

Noun Phrases in Aceh Language Pantun Collections

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ABSTRACT

This research aims to describe noun phrases in Acehnese pantun collections. The research method used in this research is descriptive qualitative. Data collection in this research is by browsing the Aceh Language Centre website. Qualitative Data Analysis Technique Miles and Huberman Model Miles and Huberman can be done through three stages, namely data reduction, data display, and conclusion drawing / verification. The data found related to noun phrases in Acehnese pantun are first, when associated with noun + noun contained in the pantun array, there are 16 noun words containing the meaning of nouns in a pantun using Acehnese language. In the noun + verb found as many as 4 words containing the meaning of nouns and verbs. In the noun + adjective, 6 words were found containing the meaning of nouns juxtaposed with adjectives.

INTRODUCTION

Local language as a cultural component is part of the culture of the Indonesian nation that lives and develops and must be preserved. One of the local languages studied in this research is Acehnese. Aceh is one of the local languages in Indonesia that has its own richness and uniqueness. The diversity of this language includes grammatical aspects, including the structure of noun phrases, which requires special understanding and study. Acehnese language has its own characteristics and reflects the history, identity, and cultural values of the Acehnese people. This is in line with Rostina Taib's (2014) view that Aceh is one of the local languages of Aceh Province. This language is used by most Acehnese people. In this case, it is necessary to preserve the local language by introducing words through the forms of phrases in this study are noun phrases.

Phrases can be said to be a combination of two or more words that form one unit. Aisyah, S., & Mulyadi, M. (2023) state that phrases are related to the smallest syntactic elements, one of which is noun phrases. Az Zahra Khairunnisa, et al (2022) phrases consist of a combination of two or more words and fulfil one of their syntactic functions. Dyah Ayu (2020) phrases are often found in a text in a sentence. Noun phrases are two or more series of words arranged to form a phrase that expresses materiality. Kingkin Puput Kinanti (2020) states that nominal phrases are phrases formed from the central element of nouns. Another view of Angel Eliezer Wijaya, et al (2022) states that a noun phrase is a form of phrase consisting of a noun or noun (as the centre) and other elements in the form of numeralia, verbs, adjectives, demonstratives, pronomina, prepositional, and so on. Noun phrases can stand as subject, object, complement or adverb in predicative constructions. The noun phrases in this study can be identified from the pattern, function, role, and meaning. This research focuses on one analysis, making it easier for readers to directly compare the use of noun phrases in local languages, especially Acehnese.

Pantun, as a literary art form rich in meaning and aesthetics, has become an integral part of the cultural heritage of the Acehnese people. Ayu Saradina (2021) pantun is also a type of old poetry consisting of 4 arrays with the final rhyme a/b/a/b. Helena Nurramdhani, et al (2021) Pantun is used as a means of communication, slipping advice, even as friendly social criticism, and can be done by anyone to add to the excitement of an activity. In an effort to explore the linguistic richness and uniqueness of this culture, this research focuses on analysing the noun phrases contained in a collection of Acehnese pantun. Noun phrases are the focus of the research because they play a crucial role in building the image, meaning and beauty of the pantun's words. Pantun, as a form of oral literature, not only reflects the linguistic intelligence of the Acehnese people but also serves as a means to convey values, traditions, and feelings. Therefore, analysing noun phrases in pantun collections can provide deep insights into the way Acehnese people string words together to express their thoughts and feelings. This research will focus on noun phrases as the main unit of analysis. Noun phrases, as a collection of words that form a unity of meaning, are considered to have a central role in shaping the image and meaning in pantun. Through the analysis of noun phrases, this study aims to reveal the linguistic

structure, cultural concepts, and aesthetic potential contained in a collection of Acehese pantun.

The analysis of noun phrases in Acehese pantun has significant relevance, especially in the context of preserving and developing local culture. The results of this study are expected to contribute to a deeper understanding of Aceh's linguistic and cultural richness, as well as provide a foundation for the preservation and teaching of this oral literary tradition to future generations. The main objective of this study is to provide an in-depth analysis of noun phrases in Acehese pantun collections. Thus, this research is expected to reveal the linguistic uniqueness, cultural value, and aesthetic potential contained in noun phrases, opening up space for broader and deeper interpretation of Aceh's oral literary heritage. Research on noun phrases in Acehese pantun collections can contribute to the world of education, especially in the development of language learning materials, improving students' language skills, and supporting better grammar teaching.

THEORETICAL REVIEW

Definition of Phrase

A phrase is a unit consisting of two or more words that fulfils a sentence function. The meaning of the phrase is no different from the meaning of the word which is the head / central element. Ramlan, 2001: 138 in Agus N. Sofyan (2015) states that phrases can be interpreted as grammatical units or language units in the form of two or more words that do not exceed the limits of the function of clausal elements (Ramlan, 2001: 138). Phrases as functional parts are functional. Widyaningsih, L. A. (2021) states that a phrase usually consists of two words, and does not exceed the functions contained in the clause element. According to Khairah and Sakura (2014, 21) in Anisa Hanif (2020) phrases are composed of two or more words that do not exceed the limits of the functions of clause elements. That is, phrase construction only occupies one clause function, S element only, P element only, O element only, complement element only, or K element only. Similarly, Seri Melani (2019) states that phrases are grammatical units consisting of two or more words that do not exceed the limits of the function of clause elements. Mega Fortuna, et al (2021: 71) phrases are a combination of two or more words that are nonpredicative or do not have a predicate element that expresses action. Anisa Ulfa (2022: 88) Phrases are syntactic units that play an important role in forming good sentences. Similarly, Aulia Umi Pertiwi's view (2022: 34) states that phrases are groups of words consisting of two or more words. Based on some of these views, it can be concluded that phrases are a combination of two or more words that have the functions contained in clause elements. Phrases only consist of one function, can consist of subjects only, can also only consist of verbs or can be prefixed. Phrases can also be said to be the lowest syntactic unit. A phrase consists of two or more words, one of which is the main element, while the other is an adverbial element.

Syntactic Categories

Syntactic Categories will include words in the same word group based on their category. Syntactic categories are often referred to as word classes. Word classes are groups of words that have similarities in their formal behaviour. Wini Tarmini, et al (2019:11) state that, Word classes in Indonesian consist of word classes: (1) nouns or nouns (N), (2) verbs or verbs (V), (3) adjectives or adjectives (A), (4) adverbs or adverbs (Adv). The number of noun, verb, adjective and adverbial word classes always increases indefinitely so it is often called an open class. Task word groups consisting of prepositions or prepositions (Prep.), conjunctions or conjunctions (Konj.), numeralia (Num.) and particles are called closed word classes. Other terms used are main category and auxiliary category.

Syntactic category fillers can be words or phrases, so that in addition to words (N, V, A, Adv) there are also nominal phrases (FN), verbal phrases (FV), adjectival phrases (FA), adverbial phrases (FAdv), numeral phrases (FNum), and there are also prepositional phrases (FPrep). More about phrases will be discussed in Chapter II of this book. A noun (N) is a class of words that functions as a subject or object. This word class corresponds to objects, people or other things that are denoted in nature such as (me, him, you, table, chair,). Nouns cannot be given the word not or negated, but have the opportunity to be combined with the particle from. For example: not table, not chair, not me, not you becomes an unacceptable phrase in Indonesian. The meaning is acceptable if it is combined with the particle from to become from the table, from the chair, from me, from you. For example, in the sentence I took the book from the table. Nouns can be basic nouns (baju, batu, bata, mata), derived nouns with affixes (pesakitan, testimony). The meaning of an offender is a convicted person or defendant and the meaning of testimony is a statement given by a witness. Reduplicated nouns such as (guests, trees, houses), as well as combined processes (stone-rock). As in basic nouns, verbs (V) are a class of words that usually function as predicates (P). In Indonesian, verbs are usually the semantic elements of action, activity, state or process. The verb word class can be accompanied by the word (not) but not by the words *agak*, *sangat*, *lebih*, or the particles *di*, *ke*, *dari*. Look at the examples of predicates in numbers (17-23), there are words (watch, go home, will pay, learn, cut, walk, already present, run, read) all of which can be given the word not to be (not watch, not go home, will not pay, not learn) but the meaning becomes unacceptable if given the word *very*/*more*/*agak* (very watch, more go home, very will pay).

A verb can be a free base morpheme (free base verb) such as eat, drink, go home, go. They can also be derived verbs that have undergone the process of affixation, reduplication or a combination of processes or a combination of lexemes. For example, the words sing, dance, give birth, do, hit, love, write. Reduplicated verbs can be seen in the words eat-eat, smile-smile or get angry. Adjectives (A) are words that provide special information about something stated by the noun (N) in the sentence. Adjectives that give information to nouns are attributive. Adjectives can be paired with the particles not, more, very, somewhat, accompanying the noun and given the suffix *ke-an*. For example,

graceful, fair, haughty, stupid can become very graceful, very fair, very haughty, justice, which has the category of adjective.

Adverbs (Adv) are distinguished at the level of phrases and clauses. Adverbs in phrases are words used to explain adjectives or verbs. For example, in the sentence: He has gone, then the word has is an adverb that accompanies the word gone (V). Similarly, in the sentence: (I love my son very much; I am always sad remembering my son who has passed away), it can be seen that the adverb strongly explains the verb love; the adverbial always explains the verb sad. At the clause level, adverbs explain syntactic functions. Generally, what is explained is the predicate. For example, in the sentence (She drinks almost three bottles of mineral water every morning). Adv. almost explains the object, which is 3 bottles of mineral water. In terms of category, almost three bottles of mineral water is categorised as a numeralia phrase. Numeralia (Num) is a category that expresses number or amount that has the potential to accompany nouns (N) or other Num., but cannot be joined with the word not/very. For example, in the sentence: Three plus three equals six; Of the 50 people who took the exam, five passed with the best marks; Mum bought a dozen plates at the market. Pronomina (Pron) is a word used to refer to another noun, whose position can move depending on who is speaking or being spoken to. Pronomina in Indonesian consists of persona pronominal, pointer pronominal and questioning pronominal.

Nominal Phrases

Chomsky (1995) a prominent linguist, states that nominal phrases are groups of words that work together to form a unit that has the function of a noun. Pinker (1994) a cognitive psychologist and linguist, describes nominal phrases as a combination of words that together form a unit that can function as a subject or object in a sentence. Bolinger (1977) a linguist, defines a nominal phrase as a group of words that work together to indicate a certain concept or object. Trask (1999), a linguist, defines a nominal phrase as a combination of words that form a grammatical unit that can function as a subject or object in a sentence. Halliday (1994), a functional linguist, sees nominal phrases as linguistic structures that include words organised to convey meaning about a particular entity or concept. Yule (2014), an applied linguist, defines nominal phrases as a combination of words that form a unit that can act as a subject or object in a sentence. Based on this, the general view is that a nominal phrase is a collection of words that form a grammatical unit with a function as a noun or equivalent to a noun in language.

Supriyadi (2014:14) states that a noun phrase is a phrase that has a noun core. The nucleus of the phrase can be clearly seen in the following line of sentence:

- He bought new clothes.
- He bought a shirt.

The phrase baju baru in the sentence above has a noun core, namely baju. The word baju is a noun, so the phrase baju baru is a noun phrase. Another example:

- school building
- wise teacher
- the flying boat
- that will go

The phrase "who is going away" belongs to the class of noun phrases because it has the same distribution as a noun:

- who is going away her brother
- he's her brother
- that person is his brother

From the above array of phrases, it can be seen that the phrase that will go has the same distribution as he, and also with that person.

METHODOLOGY

The research method used in this research is descriptive qualitative. Rohmad Tri Aditiawan (2020) This qualitative descriptive research describes an object under study. The object of research is the forms of noun phrases in a collection of Acehese pantun accessed through the Balai Bahasa Aceh website. Aisyiah Syiam Octavianti, et al (2022) using this method will produce written data related to the object of research Qualitative methods are methods that focus on in-depth observation In line with the pandagang (Creswell, 2009: 4) in the book Adhi, et al (2019: 2) state that qualitative research is research to explore and understand the meaning that a number of individuals or groups of people ascribe to social or humanitarian problems. Similarly, according to Williams (2008) in Hardani et al (2020: 16) qualitative research is different from other research in several ways. In this regard, Williams mentions three main things, namely basic views (axioms) about the nature of reality, the relationship between the researcher and the researched, the possibility of drawing generalisations, the possibility of establishing causal relationships, and the role of value in research, the characteristics of the qualitative research approach itself, the process followed to carry out qualitative research. In this study the authors used qualitative methods

In collecting data in this study is by searching the web / page of the Aceh Language Centre. Data collection in this study is by using reading and recording techniques. According to Mahsun (2012) If the researcher finds the use of language in written form, then in the process of tapping the researcher only uses the note technique, by recording several forms that are relevant to the research from the use of language in writing. Aditiawan (2020) analysed the data by reviewing noun phrases which were chosen as the main unit of analysis because of their central role in building images and meanings in literary contexts, especially pantun. The noun phrase becomes the focus to reveal the linguistic richness and cultural value contained in the words that make up the pantun. In qualitative research, data is obtained from various sources, using various data collection techniques (triangulation), and is carried out continuously until the data is saturated. The continuous observation results in high data variation. So that the data analysis technique used has no clear pattern.

Qualitative Data Analysis Technique Miles and Huberman Model Miles and Huberman in Abdul Fattah Nasution (2023: 131) suggest that qualitative data processing methods or techniques can be done through three stages, namely data reduction, data display, and conclusion drawing / verification.

Data reduction in this study is data obtained from the Aceh language centre website, namely a collection of Acehese pantun, which is certainly quite a lot and in a form that is not as consistent as quantitative data. Therefore, data reduction can be done which means summarising, choosing the main things, focusing on important things, looking for themes and patterns and discarding those that are not needed. Next is the presentation of data which is done after being reduced, so the next step is to display or present the data so that it has a clearer visibility. The presentation of the data referred to here can be as simple as in the form of a noun phrase chart in Acehese local language. The last technique is Conclusion Drawing/Verification, namely conclusions and verification. The initial conclusions put forward are still temporary, and will change if strong evidence is found that supports the next stage of data collection. But if the evidence is valid and consistent when researchers return to the field to collect data, then the conclusions put forward are credible conclusions.

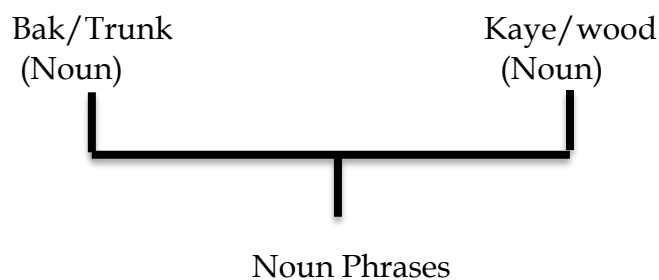
RESULTS

The results of the discussion in this study can be seen from the following points:

Noun+Nomine Phrases

On the Balai Bahasa Aceh website, several sentences containing noun phrases were found. Noun phrases are formed because the central word is a noun word class (object) and can be distributed with other noun word classes so that they can form related grammatical meanings or new grammatical meanings such as the following examples.

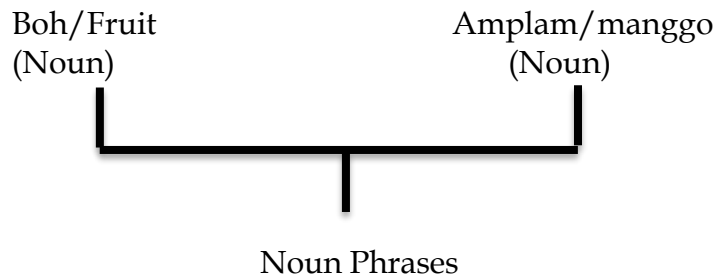
Bak Kaye pih le



The word Bak Kaye in Acehese means a log that is included in the noun phrase because the words Bak and Kaye belong to the noun word class. The noun word class is classified as an open word class because nouns are classes whose members can increase and decrease at any time seen from the socio-cultural developments that occur in the community of speakers of a language. The word bak kaye is said to be a noun phrase because it consists of two noun words. The lexical meaning of the word Bak (stem) is the part of the plant that is above the ground, where branches and twigs grow (in one-podded plants where the leaf blade is attached), while Kaye (wood) has the meaning of power, the strength

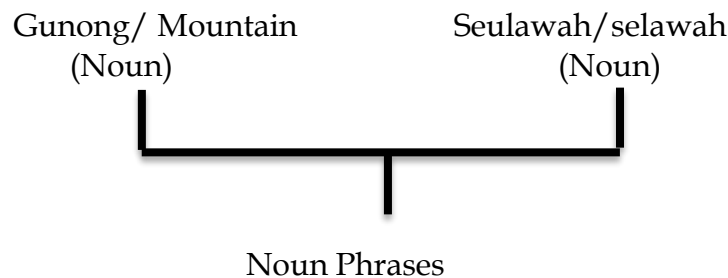
generated by the friction process of chemical processes. In addition, the related grammatical meaning of Bak Kaye is bak (trunk) of a tree with a hard trunk.

Boh amplam jigeulawa



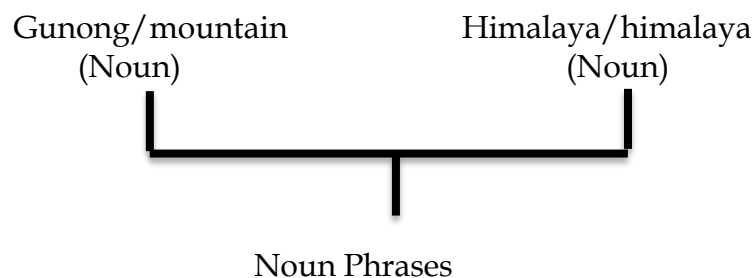
The word Boh Amplam in Acehnese means manga fruit which is a noun phrase because the words Boh and Amplam belong to the noun word class. The word Boh amplam is said to be a noun because it consists of two noun words. The lexical meaning in the word Boh (fruit) is the part of the plant that comes from the flower or pistil (usually seeds). Meanwhile the word Amplam (Mango) has the meaning of a tree with an upright trunk, the flowers are panicle-shaped, the fruit is long round or short round, the colour of the flesh, fruit, and taste varies, served as fruit, made salad, sweets. The meanings of the two are interrelated.

Manyang-manyang gunung Seulawah

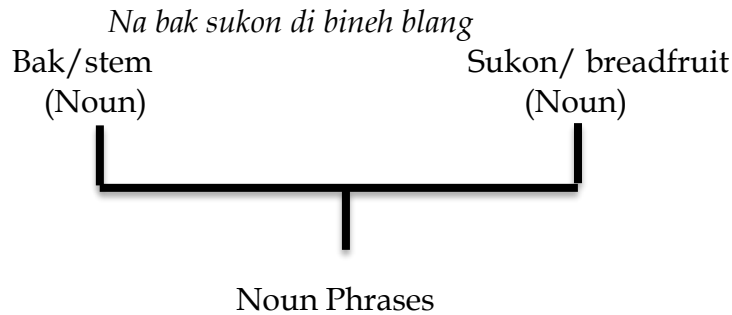


The word gunung Seulawah is a noun phrase because the words Gunong and Seulawah belong to the noun word class. The word gunung Seulawah is said to be a noun because it consists of two noun words. The lexical meaning in the word gunung (mountain) is a very large and high hill (usually more than 600 m high). . Meanwhile, the word Seulawah (selawah) means the name of the mountain when going to Banda Aceh to pass Seulawah. The meanings of the two are interrelated.

Leubeh manyang gunung Himalaya

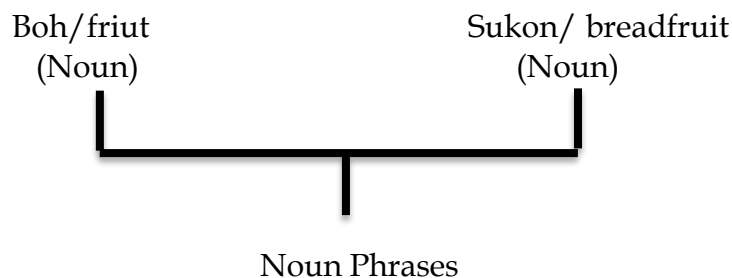


The word *gunong Himalaya* is a noun phrase because the words *gunong* and *himalaya* belong to the noun class. The word *gunong Himalaya* is said to be a noun because it consists of two noun words. The lexical meaning of the word *gunong* is a very large and high hill (usually more than 600 m high. . Meanwhile, the word *himalaya* is a mountain range in Asia that separates the Indian subcontinent from the Tibetan Plateau, extending across five countries, where some of the highest mountain peaks in the world are located. The meanings of the two are interrelated.



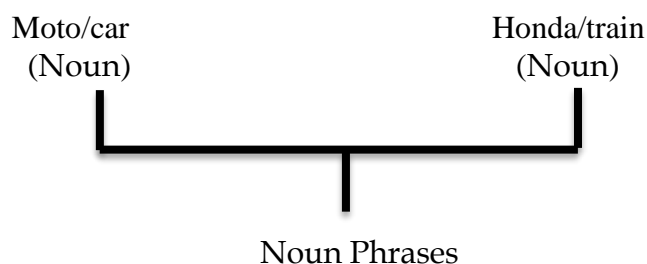
The word *Bak Sukun* in Acehnese means breadfruit stem, which is a noun phrase because the words *Bak* and *Sukon* belong to the noun class. The word *Bak Sukun* is said to be a noun because it consists of two noun words. The lexical meaning in the word *Bak* (*batang*) is an object that is long-long or long round). Meanwhile, the word *sukon* (*sukun*) means a tree like *keluih* whose fruit has no seeds. The meanings of the two are interrelated.

Boh sukun teucroh mangat tapajoh



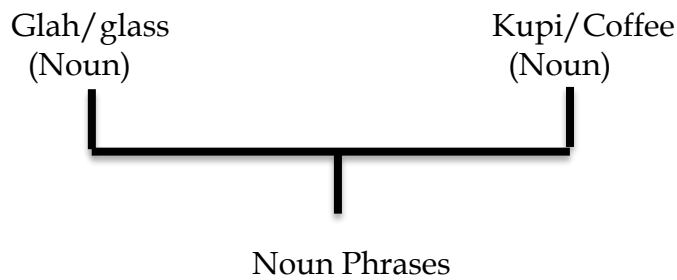
The word *Boh Sukon* in Acehnese means breadfruit which is a noun phrase because the words *Boh* and *Sukon* belong to the noun class. The word *Boh Sukon* is said to be a noun because it consists of two noun words. The lexical meaning in the word *Boh* (*fruit*) is the part of the plant that comes from the flower or pistil (usually seeds). Meanwhile, the word *sukon* (*sukun*) means a tree like *keluih* whose fruit has no seeds. The meanings of the two are interrelated.

Moto ngen honda cb tinggai lam Donya



The word *Moto ngen Honda* in the Acehese local language means *Moto ngen Honda* which is a noun phrase because the word *Moto ngen Honda* belongs to the noun word class. The word *Moto ngen Honda* is said to be a noun because it consists of two noun words. The lexical meaning in the word *moto* (car) is a land vehicle driven by engine power, four or more wheels (always even), usually using fuel oil to start the engine.... Meanwhile, the word *Honda* (Kerta) means a vehicle with two wheels. The meanings of the two are interrelated.

Mita rupia saboh glah ie kupi.

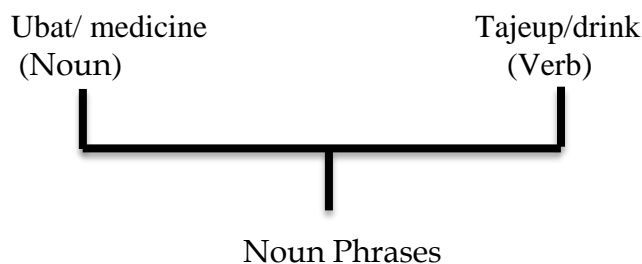


The word *glah kupi* in Acehese means *glah kupi* which is a noun phrase because the word *glah kupi* belongs to the noun class. The word *glah kupi* is said to be a noun because it consists of two noun words. The lexical meaning in the word *glah* (glass) is a place to drink, tubular made of glass and so on. Meanwhile, the word *kupi* (coffee) means a tree that is widely grown in Asia, Latin America, and Africa, its fruit is roasted and finely ground to be used as a mixture of drinks. The meanings of the two are interrelated.

Noun + Verb Phrase

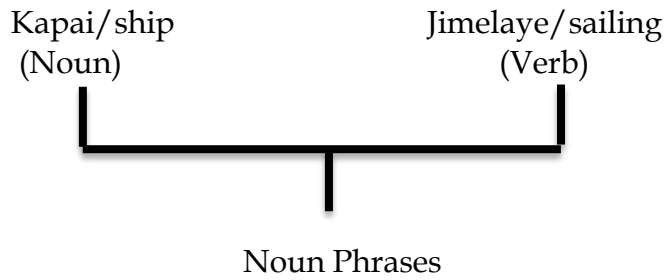
A noun phrase can occur if the central word belongs to the noun word class (object) and is distributed with the verb word class (work), so that it can form a related grammatical meaning or a new grammatical meaning and has the characteristics of functioning as a noun phrase. The data is as follows:

Ubat tajeup bahpih tarasa phet



The word *Ubat Tajeup* is a noun phrase because the words *Ubat* and *Tajeup* belong to the noun word class. The word *Ubat Tajeup* is said to be a noun phrase because it consists of noun + verb. The lexical meaning of the word *Ubat/medicine* is an ingredient to reduce, eliminate disease, or cure someone from illness. While drinking is putting water (or liquid objects) into the mouth and gulping it down.

Jioh Kapai Jimelaye

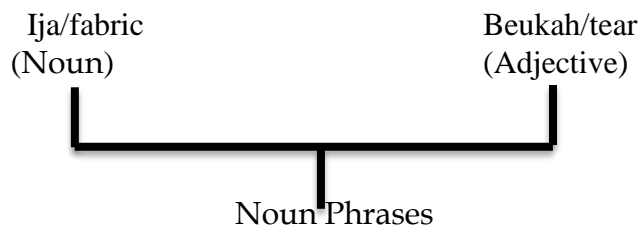


The word kapai jimelaye is included in the noun phrase because the word kapai jimelaye belongs to the noun word class. The word kapai jimelaye is said to be a noun phrase because it consists of noun + verb. The lexical meaning of the word kapai / ship is a vehicle for transporting passengers and goods at sea (rivers and so on) made of wood or iron, one or more poles, decks, driven by machines or layers. Meanwhile, jimelaye/sailing is sailing the sea; travelling by ship (boat). The meanings of the two are interrelated.

Noun + Adjective Phrases

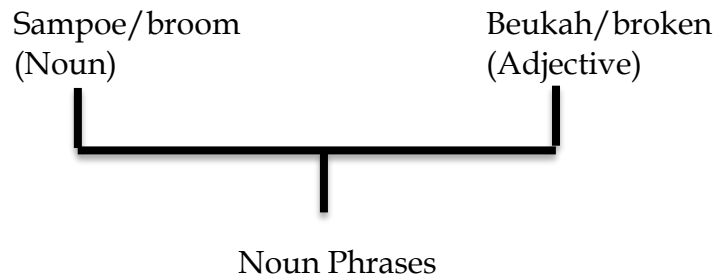
On the Balai Aceh language page there are several noun phrases. Noun phrases can occur if the central word belongs to the noun word class (noun) and is distributed with the adjective word class (adjective), so that it can form a related grammatical meaning or a new grammatical meaning and has a characteristic function as a noun phrase.

Ija beukah bek tuwo tacop



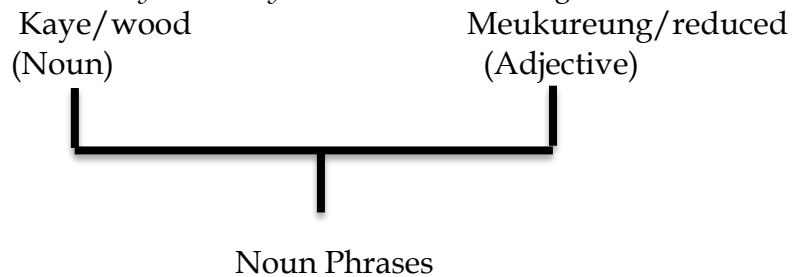
The word Ija Beukah is a noun phrase because the word Ija Beukah belongs to the noun word class. The word Ija Beukah is said to be a noun phrase because it consists of nonina+Adjectiva. The lexical meaning of the word ija/kain is an item woven from cotton yarn: the shirt is dark red, the sarong is bugis rough and destarna. Meanwhile, beukah/robek is detached, disconnected from the webbing, stitching, etc. (of mats, clothes, cloth, etc.).The meanings of the two are intertwined.

Bek sampoe beukah meutamah tamah



The word *sampoe beukah* is a noun phrase because the word *sampoe beukah* belongs to the noun word class. The word *sampoe beukah* is said to be a noun phrase because it consists of nonina + adjective. The lexical meaning of the word *sampoe/sweep* is a household tool made of fibre (stick, coir, and so on) tied into a bundle, given a short or long stalk to clean dust, garbage, and so on. Meanwhile, *beukah/robek/patah* is the breaking of a hard or stiff item (usually not until it breaks or comes off completely). The meanings of the two are interrelated.

Peulom meunyoe bak kayee maken meukureung



The word *kaye meukureng* is a noun phrase because the word *kaye meukureng* belongs to the noun word class. The word *kaye meukureng* is said to be a noun phrase because it consists of nonina + adjective. The lexical meaning of the word *kaye/wood* is part of the stem (branches, boughs, etc.) of a hard tree (which is commonly used for building materials, etc.). Meanwhile, *meukureung/reduce* is to become less (less); shrink less and less. The meanings of the two are interrelated. A noun phrase can function as a subject or object in a sentence, provide additional information about a specific object or concept, or be used to specify or modify a noun. Noun phrases are an important component in sentence formation and help expand meaning and clarity in communication.

DISCUSSION

The discussion of the data results above can be explained in the form of noun phrases. A noun phrase is a combination of words that form a group of words that function as a unit or unit of meaning, and usually consists of a noun and an adverb that describes the noun. In the context of Acehese Pantun, noun phrases can be used to create attractiveness and richness of expression. Pantun is one of the ancient forms of pantun found in Malay culture, including Acehese culture. Pantun consists of four lines, and each line usually has an A-B-A-B rhyme pattern. Acehese pantun often contains beautiful and meaningful words that reflect wisdom, natural beauty, and expressions of emotion. Pantun is a form of

pantun that has long been an important part of Malay culture, including the Acehese tradition. In Acehese pantun collections, we find the use of noun phrases that give each pantun its own color and meaning. Noun phrases, as groups of words consisting of nouns and adverbs, play an important role in describing the beauty of nature, daily life, and Acehese cultural values. The Acehese language has a unique and rich vocabulary that is reflected in the choice of words and phrases in Pantun. Through this analysis, we can highlight how the Acehese language arranges words in beautiful and complex meanings, which gives each rhyme its own color. In addition, it is important to understand the characteristics of the Acehese language in the context of discussing noun phrases in the Pantun lexicon. The Acehese language has its own uniqueness and rich vocabulary that is reflected in the choice of words and phrases in Pantun. Through this analysis, we can highlight how the Acehese language arranges words in a beautiful and complex meaning, which gives each rhyme its own color. The analysis of noun phrases in Acehese pantun collections also requires a deep understanding of Acehese culture itself, in which each noun phrase connects the reader to the cultural values of the Acehese people, containing fragments of stories and meanings. This understanding is important to appreciate the uniqueness and diversity of the culture and to respect the literary heritage that has existed for centuries.

In the analysis of noun phrases in Acehese pantun collections, it can be learned how the use of these phrases can give special color and meaning to the pantun. For example, noun phrases that describe Acehese nature, daily life, or cultural values can give richness and depth to the pantun. The results of the data obtained were 25 pantun arrays found on the Aceh Language Center website. The data found related to noun phrases in Acehese pantun is first, if it is associated with noun + noun contained in the pantun array, there are 16 noun words that contain the meaning of nouns in a pantun using Acehese. In the noun + verb found as many as 4 words containing the meaning of nouns and verbs. In the noun + adjective, there are 6 words that contain the meaning of nouns juxtaposed with adjectives. This indicates that the nouns in pantun especially in Aceh language are quite a lot and can be studied and analyzed so as to provide an overview or meaning contained in it so that people who do not know Acehese local language can understand the meaning of pantun in Aceh language. Moreover, readers or writers and even writers like the existence of local wisdom-based rhymes that enrich Indonesian culture.

The discussion of noun phrases in Aceh pantun collections opens a window to the richness of Acehese language, culture and nature. They are more than just a collection of words, they reflect the beauty of nature, daily life and cultural values enriched by the Acehese language. In each text we find traces of history, philosophy of life and wisdom passed down from generation to generation. By analyzing noun phrases, you can better understand how the Acehese language is used to produce persuasive and meaningful Pantun. Understanding Acehese language and culture not only opens our eyes to the beauty of traditional pantun, but also helps preserve and maintain this precious cultural heritage. Therefore, the results of the article's discussion of noun phrases in the Aceh Pantun collection can

provide a deeper insight into the use of language and cultural expression in these traditional literary works.

CONCLUSIONS AND RECOMMENDATIONS

When discussing noun phrases in Acehese pantun collections, it can be concluded that noun phrases play a very important role in shaping the richness and beauty of traditional Acehese pantun. Noun phrases are more than just a collection of words; they serve as a gateway to a deeper understanding of Aceh's nature, culture and language. First, these noun phrases are used to describe Aceh's natural beauty. By choosing words that reflect natural landscapes such as mountains, forests and the sea, the pantun becomes a window that opens our eyes to the richness of Aceh's nature. The use of these noun phrases adds a visual dimension to the rhymes, bringing the images to life and inviting readers to think about the majesty of nature. In addition, noun phrases also function as carriers of cultural values. In this context, Acehese pantun is not only interesting, but also a means of conveying the wisdom, character and customs of the Acehese people. Words like "noble morals" and "wise" are not just words, but represent the wisdom that has been passed down in the region. The analysis of noun phrases also highlights the uniqueness of the Acehese language. The language has characteristics that reflect the diversity and richness of its vocabulary. The careful selection of words proves that the Acehese language is not only a means of communication, but also a work of art that reflects the richness of identity and culture. The function of noun phrases in the context of Acehese Pantun is not only to provide visual color, but also to activate emotions and thoughts.

The right choice of phrases will create harmony in the pantun, support a distinctive rhyme pattern, and give each line its own nuance. Therefore, noun phrases can be considered as the main pillars that form the beauty and uniqueness of Acehese pantun. More broadly, the discussion of noun phrases in Acehese pantun collections also teaches us the importance of preserving cultural heritage. The language, rhymes and values contained in this pantun collection are part of the identity and history of the Acehese people. Understanding and appreciating noun phrases in this context is the first step in preserving and maintaining valuable cultural assets. Based on the results of the analysis of the noun phrases of the Acehese pantun collection, it is not only an exploration of language, but also a journey through natural beauty, local wisdom, and linguistic diversity. Through this understanding, we can better understand and appreciate that every word does not only have lexical meaning, but also contains stories, history, and deep values. Data was found as many as 25 pantun arrays found on the Aceh Language Center website.

Data yang ditemukan terkait frasa nomina dalam pantun bahasa Aceh adalah pertama, jika dikaitkan dengan nomina + nomina yang terdapat pada larik pantun, terdapat 16 kata nomina yang mengandung makna nomina dalam pantun yang menggunakan bahasa Aceh. Pada kata benda + kata kerja ditemukan sebanyak 4 kata yang mengandung makna kata benda dan kata kerja. Pada kata benda + kata sifat ditemukan sebanyak 6 kata yang mengandung makna kata benda yang disandingkan dengan kata sifat. Hal ini menunjukkan

bahwa frasa nomina dalam pantun Aceh memiliki kekhasan tersendiri sehingga dapat membawa ketertarikan terhadap budaya lokal Indonesia, khususnya daerah Aceh.

FURTHER STUDY

Still doing further research to find out more about Noun Phrases In Aceh Language Pantun Collections

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