristics of Bugis politeness by using Austin's speech act theory, Brown and Levinson's theory of politeness, and Bugis politeness.

3.2. Results

The purpose of this study was to find two problem formulations, namely the use of Bugis language in posters as socialization of health protocols and politeness strategies used concerning community

compliance in implementing health protocols according to the appeal. The results of the formulation of the problem are presented as follows.

3.2.1 Covid-19 Poster Language

The writer finds two types of clauses with several forms. These findings are depicted in Table 1.

Table 2: The Using of Clause Forms in Covid-19's Poster

Type of Clause	Forms	Frequency	Percentage	Force Illocution
Exertives	Command	18	40,91	Strong
	Prohibit	11	25,00	Medium
	Intimidate	5	11,36	Low
	Remind	1	2,27	Low
	Question	1	2,27	Low
Veridictives	Indicative	8	18,18	Medium
Total		44	100	

Table 1 shows that the exercitives clause of the commanding category ranks first in the poster language, namely 40.91%. This clause has strong illocutionary power. The second-order exercitives clause is the prohibiting form with a frequency of use of 11 clauses (20%). This category of clause is still included in the illocutionary directive, with the medium illocutionary in the imperative form.

The third order of the use of clauses is the indicative clause as much as 18.18%. These results indicate that this clause is expected to be able to make people comply with health protocols. Then, the threatening clause with a percentage of 11.36% ranks fourth in the poster language.

Reminder and interrogative clauses are types of clauses whose percentage of use in poster language is only 2.27%. These two types of clauses are only supporting clauses of the kinds of clauses that have been found.

3.2.2. Characteristics of Bugis Language Politeness in Covid-19 Posters

Table 3: The Characteristics Bugis Politeness in Covid-19's Poster

Type of Clause	Characteristics of Bugis Politeness							
	ta-'		-ta'		ki-'		-ki'	
	Freq.	Perc.	Freq.	Perc.	Freq.	Perc.	Freq.	Perc.
Command	1	5,56	10	55,56			5	55,56
Prohibit	1	5,56	6	33,33	1	11,11		
Intimidate							1	11,11
Remind								
Question								
Indicative							2	22,22
Total	18		100		9		100	

Table 2 shows the use of second-person deixis and inclusive and honorific possessive deixis /ta-/, /-ta/, and inclusive plural deixis */ki-/* and /*-ki*/ as characteristics of

Bugis politeness in the poster. The commanding and prohibiting clauses use the ta- deixis as proclitic, each as much as 5.56%. On the other hand, the commanding clause uses the -ta deixis as possessive as much as 55.56% and the prohibiting clause as much as 33.53%.

Furthermore, the prohibition clause in the poster uses an enclitic /ki-/ as a politeness marker as much as 11.11%. Meanwhile, the command clause uses enclitic /-ki/ as much as 55.56%, threatening clauses as 11.11%, and indicative clauses as much as 22.22%. Table 2 also shows that the reminder clause and the interrogative clause in the poster language do not use Bugis politeness markers.

4. DISCUSSION

The research findings show that the type of clause in the poster's language in Table 1 means that the poster owner uses a clause with a strong illocutionary power, namely a commanding and forbidding clause to make people obey the health protocol. This clause is a way to make poster readers obey the main orders according to government regulations. Then, the poster owner uses the commanding clause in the poster in a direct way.

This finding means that the covid-19 poster maker deliberately uses the language that commands and directly for the sake of the community complying with the health protocols that have been set by the government. Considering the illocutionary power of this clause category, it is directly clearer and the pressure is stronger in wanting people to comply with health protocols. An example of a commanding clause category used in a covid-19 poster is as follows.

a). jagai aléta (take care of yourself)

This category of ruling clause means ordering people to take care of themselves. The marker of this clause can be seen in the word Jagai (guard). The language used is formal and polite. This language shows a distant authority. That is, the poster maker directly instructs everyone to take care of themselves.

The characteristic of politeness in Bugis is found in the use of the honorific second person clitic -ta (you) in the word aleta (yourself). Thus, the poster maker creates a distance between the speaker and the listener as the object of the message.

Another example of a commanding clause is:

b). tapada onroni bola (stay at home everyone (you and me))

This clause (b) is categorized as an exercitives clause in the commanding clause because this clause means ordering everyone to stay at home. The ruling clause category marker is in clause *tapada onroni bola* (stay at home everyone (you and me)).

The way this clause governs is by using a positive politeness strategy, namely direct recognition of similarity. Signs of positive politeness recognition of equality can be seen in the use of honorific *tapada* (all of us). This category of clause uses a positive politeness strategy of direct recognition of equality because in this clause, it is as if the poster maker has said that the poster maker and the community have the same suffering. Thus, this means that the poster is not only intended for everyone but also for the poster maker, or in short it is intended for everyone without exception.

Furthermore, by using positive politeness strategies directly, will bring the poster maker closer to the public. This is because the poster maker does not provide a distance between himself and the people who are notified. This means that the poster maker and the community are one, the same, there is no difference from one another.

The next finding is the use of the prohibition clause with the second highest percentage to make the public comply. The way this type of clause prohibits is to use direct sentences as well as command clauses. The category of this clause is in the medium category to invite readers to obey what the poster maker wants. This clause is included in the category of directive clause by prohibiting. Example:

c) aja tadeppu-deppungeng (Don't get together)

This statement prohibits people from crowding or gathering. The clause marker for this category is found in the word Aja (don't). In the continuity perspective, the poster maker conveys the message in this clause directly. That is, with the prohibition clause, it is hoped that the Bugis people can comply with the Covid-19 process.

Furthermore, the indicative clause ranks third in the percentage of its use in posters. From the directive aspect, the illocutionary power of this type of clause is actually lower than other types of clauses because the speech form is conveyed indirectly. Form a clause through a statement that wants poster readers to comply with their wishes according to the writing on the poster. An example of this type of clause:

d) purana hia divaksin corona (I've been

vaccinated).

This clause is included in the category of an indicative clause. Poster maker in the form of a statement clause aims to invite the public to follow in the footsteps of people who have been vaccinated. This means that poster makers do not directly order people to be vaccinated, but rather set an example for poster readers to follow what is being reported.

Furthermore, there are different categories of people. Some like to be ordered directly, some like to be

governed indirectly. The role of this type of clause is to invite the second group of people. The frequency of occurrence of this clause is included in the third category, which is to invite people to obey the program indirectly. The hope of the poster maker is that by inviting the public through giving this example, this is a polite communication strategy to community groups who choose to obey in an indirect way.

The percentage of use of the threatening clause ranks fourth (Table 1). This clause requires the poster reader to comply with the poster maker's wishes. This clause wants to give fear to the community if they do not comply with the prokes. With this kind of clause, the purpose of the poster maker is for the public to comply. The effects of non-compliance will be felt by the community itself. Poster makers give poster readers choices with choices that have harmful consequences for the reader. An example of this clause is in poster.

e) *narékko téaki nakenna Corona…* (if you all don't want to get Corona...)

This statement clause contains a clause that means a threat, namely if someone does not want to comply with health protocols, they will feel the consequences. Furthermore, the marker of this clause is the conjunction narékko (if). A word that, if not obeyed, can result in something.

The use of threat clauses has an essential role in making people obey. Remembering the threat clause can make a person's mental state shaken to experience the fear of an effect of an order that endangers him. In the end, it is with trepidation that dominates a person that the only way is to do what the poster maker wants.

Another type of clause, in the form of reminding and the form of a question. This type of clause is the type of clause that has the least frequency compared to other types of clauses. Examples of the type of reminding clause:

f) *Aja tallupai pake masker* (don't forget to wear a mask).

This clause means reminding people not to forget to wear masks. The marker of this clause can be seen in the word *aja tallupai* (don't forget). The poster maker's way of telling is directly.

Another type of clause is an interrogative. This type of clause has the purpose of integrating people or communities when people or communities do things like what the poster maker has done. An example of this clause is *nara pi hidi*? (When you??).

The implication of the choice of characteristics and politeness strategies of the poster owner is that the distance between the poster maker as a speaker or a message giver and the public as listeners extends. The reality of these findings shows that there is a big room for the public or speakers to disobey health protocols.

5. CONCLUSION

This study investigates the use of language in posters as a socialization of the Cobid-19 health protocol. This article aims to find and classify the clauses and characteristics of Bugis politeness in posters. Poster language uses two types of clauses, namely Exertives and Veridictives. Exertives form of clauses include commanding, forbidding, threatening, reminding and interrogatives. Veridictives clause with indicative clause form. This finding shows that the poster owner uses more clauses with strong illocutionary power. Of course, with the aim that the community adheres to health protocols properly. Second, at the same time the poster maker seems to ignore the intimacy in the delivery of the message. Language seems cold and taste-free. The type of politeness used tends to be between the speaker and the listener.

Referring to the concepts of collectivity and solidarity, this study shows that the dominant use of the clause of ruling with strong illocutionary power with negative politeness strategies focuses on the appointment of authority and power and is distant but without a clear subject to mobilize public participation and obedience. This tends to ignore the ideological concept of the Bugis society, which views kinship and solidarity as identity. Thus, actually for the Bugis people, obeying government orders and community leaders together shows the form of *assédingeng* and *Siri' na Pesse.*

A number of limitations exist in the preparation of this article that must be acknowledged. First, the findings cannot be generalized because only Bugis-language posters were posted in the Maros Regency, South Sulawesi. If the research is conducted with all posters of socialization of health protocols in all districts and cities in South Sulawesi, especially in the Bugis community area, there may be different findings. In addition, the limited number of clauses may not be representative of the entire population. However, the results will represent the Bugis-speaking community group in Maros Regency.

RECOMMENDATION AND IMPLICATION

Two research findings that describe the use of Bugis language in the Covid-19 poster with all types of clauses and characteristics of Bugis politeness require further research. First, the use of speaker subjects in poster language, namely government officials and/or community leaders in their respective areas, so that speakers feel an emotional urge to obey what the speakers say. Second, politeness in the local language

(Bugis) is more familiar to mobilize and increase public compliance with what the government wants its people to do.

These results further support the hypothesis that the use of clause types and politeness characteristics affect listeners' adherence to the speaker. Thus, future research directions related to this topic are socio-pragmatics research on community compliance through language in publication media, posters, brochures, and others.

AUTHORS' CONTRIBUTIONS

Gusnawaty Gusnawaty, lead author

Serliana, coding and data analysis.

Irwani, collecting data

ACKNOWLEDGMENTS

REFERENCES

[1] Afrianti, N., & Rahmiati, C. (2021). Faktor-faktor yang mempengaruhi kepatuhan masyarakat terhadap protokol kesehatan covid-19. *Jurnal Ilmiah Permas: Jurnal Ilmiah STIKES Kendal V*, *001*, 113–124.

[2] Brown and S.C Levinson. (1987). *Politeness: Some Universals in Language Usage*. Cambridge University Press.

[3] Brown, & Gilman. (1970). The Pronouns of Power and Solidarity. In J. A. Fishman (Ed.), *Readings in Sociology of Language*. Mouton.

[4] Cialdini, R. B., & Goldstein, N. J. (2004). Social influence: Compliance and conformity. *Annual Review of Psychology*, *55*(February 2004), 591–621. https://doi.org/10.1146/annurev.psych.55.090902.142015

[5] Darwis, M. (1995). Tingkat Tutur dalam Bahasa Bugis: Suatu Studi Sosiolinguistik. *Linguistik Indonesia*, *1*(Juni), 33–43.

[6] Fakhriyani, D. V. (2021). Konseling Indigenous : Kajian Pada Kepatuhan Masyarakat Terhadap Protokol Kesehatan. *Edu Consilium: Jurnal BK Pendidikan Islam*, *2*(February). https://doi.org/10.19105/ec.v2i1.4255

[7] Gusnawaty. (2011). *Perilaku Kesantunan dalam Bahasa Bugis: Analisis Sosiopragmatik*. Universitas Hasanuddin, Makassar.

[8] Harlianty, R. A., Widyastuti, T., Mukhlis, H., & Susanti, S. (2020). Study on Awareness of Covid-19, Anxiety and Compliance on Social Distancing in Indonesia During Coronavirus Disease 2019

[9] (COVID-19) Pandemic. *Research Square*. https://doi.org/10.21203/rs.3.rs-44598/v1

[10] Kasim, F., Satria, B., Wasliati, B., Sitepu, K., Nur, I., Gudmen, H., & Sihite, R. (2021). Faktor-Faktor Yang Berhubungan Dengan Kepatuhan Masyarakat Terhadap Protokol Kesehatan Covid-19. *Jurnal Kesehatan Dan Gizi*, *3*(2). https://doi.org/10.35451/jkg.v3i2.687

[11] Leech, G. (2011). *Prinsip-Prinsip Pragmatik*. Universitas Indonesia.

[12] Levinson, S. C. (1979). "Pragmatics and Social Deixis." *Chiarello*, 206–223.

[13] Mahmud, M. (2013). The roles of social status, age, gender, familiarity, and situation in being polite for Bugis society. *Asian Social Science*, *9*(5), 58–72. https://doi.org/10.5539/ass.v9n5p58

[14] Mills, S. (2003). *Gender and Politeness*. Cambridge Umniversity.

[15] Pranowo. (2012). *Berbahasa Secara Santun*. Pustaka Pelajar.

[16] Reinders Folmer, C., Kuiper, M. E., Olthuis, E., Kooistra, E. B., de Bruijn, A. L., Brownlee, M., Fine, A., & van Rooij, B. (2020). Sustaining Compliance with COVID-19 Mitigation Measures? Understanding Distancing Behavior in the Netherlands during June 2020. *SSRN Electronic Journal*, *440*, 1–35. https://doi.org/10.2139/ssrn.3682479

[17] Stranovská, E., Munková, D., Fráterová, Z., & Ďuračková, B. (2013). Analysis of Politeness Speech Acts in Slovak and Foreign Language Texts of Requests in the Context of Cognitive Style. *Procedia - Social and Behavioral Sciences*, *82*, 764–769. https://doi.org/10.1016/j.sbspro.2013.06.345

[18] Wardhaugh, R. (2006). *An Introduction to Sociolinguistics* (Fifth Edit). Blackwell Publishing.

[19] Wright, A. L., Sonin, K., Driscoll, J., & Wilson, J. (2020). Poverty and economic dislocation reduce compliance with COVID-19 shelter-in-place protocols. *Journal of Economic Behavior and Organization*, *180*, 544–554. https://doi.org/10.1016/j.jebo.2020.10.008