


Comparison of Prefixes and Reduplication of Gorontalo Language and Atinggola Language

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ABSTRACT

This study examines the comparative form and function of prefixes and reduplication in Gorontalo and Atinggola languages using a comparative linguistics approach. This comparison aims to identify similarities and differences in morphological structure in both languages. Data were collected through interviews, observation, and documentation involving native speakers in Randangan District, Pohuwato Regency, and Atinggola District, North Gorontalo Regency. A total of 200 basic Swadesh vocabulary items were used as the primary analysis material. The research findings indicate that both languages have relatively similar morphological systems, particularly in the use of bound morphemes, such as prefixes, which contribute to verb formation. However, there are differences in their productivity and grammatical functions. Gorontalo has six types of prefixes and 20 forms of reduplication, while Atinggola has four types of prefixes and 25 forms of reduplication. Reduplication in both languages serves to express meaning, such as emphasizing intensity, adding meaning, and varying meaning. In general, this research contributes to the development of comparative historical linguistic studies and can be used as a reference in the conservation and development of regional languages in Indonesia.

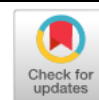
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INTRODUCTION

Language is a communication tool that must be mastered by humans from an early age. This is in line with the opinion expressed by Subyantoro (2020: 63) Language is an infinite means that allows everything to be included in the realm of human understanding. Language is a tool for humans to think abstractly, so that real things can be transformed into abstract symbols.

According to Sweat (Ramayani, 2025: 229) The changes that take place in this language produce similarities in form and meaning, as a result of the changes made to make it easier to convey information in social and cultural contexts. A language tends to undergo different changes and developments when there is little or no interaction between two or more groups of speakers of the language.

Both views affirm that language is a very vital tool in human life, not only as a means of communication, but also as a medium of thinking and understanding the world in the abstract. Subyantoro (2020: 63) emphasizes the role of language in expanding the horizons of human understanding through symbols and symbols, allowing humans to think about things beyond the reach of the senses. Meanwhile, Sudarno highlighted the dynamic nature of language that continues to change following social and cultural interactions, where these changes actually make it easier to convey meaning in a social context. Thus, language is not only a mirror of human thinking ability, but also a product of evolving social dynamics.

Social interaction is a key catalyst for development and innovation, encouraging languages to adapt to diverse communication needs. Meanwhile, linguistic isolation triggers

divergence, language variations develop independently and produce a rich linguistic landscape with a variety of different dialects and languages.

Keraf (Siregar, et al., 2023: 162) said that language is a means of communication among members of society that uses sound symbols produced by human speech devices. When a person wants to interact with others, he will use familiar language to convey information. In general, these languages can vary from one region to another, this is due to differences in culture, environment, and customs. Some people may think that it is not only language that can serve as a medium of communication. They show that two or more people can communicate using certain agreed methods. They can use various tools or media to convey information, such as paintings, smoke, drum sounds, or other tools.

Language kinship mapping can be done through comparative methods. Following the steps taken by Jones, Grimm, Bopp, and Neogramarian, the languages of the world are grouped according to similarities and differences. The basis for comparison is the internal form and structure of words (morphology) as well as the changes and shifts, which occur in languages that have kinship relationships. Parera (Pusposari, 2017: 79) explained one of the models of language grouping with a framework, which consists of large (main) groups, which are then divided into groups, groups are further divided into sub-groups into classes, classes into sub-classes, and finally into specific languages.

Etymologically, the word "morphology" comes from the word "morph" which means form and "logic" which means science. Morphology is a branch of linguistics that discusses the intricacies of words and the impact of word form changes on the categories and meanings of words or in other words, morphology studies the aspects of words and the function of these form changes, both from a grammatical and semantic Ramlan perspective (Nurbaina, et al., 2022: 42-43). If it is said that morphology discusses the form and formation of words, then the discussion includes the components or elements that make up words, namely morphemes, both basic morphemes and affix morphemes. In addition, morphology also discusses various processes of word formation, such as affixation, reduplication, and Chaer composition (Nurbaina, et al., 2022: 43)

In Indonesia, the diversity of regional languages reflects the extraordinary cultural richness, including the Gorontalo language and the Atinggola language spoken by the people in the northern region of Sulawesi Island. These two languages have geographical and historical proximity, but have not been extensively researched in depth in their structural aspects, especially related to prefixes and reduplication.

Prefixes and reduplication are two important morphological aspects of a language's grammatical system. Prefixes have a function in the formation of words through the addition of grammatical or derivative meanings, while reduplication shows various meanings such as repetition, intensity, diversity, or collectivity. Research into these two aspects will not only reveal the structure and function of each language, but also reconstruct the genetic relationships and evolution of these languages through a comparative linguistic approach.

In the Gorontalo and Atinggola language contests, the comparative study of prefixes and reduplication is very relevant because the genetic proximity of these two languages is still debated, so that morphological studies can provide empirical data on significant kinship relationships or differences. The lack of documentation and linguistic research, especially on the morphological aspects of these two languages, makes this research important to enrich the linguistic description of regional languages in Indonesia. Linguistic research on prefixes and reduplication in Gorontalo and Atinggola languages not only has academic significance in comparative studies, but also value in efforts to preserve and develop regional languages as part of national cultural wealth.

This research will focus on two of the four regional languages of Gorontalo, namely Gorontalo and Atinggola language. Although these four languages sometimes have similar vocabulary that allows for cross-regional understanding, Gorontalo and Atinggola also have many differences in vocabulary. This difference causes some words to only be understood by native speakers of the language and not understood by the people of Gorontalo in general. There are several similarities that occur in the realm of prefixes and also reduplication, for

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example in the Gorontalo language: *molane-lanengo* means chasing comes from the word *lanengo* which gets a prefix in the Gorontalo language. The change from basic form to reduplication is influenced by morphological processes. The same word is also found in the Atinggola language: *Mo gandara* means chase comes from the word *dudu'o*. From the two languages, there is a similarity in the process of prefixes both using the morpheme bound *to mo* as a prefix to form a duplicated word.

A prefix is a suffix added at the beginning of a root word, while reduplication is the repetition of a language unit. Both are morphological processes in the formation of words that complement each other, so the researcher is interested in conducting research on both the morphological processes of the Gorontalo language and the Atinggola language.

Based on the above explanation, the focus of this research refers to the intersection of Gorontalo Language and Atinggola Language, with an emphasis on the morphology of prefixation and reduplication, with the title *Comparison of Prefixes and Reduplication of Gorontalo Language and Atinggola Language*.

METHOD

This study uses a qualitative descriptive method. Krik & Miller (Abdussamad, 2021: 30) explain that qualitative research is a particular tradition in the social sciences that fundamentally relies on the observation (of) human beings in their own area and relates to those people in language and relates to those people in their language and terminology. This study uses a qualitative descriptive method because it focuses on an in-depth understanding of the phenomenon being studied, not on the measurement of numbers or statistical data. This method was chosen so that researchers can describe data according to the reality in the field, not in the form of numbers alone, but through descriptions of words, narratives, and interpretations.

Data and Data Sources

The data in this study are prefixes attached to words in Gorontalo and Atinggola languages, and reduplication found in Gorontalo and Atinggola languages. These two data are sourced from the Gorontalo and Atinggola language speaking communities. Another source of written documents from both languages is in the form of books. Information about the prefixes of the two languages is assisted by 200 Swades words that have been used by previous researchers. Especially for the reduplication of the two languages, it was obtained directly from speakers of Gorontalo and Atinggola languages.

Data Collection Techniques

Data collection is carried out by means of documentation, interviews, listening, and notes to obtain accurate research data from both languages. The use of these collection techniques is described below.

Documentation

This data collection technique involves using a variety of documents and written or visual materials as sources of information. Then the researcher analyzes the document to look for patterns, themes, important information, or evidence that can answer the research question.

Interview

The researcher prepared a list of questions that were specific and pre-ordered. These questions were asked to each informant who spoke Gorontalo and Atinggola in the same order and formulation. The criteria for informants involved in this study were determined by using *the purposive sampling method* with the following details: (1) Interviews were conducted with stakeholders including Village Heads, Traditional Stakeholders, Community Leaders, and Writers of the Atinggola Language Dictionary. (2) The age range of the selected informants is in the range of productive to elderly (40-75 years). Age selection is based on the assumption that the age group is the custodian of collective memory and has a deep understanding of the history and use of indigenous languages in traditional contexts. (3) The level of language proficiency of the informant is an active and fluent native speaker of the Gorontalo and Atinggola languages. This criterion is very important to ensure that the linguistic data

obtained has high validity, both in terms of phonology, morphology, and cultural meaning contained in it. The researcher ensured that the informants still used the language in traditional ceremonies.

Watch

The technique occurred when the researcher conducted an interview with the informant, which was then processed into a data record.

Note

In the context of qualitative data collection, records refer to the process of recording information in a systematic and structured manner during or after conducting data collection techniques through observation or interview activities. These records are written reauthorizations of what the researcher sees, hears, feels, or thinks in relation to the data collected.

Data Analysis Techniques

The techniques used by researchers to analyze the data are based on the following steps. (1) Examine all the prefix data in Gorontalo and Atinggola languages. (2) Identify all data obtained from the source based on the results of interviews in the field. (3) Classify all data related to prefix data and reduplication data in Gorontalo and Atinggola languages. (4) Analyze the forms of prefixes in Gorontalo and Atinggola languages. (5) To make a comparison between the prefixes of the Gorontalo language and the Atinggola language. (6) Analyze the forms of reduplication in Gorontalo and Atinggola languages. (7) To make a comparison of the reduplication of the Gorontalo language and the Atinggola language. (8) Conclude all the results of data analysis in the final writing of the research results.

FINDINGS AND DISCUSSION

Based on the results of data analysis, it was found that the Gorontalo Language (BG) and the Atinggola Language (BA) have a similar basic morphological system, which indicates genetic kinship. However, the significant difference lies in productivity and grammatical function.

Comparative Analysis of the Prefix of Gorontalo Language and Atinggola Language

BG has six forms of prefixes and six productive main prefixes (*mo-*, *popo-*, *po-*, *lo-*, *mopo-*, and *moti-*). Meanwhile, BA has four forms of prefixes with four main productive prefixes (*mo-*, *no-*, *do-*, and *ado-*). The similarity of functions of the two languages shows a similar morphological basic pattern in word formation through the addition of bound morphemes at the beginning of the root word. The prefix *mo-* is equally used as an active or transitive verb marker in both languages.

According to Ramlan (in Novianti, et al., 2024: 171), morphology is a branch of linguistics that studies the form of words and changes in their form to the categories and meanings of words. Therefore, prefixation in both languages is a process of word formation that gives rise to changes in word classes and semantic functions.

Gorontalo Language Prefixes

The Gorontalo language has a rich and complex morphological system, one of which can be traced through the use of prefixes that play an important role in the process of word formation. Prefixes in the Gorontalo language not only function grammatically to form verbs, nouns, or adjectives, but also carry semantic meanings that reflect the way the people of Gorontalo view actions, situations, and social relationships in the context of speech. From the results of data analysis, data collection, six verb-forming prefixes were found in the Gorontalo language in Randangan District consisting of prefixes (*mo-*), (*popo-*), (*po-*), (*lo-*), (*mopo-*), and (*moti-*). The explanation of the concrete form is as follows:

Prefiks (*mo-*)

The prefix *mo-* is the most frequently found and most productive prefix in the Gorontalo language. This prefix is generally attached to the basic form of verbs, adjectives, and nouns to form intransitive verbs. The meaning produced by the prefix *mo-* varies depending on the root word, which it approaches but in general the prefix *mo-* contains the meaning of doing an

activity. An example of the application of the prefix *mo-* can be traced through the results of data analysis as follows.

The prefix BG (Dt.15) of the word *mopiyohu* consists of the prefix *mo-* and the basic form *piyohu* which means (good). The basic form of *piyohu* is an adjective, after getting the prefix *mo-*, changed to an adverb which means state, i.e. in good condition. This prefix serves to form an adverb that expresses the situation.

The prefix BG (Dt.22) of the word *mobata* consists of the prefix *mo-* + *brick* (wet). *Brick* is an adjective, but after getting the prefix *mo-*, it turns into an adverb that means state. This prefix denotes the state that the subject is experiencing.

The prefix BG (Dt.31) of the word *mo'obuheto* is formed from the prefix *mo-* + *buheto* (weight). *Buheto* is an adjective, and after being prefixed *mo-*, becomes an adjective that means to make so (heavy).

BG (Dt.32) the word *mongohi* consists of *mo-* + *wohi* (beri). The basic form of *wohi* is a transitive verb, and after getting the prefix *mo-*, it remains a transitive verb meaning "to give". This prefix serves as an active action marker.

BG (Dt.39) the word *molahuto* is formed from *mo-* + *lahuto* (retract). *Lahuto* is a verb, after getting the prefix *mo-*, changed to a transitive verb meaning "to pluck feathers". This prefix does not change the class of action verbs.

BG (Dt.42) the word *mohilapita* consists of *mo-* + *yilapito* (hunt). *Yilapito* is a basic verb, and after being attached by the prefix *mo-*, it remains a transitive verb meaning "to hunt". Prefix function: activity marker.

BG (Dt.72) the word *mongali'o* is formed from *mo-* + *kali'o* (dig). The basic form of *kali'o* is the basic verb. After being given the prefix *mo-*, it remains a transitive verb with the meaning of "digging".

BG (Dt.43) the word *moleeto* is formed from *mo-* + *leeto* (bad). *Leeto* is a basic adjective, after getting the prefix *mo-*, it remains an adjective category.

BG (Dt.80) the word *mohantamu* comes from *mo-* + *hantamu* (hit). The basic form is the basic verb *hantamu*, and after obtaining the prefix *mo-*, becomes *mohantamu* which is categorized as a transitive verb.

BG (Dt.88) the word *morekeni* consists of *mo-* + *reekeni* (count). *Reekeni* is a basic verb, after obtaining the prefix *mo-*, becoming *morekeni* which means "to count".

Prefix (*butt-*)

The prefix *popo-* functions to form a causative verb or action that expresses cause and effect. This prefix is usually attached to the basic form of a verb or adjective to produce the meaning of "make be" or "cause". For example, in the words *popotolohe* (to flow), *popolandunga* (to float), and *popobalata* (to lie down). The prefix *popo-* indicates the action taken by the perpetrator to make the object experience a certain situation. Semantically, this prefix denotes an active activity that has an outcome or effect on something.

BG (Dt.5) the word *popotolohe* consists of the prefix *popo-* and the basic form *tolohe* which means "to be flowed". The basic form of *tolohe* is the basic verb, while after getting the prefix *popo-*, becoming a transitive verb means "to flow" or "to make flow". The prefix *popo-* here functions to form a causative verb, which is to state the action that causes something to happen.

BG (Dt.11) the word *popolantunga* is formed from the prefix *popo-* and the basic form of *lantunga* which means "float". The basic form of *lantunga* includes the basic verb, after getting the prefix *popo-*, changed to a transitive verb meaning "float". Thus, the prefix *popo-* indicates the action taken against an object.

BG (Dt.20) the word *popobalata* comes from *popo-* + *balata* (lying down). *Balata* is a basic verb, and after being given the prefix *popo-*, becomes a transitive verb meaning "to lie down". In *popobalata* comes from *popo-* + *balata* ("lying down").

BG (Dt.28) the word *popomatangolo* comes from *popo-* + *matango+lo* (to be swollen). The basic form of *matangolo* is an adjective that expresses a situation. After getting the prefix *popo-*, and the suffix *-lo* changes to a causative verb meaning "to be swollen".

Prefix (*yes-*)

Unlike the previous two prefixes, the *po-* prefix has a broader function because it can form verbs and nouns. When attached to an adjective, *po-* produces causative verbs such as in *po'opiohulo* (corrected) and *po'obuheta* (burdensome). However, when attached to a basic verb, *po-* can also form a result noun or tool, such as *poluluto* (eraser). Thus, *po-* is a multifunctional prefix that can change the category of words and expand their lexical meaning.

BG (Dt.15) the word *po'opiohulo* comes from the prefix *po-* + *piohu* + *lo* (good). The basic form of *piohu* is an adjective that expresses a nature. After getting the prefix *po-* and the suffix *-lo* changed to a transitive verb meaning "fixed". The function of the *po-* prefix here is to convert the adjective into a causative verb.

BG (Dt.18) the word *po'daatalo* consists of *po-* + *daata* + *lo* (many). The basic form of *daata* is an adjective. After the prefix, being a transitive verb means "multiplied" (becoming many). The prefix *po-* forms the causative verb of the adjective.

BG (Dt.20) the word *pottuluhe* comes from *po-* + *tuluhe* (lying down). *Tuluhe* is a basic verb. After being given the prefix *po-*, it changes to a noun meaning "bedding" (bed). The prefix *po-* here serves to form the noun of the verb.

BG (Dt.31) the word *po'obuheta* is formed from *po-* + *buheta* (weight). The basic form of *buheta* is an adjective, and after getting the prefix *po-* becomes a transitive verb meaning "burden" or "burden". The function of *po-* is the same as in *po'opiohulo*, which is to form a causative verb.

BG (Dt.59) the word *po'odelomolo* comes from *po-* + *delomo* + *lo* (to be deepened). *Delomo* is a locative noun. After being given a prefix, it changes to a transitive verb meaning "deepened". The prefix *po-* functions to change the basic form into a verb that expresses an action.

Prefix (*lo-*)

The *lo-* function prefix forms an intransitive verb that means a natural state or process. This prefix is attached to the basic form of the noun or verb that expresses the result or process of an activity. For example, the word *lohungo* (fruit) comes from the root form *hungo* (fruit), and *lomate* (kill) comes from the root word *mate* (dead). Semantically, the prefix *lo-* denotes a naturally occurring process or action that does not necessarily involve a direct object, but rather a state experienced by the subject.

BG (Dt.37) the word *lohungo* comes from the prefix *lo-* + *hungo* (has borne fruit). The basic form of *hungo* is a noun that expresses an object. After getting the prefix *lo-*, it turns into an intransitive verb meaning "has borne fruit" (bears fruit). This prefix functions to change the noun into a verb that expresses a state or process.

BG (Dt.41) the word *lomate* comes from *lo-* + *mate*. The basic form of *mate* is a basic verb. After getting the prefix *lo-*, becoming a transitive verb means "to kill". The *lo-* prefix emphasizes the transitive action of the object.

Prefix (*mopo-*)

The prefix *mopo-* in Gorontalo is a form of affixation that functions to form causative verbs, which are verbs that express actions that cause something to happen or make something in certain circumstances. Morphologically, this prefix is thought to be the result of a merger of the basic morpheme *mo-* and the *po-*-reinforcing particle, resulting in a complex form that reinforces the causative meaning of the root word to which it is attached. In other words, the prefix *mopo-* gives the meaning of "to be", "to make be", or "to cause". Based on research data, the prefix *mopo-* is attached to the basic forms of adjectives and nouns, which then turn into transitive verbs. The following is an explanation of the *mopo-* prefix data based on the results of the research:

In BG (Dt.18) the word *mopo'odaata* comes from the basic form *daata* which means "many". After getting the prefix *mopo-*, the form changes to the verb *mopodaata* which means "to reproduce". This change indicates a causative function, since the meaning of the word describes the action that causes something to become more

The prefix BG (Dt.20) *mopobalato* comes from the basic form *balato* which means "lying down". After getting the prefix *mopo-*, the word *mopobalato* was formed which means "to lie down". This form indicates a causative function because its meaning expresses an action that

puts a person or something in a lying position. Thus, the prefix *mopo-* in this word shows the meaning of the active action taken by the subject towards the object, which causes the object to be in a lying state. In the context of usage, the word *mopobalato* is often used to describe the act of putting someone to sleep or putting someone to lie down.

The prefix BG (Dt.21) *mopobohu* comes from the root word *bohu* which means "new". After getting the prefix *mopo-*, the verb *mopobohu* was formed which means "to remedy" or "to make new". This prefix turns an adjective into a verb that describes the process of changing circumstances.

The same thing is also seen in the prefix BG (Dt.33) *mopoole'ida'a*, which comes from the root word *le'ida'a* (great). After getting the prefix *mopo-*, the form changed to *mopo'ole'ida'a* which means "to raise". This change shows a causative function that expresses the action that causes something to be great.

The prefix BG (Dt.45) *mopohutodu* comes from the root word *hutodu* which means "rotten". After getting the prefix *mopo-*, this word changed to *mopohutodu* which means "to decay". This prefix denotes the action that causes an object to rot, so it clearly has a causative function.

The prefix BG (Dt.59) *mopo'odelomo* comes from the basic form of *delomo* which means "inside". After getting the prefix *mopo-*, the word became *mopo'odelomo* which means "to deepen". This form shows a change in meaning from a location or place to an action that results in a difference in circumstances.

The prefix BG (Dt.62) *mopohuhulo* comes from the root word *huhulo* which means "cold". After being given the prefix *mopo-*, *mopohuhulo* is formed which means 'to cool'. This prefix serves to turn an adjective into a verb that marks the action that causes a change in temperature or condition.

The prefix BG (Dt.78) *mopohihito* comes from the basic form *hihito* which means "rub". After getting the prefix *mopo-*, the word *mopohihito* was formed which means "to rub". The function of the prefix here is to form a transitive verb that expresses an action towards an object.

Prefix (*mot-*

The prefix *moti-* in Gorontalo is a form of affix that has the main function as a form of imperative verbs, invitations, and in some cases states joint (collective) actions. Morphologically, *moti-* is only attached to the basic form of the verb, and the result results in an intransitive form that does not require an object. Semantically, this prefix denotes the meaning of "let's", "shall", or "do something together". This prefix is used productively in direct communication situations, especially to give polite commands or invitations. The following is a description of the data that shows the use of the prefix *moti-* in the Gorontalo language:

The prefix BG (Dt.68) *motihulo'o* comes from the basic form *hulo'o* which means "to sit". After getting the prefix *moti-*, the form *motihulo'o* is formed which means "sit". This form is used as an invitation or command to a person to perform the act of sitting. The *moti-* prefix here serves to form a polite imperative verb, as it pragmatically implies an invitation rather than a direct command. In the context of conversation, this word is often used by Gorontalo speakers to show politeness in giving instructions.

The prefix BG (Dt.69) *motipatahu* comes from the basic form of *patahu* which means "tail". After getting the prefix *moti-*, the word *motipatahu* was formed which means "to follow" or "to follow", from behind. In this case, the *moti-* prefix functions to form an intransitive verb that expresses a reflexive action or movement following something. Semantically, this form indicates the existence of a relationship between the subject and the direction or object being followed. This word is often used to describe behaviors or actions that imitate or follow others.

The prefix BG (Dt.166) *motituuu* comes from the basic form *tuuau* which means "one". After getting the prefix *moti-*, the word *motituuu* was formed which means "united". The prefix *moti-* here no longer means command, but rather indicates collective or reciprocal action. This form implies that two or more perpetrators commit an act together. Semantically, the meaning of *motituuu* describes the process of unification or togetherness, both physically and socially.

This prefix shows the social function of the Gorontalo language which is closely related to the value of togetherness and solidarity in society.

Based on the results of the analysis, the six prefixes can be classified into two large groups. First, causative and derivative prefixes, namely *popo-*, *po-*, and *mopo-*, which function to change the nature or state into an action that causes a result. Second, prefixes that are intransitive and reflective, namely *mo-*, *lo-*, and *moti-*, which tend to indicate natural circumstances or actions carried out without direct objects, including the meaning of an invitation or command. This pattern shows a balance between morphological forms and semantic functions in the Gorontalo language.

According to the researcher's view, the six prefixes describe the richness of the morphological system of the Gorontalo language which is structured, logical, and meaningful. Each prefix not only functions grammatically to form new words, but also reflects the way of thinking of the Gorontalo people in expressing actions, circumstances, social relationships, and cultural values. The prefixes *mo-* and *lo-* show orientation towards natural circumstances and processes, while *popo-*, *po-*, and *mopo-* show an expressive tendency towards actions and changes that are active or causative. Meanwhile, *moti-* shows the pragmatic and social side of language, which marks invitation and togetherness as an important part of the interaction of the Gorontalo community.

Atinggola Language Prefix

Similar to the Gorontalo language, the Atinggola language also has a rich morphological system, especially in the prefix of affixes. The use of prefixes in this language serves to form verbs, adjectives, and markers of certain circumstances. However, compared to the Gorontalo language, the Atinggola language perifixation system shows a more diverse variation in terms of semantic functions, especially in the marking of the time aspect and the state of the outcome of an action. Based on the results of field research in Atinggola District, four main forms of prefixes were found that actively function in the formation of words, namely *mo-*, *no-*, *do-*, and *ado-*.

Based on the results of data collection in Atinggola District, it was found that there are four main forms of productive prefixes, namely *mo-*, *no-*, and *ado-*. These four prefixes have different but complementary functions in the morphological system of the Atinggola language. The prefix *mo-* functions as a marker of a state or a perfect aspect (already), while *ado-* indicates a deictic meaning or emphasis on the subject (pronominal or affirmation). The following is an explanation of the four prefixes of the Atinggola language.

Prefiks (*mo-*)

Prefix BA (Dt.16) *mo+numpirlo* = *monumpirlo* (burn). The basic form of *numpirlo* means "to burn". After getting the prefix *mo-*, the word becomes an active verb which means "to burn". This prefix indicates the action taken by the subject towards the object.

Prefix BA (Dt. 29) *mo+ninangi* = *moninangi* (swimming). The basic form of *ninangi* is a basic verb that expresses action. After being given the prefix *mo-*, it remains an intransitive verb meaning "to swim", which is an action that is performed without an object.

Prefix BA (Dt.32) *mo+ngengge* = *mengngge* (give). The basic form of *ngengge* means "beri". After being attached to the prefix *mo-*, becoming a transitive active verb means "to give". The function of *mo-* here is as an active action verb former.

Prefix BA (Dt.66) *mo+gundudo* = *mogundudo* (push). The basic form of *gundudo* means "push". The prefix *mo-* forming the active verb means "to push" or "to push".

Prefix BA (Dt.75) *mo+solago*= *mosolago* (fat). The basic form of *solago* is an adjective meaning "big/fat". After getting the prefix *mo-*. Turns into a static verb that indicates the state of the subject, namely "becoming fat".

Prefix BA (Dt.78) *mo+gigiso* = *mogigiso* (rub). The prefix *mo-* is attached to the basic verb *gigiso* and forms a transitive active veba meaning "to rub".

Prefix BA (Dt.147) *mo+made*= *momade* (breathed). The basic form of *made* means 'breath'. After being given the prefix *mo-*, it turns into an intransitive verb meaning "to breathe" or "to take a breath".

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Prefix BA (Dt.148) *mo+nyanyi= monyanyi* (sing). The basic form of *singing* is a verb, and after the prefix *mo-*, it remains an intransitive verb meaning "to sing".

Prefix BA (Dt.151) *mo+tahato= motahato* (long). The basic shape of *tahato* means "long". After getting the prefix *mo*, it means "to lengthen" or "to be long"

Prefix BA (Dt.166) *mo+tihobatu= motihobatu* (united). The basic form of *tihobatu* means "one". After getting the prefix *mo-*, being an intransitive verb means "united", which signifies collective action or a shared state.

Prefixes (no-)

The *no-* prefix in the Atinggola language functions to form a passive verb or stative, which is a word that indicates the state of the result of an action. This prefix generally means "di-" or "ter-" in Indonesian.

Prefixes BA (Dt.25) and *+bota'o = nobota'o* (broken). The basic form of *bota'o* means "split" or "broken". After getting the *no-prefix*, becoming a passive verb means "split" or "split".

Prefix BA (Dt.28) *no+mantango = nomantango* (swollen). The basic form of *mantango* means "swollen". The *no-* prefix indicates the state of the outcome of an event, not an active action.

Prefix BA (Dt.41) *no+ngamuo= nongamuo* (killed). The basic form of *ngamuo* means "to kill". After the prefix *no-*, it becomes a passive verb meaning "killed".

Prefix BA (Dt.47) *no+ombo= noombo* (kiss). The *no-* prefix denotes the action experienced by the *sunjek* (passive).

Prefix BA (Dt.94) *no+isigoto= noisigoto* (bound). *Isigoto* means "ikat". The *no-* prefix turns it into a "bound" stative verb.

Prefix (to-)

The prefix *do-* functions to mark the perfectionist aspect, which indicates that an action or circumstance has been completed or is taking place in the past.

Prefix BA (Dt.10) *do+orluto= do'orluto* (there is already fire). The basic form of *orluto* means "fire". After getting the prefix *do-*, it means "already on" or "there is a fire".

Prefix BA (Dt.12) *do+obo'oborlo= doobo'oborlo* (lit). *Obo'oborlo* means 'smoke/flare'. The prefix *do-* denotes a situation that is or has been going on.

Prefix BA (Dt.15) *do+piya= dopiyapiya* (has improved). The basic form of *piyapiya* means "good". After being given the prefix *do-*, it changes to a perfect verb meaning "has improved".

Prefix BA (Dt.103) *do+pohu'o = dopoho'o* (smoke). Indicates the state of the result of the previous action, indicating "already smoked".

Prefix BA (Dt.194) *do+rlobuga= dorlobuga* (old). The prefix *do-* is attached to the adjective *rlobuga* (old), resulting in the perfect form of "old".

Prefixes (ado-)

The prefix *ado-* serves for the affirmation of the subject or deiksis (pronominal). This prefix is attached to the basic form that indicates direction, identity, or emphasis on the performer or speaker.

Prefix BA (Dt.4) *ado+wau= adowau* (like me/about me). Demonstrate self-affirmation or the identity of the subject of the speaker.

Prefix BA (Dt.14) *ado+nda= adonda* (where/how). The prefix *ado-* is used to mark a question word that points to the direction or focus of the participant.

Based on the results of the analysis above, the four prefixes of the Atinggola language show a morphological system that is productive, systematic, and rich in semantic meaning. The prefix *mo-* functions as an active and static verb former (to do or be). The *no-* prefix denotes the yield or passive state. The prefix *do-* serves as a marker of the perfect aspect (indicates an event has occurred). The *ado-* prefix has a pragmatic role as an affirmation or deiksis persona. When compared to the Gorontalo language, the prefix *mo-*, has almost the same function and productivity, while *no-* corresponds to *po-* in the passive or stative meaning. The prefixes *do-* and *ado-* are typical forms of the Atinggola language that are not found in the morphological system of the Gorontalo language

Table 1 Comparison of the Prefix of Gorontalo Language and Atinggola Language

No.	Gorontalo Language Prefixes	Atinggola Language Prefix
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Comparison of Prefixes and Reduplication of Gorontalo Language and Atinggola Language

1.	Mo+piyohu=mopiyohu (good)	Mo + peabu'o = mopeabu'o
2.	Mo+bata=mobata (wet)	Mo + sanango = mosanango (mengalir)
3.	Mo+buheta=mo'obuheta (memberatkan)	Mo + numpirlo = monumpirlo
4.	Mo+ngohi=mongohi (giving)	Mo + bagu = mobagu
5.	Mo+lahuto=molahuto (bully)	Mo + ninangi = moninangi
6.	Mo+hilapita=mohilapita (hunting)	Mo + Mo = Mo
7.	Mo+moo=mongalio (modi)	Mo + ngamu = mongamu
8.	Mo+leeto=moleeto (discredit)	Mo + ngandupo = mongandupo
9.	mo+handamu=mohandam (menghantam)	Mo + mipi = mimate
10.	Mo+rekeni=morekeni (counting)	Mo + diugo = modiugo
11.	Mo+lihuto=molihuto (bind)	Mo + donggo = modonggo
12.	Mo+detu=modetu (menjahit)	Mo + dahamo = modahamo
13.	Mo+lo'ia=moloia (said)	mo + gundudo = mogundudo
14.	Mo+lohulua=moohulua (fighting)	Mo + as = the being
15.	Mo+tuluhe= (sleeper)	Mo + solago = mosolago
16.	Popo+tolohe=popotolohe (alirkan)	Mo + gigiso = mogigiso
17.	Popo+landung=popolandunga (float)	Mo + done = done
18.	Popo+balata=popobalata (baringkan) Popo+ulide=popoulide (baringkan)	Mo + nyanyi = monyanyi
19.	Popo+matangolo=popomatangolo (dibengkakan)	Mo + eye = eye
20.	Po+piohulo=po'opiohulu (fixed)	Mo + masu = momasu
21.	Po + Daatalo = Po'daata (Dibanyakkan)	Mo + triangle = triangle
22.	Po+tuluhe=pottuluhe (bedding)	Mo + gopiso = mogopiso
23.	Po+buheta=po'obuheta (beratkan)	Mo + minkirlangi = mominkirlangi
24.	Po+delomolo=po'odelomolo (diperdalam)	Mo + hatibo = mohatibo
25.	Po+luluto=poluluto (eraser)	Mo + tihobatu = motihobatu
26.	Lo+hungo=lohungo (fruitful)	Mo + po'opasato = mopo'opasato
27.	Lo+mate=lomate (kill)	Mo + itondo = moitondo
28.	Mopo+daata=mopodaata (multiply)	Mo + depe'o = modepe'o Mo + depeana = modepeana
29.	Mopo+balata=mopobalata (lying down)	Mo + rlanito = morlanito
30.	Mopo+bohu=mopobohu (remix)	Mo + nipiso = monipiso
31.	Mopo+ole'ida'a= Mopo'ole'ida'a (enlarge)	No + nguato = nonguato
32.	Mopo+hutodu=mopohutodu (decay)	No + Bota'o = Novata'o
33.	Mopo+delomo=mopo'odelomo (deepen)	No + mantango = nomantango
34.	Mopo+huhulo=mopohuhulo (cooling)	No + munga = nomunga
35.	mopo+hihito=mopohihito (rub)	And + muha'o = nomuha'o
36.	Mopo+yitomo=mopoyitomo (blacken)	No + ngamuo = nongamuo (killed)
37.	Mopo+yidu=mopoyidu (greening)	No + yato = noyato

The prefix *mo-* in both languages functions to form active or intransitive verbs. For example, in the Gorontalo language, the forms of *mopiyohu* (good) and *mohilapita* (hunting) are found, while in the Atinggola language there are *mopeabu'o* (washing) and *monumpirlo* (burning). This function is in accordance with Chaer's view (in Nurbaina, et al., 2022: 43) that the process of affixation can change the lexical category of a word, such as changing a noun or adjective into a verb that expresses an action or state.

In the Gorontalo language, the prefixes *popo-*, *po-*, and *mopo-* function as causative markers that express the causative action or result of a process. For example, *popobalata* (lying down), *po'obuheta* (burdening), and *mopobuhu* (buriing). This function strengthens Baeuer's theory (Asmadi, 2016: 5) which states that affixes can be derivative, producing new words with cause and effect meanings.

Meanwhile, the prefixes *lo-* and *moti-* are intransitive and imperative. The prefix *lo-* denotes natural processes without direct objects, such as *lohungo* (fruiting) and *lomate* (decaying). The prefix *moti-* is used in the context of a polite invitation or command such as *motihulo'o* (sit down). This supports the theory of Simpen (2021: 88) which states that affixes not only function grammatically but also pragmatically, because they play a role in regulating politeness and social relations between speakers.

Different from the Gorontalo language, the Atinggola language shows a more complex morphological development with the presence of a prefix *and-* and *do-*. Prefixes *and-* mark passive or static aspects (e.g. *nongamuo* = killed, *We are* = bound), while *do-* marking the perfect

aspect or outcome of the action (e.g. *dopiyapiya* = it has improved). This is in accordance with Booij's (2007: 18) view that affixes can also mark the categories of aspects and time in agglutinative language.

The presence of the prefix *ado-* in the Atinggola language also reflects the function of social deixis, which marks relationships between speakers based on the level of politeness. Thus, in terms of morphological functions, the prefixes in both languages show similarities in basic structure but differ in their productivity and semantic aspects. This difference supports Keraf's theory (in Islaqudin, 20219: 3) that morphemic shape changes in two cognate languages reflect a divergence process due to historical separation from the same parent language. The similarity of the *mo-* prefix system indicates genetic kinship, while the presence of *no-* and *po-* in the Atinggola language indicates local linguistic innovations.

Overall, the researcher concluded that the prefix in the Gorontalo language shows a stable, systematic, and fixed grammatical structure-oriented morphological system, while the Atinggola language shows a more innovative and adaptive morphological development to the social context of its speakers. Both languages show a balance between structural functions and cultural values in the system of language formation.

Comparative Analysis of the Reduplication of Gorontalo Language and Atinggola Language

The process of reduplication in both languages is equally productive and serves to enrich grammatical and semantic meaning. According to Ramlan (in Setiaji, et al., 2019: 106) who states that reduplication is the process of repeating basic forms, either in total or in part, to mark new meanings without changing the class of words.

In the Gorontalo language, reduplication is used to mark plural meanings (plurality), repetition of actions (iterative), intensity, and distributive. For example, *hulo-hulo'o* (sitting) and *monga-monga* (eating). Reduplication can also express a sense of politeness or subtlety of meaning in the context of communication, such as *motango-tangp* (stand-up) which indicates an action performed gently or unhurriedly.

Meanwhile, reduplication in the Atinggola language has a wider scope because there are verbs, nouns, pronouns, and numeralia, such as *hitanda-hitanda* (who-whom), *rlima-rlima* (hands), and *tiyu-tiyugo* (while sleeping). The Atinggola language also shows partial reduplication with affixes, such as *dohina-hina* (fear), which combines the process of repetition of part of the basic form with the addition of the prefix *do-*. This phenomenon shows an active interaction between reduplication and affixation.

Both languages also exhibit similar semantic functions in total reduplication such as *dee-dee* (no-no), which marks the affirmation of negation, and *tuweu-tuweu* and *habtu-hobatu* (one-on-one) which establish distributive meaning. However, the Atinggola language has a wider morphological range because reduplication also appears in pronouns (*hitanda-hitanda* = who-who) and numeralia (*opa-opato* = four-four).

According to Bauer (1988), the high variation and combination between reduplication and affixation indicate a more dynamic morphological development in a language. This pattern is clearly seen in the Atinggola language which shows a creative tendency in the process of word formation, while the Gorontalo language tends to be more stable and systematic.

From a cultural semantic perspective, reduplication in both languages is not only a grammatical function, but also reflects the social values of the community. The use of repetitive forms such as *dohina-hina* (timidity) shows politeness and prudence in speaking. In line with the views of Keraf (Siregar, et al., 2023: 162), the form of language always reflects the culture and way of thinking of the people who speak it. Therefore, reduplication in both languages can be seen as a representation of the speaker's social character that is subtle and ethical in communicating.

Thus, reduplication in both languages shows the interconnectedness between linguistic and cultural structures. The Gorontalo language retains a simple and regular form of reduplication, while the Atinggola language features a complex, expressive, and adaptive

system, indicating a more advanced morphological evolution within the Gorontalo-Mongondow language family.

Table 2 Comparison of Reduplication of Gorontalo Language and Atinggola Language

No.	Reduplication of Gorontalo Language	Reduplication of the Atinggola Language
1.	<i>Piyo-piyohu</i> (Good)	<i>Rla'o rla'o</i> (walking)
2.	<i>Hundu-hundua</i> (Many)	<i>Tamba-tamba'o</i> (buru-buru)
3.	<i>Mango-ngolo</i> (Several)	<i>Frequency</i> (sitting)
4.	<i>In the Past</i> (Two)	<i>Upu-upuso</i> (ekor)
5.	<i>Hulo-hulo'o</i> (Sitting)	<i>Opa-opato</i> (four-four)
6.	<i>Wopato-wopato</i> (Four-Four)	<i>Mangu-gu-Udo</i> (Garuk-Garuk)
7.	<i>Ngahu-ngahu</i> (Scratches)	<i>A Man</i> (Mengigit)
8.	<i>Hehui-huide</i> (Gunung-gunung)	<i>Mogia-giapo</i> (count-counting)
9.	<i>Didi-didi'a</i> (Rain)	<i>Hua-huana</i> (hujan-hujan)
10.	<i>Tola-tola</i> (Fish)	<i>Sea-sea</i>
11.	<i>Nao-nao</i> (Sightseeing)	<i>Sigo sigoto</i> (terikat)
12.	<i>Mohengu-hengu</i> (Kering-kering)	<i>Rla'o-rlao</i> (walking)
13.	<i>Monga-monga</i> (eating)	<i>Heggie-Became</i> (I-Me)
14.	<i>Mopatu-mopatu</i> (Hot)	<i>Monga-monga</i> (eating)
15.	<i>The Parents</i> (One-On-One)	<i>Leaves</i> (soil)
16.	<i>Ngoidi-ngoidi</i> (little by little)	<i>Pots</i> (temporarily heated)
17.	<i>Aunt</i> (Whoever)	<i>Puso-pusodo</i> (berpusar)
18.	<i>Dui-duito</i> (Fear)	<i>Habu-hobatu</i> (one-on-one)
19.	<i>Olu'u-olu'u</i> (tangan-tangan)	<i>Humpi-humpirlo</i> (little by little)
20.	<i>Dee-dee</i> (no-no)	<i>Hitanda-hitanda</i> (anyone)

Based on the results of the analysis, the researcher views that the prefixation and reduplication system in Gorontalo and Atinggola languages not only functions as a mechanism for word formation, but also as a representation of the culture and linguistic identity of the speaking community.

The Gorontalo language reflects morphological stability and regularity that describes a systematic, structured, and tending to maintain a traditional form of society. In contrast, the Atinggola language exhibits a more flexible and creative morphological innovation, reflecting social dynamics and openness to cultural and environmental changes.

Both languages show that their linguistic structure is inseparable from social values, such as politeness, harmony, and togetherness. Therefore, this comparative analysis not only provides an understanding of the morphological systems of the two languages, but also strengthens the evidence that they have a strong genetic kinship relationship within the Austronesian language family, with differences arising due to local divergence processes.

Thus, this study confirms that the study of morphology in Gorontalo and Atinggola language can be an important basis for the preservation of regional languages and the development of historical-comparative linguistic studies in Indonesia.

CONCLUSION

Based on the results of the research and discussion on *the Comparison of Prefixes and Reduplication of Gorontalo Language and Atinggola Language*, it can be concluded that the following can be concluded: (1) The Prefix of Gorontalo Language and Atinggola Language show similarity in morphological structure but differ in semantic function and productivity. Gorontalo has six main prefixes, namely *mo-*, *popo-*, *po-*, *lo-*, *mopo-*, and *moti-*, while Atinggola has four productive prefixes, namely *mo-*, *no-*, *do-*, and *ado-*. Both languages use the prefix *mo-* as a marker of active or intransitive verbs. However, the Gorontalo language tends to emphasize causative and derivative functions, while the Atinggola language emphasizes the passive, perfective, and affirmative aspects of the subject. This shows that although the two languages still have similar kinship roots, the Atinggola language has undergone local innovations in its morphological system. (2) The process of reduplication in both languages is equally productive and serves to enrich grammatical and semantic meaning. In the Gorontalo language, reduplication is used to mark plural meanings (plurality), repetition of actions (iterative), intensity, and distributive, such as in the forms of *hulo-hulo'o* (sitting) and *monga-monga* (eating). Meanwhile, in the Atinggola language, reduplication has a wider variety

Comparison of Prefixes and Reduplication of Gorontalo Language and Atinggola Language

because it can occur in verbs, nouns, pronouns, and numeralia, with the functions of expressing durative, expressive, and diminutive, such as in the forms of *humpi-humpirlo* (little) and *tiyu-tiyugo* (while sleeping). The Atinggola language also exhibits a combination of reduplication and affixation, which makes it more morphologically dynamic. (3) Culturally and pragmatically, the morphological systems of the two languages reflect the way of thinking and social values of the people who speak them. The use of reduplication forms such as *dohina-hina* (fear) or the prefix *moti-* (polite invitation) shows a polite, collective, and ethical attitude in communicating, in line with the social character of the Gorontalo and Atinggola communities who uphold harmony and togetherness.

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