THE ACEHNESE LOANWORDS AND CONTACTS WITH OTHER WORLD'S LANGUAGES: A PRELIMINARY FINDINGS

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How to Cite: Akmal, S., Harley, L. B., Rahmikawati., & Maulida, T. A. (2022). The Acehnese loanwords and contacts with other world's languages: A preliminary findings. *Lingua Cultura, 16*(2), 193-203. https://doi.org/10.21512/lc.v16i2.7909

ABSTRACT

The research aimed to uncover some Acehnese loanwords' etymological and historical roots, which may help unravel the relationships between the world's languages. The method applied in the research was the word-etymology model or lexical etymology to trace the word's origins in historical linguistics. In addition, the systematic comparison with other related languages and semantic change typology were also exercised for the purpose of analysis. The data consisted of some selected Acehnese loanwords from the phone interviews with the participants selected purposively in different districts in Aceh. The findings reveal that the Acehnese language is etymologically categorized as part of the Austronesian language (Chamic and Malay), Arabic Afro-Asiatic language, Sanskrit (Bengali, Urdu, Gujarat), English, and Indo-European. The research attests that Acehnese loanwords may also be influenced by cross-language loanwords and borrowings simultaneously, such as Arabic from the Afro-Asiatic language family, Dutch or German, and English from the Indo-European language.

Keywords: Acehnese loanwords, Acehnese language, language contact, world's language

INTRODUCTION

Language is inseparably essential for humans because it is regarded as the most imperative aspect of communication and interaction in social life (Mondada, 2019; Richards & Schmidt, 2014). It is used to communicate, build relationships, and socialize with others (Li & Jeong, 2020). It is an indispensable part of ethnic, social, and cultural uniqueness to reflect a civilization and a nation. Language also stimulates a system of concepts to support human beings to fundamentally interpret reality in transmitting values and a distinguished ethical awareness and self-formation (Miller, Morgan, & Medina, 2017). Therefore, the existence of language in society cannot be disconnected from human civilization and culture (Rangriz & Harati, 2017).

Aceh is one of the Indonesian provinces located at the north-western tip of Sumatra Island, with the strait of Malacca to the east, the Indian Ocean to the west, and the sea of Bengal to the north. Aceh is a multilingual society where most of the Acehnese people can speak more than two languages (Trisnawati, 2017). Besides the Acehnese language, there are several languages in Aceh, such as Gayo, Alas, Aneuk Jamee, Kluet, Tamiang, Singkil, and Simeulu. The Acehnese language is a local language that the Acehnese people use as a communication tool (Ulfa, Isda, & Purwati, 2018). It is the primary language that Acehnese people use daily, both in Aceh and in their diaspora communities (Ichsan, 2021).

Historically, the Acehnese language has been associated with various languages. Some scholars assume that it has come into contact with Malay, Chamic, and Arabic, for example, based on its phonology, lexis, grammar system, agreements, and some supra-segmental elements (Durie, 1996; Sidwell, 2005; Thurgood, 2007). Based on genetic classification theory, the Acehnese language is derived from an older language. Genetic classification is

a clarification of language based on the lineage or genealogical relationship of the language in the same family (Aulia, 2017), or simply called language family (Rowe & Levine, 2015). A language originates from an older language (Graffi, 2019). Classification of this type in linguistics is included in Comparative Historical Linguistics (Hock, 2021; Kalyan & François, 2017). This classification theory is based on the sound and meaning criteria, namely, the similarity of form (sound) and meaning. Referring to this theory, the conclusion emerged that the Acehnese language comes from an older language.

Acehnese is a Malayo-Polynesian branch of the Austronesian language (Blust, 2018). As outlined by Fitrisia and Widayati (2018), the Acehnese language is believed to have a significant contribution to Malay standards, considering their Islamic-Malay literature productions in the seventeenth century. Istiqamah (2017) has further argued that the Acehnese language is comparatively very close to Malay.

Historically, the Acehnese language has also been associated with various languages. Some scholars assume that it has come into contact with Malay (Yusuf & Pillai, 2016), Chamic, Arabic, English, and Portuguese based on its phonology, lexis, grammar system, agreements, and some supra-segmental elements (Yahya & Jones, 2021). The relationship with these languages can be proved by findings in historical and sociological records and the variety of elements of these languages (Akmal et al., 2020; Fathurahman, 2019).

Based on linguistic proofs brought into being by Mustaqim, Aziz, & Muthalib (2020), Acehnese is incorporated into the Chamic languages. Still, lexical evidence of Acehnese relates to the Malayic languages and, very likely later, borrowed from these languages. They argue that the Chamic languages related to Acehnese are a subgroup that includes the mainland Chamic languages Phan Rang Cham (Eastern Cham), Haroi, Jarai, Rade, Chru, and Roglai originated in central Vietnam, Hainan Cham (Tsat) found near Sanya on the southern part of Hainan Island. Western Cham is set up in parts of Cambodia and Thailand. Its neighboring non-Chamic relatives are the Malayic languages Malay and Minangkabau (*Awak Jamee* or *Aneuk Jamee*) and the Malay dialect Tamiang (*Basa Teumieng*).

Furthermore, Acehnese's vocabulary may well include some simple words borrowed from Austro-Asiatic modern languages (Khmer, Mon, and Vietnamese). Likewise, Fitrisia and Widayati (2018) have also attested that the Acehnese language originated from the Chamic language, which is still used in Vietnam, Cambodia, and Hainan China. This happens because of the migration process of the population from the Champ kingdom, which finally arrived at the Sumatran peninsula, namely Aceh, today.

Concerning the Acehnese vocabulary popularly used, there are at least around 112 to 250 Acehnese words registered in the fourth and fifth editions of the Indonesian Language Big Dictionary published by *Badan Bahasa* (Samsuddin, 2017). This number is yet tentative, as there are still so many Acehnese words that remain undocumented in official archives (Aziz et al., 2020), or even rarely taught or learned in formal education settings.

Historical linguistics is a branch of linguistics that concerns language change (Harya, 2016). It is also known as diachronic linguistics (from Latin: *dia-* 'through' and *chronos*' time') as opposed to synchronic linguistics, which focuses on language at a particular time. Historical linguistics includes the study of language history, how and why language changes occur, changes with comparisons to other languages (comparative linguistics), the development of language dialects (historical dialectology), and word history (etymology) (Bába, 2021; Forkel et al., 2018). Based on its historical linguistics, the Acehnese language continues to experience changes. The change is taking place from the points of view of both space and time, as it always has been since it split from its previous Aceh-Chamic group in mainland Southeast Asia hundreds of years ago (Grant, 2019).

The word etymology originates from the Greek *etumon*, which means 'true'. It is the true or original meaning of a word that is considered as native language interference (Nastase & Strapparava, 2017). It is also defined as the study of word antiquities that tries to explain how and why languages have transformed and developed in their conduct (Foster, 2017). In other words, etymology refers to the origin of a word and examines why and how meaning and its form changes over the time. Etymologists put on some methods to study the origins of words, namely philology, dialectology, comparative, and semantic change methods (Strik Lievers, Bolognesi, & Winter, 2021).

Regarding philological research, Turner (2015) and Pollock (2016) have claimed that it potentially refers to all studies of language and texts, including the world of classical texts, language families, and their historical development. Philologist scrutinizes changes in words' meaning and forms with the help of archetypal texts whenever available. Hui (2017) has stated that philology has the power to unlock the dynamic of textual scholarship and analysis and push the many returns of experts to study language text analysis. Although to some experts like Pollock (2016), philology is something like a soft yet respectable science in the harsh futuristic world or a small item to start the big possibility (Manni, 2019).

The second method in philology is dialectology, the analysis of form or meaning of the word variations concerning dialect variations, which may produce evidence about its previous history. The structure of dialectology has developed into a variety of aspects, starting from structural (Gordon, 2018), focusing on the old phonological aspect, perceptual (Cramer, 2021; Preston, 2018), folk (Albury, 2017), data-driven and spatial statistics (Dubert & Sousa, 2016; Grieve, 2018), computational dialectology (Heeringa & Prokić, 2018; Inoue, 2019), and historical dialectology (Heuberger,

2016; Magidow, 2021; Versloot, 2020).

By the third method, an orderly evaluation of related languages, Etymologists may notice which words stem from their common antecedent language, language contact, and which are later borrowed from another language (List, 2019). This comparison can also be related to some other particular linguistic aspects, such as grammar (Buchi, 2010; Olivieri, 2017), philology (Paek, 2019), or also in general linguistics like word formation (Schweikhard & List, 2020), depending on the focus of the study.

In the semantic change method, Etymologists need to generate hypotheses about changes in the meaning of certain words (Chapman, 2019). Such hypotheses are verified against the universal understanding of semantic alterations with at least three perspectives: taxonomy, typology, and cognitive (Austin, 2021; Blair & Tent, 2021).

Apart from these four methods in etymology, Mailhammer (2014), François (2021), and Rohbiah (2020) have categorized two simple types of etymology that are linguistic and structural. Lexical deals with word changes and variations, whereas structural contrasts are grammatical and syntactic differences and adjustments. In short, etymology may serve as a good bridge between different world languages (Ferro, 2021).

In the context of the research, the first works published in the Acehnese language is Vans Langen's dictionary in 1889, along with his grammar and reader book (Durie, 1985). The dictionary is quite valuable for the use of traditional Arabic orthography at that time. Later came Basry (1995) on the general Indonesian-Acehnese dictionary, Daud (1999) on the trilingual Acehnese-Indonesian-English thesaurus dictionary, Bakar (2001) on Acehnese – Indonesia dictionary, then Firdaus (2011) on Acehnese loaned words from Arabic and most current local attempts to provide Acehnese dictionary application in the smartphone (e.g., Firmansyah & Nuraini, 2020).

Language families are often called the protolanguage connected to a common ancestor or parent's language. Rowe and Levine (2015) have defined language family as a concept comprising a set of languages that are believed to have originated from a similar ancestor, such as parental language or protolanguage. As claimed by Ethnologue, there are 7.117 living human languages in the world, with 142 different languages (Anderson, 2010). Ersheidat and Tahir (2020) have further explained some of the famous language families, including Indo-European, Austronesian, Afroasiatic, Sino-Tibetan, Dravidian, Germanic, Austroasiatic, Altaic, Niger-Congo, Trans-New Guinean, and Uralic language families spread across the continents of Asia, Europe, America, Australia, and Oceania. They are thus divided into other sub-language families with living, endangered, and dead categories. For example, English belongs to the West Germanic language, Arabic belongs to Afroasiatic, and Mandarin belongs to the Sino-Tibetan language families.

A loanword is a term used to refer to words that have been appropriated through borrowing. According to Haugen and Mithun (2003), a loanword is a vocabulary whose fundamental structure and meaning are derived directly from another language. Borrowing is the process by which one language acquires words from another. It is the natural process by which speakers incorporate words from another language into their native tongue (Jackson, 2003).

The research of Acehnese loanwords can be recently found through some scholarly works. For example, Rizka (2017) has focused on the lexical process aspect of Acehnese language borrowing words. She has found in her qualitative study that there are three types of Acehnese borrowing: loanwords, loanblend, and loan translation, with the greatest portion of it is the noun, followed by adjective, verb, and adverb. Another earlier work by Al-Harbi and Ahmad (1991) has emphasized the influence of Arabic loanwords in Acehnese. It concentrates on the phonological adaptations of Arabic loanwords in one sub-district in the Great Aceh District. In addition, Amery and Aziz (2016) have also examined Indonesian loanwords and their integration into Acehnese dialects.

Even though the current studies have provided important accounts of the need for further scrutiny of loanwords and language contacts in the context of the Acehnese language, many believe those still need to be improved. In fact, there are still severe gaps as the Acehnese language is seemingly underrated and understudied compared to the other local languages in the Indonesian archipelago. The Acehnese language relatively receives less attention from scholars. If any, the Acehnese language occupies an obscure position in national and international publications. Whereas historically, the Acehnese language has been associated with various world languages. Thus, the main objective of the research is to raise public awareness of the Acehnese language's uniqueness which has plenty to offer to the general knowledge of sociolinguistics and historical linguistics. This also becomes the main focus of the research by formulating these problems; (a) To which language do the selected Acehnese words have had contact with? (b) What are the etymological and historical roots of those selected Acehnese words to the language they have had contact with?

METHODS

The research approaches the data by using the word-etymology model or lexical etymology introduced by Ceolin et al. (2021) and Mailhammer (2013) to trace the word origins in historical linguistics (Winters, 2017). In addition, systematic comparison with other related languages and semantic change typology is also exercised for analysis.

The data source of the research consists of some selected Acehnese words from the phone interviews with the participants selected purposively in different

districts in Aceh, namely Greater Aceh, West Aceh, Southwest Aceh, East Aceh, Bireun, Lhokseumawe, and Pidie. The selected participants in the phone interviews are categorically senior figures (aged older than 50 years old), traditional leaders, and native Acehnese who understand the Acehnese culture well. The researchers take one participant from those above-mentioned districts. The districts' selection is purposively made to serve the zonal distribution where the Acehnese language with various dialects is dominantly spoken. The context of the phone interviews with participants revolves around some local Acehnese words in their neighborhood which they seemingly believe to be influenced by the world's languages.

Initially, there are around 35 words generated from the interviews representing seven selected districts, meaning they are asked to give at least five Acehnese words strongly influenced by the world's languages, but only 23 words are eventually taken into the next round of analysis. The reason is that neither the participants nor the researchers can clearly identify which of the world's language families are closest.

Next, the analysis provides a dataset from the 23 selected Acehnese words from interviews comprising their part of speech (noun, verb, adjective, etc.), pronunciations, and brief meaning explanations. Each dataset found from interviews is dissected by referring to their language groups category, from Chamic, Malay, Arabic, Sanskrit and Dravidian, English, and Indo-European.

RESULTS AND DISCUSSIONS

The data are collected from interviews conducted in different districts across Aceh from Greater Aceh, West Aceh, Southwest Aceh, South Aceh, East Aceh, Bireun, Lhokseumawe, and Pidie. These findings will be discussed in detail in the following explanation.

Table 1 Loanwords from Chamic Language

Words	Derivation
boh aneuh (pineapple)	*Manaas* (Portuguese)
Cagee (bear)	*Cagau* (Chamic)
Kong (strong)	*Khan* (Proto-chamic)
	Khàn (Thai)
	Khăn (Vietnamese)
Mamoh (chew)	*Mamah* (Proto-chamic)
Ie (water)	*Ia* (Chamic)
Drô (you)	*Drei* (Chamic)

From neighboring Austronesian languages, there are the Chamic and Malay languages. Acehnese language (*Bahsa Aceh*) is etymologically categorized by Sidwell (2005) and Hoogervorst (2016) as part of

the Chamic language, a group of languages spoken in Vietnam and Cambodia. Cho (2020) and Norhalifah et al. (2016) have confirmed that the Acehnese language is part of the mainland Austronesian languages language (*Bahasa Indonesia*). According to Encyclopedia Britannica, the Chamic language is grouped into the West Indonesian language with nine sub-languages and has around 230.000 to 280.000 speakers. Thus, it is not a coincidence if most Acehnese loanwords originally come from this language contact, especially from their early migrations (Griffiths, 2019). Table 1 shows examples of loanwords from the Proto-Chamic language in the Acehnese words.

The word '*boh aneuh*' is etymologically derived from Proto-chamic or Portuguese *manaas*, which means pineapple. All participants from East Aceh, West Aceh, South Aceh, Aceh Jaya, and Greater Aceh respond similarly to the word pineapple by saying '*boh aneuh*' as the correct and compatible word for pineapple. However, other researchers argue that this word may also confirm the assumption made by Herman et al. (2020), who believe that Acehnese was once in contact with the Portuguese during their colonization of Aceh in 1511. This word can be evidence of this claim.

The word '*cagee*' is derived from the Chamic language, *cagau*, which means bear. The society commonly uses the word in South Aceh. According to historical records, a prince from Cham, Šah Pu Liaŋ (liŋ), was expelled from the capital by the Vietnamese. He then sought refuge in Aceh and then formed a new dynasty. Of course, the formation of this new dynasty may have greatly influenced the use of the Acehnese language as their means of communication (Rizka, 2017).

The word '*kong*' is derived from Proto-chamic' *khan*'. It also looks similar to the Thai word '*khàn*' and the Vietnamese word '*khăn*', which have a similar meaning, solid and stiff. This word is commonly used by people in East Aceh, West Aceh, South Aceh, Aceh Jaya, and Greater Aceh (Usman & Fauzan, 2020).

The next word is '*mamoh*'. Mustaqim, Aziz, and Muthalib (2020) have explained that the word derives from Proto-Chamic' *mamah*', which means chew. This seems to be in accordance with almost all responses from participants who say that '*mamôh*' is famously used to denote 'to chew' or 'to digest'.

Then, the word '*ie*', is one of so many Acehnese words that look and sound very simple and composed of only one or two syllables. Other works include '*bü*' (rice) and '*û*' (coconut). In the account of Ibrahim and Usman (2021), this word is derived from the Chamic language '*iá*', speaking as part of an earlier collection of sovereign Cham political entities that stretched across the Vietnamese coast of what is today known as central and southern Vietnam.

Lastly, the word '*drô*' also comes from Campa or Chamic word '*drei*' with the same meaning. '*Drô*' is the polite form of vocabulary spoken between Acehnese speakers to indicate 'you' to refer to the person or people they are talking to (Usman, 2017).

The other more polite form of '*drô*' is '*gata*' which is frequently addressed to younger speakers by older speakers in most northeastern coastal areas in Aceh.

Likewise, the Indonesian language, the Acehnese language, is also strongly influenced by Malay and therefore classified into the Malayo-Polynesian language family (Durie, 1985). Malay is a dominant language and dialect in Indonesian, Malaysian, Brunei, Singapore, Southern Thailand, and the Philippines, including East Timor. In the account of Andaya (2001) and Adelaar (2004), the origin of the Malay language can be drawn back to the expansion of Taiwanese into the Malayan Peninsula in Southeast Asia. Some influences of the Malay language within Acehnese speakers can be found in Table 2.

Table 2 Loanwords from Malay

Words	Derivation
Peukan (market)	*Pekan* (Malay)
Mak (mother)	*Mak* (Malay)

The word '*peukan*' is derived from Malay' *pekan*', which means traditional market. The Acehnese commonly uses the word. According to the participant, they recall that some regions of Malaysia, such as Johor, Kedah, and Pahang, were once part of the Aceh kingdom, especially throughout the influence of Sultan Iskandar Muda. Besides, geographically Aceh is positioned on the tip of Sumatra, which is directly adjacent to Malaysia, resulting in direct contact with various aspects of life such as economy, education, social, and politics. Therefore, the affinity and language aspect between Acehnese and Malay were and will always be closed and compact (Usman & Yusuf, 2020).

Then, the word '*mak*' is etymologically derived from Malay, which means mother (Nuzwaty, Andriany, & Risnawaty, 2019). As language travels, there is a higher chance that some participants agree that the word '*ummi*' in the Arabic language can also be claimed to have a similar meaning, like 'my mother'. Some other Malay influences on the Acehnese and Indonesian languages can be referred to in the work of Aziz et al. (2017) and Kanumoyoso (2018).

Arabic is part of the Semitic language in the Afro-Asiatic language family (Foucart et al., 2015). The language is named after the Arabs, and it is now the official language of the Arabs world (Kamusella, 2017) and the language of the Muslims and its holy book–The Qur'an (Guellil et al., 2021). Historically, the influence of Arabic into the Acehnese language began with the entry of Islam around the 7th century AD when many merchants, travelers, and preachers from Arabia, Persia, and India came to Aceh (Amin & Ananda, 2018). As Indonesian and Acehnese are mostly Muslims and read the holy Quran, Arabic loanwords can easily be found in both Indonesian and Acehnese. Table 3 shows the loanwords from Arabic.

Table 3 Loanwords from Arabic

Words	Derivation
Sikin (knife)	*sikkiinun* (Arabic)
Hareunab (rabbit)	*arnab* (Arabic)
Ahad (sunday)	*Ahad* (Arabic)
Kareutah (paper)	ساطرق (Arabic)
Aseuli (original)	*'Usaliy* (Arabic)
Cawe (deliberation)	*Syáwara* (Arabic)

The word '*sikin*' etymologically comes from the Arabic' *sikkiinun*', which means knife. All participants similarly answer that the word knife in Aceh is spelled as '*sikin*'. They also familiarly say that this word comes from Arabic (Kooria, 2019).

Furthermore, the word '*hareunab*' also comes from the Arabic word '*arnab*', which means rabbit. Interestingly, only one participant recognizes this word, and it is rarely used by the people in his region. '*Hareunab*' is sparingly used by senior community members and almost went unnoticed amongst the youth (Yusuf et al., 2020).

Then, the word '*ahad*' is etymologically derived from Arabic دحألا, which means Sunday or one. In some places, this word is also pronounced as '*aleuhad*'. The society commonly uses the word in Aceh to replace the Indonesian word '*Minggu*'. Historically, the Arabian comes to Aceh for trading and preaching. This causes the social and language contact between the Acehnese and Arabian merchants (Herniti, 2018).

The word '*kereutah*' is also derived from Arabic ساطرق which means paper. There is also claimed that although this word obviously sounds from Arabic vocabulary, it may also be derived from Bahasa Indonesia, then adopted by the Acehnese. The term is universally used by the people in Lhokseumawe and East-North coastal in Aceh, though it is also used in some other parts of Aceh.

Next, the word '*aseuli*' is said the origin of this word from the Dutch orientalist's story, Snouck Hurgronje, during their colonial time in Aceh. He explains that the Acehnese people had always been studying Arabic books to discover the knowledge of Islam (Asyik, 1987). That is why Arabic words are absorbed into the Acehnese language. Let alone at that time; everyone was required to be able to read the holy Quran well, study the books written by scholars and read Malay-language books written in Arabic characters or *Jawi* (Mohamed, 2018; Salehuddin, 2013).

Lastly, the word '*cawe*' originates from Arabic, '*Syáwara*'. '*Cawe*' is a deliberation or discussion, which is usually done by someone in a village to find the right decision or consensus to solve a problem (Akzam, Supriady, & Alfitri, 2021).

As part of proto Indo-European language branch, Sanskrit falls into Indo-Iranian and Indic substratum, along with Bengali, Urdu, and Gujarat (Mohamed, 2018; Silvini, Derlina, & Ginting, 2020). Before contact with the Muslim merchants, India, and many Southeast Asian regions, including Aceh and Indonesia, are under the prime of Hinduism (Fazal & Mawardi, 2021). The only Hindu castle built in 1934 in Aceh can still be seen in Keudah Settlement in Banda Aceh, the capital city of Aceh province. Old mosques and earlier Muslim small kingdoms in Aceh are once the ancient Hindu monarchies in Lamuri; the Great Aceh district famously marks with its famous Indra Patra fortress during the colonial era. Other can be traced back by using language and the name of several sub-districts in Great Aceh, such as Indrapuri, and district names like Pedir/Pidie (Alfan & Marcello, 2016). Table 4 shows examples of loanwords from Sanskrit and Dravidian.

Tabel 4 Loanword from Sanskrit and Dravidian

Words	Derivation
Adang (charcoal)	*Adang* (Hindi)
Camca/Tamca (spoon)	*Camcā* (Bengali)
Kaca (glass)	*Kaanch* (Hindi)
	Kāca (Bengali)
	Kanhchok (Khmer)
Khanduri (party)	*Kandahar* (Afghanistan)

The word charcoal is translated as '*adang*' in Acehnese. This word comes from Hindi '*adang*'. They have similar characteristics both in pronunciation and meaning (Muhammad, 2017). Thus, it is believed that the word '*adang*' is directly in contact with pre-Muslim Hindu history in Aceh.

Next, the word '*camca/tamca*'. Based on Google Translate search, the word *camca* or tamca has similar characteristics to the Nepali word '*camcā*' and the Bengali word '*cāmacā*', which have a similar meaning in Acehnese (Reid, 2020) spoon. This word is commonly used in East Aceh and Great Aceh Districts. Some respondents pronounced it as '*tanca/sanca*' while others responded by pronouncing it '*canca*'.

The word '*kaca*' also has similar characteristics to the Hindi word '*kaanch*', Bengali '*kāca*', and also Khmer' *kanhchok*', which have similar meanings to 'glass'. If do the Google Translate check, it says the same thing as all the participants interviewed responded by saying '*kaca*' for glass. These words are commonly used in East Aceh, West Aceh, South Aceh, Aceh Jaya, and Greater Aceh. The influence of Hindi on the Acehnese language may be caused by historical evidence that India had settled in Aceh to trade and spread Hinduism-Buddhism and Islam in the past (Fikri, 2016).

The word '*khanduri*' means food from Kandahar, a city in Afghanistan. Kandahar uses Aramaic inscription – switching Indian/Indic language and Aramaic language (Hoogervorst, 2016; Maniscalco, 2018). The exact term has already been in the language of Aceh, which means 'eating together and having fun' on special occasions and religious or traditional celebrations (Manan, 2016; Rosmanuddin, 2015).

Some of the Acehnese words are also influenced by English words. English is the West-Germanic language in the Proto-Indo-European language family (Bech & Walkden, 2016). The English language travels to Aceh and Indonesia is allegedly taking place by at least two causes: colonialization and globalization. Colonialization is the case during the European invasion of Southeast Asia, most specifically from The Dutch, British, and Portuguese occupations (Gedacht, 2021). On the other hand, globalization is the second phase when more English loanwords eventually exist and are widely used in all local languages in Indonesia, including Acehnese (Aziz & Amery, 2016). Table 5 shows examples of loanwords from English and Indo-European.

Tabel 5 Loanwords from English and Indo-European

Words	Derivation
Greudah (greedy)	*Greedy* (English)
Pŏk, ipŏk (pocket)	*Pouch* (English)
Rot (road)	*Road* (English
Langsam (to slow down)	*Lángsam* (German/Dutch)
Amplop (envelope)	*Envelope* (English)

The word 'greedy' in the Acehnese is '*greudah*' or (1) having a strong desire for food or drink, (2) having or showing a selfish desire for wealth and possessions. The participants believe that the word *greudah* is absorbed from the English 'greedy', which has the same meaning. In addition to the abovementioned word and meaning, there is another word for this, '*jumôh*'. '*Jumôh*' can be a noun or adjective that is explained into two definitions. First, it can refer to the mouth. Second, in a contextualized meaning, it is understood as really greedy to eat.

Another word that is believed to be similar to English is the word '*pŏk*' or '*ipŏk*', meaning hit or getting hit (by vehicles), and it also means pocket or pouch. It is believed that it comes from the English word 'pouch'. This word is used in West Aceh, South Aceh, and Aceh Jaya. Historically, the Aceh Sultanate had a relationship with the British Empire in the past (Pamungkas, 2020). The British colonial government's diplomatic relations and trading activities in Malaccan Strait were ample proof of the interaction between these two languages. The word '*rôt*' is etymologically derived from the English word 'road' (Usman, Faridah, & Mulia, 2021). This word is frequently used in West Aceh, South Aceh, Aceh Jaya, and Greater Aceh. All participants responded the same way when asked about this word.

Next, the word '*langsam*'. This word interestingly means similar to its German '*lángsam*' counterpart, namely, 'to slow down'. This word historically traveled from German and Holland to Indonesia during colonial times (Aziz et al., 2017). "*Langsam*" is often spelled out as a reminder and warning to someone in a hurry to do something extremely fast. The word '*langsam*' is used both in Indonesia and Acehnese to denote '*pelan-pelan*' or reduce the speed, or when the driver passes the curve, they need to change the vehicle's gears before speeding it up again.

Then, the word '*amplop*' in Aceh and Indonesia is exactly similar. It derives from the Dutch word 'envelope' or 'envelope' in English as some words from Dutch are absorbed into a language (McFate, 2019). '*Amplop*' refers to a flat, usually square or rectangular, paper container for a letter, money, or others that have a characteristic of paper. Consequently, the word '*amplop*' is borrowed from the Dutch language, simply like '*gang*' means a tiny road squeezed and surrounded by big buildings.

CONCLUSIONS

The research gives a brief overview of some origins of Acehnese loanwords in the realm of etymology and historical linguistics. It may serve as a small yet meaningful preliminary account of the constantly under debate and continually changing issue in linguistics and for the Acehnese speakers: to find the comparative reference of language for the Acehnese words they use daily. As etymology can be said as the departing point for comprehensive historical scrutiny of a language, a careful retrace of a particular use of words must be held chronologically.

As a result, the research suggests that as human travels across the world, so does the language (Chun & Han, 2015; Corballis, 2019; Ferretti et al., 2017). The internal claim about indigenous languages is complicated to verify, as evidence from this research reveals. The political influence from the Dutch, English, Portuguese or German is very much imposed from the colonial era (Tondo, 2019), or the politics of language in the use of almost similar Acehnese to English. On the other side of the coin, religious and economic influences from Arabic and Sanskrit (Nepali, Bengali, or Hindi) languages, as the Arab merchants and Hindu clerics disperse to spread its religions, can be clearly seen from many Acehnese loanwords. Let alone strong influence from its Malay, Indonesian, and Cham counterparts, where cultural and geographical proximity is inevitably found in most Acehnese words, expressions, and phrases.

Another key statement from the initial findings of the Acehnese loanwords and contact is that the tracing has revealed that one particular language, whereby, in this case, the Acehnese language, does not unilaterally limit to have influences from other similar Austronesian language families such as Malay, or Cham per se. The research attests that Acehnese loanwords may also be influenced by cross-language loanwords and borrowings simultaneously, such as from Arabic from the Afro-Asiatic language family, Dutch or German, and English from the Indo-European language family. The Acehnese language, like many other languages in Indonesia and Southeast Asia too, has been and will be successfully inspired and shaped by several languages.

Accordingly, the first major contribution of the research is that it provides much-needed empirical preliminary data on languages in Aceh in general and on Acehnese loanwords coming from the world's languages. This information is important given that other comparable studies tend to focus on one particular language influence (e.g., Malay, Arabic, or Indonesian language). The data allow linguists, language teachers, and other social and humanities scientists to create a more attractive and broad-minded language classroom and testify that language does travel across the continent.

A second important implication of the research derives from the finding on the uniqueness of the knowledge and information work carried out from the interview with participants. The findings point to specific information sources and knowledge. It stems from the finding that suggests one can challenge the notion of the so-called 'native' language, the same as the 'indigenous' people's hypothetical arguments. When people move, they bring together their knowledge, language, religion, tradition, and culture. A reflection of the continual development of language is something developmental and not instrumental. Questions on the originality of a language are considerably no longer important, especially nowadays, where languages are moving fast via the internet, and everyone can invent new languages whenever they want.

The research certainly has its limitation. As one can see, this work does not provide a close and meticulous analysis of each chronological change over time, but rather, a highlight of selected Acehnese loanwords frequently used in the community equipped with some available and accessible readings on the topic. Therefore, the research is very far from portraying the entire reality or perfectly providing an exact account to reconstruct the roots of those Acehnese loanwords. Still, many unresolved stories exist, and some histories remain missing in this petite contribution, for example, some other possibilities of loanwords and influences from Mandarin (China) in the Acehnese lexicon. Or else, a more detailed analysis of the influences of English on the Acehnese language would be very useful for future research.

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