LINGUISTICS PATTERN ON ACEHNENESE REDUPLICATIVE SYSTEM: CLASSIFICATIONS AND MEANINGS

Ika Apriani Fata¹,², Bukhari Daud³, Lussi Maunira³, Eka Wahjuningsih⁴

¹English Education Department, Faculty of Teacher Training and Education, Universitas Syiah Kuala, Banda Aceh 23111, Indonesia
²English Education Department, Faculty of Teacher Training and Education, Universitas Syiah Kuala, Banda Aceh 23111, Indonesia
³English Education Department, Faculty of Teacher Training and Education, Universitas Syiah Kuala, Banda Aceh 23111, Indonesia
⁴English Education Department, Faculty of Teacher Training and Education, Universitas Jember, Jember 68121, Indonesia

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ABSTRACT

The significance of reduplication in language studies was to construct a linguistics pattern. However, linguists tend to disregard the functions of individual creativity and the core language meaning-making approach at the discourse level. Therefore, we should investigate this intriguing topic more to describe the repetition of words. Many studies analyzed classification reduplication in Acehnese through documentation techniques, in contrast, this current study investigated classifications and meanings of reduplication in Acehnese through observation and interview. Sulaiman's paradigm as the framework stated that reduplication had three parts: complete, affix, and ablaut reduplication. In addition, the researchers used the Ali et al. framework, which suggested eight meanings of reduplication, mainly grammatical meanings. The findings revealed that full reduplication was the most common among the 100 data of utterances. Furthermore, the meanings of reduplications are to convey the collective and distributive meaning, to express resemblance, and to express simultaneously and continuously were not discovered. The current study looked at how people could use morphological perspectives on reduplication in community discussions. Acehnese reduplication may vanish.

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* Corresponding Author:
Email address: ika.apriani@unsyiah.ac.id (I. A. Fata)

A. Introduction

In language studies, the significance of reduplication was to build a linguistic pattern.¹ However, linguists often overlook...
individual creativity\textsuperscript{2} and the core language meaning-making technique at the discourse level.\textsuperscript{3} In addition, Dansieh conveyed that this was a fascinating issue that needed more research to describe the repeating words.\textsuperscript{4}

The study examined the many types of repetition words, reduplicated forms, and reduplication meanings. All regular word-formation processes are based on words. A new word is created by applying a regular rule to an existing word. Both the new and existing words belong to major lexical categories. Morphological processes are generally formed by combining morphemes with words, morphemes with morphemes or words with words to create new words from existing words or morphemes. Affixation, reduplication, and compounding are examples of morphological processes.

Morphology and semantics are the branch of linguistics that discuss word formation, the effect of word changes, and their meaning.\textsuperscript{5} In Indonesian, there are five word-formation processes: derivation, affixation, reduplication, compound words, and abbreviation.\textsuperscript{6}

In contrast, the morphological processes found in Acehnese are affixation, reduplication, and composition. However, there is undoubtedly a typical characteristic of those languages, such as Acehnese. Acehnese has its morphological process in the context of word formation. One of the morphological processes with many unknown structure formations is a reduplication. Sulaiman, in 1999 gave examples of reduplication words in Acehnese such as rumoh-rumoh ‘houses,’ meutam-tum ‘pounding thud,’ and meujak-jak ‘walks.’\textsuperscript{7} These examples show that Acehnese also has repeated words.

Reflecting closely, the relationship between linguistics and syntax morphology has long been established. Another

\begin{itemize}
  \item \textsuperscript{7} Budiman Sulaiman, \textit{Bahasa Aceh} (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa, 1999), 52.
\end{itemize}
important aspect of syntax and morphology is that language makes unlimited use of a finite set of rules or principles, which led to the development of generative linguistics in the twentieth century. Language is a system for combining its components in a variety of ways that can deliver various meanings. Therefore, the context of a word within a sentence will determine its meaning. Positive and negative meanings can be conveyed through language along with other meanings. One of the system’s evidence can be seen in the word order limitation. How many possible combinations can we get from five words like man, ball, a, the, and kick if a sentence is made up of words. What is more, are all of these sentence combinations grammatical. Mathematically, the number of possible 5-word combinations is 5 (factorial), which equals 120 instances. However, only six of the 120 possible combinations are grammatically correct.

Reduplication is a widespread phenomenon in Austronesian (AN) languages. Numerous articles have examined the function of reduplication in various AN languages (cf. Mosel in 2008, Johnston in 2007, Harrison in 2003, Taylor in 2012, Gonda in 1949, Ezard in 2000). In the Acehnese language spoken in northern Sumatra, Indonesia, reduplication occurs as well. This paper aims to outline and illustrate the functions of this process in Acehnese.

Many previous studies examined Aceh and its culture, but only a few looked at reduplication in Acehnese. The earlier study was conducted by Sulaiman in 1999. His research describes the structure of the Acehnese language as a whole, including the reduplication in Acehnese. He argues that the types of reduplication in Acehnese are divided into full reduplication, affix reduplication, and ablaut reduplication. Full reduplication consists of the repetition of verb, noun, adjectives, and number, whereas affix reduplication is present only in the verb. In addition, ablaut reduplication is a full repetition with sound variations.

Acehnese is one of the local Indonesian languages spoken in the Aceh province. This province is located on the northern tip of Sumatra Island, Indonesia. Acehnese belongs to the Chamic language families, a branch of the Malayo-Polynesian and an extension of the

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9 Harrison, 78.
13 Harrison, "Reduplication in Micronesian Languages," 65.
15 Gonda, "The Functions of Word Duplication in Indonesian Languages," 70.
Austronesian languages. According to Lewis et al. in 2016, Acehnese is the local language that almost 3.5 million speakers widely speak. It means Acehnese has become the most prominent regional language used in Aceh because it is the most commonly spoken by 70% of the total population of Aceh. This language is used by native speakers of Acehnese, especially in West Aceh, Great Aceh, Banda Aceh, Pidie, North Aceh, Sabang, part of East Aceh, and part of South Aceh.

Even though the Acehnese language is used to support culture, the research on Acehnese until today is still limited, especially about reduplication. Ali, et al. in 2004 states that people have not done much research on Acehnese. All existing research can be grouped into three main sections: dictionaries, grammar/structure, and literature–studies on the Acehnese that have been done related to reduplication in Acehnese.

A previous study by Ali et al. in 2004 explained reduplication in Acehnese in general. Ali et al. analyzed how the reduplication in Acehnese occurs more specifically. Ali et al. described some of the characteristics of reduplication in Acehnese, such as 1) has a word class that can experience the repetition form, i.e., nouns, verbs, adjectives, pronouns, adverbs, numbers, and articles; 2) structurally, any repetition form can be returned to the basic or the original form which can stand alone as the smallest unit of language that has a meaning, 3) semantically, the form that exists in repetition form has gained a new meaning. Ali et al. also explained the types of reduplication and the meaning of reduplication in Acehnese. In addition,
reduplication in Acehnese is used for emphatic stress.\textsuperscript{21}

Previous studies such as conducted by Ali et al, 2004\textsuperscript{22} & Sulaiman, 1999\textsuperscript{23} examined types of reduplication based on documentation technique; however, this current study investigates Acehnese reduplication and classification through observation and interview. Furthermore, the participants are Acehnese aged 28-45 and observation situated in a coffee shop and sets everyday life and public area.

Thus, this current study is guided by the research question: What are the classifications of Acehnese reduplication found in a community contextual setting? And what are the meanings of classifications of Acehnese reduplication found in a community contextual setting?

\textbf{B. Method}

This study aimed to seek out reduplication classifications in Acehnese in a community contextual setting and the meaning of reduplication itself. Therefore, this research fall under ethnographic study, a study designed in qualitative research. This description of reduplication in Acehnese discusses the various types of reduplication as well as the meaning of reduplication in Acehnese. After that, the researchers used ethnographic interviews to create authentic conversational situations. Ethnographic interviews are classified based on their structure or control.\textsuperscript{24} The first type of interview is the less structured or ethnographer-managed interview.

\textbf{1. Participants}

All participants provided informed consent, and their responses to the interview were kept confidential. They were not required or permitted to inform their family and those close to them about distressing materials. Ages between 28-45 years. Their L1 (First language) was Acehnese and they lived in Aceh. Their speaking in daily life was in Acehnese.

Fairness amount between male and female participants also applied among total of 48 participants. After hearing about the study’s objectives, the respondents voluntarily agreed to participate. As for the interview, purposive sampling was chosen to gain more insightful meaning the data which was reduplication words following. Ten informants were selected, with the most reduplication and the oldest ages, because they were socially engaged in the community. All interview items were designed in Acehnese, the participants' mother tongue i.e. \textit{Peu makna meujak-jak, pak}? (What is the meaning of taking a walk, sir), to ensure that no items in the interview were misunderstood, as suggested by Gay in 2000.\textsuperscript{25}

\textsuperscript{22} Hanoum, Hanafiah, and Sulaiman, \textit{Sistem Morfologi Kata Kerja Bahasa Aceh}, 1.
\textsuperscript{23} Sulaiman, \textit{Bahasa Aceh}, 44.
Table 1. Demographic of the Participants

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency (%)</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td>N = 48</td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td>23 (45%)</td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>25 (55%)</td>
<td></td>
</tr>
<tr>
<td>Age</td>
<td></td>
<td></td>
</tr>
<tr>
<td>28-30</td>
<td>9 (18.75%)</td>
<td></td>
</tr>
<tr>
<td>31-35</td>
<td>13 (27.08%)</td>
<td></td>
</tr>
<tr>
<td>36-40</td>
<td>10 (20.83%)</td>
<td></td>
</tr>
<tr>
<td>&gt;40</td>
<td>16 (33.33%)</td>
<td></td>
</tr>
</tbody>
</table>

In ethnographic design, the observation of participants is suggested in daily activity, thus it was set at coffee shop. In administrating the results, video camera recorded employed then to gain reliability of those utterances, the head of village (geuchiek) assigned to verify the data (reduplication) as suggested by Gnawali, et al. in 2013. Afterwards, all target reduplication was designed as interview item to seek out the meaning of reduplication based on participants’ response, following Neuman.

2. Ethical Considerations

This study required all participants to provide informed consent, and their responses in the interviews were kept confidential. They were not required or permitted to explain personal information or things that were uncomfortably close to them.

This study lasted for nearly one-year time allocation in 2018. This current study still relevant since almost two years (2019-2021) we had lockdown, limited interaction in community setting. And it is assumed that community conversation will add or reduce a few context in 2021 until 2022. Furthermore, Based on the current study preliminary observation, the maximum time of people interaction will create an enjoyment atmosphere so that the natural setting of community appeared. Also, the current study takes a year to observe and record people interaction in community setting. The interview was held in a nearby coffee shop to better understand individual creativity and the core language meaning-making approach at the discourse level.

C. Results

1. Classifications of Reduplication

a. Full Reduplication

Full reduplication is the repetition of a whole of the origin words without including other elements. For example, the phrase jak (walk), when repeated, becomes the word jak-jak (take a walk). Full reduplication is often pronounced in Acehnese because almost all kinds of words can be reduplicated by repeating all the basic shapes. The researchers found 50 total reduplication words in Acehnese from the ethnographic interview. It consists of the repetition of the verb, repetition of the noun, and repetition of adjectives. Some of the data were presented and discussed below.

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26 Bernard, H. Russell, 36.
It is merely possible that the total of the reduplication among 100 utterances in the context of the Acehnese conversation turned out that 50% belonged to the full reduplication, while 25% were into the ablaut reduplication. A total of 25% belong to affixes reduplication. The discussions are:

(E1) S1: “Oh, bek ka panceng emosi lôn, meunyoe beungeh lôn gawat.”
[Oh, don't provoke my emotions. It would be dangerous if I am angry.]

S2: “Ku to’oh that lôn, paleng ka gule-gule lam anoe.”
[I know that you will roll over in the sand.]

(E2) S1: “Nyoe adak singoh adek puwo pih jeut.”
[It is okay if you return it tomorrow.]

S2: “Yang betoi bang? Hana pue-pue nyoe?”
[Seriously, brother? Is it okay?]

S1: “Hana pue-pue.”
[It is okay.]

(E3) S1: “Tapi hana buet sapue, Abi. Makajih leuh Suboh geu eh lom.”
[But he has nothing to do, Abi. So, he slept again after dawn.]

[Oh, is that so. I know what to do while he does nothing. Even a hen knows how to dig the ground; foraging. Why doesn’t he make the fences?]

(E4) S1: “Bak lôn amat-amat rupa gopnyan, lagëe-lagëe na tom meurumpok lôn ngon gopnyan.”
[When I look at her face, it seems like I ever met her.]

(E5) S1: “Pue urusan gata? galak-galak lôn lahi”
[What is your business? It is up to me!]

Based on the examples above, several words are included in full reduplication. In (E1), the word gule-gule (rolling over) is full reduplication. The word gule-gule comes from the word gule (rollover). The word gule is classified into a verb, and when it is repeated as the word gule-gule, it is still classified into a verb. In (E2), the word pue-pue (something) comes from pue (what). Both the word pue and the word pue-pue are classified into a noun. But, based on the context of the conversation above, the word pue-pue means 'it's okay.' In (E3), the word pageu-pageu (fences) comes from pageu which means fence. Both the word pageu and the word pageu-pageu are classified as nouns. In (E4), two words are repeated in conversation. The words are amat-amat and lagëe-lagëe. But, only the word lagëe-lagëe (looks like) is included in full reduplication in Acehnese.

In comparison, the word amat-amat (observe) could not be categorized because it is Indonesian. The word lagëe-lagëe comes from lagëe (like), classified into an adjective. In (E5), the word galak-galak (up to) comes from the word galak (like). Both the word galak and galak-galak are classified into an adjective. In addition
to the data above, the following examples are also include in full reduplication.

(E6) : “Hai Mai, bek trep, bagah-bagah laju.”
[Hai Mai, don’t take a long time, hurry up!]

(E7) : “Pue me’ah-me’ah,meseu neu plueng neu kalon ngon aneuk matal”
[No excuse! Mind your step while running.]

(E8) : “Hai Abi, uroe nyoe acara bit-bit, malee teuh i deungoe i gop tip uroeneumeuraya su sabee.”
[Hi Abi, today is the real event. It is shameful if people hear your loud voice every day.]

(E9) : “Hai dek, nyan ulee ka top illee, bek rho ãk-ãk keuh lam u. Euntreuk watee pajoh khauri ka luat gop-gop.”
[Hi sister, please cover your head, and don’t let your hair fall into the grated coconut. Later, if people eat the feast, they will be disgusted.]

(E10) : “Pane na ta boh-boh saka, kon lôn peugot ie dua neuk keu jamee.”
[I'm not wasting sugar. I’m just about to serve beverages for the guest.]

In (E6), bagah-bagah (hurry up) comes from bagah, which translation is quick. The word bagah is classified into an adjective, while bagah-bagah is classified as an adverb. In (E7), the phrase me’ah-me’ah (really sorry) comes from me’ah (sorry). The word meah or meah-meah is derived into verb. Based on the conversation context above, the sentences ‘Hana meah-meah! can be translated as ‘No excuse!’. In (E8), the word bit-bit (real) comes from the word bit (valid). Therefore, both the words bit and bit-bit are classified into an adjective. In (E9), two words are repeated in conversation, i.e., the words ãk-ãk (hairs) and the gop-gop (people). The word ãk-ãk comes from ãk (hair) classified into nouns. At the same time, the word gop-gop comes from gop (people), which is classified into nouns. In (E10), the word boh-boh (wasting) comes from boh (waste). Therefore, the word boh is classified as a noun, while boh-boh is classified as a verb.

b. Affixes Reduplication

Affixes reduplication is a type of reduplication that occurs in the primary form of affixing. The affixes reduplication word can appear by affix first, or it could be by repetition rather. In Acehnese, there are three kinds of affixes: reduplication accompanied by adding a prefix, infix, and suffix. From the ethnographic interview, the researchers found 25 affixes in reduplication words, notably the addition of a prefix. However, the researchers do not see the conversation’s affixes reduplication words with infix and suffix. Therefore, some of the data related to affixes reduplication were presented and discussed below.

(E11) : “So nyan ngon Abi geumayang-mayang. Hana tom ku ngieng si inong nyan.”
[Who is that who was joking with Abi? I have never seen her before.]
Based on the examples above, several words are included in Affixes reduplication. In (E11), the word geumayang-mayang (joking) comes from the addition of the prefix geu- and the phrase mayang (jokes). Both the word mayang and the word geumayang-mayang are classified into a verb. In (E12), the word geurhom-rhom (throwing) comes from the addition of the prefix geu- and the word rhom (throw). The word rhom is classified into a verb, but when repeated as geurhom-rhom it still stays as a verb. In (E13), the phrase meugule-gule (rolling over) comes from the addition of prefix meu- and the word gule (rollover). The word gule is classified into verb, and it still stays as a verb when repeated as the word meugule-gule. In (E14), the phrase siat-at (all the time) comes from the addition of prefix si- and the word -at. The word -at is classified into a noun, but when repeated as siat-at is grouped into an adverb. In (E15), the word meudeungki-deungki (spiteful each other) comes from the addition of prefixes meu- and the word deungki (spiteful). Therefore, the word deungki is grouped as an adjective, while meudeungki-deungki is classified as a verb.

c. Ablaut Reduplication

Ablaut reduplication is a full repetition with sound variations. The word which is reduplicated is by changing vowels of words that nearly rhyme. From the ethnographic interview, the researchers obtained 25 ablaut reduplication words. Some of the data were presented and discussed below.

(E16): “Peue su jéh cab-cib lagèe aneuk manok ban cèh?”
[What kind of tweet sound is that? It is like the sound of a chick newly hatched.]

(E17): “Soe buka pintô ‘at-’iet sabé?”
[Who always opens the door with a chirping sound?]

(E18): “Hai Na, ka padum uroe nyoe that bhak-bhôk até kuh, alèh pakon.”
[Hi Na, my heart is always pounding in a few days, I do not know why]

(E19): “Kah bèk c’èh-c’oh that di keue gop.”
[You do not pace in front of people]

(E20): “Pue krèh-kroh that di sinan?”
[What is so annoying sound there?]
Based on the examples above, several words are included in ablaut reduplication. In (E16), the word cab-cib (tweet) is classified as a noun. The word cabcib is the imitative sound of chicks or bird which is newly hatched. In (E17), the words ‘at ‘iet (chirp sound) are classified into nouns.

The words ‘at-‘iet is an imitative of shrunk sound from the wood branches or the door that rubbed. In (E18), the word bhak-bhôk (constantly pounding) is classified into adjective. The word bhak-bhôk is an imitative sound of pulse repeatedly. In (E19), the word c’êh-c’oh is organized into adjective. The word c’êh-c’oh can be translated as paced. In (E20), the word krèh-kroh (annoying) is classified into an adjective. The word krèh-kroh is the imitative sound of buzzing.

2. The Meanings of Reduplication

The meaning of reduplication intended in this study is the meaning which is contained reduplication in Acehnese. Acehnese’s reduplication is changing the grammatical meaning to a basic form when it is repeated into a word and formed in sentences.

The reduplication in Acehnese also depends on the classification of the basic structure of the repeated word and at the level where the reduplication occurs. In this study, the meaning of reduplication in Acehnese as a process of reduplication is described based on the framework promoted by Ali et al. in 2004. There are eight meanings of reduplication in Acehnese, namely 1) to express indefinite plural, 2) to express that the action being taken seriously (intensity), 3) to express that an action done repeatedly, 4) to express mutual action, 5) to express diversity or miscellaneous, 6) Contains the collective and distributive meaning, 7) to express a resemble, and 8) to express togetherness and continuity. Eventually, it was found that the data showed only five meanings of reduplication in Acehnese.

a. Expression of an Indefinite Plural

Expression of indefinite plural means the reduplication of words to express something more than one. Several reduplication words have the meaning to express indefinite plural as follows:

(E21) : “Bek ka ma’en ngon apui nyak, euntreuk habeh tutong rumôh-rumôh gop.”
[Do not play with the matches, son! It will burn the people’s houses.]

(E22) : “Ka habeh jambee-jambee gop di cok le jih!”
[He has taken all the people’s guavas.]

Based on the example above, the word rumôh-rumôh in (E21) is the reduplicated word from the word rumôh. The form of rumôh, which means as ‘house’ stated that there is only one house. In comparison, the word rumôh-rumôh which means as ‘houses’ stated expression of indefinite plural. Therefore, it can be concluded that the reduplication of

**rumôh-rumôh** stated that there is more than one house would burn if the son played with the matches.

In (E22), the word *jambee-jambee* is a reduplicated word that comes from *jambee*. The form of *jambee*, which means ‘guava,’ stated there is only one guava. While the word *jambee-jambee* means ‘guavas,’ stated an expression of indefinite plural. The word *jambee-jambee* means more than one guavas have been taken.

### b. Expression of Action Being Taken Seriously (Intensity)

According to Ali et al., Acehnese’s intensity can also interpreted as something that occurs or is done for a long time, for example: *teuingat-ingat* ‘remembered’. Several words that have the meaning to express that the action being taken seriously as follows:

(E23) : “Lon bit-bit ku peugah, hana ku peungeut.”

[I tell it truly. I am not lying.]

(E24) : “Bek toe-toe ngon apui, tutong euntreuk!”

[Keep away from fire, you will get burned!]

(E25) : “Gadoh ji meupoh-poh dua jih lagee manok laga.”

[Both of them are hitting each other like cockfighting.]

Based on the example above, the word *bit-bit* in (E23) comes from the word *bit*. The word *bit-bit*, which means truth, states an action taken seriously or intensity. It can be said that the reduplication of *bit-bit* stated that they are seriously telling the truth, not lying. In (E24), the word *toe-toe* comes from the word *toe*. The word ‘toe’ means ‘near or close’, the word *toe-toe* also means ‘close’, this is because the repetition of the word emphasizes the severe thing, then the repetition of the word *toe* happens. Therefore, the word *toe-toe* states that action is taken seriously or intensity.

In (E25), the word *meupoh-poh* comes from the prefix *meu-* and the repeated word of *poh*. The word *meupoh-poh* which means ‘hitting each other,’ stating an action taken seriously or intensity. The reduplication word ‘*meupoh-poh*’ noted that both people keep hitting each other.

### c. Expression of Actions Done Repeatedly

Several words have the meaning to express that an action is done continuously as follows:

(E26) : “Inong nyan that carong ji keutep-keutep jaroe watee ji menari.”

[She is very good at snapping fingers while dancing.]

(E27) : “So nyang keutôk-keutôk pinto mantong beungoh?”

[Who is knocking on the door in the early morning?]

Based on the example above, the word *keutep-keutep* in (E26) is a reduplicated word from the phrase *keutep*. The form of *keutep* means ‘the sound of snapping the finger.’ In contrast, the phrase *keutep-keutep* implies that the woman keeps repeating to snap her fingers. Therefore, it shows that the word *keutep*-
keutèp is included in the expression of actions done repeatedly.

In (E27), the word keutôk-keutôk (knocking) is a reduplicated word from the word keutôk. The form of keutôk, which means ‘knock,’ stated that the sound of knock occurs only once. While the word keutôk-keutôk which means someone keeps knocking on the door. It shows that the word keutôk-keutôk is included in the expression of action done repeatedly.

d. Expression of Mutual Action

Several words have the meaning to express mutual action as follows:

(E28) : “Oh lheueh nyan geumeujôk-jôk bungkoh kado.”
[Afterwards, they give each other a bundle gift.]

Based on the sentence above, the word geumeujôk-jôk in (E28) comes from the addition of the prefix geu+meu and the reduplicated word jôk. The word geumeujôk-jôk, which means ‘give each other,’ stated the mutual action’s expression. The word geumeujôk-jôk means there is an activity of giving something to each other.

e. Expression of Diversity or Miscellaneous

Several words have the meaning to express diversity or miscellaneous as follows:

(E29) : “Bêk tapeu ket-kot droe, euntreuk teusie.”
[Don’t move a lot, the knife will slash you.]
(E30) : “Su honda kah gr’am-gr’um that.”
[Your motorcycle is too noisy.]

Based on the sentence above, the word ket-kot in (E29) means cannot be silent, always move, move, not peaceful. In (E30), the word gr’am-gr’um means the sound of noise by vehicle. Therefore, both the word cab-cib and the word gr’am-gr’um are included in the expression of diversity or miscellaneous.

According to the examples about the types of reduplication and its meanings in Acehnese, reduplication words are often used by Acehnese speakers in their daily conversation. Reduplication is the informal wordplay chosen to convey intensity and playfulness while applying unique sounds and words. Reduplication in the language is doubling a word, root, or stem to enlarge significant changes or hidden meanings. The repeated form can be returned to the original form as the smallest language unit, which contains the meaning. 30 While the

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form which is in repeated form has gained a new meaning.

In other words, the process of reduplication happen shows a particular substance. For example, the term ‘eh-eh’ is the result of reduplication because the form of that word with the basic form ‘eh’ has a different meaning (the word ‘eh’ means ‘sleep,’ while ‘eh-eh’ means ‘dozing’). From this study, it can be seen that reduplication is an important phenomenon in language studies. A study from Muriithi in 2021 that observed the morpho-phonological effects in Gikayu language reduplication claims that when a word is reduplicated, it delivers various meanings.\(^{31}\) For instance, “he” which means give and “hee-a-hee-a” means give a little.

This is in line with the statements of Issa et. al.,\(^ {32}\) Kalaga,\(^ {33}\) & Kwon, Nahyun,\(^ {34}\) that reduplication in linguistic forms has long been studied in terms of various formalist theories.

The study of reduplication has generated great interest in understanding many properties associated with the word-formation process. The study of how words are combined to form phrases and causes in sentences of a specific language is known as syntax.\(^ {35}\) Syntax assists us in producing clear sentences that “sound right,” in which words, phrases, and clauses each serve a purpose and are properly sequenced to form and communicate complete sentences with meaning. Words are combined into phrases by syntax rules, and phrases are combined into sentences by syntax rules. It not only focuses on the correct word order for a language, but it also aids in demonstrating the relationships between the meanings of a group of words. A sentence can be meaningless if it lacks proper syntax. It is critical to understand that while each language has its own syntax, it varies from one language to the next.

In addition, reduplication is found in a wide range of languages and language groups, its level of linguistic productivity varies, and it is sometimes used interchangeably with repetition. Wang and Vihman claimed that both repetition and reduplications had been used interchangeably because they overlap at some point, such as in the Malay language.\(^ {36}\) Reduplication is associated, cross-linguistically, with a fairly large

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36 Toby L. Whitehead, Basic Classical Ethnographic Research Methods (College Park: University of Maryland, 2015); Virve-Anneli Vihman, “Language Interaction in Emergent Grammars: Morphology and
subset of the derivational and inflectional semantic and syntactic operations that morphology can perform.\textsuperscript{37}

As a result, The researchers found three types of reduplication in Acehnese: full reduplication, affixes reduplication, and ablaut reduplication. It is in line with Sulaiman’s findings.\textsuperscript{38} He said that there are three types of reduplication in the Acehnese language: full reduplication, affixes reduplication, and ablaut reduplication. There were 100 reduplication words which are found from the random conversation. The researchers found 50 full reduplications, 25 affixes reduplication, and 25 ablaut reduplication. Data analysis shows that full reduplication words were often seen and heard in Acehnese than affixes reduplication and ablaut reduplication. It is due to many basic words in Acehnese that can be repeated. In Acehnese, the affixes’ reduplication not only occurs in reduplicated form combined with an ordinary affixes but also in reduplicated form combined with pronoun affixes, for example. jak ‘go’, jijak-jak ‘he walks’.

In line with that, Mustafa claimed that reduplication in Acehnese appeared in total reduplication (\textit{dara-dara}, \textit{preh-preh}, \textit{liŋka-liŋka}); partial reduplication (\textit{mamandum}, \textit{guguratan}, \textit{māmārahē}); lexicalized reduplication (\textit{ɪron-ɪron}, \textit{toʔtoʔ}, \textit{mubren-bren}); rhythmic reduplication (\textit{ʔapoh-ʔapah}, \textit{tuloŋ-mūloŋ}, \textit{kaʔ-kaʔũ}); and affixation in reduplication (\textit{bit-bit}, \textit{buha-buha}, \textit{sago-sago}).\textsuperscript{39}

Full reduplication is the type of reduplication which applies reduplication of the entire word.\textsuperscript{40} The repeated words often produce the plural forms or give an intensity. A few samples of full reduplication words found in this study such as the word \textit{gule-gule} (rolling over) belong to repetition of verb, the word \textit{pue-pue} (something) and \textit{pageu-pageu} (fences) belong to repetition of noun. While the word \textit{lagēe-lagēe} (looks like) and \textit{galak-galak} (up to) belong to repetition of adjective.

Affixes reduplication is the type of reduplication that combines the reduplicated word with the affix. It was assumed the particular affixes involve their bases to be reduplicated. However, the unaffixed reduplicated base either does not take place freely or does not occur with a meaning that is part of the affixed reduplicated construction.\textsuperscript{41}

\textsuperscript{38} Sulaiman, \textit{Bahasa Aceh}, 52.
Sulaiman stated there are 39 total affixes in Acehnese, consists of 18 prefixes (such as: meu-, peu-, beu-, neu-, teu-, keu, si-, seu-, ku-, lon-, ta-, ka-, ji-, geu-), 4 infixes (such as: -eum-, -eun-, -eul-, -eur-), and 17 suffixes (such as: -ku, -lon, -meu, -teu, -neu, -keu, -ji, -geu). It is slightly different with Durie who stated that Acehnese has both prefixes and infixes, but there are no suffixes. In this research, the researchers found that the affixes reduplication words only by adding a prefix, while the addition of infix and suffix were not found in this study.

There are a few sample of affixes reduplication words found in this study such as: the word geumayang-mayang (joking) and geurhom-rhom (throwing) belong to prefix of pronouns for third singular and plural person geu-, siat-at (all the time) belong to prefix si-, while the word meugule-gule (rolling over) and meudeungki-deungki (spiteful each other) belong to ordinary prefix meu-.

Ablaut reduplication is the type of reduplication which apply the changing vowel of words that nearly rhyme. Mansfield et al., assumed many colorful examples of reduplication cause a reflection of the richness and uniqueness of language, thought, and culture as presented by those who use this format to create words to describe explicit or inexplicit parts of the world around us. There are a few samples of ablaut reduplication words found in this study such as: cab-cib expresses the mock sound of chicks or bird which is newly hatched, ‘at-’iet expresses the imitative of shrunk sound from the branches of the wood or the door that rubbed, bhak-bhôk expresses the imitative sound of pulse repeatedly, c’êh-c’oh expresses the action such as paced, and krêh-kroh expresses the mock sound of buzzing.

The researchers also drew a comparison between this study and other similar studies but in a different dialect of Acehnese. In terms of meaning, the meaning of reduplication in Acehnese can be classified based on the context of the sentences used. Hanoum et al. assume the meaning of reduplication is the meaning contained in the final form, which is the result of word repetition. It is because the meaning of the base word will be different after the word is reduplicated.

In this research, the researchers only found five meanings of reduplication in Acehnese, namely the expression of indefinite plural, the expression of actions being taken seriously, the expression of actions done repeatedly, the expression of mutual action, and the expression of diversity or miscellaneous. While the meanings of reduplication that is purposed.

42 Durie, A Grammar of Acehnese on the Basis of a Dialect of North Aceh.
44 Hanoum, Hanafiah, and Sulaiman, Sistem Morfologi Kata Kerja Bahasa Aceh, 56.
to express the collective and distributive meaning, to express resemble, and to express togetherness and continuity were not found. It is contrary to Hanoum et al.’s findings, which found all of Acehnese’s eight meanings of reduplication.

The last one is research investigated by Kauffman, who studied about reduplication reflects uniqueness and innovation in language, thought, and culture. In his research, he divides the type of reduplication into eight-part, i.e. 1) full reduplication, 2) partial reduplication, 3) reduplication in baby-talk, 4) rhyming reduplication, 5) ablaut reduplication, 6) Reduplication in Onomatopoeia, 7) Name Doubling (Reduplication), and 8) Shm-Reduplication. He also stated that applying repetition words results in grammatical or lexical diversity, which makes depth or smooth changes in meaning. So, the uses of reduplication are 1) Forming plurals, 2) Verb tenses, 3) Intensity, Amplification, Enhancement, 4) Specificity, 5) Diversity and Collectivity, 6) Similarity, 7) Playfulness, 8) Aimlessness and Vagueness, 9) Reciprocity, 10) Statements on Life. Kauffman in 2015 also uses several languages in the world from various families, groupings, or isolated distinctions that apply reduplication, including Arabic, Basque, Bella Coola, Bengali, Chinese, Dakota, Fijian, Fox, Hindi, Hebrew, Indonesian, Japanese, Javanese, Kannada, Malay, Ojibwa, Paiute, Persian, Russian, Salish, Samoan, Sioux, Swahili, Tagalog, Tamil, Turkish, Twi, Vietnamese, Warlpiri, and Yoruba.45

In Early Literary Works, Mustafa discussed the data derived from documentation. It is proved that reduplication that appeared in Acehnese was total reduplication and partial reduplication.46 In contrast, the current study discusses reduplication from daily practice utterances in a public coffee shop. The reduplication will actually embrace the language concept, and language enrichment in daily life through community practises.

Studying Acehnese is a part of Language maintenance in one’s mother tongue is important for various reasons, including: Cultural Identification. The connection of a child to their mother tongue language is so important to their self-esteem, emotional development, and mental health that it is one of the UNESCO rights of a child. Language maintenance in the mother tongue helps children maintain their sense of identity as they navigate their new country. Having that sense of self would give them the confidence to face the challenges of moving, making new friends, and focusing on their favorite subjects in school. According to research, children must be proficient in their native language to achieve academic success in their new and native languages. Maintaining their mother tongue language allows them to reap the benefits of a multilingual lifestyle without confusion.

45 Kauffman, Reduplication Reflects Uniqueness and Innovation in Language, Thought and Culture.

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D. Conclusion

Full reduplication was discovered to be the most common type of reduplication among 100 examples of data. There are 50 full reduplication words, 25 affix reduplication words, and 25 ablaut reduplication words found. Furthermore, the study discovered five meanings of reduplication in Acehnese, namely (1) to express indefinite plural, (2) to express serious action, (3) to express repeated action, (4) to express mutual action, and (5) to express diversity or miscellaneous. However, this current study discovered no meaning of reduplication to express collective meaning, resembling, togetherness, or continuity. It assumed that Acehnese does not have a lower sense of repetition expression, so it is best to investigate the sociolinguistic reasons for these findings.

As a result, studying Acehnese as language maintenance of the local language. Important connections to family and other community members may be lost if there is no native language perseverance. Parents can prepare their children to interact with the native language community, both in the region and abroad, by encouraging native language use. The child's first language is critical to their identity. Maintaining this language helps the child value culture and contributes to a positive self-concept. Later in the future, research may discuss the connection between language and children's positive self-concept.

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