Patterns of Dysphemism of COVID-19 News in Indonesian Mass Media: Critical Eco-Discourse Analysis

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Abstract

The COVID-19 pandemic has led to the use of specialized terminology that is either new or beyond the lexical limits of its general usage. The mass media use various language tools to package constructive and destructive ideologies related to the environment, such as euphemisms and dysphemisms. This study discusses the patterns of dysphemism and the effect of using dysphemism in reporting on COVID-19 by the Indonesian mass media. This qualitative descriptive study utilized data collected from several Indonesian online media. Distributional and equivalent techniques were used for data analysis. The results showed that the Indonesian mass media applied four types of dysphemism expression units to report COVID-19, i.e., words, phrases, clauses, and sentences. These dysphemisms generally refer to humans, plants, animals, soil, toxic materials, trash and waste, pollution, destruction of nature, and taboos. In addition, the feelings contained in dysphemism are creepy, awful, disgusting, reinforcing, and disrespectful. There are several reasons for using dysphemism, namely: (a) attracting the reader's attention, (b) confirming speech or strengthening meaning, (c) word variations, (d) provocation, and (e) saving space. Some of the impacts of using dysphemism in society are rude language patterns, irritability, disturbed psychology, and blurred understanding.

Keywords: COVID-19, Critical eco-discourse, Dysphemism expressions, Dysphemism patterns, Dysphemism references, Dysphemism.

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1. Introduction

The use of language during the COVID-19 pandemic has become a very important topic to be discussed linguistically. Language has a strong influence on society, especially the language of the media. In an epidemic situation, the media should provide enlightenment and reinforcement in preventing the spread of COVID-19, and should not use language that can have a negative impact on society [1].

Environment is an actual and interesting issue to discuss. Today's linguistics also examines language problems along with environmental changes. Linguistic problems related to environmental change are studied in ecolinguistics and critical eco-discourse [2]. This study seeks to examine a linguistic form contained in environmental discourse in Indonesian mass media, namely dysphemism. Therefore, this research belongs to the realm of critical ecolinguistics. This study aims to determine the forms, references, types, and functions of dysphemism expression units in environmental discourse in Indonesian mass media.

Critical eco-discourse questions texts related to environmental issues. These texts were created by the mass media to create a reality that constructs society about the environment. Mass media affect the readers' cognition to partake in conserving the environment. Yet, there are also discourses constructed by the media that are full of constructive and damaging political content. This political discourse cannot be separated from Indonesian figures who have contributed to the environment. Some of these public figures play a role in preserving the environment; and conversely, there are also some that actually damage the environment. The mass media lead readers to come to know this reality. The mass media use various language tools to package constructive and destructive ideologies related to the environment, such as euphemisms and dysphemisms.

Dysphemism in environmental discourse has ideological political aims. In foreign mass media, the use of dysphemism in environmental discourse is rarely done because journalists prefer euphemisms to dysphemisms. On the other hand, the Indonesian mass media often use dysphemism in environmental discourse. In line with this, Masri et al (in Khairah [3]); Khasan et al. [4], and Juwita [5], state that the Indonesian language used in the mass media tends to use abusive words or language (dysphemism), which is the opposite of a euphemism (smoothing).

The use of dysphemism in environmental discourse certainly affects the cognition of the speakers, which in this case are readers and observers of environmental issues. Based on this, dysphemism studies related to environmental discourse are interesting to do, especially those found in online mass media in Indonesia.

2. Theoretical Framework

2.1. Critical Eco-Discourse (Critical Ecolinguistics)

Haugen [6] defines language ecology as the study of the interaction between languages and their environment. Fill and Muhlhausler [7] define ecolinguistics as a broader study of syntax, semantics, and pragmatics. Therefore, some innovative new theories are needed to investigate these ideas empirically. Meanwhile, Ecolinguistics according to Crystal [8] is a study that reflects the nature of ecology in biological studies, in which the interaction between language and the cultural environment is seen as the core - also called language ecology, linguistic ecology, and sometimes green linguistics.

Alexander and Stibbe [9] define ecolinguistics as the study of the impact of language use on survival that bridges the relationship between humans, other organisms, and the physical environment which is normatively oriented towards preserving sustainable relationships in life. In other words, ecolinguistics is tightly associated with how language takes part in shaping, sustaining, influencing, or ruining the relationship between humans, living conditions, and their environment. Ecolinguistics evolves due to the growth of human ecology in diverse systems, such as economic systems, social systems, spiritual systems, cultural systems, linguistic systems, and ecosystems that are mutually dependent and related to one another [2].

Recent ecolinguistic studies have also been influenced by Critical Discourse Analysis (CDA), known as critical ecolinguistics (eco-critical discourse). CDA was developed by Fairclough based on the assumption of Systemic Functional Linguistics (SFL) developed by Halliday, that language in text (discourse) always carries out three functions at once: ideationally represents experience and the world, interpersonally forms social interactions between participants and discourse, and textually relates texts to situational contexts [10]. Ecolinguistics examines discourses about the environment and various forms of discourse whose ideologies involve humans and the environment. Environmental discourse with all its manifestations (i.e., spoken text, written text, images, and the internet) is called greenspeak or green discourse (Harre in Fill and Muhlhausler [7]). Eco-critical discourse analysis is not limited to analyzing language microstructure (i.e., the section that criticizes the system or grammar), but also discusses the macrostructural problem of language (i.e., the section that criticizes the text). Texts that can be studied include political speeches, green ads, articles or news about the environment, and so on Fill and Muhlhausler [7]. Eco-critical analysis itself includes the use of vocabulary, diction, euphemism, dysphemism, and others.

2.2. Dysphemism

Environment-related discourse in mass media covers the matters as follows: (1) Reification, i.e., handling living things as objects with economic value concerning technology and ideology. This means that living things or resources can be fabricated, optimized, controlled, and used (utilized); (2) Concealing the facts, i.e., the use of euphemisms to substitute words or terms that are eschewed, such as those related to demise, devastation, extinction, and poison; (3) Articulating hate or confrontation to parties who obliterate traditional lands or customary lands; (4) Producing slogans and elements that express ideas that are employed to make the process of destroying the environment and culture by a group of people seem suitable and in line with the laws of nature (Trampe in Fill and Muhlhausler [7]).

According to Schultz (in Fill and Muhlhausler [7]), there are three linguistic tools used in news texts regarding environment-related commercialization. Firstly, the utilization of neutral words that connote approval or support exploitation, even though the reality of the words signified is quite dissimilar, such as the employment of the expressions "ecologically sustainable development," "fertilizer," and "human resources." Secondly, the utilization of euphemisms (the reference to unpleasant objects or things becomes more polite), such as the usage of the words "clearing," "harvest,"

"greenhouse effect," and "global warming." Thirdly, the use of pejorative terms or dysphemism (the reference to objects or things with a more undesirable connotation), such as the employment of the words "earthworm food" and "animals' homes" to refer to humus and others. Dysphemism is a tool that is rarely used but its effects are very strong when used.

Dysphemism replaces words or phrases that have neutral or positive meanings with unpleasant ones [11]. Dysphemism is the opposite of euphemism. Dysphemism is used to attack the addressee or listener. Allan and Kate [12] define dysphemism as expressions with unpleasant connotations for those who are spoken to and those who are listening. Dysphemism is used to talk about an opponent, something that is not liked, with the aim of insulting, belittling, or demeaning the opponent. Allan and Kate [13] also add that dysphemism is a word or phrase that has a painful or disturbing connotation for both the person being spoken to and/or the person being spoken of and the person listening to the expression. The reference to dysphemism used in environment-related discourse fairly differs from the reference to dysphemism generally used in sociolinguistics as suggested by Allan and Kate [13].

3. Method

This research is a qualitative descriptive study that examines news texts and reveals the patterns, forms, and ecological impacts behind the texts. The data in this study are lexicon, phrases, clauses, sentences, and text structures that represent health discourse in straight news texts about COVID-19 that are relevant to the research objectives.

The data sources for this research are straight news about COVID-19 at www.okezone.com 25 news, www.tribunnews.com 25 news, and www.detik.com 25 news. The three online news websites were chosen because they have a high level of popularity in Indonesia and are online media that are concerned about COVID-19 both in Indonesia and in the world. In addition, the three sites also have the highest number of visitors (clicks and views), are widely accessed, and are included in the top three sites in Indonesia.

Data were collected by reading carefully, with an advanced technique, namely the note-taking technique. Then, the data were analyzed using distributional and equivalent techniques. The results of data analysis are presented informally. This study uses a critical eco-discourse theory framework as a main tool of analysis. However, several relevant theories are also used so that the results of the analysis are more in-depth and comprehensive.

4. Results and Discussion

4.1. Forms of Dysphemism Expression Units

There are four forms of dysphemism used by online Indonesian mass media: words, phrases, clauses, and sentences. The following are the descriptions of the forms.

a. Dysphemism in the Word Form

Dysphemism in the form of words is divided into three types, i.e., basic words, derived words, and compound words.

1) Dysphemism in the form of basic words

In the form of basic words, the forms can be categorized as nouns, verbs, and adjectives. In the noun category, there are several words originating from Indonesian, regional languages, place names, and foreign languages that have been adapted or adopted into Indonesian. The word *droplet* (from English) is used to replace the word *percikan* (splash); the word *momok* (scourge) is used to replace the word *gangguan* (disruption); the word *wabah* (plague) is to replace the word *peningkatan* (increase); the word *sindikat* (syndicate) is to replace the word *perkumpulan* (association), and the word *Bhopal* is to replace the term referring to the tragedy of death due to pollution.

In the adjective category, there are several words that come from Indonesian, regional languages, and foreign languages that have been adapted into Indonesian. The word *nakal* (naughty) is used to replace the term that means difficult to warn; the word *tekor* (overdrawn) is to replace the word *kekurangan* (shortage); the *bubrah* is to replace the word *rusak* (damaged) or *hancur* (destroyed), and the word *lumpuh* (lame) is to replace the word "does not work".

2) Dysphemism in the form of derivative words

Table 1 presents the expression units of dysphemism in the word form: derivative words, basic words, and compound words. Derivative words are words that undergo a process of affixation, reduplication, and compounding. In the form of derivative words, dysphemism can be categorized as nouns, verbs, and adjectives. The words come from Indonesian, regional languages, and foreign languages that are adapted or adopted into Indonesian. In the noun category, the word *lockdown* replaces the word *penutupan* (closure); the word *pengosongan* (emptying) replaces the term *PPKM* (Enforcement of Restrictions on Community Activities), the word *penyerobotan* (taking) replaces the word *pengambilalihan* (takeover), and so on.

In the verb category, the word *suspect* replaces the word *terduga* (be suspected), the word *discarded* replaces the word *dibuang* (be wasted), the word *memangsa* (to prey on) replaces the term *mengambil alih* (to take over), the word *dilahap* (be devoured) replaces the word *dimanfaatkan* (be used), and the word *di-Gayuskan* replaces the term *dikorupsi* (be corrupted), the word terpapar (be exposed) replaces the term *terinfeksi* (be infected), and so on.

In the adjective category, the word *menggunung* (piled up) is used to replace the term *menumpuk* (accumulate), and the word *marginalized* is used to replace a term that means "have not received rights and obligations".

The COVID-19 pandemic has affected aspects of local life, which has brought back the local term *pagebluk*. The term *pagebluk* or commonly called *bagebluk* is used to refer to an ongoing epidemic. This word comes from the word *gebluk*, which both in Javanese and Sundanese means *falling down* or it can also be interpreted as an *explosion* from the original

meaning of the word *gebluk* or *bluk*. It can be said that *pagebluk* describes a condition where many victims fall or fall down simultaneously and on a large scale which resembles the meaning of an explosion.

3) Dysphemism in the form of compound words

Dysphemism compound words come from Indonesian and foreign languages. There are also compound words that have affixation. For example, the word *kontak erat* (close contact) is often used to replace the word *berhubungan* (connection) or *berinteraksi langsung* (direct interaction). The word *isolasi mandiri* (self-isolation) replaces the term that means lock-in at home. The word *zona hijau* (green zone) means an area or area where there are no cases or infections of the coronavirus (safe zone). The term *zona kuning* (yellow zone) is used to replace the words that mean area at low risk of COVID-19 infection. The term *zona sedang* (orange zone) is used in place of a word meaning area of moderate risk of COVID-19 infection. Meanwhile, *zona merah* (red zone) is used to replace the words meaning an area at high risk of COVID-19 infection, and *zona hitam* (black zone) is to replace an area at very high risk of COVID-19 infection.

Table 1.
Expression units of word form dysphemism.

No	Word-Form Dysphemism								
	Basic Words			**Derivative Words**			**Compound Words**		
	Noun	**Verb**	**Adjective**	**Noun**	**Verb**	**Adjective**	**Noun**	**Verb**	**Adjective**
1	*Droplet*	*Ngendon*	*Nakal*	*Lockdown*	*Suspect*	*Menggunung*	*Zona hijau*	*Kontak erat*	*Isolasi mandiri*
2	*Momok*	*Tewas*	*Bubrah*	*Pengosongan*	*Discarded*	*Terpinggirkan*	*Zona kuning*		*Protokol kesehatan*
3	*Wabah*	*Testing*	*Tekor*	*Penyerobotan*	*Memangsa*	*Pagebluk*	*Zona jingga*		
4	*Sindikat*	*tracing*	*lumpuh*		*Dilahap*		*Zona merah*		
5	*Bhopal*				*Di-guyus-kan*		*Zona hitam*		
6	*Bekas*				*Terpapar*				
7	*Tes usap*								
8	*ganas*								

b. Dysphemism in the form of a Phrase

Table 2 illustrates the units of expression in phrase-forms dysphemism. Based on the data analysis, it was found that dysphemism in the form of phrases are noun phrases, adjective phrases, and verb-phrase dysphemism .

1) Noun-phrase dysphemism

Noun-phrase dysphemism has various constructions. For example, the phrase *kasus suspek* (suspect case) is used to replace the term *pasien dengan gejala* (patient with symptoms); the phrase *masker wajah* (face mask) is used to replace the term that refers to nose and mouth cover or protection; the phrase *pistol termometer* (thermometer gun (Thermo gun)) is used to replace the term that refers to the tool for measuring thermos, and the phrase *alat pelindung diri* (personal protective equipment) is used to replace the term that refers to the equipment to be worn when in contact with or interacting with a COVID-19 positive patient.

2) Adjective-Phrase dysphemism

The unit of expression of dysphemism in the form of adjective phrases found in environmental discourse in the mass media in Indonesia does not have many varied constructions. Especially in the news of COVID-19 in online mass media, there are several adjective phrases in English. For example, Adjective Phrases can be seen from the phrase Rapid test. In the phrase Rapid test found a combination of the word rapid as an adjective and the word test as a noun. Rapid test lexically means a quick test where the function of the adjective in this phrase is as a marker. The marker function in a noun phrase occurs when the noun becomes the subject and the adjective as the object or complement is used attributively. In the quick test phrase, the quick adjective describes the test noun. In other words, the fast adjective is the attribute and the test is the essence.

The characteristic pattern of terms used in reporting on COVID-19 is using a variety of foreign language terms, Indonesian and Javanese. Terms in foreign languages, especially English, dominate the news discourse in online mass media. This is because the terms in English are considered to have high and practical value and show a modern (novelty) impression compared to Indonesian. One of the terms related to COVID-19 that has become current is the new normal content. The term turns out to be used in various contexts with different meanings. New normal is not a typical vocabulary that just emerged during the COVID-19 pandemic. The use of this term in Indonesian has several forms. The language development agency, The Ministry of Education uses the equivalent of the term 'new normal' which means a new normal state, and also other terms, namely 'a new order of life, a new normal, a new order, a new life'. New normal is a change in behavior to continue carrying out normal activities, but with the addition of implementing health protocols to prevent the transmission of COVID-19. Traces of the term new normal began in the 20th century in the writings of Henry [14];

Gustomy [15]. The term new normal during the COVID-19 pandemic has emerged with various different meanings, ranging from the natural situation of living with COVID-19, and the emergence of various new habits to artificial situations related to efforts to develop the economic sector. The term new normal is also defined by various changes including changes in the way of thinking, behaving, and relating to others. The term 'new normal situation' is understood as a situation that must be created to reduce the negative impact of the COVID-19 pandemic in various sectors, especially the economy. The value of the sense of dysphemism that appears is, the new normal is a condition that is not yet normal so it must be normalized again.

Examples of other adjective phrases are also found in the following series of phrases Imported case, Infections cases, Local transmission, Panic buying, Massive test, New normal, Physical distancing, Rapid strep test, Rapid test, Social distancing, Social restriction, Super-spreader.

3) Verb-phrase dysphemism

In the data, there are several units of expression of dysphemism in the form of verb phrases. For example, the verb phrase *memotong kepala* (to cut off the head) is used in place of the phrase *membunuh* (to kill), the phrase *tutup mulut* (to shut up) is used instead of the terms that refer to being silent without taking any action.

Many verb phrases in foreign languages are found in the data, such as the phrase *panic buying* which refers to buying panicly or buying something suddenly (in the context of panic). The phrase *social distancing* is used in place of the term *menjaga jarak* (to keep a distance). Etymologically, this phrase comes from two elements, namely the word *social* which means in groups, and the word *distancing* which means keeping a distance. The sense of dysphemism that arises from this term is that it is forbidden to socialize, it is recommended to be individualistic and maintain social distance.

Table 2.
Units of expression in phrase form dysphemism.

	Phrase-Form Dysphemism					
	Noun phrase		**Adjective phrase**		**Verb phrase**	
No	**FN**	**Meaning**	**FA**	**Meaning**	**FV**	**Meaning**
1	*Kasus suspect*	Patients with symptoms	*Rapid test*	Quick test	*Memotong kepala*	Die
2	*Masker wajah*	Nose and mouth protection	*Imported case,*	Import case	*Tutup mulut*	Wearing a mask
3	*Pistol termometer*	Temperature measuring device (thermo)	*Infections cases,*	Reported cases (infection cases)	*Menjauh dari*	Avoid (do not approach people)
4	*Alat pelindung diri*	Equipment used when in contact with positive COVID-19 patients	*Local transmission*	Sources of transmission of the virus in the country	*Mencuci tangan*	clean hands from virus
5	*Contact tracing*	The process by which the person you may have infected is infected	*New normal*	New normal to replace the word new normal	*Pelandaian kasus (pelandaian kurva)*	Curve drop
6	*Corona virus*	Corona virus (COVID-19)	*Orang tanpa gejala*	Asymptomatic COVID-19 patients	*Social distancing*	Maintain social distance
7	*Massive test*	Simultaneous test			*Panic buying,*	Panic buying

c. Dysphemism in the form of a Clause

Besides words and phrases, there is also dysphemism in the form of a clause. This form can occupy the position of a main clause or a subordinate clause. The following clauses in the data denote dysphemism:

(1) *Tapi kalau kelakuan orang Indonesia seringkali melanggar prokes, keluyuran kesana-kemari, virus akan semakin menyebar, bertambah, dan makin meningkat*
(But if the behavior of Indonesians often violates the procedures, wandering here and there, the virus will spread, increase, and increase)

(2) *Mengajak negara-negara berseru untuk melakukan vaksin demi menunddukan virus yang mematikan ini*
(Inviting countries to call for vaccines to control this deadly virus)

(3) *Limbah masker dan alat medis menggunung*
(Waste masks and medical equipment piled up)

d. Dysphemism in the form of a sentence

In the data, there are several dysphemism expressions in the form of sentences. Some directly indicate dysphemism and some others are comparative and contain a figurative meaning (metaphor).
Some of the sentences that directly indicate dysphemism are:

(1) *Gara-gara pandemi COVID-19, Penyakit lumpuh misterius yang berasal dari Amerika Serikat tidak jadi wabah dunia.*
Because of the COVID-19 pandemic, a mysterious paralyzed disease originating from the United States has not become a world epidemic",

(2) *Andi pernah melakukan kontak langsung dengan pasien COVID-19, sehingga dia termasuk dalam kategori kontak erat.*
Andi has had direct contact with a COVID-19 patient, so he is included in the close contact category.
Meanwhile, the use of metaphors can be identified in the following sentences:

(1) Perawat menjadi salah satu tulang punggung pemerintah Indonesia dalam penanganan COVID-19
(Nurses are one of the backbones of the Indonesian government in handling COVID-19)

(2) *Perawat dan Nyanyian Kematian di Balik Pandemi*
(Nurses and Songs of Death Behind the Pandemic)

(3) *Hitam Corona di Indonesia, Buah Sesumbar Para Menteri Jokowi*
(Black Corona in Indonesia, the Fruit of the Arrogance of Jokowi's Ministers)

Expression of dysphemism in the form of comparisons can be seen in the following sentences:

(1) *Satuan Tugas (Satgas) Penanganan COVID-19 melaporkan, sudah melakukan pemeriksaan terhadap 122.410 spesimen COVID-19 dalam waktu 24 jam. Sebanyak 122.410 spesimen itu diambil dari 75.605 orang.*
(The COVID-19 Handling Task Force (Task Force) reports that they have examined 122,410 COVID-19 specimens within 24 hours. A total of 122,410 specimens were taken from 75,605 people),

(2) *Sebanyak 39 orang Nakes di Puskesmas Sabang telah divaksin COVID-19 pada tahap pertama, alain halnya dengan nakes di perbatasan merauke.*
(A total of 39 health workers at the Sabang Health Center were vaccinated against COVID-19 in the first stage, unlike health workers at the Merauke border).

4.2. References of Dysphemism

Dysphemism in environmental discourse is used to convey things related to humans, plants, animals, soil, nuclear and toxic materials, garbage and waste, pollution, destruction of natural habitats, species extinction, and taboos. Each refers to all matters relating to nature, circumstances, activities, professions, objects, places, and events. Meanwhile, those that refer to taboo matters include the activities of Human Resources, spirits, death, and crime. The following are the referents of dysphemism found in the data.

Dysphemism references related to humans. The unit of expression is the metaphor of *tulang punggung* (backbone). According to the Indonesian Dictionary, "backbone" is an allusion to someone or something that is the point of strength. This expression is used for comparison that the role of nurses is very crucial because every day they have to interact directly with COVID-19 patients.

Dysphemism reference related to animals. The unit of expression like this can be seen in data 3, namely, *Transformasi Wuhan, dari Sarang Corona Jadi Tempat Teraman* (Wuhan's Transformation, from Corona's Nest to be the Safest Place). Metaphors are marked by the word *sarang* (nest). The metaphor of *sarang* (nest) is used to show that it is a gathering and breeding place for animals (viruses). The city of Wuhan in Hubei Province, China became a "nest" and the place where the coronavirus was first discovered.

Dysphemism reference related to garbage and waste. This unit of expression includes activities, circumstances, places, and things. For example, the expression *menggelontorkan* (flushing) for the word *membuang* (throw away), *menggunung* (mounting up) for the word *menumpuk* (piling up), *lumbung sampah* (garbage bin) for the word *tempat sampah* (trash can), *ranjau sampah* (garbage mines) for *tumpukan sampah* (garbage heap), and *limbah sampah* (COVID waste -19) to replace the words that refer to medical devices that have been used by COVID-19 patients.

Dysphemism references related to pollution. This unit of expression includes circumstances and events. For example, the expression *terbalut oleh limbah medis* (covered by medical waste) replaces the word *tercemar* (contaminated), *bola panas Corona* (Corona heat ball) for words that refer to the rapid airborne spread of the virus, and the word *Bhopal* for the tragedy of death due to pollution.

Dysphemism references related to taboos. This unit of expression includes spirits, animals, and crime. For example, *kentut* (fart) replaces the word *kebocoran* (leakage), *momok* (scourge) replaces the word *pengganggu* (bully), *membunuh* (kill) replaces the term that denotes causing a deadly disease, *digayus-kan* replaces the word *dikorupsi* (corrupted), *sindikat* (syndicate) replaces the word *perkumpulan* (association), and *Pagebluk* replaces the word that refers to the epidemic.

5. Result Discussion

Based on document analysis, dysphemism patterns are used in reporting COVID-19 in online mass media for the following reasons:

a. to attract readers' attention. To attract the reader's attention, the author uses words that are not commonly used. . In addition, the author also uses language that makes people think and makes them curious.

b. to emphasize speech or reinforce meaning. Another reason for using dysphemism is to emphasize speech. Harsh language is deliberately used to give a firm effect on meaning.

c. to vary words. Another reason for the use of dysphemism is word variations. In news composition, the media often uses various word forms to make the reader not feel bored with the monotonous word composition.

d. to provoke. In addition, dysphemism is also used as a form of provocation. Dysphemism language forms are used to arouse anger or influence the reader.

e. to fill the space. Apart from these reasons, the use of dysphemism is also related to the limited coverage area.

Some of the reasons for this use are corroborated by Khasan et al. [4] who revealed that the reasons for using dysphemism in newspapers are to attract, emphasize speech, vary words, provoke, and also to fill space.

The use of dysphemism also has some impact on people's language use. The following are the effects of using dysphemism, where these impacts are in line with the results of research by Juwita [5].

a. The language pattern of the community becomes rough. The use of dysphemism will indirectly educate readers in harsh language. Although it takes a long time, the use of the form of dysphemism will affect the psychology of the reader. A greater impact will occur if young children consume these abusive language styles.

b. Get emotional. Besides causing people's language patterns to become rough, the use of dysphemism also has an impact on people's emotions. This is related to the basic reason for using dysphemism as a provocative element.

c. Disturbed psychology. The use of dysphemism in the mass media will affect the psychology of the reader. This can be seen from the nature or character of the people who like harsh languages. When people like the use of harsh language, it indicates a psychological problem.

d. Blurs understanding. In reporting, the mass media often use excessive language. The use of dysphemism can have an impact on the blurring of the reader's understanding of the actual reality.

The findings revealed that the three online mass media actually used several forms of dysphemism. However, the use of this form of dysphemism is still within reasonable limits. This is because the use of dysphemism is still small when compared to the number of news articles that are used as research samples. In addition, the dysphemism used was still at a reasonable level and there were no very harsh word forms. Thus, it can be said that online mass media still considers the values of politeness in language. Dysphemism in online mass media headlines has much to do with being rude and disrespectful. This has implications for the meaning of a language, namely to sharpen or harden the meaning. As a result, harsh or disrespectful language can create a conflict because it can offend someone. However, harsh language is effective for expressing a feeling or attitude, such as hatred, anger, disappointment, and irritation at something or someone. In other words, the use of dysphemism is effective in expressing feelings of anger and disappointment, but on the other hand, it can cause conflict.

6. Conclusion

Dysphemism is used in the Indonesian mass media but is still at a reasonable level. The pattern of expression of health dysphemism in the news of COVID-19 in online mass media is dysphemism in the form of words, phrases, clauses, and sentences. The dysphemism references found relate to humans, plants, animals, soil, toxic materials, garbage and waste, pollution, destruction of nature, and taboos. The feelings conveyed by these forms of dysphemism are creepy, terrible, disgusting, strengthening, and disrespectful.

Several reasons for using this form of dysphemism in reporting on COVID-19 in online mass media are: (a) attracting readers' attention, (b) confirming the conversation or strengthening meaning, (c) word variations, (d) provocation, and (e) space (savings). The impact of the use of this form of dysphemism in society, namely shaping the language pattern of the community to be rude, easily provoked by emotions, psychologically become disturbed, and obscure understanding.

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