



## **Environmental Representations Amid the COVID-19 Pandemic: Ecolinguistic Studies**



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### **Abstract**

The lingual representation intended in this paper is the presence of a number of language units, both in the form of words, combinations of words, sentences, and expressions during the COVID-19 pandemic. As is known, since the end of 2019 or the beginning of 2020 the world has been hit by the coronavirus outbreak or commonly called COVID-19. The virus has spread almost all over the world, including Indonesia, and claimed millions of human lives. To overcome, overcome, and rehabilitate this virus and its effects, the government implements health protocols. Prokes contains government policies that regulate the living system of society in the midst of the spread of the coronavirus or often called the new normal life order (New Normal Life). Living in the midst of the spread of COVID-19 is a very foreign and new life for humans because that life has never been thought of and experienced before. This environmental change has a significant impact on the way the world community speaks, including Indonesia and Bali. For example, wearing masks or face coverings, social distancing, prohibitions on crowding or prohibitions on going out of the house, as well as avoiding direct contact are considered to deprive them of freedom of language.

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## 1 Introduction

Social life in the midst of the spread of COVID-19 mankind on the face of the earth is a completely new and alien life. How not because of life before the pandemic, humans are very free to express their psychological condition. That is why at the time of interacting with other people feel that it is not enough just to speak verbally. Shaking hands, patting each other on the shoulder, hugging each other, and even kissing are considered means of resolving each other's emotional turmoil. During the pandemic, life is regulated through health protocols. Wearing masks, and face coverings, avoiding physical contact, and reducing activities outside the home are some ways to minimize the spread of COVID-19 (Chakraborty & Maity, 2020; Barouki et al., 2021; Zissman & Berkling, 2001; Yogiswari et al., 2022). Therefore, shaking hands, hugging, or kissing is not possible because you have to keep your distance and avoid physical contact. Similarly, the habit of crowding during religious rituals, and visiting places of celebration or places of worship should not be done because activities outside the home must be limited. All activities must be carried out inside the house. For example, working from home, studying from home, teaching from home, and shopping from home. Anyway, all activities must be done from home.

The COVID-19 outbreak that has hit the world until now has greatly affected the joints of life, both health, economic, political, and socio-cultural. In terms of health, this plague has claimed many human lives. On the economic front, many countries are in danger of going bankrupt and falling into poverty because they cannot pay debts. Today, the world is facing a food crisis as a result of the corona outbreak, as well as triggered by the Russian-Ukrainian war. In the socio-cultural field, the corona outbreak has an impact on people's language procedures because living in the midst of the spread of the coronavirus is life in a new environment. This is relevant to the opinion of Haugen (1972), who states that language (read: culture) has a close relationship with the environment. Language and environment are interchangeable, interaction, and interdependence. On the other hand, humans as speakers of a language in a certain speech group also play a very important role in influencing the environment. This is because people's ideologies determine their perspective in managing the environment. As a result, ideology has an impact on social interaction, and social interaction has an impact on changing the existing biological elements.

Balinese people have local wisdom that is guided in managing the environment. Local wisdom contains three values that govern man's relationship with God, a man with man, and man with the environment. The values of local wisdom are commonly called Tri Hita Karana. The environment for Balinese people is the place and way humans interact with the Creator, the place and way humans interact with others, and the place and way humans treat the universe. When the corona outbreak hit Bali, the first action was not to treat medically, but to perform rituals as an effort to restore the relationship with the Creator because it was believed that the occurrence of the disaster was caused by the disharmony of the three elements in Tri Hita Karana. Disharmony or disharmony among the three elements in local wisdom causes natural disasters, social conflicts, plagues, and other calamities. Therefore, it is necessary to make efforts to harmonize the relationship through rituals. In Balinese society, the ritual is called ngaturang guru piduka (begging for forgiveness), mengayu-ayu (introspection by always begging for salvation), and nangluk merana (repellent bala).

The Balinese perspective in managing the environment based on the values of Tri Hita Karana in the midst of the spread of COVID-19 gave birth to distinctive language procedures. Based on that reason, this paper focuses on two main problems, namely what types of lingual units appeared during the COVID-19 pandemic, and how to speak Balinese during the COVID-19 pandemic? This research data was obtained from a number of leaflets, billboards, and stories or stories that developed in the community, both in formal (office) and non-formal places (markets, bale banjars, or kamling posts) containing invitations, recommendations, or complaints related to the COVID-19 virus (Shakil et al., 2020; Kirsner et al., 1984; Narducci et al., 2016; Ädel & Erman, 2012).

## 2 Results and Discussions

In the introduction, it has been explained that the Balinese people have local wisdom in managing the environment. Living in the midst of the spread of COVID-19, which is a new environment, is also addressed based on the values of local wisdom. Therefore, the lingual units that emerged during the pandemic and the language procedures of the Balinese people, which are the subject of this paper's study, were studied based on the values contained in Tri Hita Karana. In the teachings of Tri Hita Karana, there is a harmonious, balanced, and harmonious relationship between man and God, a man with man, and man with the universe (environment). Man's relationship with God is

characterized by the emergence of a number of lingual units both categorized as verbs, nouns, and adjectives, singular and complex in the form related to religious rituals.

The lingual unit that marks the relationship between humans and humans is characterized by the presence of lingual units that are social in nature, while the relationship between humans and nature is characterized by the presence of stories or stories that are pro and con to the existence of COVID-19. Meanwhile, the Balinese language procedures are divided into two, namely the procedures before the pandemic and the procedures during the pandemic (Bungin, 2007; Fill & Muhlhausler, 2001; Geertz, 1963; Geertz, 1992).

#### *Lingual Units during the Pandemic*

In this section, successive secra are spoken of (1) the lingual unit related to religious rituals, (2) the lingual unit of societal relations, and the lingual unit of man's relationship with the universe. In addition, it also discusses (1) lingual units based on word categories and (2) lingual units based on their morphological form. The full description can be seen below

#### *Lingual Units Relating to Religious Rituals*

The coronavirus outbreak or commonly called COVID-19 for the Balinese people is considered to have occurred due to an inharmonious and inharmonious relationship between humans and God. Therefore, what the Balinese people first do is to harmonize man's relationship with God. It is believed that whatever happens on the face of the earth is due to His will. Natural disasters, wars, famines, and plagues (including COVID-19) occurred because of the wrath of the Creator. Therefore, it is necessary to make efforts to harmonize and harmonize man's relationship with God, through a ritual of kagamaan. This ritual serves as a means of begging for forgiveness so that God is not angry anymore. This ritual is continued with continuous and continuous worship, both at the provincial, district, sub-district, village, banjar, and family levels. The goal is to constantly ask God for forgiveness while maintaining self-chastity. Next, the last part is the bala repellent ceremony. Below are presented a number of lingual units (bold) related to the implementation of rituals during the corona period.

- 1) *mecaru* 'carrying out sacrificial ceremonies
- 2) *ngelempana* 'apology rituals
- 3) *ngayat* 'pray remotely/indirectly come to the temple'
- 4) *ngubeng* 'The ceremony is held in the middle of the temple area only
- 5) *ngacep* 'pray from home without coming directly'

#### *Lingual Units Relating to Human Relations*

Social life in the midst of the spread of the coronavirus or often called the new normal life order is regulated in the health protocols. The goal is to control the spread of the coronavirus. Therefore, people must comply with some rules issued by the government. For example, wearing masks, face coverings, social distancing, reducing outdoor activities, avoiding physical contact, and always washing hands. With regard to this new habit of life there are a number of lingual units have emerged. Some of these lingual units are completely new and some are old lingual units, but the intensity of use is very high. Some of the lingual units in question can be observed below

- 1) *camok* 'mask'
- 2) *virus* 'virus'
- 3) *infeksi* 'infection
- 4) *tekep moa* 'face shield
- 5) *ngoyong jumah* 'Silence at home'

The lingual unit that states the relationship between humans and humans during a pandemic as mentioned above is a lingual unit related to the names of objects, activities, and traits related to the health process at the beginning of the pandemic. However, as time passed and the pandemic has not shown signs of ending, it began to develop a nature of despair, distrust, and opposition to the implementation of health protocols among the Balinese people. This is

characterized by the emergence of lingual units that show the negative sides of the Balinese character and character, as shown below

- 1) nantang baya 'arrogant attitude like not afraid of danger'
- 2) belog ajum' excessive attitude of being praised or flattered'
- 3) apang oraanga aeng'do excessively to be considered great'
- 4) nyunjung satru nganap roang' defending the enemy and hostile/degrading friends/relatives'
- 5) bangka iba idup kai' attitude of individuals who ignore others and put themselves first'

#### *Lingual Units Relating to Man's Relationship with the Surrounding Nature*

The implementation of the prokes in the midst of a pandemic for the Balinese people initially went smoothly and there was no rejection. This is characterized by the community's compliance to carry out the health protocols. For example, the ban on leaving the house, the ban on gatherings, the wearing of masks and face coverings are carried out obediently and obediently. There were no protests when ogoh-ogoh marches were banned. In fact, this event has been anticipated and planned a few months in advance with careful preparation and considerable costs. However, it turned out that the pandemic lasted more than a year.

The long pandemic period (exceeding one year) has made people lose patience. The habit of living well before the pandemic in the midst of frenetic tourism made the Balinese people unable to withstand the slam. People began to be stressed because they were laid off, found it difficult to find work, and were forbidden to leave the house resulting in a negative attitude toward the surrounding environment. A number of lingual units that reflect the negative disposition of the Balinese as mentioned above, are stories or stories that describe negative attitudes towards the environment. Stories or stories about the environment correlate with the critical ecolinguistic paradigm initiated by (Stibbe, 2015), about The Story we Life By. The story that is intended here, is not a narrative story per se as it has been known all along, but rather all the discourse that develops in society. The story can take the form of complaints, gossip, chatter installs, and all discourses, whether written or unwritten.

Broadly speaking, the story or stories are distinguished by three parts, namely stories or stories that support environmental conservation, stories or stories that oppose environmental conservation, and ambivalent stories or stories, that is, attitudes that support and oppose environmental conservation. All the lingual units mentioned above (there are ten lingual units) are stories or stories that reflect attitudes against environmental conservation because in such a way efforts to control the spread of the coronavirus become hampered and disrupted. In addition to the development of negative stories or stories that oppose tackling the spread of the coronavirus, there are also positive stories or stories that support the fight (Lexy, 2006; Saadat et al., 2020; Muhammad et al., 2020; Zambrano-Monserrate et al., 2020).

#### *Lingual units by word category*

Based on word categories, lingual units during the pandemic are grouped into several parts, namely lingual units categorized as verbs, lingual units categorized as nomina, and categorized as adjectives. Here are the lingual units by word category.

##### *Verbs*

Moeliono (2017), notes verb features such as the following.

- a) The verb serves primarily as a predicate or predicate core.
- b) Verbs contain the basic meaning of deeds (actions, processes, or circumstances that are not properties or qualities.
- c) A verb meaning the state cannot be affixed with the prefix ter-. Verbs can be viewed from several facets, for example: based on their morphological form, based on their syntactic behavior, and based on their semantic behavior.

### *Based on its Morphological Form*

Based on their morphological form, verbs can be distinguished into two types, namely basic verbs (singular)/(monomorphemes) and complex verbs (polymorphemes). There are two types of basic verbs, namely free basic verbs and bound basic verbs. Below are a number of verbs, both single and complex, whose intensity of use is quite high during the COVID-19 pandemic. The number verbs (1) to (5) are the basic verbs, while the numbers (6) through (10) are complex verbs.

- 1) Aba' bring'
- 2) Angon'wear'
- 3) Jemak'ambil'
- 4) Pesu 'out'
- 5) Tagih 'ask'

### *Based on Its Synoline Behavior*

Based on their syntactic behavior, verbs generally occupy the function of predicates or predicate cores. In addition, verbs can also occupy subject, object, complementary, caption, and attributive functions.

- a) Verbs as Predicate Fillers
  - 1) Petugase ngelaksanaang vaksinasi' The officer performs the vaccination'
  - 2) Imeme ngangon camok 'Mom wears mask'
  - 3) Doktere nyuntik pasien' The doctor injects the patient.
- b) Verbs as Subject Fillers
  - 1) Mecamok ngeranaang iraga tusing kene virus' Wearing a mask keeps us from contracting the virus
  - 2) Mekaca mata ngae matane galang' Teary eyes make eyes bright'
  - 3) Ngoyong di jumah mekada iraga sing kene virus.' Staying at home keeps us from contracting the virus.
- c) Verbs as Object Fillers
  - 1) Petugase ngajain caran ngingem ubad' Officers teach how to take medicine'
  - 2) Ia kena virus ulian sing nganggo camok' He got the virus and he contracted the virus because he didn't wear a mask'
  - 3) Bapa mekelo gelem ulian sing bani mesuntik' Old father sick for fear of injection'
- d) Verbs as Complementary Fillers
  - 1) Ia pesu ke rurunge sing mecamok' He was a man who went out of the house without wearing a mask'
  - 2) Liu anake pesu sing metekap moa' Many people go out of the house without face coverings'
  - 3) Liu anake mati covidanga 'Many dead people are coddled'
- e) Verbs as Caption Fillers
  - 1) *Suba sing mecamok nu masi sing merasa pelih'* Already without a mask, still feeling innocent'
  - 2) *Panes dingin misi ngangsur merasa sing gelem'* Fever and shortness of breath, feeling painless'
  - 3) *Suba sing ngelah empugan ngengken sugih'* Have nothing, still feel rich'
- f) Verbs as Atributive Fillers
  - 1) *Ibapa suba luas metajen'* Dad has gone cockfighting gambling
  - 2) *I meme pesu mebelanja'* Mom goes to shopping
  - 3) *Dadong luas meplesiran'* Grandma goes on a trip

### *Verbs Based on Their Semantic Behavior*

Based on their semantic behavior, verbs are distinguished over transitive verbs and intransitive verbs (Moeliono, 2017). The transitivity of a verb is determined by two factors, namely the presence of a noun behind a verb, and the potential for that noun to serve as a subject in the passive voice. In simple terms, it can be said that a transitive verb is a verb that requires an object in an active sentence, and that object serves as a subject in the passive voice. Meanwhile, intransitive verbs are verbs that do not need objects. Below are examples of transitive verbs and intransitive verbs.

- a) Transitive Verbs
- 1) *Doktere nyuntik idadong* 'Doctor injects grandma
  - 2) *Ibapa ngangon camok* 'Dad wears a mask
  - 3) *Perawate maang obat pasiene*; The nurse gives the patient medicine
  - 4) *Imeme negel meong* 'Mom throws a cat
  - 5) *Ikaki nambus sele* 'Grandpa burns yam'
- b) Intransitive Verbs
- 1) *Cicinge medem di bungut paone* 'Dogs sleep in furnaces
  - 2) *Dadong mati kene virus corona* 'Grandma died of coronavirus
  - 3) *Siti ngeling jumaan meten* 'Siti cried in the room
  - 4) *Tunangane sebet ulian kalaina nganten* 'His girlfriend is angry about being left married'
  - 5) *Ibapa kalah metajen* 'Dad loses cockfighting gambling.'

### *Nomina Category Lingual Units*

Lingual units categorized as nouns can be seen from two facets, namely semantically and syntactically. Semantically, a noun is a word that refers to a human being, animal, thing, concept, or sense. Syntactically, a noun is a lingual unit that generally occupies a subject, object, or complementary function. *Nomina* commonly uses a form of disobedience instead and it is not customary to use a non-denial (Moeliono, 2017). *Nomina* is also commonly followed by adjectives. Below are presented in a row, nouns as subject fillers, nouns as object fillers, and nouns as complementary fillers

#### *Nomina as Subject Filler*

Syntactically, all the lingual units in bold below serve as subjects.

- a) ***COVID-19 jani nyangsan ngendukung*** 'COVID -19 is now getting weaker'
- b) ***Vaksine ngeranayang iraga sing kena virus*** 'Vaccines keep us from contracting the virus'
- c) ***Camoke jani suba ngemudaang*** 'Masks are now a bit cheap
- d) ***Rumah sakite bek misi anak gelem*** 'The hospital is full of patients
- e) ***Torise liu pada mulih*** 'Many tourists return to their countries'

#### *Nomina as a Predicate Filler*

The following bolded lingual units are nouns that serve as predicates.

- 1) ***Ulian suntikan ia negebus dingin*** 'Because of the injection he had a fever
- 2) ***Naar es mekada ia ngangsur*** 'because of drinking ice he is short of breath.
- 3) ***Lebian nginem ubad mekada ia pingsan*** 'as a result of Excess taking medication made him faint

#### *Nomina as Object Filler*

Here are the nouns that syntactically occupy the function of the object.

- 1) ***Idadong negul bangkung*** 'Grandmother tying pigs'
- 2) ***Ibapa nampah siap*** 'dad cuts chicken'
- 3) ***Cicinge nyaklok jelema*** 'The dog bites people'

#### *Nomina as a Caption Filler*

The following three lingual units, syntactically occupy the caption function, while the other two occupy the complementary function.

- 1) ***Duang tiban lebih iraga kene penyakit*** 'Two-plus years we have been hit by an outbreak'

- 2) *Covide ngeranayang iraga keweh ngalih gae* 'Covid makes it difficult for us to find work'
- 3) *Ulian idup gobyah dadi sing ngelah sekaya* 'Because living luxuriously causes no wealth.'
- 4) *Gumina gering mekada liu otele maadep* 'Virus outbreak causes many hotels to be sold'
- 5) *Sing ada tamu mekada dagange sepi* 'No guests make the merchant deserted'

### *Lingual Units of Adjectival Category*

In (Moeliono, 2017), it is stated that lingual units categorized as adjectives have the following characteristics.

- a. It may be captioned as a comparison: more, less, and most.
- b. Can be captioned: very, very, very true, once, and too
- c. Can be repeated with the caption se- and its suffix
- d. Normally using the word disobedient no.
- e. In certain cases it can be matched with the suffix: -er,-wi/-wan, -man,-ni, -al/-is.

Here are the lingual units categorized as adjectives, both singular, and complex.

1. *Dugas covide sedeng genting liu anake jejeh* 'At the height of the pandemic many people were afraid'
2. *Suba duang tiban lebih tongos torise suwung* 'It's been more than two years since tourist spots were deserted'
3. *Uli abulan torise mulai rame* 'Puzzles 'Starting one month ago toris started to get crowded coming'

All the adjectives in the above sentence (which are bolded) are singular adjectives and adjectives. There is also an adjective in the form of a composition like the example below.

1. *Sifat belog ajum sing nyandang tulad* 'Haughty/bragging nature need not be imitated'
2. *Uling pidan ia mula bungut bai* 'From the beginning he was indeed a big mouth'
3. *Kadung mula ia nyicing singgal* 'He was given the heart of the heart'
4. *Dasar mekuping tebel sing dadi baang munyi* 'The stubbornness of not hearing advice'

### *Language Procedures before and during the Pandemic*

The ways of speaking or commonly called language procedures in Balinese society can be seen before the pandemic and during the pandemic. This is intended because language procedures during the pandemic are language procedures that are different from previous language procedures

#### *Language Procedures before the Pandemic*

Balinese people as well as Indonesians generally have direct language procedures (face to face). Direct language is a habit that has been inherited for generations. Not only talking directly, sometimes communicating is also accompanied by greetings, hugs, and kisses. Communicating directly can avoid misinterpretations, misintentions, misrepresentations, and other psychological barriers because they can be confirmed directly. Communicating orally/directly is in accordance with the nature of the language because the real language is spoken, not written. Communicating directly involves all elements of the language, such as segmenta, suprasegmental, and kinesic elements (paralanguage). Therefore, language procedures before the pandemic period have the following characteristics. Speaking in unison.

- 1) Facial expressions can be fully observed
- 2) Errors of hearing, interpretation, and interpretation are minimal.
- 3) Shaking hands, hugging, and or kissing psychologically have a positive impact.

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*Language Procedures during the Pandemic*

In Balinese society, procedures for communicating directly have developed, namely speakers and speakers facing each other or face to face. In such a way, the speaker feels valued and is not taken for granted easily. Therefore, speaking directly or in Balinese called *nangkah* or *mesadu arep* is considered a civilized and elegant way of communicating. Moreover, it is also accompanied by shaking hands, hugging, or kissing, like the Sabu people.

During the pandemic, people must comply with health protocols. The health protocols require people to wear masks, wear face coverings, maintain distance and avoid physical contact. Therefore, during the pandemic, it is impossible to talk in close proximity, without a mask, and make physical contact (shaking hands, hugging, and kissing). Thus, language procedures during the pandemic have the following characteristics. Communicating is hampered and disrupted due to masks or face coverings. Sometimes misconceptions, misrepresentations because the pronunciation is disturbed, and misinterpretations because the face is covered (Genua, 2018; Keraf, 2010; Keraf & Capra, 2014; Kridalaksana, 1986; Yani et al., 2018).

- 1) The habit of shaking hands, hugging, and kissing is replaced by covering the hands on the chest.
- 2) Prioritize how to communicate on social media because it is considered safer

### 3 Conclusion

There are two subjects presented in this paper. The two subjects referred to are: lingual units that cultivate during the pandemic and language procedures during the pandemic. The two subjects in question are presented again in summary below:

- 1) The representation of lingual units during the pandemic is seen based on the values of local wisdom of the Balinese people about the environment contained in the teachings of Tri Hita Karana. Therefore, the lingual units that arise are associated with man's relationship with God, man with man, and man with the universe. In addition, the lingual unit is also seen by form and formation, as well as by word category.
- 2) Balinese language procedures are elaborated based on language procedures before the pandemic and during the pandemic. Based on these characteristics, it appears that the language procedures during the pandemic are very different from before because of the implementation of health protocols.

*Conflict of interest statement*

The authors declared that they have no competing interests.

*Statement of authorship*

The authors have a responsibility for the conception and design of the study. The authors have approved the final article.

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