THE CONSTRUCTION OF PERSUASIVE TEXT IN SLOGAN OF COVID-19 BY KEMENKES

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Abstrak

Penelitian ini merupakan penelitian analisis teks persuasif pada slogan COVID-19 yang di tulis oleh KEMENKES. Teks persuasif adalah teks yang bersifat membujuk pembaca tanpa adanya paksaan untuk melakukan apa yang dikehendaki atau diinginkan oleh penulis. Tujuan dari teks persuasif adalah untuk meyakinkan pembaca tertarik dengan isi teks dan dapat mengambil suatu tindakan yang ada pada teks slogan COVID-19 yang ditulis oleh KEMENKES. Slogan adalah serangkaian kata-kata singkat yang menarik dan mudah di pahami. Slogan bertujuan untuk menyampaikan informasi kepada publik. Tujuan penelitian ini adalah untuk menemukan bentuk-bentuk teks persuasive yang digunakan pada slogan COVID-19 yang di tulis oleh KEMENKES. Penelitian ini menggunakan pendekatan kualitatif obeservasi non-partisipatoris. Penelitian ini dilakukan secara deskriptif melalui teks-teks yang terdapat pada slogan COVID-19 yang di tulis oleh KEMENKES sebagai sumber data penelitian. Dalam penelitian ini, penulis menemukan 42 (empat puluh dua) data teks persuasif dengan bentuk tindak lokusi, ilokusi, dan perlokusi pada slogan COVID-19 karya KEMENKES.

Kata kunci: Teks, Persuasif, Slogan

INTRODUCTION

Persuasive text is intended to persuade the reader to do what is expected by the author. The text convincingly asks for help in carrying out good things for the benefit of the community. In the persuasive text, it can be expected what was requested by the author can be followed by the reader. Persuasive text on the slogan also invites the reader to do something that can be good or bad. It can be made as one of the communication media carried out inviting or appealing to the reader. The slogan is a part of communication. The slogan is words or short sentences that are interesting and easy to remember and understand in telling or conveying something in communication. According to Kamus Besar Bahasa Indonesia (KBBI), the slogan is words or short sentences that are interesting or striking and easy to remember to tell or advertise something based on their ideology. It means that slogan is a form of information

delivery in communication or notification. Alwi (2003: 108) states that a slogan is a form of delivery of information or notification that is usually written in short sentences that are very interesting, concise, easy to remember, and persuasion. The slogan can be found in online media, websites, newspapers, magazines, and others. The slogan aims to convey information and influence people's views and opinions of the information.

Online media is an online communication channel on internet websites to convey communication and information messages between people. Online media can be interpreted as a mass media extension of the human senses. Mass media can also be concluded as a tool or means used to convey messages from communicators to a large audience. According to Law of the Republic of Indonesia Number 40 Article 1 in 1999, the press is a social institution that carries out journalistic activities. It consists of searching, obtaining, possessing, storing, processing, and conveying information in text, sound, pictures, and graphics. The press's function is to provide information, educate, entertain, and conduct social supervision both on public behavior and the authorities. The exchange of information can strengthen humans' attitudes and behavior and change attitudes and actions for the better or worse. Sapir (in Alwasih, 1990: 7), communication is a process by which information is exchanged between individuals through a standard system of symbols, signs, or behavior. It is understood that language as a communication tool is the crucial thing for the human being is making a relationship with others.

The coronavirus first appeared on March 2, 2020, in Indonesia, which was reported by President Joko Widodo. COVID-19 *(Corona Virus Disease 2019)* is a term reported by *The Sun*. COVID-19 is an abbreviation of *Corona* (CO), *Virus* (VI) *Disease* (D) and 2019 (19), which first appeared in 2019. In simple terms, as reported by the World Health Organization (WHO), coronavirus is an infectious disease caused by a newly discovered type of coronavirus. This is a new virus and a disease previously unknown before the outbreak in Wuhan, China, in December 2019. Various kinds of coronavirus cause respiratory infections in humans ranging from cold coughs to more serious ones such as Middle East Respiratory Syndrome (MERS) and Severe Acute Respiratory Syndrome (SARS).

The reason why the Writer chooses "An Analysis of Persuasive Text in Slogan COVID-19 by *KEMENKES*" as the title of the research because the Writer wants to make the reader, especially the Indonesian people, how serious the COVID-19 *(Corona Virus Disease 2019)* slogan is used in daily activities in the current COVID-19 *(Corona Virus Disease 2019)* pandemic situation. The primary basis of the author chooses "An Analysis of Persuasive Text in Slogan COVID-19 by *KEMENKES*" is to order and make Indonesian readers and people aware of doing something that has been determined by the government of the Republic of Indonesia because of how dangerous the COVID-19 *(Corona Virus Disease 2019)* pandemic is for government and society. The author chooses the slogan COVID-19 *(Corona Virus Disease 2019)* to be this research object. Those slogans found many persuasive text used by the government to Indonesian society since the onset of the COVID-19 *(Corona Virus Disease 2019)* pandemic.

METHODS

This research is an approach from a descriptive qualitative approach. Moleong (2017: 5), qualitative research uses a naturalistic approach to seek and find understanding or discussion of phenomena in a special contextual setting. Creswell (2009, p.4) states that qualitative research is a means of understanding and understanding individuals' or groups' meaning related to social or human problems. This means that qualitative research uses open interviews to examine and understand individuals or groups of people's attitudes, feelings, and behaviour. Meanwhile, according to Lofland & Lofland (1984: 47), the main data source in qualitative research is data on words and actions. The rest is additional data such as documents and others. The source of data from this research is the words contained in the COVID-19 slogan. Referring to the explanation above, data is taken from the text, which can be in the form sentence that provides input and prevention approved by the author in handling COVID-19 in the community.

Data collection is a method that is deliberately made in such a way as to be used in collecting several data. There are several ways researchers carry out the data. According to Suwartono (2014: 41), there are five data test techniques, namely, observation, interviews, questionnaires, tests, and documentation. This research is non-participatory observational observation because the researchers are not directly in the field, such as a laboratory. Researchers directly conducted research and analyzed using existing data sources, namely the text of the slogan COVID-19 by *KEMENKES*. Data analysis is using the content analysis method. The content analysis method is information about the content of data written or printed in the mass media. This method seeks to see the consistency of meaning in a text where there is an implied meaning behind it. Meanwhile, Creswell (2009, p.184) explains six stages in the analysis and interpretation of research data. It consists of organizing and preparing data for analysis, reading all data, analyzing by the coding process, using the coding process to state statements or themes for analysis, advancing how descriptions and themes will be represented in qualitative narratives, and making interpretations or meaning data.

RESULT AND DISCUSSION

In this part, it will discuss the construction of persuasive text in slogan COVID-19 by *KEMENKES*. The construction can be seen from the speech act by Leech. The first one is an elocutionary act. According to Parker (1986: 15), elocutionary action is a speech act intended to express something in the meaning of "to say" or speech act in a meaningful and understandable sentence. This utterance is called the act of saying something. Asih (2012) states the elocutionary act is divided into three. It consists of declarative, imperative, and interrogative elocutionary. The second is illocutionary. The Illocutionary act will oblige the speaker to perform a particular action desired by the Writer. According to Searle in Leech (1993: 164), dividing illocutionary acts has five types of speech, each of which has a communicative function. Five speech forms that demonstrate this function are directive, assertive, expressive, declaration, and

commission. The last one is the perlocutionary act. The speakers can intentionally or unintentionally create perlocutionary force. According to Wijana (1989: 19), a speech uttered by a person often has the power of perlocution as a strong influence or effect on the person who listens to it. According to Searle (in Wijayanti, 2014: 19-20), the perlocutionary act can be into three types. It consists of verbal, nonverbal, and nonverbal and verbal perlocutionary act. Three of them can be found in the persuasive text in slogan COVID-19 by *KEMENKES* will be explained below.

Datum 1

Text : *Menjaga kebersihan karpet dan alas shalat lainnya (penggunaan vacuum cleaner atau alat pembersih lainnya sangat dianjurkan).*
'Maintain cleanliness of carpets and other prayer mats (use of a vacuum cleaner or other cleaning tools is highly recommended).'

Context: Keep Mosques and Mushalla Clean from COVID-19

Datum. 1

The locution of this text is about keeping the interior of the mosque clean. The clause in this datum is imperative because it shows the enforcement of the rule inside the mosque marked by the verb *menjaga* 'maintain' ordering people to keep the cleanest's interior. The verb *menjaga* 'maintain' is also a transitive verb. Transitive is a verb that needs an object in the clause. In this datum, the verb *menjaga* 'maintain' is grammatically connected to two nouns as *kebersihan* 'cleanliness' and *karpet* 'carpet' as an object constructing and imposing the meaning of the people who come into the mosque to keep the carpet clean. The text is a simple clause that has one predicate. The text contains a statement and serves to provide information without asking for a reply.

The illocutionary act in this a part of assertive. It can be seen from *menjaga kebersihan* 'maintain cleanliness' to instruct the *jamaah* to keep carpets and other prayer tools clean when worshiping. The illocution of this text does not throw trashes inside the mosque, do not use shoes inside the mosque, and do not take garbage into the mosque. This text's perlocution is the people will follow the rule of keeping the mosque's interior clean. It is a part of the nonverbal perlocutionary act. This persuasive text's effect is *jamaah* will carry out activities to maintain cleanliness in Mosques and Mushalla. The text in slogan COVID-19 is less polite because there is not marked politeness in the text of slogan COVID-19. The text is a part of tact maxim because the writer minimizes the losses *jamaah* in fighting coronavirus when inside mosques and mushalla by keeping the mosque or mushalla clean to avoid coronavirus.

Datum 2

Text : *Menghimbau para jama'ah shalat agar membawa sajadah atau sapu tangan/ kain bersih sendiri sebagai alas sujud masing-masing.*
'Appeals to the prayer *jama'ah* to bring their prayer mat

or handkerchief/clean cloth as a base for their respective
prostrations.'

Context: Keep Mosques and Mushalla Clean from COVID-19
Datum. 2

The locution of this text is about the rules of worship in the mosque. The sentence in this datum 2 is declarative. It is a complex clause that has two verbs as *menghimbau* 'appeals' and *membawa* 'bring' in the text. The text contains information to *jamaah* to bring a separate prayer mat or cloth as a means of prayer. The text is a part of transitive because there is an object after the verb. In this datum, the verb *menghimbau* 'appeals' is grammatically connected to the nouns *para jama'ah* 'the jama'ah', and the noun *membawa* 'bring' is followed by *sajadah atau sapu tangan/ kain bersih* 'mat or handkerchief/clean cloth' as an object. There is a function of conjunction *agar* as the connection between clauses to the clause. The conjunction connects the verb *menghimbau* 'appeals' and *membawa* 'bring' in the middle of the clause. The clause above is constructed to appeal and ethics that must be carried out by *para jama'ah* 'the jama'ah' when worshiping. This is evidenced by *membawa* 'bring', which is ethics for the *para jama'ah* 'the jama'ah' that must be done by bringing a separate prayer mat or cloth to worship. This means that the persuasive text above is a new ethic that must be implemented by *para jama'ah* 'the jama'ah' when performing worship in the mosque.

The illocution of this text is about telling the people to inform *para jama'ah* 'the jama'ah' to follow the rules. Simultaneously, inside the mosque, if it cannot be done, it will cause the spread of the coronavirus in Indonesia. In datum 2, the illocutionary act this a part of the directive. It can be seen from *Menghimbau para jama'ah* 'Appeals to the jama'ah' and *membawa sajadah atau sapu tangan/ kain bersih* 'to bring their prayer mat or handkerchief/clean cloth'. This text means that the writer gives some instruction to the reader. The perlocution of this text is *para jama'ah* 'the jama'ah' will follow the rules regarding prayer etiquette in the mosque. It is a part of the nonverbal perlocutionary act. This persuasive text's effect is *para jama'ah* 'the jama'ah' will do instruction to bring their prayer mat or handkerchief or clean cloth to Mosques and Mushalla.

The text is less polite in the slogan COVID-19 by *KEMENKES* because the text does not indicate politeness. The text is part of the tact maxim because the text provides benefits to the *para jama'ah 'the jama'ah'* in the form of an appeal to bring a prayer mat as a means of prostration to self-protection when worshiping.

Datum 3
Text :   *Meminta para jama'ah yang sedang batuk, demam, dan mengalami gejala sakit seperti flu/salesma agar melaksanakan shalat di rumah hingga sembuh.*
'Asking the *jama'ah* that are coughing, have a fever, and are experiencing symptoms of illness such as flu/colds to pray at home until they recover.'

Context: Keep Mosques and Mushalla Clean from COVID-19

Datum. 3

The locution of this text is about the health of *para jama'ah* 'the jama'ah'' worshiping at the Mosques and Mushalla. This datum 3 is a part of the declarative text. This text is a complex compound clause with a clue in two verb *meminta* 'ask' and *melaksanakan* 'do' as a transitive verb. The transitive verb requires an object as a noun *para jama'ah* 'the jama'ah' and *shalat* 'pray'. In this datum, the verb *meminta* 'do' is grammatically connected to the nouns *para jama'ah* 'the jama'ah'and *meminta* 'do' is followed by object *shalat* 'pray'. The text asks the people who pray or *para jama'ah* 'the jama'ah' that is coughing, has a fever, and is experiencing illness symptoms such as flu or colds to pray at home until they recover. There is a conjunction *agar* 'in order to' between two clauses as the connection. The conjunction is between the verbs *meminta* 'ask' and *melaksanakan* 'do'. The clause means that only healthy *jama'ah* can pray in the mosque. If the above symptoms occur in the *jama'ah*, they are signs of contracting the coronavirus.

The illocution of this text is intended for *jama'ah* that is sick not to pray in the mosque. This text's types of illocution are directive because the text tries to begged *jama'ah* that was sick not to worship at the mosque. However, this text's perlocutionary is *jama'ah* who feels they have cough, fever, and flu or colds symptoms will worship at home. This text's perlocution is *jama'ah* who feel unhealthy will do worship at home, especially if they experience illness symptoms such as flu or colds as a nonverbal perlocutionary act. The text is less polite in the slogan COVID-19 by *KEMENKES* because the text does not indicate the marker of politeness. The text is part of the tact maxim because it gives the reader the advantage to urging *jama'ah,* who is sick, to carry out worship at home. With the benefits provided by the author, it can make *jama'ah* who are not ill to pray at the mosque or mushalla.

Datum 4
Text :   *Teratur menjaga kebersihan lantai Masjid/Mushalla dengan cairan disinfectant.*
'Regular keeps the floor of the Mosque/Mushalla clean by using disinfectant liquid.'
Context: Keep Mosques and Mushalla Clean from COVID-19
Datum. 4

In datum 4, the text is a simple clause in a persuasive text. The elocutionary in this text is about keeping places of worship clean. The text is categorized imperative clause. The text needs an object to describe the slogan clearly. The verb *menjaga* 'keep' is a transitive verb grammatically connected to the noun *kebersihan* 'cleanness' as an object. It means the word *menjaga* 'keep' is an action that must be taken by mosque administrators in preventing the coronavirus by spraying disinfectant liquid. The text is a part of the simple clause. This clause's meaning is to notify mosque administrators to clean the mosque floor with disinfectant regularly, as proven by the word *teratur* 'regular'.

However, the illocution of datum 4 is in the form of text demands that must be made by mosque administrators to maintain mosques in Indonesia. An order is a part of a directive illocutionary act. The perlocutionary can be seen in the effect that occurs in the slogan above is that the mosque management always sprays disinfectant liquid regularly to protect *jama'ah* protection from coronavirus. It is a part of nonverbal perlocution action carried out by *jama'ah* in persuasive text because *jama'ah* takes effort, not a word. The text is also less polite in the slogan COVID-19 by *KEMENKES* because the text does not indicate the marker of politeness. The text is part of the agreement maxim because the text on the slogan COVID-19 by *KEMENKES* agrees to keep the floor clean in the mosque or mushalla between the writer and the reader of the slogan by disinfectant.

Datum 5

Text : *Ikuti mengawas penyebaran/ penularan virus corona (Covid-19) dan melakukan upaya tanggap/melaporkan jika ada warga masyarakat dicurigai terdampak virus Corona, khususnya di sekitar Masjid/Mushalla.*
'Participate in monitoring the coronavirus's spread/transmission (Covid-19) and make efforts to respond/report if there are members of the community suspected of being affected by the coronavirus, especially around the Mosque/Mushalla.'

Context: Keep Mosques and Mushalla Clean from COVID-19

Datum. 5

Datum 5, the text is a part of complex compound in declarative clause that consists of a combination between independent clauses. The independent clause can be seen in *ikuti mengawas penyebaran/penularan virus corona* 'monitoring the coronavirus's spread/transmission' and *melakukan upaya tanggap/melaporkan jika ada warga masyarakat dicurigai terdampak virus Corona, khususnya di sekitar Masjid/Mushalla* 'make efforts to respond/report if there are members of the community suspected of being affected by the coronavirus, especially around the Mosque/Mushalla.' The verb in this text is a transitive verb such as *ikuti 'paricipate'*, *mengawas* 'monitoring', *melakukan* 'do', *tanggap/melaporkan* 'respond/report', *dicurigai* 'suspected', and *terdampak* 'affected'. The first verb *ikuti* is grammatically followed by the verb *mengawas* 'monitoring'. The second verb *melakukan* 'do' requires an object *tanggap/melaporkan* 'respond/report'. The verb *dicurigai* 'affected' shows a passive marker *di-* is also followed by verb *terdampak* 'affected' which is followed by *ter-* as passive marker. The clause above means that not only mosque administrators and *jama'ah* can inform COVID-19 officers but also the society has the right to report them to COVID-19 officers. This means that the community around the mosque must pay attention to the spread of coronavirus.

The illocution in data 5 is that the public should observe the neighborhood suspected of being contracted by the coronavirus. The locution of this text is a directive

act. This text aims to ask the public to anticipate the area around the mosque. While perlocution is that local people must report their citizens to COVID-19 officers suspected of being affected by the coronavirus. It can be categorized as verbal nonverbal because the recipient will take action and the words to be conveyed to the COVID-19 officer if he sees a resident who has covid symptoms. The text is also less polite in the slogan COVID-19 by *KEMENKES* because the text does not indicate the marker of politeness. The text is part of the agreement maxim because the text has an element of the agreement's objective between the government and the community to remain vigilant and monitor the spread of the coronavirus around mosques and mushalla.

Datum 6

Text :　*Senantiasa memohon kepada Hyang Widhi Wasa, semoga tetap dianugerahi kesehatan, kesejahteraan, dan kebahagiaan, serta terhindar dari segala penyakit mara bahaya.*

'Always praying to Hyang Widhi Wasa, may we be frees from blessed with health, prosperity, and happiness and avoids all dangerous diseases.'

Context:　An appeal for Hinduism to prevent transmission of COVID-19

Datum. 6

Datum 6, the locutionary in the text is always pray to Hyang Widhi Wasa to avoid COVID-19. The text is declarative clause. The text is a part of complex compound in a combination between independent and depandent clause. Independent clause is *memohon kepada Hyang Widhi Wasa* 'praying to Hyang Widhi Wasa' and dependent clause can be seen in *tetap dianugerahi kesehatan, kesejahteraan, dan kebahagiaan, serta terhindar dari segala penyakit mara bahaya* 'still endowed with health, welfare and happiness, and avoid all dangerous diseases'. The verb in persuasive text is transitive verb. The first one is the verb *memohon* 'pray' is followed by *kepada Hyang Widhi Wasa* 'to Hyang Widhi Wasa' as an object. The second is the verb *dianugerahi* 'was awarded' with *di-* as the passive marker followed by noun *kesehatan 'health',* and *terhindar '*avoid*'* as a verb *dari segala penyakit* 'from all dangerous diseases' as an object.

Datum 6 is a persuasive text instructing the Hindu follower to pray to Hyang Widhi Wasa to avoid coronavirus. Hyang Widhi Wasa is a name derived from the Sanskrit language meaning the almighty. Precept 1 in Pancasila believes in god. It means that every human being believes in a belief held in every religion because every religion has various differences in the views held. This means that the Hindu religion always prays to Hyang Widhi Wasa to be blessed with health, welfare, and happiness.

However, illocutionary in this text is a directive act. The author advises readers, especially Hindus, to worship Hyang Widhi Wasa. The clause aims to get closer to Hyang Widhi Wasa to avoid all dangers. While the focus is that Hindus believe that

Hyang Widhi Wasa always keeps his people from harm. It is a combination of verbal and nonverbal acts because Hindu people will pray through words and actions taken by Hindus when worshiping. The text is polite in the slogan COVID-19 by *KEMENKES* because it uses *senantiasa* as a marker of politeness in the text. The text is part of the tact maxim because the text in the above slogan refers to Hindu beliefs. Wisdom is the ability to see from God's perspective and then pass away. The best course of action is to pray to each other's beliefs.

> Datum 7
> Text : *Tetap tenang dan jangan panic.*
> 'Stay calm and don't panic.'
> Context: An appeal for Hinduism to prevent transmission of
> COVID-19
>> Datum. 7

In datum 7, the locution of this text is a way to fight corona. A text is an imperative clause. An imperative clause is a clause that contains an order directed to another person to do something. It is a compound clause that has two independent clauses *Tetap tenang* 'Stay calm' and *jangan panic* 'don't panic'. The verb in the clause is intransitive because it does not need an object. The verb can stand alone in the sentence. *Dan* is a conjunction between clauses to a clause in the text. The persuasive text means that Hindus must remain calm and not overthink the COVID-19 pandemic, which causes stress to decrease immunity in the body. The stress that you feel can cause panic, leading to depression and excessive anxiety.

However, the illocution of this text is to make Hindus stay calm and not panic. In datum 7, the illocutionary act is a part of the declaration act. It means that the text forbids and decides to calm down and not panic in the COVID-19 pandemic. This text's perlocution is nonverbal because Hindus must be calm and not panic in facing the COVID-19 pandemic in Indonesia. The text is less polite in the slogan COVID-19 by *KEMENKES* because the text does not indicate the marker of politeness. The text is part of the sympathy maxim by calming the public to remain calm and not panic in fighting the coronavirus.

> Datum 8
> Text : *Tidak mudah menerima/meneruskan informasi yang belum terkonfirmasi kebenarannya.*
> It is not easy to receive/forward the information unconfirmed.
> Context: 'An appeal for Hinduism to prevent transmission of
> COVID-19.'
>> Datum. 8

In datum 8, the locution of this text is to get the latest information about COVID-19 by *KEMENKES*. This text shows the declarative clauses. The declarative

clause informs something to the reader or listener. It is a complex clause that *Tidak mudah menerima/meneruskan informasi* 'it is not easy to receive/forward the information' as an independent clause and *belum terkonfirmasi kebenarannya* 'the information unconfirmed' as a dependent clause. The transitive verb *menerima/meneruskan* 'receive/forward' grammatically needs an object, the noun *informasi* 'information'. The text above means to warn the public to be more careful with information circulating about COVID-19 because of the large number of hoaxes circulating on social media.

However, the illocution of this text is to get the latest information about COVID-19. The illocutionary act is a part of the declaration act because it prohibits readers from receiving information that cannot be verified. Meanwhile, the perlocutionary act in this text above is the public must be up to date on the latest information about COVID-19. It is nonverbal because looking for the latest information about preventing Covid-19 is an action that readers will take after reading the slogan above. Readers can apply the knowledge they get to prevent COVID-19. The text is also less polite in the slogan COVID-19 by *KEMENKES* because the text does not indicate the marker of politeness. The text is part of the agreement maxim because both parties agreed not to receive information about coronavirus in the mass media, which was untrue and had clear sources.

> Datum 9
> Text : *Melaksanakan Perilaku Hidup Bersih dan Sehat (PHBS).*
> Implementing a Clean and Healthy Life Behavior *(PHBS).*
> Context: 'An appeal for Hinduism to prevent transmission of COVID-19.'
>
> Datum. 9

In datum 9, the elocutionary act is a movement of clean and healthy living habits for Hinduism. This text is an imperative clause because it asks readers to make a clean and healthy living. This text is also an independent clause because it does not need an object. The verb *Melaksanakan 'do'* is grammatically connected to the phrase *Perilaku Hidup Bersih dan Sehat (PHBS)* 'a Clean and Healthy Life Behavior *(PHBS)'* as the object. The verb in the clause is called a transitive verb. The text means that ordering readers, especially Hindus, always to do a healthy lifestyle. One of the clean and healthy living habits is getting enough sleep, maintaining a nutritious diet, exercising regularly, living cleanly, and avoiding stress.

This text's illocution gives Hindus instruction to carry out a clean and healthy lifestyle to avoid transmission of the coronavirus. It is a part of assertive because the text's function is to mention an activity that must be done during a pandemic. The perlocutionary act is nonverbal because the Hindu community adopts a clean and healthy lifestyle for the benefit of themselves and others by doing running, aerobic, yoga, and others. The text is also less polite in the slogan COVID-19 by *KEMENKES* because the text does not indicate the marker of politeness. The text is part of the

agreement maxim because both parties mutually benefit from implementing a clean and healthy lifestyle.

> Datum 10
> Text :   *Selalu aktif dalam kegiatan Gerakan Masyarakat Hidup Sehat (GERMAS).*
> Always active in the activities of the Healthy Living Community Movement (GERMAS)
> Context: 'An appeal for *kegiatan Gerakan Masyarakat Hidup Sehat (GERMAS).*Hinduism to prevent transmission of COVID-19.'
>
> Datum. 10

In datum 10, the elocutionary act is activities of the Healthy Living Community Movement (GERMAS). This text is a declarative clause means that the authors appeal to the public to always be active in the Healthy Living Community Movement (GERMAS). It is a simple clause that can be seen from the text *aktif dalam kegiatan Gerakan Masyarakat Hidup Sehat (GERMAS)* 'active in the activities of the Healthy Living Community Movement (GERMAS).' The verb *aktif* 'active' is grammatically connected to the noun phrase *kegiatan Gerakan Masyarakat Hidup Sehat (GERMAS)'* 'the activities of the Healthy Living Community Movement (GERMAS)' as a transitive verb. The text promotes a culture of healthy living and leaves unhealthy habits and behavior of the community. The Ministry of Health established this GERMAS activity to guide the organization in dealing with this pandemic situation.

An illocutionary act is an assertive act because the GERMAS activities aim to reduce the burden of disease, reduce the burden of health care costs, increase population productivity, and ease the community's financial responsibility for health expenditures. In the perlocutionary act, Hindus must comply with the GERMAS action published by the Ministry of Health. It is a part of the nonverbal perlocutionary act. The text is less polite in the slogan COVID-19 by *KEMENKES* because the text does not indicate the marker of politeness. The text is part of the tact maxim because it always reminds readers or the public to still be active in carrying out healthy living activities.

CONCLUSION

After doing this research, there are three conclusions that the writer can draw. The first one is all the construction of persuasive text in slogan COVID-19 by *KEMENKES.* In this research, the writer found 42 (forty-two) data persuasive text by constructing elocutionary, illocutionary, and perlocutionary act in slogan COVID-19 by *KEMENKES.* This research's elocutionary act is to find the base in the context of persuasive text slogan COVID-19 by *KEMENKES.* The illocutionary act of this research aims to know the purpose of the persuasive text in the slogan COVID-19 by *KEMENKES.* However, this research's perlocutionary is to see the effect or power of

community influence on the response of the persuasive text in slogan COVID-19 by *KEMENKES.*

SUGGESTION

Persuasive text is a sentence or paragraph that convinces you to accept a certain point of view or take certain actions. The persuasive text contains invitations or persuading readers to do or follow what the author says in the text. Persuasive text is important for the reader especially linguistic students, to gain more knowledge about the text's meaning. Moreover, the writer also hopes for other researchers to discuss persuasive text more deeply by using more data from different sources and different theories.

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