

Linguistic Adaptation and Socio-Religious Identity: The Expansion of Religious Vocabulary in The Ambonese Malay Language

Oleh Iwan Rumalean¹

Abstract

This research examines the expansion of religious vocabulary in Ambon Malay from a socio-dialectological perspective. This research aims to understand how variations in religious vocabulary reflect the social, cultural, and religious identity of the Ambon people. Using a descriptive qualitative approach with a historical-comparative analysis method, data was collected through in-depth interviews, participatory observation, and literature documentation. The results showed that the expansion of Ambon Malay vocabulary involved phonological, morphological, and semantic adaptation processes, influenced by Arabic, Portuguese, and Dutch. Religious vocabulary variations were found to be significant in reflecting cross-religious differences, such as the use of the terms "God," "sambayang," and "sombayang." This study provides new insights into language dynamics in multicultural societies, enriching the linguistic and socio-dialectological literature.

Keywords: *Ambon Malay, Vocabulary Expansion, Sociodialectology, Religion, Culture.*

Introduction

Ambon Malay language is developed by the Ambon community through vocabulary expansion. One of the vocabulary fields is religious vocabulary. The use of religious vocabulary is influenced by the characteristics of the religion adhered to. There are three major religions in Ambon City: Islam 195,717 (49.73%), Protestantism 174,051 (44.22%), and Catholicism 23,777 (6.05%) (BPS Kota Ambon, 2022). Prior to 1999, community settlements in Ambon City could not be differentiated based on religion because the community in Ambon City mingled across religions and lived in harmony without religious barriers. Community settlements in Ambon City began to be segmented based on religious communities after the social conflict of 1999-2003. For centuries, religion has been a source of moral inspiration, ethics, and tolerance. However, some people misarticulated religion as a distinction that led to conflict. UNESCO reports that the current state of world society is segmented, divided, and polarised. One of the factors causing this is religion, for this reason, a sustainable pedagogic is needed to restore the vitality of the solidarity of the world community (Leimena, 2024).

Research on the religious vocabulary expansion of Ambon Malay is an important step in understanding the social, cultural, and religious dynamics of the Ambon people as reflected in their language use. Historically, Ambon Malay has served as a lingua franca in the Maluku region since the 19th century, enabling intense cross-cultural and religious interactions (Suwardi & Zulkarnain, 2010). Prior to that, local languages such as Hitu or Leihitu had been the main identity, reflecting the local wisdom of the Ambon people (Collins, 2018).

The documentation of the language dates back to the 15th century through monumental works such as the Hikayat Tana Hitu by Imam Rijali. This work records the early influence of Islam and local culture in the formation of religious vocabulary, which includes adaptations from Arabic, Portuguese, and Dutch (Nuhuyanan et al., 2014). Recent studies have shown that this influence has resulted in significant linguistic variation, especially in religious vocabulary, which continues to evolve through phonological, morphological, and semantic modifications (Darheni, 2011; Takaria & Pieter, 1998).

¹ Indonesian Language and Literature Education, Pattimura University, Indonesia; iwan197577@gmail.com.

Relevance of Sociodialectology

The religious vocabulary of the Ambon Malay language is not only a means of communication but also a symbol of the religious and cultural identity of its people. A socio dialectological study by Labov (2006) states that language variation is influenced by social factors such as religion, class, and geographical location. In the Ambon context, vocabulary variations such as the use of "Tuhan" by the Christian community versus "Allah" by the Muslim community reflect the socio-religious dynamics in the region (BPS Kota Ambon, 2020). The phenomenon of word expansion such as "sembahyang" into "sambayang" and "sombayang" is a concrete example of how vocabulary adapts to the needs of expression across religious communities (Rusmiyanto, 2023).

Historically, the influence of foreign languages such as Arabic and Portuguese has enriched the vocabulary of Ambon Malay. Words such as "Ahad" and "usbu" are examples of Arabic absorption, while "Sunday" comes from the Portuguese "Domingo" (Permata, 2021). The semantic and phonological modifications in this vocabulary reflect deep cultural adaptation. This study is in line with Sapir and Whorf's theory of language relativity, which emphasizes how language shapes the worldview of its users (Ubadilla, 2021). In addition, Malinowski's (1942) theory of situational context emphasizes that the meaning of vocabulary is influenced by the socio-cultural context. This can be seen in the variation in the use of religious vocabulary in various social activities in Ambon, such as community service in mosques or churches.

Previous research, such as that conducted by Susanto (2017), highlighted the importance of vocabulary mastery in improving students' communication skills. However, this study is limited to the context of formal education. Meanwhile, a study by Murdianingsih et al. (2024) on flora and fauna vocabulary in Banjar folk songs shows how local vocabulary reflects cultural identity. However, the study does not specifically discuss socio-religious aspects.

Ambon Malay language is developed by the Ambon community through vocabulary expansion. One of the vocabulary fields is religious vocabulary. The use of religious vocabulary is influenced by the characteristics of the religion adhered to. There are three major religions in Ambon City: Islam 195,717 (49.73%), Protestantism 174,051 (44.22%), and Catholicism 23,777 (6.05%) (BPS Kota Ambon, 2022). Prior to 1999, community settlements in Ambon City could not be differentiated based on religion because the community in Ambon City mingled across religions and lived in harmony without religious barriers. Community settlements in Ambon City began to be segmented based on religious communities after the social conflict of 1999-2003. For centuries, religion has been a source of moral inspiration, ethics, and tolerance. However, some people misarticulated religion as a distinction that led to conflict. UNESCO reports that the current state of world society is segmented, divided, and polarised. One of the contributing factors is religion, so a sustainable pedagogy is needed to restore the vitality of the solidarity of the world community (Leimena, 2024). Segmentasi masyarakat kota Ambon berdampak pada perkembangan dan pengembangan kosakata keagamaan bahasa Melayu Ambon. Misalnya, kosakata sosial yang digunakan pada ranah segmentasi agama, sapaan untuk kakak perempuan adalah "usi" digunakan oleh komunitas Kristen (Protestan dan Katolik). Sedangkan pada komunitas Islam adalah "Caca". Sapaan untuk kakak laki-laki pada komunitas Muslim adalah "Babang", sedangkan pada komunitas Kristen adalah "Bu".

Another socio-religious vocabulary, for example, the word "tuher" is used when looking at events or things that happen out of the ordinary, unnaturally, or improperly. The word "tuher" is a compound of "God" and "tuwer". God Almighty is the one who created the universe and everything in it (Fadl, 2004). Muslims call Him Allah Swt. Christians call Him 'Alah', 'Tete Manis', and 'Our Father'. The word "tuwer" means a wood shoot or root that digs sharply into the ground. It can be dangerous for pedestrians or people who step on the tuwer. The word "tuher" is formed by combining the first syllable "Tuh" from the word "God" and the final syllable '-wer' from the word "tuwer". Then the phoneme /w/ in "wer-" is melted so that "er" remains. Then [tuh-] and [-er] are combined to form the word "tuher".

Other religious vocabulary includes the words pekan and usbu. The word pekan is used by the Muslim community. While the Christian community uses the word usbu. The 7-day count for the Muslim

community is called 1 week, while the Christian community calls it usbu. The commonly used term is 1 week.

The words "God", "tuwer", "tuher", "pekan", "minggu" and "usbu" are naturally occurring words in the Ambon community. The words "tuwer" and "usbu" are newly formed words. This is part of the development of Ambon Malay vocabulary. The development of vocabulary occurs naturally without any language management. It is different from the development of vocabulary that occurs through engineering or management, for example through the literacy system, used in learning, and the literary field. Vocabulary development is natural while development is non-natural (Sudaryanto, 2018).

Through the expansion of the new word, there is an increase in the number of vocabulary words. For example, the original two words "God" and "tuwer" developed into three words "God", "tuwer" and "tuher". Similarly, the vocabulary related to 7 days in Malay bloomed into 3, namely 1 week, 1 week, and usbu. As explained by Darheni, (2011) that word expansion is generally followed by expansion of meaning. The word balayar "sailing" in Ambon Malay means travelling using a sailboat. Generally, the word balayar trend was used in the late 1970s. After that, from the early 1970s until now, the trend of motorboat transport dominates. However, even though the era of sailboats is no longer an era, the word balayar is still used with a blooming meaning, namely not traveling by sailboat but by using a motor ship, people still use the word balayar.

Vocabulary research conducted by Susanto (2017) with the title 'The Teaching of Vocabulary: a perspective using the Literature Method. The research data was analyzed qualitatively descriptively and conducted in the teaching process at school. The result of Susanto's research (2017) shows that vocabulary mastery by students is very important to form communication skills and gain new knowledge. The next vocabulary research is the Introduction of Flora and Fauna Vocabulary in Banjar Songs as Teaching Materials for Local Wisdom-Based BIPA conducted by Murdianingsih, et al (2024). The research used descriptive qualitative type and method. The data used is in the form of flora and fauna vocabulary in the Banjar language.

The following flowchart illustrates the flow of historical development and the theoretical framework underlying the research on the Expansion of Religious Vocabulary of Ambon Malay. The flowchart was developed to provide an understanding of the journey of vocabulary evolution, from early religious and cultural influences in the 15th century to formal enrichment through scriptural translation in the 21st century in this study and the state of the art in this research.

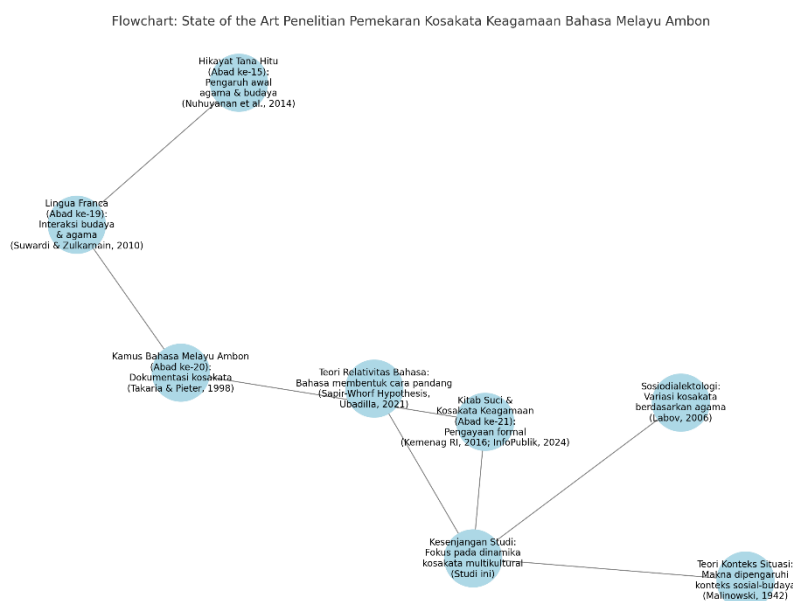


Figure 1. State of Art

This research contributes to the gap by examining the expansion of religious vocabulary in the context of a multicultural society in Ambon. Using socio dialectology and historical-comparative linguistics approaches, this research not only documents vocabulary variation but also explores the social and cultural dynamics that influence its development. This research is expected to enrich the literature on the interaction of language, religion, and culture and make a significant contribution to linguistic studies in Indonesia.

Language is a dynamic reflection of cultural, social, and religious identity, continuously evolving to accommodate historical and societal changes. The expansion of religious vocabulary in Ambonese Malay is a linguistic phenomenon that mirrors the multicultural and multi-religious interactions within the Ambonese community. This research is significant because it sheds light on how language adapts to religious influences and reflects socio-religious identity, particularly in a society shaped by historical migrations, colonial legacies, and interfaith interactions.

The linguistic adaptation observed in Ambonese Malay demonstrates how language serves as both a unifying and differentiating force in a pluralistic society. Prior to the 1999–2003 social conflict, religious communities in Ambon lived in close interaction, which facilitated a shared linguistic space. However, in the aftermath of the conflict, religious segmentation impacted linguistic variations, leading to the emergence of distinct religious vocabularies that reinforced socio-religious identities. The differences in terminology, such as “usi” used by Christians and “caca” by Muslims for addressing elder sisters, illustrate how language encodes social boundaries (Rusmiyanto, 2023). This study aims to analyze these linguistic shifts within a socio-dialectological framework, contributing to a deeper understanding of language evolution in segmented communities.

From a linguistic and anthropological perspective, the expansion of religious vocabulary in Ambonese Malay is a valuable case study in historical language development. Previous research has explored lexical borrowing from dominant languages, such as Arabic, Portuguese, and Dutch (Permata, 2021), but there is limited research on indigenous religious vocabulary expansion. By tracing the development of words like “tuher”, derived from “Tuhan” (God) and “tuwer” (wood root), this study provides empirical evidence of natural lexical formation in Ambonese Malay. This aligns with Sapir-Whorf’s linguistic relativity hypothesis, which suggests that language structures influence cultural perception and cognition (Ubadilla, 2021).

Furthermore, this research is essential in understanding the role of language in fostering social cohesion. UNESCO reports that religious segmentation is a key factor in global societal polarization (Leimena, 2024). The study of religious vocabulary usage in interfaith communication can provide insights into how language can either reinforce divisions or promote unity. By documenting and analyzing how religious terms are used in everyday interactions, education, and community activities, this research aims to contribute to linguistic inclusivity and cultural understanding in a diverse society.

In addition to its academic contributions, this study has practical implications for language documentation and education. Many local languages are at risk of being overshadowed by global languages, making linguistic preservation efforts crucial. The findings of this study will be beneficial for lexicographers, educators, and policymakers in developing inclusive language education curricula that recognize the role of religious vocabulary in shaping social identity. By examining the intersection of language, religion, and cultural adaptation, this research contributes to the broader discourse on linguistic diversity, interfaith harmony, and the evolution of Malay dialects in Indonesia.

Theoretical Studies

Vocabulary expansion is one of the linguistic phenomena that reflect the dynamics of language in responding to social, cultural, and religious changes. Ambon Malay, as a lingua franca in Maluku, has experienced significant development in terms of religious vocabulary, especially after cross-cultural and religious interactions since the 15th century (Takaria & Pieter, 1998; Aritonang et al., 2017). This

phenomenon involves phonological, morphological, and semantic modifications, as well as adoption from various languages such as Arabic, Dutch, Portuguese, and local languages such as Hitu.

Historical Study of the Development of the Ambon Malay Language

Ambon Malay has been recognized since the 19th century as a Malay dialect that developed in eastern Indonesia. Before it became a lingua franca, the people of Ambon used the Hitu or Leihitu language which acted as a local identity. This language reflects rich local wisdom and is the main medium of communication in the region. Interactions with foreigners, such as the Portuguese and Dutch, as well as the introduction of Islam and Christianity, enriched the vocabulary and structure of Ambon Malay, making it more complex and adaptive to social change (Collins, 2018; Suwardi & Zulkarnain, 2010).

However, traces of the development of Ambon Malay can actually be traced further back, namely since the 15th century. According to Nuhuyan et al. (2014), religious texts such as Imam Rijali's Hikayat Tana Hitu played an important role in introducing and expanding religious vocabulary. This work records cultural and religious interactions that enrich the local language, creating a variety of vocabulary that illustrates the social adaptation of its time. For example, many religious terms of Arabic origin began to be integrated into Ambon Malay through a process of phonological and semantic modification.

Sociodialectology of Religious Vocabulary

Sociodialectological studies provide an important perspective in understanding the religious vocabulary variation of Ambon Malay. Labov (2006) states that language variation is not only influenced by geographical location, but also by social identity, education, and religion. In the Ambon context, religion is a significant factor that influences vocabulary variation. Terms such as "God" have variations such as "Tuhang," "Teta Manis," and "Bapa Kami," which reflect Christian identity, while the Muslim community more often uses the term "Allah" (BPS Kota Ambon, 2020).

This vocabulary expansion also reflects phonological and meaning differences. For example, the term "praying" is modified to "sambayang" in the Muslim community, while the Christian community uses another form, namely "sombayang." This difference shows how vocabulary not only develops but also adapts to the socio-religious values and practices of each community (Darheni, 2011; Rusmiyanto, 2023).

Linguistic Theory and Situational Context

The development of Ambon Malay religious vocabulary can be explained through several linguistic theories. The theory of language relativity by Sapir and Whorf (in Ubadilla, 2021) asserts that language shapes the way people view the world. In this case, the religious vocabulary of the Ambon Malay language reflects the religious values and social relations of the Ambon people.

Malinowski (1942) in his situational context theory emphasizes that word meanings are influenced by social and cultural contexts. For example, terms such as "God" that become "tuher" reflect a blend of religious values and cultural locality. Meanwhile, Kolanchery (2015) highlights the importance of morphological analysis in understanding word modification. Modification processes such as "sembahyang" becoming "sambayang" or "sombayang" show phonological and morphological adaptations that enrich the language.

Previous Research

Previous studies have highlighted the importance of vocabulary acquisition in strengthening communication and cultural identity. Susanto (2017) states that the religious vocabulary developed in Ambon not only improves interfaith communication but also reflects social solidarity. In contrast, a study by Murdianingsih et al. (2024) highlights flora and fauna vocabulary in Banjar folk songs, which has a different focus but still shows how local vocabulary plays a role in maintaining cultural identity.

Vocabulary Development from Century to Century

- a) 15th century: The writing of the Hikayat Tana Hitu by Imam Rijali records the early interaction of religious vocabulary with local values. This work became the foundation for the enrichment of Ambon Malay vocabulary (Nuhuyanan et al., 2014).
- b) 19th century: Ambon Malay becomes the lingua franca of Maluku, enriching its vocabulary through Arabic and Portuguese absorption. It began to be used as a medium of inter-religious and inter-tribal communication (Suardi & Zulkarnain, 2010).
- c) 20th century: The publication of the Dictionary of Ambon Malay by Takaria & Pieter (1998) became an important milestone in vocabulary documentation. This dictionary records the process of language adaptation in the socio-religious context..
- d) 21st century: The translation of scriptures, such as the Qur'an and the Bible, into Ambon Malay, marks the formal development of religious vocabulary. These projects demonstrate how language continues to evolve to meet the spiritual and cultural needs of the community (Ministry of Religious Affairs, 2016; InfoPublik, 2024).

Here is the Flowchart of Vocabulary Development from Century to Century

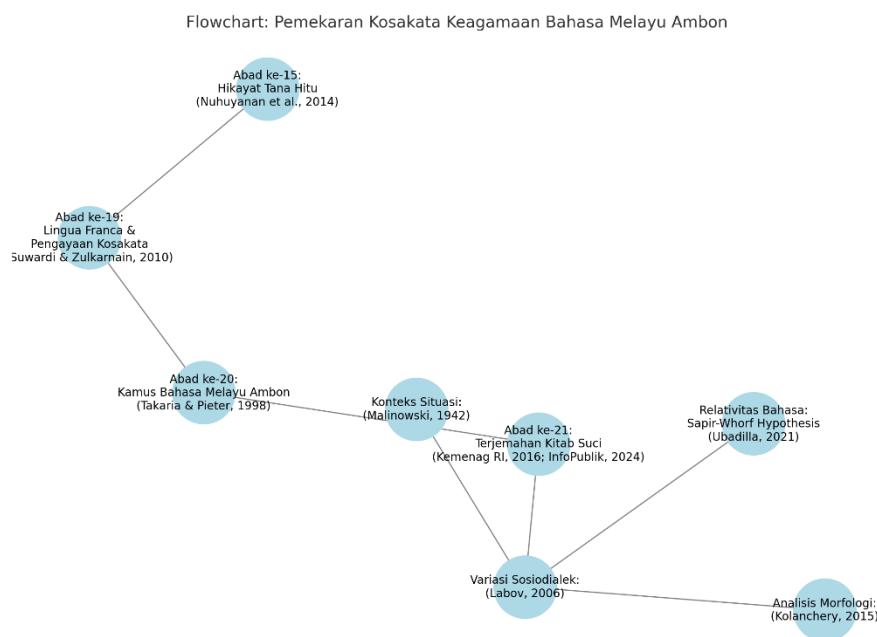


Figure 1. Religious Vocabulary Expansion

Methods

Research Approach and Design

This research uses a descriptive qualitative approach with a post-positivism paradigm, which aims to understand socio-cultural phenomena through the exploration of religious vocabulary variations of Ambon Malay. The method used is historical-comparative linguistic analysis combined with a socio dialectological perspective. This approach is relevant to explore the dynamic phenomenon of vocabulary development through word expansion in accordance with changes in the civilization of the people of Ambon City.

The research design includes:

- a) Identification and description of the religious vocabulary of the Ambon Malay language.
- b) Analysis of variations in vocabulary forms based on religion (Islam, Catholicism, Protestantism).
- c) Study of vocabulary expansion at the phonological, morphological, and semantic levels.
- d) Mapping of social, historical, and cultural influences on the evolution of Ambon Malay.

The research was designed following a descriptive qualitative framework as outlined by Creswell (2014) and a historical-comparative approach according to Anttila (1989).

Research Location

The research was conducted in Ambon City, which was chosen because:

- a) Ambon City the capital city of Maluku Province is a center of interaction across religions and cultures.
- b) Ambon society reflects a vibrant multiculturalism in the use of the Ambon Malay language.
- c) The city has active communities of the three main religions: Islam, Protestantism, and Catholicism.

Data Source

The research data sources consist of:

Key Informants:

Nine native speakers of Ambon Malay which include:

- a. Three Muslim residents (Imam, mosque takmir, worshipers).
- b. Three Protestants (Pastor, church administrator, congregation).
- c. Three Catholics (Pastor, church administrator, congregation).

The selection of informants considers interfaith representation in the three main sub-districts in Ambon City.

Supporting Documents:

- 1) Dictionary of Ambon Malay Language (Takaria & Pieter, 1998).
- 2) Hikayat Tana Hitu by Imam Rijali.
- 3) Translations of the scriptures in Ambon Malay from the Indonesian Ministry of Religious Affairs (2016) and the Maluku Protestant Church (2022)..

Field Observation:

Everyday speech of the people of Ambon City related to religious activities.

Data Collection Technique

Data collection was done through:

Participatory Observation

Observations were made at daily activities that involve interfaith interactions, such as community service, religious events, and traditional rituals.

In-depth Interview

Semi-structured interviews were conducted to explore religious vocabulary variation and word expansion processes. Informants were interviewed using a guide modified by Kisyani & Savitri (2009) and Mahsun (2014).

Recording and Logging

The speech data was recorded to ensure the accuracy of the transcription. The recording was used to capture additional information, such as the context in which the vocabulary was used.

Documentation

Documentation includes studies of manuscripts, dictionaries, and religious books, as well as translations of Ambon Malay scriptures.

Data Analysis Technique

Data analysis was conducted inductively through the following stages:

Data Reduction

Data were classified based on religious vocabulary categories, phonological, morphological, and semantic variations, and differences in usage based on religion.

Data Triangulation

Data validity was tested by triangulating methods (observation, interview, documentation), triangulating sources (interfaith), and triangulating theories (Patton, 1999; Lincoln & Guba, 1985).

Analysis Historis-Comparatif

Data were analyzed to identify phonological, morphological, and semantic adaptations and modifications based on historical-comparative theory (Hock, 1991).

Data Interpretation

The results of the analysis are combined with a socio dialectological perspective to explain the dynamics of the development of Ambon Malay as a form of cultural and linguistic adaptation.

Research Ethics

This research follows the ethical principles of qualitative research:

- a) Written permission from customary communities, religious leaders, and informants.
- b) The confidentiality of the informant's identity is maintained.
- c) Data is only used for academic purposes and is delivered transparently.

7. Data Validity

Data validity is guaranteed through:

- a) Triangulation: The use of different methods, sources, and theories.
- b) Expert Discussion: Validation of results with local linguistic experts and community leaders.
- c) Rechecking: The results of the analyses were reconfirmed with informants.

8. Research Limitations

This research focuses on religious vocabulary in certain communities in Ambon City. Further research is expected to explore aspects of phonology, syntax, or morphology in a wider geographical area.

Results And Discussion

Based on the results of data collection and processing, 103 religious vocabularies of Ambon Malay language were obtained. Furthermore, the 103 vocabularies were triangulated Protestan.

No.	Basic Vocabulary Indonesian	Ambon Malay Vocabulary	Religious Vocabulary		
			Islam	Protestan	Catholic
1.	Al-Qur'an	Al-Qur'an	Al-Qur'an	Al-Quran	Al-Quran
2.	Allah	Allah	Allah	Ala, Tuangala, Ngala,	Ala, Tuangala, Ngala
3.	berkat/ berkah	berkat, berkah	berkah, barokah	berkat	berkat
4.	doa	da'a, doa	do'a	doa	doa
5.	gereja	gareja	gereja, gareja, greja	gereja, gareja, greja	gereja, gareja, greja
6.	jamaah	jamaah	jamaah	jemaat, jamaat	jemaat, jamaat
7.	meninggal (manusia)	maninggal	maninggal	maninggal, mati	maninggal, mati
8.	mesjid	masjid	masjid, mesjid	masjid	masjid
9.	neraka	neraka	neraka, naraka	neraka, naraka	neraka, naraka
10.	satu minggu	satu minggu	satu minggu	usbu, satu minggu	usbu, satu minggu
11.	sembahyang	sembayang, sambayang, sombayang.	sambayang, sholat.	sambayang, sombayang, ibadah, gereja, greja.	sambayang, sombayang, ibadah, gereja, greja.
12.	Tuhan	Tuhan, Tuhang	Tuhan	Tuhan, Tuhang, Teta Manis, Bapa Kami.	Tuhan, Tuhang, Teta Manis, Bapa Kami.
13.	pendeta	pandeta	pendeta, pandeta	pendeta, pandeta	pendeta, pandeta
14.	minggu	minggggu, ahad	minggu, ahad	minggu	minggu

15.	senin	senin, snin, sanen, snen	senin, snin, sanen, snen	senin, snin	senin, snin
16.	selasa	selasa, slasa	selasa, slasa	selasa, slasa	selasa, slasa
17.	rabu	rabu	rabu, robu	rabu	rabu
18.	kamis	kamis	kamis, hamis	kamis	kamis
19.	jumat	jumat	jumat, jum'at	jamat	jamat
20.	sabtu	sabtu	Sabtu	sabtu	sabtu

Development of the Ambon Malay language

Ambon Malay became known around the 19th century. Long before the 19th century, the Ambon people called it Ambon dialect Malay. Based on historical and linguistic literature, it shows that Ambon Malay originated from Malay in Western Indonesia. This is due to the role of Malay as a lingua franca in the archipelago in the 6th century AD (Suwardi and Zulkarnain, 2010). Before Malay became a lingua franca in the archipelago, including on Ambon Island. Ambon people use the Hitu or Leihitu language as local wisdom, a local identity that enriches national identity. It was only when Malay became a lingua franca that the Ambon people became multilingual speakers (AISSA and ADJEB, 2023:118-119). Another name for the Leihitu language according to Collins, (2018) is the Asilulu language. Aritonang, et al. (2017) explain that the Hitu language is one of the dialects of the Asilulu language in Western Ambon Island.

The researcher in this study is different from Collins and Aritonang et al. According to the researcher, the name of the local language used on the island of Ambon is Leihitu or Hitu language. Because the names of local languages in Maluku are generally attached to the names of places and centers of power or government and domination groups. The speech area of the Hitu language, or Asilulu according to Collins (2018), and Aritonang (2017) was once founded by a kingdom called the Hitu Kingdom which existed in 1470-1682 AD. The center of the Hitu kingdom was located in Hitu Village. It is now divided into two villages, namely Hitu Lama and Hitu Meseng. The name Hitu is also found on a map made by..... Portugis (.....) who named the island of Ambon as Poulau Hitoe. The territory of the Hitu kingdom is also known as Jazirah Leihitu. The official language of the Hitu kingdom is the Hitu language or Leihitu language.

Sociodemographically, Ambon Island is segmented into two regions, namely Leihitu and East Lei. The development of the Hitu language can be categorized into two periods: the ancient Hitu language period and the modern Hitu language period. The ancient Hitu language was used during the arrival of the Alifuru tribe to Ambon island which is estimated between the years to The speech area of the Hitu language is shown in the following map below.

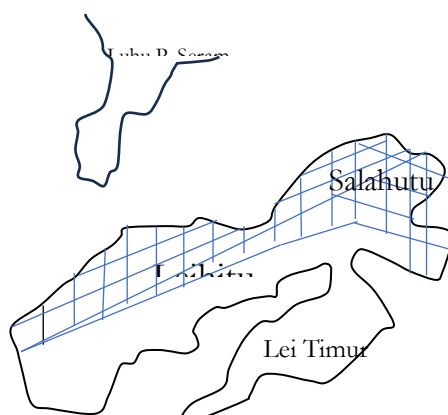


Figure 1, Map of Ambon Island
Shaded Areas are Modern Leihitu

3772

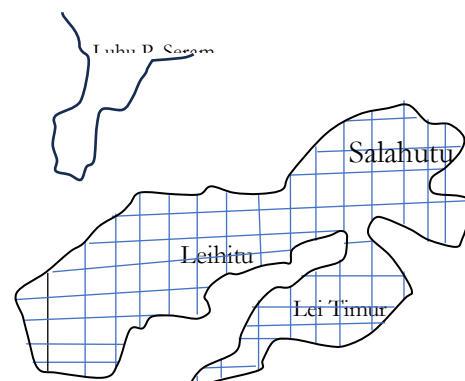


Figure 2, Map of Ambon Island
Shaded Areas are the Speech Areas of the
ancient Leihitu Language (tana lanuase).

The ancient Hitu language also known as the tana language (Figure 2) is spoken in Ambon Leihitu and East Lei. The ancient Hitu language has shifted to the modern Hitu language (Figure 1). The field of use of ancient Hitu language (Tana language) is limited by customary leaders in traditional rituals such as the inauguration of the king. Modern Hitu language is used in the daily life of the people of Leihitu and Salahutu sub-districts (Figure 1). Sociodenominationally, Ambon people in villages with a Muslim majority still maintain and use the modern Hitu language (Figure 1). Meanwhile, the majority of Christian villages do not speak modern Hitu. Instead, they have shifted to using Ambon Malay (Figure 2).

A feature of Ambon Malay is the use of the phoneme [e] in the prefix [se-] in Indonesian replaced by the phoneme [a] of Ambon Malay, on basic morphemes whose first letters are /s/, and /b/. As in the following examples of formed words, (1) the Indonesian word /sebiju/ → /sabiji/ "one seed", and (2) /berpasir/ → /bapasir/ "subject to sand' the person's body is full of sand". Consider the following forms (1) [se-] → [sa-] in the word /all/ → /samua/, (2) [ber-] → [ba-] in the word: /berpasir/ → /bapasir/, (3) [ke-] → /ka/ in /head/ → /head/, (4) /ber-/ → /ba/ in the word /separate/ → /bapisah/, (5) [pe] → [pa-] in the word /pelan-pelan/ → /palang-palang/, and (6) [ber-] → [bar-] in the word /swim/ → /barnang/. In addition, there are also syllables ending in [-an] → [-ang], in examples (1) /jalan/ → /jalang/, (2) /walking/ → /bajalang/, and (3) /setan/ → /setang/. However, not all Indonesian base morphemes undergo the same process in Ambon Malay, for example, /selama/ does not become → /salama/ or /serta/ does not become → /sarta/. If the forms /salama/ and /sarta/ are used in speech then it is confusing because it is not acceptable in Ambon Malay.

Furthermore, at the level of morphemes and words, Ambon Malay also experiences differences with the Indonesian language used by both Muslim and Christian communities (Catholic and Protestant). These differences, for example, can be seen in the following table:

Table 2, Differences in Indonesian Vocabulary
and Ambon Malay as seen by Religion

No.	Vocabulary Indonesian	Vocabulary Ambon Malay	
		Islam	Kristen (Catholic dan Protestant)
1.	sembahyang	sambayang, sholat.	sambayang, sombayang, ibadah.
2.	islam	islam	islam, salam
3.	kristen	kristen, karesten, sarani	kristen, karesten, sarani
4.	minggu	minggu, ahad	minggu
5.	senin	senin, sanen, snen, snin	senin, snen, snin
6.	selasa	selasa, salasa, slasa	selasa, slasa
7.	rabu	rabu, robu, roba	rabu
8.	kamis	kamis, hamis	kamis

9.	jumat	jumat, jum'at	jumat
10.	sabtu	sabtu, saptu	sabtu, saptu

The vocabulary of Ambon Malay as shown in Table 2, shows the development of words through complete absorption and modified absorption from Indonesian to Ambon Malay. Complete absorption from the source language without modification, while modified absorption is adjusted to the phonological system of local languages. For example, in Table 2, number 1 occurs absorption through modification of sambayang and sombayang, number 2 intact absorption of Islam and Salam, number 3 intact absorption of Christian, Sarani, and modified absorption of karesten, number 4 intact absorption of Sunday and Sunday, number 5 intact absorption of Monday, modified absorption of sanen and snin, number 6 full absorption Tuesday, modified absorption salasa, and slasa, number 7 full absorption Wednesday, modified absorption robu and roba, number 8 full absorption Thursday, modified absorption hamis, number 9 full absorption Friday, modified absorption Friday, number 10 full absorption Saturday, and modified absorption Saturday.

Ambon Malay Language Development

Efforts to develop the Ambon Malay language were made by individuals and groups, in this case, the government and the private sector. The first figure to write a book in Ambon Malay was Imam Rijali. The book is entitled Hikayat Tana Hitu which was written in the 15th century, using Arabic Malay or Arabic alphabets. The book tells the story of the entry of Islam into the Land of Hitu and the process of establishing the Hitu kingdom as well as various other important events (Universiteit Leiden, 2024). Imam Rijali's work was researched and rewritten in Indonesian, Dutch, and English by Dutch researcher Z. J. Manusama (Nuhuyanan, et al., 2014). Based on Imam Rijali's monumental work, the people of Maluku named Imam Rijali as a figure of Maluku Literacy.

The next development was the policy of the Indonesian Language and Literature Education Study Programme, FKIP, Pattimura University in 1987-1998 to include Ambon Malay as a compulsory course studied for one semester. The Ambon Malay language course is equipped with a syllabus, lesson plan, teaching materials, and semester evaluation. In 1999 the Ambon Malay Language Course was removed from the curriculum with the consideration that there were no further studies and the job market so it was replaced with Malay Arabic Language which was sustainable with philological studies.

Furthermore, in 1998 the Dictionary of Ambon Malay Vocabulary was published by D. Takaria, and C. Pieter. The Dictionary of Ambon Malay is written using Latin letters. Published by the Centre for Language Development and Development, Ministry of Education and Culture of the Republic of Indonesia. The Dictionary of Ambon Malay contains explanations of syllables, root word patterns, affixes, and vocabulary (Takaria and Pieter, 1998).

In 2016, the Centre for Research and Training of the Ministry of Religious Affairs of the Republic of Indonesia published a translation of the Qur'an in Ambon Malay written in Latin letters. In 2023 one copy of the translated Qur'an was handed over to the Regional Office of the Ministry of Religious Affairs in Ambon (Juwita, 2023; Ministry of Religious Affairs of the Republic of Indonesia, 2016).

The Maluku Protestant Church (GPM) on Monday 4 September 2022, published the Ambon Malay Language Bible (ABMA) using Latin letters. The ABMA is called Kitab Janji Baru and is a translation of the New Testament (InfoPublik, 2024). In addition, there are also 7 books translated into Ambon Malay, namely (1) the Book of Ruth, (2) the Book of Jonah, (3) the Book of Esther, (4) the Book of Daniel, (5) the Book of Luke Pung Kabar Bae about Jesus, (6) Jesus pung Utusang-utusang pung Carita, and (7) Paul pung Epistles par Timothy, Titus, Pilemon, deng Jamaat Tesalonika.

Another development of the Ambon Malay language was carried out by national music artists from Ambon including, (1) Paulus Pea (1907) who created the song Rasa Sayange, (2) Huang-Hui Lan (1889 - 1992) created the song Sio Mama e. In the 1970s to 2000s, pop music emerged such as (3) Broery Pesulima created

the song Donci for Mama, (4) Hanny Tuheteru (1970s) created the song Su Balayar, (5) Bob Tutupoly created the song Widuri, (6) Yopi Latul created the best poco-poco song titled Caca e, and (7) Mita Talahatu (2000s) hits with songs titled cinta sakota, sayange, beta seng mara, and hargai sadiki (Kumbangsila, 2018); Sa'diyah and Permatasari, 2023).

In addition, based on several interviews with resource persons, it was explained that development efforts were also made by the Maluku Provincial Government and the Ambon City Government. Local government efforts are made through educational institutions such as schools and universities. These efforts are (1) story reading competitions using Ambon Malay language between students and students, (2) Ambon Malay language speech competitions between students and students at the Maluku Province and Ambon City levels, and (3) poetry reading and writing competitions using Ambon Malay language at the Maluku Province and Ambon City levels. These activities are carried out in commemoration of the birthday of Maluku Province, the birthday of Ambon City, or other moments such as the Pattimura University anniversary celebration.

The efforts made by Imam Rijali (15th century), the Indonesian Language and Literature Education Study Programme of FKIP Unpatti (1987-1998), Takaria and Pieter (1998), the Indonesian Ministry of Religious Affairs (2016), GPM (2022), and Indonesian music artists from Ambon, as well as the Government and Private Sector are a form of Ambon Malay language development.

Ambon Malay Language Expansion

Language expansion can occur at all levels of word types such as verbs, nouns, and adjectives. Language expansion can be distinguished in the form of word modification through the addition, subtraction, or fading of phonemes. In table 2, number 1, the word /sembahyang/ etymologically consists of the forms "sembah" and "yang". Both words are derived from the old Javanese word "sembah" which means to beg, adore and praise. The word "yang" is cognate with "Hyang" in Sundanese, Javanese and Balinese which means God Almighty. Ambon Malay absorbed the word /sembahyang/ through internal modification of three forms, namely (1) /sembayang/ phoneme /h/ is retained, (2) /sambayang/ /e/ phoneme is modified into /a/ and /h/ phoneme is retained, and (3) /sombayang/ /e/ phoneme is modified into /o/ phoneme and /h/ phoneme is retained. Thus, Ambon Malay splits the word /sembahyang/ into three forms namely /sembayang/ /sambayang/, and /sombayang/.

The words /solat/ and /ibadah/ are not extensions of the word /sembahyang/. Both words are in the realm of their respective religions. The word /sholat/ is used by the Muslim community in Ambon to perform the rituals of the second pillar of Islam. Prayer is an act of worship that begins with takbir and ends with salam. The word /ibadah/ is used by the Christian community to name the ritual of prayer or devotion or glorification of God through submission or self-offering. The Ambon Islamic community also uses the word worship but not as a ritual of prayer, rather it is used for all acts of kindness that are intended as worship to God Almighty.

The word /sembahyang/ is a standard form of Indonesian which is internally modified into Ambon Malay into /sambayang/. The modification process is that the phoneme /-e-/ becomes /-a/ in the first syllable of /sem-/, and the phoneme /-h-/ is melted so that /sembahyang/ → /sambayang/. The word /sambayang/ is used by both Muslim and Christian communities. The word /sembahyang/ → /sombayang/ is used by Christians through the modification of the phoneme /-e-/ in the first syllable into the phoneme /-o-/ and the softening of the phoneme /-h-/ to become /sombayang/. Furthermore, the word /sholat/ is used by the Muslim community which is absorbed from the Arabic "shally" which means praying, invoking Allah SWT, the Almighty God, the One who created the heavens and the earth and its contents. If in the speech there are Christian speakers who use the word /sholat/. This is an effort of solidarity among the Ambon people. When returning to their respective communities, the word prayer is not used by Christians. Similarly, the word /ibadah/ is not used by the Muslim community but uses the word /sholat/./.

The word /Islam/ (table 2, number 2) is etymologically absorbed from Arabic found in the Qur'an from the root s-l-m (س ل م) which means salvation. The word salam is then formed into Al-Islam, Islamakum, and Islamihim meaning "Salvation obtained through obedience in carrying out the commands of God Almighty" (Rohman and Sungkono, 2022). The word /Islam/ is fully absorbed into the Ambon Malay language used by the Ambon Islamic community. While the Ambon Christian community uses two forms, namely /Islam/ and /Salam/.

The use of day names in Ambon Malay is absorbed from Arabic, Dutch, and Portuguese. The word /Ahad/ (table 2, number 4) is a complete absorption from Arabic, namely Ahad (أحد) meaning the first day in the calendar count. The word ahad is used by Islamic speakers, especially Ustad, Imam, and penghulu. The word /week/ is used by Muslim and Christian speakers of all religious social statuses. Etymologically, the word /week/ in Ambon Malay is absorbed from the Portuguese language "Domingo". The Portuguese language absorbs from the Latin "Dominicus" (Permata, 2021). Furthermore, /minggu/ is absorbed through modification, namely the extension of the first syllable [do-], and the modification of the phoneme [-o] to [-u] so that the word /minggu/ is formed. Thus, Ambon Malay propagates the name of the first day in the calendar count into two, namely /ahad/ and /minggu/ with no expansion of meaning.

The word /Senin/ (table 2, number 5), is an absorption through modification from the Arabic Isnain or Isnen meaning the 2nd day. The Maluku Islamic community calls it Sanen. The word /senin/ is used by both Muslims and Christians of Ambon. In old English /senin/ was called /mōnandæg/ then modified to /monday/ meaning moon day. Ambon Malay is absorbed from Indonesian /senin/ which is also absorbed from the Arabic word Isnain or Isnen. The expansion of the word /senin/ through modification is as follows (1) the phoneme [-e-] in the first syllable /se-/ becomes the phoneme /-a-/ according to the characteristics of the Ambon Malay language. So that /senin/ → /sanen/, (2) expansion through the extension of the phoneme [-e-] in the first syllable to form /snin/, and (3) extension of the phoneme [-e-] in the first syllable and modification of the phoneme [-i-] with the phoneme [-e-] to form the word /snen/. The forms /sanen/, /snin/ and /snen/ are variations of the word /senin/ in Indonesian. Thus, /senin/ is expanded on 3 word forms in Ambon Malay, but not accompanied by expansion of meaning.

The word /selasa/ (table 2, number 6) in Ambon Malay is absorbed from Indonesian, which absorbs also through modification from Arabic Tsalasat/ Stulasat meaning the 3rd day. The word /selasa/ in Latin is called Dies Mortis "the day of Mars", English calls /Tuesday/, and French /mardi/ means "God of Mars" (Yusuf, 2013; Arsyad, 2014). The word /selasa/ in Ambon Malay is absorbed through modifications; (1) /salasa/, and (2) /slasa/. Both forms are used by both Muslim and Christian speakers. The pattern is that the phoneme [-e-] in the first syllable of /se-/ is modified into the phoneme /-a-/ according to the characteristics of Ambon Malay. So that /selasa/ → /salasa/, and in the form /slasa/ there is a dilution of the phoneme [-e-] in the first syllable /se-/ so that it becomes the form /slasa/. Thus, the word /selasa/ is expanded into 3 forms, namely /selasa/, /salasa/, and /slasa/. These forms are not followed by the expansion of meaning.

The word /rabu/ (table 2, number 7) is a modified form of the Arabic Ar'bia or Ar'abu meaning the 4th day. In ancient Germanic languages, it was called "Woden", in Latin it was dies Mercurii, and in French it was /Mercredi/ meaning "the day of the God Mercurius". Later modified to Woden's Day. Furthermore, it was absorbed into English as Wednesday (Yusuf, 2013; Arsyad, 2014). Ambon Islamic speakers split the word /rabu/ into three forms namely /rabu/, /robu/, and /roba/. Christian speakers use one form, namely /rabu/. The expansion of /rabu/ into /robu/ and /roba/ is done through internal modification, namely [-a] in the first syllable [ra-] → [ro] to form the word /robu/. Then the second modification is that the phoneme [a] in the first syllable [ra-] is modified with the phoneme [-o-], and [-u] in the final syllable [-bu] is modified with the phoneme [-a] to form the word /roba/. Thus, /rabu/ in Ambon Malay is divided into 3 forms namely /rabu/, /robu/, and /roba/. Not followed by meaning expansion.

The word /kamis/ (table 2, number 6) is a modified absorption of the Arabic Khomis/ Khamis meaning the 5th day. The Ambon Islamic community split it through internal modification into two forms, namely /Kamis/ and /Hamis/. The Christian community uses one form, namely /Kamis/. The Arabic phoneme

[خ] [(kh)] is absorbed into Indonesian through the dilution of the phonemes [k] and [h]. Thus, the phoneme /kh-/ in the first syllable of /khamis/ is modified as /h/ because Ambon Malay does not have the phoneme /kh-/, only the phonemes /h/ and /k/. Therefore, /khamis/ is modified into /kamis/ and /hamis/ (Yusuf, 2013; Arsyad, 2014).

The word /Jumat/ (table 2, number 9) is modified from the Arabic word Jum'at meaning the 6th day. Ambon Muslims use two forms: /Jumat/ is a modified form, and /jum'at/ is a complete form. The Christian community uses one form, namely /Jumat/. Thus, the word /jum'at/ from Arabic is absorbed into the Ambon Malay language intact, namely /jum'at/ and modified absorption through the extension of the glottal phoneme [-ʔ] which is realised by the upper comma sign (ʔ). Thus the word /Jumat/ in Ambon Malay is blurred into two forms namely /jum'at/ and /Jumat/. The two forms of expansion are not followed by expansion of meaning (Yusuf, 2013; Arsyad, 2014).

Ambon Malay absorbed the word /sabtu/ (table 2, number 10) from Indonesian which is /sabtu/. Indonesian absorbed from Arabic as-sabt (ال سبت) which means the 7th day. The word as-sabat is related to the Hebrew word subāt (سبت). In English, it is called /saturday/ which is derived from the old English sæterndæg meaning "Saturn's day". Based on this form, it is an indicator that /sabtu/ in Ambon Malay is absorbed from Arabic through internal modification (Yusuf, 2013; Arsyad, 2014).

The adjective /blessing/ (table 1, number 3) means "God's blessing is always with you". The word /blessing/ is derived from the Arabic /barakah (بركة). The Arabic phoneme /ta/ at the end of the closing syllable is dropped, then the phoneme /h/ is turned on so that it reads /berkah/ instead of blessing. Thus, there is an internal modification, namely the phoneme /a/ in the first syllable [ba-] becomes the phoneme /e/ [be-]. Thus, in Indonesia, Muslims generally read the word as /berkah/ instead of /barkat/ or /barakah/. The Arabic word /barakah/ is cognate with the Hebrew /barakhah/. The Muslim community in Ambon City uses the word /blessing/. Meanwhile, the Christian community uses the word /blessing/. This is in line with the term Al-Qitab (Rusmiyanto, 2023)..

Such word expansion also occurs in Bugis and Gorom. For example, the adjective macantiki "You are very beautiful" (Darwis and Kamsina, 2019), the word macantiki is formed from the root word /cantik/ which is an adjective in Indonesian. The Indonesian word /cantik/ is expanded into macantika through the addition of prefix [ma-] and suffix [-i]. In addition, in Gorom, the word /spoon/ is categorised as a noun, meaning "a tool made of white iron, wood, or plastic that is 5-10 cm long, with an oval or round front that is used as a hand tool for eating". The noun /sendok/ is expanded into sendo'a through internal modification, namely the modification of the phoneme [-k-] into a glottal phoneme [-ʔ-], and the addition of the suffix [-a]. The process is as follows /sendok/ → /sendoʔ/ (sendoʔ) + [-a] → (sendo'a) "get me a spoon". In this process, there is an expansion of word form and meaning. The form /sendok/ is expanded to /sendo'a/, and the meaning expansion is "a hand tool used for eating" to "get me a spoon".

Conclusions

This research highlights the role of the Ambon Malay Language as a reflection of the social and cultural identity of the Ambon people, which is formed through the expansion of religious vocabulary. The results show that:

1. Religious Vocabulary Variations: Ambon Malay Language reflects interfaith differences through vocabulary variations such as "sambayang" for the Muslim community and "sombayang" for the Christian community. This research highlights the role of Ambon Malay Language as a reflection of the social and cultural identity of the Ambon people, which is formed through the expansion of religious vocabulary. The results show that in the midst of religious diversity.
2. Linguistic Adaptation: The vocabulary expansion process involves phonological, morphological, and semantic modifications, with influences from Arabic, Portuguese, and Dutch. This process enriches the vocabulary of Ambon Malay without losing its local identity.

3. Theoretical Contribution: This research supports Sapir-Whorf's theory of language relativity, which suggests that language shapes worldview, as well as Malinowski's theory of situation context, which emphasizes the importance of social context in determining word meaning.
4. Influence of Multiculturalism: The expansion of vocabulary reflects how Ambon society combines religious values with cultural locality, creating social harmony through language..

Thus, this research not only contributes to linguistic documentation but also provides a foundation for multiculturalism-based language and education policy development. Further research is recommended to explore the phonological and syntactical aspects of Ambon Malay in greater depth.

This study highlights the expansion of religious vocabulary in Ambonese Malay as a reflection of socio-religious identity and linguistic adaptation. The findings demonstrate that the development of religious vocabulary in Ambonese Malay is influenced by historical, cultural, and religious factors, leading to significant phonological, morphological, and semantic variations.

Firstly, the variation in religious vocabulary reflects the interfaith differences within the Ambonese community. Terms such as "sambayang" (Muslim) and "sombayang" (Christian) illustrate how language evolves to accommodate religious practices and expressions. Additionally, the presence of loanwords from Arabic, Portuguese, and Dutch has enriched Ambonese Malay, demonstrating how external influences shape linguistic diversity.

Secondly, this research confirms that linguistic adaptation occurs naturally through phonological, morphological, and semantic modifications. The expansion of words such as "tuher" (from Tuhan + tuwer) showcases the organic evolution of vocabulary, where religious and cultural values influence word formation. Similarly, the differentiation of terms like "Allah" and "Tuhan" among religious groups reflects how language encodes religious identity and social segmentation.

From a theoretical perspective, this study supports Sapir-Whorf's theory of linguistic relativity, which posits that language influences worldview and cognitive processes. Additionally, Malinowski's situational context theory is relevant in explaining how religious vocabulary usage is shaped by socio-cultural contexts and community interactions.

Moreover, the study reveals that multiculturalism plays a key role in vocabulary expansion, as Ambonese society blends religious expressions with local traditions. The segmentation of settlements post-1999 conflict has further reinforced linguistic differentiation, emphasizing the role of language in preserving and expressing religious identity.

Thus, this research contributes to the linguistic documentation of Ambonese Malay while offering valuable insights into language variation, socio-religious identity, and cross-cultural interactions. The findings have implications for language preservation efforts, multicultural education policies, and linguistic studies on religious vocabulary expansion.

Future research is recommended to explore phonological and syntactical aspects of Ambonese Malay in greater depth, particularly in relation to sociolinguistic changes and interfaith communication.

Advice

The people of Ambon City in Maluku Province of Indonesia as the owner need to make various efforts to develop the Ambon Malay language. These efforts are writing books, novels, poems, folktales, short stories, serialized stories, and creating national and regional songs using the Ambon Malay language.

Local governments, both the Ambon City Government and the Maluku Provincial Government, need to organize events that support the development and development of the Ambon Malay language. In addition, it is necessary to mobilize the private sector to design local products by accommodating local terms in the Ambon Malay language.

Educators, teachers, lecturers, and researchers to continue to conduct research in the field of local languages, especially Ambon Malay or related fields need to include local language elements and report or publish in books and scientific journals.

Acknowledgements: Thanks to the Rector and Dean of the Faculty of Teacher Training and Education, Unpatti Ambon for the opportunity given to researchers in the field of sociodialectology.

References

- Aissa, M.A., Adjeb, M.E.F.A. (2023). Identity And Multilingual Issues, *Journal of Language and Linguistic Studies*, 19(4), 118-128; 2023. <https://www.jlls.org/index.php/jlls/article/view/5514/1954>.
- Aritonang, Buha., Wati Kurniawati, Mukhammadanah, Dian Palupi, Santy Yulianti, Inayatushshalihah. (2017). *Bahasa dan Peta Bahasa di Indonesia Edisi Kedua*. Jakarta: Badan Bahasa Republik Indonesia.
- Aya, B.I., and Manel, G. (2023). Plurilingualism And The Dynamics Of French Varieties In The Maghreb: A Sociolinguistic Exploration, *Journal of Language and Linguistic Studies*, 19(3), 106-112. <https://www.jlls.org/index.php/jlls/article/view/5524/1958>
- Aziz, Z. A., Daud, B., & Ismar, R. T. (2019). Morphological awareness and its correlation with EFL reading comprehension of senior high school students. *Teflin Journal*, 30(1), 121-136. <https://doi.org/10.15639/teflinjournal.v30i1/121-136>.
- Badan Pusat Statistik Kota Ambon. (2020). *Statistik keagamaan Kota Ambon*. Ambon: BPS Kota Ambon.
- BPS, Kota Ambon. (2020). Jumlah Penduduk Menurut Kecamatan dan Agama yang dianut di Kota Ambon. Badan Pusat Statistik Kota Ambon. Diperoleh melalui <https://ambonkota.bps.go.id/statistictable/2020/05/19/165/jumlah-penduduk-menurut-kecamatan-dan-agama-yang-dianut-di-kota-ambon-2019.html>.
- Collins, J. T. (2018). *Penelitian bahasa di Maluku*. Ambon: Kantor Bahasa.
- Collins, J. T. (2018). *Penelitian bahasa di Maluku*. Ambon: Kantor Bahasa. Kementerian Pendidikan dan Kebudayaan.
- Creswell, John W. (2007). *Qualitative Inquiry & Research Design: Choosing Among Five Approaches*. Second Edition. Thousand Oaks-London-New Delhi: Sage Publication.
- Creswell, John W. (2015). *Penelitian Kualitatif dan Desain Riset Memilih Diantara Lima Pendekatan*. (Edisi Indonesia Cetakan ke-1). Alih Bahasa: Ahmad Lintang Lazuardi. (Editor: Saifuddin Zuhri Qudsy). Yogyakarta: Pustaka Pelajar.
- Darheni, N. (2011). Dinamika Perkembangan Kosakata Bahasa Indonesia Ditinjau dari Aspek Pemaknaan. *Jurnal Sosioteknologi*. Edisi 23, Tahun 10, pp. 1117-1128, Agustus 2011. Diperoleh melalui <https://multisite.itb.ac.id/kkik-fsrd/wp-content/uploads/sites/154/2007/04/5.-B.-Nani.pdf>.
- Darheni, T. (2011). Variasi fonologis dan semantis dalam bahasa Melayu dialek lokal. Jakarta: Pustaka Linguistik.
- Darwis M dan Kamsina. (2019). Sumbangan Bahasa Indonesia Terhadap Pemekaran Kosakata Bahasa Bugis: Kasus Penggunaan Bahasa Bugis Pada Media Sosial Facebook. *Jurnal Sawerigading*, Vol. 25, No. 2, Desember 2019: 107—118. Retrieved DOI: <https://doi.org/10.26499/sawer.v25i2.626>
- Fadl, Kh. M. El. (2004). *Atas Nama Tuhan dari Fikih Otoriter ke Fikih Otoritatif*. Jakarta: PT. Serambi Ilmu Semesta.
- Fadl, Kh. M. El. (2004). *Atas nama Tuhan: Dari fikih otoriter ke fikih otoritatif*. Jakarta: Serambi Ilmu Semesta.
- Gonçalves B, Loureiro-Porto L, Ramasco JJ, Sánchez D (2018) Memetakan Amerikanisasi Bahasa Inggris dalam ruang dan waktu. *PLoS SATU* 13(5): e0197741. <https://doi.org/10.1371/journal.pone.0197741>.
- InfoPublik. (2024). *Peluncuran Alkitab Bahasa Melayu Ambon*. Portal Berita InfoPublik. Diperoleh melalui <https://infopublik.id/kategori/nusantara/663896/peluncuran-alkitab-bahasa-melayu-ambon?show=>.
- Irawati, D., Nanat F. N., Erni H. (2021). Positivisme, Pospositivisme, Teori Kritis, dan Konstruktivisme dalam Perspektif “Epistemologi Islam”. *JIIP-Jurnal Ilmiah Ilmu Pendidikan*. Volume 4, Nomor 8, Desember 2021 p.p 870-880. DOI: 10.54371/jiip.v4i8.358. Retrieved https://www.researchgate.net/publication/356888689_Positivisme_Pospositivisme_Teori_Kritis_dan_Konstruktivisme_dalam_Perspektif_Epistemologi_Islam.
- Juwita, E.R. (2023). *Kemenag RI Terbitkan Mushaf Al Quran Terjemahan Bahasa Melayu Ambon Untuk Memudahkan Warga Daerah Membaca Al Quran*. *Melintasi.Id Media Literasi Nusantara Semaja*. Diperoleh melalui <https://www.melintasi.id/pendidikan/343642996/kemenag-ri-terbitkan-mushaf-al-quran-terjemahan-bahasa-melayu-ambon-untuk-memudahkan-warga-daerah-membaca-al-quran?page=1>
- Kementerian Agama Republik Indonesia. (2016). *Al-Qur'an dan Terjemah Bahasa Melayu Ambon*. Jakarta: Kementerian Agama RI.
- Kementerian Agama Republik Indonesia. (2016). *Terjemahan Al-Qur'an dalam Bahasa Melayu Ambon*. Jakarta: Kementerian Agama Republik Indonesia.
- Kerswill, P. (2004). Social Dialectology. In U. Ammon, N. Dittmar, K. Mattheier & P. Trudgill (Ed.), *Volume 1: An International Handbook of the Science of Language and Society* (pp. 22-33). Berlin New York: De Gruyter Mouton. <https://doi.org/10.1515/9783110141894.1.1.22>
- Kisyani, Laksono., dan Savitri, Agusniar Dini. (2009). *Dialektologi*. Surabaya: Unesa University Press.
- Kolanchery, D. (2015). Morphological studies in dialects. *Linguistic Research Journal*, 12(4), 45-67.
- Kolanchery, G. (2015). Analytical Components of Morphology In Linguistics. *Global English-Oriented Research Journal*. Volume 1, (Issue 1), p.p 161-166. Retrieved www.researchenglish.com.
- Kumbangsila, E. O. (2018). Eksistensi Bahasa Melayu Ambon dalam Lirik Lagu Pop Ambon. *Kantor Bahasa Provinsi Maluku*. Diperoleh melalui <https://kantorbahasamaluku.kemdikbud.go.id/2018/07/eksistensi-bahasa-melayu-ambon-dalam-lirik-lagu-pop-ambon-2/>.
- Labov, W. (2006). *The social stratification of English in New York City*. Cambridge: Cambridge University Press.
- Labov, William. (2001). *Prinsip Perubahan Linguistik Jilid 2: Faktor sosial Bahasa Indonesia*: Blackwell adalah sebuah perusahaan yang bergerak di bidang distribusi gas dan gas alam.

- Labov, William. (2006). *Stratifikasi Sosial Bahasa Inggris di Kota New York*, edisi ke-2. New York: Cambridge University Press. <https://doi.org/10.1017/CBO9780511618208>
- (1) (PDF) Dialek: Kelas Sosial. Available from: https://www.researchgate.net/publication/346848195_Dialect_Social_Class#fullTextFileContent [accessed Jul 17 2024].
- Labov, William. (2006). *The Social Stratification of English in New York City*, 2nd ed. New York: Cambridge University Press. <https://doi.org/10.1017/CBO9780511618208>.
- (1) (PDF) Dialect: Social Class. Available from: https://www.researchgate.net/publication/346848195_Dialect_Social_Class#fullTextFileContent [accessed Jul 17 2024].
- Lau, D. K. Y., Liang, Y., & Leung, M. T. (2017). Relations between awareness of morphosyntactic structures in Chinese compound words and reading abilities: A short report. *Clinical Linguistics and Phonetics*, 31(7–9), p.p 631–641. <https://doi.org/10.1080/02699206.2017.1302513>.
- Leimena I. (2024). *IL News: Institut Leimena dan Kementerian Luar Negeri Adakan Konferensi Internasional untuk Penguatan Kolaborasi Multiagama*. Di peroleh melalui Institut Leimena dan Kementerian Luar Negeri Adakan Konferensi Internasional untuk Penguatan Kolaborasi Multiagama - Institut Leimena.
- Mahsun. (2014). *Metode Penelitian Bahasa Tahapan Strategi Metode dan Tekniknya*. (edisi revisi). Jakarta: PT. Raja Grafindo Persada.
- Malinowski, B. (1942). *A scientific theory of culture and other essays*. Chapel Hill: University of North Carolina Press.
- Millatuz, Zakiyah and Suvi Akhriyah. (2022). Morphological Awareness And Its Correlation With Efl Students' Reading Comprehension In Secondary School. *Journal of English Language Learning (JELL)*, Vol. 6 (1), p.p 62-70. Retrieved DOI: <https://doi.org/10.31949/jell.v6i1.2420>.
- Moleong, L. J. (2012). *Metode Penelitian Kualitatif*. (Edisi Revisi). Bandung: Rosdakarya.
- Murdianingsih, S., Permatasari, R., & Sa'diyah, M. (2024). Kosakata flora dan fauna dalam lagu daerah Banjar: Kajian linguistik. Jakarta: Universitas Indonesia Press.
- Muzakki, Akhmad. (2007). *Kontribusi Semiotika dalam Memahami Bahasa Agama Malang*: UIN Malang Press.
- Nuhayanan, Z., Syarifudin, & Ibujarir. (2014). *Pemikiran dakwah multikultural Imam Rijali*. Ambon: IAIN Ambon.
- Nuhayanan, Z., Syarifudin., Ibujarir. (2014). *Pemikiran Dakwah Multikultural Imam Rijali*. Ambon: IAIN Ambon. Retrieved https://www.academia.edu/10863484/Imam_Rijali.
- Permata, R.H. (2021). Asal Mula Kata Hari Minggu. *Detiks.News*. Retrieved <https://news.detik.com/berita/d-5561752/asal-mula-kata-hari-minggu>.
- Ramli, K. (2014). *Cara Cepat Menguasai Bahasa Arab Sistem 24 Kali Pertemuan*. Pare-Pare Indonesia: Lembah Harapan Press. Retrieved [https:// repository. iainpare. ac. id/id/eprint/ 3278/1/ Cara%20Cepat%20%28Kahar%29.pdf](https://repository.iainpare.ac.id/id/eprint/3278/1/Cara%20Cepat%20%28Kahar%29.pdf)
- Rohman, M. A. A, and Sungkono. (2022). Konsep Arti Islam Dalam Al-Qur'an. *AL-MIKRAJ Jurnal Studi Islam dan Humaniora*, Vol. 2 (2) p.p 50-64. Retrieved <https://ejournal.insuriponorogo.ac.id/index.php/almikraj>.
- Rusmiyanto, A.D. (2023). Memaknai Berkah Tuhan Sebagai Dampak Dari Ketaatan Kepada Perintah Tuhan Dan Penerapannya Dalam Kehidupan Orang Percaya Masa Kini. *Jurnal Teologi dan Pendidikan Kristiani*, Vol ume 3, (1), p.p 44-57. Retrieved DOI: <https://doi.org/10.62738/ej.v3i1>
- Sa'diyah, F., dan Permatasari, E. I. (2023). *Ensiklopedia Musik Indonesia Jilid 1 Lagu Ambon & Maluku*. Beranda Museum Musik Indonesia. Retrieved <https://museummusikindonesia.id/id/2023/09/07/ensiklopedia-musik-indonesia-jilid-1-lagu-ambon-maluku/amp/>.
- Sudaryanto. (2018). Tiga Fase Perkembangan Bahasa Indonesia (1928—2009): Kajian Linguistik Historis. *AKSIS Jurnal Pendidikan Bahasa dan Sastra Indonesia*, Volume 2 (1), p.p 1-16. Retrieved file:///C:/Users/iwan1/Downloads/7346-Article%20Text-14066-1-10-20180630.pdf.
- Susanto, A. (2017). Penguasaan kosakata dalam penguatan komunikasi lintas budaya. *Jurnal Pendidikan Bahasa*, 5(2), 15–27.
- Susanto. (2017). Teaching Vocabulary: A Perspective. *Journal Kata*, Vol 1 No. 2 Oktober 2017, p.p 182-191. DOI: 10.22216/jk.v1i2.2136.
- Suwardi dan Zulkarnain. (2010). *Bahasa Melayu sebagai lingua franca: Rasionalitas Menjadikan Bahasa Melayu Sebagai Bahasa Pergaulan Serantau*. Yogyakarta: Pustaka pelajar.
- Suwardi, Z., & Zulkarnain, A. (2010). *Bahasa Melayu sebagai lingua franca*. Yogyakarta: Pustaka Pelajar.
- Takaria, D & Pieter, C. (199). *Kamus Bahasa Melayu Ambon-Indonesia*. Jakarta : Departemen Pendidikan dan Kebudayaan Pusat Pembinaan dan Pengembangan Bahasa. Diperoleh melalui [https:// repository. kemdikbud. go. id/ 2887/ 1/Kamus%20 Bahasa%20Melayu%20Ambon-Indonesia%20%20%20-%20%20%20153h.pdf](https://repository.kemdikbud.go.id/2887/1/Kamus%20Bahasa%20Melayu%20Ambon-Indonesia%20%20%20-%20%20%20153h.pdf)
- Takaria, D., & Pieter, C. (1998). *Kamus Bahasa Melayu Ambon*. Jakarta: Departemen Pendidikan dan Kebudayaan Republik Indonesia.
- Ubadilla, N. (2021). *Relativitas bahasa: Studi teoretis Sapir-Whorf*. Bandung: Literasi Nusantara.
- Ubaidilla. (2021). *Teori-Teori Linguistik*. Yogyakarta: Prodi Sastra Inggris Fakultas Adab dan Ilmu Budaya UIN Sunan Kalijaga Yogyakarta.
- Universiteit, Leiden. (2024). *Hikayat Tanah Hitu : Sejarah Hitu antara tahun 1450-1643 - Or. 5448*. Leiden: Leiden University Libraries (Digital Collections). Retrieved <https://digitalcollections.universiteitleiden.nl/view/item/3496558/pages>
- Yusuf, M. (2014). *Badan Rambo Hati Rinto: Dari Sekadar Nama Menjadi Kata Leksikal*. Prosiding Seminar Nasional Etimologi: Teori dan Perkembangan Etimologi dalam Perbagai Bahasa. Jakarta: Laboratorium Leksikografi dan Leksikologi, Departemen Linguistik, Fakultas Ilmu Pengetahuan Budaya, Kampus UI Depok. Retrieved <https://lib.fib.ui.ac.id/wp-content/uploads/2013/12/Prosiding-Seminar-Nasional-Etimologi-2013-edisi-tambahan.pdf>.