

Inalienable and Alienable Possession of Body-Part Lexemes in Acehnese: A Case Study of the Pidie Dialect

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Abstract—The concept of inalienable and alienable possession of body parts highlights unique linguistic phenomena frequently used by Acehnese speakers, particularly in the Pidie dialect. These phenomena exhibit distinct control within clause structures, especially regarding alienable possession. Although similar cases have been explored in various languages, they have not been thoroughly examined in Acehnese. Previous studies have not identified significant differences in inalienability, particularly concerning the semantic role of body parts as autonomous agents. This study aims to systematically investigate the possession of body parts in Acehnese, focusing on these distinctions as the primary objective of the research. Employing a qualitative approach, the study uses descriptive methods to analyze grammatical phenomena based on Van Valin's Role and Reference Grammar (RRG) theory (2005). The research identifies relevant parameters, including the use of Acehnese prefixes *teu-* and *meu-*, adjectives, and verb types as predicates in sentence structures involving body parts. Data were collected through observations and interviews. The findings indicate that certain body parts can function as both autonomous and non-autonomous subjects across different sentence structures. Furthermore, the study reveals that these two models of body-part possession are influenced by cultural norms and are expressed in both normative and phraseological clauses. By exploring the role and significance of inalienable possession, this research provides valuable insights into how Acehnese speakers conceptualize and express body-part-related speech patterns, contributing to a deeper understanding of the language and its cultural context.

Index Terms—inalienability, alienability, body-parts, RRG, Pidie dialect of the Acehnese language

I. INTRODUCTION

The inalienable and alienable treatment of certain body-part lexemes, as discussed by Chappell and McGregor (1996) and Ameka (1996), forms the core of this research, i.e., to describe the grammatical structures of such terms and their semantic implications in the Acehnese Pidie dialect, aligning with Wierzbicka's (1988) insights on ethnosyntax. A notable finding of the preliminary research done by writers is that the Acehnese Pidie dialect exhibits a consistent pattern of expressing body-part lexemes with structural variations. On one hand, these lexemes appear to be inalienable, while on the other, they exhibit characteristics of alienability. The implications of the preliminary research can be summarized in two main points. The first one is body parts as the locus of action. When body parts serve as the locus of an action, their behavior can be analyzed through Van Valin's (2005) Role and Reference Grammar theory. For instance, the particle *lé* functions as a causative control mechanism in passive constructions. Although *lé* has been the subject of controversy in Acehnese studies, as debated by Durie (1985) and Legate (2013, 2014), this paper does not focus on resolving those debates. Instead, it emphasizes the importance of *lé* markers and *neu-* proclitics (Asyik, 1987) as instrumental tools for distinguishing possessive structures in Acehnese. These elements are critical prerequisites for understanding the syntactic and semantic variations in possessive constructions. The second one is ethnosyntactic roles of body parts. Ethnosyntactically, body parts, as outlined by Wierzbicka (1988), may assume core grammatical roles, functioning as autonomous subjects or objects in response to specific events. Wierzbicka (2002) provides a detailed analysis of causative constructions and possessive relations in French, distinguishing between inalienable and alienable possession using the Natural Semantic Metalanguage (NSM) framework. In Acehnese, certain body parts also appear in

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possessive constructions that, in practice, can be “alienated” in active sentences. This phenomenon is observed in spoken discourse and corroborated by written data, such as the expression *malee mata* (‘embarrassed eyes’) documented by Vries and Aboebakar (1932).

Speakers of the Acehese Pidie dialect often treat certain body parts as direct agentive elements within syntactic contexts, adhering to specific grammatical requirements. These constructions reveal a strong connection between body parts and their roles within the cultural aspects of speech. This variation can be observed in the following two sentence (1) – (2) constructions.

- (1) *Pruet long deuk that*
 stomach 1ENC-POS hungry very
 I feel hungry
- (2) *Deuk that pruet*
 hungry very stomach
 Very hungry stomach

The use of the possessive pronoun *long* (‘mine’) in (1) with *pruet* (‘stomach’) indicates inalienable possession. Meanwhile, in (2), the absence of a possessive marker shows *pruet* as alienable. Both constructions are grammatically correct and commonly used by native Acehese speakers. Essentially, the semantic prime ‘have’, represented by *na* (‘be’) and *ata* (‘have’) in the Acehese Pidie dialect, embodies both literal and contextual nuances of possession. This dual representation has been extensively discussed by Durie et al. (1994) and Iskandar et al. (2020). The following examples illustrate this concept.

- (3) *Gobnyan na uley*
 3SG be head
 He/She has a head
- (4) *Bajee nyan ata long*
 clothes DEM have 1ENC-POS
 That shirt is mine

The construction in (3) illustrates two distinct interpretations of possessiveness: (i) a literal meaning, as in “someone who has a head”, and (ii) an ethnopragmatic interpretation (Goddard, 2002), conveying “someone who is smart”. This dual interpretation highlights the nuanced use of body parts within possessive structures in Acehese. This further demonstrates how body-part possession can range from inalienable (intrinsic or inherent) to alienable (detachable or optional), emphasizing the complexity of these constructions in the Acehese Pidie dialect.

In contrast, the construction in (4) reflects external possession, where the item in question is clearly alienable. This category includes items such as clothing, hats, or shoes—objects that, while associated with specific body parts (e.g., a hat for the head or shoes for the feet), are not inherently part of the body and can be physically detached. These examples underscore the contextual relationship between possession and the human body, revealing how cultural and linguistic practices shape the expression of ownership and association in the Acehese Pidie dialect. The scope of grammatical possession across languages continues to generate debates and issues, necessitating examination from both grammatical and semantic perspectives.

The concept of inalienable possession, first highlighted by Cowan (1969) in his study of body-part possessives in Melanesian languages, has since been extensively explored. For instance, Ameka (1996) analyzed alienable possession in Ewe using the NSM (Natural Semantic Metalanguage) approach; Neumann (1996) examined the grammatical dative in German possessiveness; and McKay (1996) investigated four classes of possessives and their relationships to body parts in Ndjebbana and Anindilyakwa, as documented in Chappell and McGregor’s (1996) editorial work.

A different approach was taken by Wierzbicka (1988), who examined the autonomy and non-autonomy of French body parts as both subjects and objects. The NSM framework was also employed by Amberber (2020) to analyze alienable possession in Amharic, focusing on the verb *allə* (“to have”), which struggles to definitively distinguish between actual possessive relationships and other possessive types. This study drew inspiration from Goddard and Wierzbicka’s (2016) exploration of the possessive semantics framework in *It’s mine*.

Other theories have been applied to inalienable possession, such as those proposed by Armstrong (2024) and Suárez-Palma (2024) for Spanish, revealing structural constraints in external possession of body parts using the Government and Binding Theory. For example, in German, body parts are marked with the dative case, and in Spanish, inalienable body parts require a dative argument and relational noun. Bugaeva et al. (2022) took a typological approach to possessives in Ainu, noting that body-part possession is expressed inalienably with the prefix *ku-* for first person (1SG), while the suffix *-i* is used for third person. Notably, *-i* can only mark the third person and lacks a prefix equivalent to *ku-*. Tigrinya, as analyzed by Gebregziabher (2012), employs two grammatical structures for possession: (1) the possessor and possessee are ordered without the particle *nay* (the possessor can precede or follow the possessee), and (2) postnominal possession with the particle *nay*.

In contrast, Rooryck (2022) focused on inalienable possession in French with definite determiners, identifying several syntactic patterns: (1) direct construal where the inalienable possessive noun functions as a direct object (DO) or indirect object (IO) linked to a ‘natural bodily gesture’; (2) the use of reflexive and non-reflexive datives; (3) possessors

appearing as PP adjuncts; and (4) possessors functioning as the subject of the clause. Furthermore, Ovsjannikova (2020) explored oblique constructions and nominative possessors in Enets, a critically endangered language spoken by fewer than 50 people. Rose and Van Linden (2023) investigated interrelated cognition and structure, alienation, and distinctions between inalienable and alienable possession in grammar and lexicon.

Two studies of Austronesian languages are particularly noteworthy. Jeoung (2018) applied an A-Bar movement approach to analyze possessors in Indonesian, Javanese, and Madurese, finding that these languages allow possessors to appear outside their possessive DPs, highlighting morphosyntactic similarities. Meanwhile, Burung (2019) examined the structural and distributional properties of alienable and inalienable nouns in Wano, a Trans-New Guinea language spoken by approximately 7,000 people in Papua. Differences between alienable and inalienable nouns in Wano were identified based on nominal generalization, lexical form, plurality coding, ownership construction, and syntactic roles in clauses.

In comparison, the Pidie dialect of Acehese reflects a unique perspective on alienable possession. Acehese speakers often employ contextual and grammatical structures to express alienable possession, particularly regarding body parts.

The critical question lies in distinguishing between autonomous and non-autonomous body parts in terms of their roles as subjects and objects, as well as the use of specific proclitics and enclitics to indicate possessiveness and emphasis. This analysis aims to establish the parameters for inalienable and alienable possession of body parts in the Pidie dialect of Acehese, addressing the following issues: (1) types of verbs that take body parts as actor arguments and their categorization; (2) the movements of autonomous and non-autonomous body parts within sentence structures; and (3) the implications of these constructions for contextual meanings and relationships.

The English primes *be* and *have* are represented in Acehese by *na* and *ata*, respectively. Body parts are treated as the basis of possessive structures, with the Pidie dialect serving as the primary sample for elucidating the alienable and inalienable concepts. The findings of the preliminary research include words like *ate* ('heart'), *darah* ('blood'), *ru'oh* ('sweat'), and *uley* ('head'), which function as agentive arguments in certain verbs under RRG theory.

Analyses of alienable and inalienable possession have often employed syntactic frameworks such as DP structures, X-Bar theory, and A-Bar movement, using Government and Binding Theory. However, this study uses RRG theory to uncover the roles and semantic meanings of body-part possession. While previous studies (e.g., Amberber, 2020; Ameka, 1996) using NSM have offered insights, the distinction between alienable and inalienable body-part possession remains underexplored both syntactically and semantically.

Building on evidence from Acehese, this study seeks to identify the right parameters for distinguishing alienable and inalienable possession. The analysis will employ a theoretical framework of RRG theory (Van Valin, 2005) to clarify the thematic roles of body parts as arguments in the logical structure of the nucleus, determining whether possession is inalienable or alienable.

II. METHODS

A. Research Approach

This study employed a phenomenological (Giorgi, 2007) and ethnographic (Creswell & Creswell, 2018) paradigm. The research design was informed by cultural linguistics and semantic roles as outlined by Foley and Van Valin (1984) and Van Valin (2005). It investigated the linguistic behavior and collaborative actions of a cohesive cultural group, focusing on their use of language in natural settings.

A qualitative approach was adopted to critique values and unveil the "what" and "how" of Acehese body semantics as reflected in societal speech and documented transcripts. Besides, it examined patterns of usage influenced by speakers' perceptions, cognition, and actions through the lens of the Semantic Role Theory.

B. Research Location

This research was conducted as a field investigation, centering on body-related lexical items in the Pidie dialect of the Acehese language (PDAL). These lexical items were collected from native speakers engaged in natural conversations.

The Acehese language consists of four primary dialects (Tim Balai Bahasa Banda Aceh, 2012): Aceh Besar Dialect, Pidie Dialect, Pase Dialect, and Meulaboh Dialect. This study was conducted in Pidie Regency, where the Pidie Dialect is predominantly spoken. Six out of 23 subdistricts in Pidie Regency were selected due to their homogeneity in dialect use: Sigli City Subdistrict, Pidie Subdistrict, Peukan Baro Subdistrict, Simpang Tiga Subdistrict, Delima Subdistrict, and Mutiara Subdistrict. These subdistricts represented ideal locations for investigating the semantics of Acehese body-related lexicon.

C. Data and Source of Data

The research data comprised 139 lexical items related to the human body in PDAL, including 85 nouns, 54 noun phrases, spoken by PDAL speakers. The data were sourced from 12 informants (two per subdistrict) selected based on stringent criteria to ensure validity and reliability. The selection process recognized that not all speakers possessed the necessary linguistic intuition. The general criteria for selecting informants, as suggested by Tarigan et al. (2022), were

as follows: (i) willingness to assist the researcher for the required duration; (ii) native speakers of the Pidie Dialect; (iii) patience, honesty, and openness; (iv) proficiency in the Pidie Dialect; (v) age range of 30 to 70 years; and (vi) consistent residency in the local area, without extended absences.

D. Instruments

The research utilized carefully designed instruments to ensure data validity and reliability. These tools captured and documented spoken data from native speakers accurately. The instruments included (see Creswell & Creswell, 2018).

- (i) Unstructured interview guides: Designed to explore Acehnese body semantics, with a focus on the syntactic use of lexical items and their ethnopragmatic implications within the Semantic Role Theory.
- (ii) Writing tools: Used alongside recording devices to document observations and interviews.
- (iii) Audio recording devices: Ensured precise and reliable data capture (Burns, 2009; Croker, 2009).
- (iv) Visual aids: Anatomical diagrams of the human body to facilitate discussions.

E. Data Collection Method

The research employed two primary data collection methods: observation and interviews (Sudaryanto, 2015). The observation method involved observing the use of body-related semantics in conversations. The observations were scheduled and structured to capture data in specific contexts. The interviews were conducted to gather detailed information about body semantics in PDAL, including elaborations on the semantic prime ‘have’. These methods complemented one another to provide comprehensive insights.

F. Data Analysis Method

Data analysis was a pivotal phase of the research, addressing the core questions regarding Acehnese body semantics spoken in the Pidie area. Preliminary analysis was conducted during data collection to mitigate biases and gain deeper insights into linguistic phenomena. The analysis process became more intensive following the completion of data collection.

Two primary data analysis methods were utilized: contextual and distributional methods, along with their respective basic and advanced techniques (Sudaryanto, 2015). The contextual method, as described by Rahardi (2009), aligned with analyzing data in relation to their physical and non-physical environments. These contexts were integral to understanding the language in its natural use. The distributional method applied in this study include: (i) codifying cultural phraseological concepts based on syntactic and semantic flexibility as multiple-word expressions; (ii) examining the semantic flexibility of body-related expressions; (iii) proposing body semantics from different perspectives, then selecting specific phraseological expressions and utterances about the body in PADL; (iv) extracting several semantic characteristics of ethnopragmatics of PADL related to the body, focusing on concepts such as disposition, place, stativity, sensation, and attitude; and (v) classifying values and norms by analyzing the implications of utterances on values and norms.

III. RESULTS

The perspectives on body parts and their relationship to the possessor in the Pidie dialect of the Acehnese language (PDAL) ethnosyntactic constructs were examined, along with their semantic features. The analysis includes detailed explanations of the roles of the Actor and Undergoer, particularly in relation to body parts. Now, consider the sentences in (5) – (7).

- (5) *I saih le ate kuh*
 1SG whisper by heart 1ENC
 I was whispered by heart
- (6) *Si Lem i- rah aroe jih*
 ART lem 3PC wash hand 3ENC-POS
 Lem washed hands (his/her=unrecognized)
- (7) *Si Lem i- rah aroe droe- jih*
 ART lem 3PC wash hand self_{REF}- 3ENC-POS
 Lem washed his own hands

The action verb *saih* (‘whisper’) in example (5) demonstrates the function of *ate* (‘heart’) as an actor argument (X) and the enclitic *kuh* (‘1SG’) as the undergoer argument (Y). This observation reveals evidence of alienable body parts in the PDAL ethnosyntactic structure. The lexeme *ate* (‘heart’) exhibits agentive [+control] characteristics, indicating that it acts independently in relation to the verb *saih* (‘whisper’), as if it operates autonomously from the possessor’s body. Consequently, *ate* (‘heart’) appears animate and capable of acting on its own.

The events in examples (6) and (7) seem structurally similar, with *Lem* (‘name of person’) functioning as the actor argument (X) and *aroe* (‘hand’) as the undergoer argument (Y) for the action verb *rah* (‘wash’). However, these structures exhibit semantic differences due to the presence of enclitics. In (6), the enclitic *jih* (‘his/her’) introduces ambiguity when interpreted into other languages. While it might seem that Lem is washing his own hands, the *jih* enclitic can also imply that the hand belongs to an unspecified third person.

In example (7), the addition of *droe* ('self') before the enclitic *jih* ('his/her') resolves this ambiguity. It explicitly clarifies that Lem, as the actor (X), is washing his own hands. The difference between examples (6) and (7) lies in the syntactic and semantic behavior of *aroe* ('hand'). In (6), *aroe* functions as a passive non-autonomous object, suggesting a more detached or alienable relationship. In contrast, in (7), *aroe* is an active non-autonomous object, emphasizing a more immediate, self-related possessive connection.

This distinction highlights how the PDAL structures encode subtle variations in the agency and autonomy of body parts, reflecting both grammatical and ethnosyntactic nuances. The descriptions above can be summarized as follows: body parts like *ate* ('heart') and *aroe* ('hand') can adopt different roles depending on the context, the presence of enclitics, and their relationship to the possessor. These factors collectively determine whether the body part functions autonomously, non-autonomously, or in an alienable framework.

The phenomenon of alienable body parts functioning as actors is analyzed using Role and Reference Grammar (RRG) theory, as illustrated in example (1). In addition to the example provided, several other constructions demonstrate the involvement of various verbs in similar contexts. The basic requirements for a body part to function as an actor (X) and its classification as alienable or inalienable can be examined through logical structures (LS). An LS typically takes the form of a predicate (X, Y), which represents a predicate with two arguments, ordered in a meaningful sequence—namely, (first, second). For instance, the LS feeling (X, Y) signifies that X feels Y. To further illustrate, consider the LS of the verbs *pajoh* ('eat') and *plueng* ('run'). These predicates involve arguments that align with specific roles in the sentence structure, allowing for an analysis of how body parts, such as *ate* ('heart'), can function as actors under certain conditions. This approach provides a systematic framework to determine whether the body part in question exhibits alienable or inalienable properties in Acehnese grammar.

A. Clitic *i*- (3SG) Reflecting Parts of Body But not a Person

The examples in (8) – (10) are the findings related the use of clitic *i*- (3SG) that reflects parts of body, but not a person in PDAL.

- (8) *I* *teurimong* *le* *ulèy*
 3PC accept PREP head
 It is rational/reasonable
- (9) *I* *teurimong* *lam* *ulèy*
 3PC accept PREP head
 It is rational/reasonable
- (10) *I* *kheun* *le* *ate*
 3PC say PREP heart PAS
 Heart said

The verbs *teurimong* ('accept') in examples (8) and (9) function as the nucleus of their respective clauses and share the same argument, namely *uley* ('head'), which serves as the actor (X). Despite this shared argument, the constructions differ in their markings. Example (8) employs the marker *lé* ('by') to indicate a passive voice with an oblique peripheral argument, while example (9) uses the preposition *lam* ('within') as a peripheral prepositional phrase (PP). In both cases, *uley* ('head') acts as a dative actor within the peripheral structure.

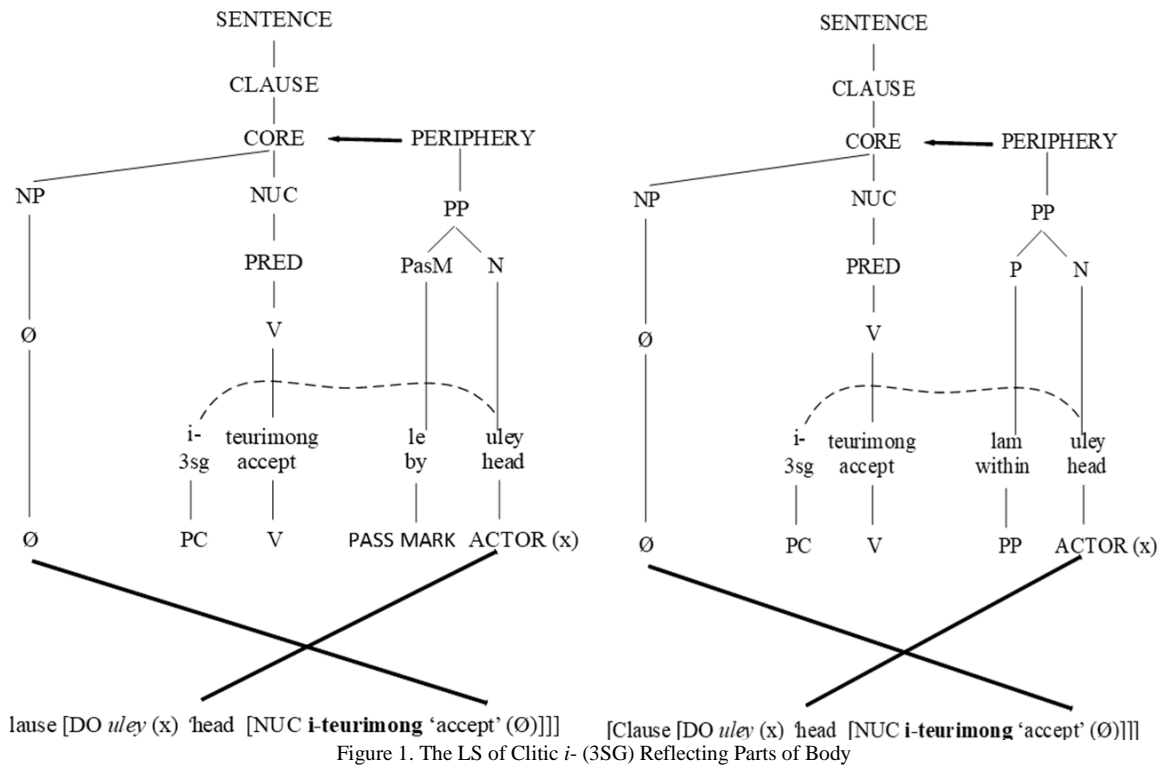
What is particularly intriguing in these constructions are the following points:

- (a) Ellipsis of the Subject: The subject is omitted, yet the structure remains grammatically coherent.
- (b) Emphasis on the Actor Argument: The proclitic *i* ('3SG'), which typically refers to animate entities, is used to emphasize the actor argument. This proclitic *i* is notably applied to body parts such as *ate* ('heart') and *uley* ('head') in Acehnese, suggesting their animate-like properties.

The proclitic *i* and its application to body parts indicate that *uley* ('head') in example (8) demonstrates [+control] over the action of the verb *teurimong* ('accept'). This aligns with a semantic context involving rational or reasonable elements, such as ideas, intentions, events, incidents, or actions not explicitly expressed in the structure.

Similarly, in example (10), the verb *kheun* ('say') functions as the core of the clause, with *ate* ('heart') serving as the actor (X). *Ate* exhibits agentive [+control] over *kheun* ('say'), resembling the behavior of the speech verb *saih* ('whisper') in example (5). The thematic relationship in these constructions is that of an influencer. This highlights the impression that the possessor, as a human, interacts dialogically with their own *ate* ('heart'), as though it were a separate interlocutor.

The logical structures of examples (8), (9), and (10) are illustrated in Figure 1.



These structures demonstrate how body parts like *ate* and *uley* are integrated into Acehnese grammar, revealing their unique roles as actors with control and influence over verbal actions.

B. Body Part as an Experiencer of Feelings

Pidie dialect speakers express feelings such as ‘hungry’ and ‘thirsty’ in two distinct ways, both closely associated with the experiencer role. The first way is through direct marking of the possessor, where the possessor is directly marked with a pronoun as the actor (X) without involving body parts, as illustrated in examples (11) and (12).

- (11) *Long deuk*
1ENC-POS hungry
I am hungry
- (12) *Long graih*
1ENC-POS thirsty
I am thirsty

In these examples, there is no explicit possessive construction; the first-person singular pronoun serves as the actor (X) of the verbs *deuk* (‘hungry’) and *graih* (‘thirsty’).

The second way is through body parts functioning as actors, where body parts assume the role of the actor (X) and are often attached with a possessive enclitic. This structure is more interactive and frequently used in conversational contexts. Consider the following examples (13) and (14).

- (13) *Graih that rukueng kuh*
thirst very throat 1EC
I am thirsty
- (14) *Pruet deuk that*
stomach hungry very
Very hungry stomach

The verbs *graih* ‘thirst’ in (13) and *deuk* ‘hungry’ in (14) represent sensations functioning as the core of the clause. These verbs imply a stative condition involving body parts, with the nouns *ruekueng* ‘throat’ and *pruet* ‘stomach’ functioning as experiencers of the actor (X) argument. Specifically, *ruekueng* ‘throat’ serves as the actor (X) of *graih* ‘thirst,’ while *pruet* ‘stomach’ acts as the actor (X) of *deuk* ‘hunger.’ Interestingly, both body parts appear alienable from the possessor, as no possessive markers are attached to indicate ownership. The enclitic *-kuh* ‘1SG’ in Acehnese serves as a pronominal marker representing the first-person singular (*key* ‘1SG’), further clarifying the relationship between the body part and the experiencer in the clause.

This dual approach—direct marking of the possessor and body parts as actors—illustrates the syntactic and semantic strategies unique to the Pidie dialect for expressing experiential states. These constructions highlight the interplay between stative verbs, body-part nouns, and implied possession within the dialect’s linguistic framework.

The comparison of LS construction are as follows:

TABLE 1
THE LS OF *DEUK* 'HUNGRY' AND *GRAIH* 'THIRSTY' IN PDAL

No.	Logical Structure	Thematic Role
(11)	become [<i>deuk</i> 'hungry' (<i>long</i> '1sg' (X))]	(X) Experiencer
(12)	become [<i>graih</i> 'thirsty' (<i>long</i> '1sg' (X))]	(X) Experiencer
(13)	become [<i>graih</i> 'thirsty' (<i>rukueng</i> 'throat' (X))]	(X) Experiencer
(14)	become [<i>deuk</i> 'hungry' (<i>pruet</i> 'stomach' (X))]	(X) Experiencer

C. Body Part Expressing the Processing of Fluids

Other examples where body parts serve as actor arguments for action verbs are shown in sentences (15) – (18).

- (15) *Badan long ka meu- ru'oh*
body 1POS ASPECT PREFIX sweat
My body is sweating
- (16) *I tubiet ru'oh*
3SG keluar keringat
Sweat comes out (Sweating)
- (17) *I tubiet darah*
3SG keluar darah
Blood comes out
- (18) *Darah i ley*
blood 3SG flow
Blood flows

In these examples, *darah* 'blood' and *ru'oh* 'sweat' are categorized as bodily fluids produced within the human body. Interestingly, both lexemes can be considered alienable when the proclitic *i-* (3SG) is attached to the verbs, such as *tubiet* 'come out' and *ley* 'flow.' This attachment reflects the alienation of these fluids from the body part they originate from, as seen in (16), (17), and (18).

Despite being produced within the body, 'sweat' and 'blood' are spoken of as alienable in Acehnese. Both lexemes exhibit agentive [+control] yet remain non-volitional, suggesting they act independently from the body's possessor. Example (17), *i tubiet darah*, can convey two possible meanings: bleeding and a wound that oozes blood. Meanwhile, example (18), *darah i ley*, has three potential interpretations: heavy bleeding, blood circulating within the body, and a wound that is bleeding profusely. These examples highlight the unique semantic and syntactic perspectives in PDAL, where bodily fluids are conceptualized as entities capable of independent action.

The comparison of LS construction are as follows:

TABLE 2
THE LS OF FLUIDS OF BODY-PART IN PDAL

No.	Logical Structure	Thematic Role
(15)	become [<i>meu-ru'oh</i> 'sweating' (<i>badan long</i> 'my body' (X))]	(X) Experiencer
(16)	[DO <i>tubiet</i> 'comes out' (<i>ru'oh</i> 'sweat' (X))]	(X) Mover
(17)	[DO <i>tubiet</i> 'comes out' (<i>darah</i> 'blood' (X))]	(X) Mover
(18)	[DO <i>ley</i> 'flow' (<i>darah</i> 'blood' (X))]	(X) Mover

D. Aspectual Marker as the Modifier of Body Part Possession Events

Consider the examples in (19) and (20).

- (19) *Pruet ka deuk*
Stomach ASP hungry
Stomach is already hungry.
- (20) *Rukeung ka graih*
Throat ASP thirsty
Throat is already thirsty.

In example (19), the verb *deuk* 'hungry' takes *pruet* 'stomach' as its actor (X) argument. However, when the aspectual marker *ka-* appears, it introduces an aspectual nuance, marking the event as either perfective or imperfective. Interestingly, *deuk* 'hungry' also occurs with inalienable possessive constructions, as in *pruet long ka deuk* ("my stomach is hungry") or simply *long ka deuk* ("I am hungry"). Both constructions remain grammatical and acceptable.

Conversely, when expressing *graih* 'thirsty' in combination with *rukueng* 'throat' and the aspectual marker *ka-*, the construction becomes ungrammatical. Even when combined with the possessive pronoun *long* ('1SG'), it fails to form an acceptable sentence. However, the construction in example (12) (*long graih*, "I am thirsty") stands as an exception to this anomaly.

The aspectual marker *ka-* can also be examined in relation to body parts that grow on the surface, such as *ok* 'hair,' *misee* 'moustache,' and *ukey* 'fingernail':

- (21) *Jih ka i timoih `ok*
 3SG ASP 3PC grow hair
 His/her hair has grown.
- (22) *`ok jih ka i timoih*
 Hair 3POS ASP 3PC grow
 His/her hair has grown.
- (23) *Jih ka na `ok*
 3SG ASP be hair
 He/She already has hair.

Although the verb *timoih* ‘grow’ takes *`ok* ‘hair’ as the same argument in (21) and (22), the two constructions show subtle differences. Both are marked by the aspectual marker *ka-*, but (22) adopts a direct possessive construction (S-V pattern), while (21) follows a V-S pattern. The distinction lies in the possessive relation: (22) represents inalienable possession, while (21) reflects alienable possession. This is evident from the enclitic *jih* (‘3SG’), which in (22) directly corresponds to the possessive relationship but does not in (21).

In contrast, the use of the prime verb *na* (‘be’) combined with the aspectual marker *ka-* (‘already’) in (23) clearly indicates inalienable possession, emphasizing the natural or inherent relationship between the possessor and the body part *`ok* (‘hair’).

E. Body Parts as Undergoers in Events

Consider the example in (24).

- (24) *Bek ka keung boh u, pataih igoe keuh entreuk*
 NEG-IMP 2SG bite fruit coconut break teeth 2POS later
 Don’t bite a coconut; your teeth might break later

The lexeme *igoe* ‘teeth’ can function as an undergoer (Y) argument in event verbs such as *igoe jih pataih* (‘his teeth were broken’). It can also appear in descriptive states, such as *igoe jih kuneng* (‘his teeth were yellow’), or in causative constructions where something happened to a body part, for instance, *teu-seut igoe* (‘teeth fell out’). Generally, the role of *igoe* ‘teeth’ as an undergoer is non-agentive and lacks [+control]. This indicates that *igoe* ‘teeth’ acts as an experiencer, reflecting events or states imposed upon it rather than actions it initiates. Its status as inalienable is evident, as *igoe* inherently belongs to the possessor and cannot be separated from them semantically or syntactically. This construction highlights how body parts in Acehnese often serve as the focus of experiential or passive events, emphasizing their connection to the possessor without agency or volition.

F. Body Parts as Actor Arguments for Adjectives

In Acehnese, body parts often function as actor arguments in adjective-based constructions, particularly in inalienable constructs. These constructions assign the body part as the macro-role actor (X), as illustrated in (25) and (26).

- (25) *Muka jih pucat lagèe manyèt.*
 face 3POS pale like corpse
 His/her face turned pale like a corpse.
- (26) *Ka mirah muka ih.*
 ASP red face 3EC-REFL
 His/her face turned red/blushed.

In these examples, the adjectives *pucat* (‘pale’) in (25) and *mirah* (‘red’) in (26) take *muka* (‘face’) as their sole argument, acting as the actor (X). Despite being an actor, *muka* is non-agentive [-control] in the logical structure, as it reflects an involuntary state. Possession is indicated by the enclitic *jih* (‘his/her/3SG’) in (25) and the emphatic enclitic *ih* (‘him/herself’) in (26). The aspect marker *ka* (‘already’) in (26) further highlights the inalienable nature of the construction.

The adjective *mirah* (‘red’) can also transform into a verb with the addition of the prefix *meu-* to form *meumirah* (‘to blush’). Semantically, *mirah* describes redness in the face due to anger, embarrassment, or disappointment.

Another set of predicates associated with the facial part *muka* (‘face’) are the adjectives *tari* and *lagak*, both meaning ‘pretty.’ However, these adjectives do not emphasize the agentive role of *muka* as the actor (X). Instead, the possessor of the *muka*—such as *inong* (‘girl’)—takes the actor role, as shown in (27) and (28).

- (27a) *Tari that inong nyan.*
 beautiful very girl DEM
 That girl is very beautiful.
- (27b) *Tari that muka inong nyan.*
 beautiful very face girl DEM
 That girl’s face is very beautiful.
- (28a) *Lagak that inong nyan.*
 pretty very girl DEM
 That girl is pretty.

- (28b) *Lagak that muka inong nyan.*
 pretty very face girl DEM
 That girl's face is pretty.

While (27b) and (28b) are grammatically correct, the constructions using *muka* ('face') are rarely used by Pidie dialect speakers as expressions for describing beauty. Instead, the actor (X) is typically the possessor of the *muka* ('face'), such as *inong* ('girl').

Another example of inalienable possession involves *até* ('heart') can be seen in (29).

- (29) *Mangat that até si Gam.*
 happy very heart the boy
 The boy was very happy.

In this construction, *até* ('heart') serves as the actor (X) of the adjective *mangat* ('happy'). Unlike *muka*, *até* inherently possesses a strong relational link to the possessor, forming an inalienable bond. The experience of happiness (*mangat*) originates from the *até* as the experiencer of a stimulus, such as an external event or action that emotionally affects the possessor.

The phrase *até si Gam* ('the boy's heart') demonstrates an inalienable possessive relationship, where the *até* is semantically tied to its owner, reflecting emotional or psychological states specific to the possessor.

G. Body Part as Actor Argument of Verbs With Prefix *meu-*

In PDAL, body parts often serve as actor arguments for verbs that are prefixed with prefix *meu-*. This prefix typically conveys an action that is performed or initiated by the body part in question. The sentence in (3) is the example illustrating how body parts act as the subject of the verb with the *meu-* prefix.

- (30) *Awak kamoe get that ye, meu thueb-thueb jantong teuh.*
 we very indeed scared, PREF beats heart 1EC
 We were extremely scared; our hearts were beating fast.

The word *jantong* ('heart') serves as the actor argument (X) of the verb *meu-thueb-thueb* ('were beating fast'), describing a movement such as a heart beating rapidly in response to a frightening situation. The enclitic *teuh* ('us') in (30) indicates the possessiveness of the heart belonging to *awak kamoe* ('we') that was beating fast. Generally, this type of verb is non-agentive [-control] because the agent, *awak kamoe* ('we'), is referenced through the mental predicate *ye* ('fear'). These two micro-situations together cause the heart to BECOME the ACTOR (X), functioning as the EXPERIENCER.

Another inalienable pattern is exemplified by *muka* ('face') as an actor argument of the verb *meu-beudak* ('to be powdered'), which undergoes morphological changes influenced by the prefix *meu-*. This prefix modifies the base verb *beudak* ('powder') in examples (31) and (32), where the construction is further shaped by possessive pronouns *gata* (2SG) and *kah* (2SG).

- (31) *Muka gata teubai that meu-beudak*
 face 2POS thick very PREF-powder
 Your face is very powdery
- (32) *Meu-krot that muka kah agoe*
 PREF-wrinkle very face 2POS SURP
 Wow, your face is so wrinkled

In these examples, *muka* ('face') acts as an inalienable noun, inherently linked to the possessor (*gata* or *kah*). The prefix *meu-* highlights a state or condition related to the face, such as being powdered (*beudak*) or wrinkled (*krot*), emphasizing the intimate and inalienable relationship between the possessor and the noun. This pattern showcases how morphological features and possessive pronouns work together to convey meaning in PDAL.

IV. DISCUSSION

The findings of this study illustrate the robust conceptualization of alienable constructs in the Acehese language, particularly within the Pidie dialect. These cases demonstrate a strong influence of the proclitic *i* ('3SG') in marking alienable relationships, while, on the other hand, inalienable constructs are characterized by the interaction of proclitic and enclitic possessive markers, combined with an emphasis that underscores the intrinsic connection between the possessor and the possessed entity. A key feature in this discussion is the presence of the marker *lé*, which has been the subject of academic debate. Legate (2013, 2014) posits that *lé* functions as a passive marker, whereas Durie (1985) argues that *lé* is a preposition. This apparent contradiction can be reconciled through a possessive analysis. While not directly addressing the debate, studies by Asyik (1987) and Iskandar et al. (2020) indirectly reveal the existence of passive constructions. Their work suggests that the equivalence of *lé* with passive constructions arises when it directly refers to the proclitic *i* ('3SG'). Furthermore, in some instances, the proclitic *geu* ('3SG') is also employed, leading to the argument that Acehese exhibits typological features of antipassive structures.

Interestingly, passive constructions are predominantly observed in contexts involving alienable relationships. This is especially notable in speech verbs where body parts, such as *ate* ('heart') and *uley* ('head'), act as the actor (X). For example, expressions involving *ate* or *uley* not only depict alienable possession but also highlight the dynamic interplay

between syntactic structures and semantic roles in Acehese. These findings underscore the intricate ways in which alienable and inalienable constructs are encoded linguistically, offering deeper insights into the grammatical and cultural frameworks of the Acehese language.

The parameters for distinguishing inalienable from alienable body parts in Acehese are significantly influenced by the speech model involving clitics, as discussed by Asyik (1987) and Iskandar et al. (2020). This distinction is evident in various verb categories and their interaction with body-part lexemes, illustrating their syntactic and semantic roles. For instance, speech verbs associated with *ate* ('heart') and *uley* ('head') highlight their autonomy in expressing emotions or thoughts. Sensation verbs, such as *deuk* ('hunger'), involve *pruet* ('stomach') as an autonomous actor, while *graih* ('thirst') engages *rukueng* ('throat') in a similar capacity. Action verbs like *tubiet* ('come out') incorporate body parts such as *ruoh* ('sweat') and *darah* ('blood') as active participants. Additionally, event verbs such as *pataih* ('broken'), referring to specific body parts, further demonstrate their capacity to function as Undergoer (U) within a clause, as analyzed using Van Valin's (2005) Role and Reference Grammar (RRG) framework.

Adjectives describing physical conditions, such as those indicating states of wellness or damage, also serve as parameters in distinguishing inalienable from alienable constructs. Furthermore, unintentional verbs, which denote unwanted or accidental events, provide an opportunity for body parts to assume the role of experiencers, thereby emphasizing their grammatical agency. These distinctions are further shaped by the use of aspect markers, including *ka* ('already'), and existential or negation primes such as *na* ('be'), *hana* ('not be'), and *atra* ('have'). Together, these elements underscore the complex interplay of syntax, semantics, and morphology in expressing the nuanced differences between inalienable and alienable body parts in Acehese. This intricate system not only reflects the linguistic richness of Acehese but also offers a deeper understanding of its cultural and grammatical underpinnings.

This analysis has not yet been compared with other dialects of the Acehese language, leaving it uncertain whether the same methods and approaches could be applied universally across all dialects. However, a practical next step would be to test these findings using the identified parameters established for the Pidie dialect. Such comparative studies could provide valuable insights into the broader linguistic structures of Acehese and their variations. Ultimately, the investigation of inalienable and alienable body parts in Acehese serves as a foundational reference for future research, particularly in comparing possessive patterns in other Austronesian languages. This study offers a meaningful contribution to understanding Acehese grammar and cultural nuances, paving the way for further exploration. Preserving and expanding the literature on Acehese linguistics is essential to ensure the language's rich heritage and complexities are documented and maintained for future generations. This work, therefore, represents a step toward uncovering the intricate layers of Acehese while safeguarding its legacy against the risk of being overlooked due to insufficient documentation.

V. CONCLUSION

This research specifically investigates the structural differences in the treatment of inalienable and alienable body parts in Acehese sentences and their implications for semantic meaning. Using Role and Reference Grammar (RRG) theory, the study identifies key parameters that distinguish between inalienable and alienable possession of body parts. The findings emphasize the significance of exponents such as *na* 'be' and *ata/atra* 'have' in forming basic inalienable constructions. However, in certain cases, some body parts can act autonomously. For example, the body part *ulèy* 'head' functions as an actor (X) and can be separated from the possessor, reflecting alienability.

The parameters for the Pidie Dialect of Acehese Language (PDAL) inalienability are determined by: (i) verb functionality as a nucleus, where body parts are treated as actor (X) arguments when verbs function as the nucleus of the clause; (ii) speech verbs, such as *saih* 'whisper' and *kheun* 'say' utilizing *ulèy* 'head' and *ate* 'heart' in passive voice constructions, marked by the particle *lé*; (iii) body sensation verbs, such as *deuk* 'hunger' and *graih* 'thirst' treating body parts as alienable but not marked by clitics; (iv) proclitic *i* '3SG', which can attach to body parts such as *ulèy* 'head' and *ate* 'heart', indicating agentive (+control) roles in passive and dative constructions with the preposition *lam* 'in'; (v) event verbs describing body-part-related situations, such as *pataih* 'broken' and *putoih* 'broken', assigning body parts the role of experiencer (X) in pasientive arguments, typically reinforced by the aspectual marker *ka* 'already'; (vi) prefixes *teu-* and *meu-*, influencing the role of body parts as Undergoers (U); and (vii) causation, transitivity, valence, and aspectuality.

This comprehensive analysis sheds light on the complex interplay between grammatical structures and semantic roles in the PDAL, particularly in the context of body-part lexemes.

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