# MORPHOLOGICAL ANALYSIS OF DERIVATIONAL AND INFLECTIONAL AFFIXES IN DAYAK NGAJU SONG LYRICS

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**ABSTRACT**

The Dayak Ngaju language spoken by indigenous people in Central Kalimantan, Indonesia, is facing threats to its use in modern times. To preserve the language, particularly for younger generations, it is important to understand morphology, which is the study of word structure and formation. In this research, the writer delimits her scope only to affixation analysis by using qualitative approach. The writer focuses on finding the derivational and inflectional affixes of Dayak Ngaju language in Dayak folk songs. Derivational affixes create new words from base words, while inflectional affixes change the form of existing words based on their usage in sentences. By analyzing the affixation of the Dayak Ngaju language, this paper aims to gain insights into the language and contribute to language preservation efforts. From this study, it was found that there are 18 total of prefixes, which include prefixes such as {*ma-}, {ka-}, {i-}*, and {*ba-}*. The study concludes each prefix has different role in creating words in Dayak Ngaju language.

**Keywords**: Affixes, Dayak Ngaju, Derivational, Inflectional, Morphology, Song Lyrics.

## Introduction

Dayak Ngaju language is one of the indigenous languages in Indonesia that is spoken by a Dayak sub-ethnic group called the Dayak Ngaju tribe. This language is also known as the language of upstream Dayak as the community originally resides along the riverside areas of Central Kalimantan, specifically along the Kapuas, Kahayan, Rungan Manuhing, Barito, and Katingan rivers (Gordon, 2005; Statistics Indonesia, 2010 as in Tesalonika et al., 2022; Sutama et al., 2020). Dayak Ngaju tribe is part of the larger Dayak ethnic group in Indonesia and predominantly distributed in six districts in Central Kalimantan that include Palangka Raya City, Kotawaringin Regency, Pulang Pisau Regency, Katingan Regency, Kapuas Regency, and Gunung Mas Regency (Tesalonika et al., 2022).

Like any other existing communities, it is undeniable that the Dayak Ngaju community of today experiencing multiple socio-cultural transformations (Wijanarti et al., 2021). The ethnic languages of Indonesia including the Dayak Ngaju language have been significantly impacted

by globalization. Zein (2019) argued that indigenous and heritage languages have been neglected and devalued as a result of English and Indonesian dominance. Local languages have been marginalized in school due to the emphasis on English and Indonesian, which has decreased their use and put their existence in jeopardy. In addition, the advancements in information technology with the widespread use of the internet, social media, and mass media also play a crucial role in spreading global culture, acting as a bridge between agents and consumers, and directly influencing changes in people's lifestyles (Siregar, 2023). Not to mention the fact that practically almost everyone in Kalimantan speaks Banjarese and Indonesian more frequently compared to Dayak Ngaju language on a daily basis raises the possibility that Dayak Ngaju language may eventually be forgotten among the next generations (Tesalonika et al., 2022).

In line with language preservation efforts, Siregar (2022) asserted that Indonesia has legal confirmation regarding this condition in the Law of the Republic of Indonesia Number 24 of 2009 which regulates the Flag, Language, State Emblem, and National Anthem. In article number 42 to be precise, this regulation emphasizes the responsibility to cultivate, maintain, and preserve regional languages and literature in Indonesia so that they continue to play roles in social life and contribute to the country's rich cultural heritage. Furthermore, Siregar (2022) added that all approaches, including research, language documentation, and revitalization can contribute to sustaining the national identity and culture.

Responding to the above explanation, learning the Dayak Ngaju language through the perspective of linguistics discipline is very important. According to Genetti (2014), linguistics is the scientific study of language. It encompasses a wide range of interconnected areas, including phonology, morphology, syntax, semantics, and pragmatics. One of the linguistics fields that the writer focused on particularly in this paper is morphology. In simple terms, morphology studies word structure and formation. Morphology is the discipline that examines the process of creating new words in a language and how the forms of existing words change based on their usage in sentences (Lieber, 2016).

In morphology there is a term called morpheme. It is the smallest unit of language that has a meaning or grammatical function (Hazen, 2015). Morphemes in general can be classified as free morphemes or bound morphemes. Free morphemes are commonly known as base words because they can stand alone as words, while bound morphemes must be combined to a root or base word to create a complete meaningful word (Mithun as in Genetti, 2014; Hazen, 2015). Bound morphemes typically appear as affixes, mainly as prefixes, infixes, suffixes, and circumfixes (Aronoff & Fudeman, 2022). If somehow affixes do not create a new word, they are called as inflectional morphemes. On the contrary, if they derive a new word out of a base word, they are called as derivational morphemes (Mithun as in Genetti, 2014). The process of through which the derived words are created is called derivation (Lieber, 2016).

According to study of linguistics, derivational morpheme plays a significant role in the changing of word formation. The more complex a word become, the more it gets farther from its original meaning. Because of this, the writer of this research was motivated to analyze the affixation constructed in the Dayak Ngaju language in order to gain further insight into the language and to consciously work toward its preservation. Thus, related to the statements above, the writer was drawn to undertake a study titled "Morphological Analysis of Derivational and Inflectional Affixes in Dayak Ngaju Song Lyrics."

**Literature Review**

**Concept of Morphology and Morpheme**

Morphology, as described by Bauer (2012), is the study of the link between word form and meaning. More specifically, morphology is a field of linguistics that studies words, their internal structure, and how they are generated (Aronoff & Fudeman, 2022). Traditional grammarians distinguish between two important groups of morphological operations as derivation and inflection. They are generated by bound morphemes and free morphemes (Kolanchery, 2015). A derivational morpheme is one that is added to a root to form a new word with a different part of speech categorization. Meanwhile, an inflectional morpheme is one that alter a word's grammatical subclass and form without changing the part of speech of the word. Bound morphemes are always in combination with free morphemes. As the name suggests, a bound morpheme cannot stand independently as a word like a free morpheme (Kolanchery, 2015).

Bound morphemes usually appear in the form of affixes. They consist of prefixes, suffixes, infixes, and circumfixes (Aronoff & Fudeman, 2022). This affixation process can lead to the formation of complex words. For example, the English words 'knowingly' and 'unknowingly' are complex words as they contain one or more bound morphemes (Kolanchery, 2015). The root word 'know' here can be added by combination of suffixes {-ing} and {-ly}, or altogether with prefix {un-} to create a new word. Bauer (2012) explained that a suffix is always linked after another morpheme, a prefix before another morpheme, and infixes in the middle of a morpheme. Meanwhile, circumfixes consist of two parts that appear at the beginning and the end of a morpheme (Aronoff & Fudeman, 2022).

**Affixation in Dayak Ngaju Language**

Summarized from the book of Dayak Ngaju Grammar (Sigiro et al., 2013) published by Central Kalimantan Province Language Center, the following is how words are formed with affixes in the Dayak Ngaju language:

1) **Derivational Morphemes**

   A derivational morpheme is a type of affix that alters the meaning or grammatical category of a base word when attached to it. Unlike inflectional morphemes, which typically serve to indicate grammatical features such as tense, number, or case, derivational morphemes create entirely new words or change the lexical category of the base word (Bauer, 2012). In Dayak Ngaju language, derivational morpheme typically serves to form nouns, adjectives, verbs, and adverbs with the help of prefixes, suffixes, circumfixes as below.

   a. **Noun Formation**

      1. Prefix {*pa-*} is a type of derivational morpheme that changes the part of speech of verb and adjective into noun formation. In addition, prefix {pa-} also indicates the perpetrator's noun. For example:

         *pa*    +   *laku* 'ask'   →   *palaku* 'request'
         Pre         V                   N

         *pa*    +   *lauk* 'fish'   →   *palauk* 'fisherman'
         Pre         N                   N

         *pa*    +   *mikeh* 'scared' → *pamikeh* 'coward'

Pre        Adj               N

2. Prefix {*paN-*}is a type of derivational morpheme that if attached to a base word with the initial phoneme /t/, the prefix {*paN-*} will change to the phoneme /n/. For example:
*paN* + *tame* 'enter' → *paname* 'income'
Pre         V               N

*paN* + *tenga* 'give' → *panenga* 'gifting'
Pre         V               N

2. Prefix {*ka-*} is a type of derivational morpheme that changes the part of speech of adjective into noun formation. For example:
*ka* + *tamam* 'arrogant' → *katamam* 'arrogance'
Pre        Adj               N

*ka* + *halap* 'beautiful' → *kahalap* 'beauty'
Pre        Adj               N

3. Suffix {*-an*} is a type of derivational morpheme that changes the part of speech of verb into noun formation. For example:
*pandui* 'bathe' + *-an* → *panduian* 'bathing place'
V                Suf       N

*garut* 'to grate' + *-an* → *garutan* 'grater'
V                Suf       N

4. Circumfix {*pan-an*} is a type of derivational morpheme that changes the part of speech of verb into noun formation. For example:
*pan* + *dulang* 'pan/tray' + *-an* → *pandulangan* 'gold panning'
Cir       V               Cir       N

5. Circumfix {*ka-an*} is a type of derivational morpheme that changes the part of speech of adjective into noun formation. For example:
*ka* + *lasut* 'hot' + *-an* → *kalasutan* 'heat'
Cir    Adj       Cir       N

**b. Adjective Formation**
1. Prefix {*ba-*} is a type of derivational morpheme that changes the part of speech of noun into adjective formation. For example:
*ba* + *darem* 'fever' → *badarem* 'feverish'
Pre       N               Adj

*ba* + *singi* 'anger' → *basingi* 'angry'
Pre       N               Adj

2. Prefix {*paN-*}is a type of derivational morpheme that if attached to a base word with the initial phoneme /k/, the prefix {*paN-*} will change to the phoneme /n/. For example:

*paN*  +  *kabehu* 'jealousy' → *pangabehu* 'get jealous easily'
Pre          N                              Adj

c. **Verb Formation**
1. Prefix {*mampa-*} is a type of derivational morpheme that changes the part of speech of adjective into verb formation. For example:

   *mampa*  +  *hali* 'difficult' → *mampahali* 'make difficult'
   Pre             Adj                      V

2. Prefix {*ba-*} is a type of derivational morpheme that changes the part of speech of adjective into verb formation. For example:
   *ba*  +  *kepak* 'detached' → *bakepak* 'shed, come off'
   Pre        Adj                       V

3. Prefix {*impa-*} is a type of derivational morpheme that changes the part of speech of adjective into verb formation. For example:
   *impa*  +  *hai* 'big' → *impahai* 'enlarged'
   Pre         Adj             V

d. **Adverb Formation**
1. Prefix {*saka-*} is a type of derivational morpheme that changes the part of speech of verb and adjective into adverb formation. For example:
   *saka*  +  *handak* 'want' → *sakahandak* 'at will'
   Pre          V                      Adv

   *saka*  +  *lepah* 'run out' → *sakalepah* 'to the utmost'
   Pre          Adj                     Adv

2. Prefix {*tapa-*} is a type of derivational morpheme that changes the part of speech of verb into adverb formation. For example:
   *tapa*  +  *halau* 'pass/get through' → *tapahalau* 'missed/passed'
   Pre         V                                  Adv

3. Prefix {*haka-*} is a type of derivational morpheme that changes the part of speech of verb into adverb formation. For example:
   *haka*  +  *lindung* 'protect' → *hakalindung* 'protecting one another'
   Pre          V                          Adv

4. Prefix {*ba-*} is a type of derivational morpheme that changes the part of speech of adjective into adverb formation. For example:
   *ba*  +  *lepah* 'run out' → *balepah* 'completely, all over'
   Pre        Adj                    Adv

5. Suffix {*-e*} is a type of derivational morpheme that changes the part of speech of noun into adverb formation. For example:
   *ampi* 'look, appearance'  +  *-e* → *ampie* 'seemingly'
   N                                     Suf        Adv

*angat* 'feeling, sense'  +  *-e*  →  *angate* 'presumably'
N                                    Suf        Adv

6. Circumfix {*saka-e*} is a type of derivational morpheme that changes the part of speech of adjective into adverb formation. For example:
*saka*   +   *lepah* 'run out'  +  *-e*  →  *sakalepahe* 'to the utmost'
Cir            Adj                    Cir        Adv

7. Circumfix {*sa-e*} is a type of derivational morpheme that changes the part of speech of adjective into adverb formation. For example:
*sa*   +   *bujur* 'correct/right'  +  *-e*  →  *sabujure* 'actually, in fact'
Cir        Adj                         Cir        Adv

## 2) Inflectional Morphemes
Inflectional morphemes are used to denote grammatical properties like number, case, or tense. In contrast to derivational morphemes, they do not generate new words (Bauer, 2012). In Dayak Ngaju language, inflectional morphemes mostly found in verb formation with the help of prefixes as below.

1. Prefix {*ma-*}
*ma*   +   *isek* 'ask'  →  *maisek* 'asking'
Pre        V                    V

2. Prefix {*maN-*}
*maN*   +   *suhu* 'order'  →  *manyuhu* 'ordering'
Pre            V                    V

3. Prefix {*mampa-*}
*mampa*   +   *dumah* 'come'  →  *mampadumah* 'bringing someone in'
Pre              V                      V

4. Prefix {*ba-*}
*ba*   +   *sahukan* 'hide'  →  *basahukan* 'hiding'
Pre        V                        V

5. Prefix {*ha-*}
*ha*   +   *sapa* 'to swear/curse'  →  *hasapa* 'cursing one another'
Pre        V                              V

6. Prefix {*i-*}
*i*   +   *enyau* 'wash'  →  *ienyau* 'washed'
Pre       V                    V

7. Prefix {*iN-*}
*iN*   +   *kahana* 'forbid'  →  *ingahana* 'prohibited'
Pre        V                        V

8. Prefix {*impa-*}
*impa*   +   *rasih* 'to clean'  →  *imparasih* 'cleaned'
Pre            V                      V

9. Prefix {*ta-*}
   *ta* + *tamput* 'bring' → *tatamput* 'brought'
   Pre        V                    V

10. Prefix {*tapa-*}
    *tapa* + *tiruh* 'sleep' → *tapatiruh* 'fallen asleep'
    Pre         V                    V

11. Prefix {*tara-*}
    *tara* + *sundau* 'meet, run into' → *tarasundau* 'found'
    Pre         V                          V


**Concept of Folk songs**

Folk songs are traditional songs that have been passed down orally through generations within a specific cultural or regional community. These songs often reflect the everyday experiences, values, and beliefs of the people who sing them, serving as a means of preserving and transmitting cultural heritage (Slobin, 2010). In contemporary contexts, folk songs continue to encompass traditional songs handed down through oral tradition, but they also include songs composed in a traditional style that reflect the cultural and social concerns of modern times. These songs may draw upon historical themes or incorporate elements of traditional music while addressing contemporary issues (Cohen & Rosenzweig, 2011).

Folk song lyrics play a significant role in contributing to language preservation by serving as repositories of linguistic traditions and cultural heritage. In regions where indigenous or minority languages are under threat, folk songs can be utilized as a tool for language revitalization efforts. By incorporating traditional language elements into song lyrics and promoting their performance within the community, language activists and educators can stimulate interest in the language among younger generations and foster a sense of pride in linguistic heritage (Grenoble & Whaley, 2006).


**Material and Method**

In this study, a qualitative research approach was employed to analyze the morphological aspects of Dayak Ngaju song lyrics. According to Patton (2014), qualitative research investigates, documents, and interprets the meaning-making process, making it an ideal method to uncover the derivational and inflectional morphemes in song lyrics by analyzing their construction within the data. The research process involved four essential steps: reading and re-reading, coding, analyzing and writing memos, and verifying conclusions (Wolff et al., 2019).

The data for this analysis were sourced from two Dayak Ngaju folk songs: *Mamangun Mahaga Lewu* written by Bobby and Kardinal Tarung, and *Malauk Manjala (Mambesei)* by written by A.B. Sandan. These songs were selected due to their rich local content, which reflects the lifestyles and customs of the Ngaju Dayak people in Central Kalimantan. The analysis began with the writer listening to the songs multiple times and carefully reading the lyrics to gain a comprehensive understanding of their content. Following this, the writer coded the words that contained derivational and inflectional morphemes. The lyrics were then analyzed and classified according to the different types of bound morphemes, with the results tabulated for clarity.

To help with the analysis, the writer compared the data with information from several key sources: 1) the book of Dayak Ngaju Grammar (Sigiro et al., 2013); 2) Bilingual Dictionary of Dayak Ngaju – Indonesian (Suryanyahu et al., 2013); and 3) Digital Dictionary of Dayak Ngaju – Indonesian by Language Center of Central Kalimantan Province, which can be accessed online on the website http://ultbbkt.kemdikbud.go.id/kamus/index.php. These comparisons helped to ensure the accuracy and depth of the morphological analysis.

**Results and Discussion**

The following is the song lyrics taken as the source of data collection of this research along with the translation:

Table 1. Dayak Ngaju Folk Song Lyrics and English Translation

| Original Lyrics | Translation |
|---|---|
| "Mamangun Mahaga Lewu"<br><br>*Aku manyanyi manyampai kabujur*<br>*Maninting itah akan ije kapakat*<br>*Pakat mamangun mahaga lewu*<br>*Lewu maju kasanang maningkat*<br><br>*Tagal nahuang maraup amas*<br>*Lanting sedot mangarak baras*<br>*Himba pahewan lepah talampas*<br>*Metu karayap galabah uras*<br><br>*Ela laya yo ela laya*<br>*Mamangun mahaga lewu*<br>*Sanang mangat eka kahimat*<br>*Bahu himba harajur ihaga* | "Building and Maintaining the Village"<br><br>I sing to convey a message<br>Inviting us to unite in one determination<br>Agree to build and maintain the village<br>Developed villages, welfare increased<br><br>Because of ambition to reap gold<br>The mining raft destroys the soil<br>The forest is devastated<br>Wildlife fretting restlessly<br><br>Don't be careless, don't be careless<br>Build and maintain the village<br>A prosperous life is a goal<br>Still protect the jungle |
| "Malauk Manjala (Mambesei)"<br><br>*Mambesei ayu mambesei*<br>*Mambesei akan danau*<br>*Mambesei ayu mambesei*<br>*Mambesei akan danau*<br><br>*Manjala lauk injala*<br>*Lalaya andau sasanja*<br>*Buli huma mimbit keba*<br>*Basuang pantik saluang*<br>*Sukup simpan dinu malauk manjala* | "Catching Fish (Row, Let's Row)"<br><br>Row, let's row<br>Row, streaming down to the lake<br>Row, let's row<br>Row, streaming down to the lake<br><br>Spread out the nets, catch the fish<br>Lazing around as the day wears on<br>Come back home bringing *keba* (fish container)<br>Containing *pantik*, *saluang* (the fish names)<br>Quite a catch! |

The table below is the data findings that have been classified based on the types of affixes.

Table 2. Types of Affixes in '*Mamangun Mahaga Lewu*' Lyrics

| No. | Finding | Root | Affixes | | | Derivation | Inflection | Morpheme |
|---|---|---|---|---|---|---|---|---|
| | | | Prefix | Suffix | Circumfix | | | |
| 1 | *manyanyi* | *nyanyi* | *ma-* | | | | verb → verb | *ma + nyanyi* 'sing'→ *manyanyi* 'singing' |
| 2 | *manyampai* | *sampai* | *maN-* | | | | verb → verb | *maN + sampai* 'reach' → *manyampai* 'conveying' |
| 3 | *kabujur* | *bujur* | *ka-* | | | adjective → noun | | *ka + bujur* 'true' → *kabujur* 'truth' |
| 4 | *maninting* | *tinting* | *maN-* | | | | verb → verb | *maN + tinting* 'guide'→ *maninting* 'guiding' |
| 5 | *kapakat* | *pakat* | *ka-* | | | adjective → noun | | *ka + pakat* 'agreed' → *kapakat* 'agreement' |
| 6 | *mamangun* | *mangun* | *ma-* | | | | verb → verb | *ma + mangun* 'build' → *mamangun* 'building' |
| 7 | *mahaga* | *haga* | *ma-* | | | | verb → verb | *ma + haga* 'maintain' → *mahaga* 'maintaining' |
| 8 | *kasanang* | *sanang* | *ka-* | | | adjective → noun | | *ka + sanang* 'happy' → *kasanang* 'happiness' |
| 9 | *maningkat* | *tingkat* | *maN-* | | | noun → verb | | *maN + tingkat* 'level'→ *maningkat* 'increase' |
| 10 | *maraup* | *raup* | *ma-* | | | | verb → verb | *ma + raup* 'collect' → *maraup* 'collecting' |
| 11 | *mangarak* | *ngarak* | *ma-* | | | | verb → verb | *ma + ngarak* 'tear down' → *mangarak* 'tearing down' |
| 12 | *ihaga* | *haga* | *i-* | | | | verb → verb | *i + haga* 'protect' → *ihaga* 'protected' |
| 13 | *kahimat* | *himat* | *ka-* | | | adverb → noun | | *ka- + himat* 'firmly' → *kahimat* 'studiousness' |

Based on Table 2, the analysis revealed the presence of 13 derivational and inflectional morphemes within the song lyrics of '*Mamangun Mahaga Lewu*.' Specifically, the classification of derivational morphemes included a total of 5 formations: 3 adjective-to-noun transformations, 1 noun-to-verb transformation, and 1 adverb-to-noun transformation. Conversely, the inflectional morphemes comprised 8 verb formations. The study identified a single affixation process common to both derivational and inflectional morphemes, namely the use of prefixes. The total number of prefixes identified was 13, including 8 instances of the prefix {*ma-*}, 4 instances of {*ka-*}, and 1 instance of {*i-*}. The detailed findings from Table 2 are summarized as follows.

1. Prefix {*ma-*} mostly form active verbs, but it can also turn a noun into a verb. For example:
   *ma* + *mangun* 'build' → *mamangun* 'building'
   Pre        V                    V

   *ma* + *tingkat* 'level' → *maningkat* 'increase'
   Pre        N                    V

2. Prefix {*ma-*} can also experience a morphophonemic shift. It modifies the initial consonants

of words beginning with /s/ and /t/ to /n/. For example:

*maN* + *sampai* 'reach' → *manyampai* 'conveying'
Pre        V            V

*maN* + *tinting* 'guide' → *maninting* 'guiding'
Pre        V            V

3. Prefix *ka-* turns adjectives and an adverb into nouns. For example:

*ka* + *pakat* 'agreed' → *kapakat* 'agreement'
Pre    Adj             N

*ka* + *sanang* 'happy' → *kasanang* 'happiness'
Pre    Adj             N

*ka* + *himat* 'firmly' → *kahimat* 'studiousness'
Pre    Adv             N

4. Prefix *i-* changes an active verb into a passive verb. For example:

*i* + *haga* 'protect' → *ihaga* 'protected'
Pre      V             V

Table 3. Types of Affixes in '*Malauk Manjala (Mambesei)*' Lyrics

| No. | Finding | Root | Affixes | | | Derivation | Inflection | Morpheme |
|-----|---------|------|---------|--------|-----------|------------|------------|----------|
| | | | Prefix | Suffix | Circumfix | | | |
| 1 | *mambesei* | *besei* | *mam-* | | | noun → verb | | *mam + besei* 'paddle'→ *mambesei* 'rowing' |
| 2 | *manjala* | *jala* | *man-* | | | noun → verb | | *man + jala* 'net' → *manjala* 'fishing' |
| 3 | *injala* | *jala* | *iN-* | | | noun → verb | | *iN + jala* 'net' → *injala* 'netted/caught' |
| 4 | *basuang* | *suang* | *ba-* | | | noun → adjective | | *ba + suang* 'content'→ *basuang* 'containing' |
| 5 | *malauk* | *lauk* | *ma-* | | | noun → verb | | *ma + lauk* 'fish' → *malauk* 'fishing' |

Based on the results presented in Table 3, the analysis revealed 5 instances of derivational morphemes. There were 4 instances of nouns being transformed into verbs and 1 instance of a noun transformed into an adjective. Furthermore, the analysis identified only one affixation process common to the derivational morphemes, namely the use of prefixes. A total of 5 prefixes were identified in the data findings, including 3 instances of {*ma-*}, which can manifest in different morphophonemic forms such as {*mam-*} and {*man-*}, 1 instance of {*iN-*}, and 1 instance of {*ba-*}.

**Conclusion and Implication**

After analyzing the data, the writer can conclude several points as follows: 1) There are 18 morphemes used in the two Dayak Ngaju folk song lyrics written by Bobby and Kardinal Tarung

and A.B. Sandan. They consist of 10 derivational morphemes and 8 inflectional morphemes; 2) The affixes found in this study are prefixes{*ma-}, {ka-}, {i-}, and {ba-};* 2) The prefixes can change the word class and meaning of root words; 3) Prefix {*ma-}* in the Dayak Ngaju language forms active verbs and undergoes morphophonemic changes consist of {*mam-*}and {*man-*}; 4) Prefix {*ka-}* in the Dayak Ngaju language forms different classes of word into nouns; 5) Prefix {*i-}* in the Dayak Ngaju language forms the passive voice of a verb, and 6) Prefix {*ba-}* forms different classes of word like noun into adjective.

The affixation analysis can be beneficial to students in senior high school and high education levels to gain deeper understanding of linguistics in the context of local language learning. Furthermore, it is now strongly advised that local content be incorporated into English language instruction to improve the relevance of students' learning in their respective fields. This is due to the Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia implementing the Independent Curriculum. In addition to being proficient in English, it is hoped that students will have a deep appreciation for their own culture, which is one of the many distinct cultural identities in Indonesia that must be preserved.

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