

An Analysis Reduplication of *Sabu* Language in Eikare Village *Sabu Liae District Sabu Raijua Regency*

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ABSTRACT

This research is An Analysis Reduplication of *Sabu* Language In Eikare Village *Sabu Liae District Sabu Raijua Regency*. The purpose of this research are (1) to find out the forms of reduplication in the Liae dialect of the *Sabu* language and (2) to find out the functions of reduplication in the Liae dialect of the *Sabu* Language. The research method that the researcher used is qualitative descriptive. The researcher takes two native speakers as informants in the Liae dialect of the *Sabu* Language. The instrument used in this research is thirty sentences in Indonesian, then translated into the *Sabu* Language. The researcher will use three data collection techniques: transcribing, identifying, and analyzing. Reduplication in the *Sabu* language is often used to give intensification or quantity to these words. For example, in the *Sabu* language, the noun is used to express the number of objects, such as *manu*-chicken into *manu-manu*-chickens. In addition, expressing repeated actions, such as *bejhi*-sleep becoming *bejhi-bejhi*, means to lie down. It should be noted that reduplication in the *Sabu* language is not just a repetition of words without phonological and morphological changes. Each type of reduplication has specific rules and functions, so it is necessary to analyze to understand the concept. The results of this research are expected to positively contribute to the field of linguistics, especially in improving the understanding of regional languages, developing literacy, and supporting local cultural preservation efforts by promoting the importance of the *Sabu* language in the cultural context of the *Sabu* community.

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INTRODUCTION

Indonesia has many local languages. This is shown by data from the *Center for Education and Culture Data and Statistics*, which shows 750 local languages spread across 34 provinces in Indonesia (Ismiati, 2021). One of the regional languages still found and famous in East Nusa Tenggara is the *Sabu* language. *Sabu* Language is an integral part of the cultural identity of the *Sabu* community in NTT, especially in the Eikare Village of *Sabu* Liae district, *Sabu* Raijua Regency. The *Sabu* language is still used today as a means of daily communication by native speakers in their daily lives, both those living in *Sabu* and outside of *Sabu* in the *Sabu* community group. Eikare Village is a traditional area that maintains its ancestral customs and language. The community there actively uses the *Sabu* language in daily activities, such as weddings, building houses, and other traditional events and social interactions. *Sabu* language is included in the typology of morphology, agglutinative language classification, and reduplication, which serve as clues to this. In the development of words found in the *Sabu* language, reduplication produces derivative words by repeating their original form, either in whole or in part, and with or without established affixes such as prefixes and suffixes. The primary purpose of this study is to conduct a comprehensive analysis of the reduplication of the *Sabu* language used in Eikare village. The focus is on the types of reduplication, their function in linguistic and cultural contexts, and their impact on local communication. Through this research, we want to improve our understanding of the complexity of the *Sabu* language and its potential application in education and regional language development.

Based on the available literature, several studies have explored various aspects of the *Sabu* language, including semantic role, the form of affixation, and compound words. A crucial gap in this study specifically focuses on analyzing reduplication in the *Sabu* language. Here are some summaries of relevant findings and identified research gaps of the *Sabu* Language:

Semantic role of the *Sabu* language by (Sukendra et al., n.d.). This research is titled *Promotion of Non-Subject Noun Phrase to Subject in Clause of Sabu Language, Sabu Raijua Regency, East Nusa Tenggara Province*. This study is a descriptive-qualitative one exploring the relation of the noun subject. That was promoted to the subject slot. The reason was that the *Sabu* language, Bahasa *Sabu* (hereafter referred to as BS), was homogenous. The data needed were collected through observation and interviews. The words, phrases, clauses, and sentences focused on the topic of the study were noted and taken. In addition, the data were also collected by recording the speeches made by the BS speakers and the informants using a tape recorder and an electronic recorder. The analysis found that the clausal construction in BS could promote the noun subject NP to the subject, as the original subject could not be deleted. The other finding was that the promotion of the non-subject NP could be

promoted to the slot of the subject in the transitive and intransitive clauses.

Affixation of the *Sabu* Language (Dimu et al., 2023). This research is titled *Affixation in Sabu Language Seba Dialect Used by Sabu People in Matawai atu Village, East Sumba Regency*. The problems in this study are (1) what are the forms of affixes contained in the *Sabu* language of the Seba dialect, and (2) what are the functions of affixes in the *Sabu* language of the Seba dialect. The objectives of this study are (1) to find out the forms of affixes contained in the *Sabu* language of the Seba dialect and (2) to find out the functions of affixes contained in the Seba dialect. The method used is the descriptive qualitative method.

From the previous studies above, this research can be continued because there has been no research on the analysis of *Sabu* language reduplication, especially in the Liae dialect in Eikare village, namely, to find out the types and to analyse the function of reduplication in *Sabu* language that used in daily communication of Liae dialect in Eikare Village. Although numerous studies have been conducted on reduplication, the researchers have also examined reduplication relevant to the morphology of the *Sabu* language. Through this research, the researcher hoped that it could contribute substantially to understanding the complexity of the *Sabu* language and its potential application in the cultural and social context of the *Sabu* community in Eikare village.

LITERATURE REVIEW

Morphology

Etymologically, morphology comes from the word *morph*, which means form, and *logic*, which means science, which is defined as the philosophy of shape. Morphology is the study of word formation in linguistics (Aronoff & Fudeman, 2022). According to (Sukmawati & Tarmizi, 2022), morphology includes information about morphological units, morphological processes, and morphological processing tools. Morphology is defined as the science that studies word forms and how changes in word form affect word class and meaning in language (Tambusai, 2016). (Heryanto & Letters, n.d.) said, morphemes, combinations, or linguistic structures such as words and word fragments are studied in morphology. While (Iskandarsyah Siregar & Samsur Rijal Yahaya, 2023) defines morphology as a branch of linguistics that studies the grammatical structure of word elements.

Based on several expert opinions above, it can be interpreted that morphology is the study of morphemes. Morphemes themselves are interpreted as the smallest grammatical unit in the structure of a language (Maulidia et al., 2019). Morphemes are not just things with letters. Morphemes are generally classified into free morphemes and bound morphemes. Free morphemes are meaningful in isolation; they have meaning when alone. On the other hand, bound morphemes are meaningful only when attached to another morpheme. These morphemes do not

process meaning in isolation or when they stand alone. However, this morpheme is a group of letters combined into one part of a word so that it has meaning. (Levesque et al., 2021) defines Morphology as the study of how words are formed and their relationship to other words in the same language.

Morphological process

Apart from morphemes, morphology has also played an important role. Morphological processes have higher levels of morphemes. Forming essential words from other units is a morphological process (R. Pratiwi, Auzar, 2022). Morphological processes transform lexemes into words, with lexemes in the form of input and words as output. This morphological process creates new words from essential words by adding affixes, repeating, shortening, combining, and changing status. According to (Emha & Fatinova, 2021), morphological processes can be classified into three types: adding affixes to the basic form, combining basic forms, and forming words from basic forms. This morphological process helps understand how words are formed and change within a language.

From the opinions above, it can be interpreted that the morphological process is forming or changing essential words into complex words. The morphological process is divided into three processes: affixation, compounding, and reduplication (Lieber, 2017). Affixation is the process of forming words by attaching an affix to a base form. Compounding is a process of forming words by attaching a root to another root, and Reduplication is a process of forming words by reduplicating a root or part of it. However, not all of them are employed in a particular language.

Reduplication

Reduplication is the repetition of morphemes or parts of morphemes to create new words with different meanings and categories (Suhadak et al., 2022). Reduplication is creating a new word by changing the same basic form more than once, in combination with different phonemes or affixes.

Types of reduplication

According to (Ismiati, 2021), the types of reduplication based on the reduplication results are divided as follows:

1. Full Reduplication

Full reduplication is the form of repetition of the basic word or basic form in full without changing the form of the word or form (Khashimova, 2022). This full reduplication refers to repeating the base word in the same form as the base.

Example: (1) jauh→ jauh-jauh (Far→ Far away), (2) koran→ koran-koran (Newspaper→Newspapers)

2. Reduplication changes the sound

(Kumar & Mubeen, 2024) This reduplication is in the form of word sounds with changes in phoneme sounds.

Example: (1) *Balik* → *bolak-balik* (comeback→ Back and forth), (2) *Ramah* → *ramah-tamah* (Friendly → Suave)

3. Partial reduplication

Partial reduplication is the partial repetition of the base form of a word. Partial reduplication can be either phonological repetition or morpheme repetition (Downing & Inkelas, 2015). This repetition is carried out on the first syllable, which is repeated but weakened, resulting in an additional syllable. This weakening produces the phoneme /é/. Example: (1) *tangga*→*tetangga* (stairs→neighbor) (2) *Sama*→*sesama* (same→fellow) (3) *patah*→*pepatah* (broken→adage)

4. Affixed reduplication

Affixed reduplication is a word formation process that involves repeating part or all of a word and then affixing the repeated part to the original word. This repetition of affixes is conveyed by the affixes, which can be divided into: (a) Basic words with a suffix and then repeated. Example: {-an}. *ganti* gets the affix (-an) to become a replacement, which is then reduplicated to *ganti-gantian*. *tembak* gets the suffix(-an) to become *tembakan*, which is then duplicated into *tembak-tembakan*. (b) The essential word is repeated and then added with a prefix. Example: {ber-}. *Tanam* is repeated to become *tanam-tanam* and then given the prefix (ber-) to become *Bertanam-tanam*. *Buah* is repeated to become *buah-buah* and then given the prefix (ber-) to become *berbuah-buah*.

Function of Reduplication

Reduplication is used in inflection to convey a grammatical function, such as plurality, intensification, etc., and in lexical derivation to create new words. Apart from the types of reduplication, (Mulyani et al., 2021) believes that the meaning of reduplication is divided into eleven, including the following:

1. Define the meaning of “a lot to do with the basic form.”

Example:

When we compare the words “*pohon*” and “*pohon-pohon*” in the following sentence:

- *Pohon* itu sudah tumbang.
- *Pohon-pohon* itu sudah tumbang.

The term *pohon* in the sentence *Pohon itu sudah tumbang* means a tree, while the *tree* which refers to the sentence “*Pohon-pohon itu sudah tumbang*” means many trees or more than one.

2. Define the meaning of "many are not related to the basic form."

This meaning is connected to the word "explained" but not derived from its basic form. At the phrase level, the word "explained" serves as the focus point of the sentence, as in the example phrase '*pakaian besar-besar*,' and at the clause level, functions as the subject, as in the example of the clause '*pakaian sangat besar*.'

"Besar (Big) " is often used to convey the word and is taught in various ways.

3. Define the meaning of "unconditional."

An explanation of the meaning of unconditional is as follows.

buku-buku rusak dirawatnya.

(He looked after damaged books.)

Meskipun buku-buku rusak, dirawatnya.

(Even though the books were damaged, he cared for them.)

From the two sentences above, it can be concluded that the essential word book is repeated with the same meaning as the word, namely, the meaning "unconditional."

4. Defining the meaning by resembling the basic form.

In this part, there is a combination with the process of adding the affix (-an).

Example: *gunung-gunungan* means mountains and *kuda-kudaan* means horses.

5. Define the meaning of basic forms repeatedly.

Example: *Bergoyang-goyang*, which means swaying many times.

Berteriak-teriak means screaming many times.

6. Defining the basic form of this repetition contains meaning relaxedly, comfortably, and happily.

Pay attention to the word *duduk-duduk* in the following sentence.

Semua administrator duduk-duduk di ruang tamu.

It is not surprising that the statement above cannot be interpreted to mean meeting guests, for example, since all the administrators sit in the living room to welcome guests, because the repetition of the word *duduk-duduk* in the sentence shows that this action is done comfortably, relaxed, and with joy.

7. Define the meaning of how two people are related to each other and who participates. This repetition expresses mutual meaning and implies a reciprocal meaning.

For example,

sapa-menyapa means greeting each other

berbalas-balasan means replying to each other.

8. Define several things about work in elemental form.

For example,

Cuci-mencuci refers to laundry work, such as washing clothes.

Sapu-menyapu includes things that refer to work sweeping, like sweeping a yard.

9. Define the meaning somewhat.

In the sentence *tas itu kebiru-biruan* (the bag was bluish)

The bag is not blue but just a little blue. Repetition and the suffix (ke-an) are used to communicate the meaning of 'somewhat' or 'a little' in the word *kebiruan* (bluish).

10. Express the highest level of meaning in a statement.

Repetition occurs by combining repetition and applying the affix (se-).

Example:

Semahal-mahalnya means the most expensive level that can be achieved.

Selebar-lebarnya is defined as the broadest level that someone wants to master.

Apart from the meanings mentioned above, repetition can also convey the intensity of feeling without changing the meaning of the basic form.

There are examples of the words:

berbagi → *berbagi-bagi*,

mengulang → *mengulang-ulang*.

RESEARCH METHOD

The method used in this research is descriptive qualitative. Using a descriptive qualitative method is regarded as an effective way of answering the problem of this research. According to (Rahmafitria, 2024) the qualitative research method is based on post-positivist philosophy, which examines objects in natural conditions (actual conditions, not set or experimental conditions) where the researcher is the key instrument. The data in this research were taken from the *Sabu* language used in their daily communication in the Liae dialect of Eikare village. After that, that is the goal is to uncover events in the field through information obtained from individuals or groups, in writing or in writing orally, by trying to defend the integrity of the object under study, using the procedures designed as follows: research design, research instrument, research informants, source of data, research procedure, data collection technique, and data analysis technique.

FINDINGS AND DISCUSSION

Findings

Reduplication in the Liae dialect of the Sabu language

Reduplication is one of the morphological processes involving reduplicative morphemes, bound forms that reduplicate a root or part of a root to form a word (OYOKO, 2022). Reduplication, often known as repetition, creates words by repeating some or all of their basic form. Reduplication is a linguistic phenomenon shared by almost every language in the world. As a result, the discussion of reduplication in almost all languages is an interesting topic to study. Although each

language has different characteristics of the form and meaning of reduplication, the basic concepts of reduplication have similarities. Reduplication can morphologically occur in base words, affixes, and compositions. The process can be full, partial, affixed, and reduplication of sound changes. The following is a table of reduplication in the *Sabu* language.

Table 1 Reduplication of the *Sabu* Language

No	Basic word	Reduplication
1.	<i>Bhunga</i> (bunga)	<i>Bhunga-bhunga</i> (bunga-bunga)
2.	<i>Buku</i> (buku)	<i>Buku-buku</i> (buku-buku)
3.	<i>Ina</i> (ibu)	<i>Ina-ina</i> (ibu-ibu)
4.	<i>Manu</i> (ayam)	<i>Manu-manu</i> (ayam-ayam)
5.	<i>Wawi</i> (babi)	<i>Wawi-wawi</i> (babi-babi)
6.	<i>Jara</i> (kuda)	<i>Jara-jara</i> (kuda-kuda)
7.	<i>Hapi</i> (sapi)	<i>Hapi-hapi</i> (sapi-sapi)
8.	<i>Nginu</i> (minum)	<i>Nginu-nginu</i> (Minum-minum)
9.	<i>Jhiu</i> (mandi)	<i>Jhiu-jhiu</i> (mandi-mandi)
10.	<i>Piri</i> (piring)	<i>Piri-piri</i> (piring-piring)
11.	<i>Pebadi</i> (banding)	<i>Pebadi-badi</i> (Membanding-bandingkan)
12.	<i>meda'u</i> (takut)	<i>Pemeda'o-meda'o</i> (Menakut-nakuti)
13.	<i>Pemala</i> (pemalas)	<i>Pemala-mala</i> (bermalas-malasan)
14.	<i>Taba</i> (tambah)	<i>Petaba-taba</i> (menambah-nambah)
15.	<i>Nuni</i> (Tarik/tunda)	<i>Penuni-nuni</i> (menunda-nunda)
16.	<i>anynyi</i> (tangkap)	<i>Peanynyi-anynyi</i> (menuduh-nuduh)

17.	<i>Peka</i> (teriak)	<i>Peka-pekarra</i> (Teriak-teriak/berteriak histeris)
18.	<i>Hora</i> (Buang)	<i>Pehora-hora</i> (membuang-buang)
19.	<i>Kale</i> (cari)	<i>Kale-Kale</i> (mencari-cari)
20.	<i>Para</i> (potong)	<i>Para-para</i> (potong-potong)
21.	<i>Paddha</i> (sakit)	<i>Paddha-paddha</i> (sakit-sakitan)
22.	<i>Bhale</i> (balik)	<i>Bhola-bhale</i> (bolak-balik)
23.	<i>Reke</i> (hitung/pikir)	<i>Pereke-reke</i> (pikir-pikir)
24.	<i>Hewakka</i> (cepat)	<i>Hewakka-wakka</i> (cepat-cepat)
25.	<i>Ajjhi</i> (hujan)	<i>Ajjhi-ajjhi</i> (hujan-hujan)
26.	<i>Lodo</i> (hari)	<i>Helodo-lodo</i> (sehari-hari)
27.	<i>Hio</i> (sobek)	<i>Hio-hio</i> (sobek-sobek)
28.	<i>Mehakka</i> (pecah)	<i>Mehakka-hakka</i> (pecah-pecah)
29.	<i>Bajjhi</i> (tidur)	<i>Bajjhi-bajjhi</i> (tidur-tiduran)
30.	<i>Mejaddhi</i> (duduk)	<i>Mejaddhi-jaddhi</i> (duduk-duduk)
31.	<i>Hedakka</i> (dekat)	<i>Hedakka-dakka</i> (dekat-dekat)
32.	<i>Jha'u</i> (jauh)	<i>Jha'u-jha'u</i> (jauh-jauh)
33.	<i>Hela'u</i> (sama)	<i>Hela'u-la'u</i> (sama-sama/bersama-sama)

The types of Reduplication in the Liae dialect of the Sabu language in Eikare village

According (Ismiati, 2021), reduplication based on the results of reduplication is divided into four parts, are full reduplication, partial reduplication, affixed reduplication, and reduplication with phonemic changes. Below are the types of reduplication in the *Sabu* language:

1. Full Reduplication

Full reduplication is the form of repetition of the basic word or basic form in full without changing the form of the word or form. This full reduplication refers to repeating the base word in the same form as the base. Below is the full reduplication of the *Sabu* language in the Liae dialect that is used by the community in Eikare Village:

Table 2 Full reduplication of the Sabu Language

No	Basic word	Basic word+Reduplication
1.	Bhunga = bunga	bhunga-bhunga = banyak bunga
2.	Ajjhi = hujan	Ajjhi-ajjhi = hujan terus
3.	Jha'u = jauh	jha'u-jha'u = sangat jauh
4.	Buku = buku	buku-buku = banyak buku
5.	Kale = cari	kale-ale = cari-cari
6.	Ina = ibu	ina-ina = banyak ibu
7.	Hio = sobek	hio-hio = banyak sobekan
8.	Manu = ayam	manu-manu = banyak ayam
9.	Bajjhi = tidur	bajjhi-bajjhi = tidur-tiduran
10.	Piri = piring	piri-piri = banyak piring
11.	Para = potong	para-para = potong-potong
12.	Paddha = sakit	paddha-paddha = sakit-sakitan
13.	Henge' = ingat	Henge'-henge' = ingat-ingat
14.	Jhiu = mandi	jhiu-jhiu = mandi-mandi
15.	Hapi = sapi	hapi-hapi = banyak sapi
16.	Jara = kuda	jara-jara = banyak kuda
17.	Wawi = babi	wawi-wawi = banyak babi
18.	'Da'u = orang	da'u-da'u = banyak orang

The following are the example of the sentences in the Sabu language that contains a full reduplication word used in daily live byf the community in Eikare Village:

1. *Perapi ne buku-buku pa lemari napuharre*
Rapikan itu buku-buku dalam lemari
Tidy up those books in the cupboard
2. *Dai gaga ne bhunga-bhunga nahidhe*
Bunga-bunga itu sangat indah
Those flowers are so beautiful
3. *Ina-Ina nahide hai' dho halla are*
Ibu-ibu itu sedang menanam padi
The women were planting rice
4. *Manu-manu nahide hai' do nga'a teraejhawa*
Ayam-ayam itu sedang makan jagung

- The chickens were eating corn
5. *He nge ta lonye ne **piri-piri** do ra'i*
Ingat cuci piring-piring kotor
Remember to wash dirty plates
 6. *Hore pe **jha'u-jha'u** ne bara do wa'u*
Buang jauh-jauh itu barang busuk
Throw away the rotten stuff
 7. *Bhole **para-para** ajhu jati he*
Jangan potong-potong itu kayu jati
Don't cut the teak wood
 8. *Rio do **paddha-paddha** helama warru wadu*
Rio sakit-sakitan selama musim panas
Rio was sickly during the summer
 9. *Bole **kale-kale** lai*
Jangan cari-cari masalah
Do not look for problems
 10. *Do rihi dhai' No tapake baju nanide maji lema tado **hio-hio***
Dia suka mengenakan baju itu walaupun sudah robek-robek
He likes to wear the shirt even though it is torn
 11. *Bhole **henge'-henge'** bale wari, bhara ke doliwa*
Jangan ingat-ingat lagi hal sudah berlalu
Don't keep remembering things that have passed

2. Partial Reduplication

Partial reduplication was the repetition of the base form of a word. Partial reduplication could be either phonological repetition or morpheme repetition. Below is the partial reduplication of the *Sabu* language in the Liae dialect that was used by the community of Eikare Village:

Table 3 Partial reduplication of the Sabu language

No	Basic word	Basic word+ Reduplication
1.	Pekarra = teriak	Peka-pekarra = berteriak histeris
2.	Hela'u = sama	Hela'u-la'u = Bersama-sama
3.	Pebadi = bandingkan	Pebadi_badi = membanding-bandingkan
4.	Pemala = pemalas	Pemala-mala = bermalas-malasan
5.	Hewakka = cepat	Hewakka-wakka = cepat-cepat
6.	Mejaddhi = duduk	Mejaddhi-jaddhi= duduk-duk/bersantai

The following are the example of the sentences in the *Sabu* language that contains a partial reduplication word used in daily live byf the community in Eikare Village:

1. Bole **pemala-mala** ne hebajha
Jangan malas-malasan untuk berdoa
Do not be lazy to pray
2. Bole **pebadi-badi** murimada au nga dau dowala
Jangan membanding-bandingkan hidupmu dengan orang lain
Do not compare your life with others
3. Bole **hewakka-wakka** ne parahadja nga dau dowiu
Jangan cepat-cepat percaya dengan orang baru
Don't be quick to trust new people
4. Ta **mejaddhi-jaddhi** he we ro pa paha
Mereka hanya duduk-duduk di pasar
They just sit around in the market.
5. Dau rai 'Jag'ga ru 'jhara ae **hela'u-la'u**
Warga mengerjakan jalan raya Bersama-sama
Residents are working on the highway together.
6. Ne ngaka dowiu ne ta **peka-pekarra** madda
Anjing baru itu berteriak-teriak dimalam hari
The new dog screams at night

3. Affixed Reduplication

Affixed reduplication is a word-formation process that involves repeating part or all of a word and then affixing the repeated part to the original word. Below is the Affixed Reduplication of the *Sabu* language in the Liae dialect that is used by the community of Eikare Village:

Table 4 Affixed reduplication

No	Basic word	Prefix+Basic word+R
1.	Taba = tambah	Pe+taba-taba = menambah-nambah
2.	Reke =piker	Pe+reke-reke = pikir-pikir
3.	Nuni = undur	Pe+nuni-nuni = undur-undur/menunda-nunda
4.	Anynyi = tangkap	Pe+anynyi-anynyi = menuduh-nuduh
5.	Lodo = hari	He+lodo-lodo = sehari-hari/setiap hari
6.	Hora = buang	Pe+hora-hora = membuang-buang
7.	Hakka=cepat marah	Me+hakka-hakka = pecah-belah
8.	Dakka = datang	He+dakka-dakka = dekat-dekat/lebih dekat
9.	Raiy = tanah	Pe+rai-y-raiy = lari-lari/berlarian
10.	Meda'u = takut	Pe+meda'o -meda'o = menakut-nakuti
11.	Hala= salah	Pe+hala-hala+ bertengkar-bertengkar

The following are the example of the sentences in the *Sabu* language that contains a affixed reduplication word used in daily live by the community in Eikare Villag:

1. Bole **pemeda'o-da'o** anaiki napunanne
Jangan menakut-nakuti anak kecil itu
Do not scare the little one
2. Bole **petaba-tabai** lai
Jangan menambah-nambah masalah
Do not add to the problem
3. Ki jag'ga Bole rihi ne **penuni-nuni** awe
Jika bekerja jangan suka menunda-nunda waktu
Do not like to delay in completing work
4. Bole **peanyinyi-anyinyi** dau ki do ngadde ri namada au
Jangan menuduh-nuduh orang jika tidak melihatnya
Don't accuse people if you don't see it
5. Bole **pehora-hora** awe nga dau dho 'do bhule nga guna
Jangan buang-buang waktu dengan orang yang tidak berguna
Do not waste time with useless people
6. Kale hekola do **hedakka-dakka**
Cari sekolah yang dekat-dekat
Look for a nearby school
7. Hora ne piri do **mehakka-hakka** he
Buang itu piring yang pecah-pecah
Throw away the broken plate.
8. Bajhi de bhara nga'a **helodo-lodo** (heawe-awe) na tu do pemala
Tidur adalah makanan sehari-hari (setiap saat) bagi si pemalas
Sleep is a daily meal (at all times) for the lazy person
9. Bhole **peraiy-raiy** mi do keloli
Jangan lari-lari, awas jatuh
Do not run around, beware of falling.
10. Bhole **pehala-hala**, mu ma nga a'a nga ari
Jangan bertengkar, kalian kakak beradik
Don't fight you're siblings

4. Reduplication changes the sound

This reduplication is a form of word sounds with changes in vowel and consonant sounds. Below are the Reduplication changes in the sound of the *Sabu* language in the Liae dialect that is used by the community of Eikare Village:

Table 5 Reduplication changes the sound.

No	Basic word	R+basic Word
1.	Bhale = kembali	Bhola-bhale = bolak-balik

The following are the example of the sentences in the *Sabu* language that contains a reduplication changes the sound used in daily live byf the community in Eikare Village:

1. Tune **bhola-bhale** ne hedai napunanne ow
Bakar bolak-balik itu daging
Grill the meat back and forth

Discussion

The function of reduplication of Sabu language in liae dialect in eikare village

In the Sabu language, reduplication is used to convey a grammatical function, such as to express the meaning of a lot, many times/repeatedly, ongoing/continuous activities, unconditional, relaxation, distance, and being together.

1. To express the meaning of a lot

To express the meaning of a lot means to describe plural functions such as subject, object, and axis.

1. Dai gaga ne **bhunga-bhunga** nahidhe

Bunga-bunga itu sangat indah

Those flowers are so beautiful

The word *bhunga-bhunga* in the sentence above comes from the root word *bhunga*, which means one flower. When reduplicated, it becomes *Bhunga-bhunga*, which means many flowers or more than one flower she/he sees. The word *Nahide* is a demonstrative adjective that describes the plural form.

2. Perapi ne **buku-buku** pa lemari napuharre

Rapikan itu *buku-buku* dalam lemari

Tidy up those *books* in the cupboard

Similar to the word in the first data, the word *buku-buku* comes from the root word *buku*, which means only one book, and when reduplicated, becomes *buku-buku*, which means many books or more than one, which must be tidied up in the cupboard. The word *napuharre* at the end of the sentence shows something quite far away (cannot be touched by hand) and is used for plural objects.

3. **Ina-Ina** nahide hai' dho halla are

Ibu-ibu itu sedang menanam padi

The women were planting rice

The word *ina-ina* in the sentence above comes from the word *ina*, which means one woman only, but when reduplicated, it becomes *ina-ina*, which means that the woman who is planting the rice is more than one. As explained in the first data, the word *Nahide* is a demonstrative adjective that has the function of describing the plural form.

4. **Manu-manu** nahide hai' do nga'a teraejhawa

Ayam-ayam itu sedang makan jagung

The chickens were eating corn

The word *Manu-manu* in the sentence above comes from the root word *Manu*, which means one chicken, when reduplicated into *manu-manu*, which means that the chickens are more than one eating corn.

5. He nge ta lonye ne **piri-piri** do ra'i

Ingat cuci *piring-piring* kotor

Remember to wash dirty plates

The word **piri-piri** above comes from the root word *piri*, which means only one plate, and when reduplicated into *piri-piri*, it means more than one plate. So, more than one of the plates must be washed.

2. To express the meaning of many times/repeatedly

To express the meaning of many times/repeatedly is to show that an action or event occurs more than once or happens repeatedly.

1. Bole **pebadi-badi** murimada au nga dau dowala

Jangan *membanding-bandingkan* hidupmu dengan orang lain

Do not *compare* your life with others

The word *pebadi-badi* in this sentence comes from the root *pebadi*, which means to compare, and when reduplicated, it becomes *pebadi-badi*, which means to compare. Comparing in this sentence states that it is done repeatedly. So, the purpose of the sentence *Bole pebadi-badi murimada au nga dau dowala* is a command sentence that says to stop comparing your life repeatedly with others.

2. Bole **pemeda'o-da'o** anaiki napunanne

Jangan *menakut-nakuti* anak kecil itu

Do not *scare* the little one

The word **pemeda'o-da'o** in this sentence comes from the root *Meda'u*, which means to be afraid, and when reduplicated and added, the prefix *pe-* becomes *pebadi-badi*, which means to *scare*. *Scare* states in this sentence that it is done repeatedly.

3. Bole **pemala-mala** ne hebajha

Jangan *malas-malasan* untuk berdoa

Do not *be lazy* to pray

The word **pemala-mala** in this sentence comes from the root word *pemala*, which means lazy, and when reduplicated, becomes *pemala-mala*, which means to be lazy. Being lazy in this sentence states that it is done repeatedly. It is a sentence of advice not to be lazy to pray every time.

4. Bole **petaba-taba** lai

Jangan *menambah-nambah* masalah

Do not *add* to the problem

The word **petaba-taba** in this sentence comes from the base word *taba*, which means add. However, when reduplicated and added with the prefix *pe-*, it becomes *petaba-taba*, which means *to add*. So, in the sentence "*bhole petaba-taba lai*," the meaning does not make the problem bigger or do not add new problems. This means that one

does not want to make an already difficult situation even more difficult or does not want to create new problems repeatedly.

5. *Ki jag'ga Bole rihi ne **penuni-nuni** awe*

Jika bekerja jangan suka *menunda-nunda* waktu

Do not like to *delay* in completing work

The word **penuni-nuni** in this sentence comes from the base word *nuni*, which means pull. However, when reduplicated and adding the prefix *pe-*, it becomes *penuni-nuni*, which means to procrastinate. So, the sentence “*Ki jag'ga Bole rihi ne penuni-nuni awe*” means that if you work, do not often procrastinate or waste time completing tasks or work.

6. *Bole **peanynyi-anynyi** dau ki do ngadde ri namada au*

Jangan *menuduh-nuduh* orang jika tidak melihatnya

Don't *accuse* people if you don't see it

The word *peanynyi-anynyi* in the sentence above comes from the root word *anynyi*, which means catch. However, when it is reduplicated and adds the prefix *pe-*, it becomes *peanynyi-anynyi*, which means to accuse. Accuse in this sentence means that it has made accusations more than once/repeatedly.

7. *Bole **pehora-hora** awe nga dau dho 'do bhule nga guna*

Jangan *buang-buang* waktu dengan orang yang tidak berguna

Do not *waste* time with useless people

The word **pehora-hora** in the sentence above comes from the root word *hora*, which means waste, but when it is reduplicated and the prefix *pe-* is added, it becomes *pehora-hora*, which means wasting time. Wasting time in this sentence means we must optimize our time again by avoiding unproductive interactions that do not contribute significantly to personal goals and interests.

8. *Ne ngaka dowiu ne ta **peka-pekarra** madda*

Anjing baru itu *berteriak-teriak* didalam hari

The new dog *screams* at night

The word **peka-pekarra** in the sentence above comes from the root word *peka*, which means shouting, but when it is reduplicated, it becomes *peka-pekarra*, which means hysterical shouting. Hysterical shouting in this sentence means shouting in a thunderous and uncontrollable voice. The sentence “*Ne ngaka dowiu ne ta peka-pekarra madda*” means that the new dog cannot stop shouting all night, which happens every night.

9. *Rio do **paddha-paddha** helama warru wadu*

Rio *sakit-sakitan* selama musim panas

Rio was *sickly* during the summer

The word *paddha-paddha* comes from *paddha*, meaning *sick*. When reduplicated, it becomes *paddha-paddha*, meaning 'to be sick repeatedly'. 'Paddha' is an adjective for 'unhealthy,' while 'paddha-paddha' is a verb for 'suffering from illness repeatedly.'

10. Bole *kale-kale* lai

Jangan cari-cari masalah

Do not look for problems

The word "*kale-kale*" in the sentence comes from the root word "*kale*," which means "to search". The reduplication of "*kale*" into "*kale-kale*" changes its meaning to "search around" or "look for."

11. Bhole *para-para* ajhu jati he

Jangan potong-potong itu kayu jati

Don't cut the teak wood

The word "*para-para*" in this sentence comes from the root "*para*," which means "cut." The reduplication of "*para*" to "*para-para*" changes the meaning to "cut into pieces." Which means making repeated cuts or cutting them into small parts.

3. To express the meaning of an ongoing/continuous activity

The meaning of an ongoing/continuous activity is to indicate that an activity or process is ongoing, unfinished, and continuing.

1. Tune *bhola-bhale* ne hedai napunanne ow

Bakar bolak-balik itu daging

Grill the meat back and forth

The word "*bhola-bhale*" is derived from the root "*bhale*", which means "*balik*". When reduplicated, the word "*bhale*" becomes "*bhola-bhale*", which means "back and forth". The reduplication of the word "*bhale*" to "*bhola-bhale*" changes the meaning to be more specific, which describes a repetitive movement or action, such as going back and forth. The words "*bhale*" and "*bhola-bhale*" are verbs that describe actions or movements that are continuous or ongoing. The sentence above explains that the action is continuous.

2. Bole *hewakka-wakka* ne parahadja nga dau dowiu

Jangan cepat-cepat percaya dengan orang baru

Don't be quick to trust new people

The word "*hewakka-wakka*" in this sentence is derived from the base word 'hewakka,' which means 'fast,' and when reduplicated, it becomes 'hewakka-wakka,' meaning faster or immediately. The words 'hewakka' and 'hewakka-wakka' describe continuous or ongoing actions."

3. Bhole *peraiy-raiy* mi do keloli

Jangan *lari-lari*, awas jatuh

Do not *run around*, beware of falling.

The word 'peraiy-raiy' in this sentence comes from the root word 'raiy,' which means 'land' or 'earth.' When reduplicated, it becomes 'peraiy-raiy,' which means 'running around.' 'raiy' and 'peraiy-raiy' have different meanings, whereas 'raiy' refers to the land or earth, and 'peraiy-raiy' describes an ongoing action running around.

4. **Pereke-reke** ko je bale

Pikir-pikir sebelum menjawab

Think before answering

The word "**pereke-reke**" in this sentence originates from the root word "**reke**", meaning 'to count' or 'to think', and when reduplicated and prefixed with 'pe-', it becomes '**pereke-reke**', meaning 'to think' or 'to count'. The words 'reke' and 'pereke-reke' share the same meaning, where 'reke' refers to counting or thinking, and 'pereke-reke' describes the ongoing action, which is "thinking deeply". The word 'reke' in the Sabu language has two meanings: counting and thinking, depending on the context.

5. **Ajjhi -ajjhi** rai madda ne I'a do pengaha

Hujan-hujan dari semalam tidak berhenti

The rain from last night did not stop

The word 'Ajjhhi-ajjhi' in this sentence comes from the root word 'Ajjhi,' which means rain, and when reduplicated, it becomes 'ajjhhi-ajjhhi,' which means 'raining means continuous rain. The words *ajjhhi* and *ajjhhi-ajjhhi* have different meanings. Namely, *ajjhhi* means rain in general, but *ajjhhi-ajjhhi* means continuous rain, which emphasizes that it rains continuously.

6. Bajhi de bhara nga'a **helodo-lodo** (heawe-awe) na tu do pemala

Tidur adalah makanan *sehari-hari* (setiap saat) bagi si pemalas

Sleep is a *daily* meal (at all times) for the lazy person

The word '**helodho-lodho**' in this sentence comes from the root word 'lodho', which means 'day', and when reduplicated and the prefix *He-* is added, it becomes '**helodho-lodho**', which means every day or every time. The words *lodho*, *helodho*, and *helodho-lodho* have different meanings. The word *lodho* means day, *helodho* means one day, and *helodho-lodho* means every day or every time, emphasizing that something happens continuously.

7. Bhole **henge-henge** awe doludu

Jangan *ingat-ingat* masa lalu

Don't *remember* the past

The word “*henge-henge*” in this sentence comes from the root word ‘*henge*’, which means ‘remember’, and when reduplicated, it becomes “*henge-henge*”, which means ‘to remember’. The words ‘*henge*’ and *henge-henge*’ have different meanings, namely, the word ‘*Henge*’ means “remember” in general, which means to remember something once, and ‘*Henge-Henge*’ means “remember”, which means to remember something continuously.

4. To express the meaning of unconditional

1. *Hora ne piri do **mehakka-hakka** he*

Buang itu piring yang pecah-pecah

Throw away the broken plate.

The word *mehakka-hakka* in the sentence above comes from the root *mehakka*, which means broken, but when reduplicated, it becomes *mehakka-hakka*, which means broken or destroyed. The two words above have different meanings; namely, *mehakka* means broken in general, but *mehakka-hakka* describes something that is more than one fragment or destroyed.

2. *Do rihi dhai’ No tapake baju nanide maji lema tado **hio-hio***

Dia suka mengenakan baju itu walaupun sudah robek-robek

He likes to wear the shirt even though it is torn

The word *hio-hio* in the sentence above comes from the root word *hio*, which means torn, but when reduplicated, it becomes *hio-hio*, which means torn. The two words above have different meanings, namely *hio* means torn in general or a few tears that are still suitable for use, but *hio-hio* describes something that is more than one torn or not suitable for use.

5. To express the meaning of relaxing

1. *Ta **bajjhi-bajjhi** he we no helodo rai*

Dia hanya tidur-tidur sepanjang hari

He just slept all day.

The word *bajjhi-bajjhi* in the sentence above comes from the root word *bajjhi*, which means sleep, but when it is reduplicated, it becomes *bajjhi-bajjhi*, which means sleeping/lying down. The two words above have different meanings, namely *bajjhi*, which means sleeping in general or sleeping occasionally, and *bajjhi-bajjhi*, which means sleeping for a long time or lying down.

2. *Ta **mejaddhi-jaddhi** he we ro pa paha*

Mereka hanya duduk-duduk di pasar

They just sit around in the market.

The word *mejaddhi-jaddhi* in the sentence above comes from the root word *mejaddhi*, which means sitting, but when reduplicated, it becomes *mejaddhi-jaddhi*, which means

sitting/relaxing. The two words above have different meanings. Namely, *mejaddhi* means sitting generally, but *mejaddhi-jaddhi* means sitting for a long time or relaxing.

6. To express the meaning of distance

1. Hore pe *jha'u-jha'u* ne bara do wa'u
Buang *jauh-jauh* itu barang busuk
Throw *away* the rotten stuff.

The word *jha'u-jha'u* in the sentence above comes from the root word *jha'u*, which means far, and when reduplicated, becomes *jha'u-jha'u*, which means far away. These two words have different meanings. For example, the word *jha'u* means far in general, or rather far away, but *jha'u-jha'u* means describing a distance or position that is not too close or very far away.

2. Kale hekola do *hedakka-dakka*
Cari sekolah yang *dekat-dekat*
Look for a *nearby* school

The word *hedakka-dakka* in the sentence above comes from the root word *hedakka*, which means close, and when reduplicated, it becomes *hedakka-dakka*, which is close. These two words have different meanings, namely the word *hedakka* means close in general, or relatively close, but *hedakka-dakka* means describing a distance or position that is very close.

7. To express the meaning of being together

1. Dau rai 'Jag'ga ru 'jhara ae *hela'u-la'u*
Warga mengerjakan jalan raya *Bersama-sama*
Residents are working on the highway *together*.

The word *hela'u-la'u* in the sentence above comes from the root word *hela'u*, which means *the same*, and when it is reduplicated, it becomes *hela'u-la'u*, which means *together*. The word "*hela'u*" is an adjective used to describe similarities. At the same time, "*hela'u-la'u*" is an adverb used to describe how people do something together. So, the reduplication process in the word "*hela'u*" not only changes the word's meaning but also changes the class of the word from an adjective to an adverb.

CONCLUSION

The *Sabu* language is a vital means of communication for its users, and research on it is essential for its preservation and development. This study concludes that reduplication is a significant process in the *Sabu* language, forming words through full, partial, affixed, or phoneme-changing reduplication. The study identifies four forms of reduplication in *Sabu* language: full reduplication (e.g., "*bhunga*" to "*bhunga-bhunga*"), partial reduplication (e.g., "*mehakka*" to "*mehakka-hakka*"), affixed reduplication (e.g., "*reke*" to "*pereke-reke*"), and reduplication with

sound change (e.g., "bhale" to "bhola-bhale"). Reduplication in *Sabu* language conveys grammatical functions, such as expressing abundance, repetition, or continuity. Based on the findings, the researcher suggests that readers use this study as a reference to understand the importance of regional languages like *Sabu* in maintaining cultural identity and supporting local literacy. Readers are encouraged to participate in language preservation efforts. Writers are advised to expand the scope of this research, collaborate with local communities, and publish the findings to maximize their impact. This study aims to contribute to the preservation of local languages and cultures, providing a valuable resource for academic and practical applications.

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