

# Analysis of Standard Indonesian Lexical Borrowing in the Ambai Language

Sara Karubaba

Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

Hamzah Machmoed

Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

Fathu Rahman

Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

Kamsinah

Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia

**Abstract**—This study examined the incorporation of loanwords into the Ambai language, particularly from Indonesian and Dutch. The findings show that most borrowed words belong to the noun category, including terms related to household tools, clothing, food, and daily necessities. These loanwords have been fully integrated into Ambai speakers' daily communication, with slight phonetic adaptations. However, the study also reveals that borrowed verbs are rare, indicating that while nouns are easily adopted, verbs may require more structural modifications to fit Ambai grammar. This research employs a descriptive analysis approach, focusing on spoken language data. The data were collected using elicitation, where researchers presented sentences in Papuan Malay to informants to identify borrowed lexical items. The findings highlight the dynamic nature of language contact and adaptation, demonstrating how the Ambai language integrates external influences while preserving its unique linguistic identity. Sentence examples illustrate how loanwords function within Ambai syntax, showing their phonetic and morphological adaptation while maintaining their original meanings. This study contributes to understanding language contact and borrowing, highlighting how Ambai speakers preserve their linguistic identity while incorporating external influences.

**Index Terms**—loanwords, Ambai language, language contact, lexical borrowing

## I. INTRODUCTION

Language contact and lexical borrowing are common phenomena in multilingual societies, where different linguistic communities interact and influence each other (Weda et al., 2021; Youngsun et al., 2024; Adinda et al., 2023). In the context of the Ambai language, spoken primarily on Yapen Island in Papua, Indonesia, there has been a noticeable incorporation of Standard Indonesian vocabulary into everyday speech (Rahman & Weda, 2019; Asba et al., 2019; Sachiya et al., 2025). This linguistic shift raises important questions about the motivations behind such borrowings and their implications for the Ambai language and its speakers.

The primary concern of this study is understanding the factors that drive Ambai speakers to integrate Standard Indonesian words into their language. While language borrowing is often linked to social, economic, and political influences, the specific dynamics in the Ambai-speaking community remain underexplored (Karubaba et al., 2024; Adam et al., 2024). The increasing use of Indonesian words may reflect broader patterns of linguistic modernization, education, media influence, and cultural identity shifts, potentially impacting the vitality of the Ambai language over time.

Ambai is an Austronesian language and it is classified as South Halmahera-West-New Guinea (SHWNG) language group (Blust, 1993; as cited in Foley, 2006). In particular, this language is also classified as Sarera group or Sarera Bay or Cenderawasih bay languages (Anceaux, 1961; Adinda et al., 2025; Amirrudin et al., 2024). The number of the speaker is about 9000 to 10.000 and it is spoken in the villages of Ambai, several villages of Randawaya, several villages of Manawi and also in six Provinces in Papua.



Figure 1. Location of Ambai Island  
(Source: Google map)

The topographic map of the Biak Islands, an archipelago in Papua, Indonesia, highlights several islands including Biak, Supiori, Yapen, Numfoor, and smaller surrounding islands such as Owi and Num. The color gradient represents elevation, with green indicating lowland areas and brown to white showing higher elevations, particularly on Yapen Island. A scale bar provides distance measurements, and an inset map in the top left corner shows the location of the islands in the broader Southeast Asia-Pacific region.

Based on these considerations, the objective of this research is to investigate the reasons behind the borrowing of Standard Indonesian words into the Ambai language. This involves exploring the sociolinguistic and cultural factors that contribute to this phenomenon. By examining the motivations and circumstances of this lexical exchange, the study aims to provide a deeper understanding of the interaction between Ambai and Standard Indonesian, shedding light on the broader sociocultural dynamics that shape language use in the region.

However, previous studies on Ambai have mainly focused on grammatical description, while its sociolinguistic aspects and historical linguistic processes remain underexplored. Addressing this gap, the present study examines code-mixing, code-switching, and lexical borrowing from Standard Indonesian into Ambai. By integrating sociolinguistic and historical linguistic perspectives, this research contributes empirical insights into language contact and borrowing processes in an under-researched language.

## II. LITERATURE REVIEW

This section presents the theories that related to the study. The following explanations of the theories are presented below.

### A. *The Word and Lexeme*

Lyons (1971) said that the word is the unit par excellence of traditional theory, it is the basis of the distinction which is frequently drawn between morphology and syntax and it is the principal unit of lexicography (or “dictionary-making”). Also, Haspelmath (2002) defined the term lexemes are abstract entities and can be thought of as sets of word forms. Then, according to Lyons every grammar presupposes a lexicon (or dictionary) in which the words of the language are classified according to their membership of the distributional classes referred to in the grammatical rules. Thus, below are the distributional classes according to Thomas (1993).

- |    |             |  |
|----|-------------|--|
| 1. | Noun        | Nouns are often described as being the “name of something” including people and places.  |
|    | a. Concrete | Concrete means things we can touch. For example, the words like “table and chair”  |
|    | b. Abstract | Abstract concepts like love or sincerity, or names of days of the week, such as Monday   |
| 2. | Verb        | A verb is a word which describes an action. The example is presented in number (1) and (2).<br>(1) The girl buys the apple<br>(2) The girl is happy  |
| 3. | Adjective   | Azar (1992) said that an adjective modifies a noun. “Modify” means to change a little. An adjective gives a little different meaning to a noun. It describes or gives information about a noun. An adjective usually comes in front of the noun. The following example are presented in number (3), and (4).<br>(3) I met a kind man<br>(4) I met a famous man |
| 4. | Adverb      | Adverbs often add information in relation to circumstances of manner, time, or place; in other words, they answer the questions “how”, “when”, “where”. The example is presented in number (5), (6), and (7).<br>(5) Ken snores loudly<br>(6) The baby cried continually<br>(7) He advertises nationally   |

### B. Borrowings

Campbell (2004) said it is common for one language (actually speakers of the language) to take words from another language and make them part of their own vocabularies: these are called loanwords and the process is called linguistics borrowing. Campbell emphasizes that borrowing, however, is not restricted to just lexical items taken from one language to another; any linguistic material - sounds, phonological rules, grammatical morphemes, syntactic pattern, semantic associations, discourse strategies or whatever-can be borrowed, that is, can be taken over from a foreign language so that it becomes part of the borrowing language (Kaharuddin et al., 2025; Sari et al., 2019; Prihandoko et al., 2019). Moreover, she is clearly explained that borrowing normally implies a certain degree of bilingualism for at least some people in both the language which borrows (sometimes called the recipient language) and the language which borrowed from (often called the donor language). Apart from the explanation of borrowing, she also defined a term a loanword as a lexical item (a word) which has been “borrowed” from another language, a word originally was not part of the vocabulary of the recipient language but was adopted from some other language and made part of the borrowing languages vocabulary (Martin, 2017).

Then, Fromkin et al. (1985) stated that borrowing is the process by which one language or dialect takes and incorporates some linguistic elements from another. Loans from other languages are important source of language change. Most languages are borrowing, and the lexicon of any language can be divided into native and nonnative words (often called loan words). A native word is one whose history (or etymology) can be traced back to the earliest known stages of the language (Lalama, 2017).

Furthermore, Fromkin and Rodman (1985) also stated that a language may borrow a word can be directly and indirectly. Direct borrowing means that the borrowed item is a native word in the language it is borrowed from. For instance, the native Middle French word *festa* (Modern French *fete*; The old French was *feste*, from Latin *festa*) was directly borrowed by Middle English, and has become Modern English *feast*. On the other hand, the word *algebra* was borrowed from Spanish, which in turn had borrowed it from Arabic. English borrowed *algebra* indirectly from Arabic, with Spanish as an intermediary (Lalama, 2017).

### C. Type of Borrowing Element

A loan blend is the combination of morphological substitution and importation while still fitting the structural model, as seen in words such as *fotokopi*, *dipress*, *didownload*, and *dicek*. A loan blend is a borrowing word –stock of source language and combine with the target language (Vitaloka, 2017; Bowern, 2007; Rahman, 2019).

## III. RESEARCH METHODS

### A. Research Design

This study employs a descriptive qualitative approach to examine the incorporation of Standard Indonesian loanwords into the Ambai language. This design is suitable for describing natural linguistic phenomena as they appear in real communication. The analysis follows Nida’s (1949) principles of descriptive linguistics, which emphasize that language description must be based on actual speech, that linguistic forms are primary, that no linguistic element can be fully described without considering other parts of the system, and that language constantly undergoes change. By applying these principles, the study documents how Indonesian loanwords are used, adapted, and integrated by Ambai speakers in daily interactions.

### B. Research Questions

The research is guided by three central questions. First, it seeks to identify the types of lexical items—particularly nouns, verbs, adjectives, or adverbs—that are borrowed from Standard Indonesian into Ambai. Second, it examines how these borrowed items undergo phonological and morphological adaptation within the Ambai linguistic system. Third, it aims to uncover the sociolinguistic and cultural factors that motivate Ambai speakers to incorporate such loanwords, including considerations of identity, education, modernization, and communicative efficiency.

### C. Participants

The participants of this study consist of 10–12 native speakers of the Ambai language residing in several villages on Yapen Island, particularly in Ambai, Randawaya, and Manawi. These participants were selected through purposive sampling based on their fluency in Ambai and their active use of the language in everyday communication. They also possess varying degrees of bilingual competence in Papuan Malay and Indonesian, which enables them to recognize and explain lexical borrowing. The participants represent both genders and different age groups to capture a broader linguistic behavior across the community.

### D. Instruments

The instruments used in this study include a set of elicitation sentences prepared in Papuan Malay designed to trigger the recall and identification of borrowed lexical items. Observation sheets were used to document lexical forms, contextual usage, and phonetic variations. Audio recorders were utilized to ensure accurate capture of spoken data, while field notes helped document additional insights obtained during interviews and informal conversations. These

combined instruments allowed the researchers to gather both linguistic and sociocultural data relevant to the borrowing process.

#### E. Data Collection Procedures

Data collection began with elicitation sessions in which participants were presented with Papuan Malay sentences containing potential loanwords and were asked to provide corresponding Ambai equivalents, clarify meanings, and identify whether the words were borrowed. Semi-structured interviews were also conducted to explore participants' reasons for using Indonesian loanwords, including the influence of education, media, social mobility, and cultural perceptions. To complement these methods, participant observations were carried out in natural settings such as homes, markets, and public gatherings, enabling the researchers to observe spontaneous usage of loanwords. All interactions were recorded with participants' permission and later transcribed for analysis.

#### F. Data Analysis

Data were analyzed using qualitative techniques that involved classifying the loanwords according to lexical categories and semantic domains, examining their phonological and morphological adaptations in the Ambai language, and interpreting the sociolinguistic motivations behind their usage. These steps enabled a comprehensive understanding of how Indonesian loanwords are integrated into Ambai, both structurally and socially. Through this analysis, the study demonstrates the dynamic nature of language contact and the ways in which Ambai speakers maintain linguistic identity while accommodating external linguistic influences.

### IV. RESULTS

The following discussion will address five key questions regarding the integration of Standard Indonesian loanwords into the Ambai language. First, it will explore the specific Standard Indonesian loanwords that have been adopted by the Ambai language. Next, the reasons behind the borrowing of these words will be examined, shedding light on the cultural and linguistic factors influencing this phenomenon. The third aspect focuses on the linguistic features found in these loanwords, such as phonological, morphological, and syntactical changes. Additionally, the discussion will investigate how the Ambai people incorporate Standard Indonesian loanwords into their speech patterns, highlighting both the social and linguistic processes involved. Lastly, the methods for identifying loanwords in the Ambai language will be reviewed, offering insight into the criteria used by linguists to distinguish borrowed terms from native vocabulary. Each of these questions will be thoroughly explored in the sections that follow.

#### A. The Standard Indonesian Loanwords

As explained earlier by Campbell, a loanword is a term that originally did not belong to the vocabulary of the recipient language but was adopted from another language and integrated into the borrowing language's lexicon. Indeed, the Ambai people adopted some loanwords from Standard Indonesian in which these loanwords were not part of their language, but become borrowing language vocabulary.

Therefore, according to data survey in the field, the examples of loanwords from donor language are dominantly appear in noun and taken from kitchen, housing tools, food, clothes, and other in which the Ambai people use these loanwords in their everyday communication. Particularly, for verb category, it is only one example that found as loanword.

Kitchen		
Garami	Garam	"salt"
koreki	korek api	"matches"
Gula (gura)	Gula	"sugar"
bawang	Bawang	"onion"
tomati	Tomat	"tomato"
kecapi	Kecup	"ketchup"
sendu/ senduki	Senduk	"spoon"
garpu	Garpu	"fork"
toperesi	Toples	"jar"
teko	Teko	"teapot"
kompore	Kompore	"stove"
botori	Botol	"bottle"
panci	Panic	"pot"
daun tei	daun the	"tea"
kopi	Kopi	"coffee"
ikan blak	Sarden	"sardine/ canned fish"
Beleki (bereki)	Kaleng	"can"
baktei	baki the	"tea tray"

The survey data indicates that loanwords from Standard Indonesian into Ambai predominantly fall into the noun category, particularly in kitchen-related vocabulary, housing tools, food, and clothing. This suggests that borrowing occurs mainly for naming objects and concepts introduced through external influences such as trade, modernization, and daily interaction with Indonesian speakers. Many of these borrowed words, like *garami* ("salt"), *koreki* ("matches"),

*gula* ("sugar"), and *sendu/senduki* ("spoon"), have undergone phonetic adaptations to fit the Ambai language structure. Additionally, some borrowings, such as *ikan blak* ("sardine") and *beleki (bereki)* ("can"), display minor modifications while retaining their original meaning. The dominance of such loanwords reflects a functional need rather than a complete linguistic shift, as they help Ambai speakers communicate about everyday objects commonly encountered in contemporary life.

Interestingly, verbs are almost entirely absent from the borrowed vocabulary, with only one example recorded. This suggests that while tangible objects and material culture are more prone to borrowing, Ambai retains its core grammatical structures and native action-related vocabulary. This pattern aligns with broader linguistic trends where nouns, particularly those associated with modern products or concepts, are more susceptible to borrowing than verbs, which are more deeply embedded in a language's syntactic and cultural framework. Ultimately, the data highlights that while Ambai speakers integrate Indonesian words for practical communication, the language continues to preserve its structural integrity.

Housing Tools		
manatero/ hamari	martil/palu	"hammer"
sikapi	Skap	"wooden hood"/ "woodworking machine"
pahu	Paku	"nail"
gergaji	Gergaji	"saw"
pacuri	Pacul	"hoe"
Meteri	Meter	"meters"
sekopi	Skop	"shovel"
siku	Siku	"ruler"
pahati	Pahat	"chisel"
meja	Meja	"table"
kursi	Kursi	"chair"
jendela	Jendela	"window"
sapu	Sapu	"broom"
kap lampu	kap/penutup lampu	"lamp cover"
mansina	mesin jahit	"sewing machine"
kos lampu	kaos lampu	"light tool"
obeng	Obeng	"screwdriver"
emberi	Ember	"bucket/container"
jerikeni	Jerigen	"container"
bantari	Bantal	"pillow"
baterei	Baterai	"battery"
kasuri	Kasur	"mattres"
remari	Lemari	"cupboard"
besi	Besi	"iron"
kunci	Kunci	"key"
soroti	slot/gembok	"padlock"
Sensori	mesin sensor	"wood cutting machine"

The data on housing tools loanwords from Standard Indonesian into Ambai demonstrates a significant borrowing trend, particularly for household furniture, construction tools, and essential home maintenance items. Many of these words, such as *manatero/hamari* ("hammer"), *pahu* ("nail"), *gergaji* ("saw"), and *pacuri* ("hoe"), refer to tools commonly used in woodworking and construction. Their integration into Ambai suggests that these objects were either introduced through external trade, modernization, or interaction with Indonesian speakers, necessitating the adoption of new vocabulary. Additionally, phonetic modifications are evident in words like *pahati* ("chisel"), *sekopi* ("shovel"), and *sikapi* ("woodworking machine"), showing how borrowed terms are adapted to fit Ambai phonology.

Besides construction tools, the data also includes household furniture and appliances, such as *meja* ("table"), *kursi* ("chair"), *jendela* ("window"), *kasuri* ("mattress"), and *remari* ("cupboard"). The borrowing of these terms reflects the influence of modern housing concepts introduced through external interaction. Similarly, electrical and lighting-related terms, such as *baterei* ("battery"), *kap lampu* ("lamp cover"), and *sensori* ("wood-cutting machine"), indicate technological influence. Notably, some words, such as *jerikeni* ("container") and *kos lampu* ("light tool"), exhibit minor alterations while preserving their original meanings. The widespread adoption of these loanwords highlights the functional need for incorporating Indonesian vocabulary, particularly for modern tools and home-related items, while still maintaining an Ambai linguistic identity.

Food		
kukis	kukis	"cookies"
Gura	gula	"sugar"
esi	es	"ice"
gura-gura	permen	"candy"
tepung	tepung	"tepung"
roti	roti	"bread"

The integration of food-related loanwords from Standard Indonesian into Ambai primarily reflects the introduction of

modern and commercially available food products. Terms like *kukis* ("cookies"), *gura-gura* ("candy"), and *roti* ("bread") indicate the influence of external culinary traditions, likely acquired through trade, media, or social interactions. These words have been adopted with minimal alteration, showing a direct linguistic transfer into Ambai. Their presence suggests that these foods were not traditionally part of the Ambai diet but have become common due to increased exposure to Indonesian culture.

Furthermore, the borrowing of essential food-related terms such as *gura* ("sugar"), *esi* ("ice"), and *tepung* ("flour") highlights the impact of modernization and globalization on the Ambai language. While the community may have had indigenous alternatives, Indonesian terms appear to have replaced or supplemented them, particularly for ingredients linked to contemporary food production. This linguistic shift demonstrates both the cultural adaptation of the Ambai people and the practical necessity of naming newly introduced food items in everyday communication.

Clothes		
konopi	kenop/ kancing	"button"
	baju	
peneti	peneti	"pin"
kabaya	kebaya	"dress"
dasi	dasi	"tie"
sapatu	sepatu	"shoe"
koskaki	kaos kaki	"sock"
sandari	sandal	"slippers"
konde	karet rambut	"hair band"
konde	sanggul	"hair bun"
anting-anting	anting	"earring"
sarana	celana	"trouser"
boven	celana pendek	"shorts"

The borrowing of clothing-related words from Standard Indonesian into Ambai illustrates the influence of modern fashion and external cultural interactions on the Ambai language. Many of these borrowed terms, such as *kabaya* ("dress"), *dasi* ("tie"), *sapatu* ("shoe"), and *sandari* ("slippers"), refer to Western or Indonesian-style clothing that may not have been traditionally worn by the Ambai people. Their adoption suggests that as new clothing styles were introduced through trade, media, or government influence, the accompanying vocabulary also entered daily speech. The minimal phonetic alterations in these loanwords indicate a straightforward linguistic transfer.

Additionally, functional items such as *konopi* ("button"), *peneti* ("pin"), and *konde* ("hair band/hair bun") demonstrate the incorporation of fashion accessories and tailoring-related vocabulary into Ambai. The presence of terms like *sarana* ("trousers") and *boven* ("shorts") further highlights the growing integration of modern attire into local clothing habits. This borrowing pattern reflects both cultural adaptation and practical communication needs, showing how external fashion trends have influenced the daily lives and language of the Ambai-speaking community.

Other		
obati	obat	"drug"
gereja	gereja	"church"
ari	hari	"day"
kertasi	kertas	"paper"
alkitapi	alkitab	"bible"
karung	karung	"bag"
kareng	kaleng	"can"
jami	jam	"watch"
sikora	sekolah	"school"
sikora	sekolah	"school"

The incorporation of general vocabulary from Standard Indonesian into Ambai highlights the impact of religion, education, and modernization on the local language. Terms such as *gereja* ("church") and *alkitapi* ("Bible") indicate the influence of Christianity, which was likely introduced through missionary work and religious institutions. The adoption of these words suggests that religious discourse is an integral part of the community, necessitating a common linguistic framework with Indonesian.

Moreover, the presence of words associated with education and daily activities, such as *sikora* ("school"), *kertasi* ("paper"), and *jami* ("watch"), underscores the role of formal education and administrative systems in shaping the Ambai vocabulary. The inclusion of *obati* ("medicine") demonstrates the integration of medical terminology, while words like *karung* ("bag") and *kareng* ("can") reflect the introduction of commercial and industrial goods. These borrowings illustrate how social, religious, and economic developments have influenced the linguistic landscape of the Ambai people, facilitating both cultural adaptation and practical communication in their daily lives.

School or office tools		
buku	buku	"book"
bolpeni	pulpen	"fountain pen"
bolpeni	pulpen	"fountain pen"

The borrowing of school and office-related vocabulary from Standard Indonesian into Ambai reflects the influence of formal education and modern administrative practices on the community's language. Terms such as *buku* ("book") and *bolpeni* ("fountain pen") indicate the integration of essential learning tools into daily conversations, likely influenced by the widespread use of Indonesian in schools, government offices, and written communication. The adoption of these words suggests that Ambai speakers engage with formal education and literacy practices, requiring a shared vocabulary to navigate academic and professional settings. This linguistic shift highlights the role of Indonesian as a dominant language in education and administration, shaping the way Ambai speakers refer to modern learning and office tools.

The example below is referred to the verb. It is very rare to find the loanwords of Standard Indonesian regarding verb

sambayang	sembayang	"to pray"
sambayang	sembayang	"to pray"

The borrowing of verbs from Standard Indonesian into Ambai is notably rare, with *sambayang* ("to pray") being one of the few examples. This limited adoption suggests that Ambai retains its indigenous verbs for most actions, possibly due to the deeply ingrained nature of daily activities and traditional expressions within the language. However, the presence of *sambayang* highlights the religious and cultural influence of Indonesian, particularly in contexts related to Islamic or Christian practices. Since prayer is a significant spiritual activity, its borrowed term may reflect religious teachings, interactions with Indonesian speakers, or the influence of formal religious institutions in the Ambai community.

Karubaba (2022) also explained the three functions of marker-*i* in the sentences that happened in Cenderawasih Bay languages. One of them is the using of marker -*i* is an 'object'. Thus, Marker -*i*- plays the role in which it adds to the name of days, months and names of person in the examples below.

Days		
Ari Sineni	senin	"Monday"
Ari serasa	selasa	"Tuesday"
Ari rabu	rabu	"Wednesday"
Ari kamisi	kamis	"Thursday"
Ari jumati	Jumat	"Friday"
Ari Sabtui	Sabtu	"Saturday"
Ari Minggu	minggu	"Sunday"

The borrowing of days of the week from Standard Indonesian into Ambai reflects the influence of Indonesian as the dominant language in official, educational, and religious settings. The structure of these loanwords shows that Ambai speakers have integrated the Indonesian terms while adapting their pronunciation to fit Ambai phonological patterns. The prefix *Ari* (meaning "day") is consistently used before each borrowed term, indicating that while the names of the days originate from Indonesian, Ambai maintains its own linguistic framework to structure time-related expressions. This adaptation suggests that the Indonesian calendar system has been widely adopted in the Ambai-speaking community, likely due to the use of Indonesian in schools, workplaces, and religious observances.

The widespread borrowing of these terms also highlights the role of language contact and functional necessity in linguistic change. Since official schedules, religious gatherings, and school timetables are typically structured using Indonesian terminology, Ambai speakers have adopted these words to facilitate communication in formal and everyday contexts. The slight phonetic modifications, such as *Ari Sineni* for "Monday" and *Ari Kamisi* for "Thursday," show how the local speech patterns influence the borrowed words while keeping their meanings intact. This borrowing process demonstrates the impact of Indonesian on Ambai, particularly in areas related to structured timekeeping and daily planning, reinforcing the close relationship between the two languages.

Months		
januari	januari	"January"
feberwari	februari	"February"
maret	maret	"Mart"
apri	april	"April"
mei	mei	"May"
juni	juni	"June"
juli	juli	"July"
agustusi	agustus	"August"
septemberi	september	"September"
novemberi	november	"Novemver"
oktoberi,	oktober	"October"
desemberi	Desember	"December"

The incorporation of month names from Standard Indonesian into Ambai illustrates the significant impact of

Indonesian in structuring time-related expressions, especially in education, governance, and religious activities. The borrowed terms remain largely similar to their Indonesian origins, with slight modifications, such as the suffix *-i* in *apriili*, *septemberi*, and *desemberi*, which aligns with Ambai's phonetic tendencies. This adaptation indicates that while these words have been borrowed, they have been subtly adjusted to conform to Ambai linguistic patterns. The use of these loanwords highlights the necessity of a consistent calendar system for formal interactions, emphasizing Indonesian's influence in official communication and daily planning within the Ambai-speaking community.

	Name of person
Agusi	Agus
Mosesi	Moses
Ratinai	Ratna
Marteni	Marten

The borrowing of personal names from Standard Indonesian into Ambai showcases a captivating linguistic tapestry where phonetic patterns are subtly reimagined to fit local speech conventions. Names like *Agusi* from *Agus* and *Mosesi* from *Moses* demonstrate how Ambai speakers intertwine Indonesian influences with their own phonological rules, often adding a final vowel sound to align with native pronunciation. This phenomenon transcends mere linguistic adaptation; it reflects a broader kaleidoscopic interaction between cultures, where names—deeply personal and symbolic—become part of an intricate mosaic of identity and social belonging. In this labyrinth of linguistic evolution, names serve as markers of both heritage and change, beckoning researchers to delve deeper into the ways language orchestrates cultural identity.

Not only Standard Indonesian loanwords but also Dutch and English loanwords are also used in their communication.

### B. The Loanwords From Dutch and English

	The loanwords from Dutch	
Sondak skul (zondags school)	sekolah minggu	"sunday school"
Leper	senduk/garpu	"forl/spoon"
Hamari	palu	"hammer"
Spraiti	sprite	"sprite"
Koka-kora	coca-cola	"coca coca"
Komputeri	komputer	"computer"
AP	HP	"handphone"
Foroki	garpu	"fork"
Foroki	garpu	"fork"

The presence of Dutch loanwords in Ambai highlights the historical influence of Dutch colonization on the language, particularly in areas related to education, tools, food, and modern technology. Words like *Sondak skul* (from *Zondagschool* meaning "Sunday school") and *Hamari* (from *hammer* meaning "hammer") demonstrate how Dutch terms have been adapted to fit Ambai phonetics. Additionally, modern borrowings like *Komputeri* (from *computer*) and *AP* (from *HP*, meaning "handphone") reflect the continued influence of globalization and technological advancements. The integration of these words suggests that Dutch left a lasting lexical imprint, while newer foreign terms are being incorporated through Indonesian as an intermediary language, reinforcing its role as a bridge between Ambai and international influences.

### C. Loan Blend

Loan blend is the combination of morphological substitution and importation, but the structure fits the model. For instance, the loan words below are borrowing words from native language and nonnative language. Morphologically, Karubaba (2008) explained the prefix *we-* in Ambai language means "have/produce or become" such as: *we nungkamiai* "be a head", *we mambiriu* "be a war hero" and *we rerori* "blooming". The prefix *we-* is also reflected into loan words in Ambai language such "*we jadina*" means "occur in" and *i-we sambayang* "I pray". Ambai possessive pronoun *ne* is also reflected into loan word such as *ne-sepeda* "his or her bicycle. Other examples are presented below show verb and noun. There is only one example of adjective.

	Loan blend	
Wejadina	terjadi di	"occur in"
Iwesikorana	saya sekolah di	"I study in"
Iwesambayang	Saya sembayang	"I pray"
Nebuku	bukunya	"his/her book"
Nekasurifoi	kasurnya	"his/her matras"
Webodo	dia bodoh	"stupid"

To support our data, we also present some sentences to see how the Ambai people use the loanwords in their everyday communication.

- 1) j-ampi na meja wowong  
1sg-eat in table above  
“I eat on the table”
- 2) i-minohi na kursi-ne  
1sg-sit in chair - this  
“I sit on the chair”
- 3) ka botori wai-ma  
1sg.bring bottle that -here  
“You bring the bottle here”
- 4) jami beiru?  
Watch how many  
What time is it now?
- 5) i-ra to sikora  
1sg-go to school  
“I go to school”
- 6) i-toi na buku-ne  
1sg-write in book - this  
“I write on the book”
- 7) ta-we sambayang  
1pl-pray  
“We pray”
- 8) I-wori sapatu  
1sg-buy shoes  
“I buy shoes”
- 9) j-ang roti  
1sg-eat bread  
“I eat bread”
- 10) i-wori kecap  
1sg- buy ketchup  
“I buy ketchup”
- 11) ari saptui mani j-ontai to Jayapura  
Day Saturday that 1sg-go to Jayapura  
“I go to to Jayapura this Saturday”
- 12) i-wori kos kaki bei  
Day Saturday that 1sg-go to Jayapura  
“I go to to Jayapura this Saturday”
- 13) J-unung koka-kora  
1sg-drik coca-cola  
“I drink coca-cola”

The provided data showcases how Ambai speakers incorporate loanwords into their daily conversations. The loanwords, primarily from Indonesian and Dutch, are seamlessly integrated into the Ambai grammatical structure while retaining their original meanings. The examples cover various everyday contexts, such as eating (*j-ampi na meja wowong* – “I eat on the table”), drinking (*j-unung koka-kora* – “I drink Coca-Cola”), shopping (*i-wori kecap* – “I buy ketchup”), and travel (*ari saptui mani j-ontai to Jayapura* – “I go to Jayapura this Saturday”). These sentences demonstrate that borrowed words are adapted to fit Ambai syntax and phonetics without altering sentence structures. Additionally, the presence of verbs like *i-wori* (“I buy”) and *j-unung* (“I drink”) highlights the naturalization of foreign words within Ambai’s linguistic system, reinforcing how borrowing enriches the language while maintaining its unique identity and structure.

#### D. The Reason of Borrowing Standard Indonesian Loanwords Into Ambai Language

The Ambai people borrowed words from Standard Indonesian primarily because of need and prestige. What is meant by need and prestige according to Campbell’s (2004) explanation as follows: the term “need” means when speakers of a language acquire some new items and concepts from abroad, they need a new term to go along with the new acquisition, often a foreign name is borrowed along with the new concept. Furthermore, the term “prestige” refers to the use of a foreign word because it is regarded as more valued or esteemed by speakers. In conclusion, the data in 3.1 and 3.2 shows how the Ambai people borrowed new items and concepts from standard Indonesian.

##### 1. The Morphological and Phonological aspects of borrowing loanwords from Standard Indonesian into Ambai language

The data in 3.1 and 3.2 shows that there are two aspects of borrowing loanwords from standard Indonesian into Ambai language. Those aspects are Phonological and morphological structure. Indeed, in phonological structure, there is inserted vowel after voiced/voiceless consonants and inserted consonants between vowels or before vowels. The following examples are presented below.

- 14) i-woi garami  
1sg-buy salt  
"I buy salt"
- 15) i-woi soroti  
1sg-buy padlock  
"I buy padlock"
- 16) i-woi manatero  
1sg-buy hummer  
"I buy hummer"
- 17) i-woi pahu  
1sg-buy nails  
"I buy nails"
- 18) j-ong ansung-foi witai na remari-foi  
1sg-give clothes-that stay in cupboard- that  
"I put the clothes in the cupboard"

Deletion consonants and vowels are also found in the loanwords. Particularly, there is no consonant /l/ in the language, therefore the Ambai people changed the consonant /l/ into voiced consonant /r/ in the same place of articulation which can be seen in number (11), (12) and (13). In addition, deletion of closed mid unrounded front vowel has changed into closed unrounded front vowel. The examples are presented below in number (13).

- 19) i-woi manatero  
1sg-buy hummer  
"I buy hummer"
- 20) ka botori wai-ma  
2sg.bring bottle that- here  
"you bring the bottle here"
- 21) i-ra to sikora  
1sg-go school  
"I go to school"

Then, in morphological structure, there is inserted vowels or consonants after the based form or changed the place of articulation from velar into glottal in the based form. In number (23), the Standard Indonesian of the word *pahu* is "*paku*"; in this case the Ambai people tend to pick up glottal sound than velar sound.

- 22) i-woi kasuri  
1sg-buy mattress  
"I buy mattress"
- 23) i-woi pahu  
1sg-buy nails  
"I buy nails"

In conclusion, in phonological structure, sound changed has dominantly found in the borrowing words from Standard Indonesian into Ambai language and sound changed as the method to determine loanwords. In addition, there is no consonants cluster in the language, so the speakers always inserted vowels sound between consonants clusters, for instance in the words "*soroti*", "slot" and "*toperesi*", "*toples*".

## 2. How to get borrowing loanwords from Standard Indonesian into Ambai

As explained by Campbell loanwords introduced into borrowing language by bilinguals may contain sounds which are foreign to the receiving language. Thus, the Ambai people are multilingual in which they speaking more than one language. The languages that they speak are Standard Indonesian, Ambai and Melayu Papua. Because Standard Indonesian is used in school, church and other events, the Ambai people used standard Indonesian in their communication. Therefore, some loanwords from Standard Indonesian have been borrowed into Ambai language.

## V. CONCLUSION

Based on the data collection, it is found that the examples of loanword in Standard Indonesian are dominantly in noun category, and it is only a few examples found in verb category. There is one example of loanword for additives. Besides, some examples of loanwords that presented in this paper are also from foreign sounds which also use by the Ambai speakers. Furthermore, the Ambai people borrowed words from Standard Indonesian are primarily because of need and prestige. In addition, sound changes play a significant role in the phonological and morphological structure of borrowed words, particularly in the noun and verb examples found in the data. Finally, the loanwords are used by the Ambai speakers because they are multilingual.

## REFERENCES

- [1] Adam, M., Rahman, F., Abbas, H., & Sahib, H. (2024). Corpus-Based Diachronic Study of WAR Metaphor in Indonesian Political Discourse. *International Journal of Religion*, 5(7), 515-523.
- [2] Adinda, R., Sosrohadi, S., Syafitri, B. A., & Andini, C. (2025). Cognitive And Cultural Barriers in Synonym Acquisition: A Psycholinguistic Study of Indonesian Learners of Korean. *TPM-Testing, Psychometrics, Methodology in Applied Psychology*,

- 32(4), 881-888.
- [3] Adinda, Rahman, F., Akhmar, A. M., & Lewa, I. (2023). Theater I La Galigo by director Robert Wilson: A linguistic study. *Theory and Practice in Language Studies*, 13(7), 1785–1791.
  - [4] Amirrudin, Rahman, F., & Kuswarini, P. (2024). Changes in the naming patterns of Javanese proper names in Solo, Central Java. *International Journal of Religion*, 5(8), 1–8.
  - [5] Anceaux, J. C. (1961). *The linguistic situation in the islands of Yapen, Kurudu, Nau, and Miosnum, New Guinea*. Martinus Nijhoff.
  - [6] Asba, A. R., Rahman, F., & Evita, A. L. (2019). Save the forest and biodiversity: A cultural anthropology perspective on Kalumpang customary practices to preserve their ecological living. *IOP Conference Series: Earth and Environmental Science*, 270(1), 012005. <https://doi.org/10.1088/1755-1315/270/1/012005>
  - [7] Blust, R. (1993). Central and Central-Eastern Malayo-Polynesian. *Oceanic Linguistics*, 32(2), 241–293.
  - [8] Bowern, C. (2007). *Linguistic fieldwork: A practical guide*. Palgrave Macmillan.
  - [9] Campbell, L. (2004). *Historical linguistics: An introduction*. MIT Press.
  - [10] Foley, W. A. (2006). *The languages of New Guinea*. Cambridge University Press.
  - [11] Fromkin, V., & Rodman, R. (1985). *An introduction to language* (4th ed.). Holt, Rinehart, and Winston.
  - [12] Fromkin, V., Rodman, R., & Hyams, N. (1985). *An introduction to language*. Wadsworth.
  - [13] Haspelmath, M. (2002). *Understanding morphology*. Oxford University Press.
  - [14] Kaharuddin, Rahman, F., Abbas, A., & Hasjim, M. (2025). The Vowel Structure of Proto-Makassar: A Phonological Reconstruction of Five Dialects. *Journal of Language Teaching and Research*, 16(3), 880-888.
  - [15] Karubaba, S., Machmoed, H., Rahman, F., & Kamzinah, K. (2024). Comparison of pronominal systems in Yapen languages. In *Proceedings of the 4th International Conference on Linguistics and Culture (ICLC-4 2023)* (pp. 360–374). Atlantis Press.
  - [16] Karubaba, A. (2022). The functions of the -i marker in Cenderawasih Bay languages. *Journal of Papuan Linguistics*, 5(2), 45–62.
  - [17] Karubaba, S. Y. (2008). *Ambai inflectional and derivational morphology* [Master's thesis, Leiden University].
  - [18] Lalama, M. A. P. (2017). *A bilingual lexicon/glossary of neologisms from written business English sources for Ecuadorian English teachers, translators, and students* [Undergraduate thesis, Pontificia Universidad Católica del Ecuador].
  - [19] Lyons, J. (1971). *Introduction to theoretical linguistics*. Cambridge University Press.
  - [20] Martin, E. (2017). *A sociolinguistic comparison of the French and Anglo-Saxon cultures: From codeswitched substantives to borrowings: The issue of grammatical gender* [Doctoral dissertation, Université Jean Moulin Lyon 3, Université de Lyon]. TEL (Thèses en ligne). <https://tel.archives-ouvertes.fr/tel-02048613>
  - [21] Nida, E. A. (1949). *Morphology: The descriptive analysis of words*. University of Michigan Press.
  - [22] Prihandoko, L. A., Tembang, Y., Marpaung, D. N., & Rahman, F. (2019). English language competence for the tourism sector in supporting socio-economic development in Merauke: A survey study. *IOP Conference Series: Earth and Environmental Science*, 343(1), 012170. <https://doi.org/10.1088/1755-1315/343/1/012170>
  - [23] Rahman, F., & Weda, S. (2019). Linguistic deviation and the rhetoric figures in Shakespeare's selected plays. *XLinguae*, 12(1), 37-52.
  - [24] Rahman, F. (2019). Some difficulties in verbalizing English words and phrases: A case study of suspected dyslexic children. *Asian EFL Journal Research Articles*, 6(26), 73-85.
  - [25] Sachiya, F., Faisal, R., Sosrohadi, S., Mahdori, M., Mochammad, T. P. A., & Andini, C. (2025). A comparative analysis of Indonesian and Korean verbs: A semantic and pragmatic perspective. *International Journal of Arts and Social Science*, 8(3), 89–97.
  - [26] Sari, P., Palanggan, S. T., Mulyaningsih, E., & Rahman, F. (2019). Environmental expression using discourse analysis. *IOP Conference Series: Earth and Environmental Science*, 343(1), 012149. <https://doi.org/10.1088/1755-1315/343/1/012149>
  - [27] Thomas, L. (1993). *Beginning syntax*. Blackwell.
  - [28] Vitaloka, S. (2017). Loan blends in Indonesian: A morphological analysis. *Indonesian Linguistics Journal*, 5(2), 45–57.
  - [29] Weda, S., Atmowardoyo, H., Rahman, F., & Sakti, A. E. F. (2021). Linguistic aspects in intercultural communication practices at a higher education institution in Indonesia. *European Language Scientific Journal*, 14(2), 76–91.
  - [30] Youngsun, K., Sosrohadi, S., Andini, C., Adinda, R., Jae, P. K., Yookyung, K., & Jung, S. (2024). Beyond the Korean Wave: Understanding the motivation of Indonesian Gen Z to learn Korean in the K-pop trend. *International Journal of Current Science Research and Review*, 7(6), 3928–3936.

**Sara Karubaba** is currently pursuing a doctoral degree in Linguistics at the Faculty of Cultural Sciences, Universitas Hasanuddin. Her research interests include language studies, phonology, and morphology.

**Hamzah Machmoed** is a professor and senior lecturer in the fields of language, linguistics, and phonology at the Faculty of Cultural Sciences, Universitas Hasanuddin. He has supervised many master's and doctoral students.

**Fathu Rahman** is a professor specializing in literature and culture at the Faculty of Cultural Sciences, Hasanuddin University, Indonesia. He is actively involved in research and publication, having written 35 articles over the years in several reputable international journals indexed by Scopus. Despite his numerous responsibilities, he remains dedicated to mentoring Ph.D. students in the fields of Literature, Linguistics, and English Language Teaching.

**Kamsinah** is a professor of English literature at the Faculty of Cultural Sciences, Universitas Hasanuddin. Her research interests include English language and English literature.