
INTERTEXTUALITY OF THE COVID-19 ON FACEBOOK COMMENTS

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ABSTRACT

Covid-19 is becoming a hot issues for world-wide. It is obtaining all news items in the world. Started from government policy, television upto all social media. in order to view how people express their claim toward Covid-19 effect on society the writer make simple inter textual analysis on Facebook comment. The data base is taken from 10 comments of Facebook groups users and then analyzed them with using qualitative descriptive method. The point focuses on Intertextuality types by Fitzsimmons (2013). They are Obligatory, Optional, and Accidental Intertextuality senses on the Facebook comment related to Covid-19 and identify the most dominant types presented on the Facebook column and see relationship toward real situation right now. In order to make systematic study the writer use observation teory. The result there are five types of Optional Intertextuality, three types of Accidental Intertextuality, and two types of Obligatory Intertextuality. It is happened as the effect of Covid-19 has make the people in danger situation.

Keyword: Interxtuality, Covid-19 and Facebook comments

INTRODUCTION

1.1 Background

The COVID-19 pandemic represents a substantial challenge to the maintenance of global human wellbeing. Not unlike other global challenges, such as anthropogenic global warming, much depends on the actions of individual citizens and, therefore, the quality of the information to which people are exposed. Unfortunately, however, misinformation about COVID-19 has proliferated on social media (Frenkel, Alba, & Zhong, 2020; Russonello, 2020). In the case of COVID-19, this misinformation comes in many forms - from conspiracy theories about the virus being created as a biological weapon in China to claims that coconut oil kills the virus. At its worst, misinformation of this sort may cause people to turn to ineffective (and potentially directly harmful) remedies, as well as to either overreact (e.g., by hoarding goods) or, more dangerously, underreact (e.g., by deliberately engaging in risky behavior and inadvertently spreading the virus). As a consequence, it is important to better understand why people both believe and share false (and true) information related to COVID-19 – and to develop interventions to reduce the spread of misinformation.

Intertextuality refers to the interdependence of texts with one another (as well as to the culture at large). Texts can influence, derive from, parody, reference, quote, contrast with, build on, draw from, or even inspire each other. Intertextuality produces meaning. Knowledge does not exist in a vacuum, and neither does literature. Van Zoonen, L. (2017), intertextuality is a word or term to show that all texts, whether written or spoken, formal or informal, artistic or mundane, are in some ways related to each other. It is a phenomenon that is particularly relevant to understanding the meanings of mass media and online content, because, more often than not, a particular piece of media content like a sports blog, crime novel or commercial, is related to other media content.

Manning, J (2014), social media is the term often accustomed talk to new varieties of media that involve interactive participation. All social media contain some usage of the digital platform, whether that be mobile or stationary. Not everything about digital, however, is essential for social media. Social media allow some style of participation. Social media are never completely passive, whether or not sometimes social networking sites like Facebook may allow passive viewing of what others are posting. there is some of the utility of social media, they are:

1. To create a text post (some words to share by users, they called it a status) or comments, digital photos or videos, and data generated through all online interactions (Obar, 2015).
2. To create some service-specific profiles and identities for the website or app in social media (Haenlein Michael, 2010).
3. Social media can facilitate the progress of online social networks by connecting or linking a user's profile with those of other individuals or groups (Nicole B, 2007).

Facebook is a social media, a medium for users who seek for people within the Internet, personal data from the users can appear within the search result from search engines. Knut Linke (2011) the direct usage and communication in Facebook require an indication up for the user. For the number of active users, the definition from Facebook understands the term active for a user had logged in into the system during the last 30 days. From those active users the half logs in every day. The users have in average 130 friends and spend all at once over 700 billion minutes per month. Facebook is one of the social media that popular in Indonesia.

Those reasons are the main preliminary data for the writer to design the mini-research. In this study, the writer is going to focus to analyze the type of intertextuality, discourse practice, and social practice of COVID-19 based on the Facebook comment.

1.2 The Problem of Study

To help the writer to focus their study, the research problems are formulated below:

1. What are the most dominant Facebook comments refer to Corona news especially related to intertextuality?
2. What is the discourse practice of Covid-19 issues found based on the Facebook comment?
3. What is the social practice of Covid-19 issues based on the Facebook comment?

1.3 The Objective of Study

To get the data, we are going to identify the Facebook users' comments related to COVID-19 and then categorize the data into a group of intertextuality, grouping the data as the categories in question 2 and make the analysis of data refer to relevant theory and giving the conclusion.

1.4 The Scope of Study

This study was going to analysis and describe the intertextuality of Covid-19 issues based on Facebook-comment

1.5 The Significance Of The Study

The significance of the study is expected as academically and practically. Theoretically, this study can contribute knowledge about Intertextuality on social media, especially on Facebook comments. In practice, the writers expect that the research is useful for:

- A. Readers, to inform the types and the use of intertextuality of Covid-19 in the society, especially on Facebook comments.

B. Other researchers, this research can be a reference in conducting new research about intertextuality on social media.

This study was designed as follow:

1. To complete the requirements for promotion at Yayasan Seri Amal on 2021
2. As the basic reference of understanding intertextuality of Covid-19 based on online news especially Facebook-comment
3. As the beginning of the study for the Covid-19 effect toward intertextuality.

REVIEW OF LITERATURE

2.1 Theoretical Framework

2.1.1 Critical Discourse Analysis

Discourse is closely intended as a language unit that is essentially more than a sentence or as a scheme and the purpose of communication. Discourse involves social aspects that have hidden meanings in them. The meaning of the discourse is parallel to the angle of Tannen et al. (2015) which suggests three types of analysis, namely formal discourse analysis, functional discourse analysis, and formal-functional discourse analysis. This analysis relates to the exposure of the grammatical unit within the discourse. Then, the functional discourse analysis comes from the argument that language becomes a medium of communication in the society which contains the complexity of the weather which refers to sociological, anthropological, demographical units (Blommaert, 2005).

As units of language use, discourse isn't just a sentence. Discourse isn't only seen as a text but also as an expression of utterance that's inseparable from the context of its use. This view is in line with the thought of Fairclough (1995) who says that a language is socially and historically a variety of behavior that incorporates a dialectical relationship with the system.

2.1.2 Intertextuality

Kaźmierczak, Marta (2019) Intertextuality is the process of shaping a text's meaning by another text. It is the interconnection between similar or correlated works of literature that reflect and influence an audience's elucidation of the text. Intertextuality is the relation between texts that are imposed through quotations and allusion. Intertextuality is a literary device that creates an 'interrelationship between texts' and generates related understanding in separate works. Intertextuality is a literary device that creates an 'interrelationship between texts' and generates related understanding in separate works.

According to Fitzsimmons, John (2013), Intertextuality consist of three types, they are Obligatory, Optional, and Accidental.

2.1.2.1 Obligatory

Obligatory intertextuality is when the writer intentionally raises a comparison or association between two (or more) texts. Without this pre-understanding or success to 'grasp the link', the reader's understanding of the text is considered derisory. Hannah (1998) Obligatory intertextuality relies on the reading or understanding of a previous hypotext, before full comprehension of the hypertext will be achieved.

2.1.2.2 Optional

Optional intertextuality has a less crucial power on the importance of the hypertext. It is a potential, but not essential, intertextual relationship that if recognized, the connection will slightly change the understanding of the text. Optional Intertextuality means it is possible to find a connection to multiple texts of a single phrase, or no connection at all (Roz, 1998). The intent of the writer when using optional intertextuality, is to pay tribute to the 'original' writers,

or to reward those who have read the hypotext. However, the reading of this hypotext is not necessary to the understanding of the hypertext.

2.1.2.3 Accidental

Accidental intertextuality is when readers frequently bond a text with another text, cultural practice, or personal experience, without there being any tangible anchor point within the original text. Albertz (2012) The writer has no purpose of making an intertextual reference and it is completely upon the reader's prior knowledge that these connections are made.

2.2 Discursive Intertextuality

A discursive event is an “instance of language use, analyzed as text, discursive practice, social practice” (Fairclough, 1993, p.138). The discursive event, thus, refers to text, discursive practice (production and interpretation of the text), and social practice (including situational, institutional, and societal practice). Orders of discourse concern the “totality of discursive practices of an institution and relationship between them” (Fairclough, 1993, p.138).

2.3 Social Practice

Critical discourse analysis considers the link between language use and wider social and cultural structures. In Fairclough's term this suggests the relationships between a selected communicative event, like newspaper coverage of an incident, and the total structure of an order of discourse, further as modifications to the order of discourse and its constituents, genres, and discourses (Fairclough, 1995a).

2.4 Facebook Comments

Guedes (2016) said that on one side, language is that the main aspect of culture, while on the opposite side, norms and values don't seem to be separated from language but are formed through language. During this context, the activity of updating the status and commenting on the status of Facebook may be a manifestation of socio-cultural practices. Facebook is one of the media socials that have emerged over the past few years in the digital world. Facebook, originally called TheFacebook.com, was created by Mark Zuckerberg for students at Harvard University in Cambridge, Massachusetts.

2.5 Corona Virus (COVID-19)

Coronavirus disease 2019 (COVID-19) is an infectious disease caused by severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2). Hui (2020) stated the disease was first identified in December 2019 in Wuhan, the capital of China's Hubei province, and has since spread globally, resulting in the ongoing 2019–20 coronavirus pandemic. This year, the world has been shocked by a new pandemic, called COVID-19, as to be known as Corona virus. Coronavirus disease (COVID-19) is an infectious disease caused by a newly discovered coronavirus. (Chen, 2020) The coronavirus (CoV) epidemic that began in China in December 2019 follows earlier epidemics of severe acute respiratory syndrome CoV in China and Middle East respiratory syndrome CoV in Saudi Arabia. The full genome of the 2019 novel coronavirus (2019-nCoV) has now been shared, and data have been gathered from several case series (WHO, 2019)

Most people infected with the COVID-19 virus will experience mild to moderate respiratory illness and recover without requiring special treatment (Dong, 2020). Older people and those with underlying medical problems like cardiovascular disease, diabetes, chronic respiratory disease, and cancer are more likely to develop serious illness.

2.6 Relevance of Study

There are three relevant studies used as the references in this research: First, the journal by Hetti Waluati Triana, Eka Putra Wirman, Martin Kustati, Reflinaldi Awliya Rahmi, and Nelmawarni about Social Practice on Facebook: Critical Discourse Analysis in the Process of Text Production. This journal explained the ways to produce the text production process by Universitas Islam Negeri (UIN, or State Islamic University) students in Padang on Facebook.

Second, the journal by Rodney H. Jones (2015) entitles “Generic Intertextuality in Online Social Activism: The case of the It Gets Better Project”. This journal explores how narrators of It Gets Better videos to make use of generic intertextuality, strategically combining the canonical narrative genres of the exemplum, the testimony, and the confession in a way that allows them to claim ‘textual authority’ and to make available multiple moral positions for themselves and their listeners.

Third, the journal by Amelia M. Jamison, David A. Broniatowskib, Mark Dredzec, Zach Wood-Doughtyc, DureAden Khana, and Sandra Crouse Quinna about Vaccine-related advertising in the Facebook Ad Archive. This research showed how Facebook introduced Ad Archive as a platform to improve transparency in advertisements related to politics and “issues of national importance.”

From the three relevances of the study, the researchers focused to create a new research about “Intertextuality of the COVID-19 in Facebook Comments”. Hopefully, this research gives a good advantage and useful for other researchers.

RESEARCH METHOD

3.1 Research Design

This research was conducted with descriptive qualitative design. Elmabruk (2018) stated a descriptive study is one in which the major purpose is a description of the state of affairs as it exists at the time of research. The main characteristic of such type of research is that the researcher has no control over the phenomena or activities being investigated; he or she can only report what has happened or what is happening and perhaps provide an explanation or justification of such occurrence or occurrences.

The design of this research was descriptive research because the researchers analyzed the situation by selecting relevant journals, books, and other sources to analyze the intertextuality.

3.2 Data and Data Sources

Creswell (2009), stated that the sources of data are subjects where the data from. The data sources were Covid-19 based on Facebook comments. Ten comments were selected as the data sources.

3.3 Approach of the study

To collect the data, the researchers used the observation approach to collect the data. Ciesielska (2018) stated observation is the most important research in social life and may be regarded as the basis of social life for most people. The description is needed to analyze the Intertextuality of Covid-19.

3.4 Technique of Data Analysis

The data were analyzed by using descriptive qualitative method. In this research, the researcher uses content analysis in analyzing the data. The techniques of analyzing data are through several steps as follow:

1. Read the Covid-19 based on the Facebook-comments.

2. Make notice related to Covid-19 based on Facebook comments.
3. Investigating the types of Intertextuality of Covid-19 news on Facebook comments.
4. Finding out the most dominant types of Intertextuality.
5. Counting the percentage of each type of Intertextuality of the Covid-19 on Facebook comments:

$$X = \frac{F}{N} \times 100 \%$$

X = the percentage of the obtained items

F = frequency

N = the total number of items

6. Describing the Intertextuality of Covid-19 based on Facebook-comments.
Describe all the intertextuality of Covid-19 based on Facebook-comments

DATA ANALYSIS FINDINGS AND DISCUSSIONS

4.1 Data Analysis

After describing the types of Intertextuality above, the researches classified the types into the tenth comments. Before classified the data, the researcher will transcript or show the ten of Facebook comments as the real data below:

1. The first comment:
Yudha Ezx: That's funny. Yesterday before the coronavirus arise, the people proudly to traveling in and out of the country. Now... just-style and saying lie from outside of town can kill the people around you.
Yudha Ezx: Lucu sekali. Kemarin sebelum virus corona muncul, masyarakat senang sekali jalan-jalan keluar negeri. Sekarang... hanya berbohong saja dari luar kota orang-orang dapat membunuhmu.
2. Joko Waluyo: Covid-19 has a new variant for its nickname. The name is Covid-49.
Joko Waluyo: Covid-19 punya nama jenis baru, yakni Covid-49.
3. Toffy C. Wagey: Don't make a mess.
Toffy C. Wagey: Jangan buat kegaduhan.
4. Elsa Elsawati: What's wrong with this post? It just a joke. Keep calm and don't too hard.
Elsa Elsawati: Apa yang salah dengan postingan ini? Cuma lelucon saja. Jangan terlalu baper (bawa perasaan)
5. Mandor Langit: All of you keep in pray so the Covid-19 away from us.
Mandor Langit: Semuanya tetap berdoa agar Covid-19 berlalu.
6. Matius Kristian: Without vaccine, it seems all of people must waiting. Because there are many foolish people which didn't understand how dangerous this virus for health.
Matius Kristian: Tanpa adanya vaksin, tampaknya semua orang harus menunggu giliran. Karena banyak orang bodoh yang masih tidak mengerti betapa berbahayanya virus ini bagi kesehatan.
7. Eva Chatarina: Alhamdulillah. A lesson for everyone. Believing religion and faithfulness must be balanced and must be done wisely because Allah loves to wise man. And don't forget to obey the Government as a part of faith. Don't be fanatic, even though you don't understand.
Eva Catarina: Alhamdulillah. Pelajaran untuk setiap orang. Mempercayai keyakinan dan iman harus seimbang dan harus bijak karena Allah mengasihi orang bijak. Dan jangan taat kepada pemerintah juga bagian bagi iman. Jangan fanatic, walaupun kamu sendiri tidak paham.
8. Humisar Simanjuntak: The truth is this warning deals for the people who think that

their faith was strong and didn't afraid of death. The truth is the human must have the wisdom to obey the government which wants to save their country. If you want to die, please don't make a new problem for others!

Humisar Simanjuntak: Kebenarannya adalah peringatan di tujukan untuk orang-orang yang memiliki iman yang kuat dan tidak takut mati. Yang sebenarnya adalah manusia punya kebijakan untuk taat kepada pemerintah yang mana juga bagian dalam menyelamatkan negara. Kalo kau mau mati jangan jadi masalah bagi orang lain juga dong!

9. Miranda Hendrawan Tirok: Only making trouble for doctors and nurses.

Miranda Hendrawan Tirok: Taunya hanya buat masalah bagi dokter-dokter dan perawat-perawat.

10. Lukas Suryana: Later the Covid-19 will perish and changes with the new one, it's called Covid-212.

Nanti Covid-19 akan lenyap dan berganti nama dengan nama baru, namanya disebut Covid-212.

After transcribing the data above, the researchers will classify them into

Intertextuality types based of Fitzsimmon (2013) as below:

1. The First comment:

Yudha Ezx: That's funny. Yesterday before the coronavirus arise, the people proudly to traveling in and out of the country. Now... just-style and saying lie from outside of town can kill the people around you.

The comment above can be categorized as Obligatory Intertextuality, because it raises a comparison or association between people in traveling. Obligatory is an intertextuality when the writer intentionally raises a comparison or association between two (or more) texts (Fitzsimmon, 2013)

2. The Second Comment:

Joko Waluyo: Covid-19 has a new variant for its nickname. The name is Covid-49.

The comment above can be categorized as Accidental Intertextuality, because the commentator frequently bond a text with another text, cultural practice, or personal experience, without there being any tangible anchor point within the original text (Fitzsimmon, 2013).

3. The Third Comment

Toffy C. Wagey: Don't make a mess.

The comment above can be categorized as Optional Intertextuality, because because the intent of the commentator when using optional intertextuality, is to pay tribute to the 'original' writers, or to reward those who have read the hypotext. Optional Intertextuality has a less crucial power on the importance of the hypertext. It is a potential, but not essential, intertextual relationship that if recognized, the connection will slightly change the understanding of the text (Roz, 1998).

4. The Fourth Comment

Elsa Elsawati: What's wrong with this post? It just a joke. Keep calm and don't too hard.

The comment above can be categorized as Optional Intertextuality, because because the intent of the commentator when using optional intertextuality, is to pay tribute to the 'original' writers, or to reward those who have read the hypotext. Optional Intertextuality has a less crucial power on the importance of the hypertext. It is a potential, but not essential, intertextual relationship that if recognized, the connection will slightly change the understanding of the text (Roz, 1998).

5. The Fifth Comment

Mandor Langit: All of you keep in pray so the Covid-19 away from us.

The comment above can be categorized as Optional Intertextuality, because because the intent of the commentator when using optional intertextuality, is to pay tribute to the 'original' writers, or to reward those who have read the hypotext. Optional Intertextuality has a less crucial power on the importance of the hypertext. It is a potential, but not essential, intertextual relationship that if recognized, the connection will slightly change the understanding of the text (Roz, 1998).

6. The Sixth Comment

Matius Kristian: Without vaccine, it seems all of people must waiting. Because there are many foolish people which didn't understand how dangerous this virus for health.

The comment above can be categorized as Optional Intertextuality, because the intent of the commentator when using optional intertextuality, is to pay tribute to the 'original' writers, or to reward those who have read the hypotext. Optional Intertextuality has a less crucial power on the importance of the hypertext. It is a potential, but not essential, intertextual relationship that if recognized, the connection will slightly change the understanding of the text (Roz, 1998).

7. Eva Chatarina: Alhamdulillah. A lesson for everyone. Believing religion and faithfulness must be balanced and must be done wisely because Allah loves to wise man. And don't forget to obey the Government as a part of faith. Don't be fanatic, even though you don't understand.

The comment above can be categorized as Obligatory Intertextuality, because it raises a comparison or association between faith and believe. Obligatory is an intertextuality when the writer intentionally raises a comparison or association between two (or more) texts (Fitzsimmon, 2013)

8. Humisar Simanjuntak: The truth is this warning deals for the people who think that their faith was strong and didn't afraid of death. The truth is the human must have the wisdom to obey the government which wants to save their country. If you want to die please don't make a new problem for others!

The comment above can be categorized as Obligatory Intertextuality, because it raises a comparison or association between faith and believe. Obligatory is an intertextuality when the writer intentionally raises a comparison or association between two (or more) texts (Fitzsimmon, 2013)

9. Miranda Hendrawan Tirok: Only making trouble for doctors and nurses.

The comment above can be categorized as Accidental Intertextuality, because the comment has no purpose was Accidental Intertextuality, because of making an intertextual reference and it is completely upon the reader's prior knowledge that these connections are made (Albertz, 2012).

10. Lukas Suryana: Later the Covid-19 will perish and changes with the new one, it's called Covid-212.

The comment above can be categorized as Accidental Intertextuality, because the commentator frequently bond a text with another text, cultural practice, or personal experience, without there being any tangible anchor point within the original text (Fitzsimmon, 2013).

Based on the data above, the data showed that five of the comments (50%) are the types of Optional Intertextuality, three of the comments are the types of Accidental Intertextuality (30%), and two of the comments are the types of Obligatory Intertextuality (20%). The Optional Intertextuality is the most dominant between Obligatory and Accidental Intertextuality. After found the most dominant of Intertextuality, the data will show as percentage below:

$$X = \frac{F}{N} \times 100 \%$$

X = the percentage of the obtained items

F = frequency

N = the total number of items

Obligatory Intertextuality: $X = \frac{2}{10} \times 100 \% = 20 \%$

Accidental Intertextuality: $X = \frac{3}{10} \times 100 \% = 30 \%$

Optional Intertextuality: $X = \frac{5}{10} \times 100 \% = 50 \%$

The process of associating based on the totality of issues within the Facebook comment users and Facebook readers. Based on the data, on the ten comments above indicate that the issue of Covid-19 was taken as a topic in the social media that interesting and inviting another Facebook user to give their comment. However, the tenth of Facebook comments had different ways in presenting their ideas.

4.2 Findings

The researcher found there were five of Optional Intertextuality, three of Accidental Intertextuality, and two of Obligatory Intertextuality. The first comment by Yudha Ezx was Obligatory Intertextuality, because he was comparing the the people and the government in traveling during the Covid-19. The second comment by Joko Waluyo was Accidental Intertextuality, because he changes the “Covid-19” word become “Covid-49” with his own idea. The third comment by Toffy C. Wagey was Optional Intertextuality, because he asks or invite the readers or the other commentators to don’t make a mess. The Fourth comment from Elsa Elsawati was Optional Intertextuality, because she asks the readers or other commentators to keep calm and don’t too hard about the “Covid-19” jokes. The fifth comment by Mandor Langit was Optional Intertextuality, because the he asks the readers to pray so the Covid-19 will go away. The Sixth Comment by Matius Kristian was Optional Intertextuality, because he tell the readers about people which still not understand about the danger of Covid-19. The seventh comment by Eva Catharina was Obligatory Intertextuality, because she compares about the faith and the believe. The eight comments by Humisar Simanjuntak were Optional Intertextuality, because he warns the readers to obey the government to keep prevent from Covid-19. The ninth comment by Miranda Hendrawan Tirok was Accidental Intertextuality, because she mentions the personal experience, which were the doctors and nurses in giving treatment for Covid-19 patients. The tenth comments by Lukas Suryana were the Accidental Intertextuality, because he bonds the “Covid-19” words with “Covid-212” words in giving various nickname.

In Dicourse Practice, there were to types. They were Discursive and Social Practice. A discursive event is an “instance of language use, analyzed as text, discursive practice, social practice” (Fairclough, 1993, p.138). The discursive event, thus, refers to text, discursive practice (production and interpretation of the text), and social practice (including situational, institutional, and societal practice). From all the comments, we can find that all of commentators in Facebook have been given their comment about Covid-19, but in the different ways. Some of them give their positive comments and some of them give their comment and sounds “not-educated” about Covid -19.

Example, Lukas Suryana on his comment said jokes about Covid-19 with change the name with Covid-212 and didn’t give the good comment about avoid from Covid-19.

Critical discourse analysis considers the link between language use and wider social and cultural structures. In Fairclough’s term this suggests the relationships between a selected communicative event, like newspaper coverage of an incident, and the total structure of an

order of discourse, further as modifications to the order of discourse and its constituents, genres, and discourses (Fairclough, 1995a). Social practice is the way of comment by categorizing the commentators itself. Most of them were included into the ordinary communities, which they still need the study to understanding how dangerous the Covid-19 attacks human, not giving jokes and bullying each other and disobey the government warning to stay safe at home when the Covid-19 still haunted the peoples, especially in Indonesia. Bullying each other on social media, especially on Facebook was an old habitual action in giving the comments and become continuing culture. Example, Lukas Suryana on his comment said jokes about Covid-19 with change the name with Covid-212, which “212” is a name of a religy organization and of course Lukas Suryana will be arrested if his comment has been knew by this organization and report it to police station. In cultural life on social media, if a person or a group say a bad thing, the personal itself or group itself will be hunted and arrested. This suggests the relationships between a selected communicative event, like newspaper coverage of an incident (Fairclough, 1993).

4.3 Discussion

The issues of the Covid-19 based on the data above, are word kinds of issues that served on the media social by using everyday conversation jokes, illustrations, and also wishes, to show how the ordinary comment as media facilitated people to share their ideas, that sometimes obtain entertainment, news, wishes, advices, etc. The writer showed that after analyzing the Covid-19 issues on Facebook comments should not considered as the scientific data, to draw a real an honest idea, into formal situation.

CONCLUSION

5.1 Conclusion.

After interpret and analyzing the data, some conclusions can be concluded as follows:

1. Tenth of Facebook users share their comments about Covid-19 post on Facebook.
2. The researcher found two of Obligatory Intertextuality, three of Accidental Intertextuality, and five of Optional Intertextuality. The Optional Intertextuality is the most dominant then Accidental and Obligatory Intertextuality.
3. Covid-19 open the researchers' idea to make any researches, especially for intertextuality lessons.

5.2 Suggestion

There are some suggestions presented as follows:

1. For the teachers, the researcher hope this article about “Intertextuality of COVID-19 Based on Facebook Comments” can be useful which want to do research for further research or fulfill their research about the Intertextuality stage.
2. For the other researcher, to give them references in conducting a study related to the field.

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