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USING NATURAL SEMANTIC METALANGUAGE TO ANALYZE THE ALAHUWE INTERJECTION IN ACEH BESAR

Rostina Taib¹, Mulyadi^{2*}, Rahlina Muskar³, Tengku Syarfina⁴¹*Department of Indonesian Education, Faculty of Teacher Training and Education, Universitas Syiah Kuala, Banda Aceh, Indonesia.*^{2,3,4}*Department of Linguistics, Faculty of Cultural Sciences, University of North Sumatra, Medan 20222, Indonesia.*

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Corresponding Author: Mulyadi

(mulyadi@usu.ac.id)

ABSTRACT

The alahuwe interjection is a unique interjection used by the people of Aceh Besar to express emotions spontaneously. This paper examined the use of alahuwe as an interjection to express various feelings using a natural semantic metalanguage approach. The study used a descriptive qualitative method. The data for this study are oral data obtained from informants in Indrapuri, Aceh Besar. Data collection was carried out through direct observation techniques for 3 weeks on interactions using the alahuwe interjection. Interview and FGD techniques were also carried out with 7 people from the people of Aceh Besar who were key informants in this study. The Natural Semantic Metalanguage (NSM) approach was used to analyze the meaning of the alahuwe interjection. The research results show that the alahuwe interjection can express feelings in the form of emotive, volitive, and cognitive categories. Alahuwe as an emotive interjection can express feelings of awe, surprise, sadness, and disappointment. However, anger, which is also an emotion, is never expressed with this interjection. Alahuwe as a volitive interjection can express various desires of the speaker in the form of commands or requests addressed to humans and animals. Alahuwe as a cognitive interjection is not only used as an emotional response, but also as a tool to convey new understanding, interpretation, or considerations that arise in the speaker's mind after a certain event. This study reveals the meaning and use of the interjection alahuwe in Aceh Besar society, provides a new understanding of the relationship between language and local culture, and can improve the effectiveness of intercultural communication.

KEYWORDS: Alahuwe, Interjection, Acehnese Language, Natural Semantic Metalanguage.

1. INTRODUCTION

An interjection is a unique form of a language whose existence in the language system is still debated. The reason is that interjections are non-syntagmatic and non-constructive (Andrason, 2022). Non-syntagmatic means that the interjection does not occupy a structural position in a clause. In other words, interjections do not function as part of a grammatical structure, such as a subject, predicate, object, or adverb in a sentence. Meanwhile, non-constructive means that the interjection does not form a construction with intra-clause or extra-clause elements. In other words, interjections are not combined with other words or phrases to create more complex grammatical units.

Linguists agree that interjections are an important element of language because they can help express emotions and emotional reactions without requiring complex grammatical structures (Goddard, 2014; Norrick, 2009; O'Connell & Kowal, 2005). Furthermore, Ameka (2006) conveys that interjections are words that conventionally form the utterance itself and express the speaker's mental state or reaction to an element in a linguistic or extralinguistic context. This type of word shows prominent features, namely a striking difference from other word classes (F. Ameka, 1992; F. K. Ameka & Wilkins, 2006; Nübling, 2004).

Interjections tend to be used when someone suddenly feels, sees, thinks, or wants something, followed by another statement to reinforce their feelings (Wharton, 2003; Widiatmoko & Waslam, 2017). In this case, interjections are used to express various emotions, such as surprise, anger, admiration, irritation, disappointment, sadness, anxiety, fear, dislike, hatred, and pity. For example, in English, the interjection *wow!* is used to express surprise or amazement, while *ouch!* usually expresses pain or discomfort. In Spanish, *¡ay!* can express a range of emotions from pain to surprise or disappointment, depending on the context.

Semantically, interjections are divided into three categories namely emotive interjections, volitive interjections, and cognitive interjections (Goddard, 2014). Each category has a different communicative function and contains components with specific meanings. Emotive interjections, which have the meaning component of 'I feel something,' serve to express the speaker's emotions or feelings. For example, *waw!* in Indonesian usually conveys joy or admiration. Emotive interjections are interjections that function as an expression of someone's feelings or emotions, such as joy, surprise, fear, or disappointment (Borchmann, 2019; Stange, 2019).

Volitive interjections have the meaning component of 'I want something,' which is used to express one's wishes, hopes, or intentions. This interjection can be seen in the use of *shhh!* which serves to ask someone to be quiet. Next, cognitive interjections have the meaning component of 'I think/know something.' This interjection is used to convey a message that is more oriented towards cognition or thought, namely something that is known in the form of information and becomes new knowledge (Yin, 2021). For example, *walah* is used when thinking about something that has happened. The use of interjections and their meaning can be understood through the ongoing conversational situation or context. However, this categorization helps in understanding the general function and purpose of interjections in various communication contexts.

The use and meaning of interjections vary significantly across languages and cultures. This reflects the unique, expressive needs and linguistic traditions of different communities. The use of interjections in various languages has similarities and differences. For example, in Nigerian English, the interjection *haba* has several functions, namely expressing surprise, anger, disapproval, sadness, and disappointment (Unuabonah & Daniel, 2020). This diversity of functions is similar to the interjection *aduh* in Indonesian, which can also convey various emotions depending on intonation and context (Ramlan, 1985; Kridalaksana, 1985). In contrast, some languages have more specific interjections. For example, *anoo* and *sanoo* in Japanese are often used as fillers or to express doubt (Morita & Takagi, 2020). Next, there is the interjection *tweaa* in the Ghanaian language to express insults toward someone (Thompson, 2019). This cross-linguistic variation in interjections highlights the importance of cultural context in understanding and interpreting these expressive elements.

Interjections in regional languages in Indonesia have unique characteristics that reflect the diversity of the archipelago's culture. For example, in the Batak language, the interjection *bah* has a complex function. *Bah* can be used to express amazement, disappointment, confusion, and surprise (Simanihuruk & Mulyadi, 2020). For example, *Bah! Hebat kali kau* 'Wow! You are great'. *Bah* in this sentence can express positive surprise. On the other hand, *bah* can also indicate disappointment, as in the sentence, *Bah! Gagal lagi aku* 'Ah! I failed again'. This diversity of meanings shows how interjections can convey different nuances of emotion depending on the context while also reflecting the way Batak people express their feelings verbally. The same thing is also

found in Langkat Malay, namely *moh, tuh, nah, mih, oi, woi, heei, o, cop, shhh, stt, heh, hus, hey, hai, wahai, duhai, ker.. ker, ri..ri, ck..ck*, and *hush..hush* to express various feelings (Maharani, 2023). The interjections *woi, ai, adui, ew, iw, hoi, ah, neh, ei, and oh* are also found in the *Rejang language* (Solehan et al., 2022).

The Acehese language, as one of nine regional languages in Aceh, has its own uniqueness in the study of interjections. This uniqueness is caused by the variety of regional languages in Aceh. The diversity of languages in this region, including Acehese, Gayo, Alas, Tamiang, Jamee, Kluet, Singkil, Sigulai, and Devayan, creates a rich linguistic landscape for interjection research (Mukramah & Mulyadi, 2022; Tihabsah, 2022). One of the interjections in Acehese that is considered unique is *alahuwe*. The interjection *alahuwe* is a linguistic phenomenon that only exists in the Aceh Besar region, which distinguishes it from the use of the Acehese language in other areas. This distinctiveness makes *alahuwe* an interesting subject for research, as it can provide an in-depth understanding of dialect variation and emotional expression in specific local contexts.

Alahuwe, as an interjection, expresses semantic meaning in the form of emotive, volitive, and cognitive interjection. The examples of these interjections are as follows.

- 1) *Alahuwe! Luah that blang nyoe. (emotive)*
- 2) *Alahuwe! What a wide rice field.*
- 3) *Alahuwe! Kabri keu lon ie dua neuk. (volitive)*
- 4) *Alahuwe! Give me some water.*
- 5) *Alahuwe! Hana kupulang lom peng jih. (cognitive)*
- 6) *Alahuwe! I have not paid my debt yet.*

The *alahuwe* interjection contained in the sentence above reveals different meanings. *Alahuwe* in sentence (1) expresses awe and is part of an emotional interjection. Sentence (2) expresses desire and is part of the volitive interjection. Sentence (3) expresses a thought that appears suddenly and is a part of a cognitive interjection. *Alahuwe's* ability to reveal different meanings is the uniqueness of this interjection. This reflects that *alahuwe* can communicate various feelings and create a rich linguistic element.

Understanding the meaning of the interjection *alahuwe* requires an in-depth study using the Natural Semantic Metalanguage theory. This theory, developed by Anna Wierzbicka, offers a systematic way to analyze the meaning of words in a language. This theory assumes that the meaning of a word can be explained using a series of universal basic concepts called semantic primitives (Goddard, 1994). For example, in the context of *alahuwe*, one can start

with a basic concept such as "I feel" or "I think" to describe the emotional or cognitive reaction expressed by this interjection.

Natural Semantic Metalanguage theory is very appropriate for analyzing interjections such as *alahuwe* because it can explain meaning without getting tangled in circular definitions (Goddard, 1996: 24; Goddard, 1994: 2; Wierzbicka, 1996: 10). For example, when someone says *Alahuwe! Luah that blang nyoe* (Wow! How vast this rice field is), the meaning can be explained into basic components such as:

- a) I saw something (rice field)
- b) I feel something because of this (amazed)
- c) I want to say something because of this feeling
- d) I say *alahuwe*

In this way, not only the literal meaning of *alahuwe* is discovered, but also the emotional and cognitive context behind its use. This theory can help understand how the interjection *alahuwe* functions in the everyday communication of the people of Aceh Besar, as well as provide insight into how they express and understand emotions through language.

This research develops previous studies on interjections in regional languages, with an in-depth focus on the uniqueness of the interjection *alahuwe* in Acehese. In contrast to the research of Sitinjak et al. (2023), which has examined the interjection *he soaya le* in the Nias language, this study broadens the scope of analysis by applying a Natural Semantic Metalanguage approach to the Acehese cultural context. Sitinjak et al. (2023) identified emotional and cognitive expressions, while this study aims to uncover the more complex meaning of *alahuwe*, including the volitive aspects that are unique to the people of Aceh Besar.

Taib and Mulyadi's (2022) study on the interjection *omma* in Acehese is an important reference for this research. However, in Acehese, the interjection *alahuwe* is not understood by other Acehese people. This study aims to explore the meaning of the interjection *alahuwe*. By comparing the findings on *alahuwe* with the results of the *omma* study, this study has the potential to provide new insights into linguistic dynamics in Aceh. By extending previous studies, this study not only contributes to the understanding of interjections in Acehese but also enriches the role of interjections in expressing cultural identity and emotions in the context of regional languages in Indonesia.

2. METHOD

This research used a qualitative descriptive method to describe an investigated phenomenon

(Creswell & Creswell, 2017; Kabir, 2016; Corry et al., 2025; Herman et al., 2026). This phenomenon is in accordance with the aim of this research, namely studying the *alahuwe* interjection as an expression of various feelings of the people in Aceh Besar. The data were analyzed using the natural semantic metalanguage theory. This method was selected because it could comprehensively explore the meaning and variations of *alahuwe* in different communicative situations.

This research employed verbal data in the form of sentences in the *alahuwe* interjection. Verbal data were obtained from seven informants who were selected based on the informant criteria of Mahsun (2017). They were native speakers of the Acehese language, aged 30-50 years (not senile), were born, raised, and living in Lambeutong Village, Indrapuri District, Aceh Besar, and mastered the research object (*alahuwe* interjection). These criteria were chosen to ensure the authenticity and accuracy of the data. Native speakers guarantee authentic language use, while the age range of 30-50 years ensures good memory. Next, the experience of living in Aceh Besar since birth guarantees mastery of the local dialect and culture. Thus, the data obtained is representative and reflects the actual use of *alahuwe* interjections in Aceh Besar.

Data were collected using direct observation, interviews, and FGDs (Aveling et al., 2015; Busetto et al., 2020; Purba et al., 2024; Sutikno et al., 2025). Direct observation was conducted by observing the use of *alahuwe* interjections in daily conversations. In-depth interviews involved open-ended questions about the context and meaning of *alahuwe* usage. FGDs were organized with 6-8 participants, discussing variations in the use of *alahuwe* in various social situations.

After the data had been collected, the researcher identified a number of sentences that used *alahuwe* interjections and classified the data into emotive, volitive, and cognitive categories for analysis. Furthermore, the data was analyzed using the natural semantic metalanguage theory. In this study, the natural semantic metalanguage theory is used to identify and explain the various categories and meanings of *alahuwe* interjections.

The theory of Natural Semantic Metalanguage in formulating the semantic structure of language uses a paraphrase system. Paraphrasing in MSA must adhere to certain rules, namely (1) paraphrasing had to combine a number of original meanings proposed by Wierzbicka. Original meanings were combined because, according to the natural semantic metalanguage theory, a form could not be described

using only one original meaning; (2) paraphrasing could utilize typical linguistic characteristics of the language studied; (3) a paraphrased sentence had to follow the syntactic rules of the language used; (4) paraphrasing always used simple language; and (5) paraphrased sentences sometimes required special indents and spaces to separate different parts of the sentences. Therefore, structures and relationships between parts in the paraphrased sentences could be clarified (Sugartini et al., 2023; Wierzbicka, 2003).

Based on these criteria, a paraphrasing model for analyzing *alahuwe* interjections was developed as follows:

- a) I know, want, or think about something.
- b) I never think about it.
- c) When I think about it.
- d) I feel something.
- e) I say *alahuwe*.

3. FINDINGS

Alahuwe is a type of word included in the interjection category and primarily functions to express a person's mental state. The *alahuwe* interjection is not used by Acehese people, whose mother tongue is Acehese in general. However, this interjection is only used by the people living in Aceh Besar, specifically in Indrapuri District—where this research took place. The results reveal that the *alahuwe* interjection expresses the meaning from three different category: emotive, volitive, and cognitive interjections.

Shannon (2018) exemplifies the application of original meaning in one of the interjections, namely *wow*, such as in the sentence, "*Wow!* I am surprised". The word *wow* expresses a sense of astonishment and wonderment towards something observed. The semantic explanation of *wow* can be observed in the following sentence:

Wow! I am surprised

This sentence has several meanings.

- a) I know something.
- b) I would not have thought I would know it.
- c) I think it is very good.
- d) I would not have thought it could be like that.
- e) I feel something because of that.

3.1. The Emotive Category

The emotive aspect refers to the ability of interjections to state and express one's feelings or emotions. There are six basic emotions in humans: happiness, sadness, fear, anger, surprise, and disgust (Moini et al., 2024). Happiness is considered as a positive emotion and includes joy, awe, pleasure, and satisfaction. On the contrary, sadness and fear are considered negative emotions and include feelings of

sadness, disappointment, anger, worry, anxiety, and guilt.

The *alahuwe* interjection has a major role in expressing positive and negative feelings felt and experienced by the informants. As emotive interjections, *alahuwe* can express three of the six basic emotions, such as happiness, sadness, and surprise.

3.2. *Alahuwe* Interjection –Feeling of Amazement or Admiration

Amazement is a positive feeling or attitude towards something or someone that is considered extraordinary, fosters respect, or generally creates a positive impression (Neta & Kim, 2023; Zhu et al., 2019). People who feel amazed tend to appreciate or

look up to the thing or individual they admire. The use of the *alahuwe* interjection to express feelings of admiration can be explained by the following natural semantic theory.

Alahuwe!

- a) Now I know something about it.
- b) I would not have thought that I would find it out.
- c) When I thought about it, I did not think that it could be like that.
- d) When I felt something extraordinary happened, I was so amazed.
- e) When I felt it happened, I said *Alahuwe*.

Several expressions of admiration were found, and *Alahuwe* is used in daily conversations of the people of Aceh Besar, such as the following sentences.

1)	<i>Alahuwe!</i>	<i>Mameh</i>	<i>that</i>	<i>si</i>	<i>Dara</i>
	INT	sweet	very	TITLE	girl
	"Alahuwe! This girl is so sweet."				

2)	<i>Alahuwe!</i>	<i>tari</i>	<i>that</i>	<i>aneuk</i>	<i>droen.</i>
	INT	ASP	very	child	Your
	"Alahuwe! your child is so beautiful."				

Data (1) and (2) show that Aceh Besar people express their admiration using *alahuwe* at the beginning of the sentences. The *alahuwe* interjection is followed by the clause *mameh that si dara* 'very sweet girl' (1) and *tari that aneuk droen* 'your child is so beautiful' (2). The phrases *mameh that* and *tari that* positively assess the adjectives *sweet* and *beautiful* possessed by the object addressed. Next, the phrases *si dara* and *aneuk droen* additionally inform the object

discussed.

The *alahuwe* interjection shows the speaker's interest or admiration for *the dara* 'the girl' (1) and *aneuk drone* 'your child' (2). This feeling occurs when a person/speaker finds out that something is unknown or previously thought. Excellent and extraordinary things happen beyond the person's expectations. Thus, he said *alahuwe* to express his admiration for *si dara* or *aneuk droen*.

3)	<i>Alahuwe!</i>	<i>Mantong</i>	<i>lagè</i>	<i>sot</i>	<i>droen.</i>	<i>Hana</i>	<i>tuha-tuha</i>	<i>lé.</i>
	INT	Still	like	usual	you	NEG	old	again
	"Alahuwe! Still like your usual self. Never gets old."							

Data (3) shows the *alahuwe* interjection to express admiration. The clause '*Mantong lagè sot droen. Hana tuha-tuha lé*' means 'Still like your usual self. Never gets old.' This clause implies the repetition or continuation of a positive or impressive thing. Impressive feelings arise when a speaker has never thought about what he/she saw before. When he sees something good and beyond his expectations, he says *alahuwe* to express his admiration.

is expressed by anyone to anyone. In other words, there are no differences in age or social status to use interjection.

3.3. *Alahuwe* Interjection –Feeling of Shock or Surprise

Shock or surprise can be defined as a reaction or response to an unexpected situation or information. When people encounter something not anticipated, they often experience surprise, which is a state of shock or astonishment. Surprise can either be positive or negative, depending on the context and one's perception of the situation. The people of Aceh Besar use the *alahuwe* interjection to express a shocked reaction. The natural semantic theory explains why the *alahuwe* interjection is used to

The results of the analysis conclude that to express amazement or admiration, the people of Aceh Besar use the *alahuwe* interjection at the beginning of a sentence as they use interjections in general (Sukresna, 2020). As an expression of amazement, *alahuwe* is used while showing a smiling facial expression. Apart from that, *alahuwe*

convey feelings of shock or surprise:

Alahuwe!

- a) Now I know something about it.
- b) I would not have thought that I would find it out.
- c) When I thought about it, I did not think that it could be like that.

d) When I felt something extraordinary happened, I was so amazed.

e) When I felt it happened, I said *Alahuwe*.

People of Aceh Besar use the *alahuwe* interjection in their daily conversations to express shock. Some of the examples are as follows.

4)	<i>Alahuwe!</i>	<i>Aneuk</i>	<i>meutuwah</i>	<i>nyan</i>	<i>ka</i>	<i>ji-ék</i>	<i>moto</i>	<i>jinoe.</i>
	INT	kid	good	that	ASP	3-has	car	now
	" <i>Alahuwe!</i>	That good kid has a car now."						

In data (4), the word *alahuwe!* conveys the feeling of shock at a fact that was previously unknown. This interjection is followed by the clause of '*aneuk meutuwah nyan ka ji-ék moto jinoe,*' which means 'that good kid has a car now'. This interjection is used to show that the speaker is surprised or positively impressed by the kid's achievements of having a car.

This feeling of shock is closely related to the

context in which *alahuwe* is uttered. The context of the sentence is the child's situation, and the speaker never previously thought that the child would have a car. The *alahuwe* interjection is used to express surprise, give emotional nuance to the sentence, and reflect the speaker's positive reaction or surprise at the information he just learned.

Another example of the *alahuwe* interjection to express surprise is as follows.

5)	<i>Alahuwe!</i>	<i>Bapak</i>	<i>nyan</i>	<i>rupajih</i>	<i>Seulangké</i>	<i>aneuk</i>	<i>lôn.</i>
	INT	Man	that	it turns out	matchmaker	child	my
	" <i>Alahuwe</i>	It turns out that man was my child's matchmaker."					

Data (5) shows that the people of Aceh Besar express their surprise by saying *alahuwe* at the beginning of a sentence. The *alahuwe* interjection is used to express strong surprise at the fact that someone referred to as "man" actually has a role as an intermediary in the marriage of the speaker's child. The speaker has not previously known this

fact. When the speaker found out about this, he felt surprised and said *alahuwe*. The *alahuwe* interjection in data (5) expresses positive feelings.

On the other hand, a feeling of surprise can show a negative feeling. The *alahuwe* interjection as an expression of negative surprise is seen in the following data.

6)	<i>Alahuwe!</i>	<i>Si</i>	<i>Gam</i>	<i>nyan</i>	<i>keuh</i>	<i>nyang</i>	<i>baplueng</i>	<i>honda</i>	<i>adéklôn.</i>
	INT	TITLE	man	that	is	who	stole	motorbike	sister-1
	" <i>Alahuwe!</i>	That is the man who stole my sister's motorbike."							

Data (6) shows the use of *alahuwe* interjection to express shock or surprise at the information revealed. In this context, the use of *alahuwe* shows that the speaker was surprised and did not expect to see the man as the perpetrator of the theft. Moreover, he expressed negative shock because he felt emotionally devastated by the fact that someone whom he/she knew or expected to be fine was involved in the act. When the speaker found out this fact, he never expected it. Therefore, he was shocked and said *alahuwe*.

3.4. *Alahuwe* Interjection – Feeling of Sad

Sadness is a feeling or emotion generally associated with loss. Sadness is an emotional response when experiencing a bad or painful moment (Srinivasan & Hanif, 2010). In the context of emotional expression or social interaction,

expressions of sadness can include various forms, from facial to verbal expressions and from words to sentences, to describe these feelings.

One of the verbal forms the people of Aceh Besar use to express sadness is the *alahuwe* interjection. The *alahuwe* interjection used to express sad feelings can be explained by the following natural semantic theory.

Alahuwe!

- a) Now I know something about it.
- b) I would not have thought that I would find it out.
- c) When I thought about it, I did not think that it could be like that.
- d) When I felt something extraordinary happened, I was so amazed.
- e) e. When I felt it happened, I said *Alahuwe*.

The *alahuwe* interjection used to express sadness is shown in the following sentences.

7)	<i>Alahuwe!</i>	<i>Putôh</i>	<i>até</i>	<i>ta-ingat</i>	<i>aneuk</i>	<i>meuntui</i>	<i>nyan.</i>
	INT	Break	heart	1-think of	child	orphan	that
	" <i>Alahuwe!</i> "	It breaks our heart to think of that orphan child."					

In data (7), the *alahuwe* interjection is used to express sad feelings. The clause *putôh até ta-ingat aneuk meuntui nyan* provides a further context of feelings of sadness. The speaker said that he felt sad when he was thinking of the orphan. The word *putoh hate* 'broken heart' emphasized that the feeling felt

was deeply sadden. However, he had not thought about this sadness before. The speaker did not expect the orphans' bad situation as he saw. Therefore, he expressed his sadness by saying *alahuwe*.

Another use of the *alahuwe* interjection to express sadness is shown in the following example.

8)	<i>Alahuwe!</i>	<i>Ka</i>	<i>Boco</i>	<i>ban</i>	<i>honda</i>	<i>lôn.</i>
	INT	ASP	leaking	tire	motorcycle	my
	" <i>Alahuwe!</i> "	My motorcycle tire has punctured."				

Data (8) shows the use of the *alahuwe* interjection to express sad feelings. In this case, the interjection shows an emotional nuance towards an unpleasant situation, that is a punctured motorcycle tire. This interjection reflects the motorbike owner's discomfort with the damage in his vehicle. The speaker used *alahuwe* to communicate his feelings of sadness or frustration regarding this unexpected condition. The feeling of sadness expressed by the speaker in this sentence is different from that in data (7). The interjection in data (8) does not express deep feelings of sadness.

3.5. *Alahuwe* Interjection –Feelings of Disappointment

Disappointment is a feeling or emotion that arises when someone feels dissatisfied or does not meet his expectations. This can occur when a person's cannot meet his hopes or expectations or experiences failure. Disappointment can arise in various contexts, including interpersonal relationships, work, or daily life. Expressions of disappointment can vary from

mild feelings of disappointment to deeper feelings of disappointment (Hude, 2006).

The people of Aceh Besar express feelings of disappointment using the *alahuwe* interjection. The use of this interjection to express feelings of disappointment can be explained by the following natural semantic theory.

Alahuwe!

- a) Now I know something about it.
- b) I would not have thought that I would find it out.
- c) When I thought about it, I did not think that it could be like that.
- d) When I felt something extraordinary happened, I was so amazed.
- e) When I felt it happened, I said *Alahuwe*.

The feelings of disappointment are expressed using the *alahuwe* interjection in the daily conversations of the people of Aceh Besar. This can express feelings of disappointment from mild disappointment to deep disappointment, as follows.

9)	<i>Alahuwe!</i>	<i>Pakon</i>	<i>Meunoe</i>	<i>beunalahjih</i>	<i>keu</i>	<i>geutanyoe.</i>
	INT	Why	like this	payback-3	for	we
	" <i>Alahuwe!</i> "	Why did we get a payback like this?"				

The *alahuwe* interjection in the data functions to express disappointment or dissatisfaction with a response or event. The clause *pakon meunoe beunalahjih keu geutanyoe* provides context related to the reasons for feeling disappointed. The speaker expressed his disappointment with the response or treatment received. In general, everyone believes that the kindness given to others will return to us. However, in this context, the speaker received

something inversely proportional to his expectation or prediction. He did not expect that he would receive something bad. Therefore, he used the *alahuwe* interjection to express his disappointment. This interjection and the context of this sentence show a feeling of deep disappointment.

Mild disappointment can also be expressed using the *alahuwe* interjection, as follows.

10	<i>Alahuwe!</i>	<i>Pakon</i>	<i>meunoe</i>	<i>jipeugot</i>	<i>kuah?</i>	<i>Ka</i>	<i>Han</i>	<i>leupah Bu</i>	<i>cot uroe</i>	<i>nyoe.</i>
	INT	Why	Like this	2-cook	gravy?	ASP	NEG	eat	afternoon	this
	" <i>Alahuwe!</i> "	Why did she cook gravy like this? So there's no lunch this afternoon."								

The *alahuwe* interjection in data (10) expresses disappointment with the taste or quality of the food received or served. In this context, *alahuwe* expressed negative feelings because of the comparison between the speaker’s initial expectations for the dish and the reality he faced. The speaker did not expect the food served to be bad. Therefore, he expressed his disappointment using *alahuwe* interjection. This interjection and the context of this sentence show a feeling of mild disappointment, as shown by the clause *ka han leupah bu cot uroe nyoe*.

3.6. Volitive Category

The volitive aspect refers to the interjection’s ability to state and express the speaker’s desires, hopes, or intentions. Volitive interjections are often used to give

instructions or commands to encourage a certain response from another person. *Alahuwe*, as a volitive interjection, can express a speaker’s various desires to encourage a certain reaction from another party.

The use of *alahuwe* to show a volitive interjection can be explained by the following natural semantic theory.

Alahuwe!

- a) Now I want something.
- b) I never thought that I could fulfill that wish before.
- c) When I wanted it to happen, kids did not make a fuss and sit outside.
- d) I said *alahuwe*
- e) I said *alahuwe* to ask someone to fulfill my wish.

An example of a conversational sentence using *alahuwe* to express the wishes or hopes of the people of Aceh Besar is as follows.

11)	<i>Alahuwe!</i>	<i>Kak</i>	<i>Tina</i>	<i>bèk</i>	<i>neuduek</i>	<i>Bak</i>	<i>aleue,</i>	<i>keumoe</i>	<i>bôh</i>	<i>neuduek</i>	<i>bak</i>	<i>tika.</i>
	INT	Sister	Tina	don't	2-sit	on	floor	come here	let's	2-sit	in	mat
	"Alahuwe! Sister Tina, don't sit on the floor. Come here. Let's sit on the mat."											

The *alahuwe* interjection in data (11) is used as a volitive expression to reflect the speaker’s desire for the actions Tina carried out. By saying *alahuwe* at the beginning, the speaker expressed a specific wish or hope for his next words. This desire can be seen in the clause *Kak Tina bek neuduek bak aleue*, which indicates a prohibition or negative instruction. Next, the speaker provided a positive alternative by stating the request *to come here and sit on the mat*, showing the desire that Tina choose to sit on the mat as a substitute for sitting on the floor. In this sentence, *Alahuwe* was used when the speaker wanted something from the person he was talking to. In order for the speaker's wish to come true, he said *alahuwe*. Thus, this sentence expresses the speaker’s wishes and concrete

requests to get a certain response from Tina.

The data (11) has a different level of desire and expectation because it does not use the *alahuwe* interjection. However, data (11) still utilizes exclamatory clauses as a continuation of information from the interjection. In data (11), the speaker’s request to the interlocutor imposed a sense of earnestness for the interlocutor to fulfill his desires and expectations. The interlocutor should have followed or fulfilled this request at that moment. The speaker’s request in data (11) is expressed with *alahuwe* and is not a formality; rather, the speaker genuinely wanted the interlocutor to comply with and fulfill his request. This difference can be observed in the following sentence.

12)	<i>Kak</i>	<i>Tina</i>	<i>bèk</i>	<i>neuduek</i>	<i>bak</i>	<i>aleue,</i>	<i>keumoe</i>	<i>bôh</i>	<i>neuduek</i>	<i>bak</i>	<i>tika.</i>
	Sister	Tina	Don't	2-sit	on	floor	Come here	let's	2-sit	in	mat
	"Sister Tina, don't sit on the floor, come here let's sit on the mat."										

Data (12) disagrees with data (11). Data (12) does not use *alahuwe* interjection, indicating that the interlocutor is optional to follow the speaker’s desire or expectation. The level of insistence in data (12) is not the same as that in data (11), which

initiates the conversation using the *alahuwe* interjection.

Alahuwe as a volitive can take a form of a request, instruction, or command, as illustrated in the following sentence.

12)	<i>Alahuwe!</i>	<i>Tamöng-tamöng,</i>	<i>neupiyôh</i>	<i>u</i>	<i>dalam.</i>
	INT	come in	2-rest	to	in
	"Alahuwe! Come in, take a rest inside."				

Data (12) shows the speaker’s desire in the form of a command using the *alahuwe* interjection followed by the clause *tamöng-tamöng, neupiyôh u dalam*. First, *alahuwe* can be interpreted as an expression of

surprise when seeing someone whom the speaker had not previously thought would meet. However, the use of *alahuwe* leads to volitive expressions containing instructions or commands. This is

indicated by the use of the subsequent clause *Tamöng-tamöng, neupiyôh u dalam*, which gives instructions or commands to “come in” and “take a rest inside.” *Alahuwe* in this sentence was used when the speaker wanted something from the person he was talking to, yet this wish had never been thought. To realize the

speaker’s wish, he said *alahuwe*. Therefore, this sentence not only expresses the speaker’s wishes but also provides concrete instructions to get a certain response from the interlocutor.

As a volitive aspect, *alahuwe* can also express hope, as shown by the following sentence.

13)	<i>Alahuwe!</i>	<i>Kagèsè</i>	<i>kah</i>	<i>keudeh</i>	<i>jeuet.</i>	<i>Bah</i>	<i>Lôn</i>	<i>dönglon</i>
	INT	2-move	you	there	may.	let	I	stand-1
	' <i>Alahuwe!</i> You may move there. Let me stand up.'							

Alahuwe in data (13) is used to express the speaker’s hope for the desired action. The phrase “you may move there” shows the hope that the interlocutor will move there. The word “may” indicates that this is a permission or request made politely. Furthermore, the clause “let me stand” shows the speaker’s preference or desire to stand. The word “let” indicates the speaker’s hope that

the interlocutor will allow him to stand. This data reflects that the speaker wants something. Previously he never thought he would be able to fulfill that wish. Therefore, he said *alahuwe* to fulfill this wish.

Apart from calling or driving away humans, *alahuwe* is also used to call or drive away animals as seen in the following data.

14)	<i>Alahuwe!</i>	<i>Ka</i>	<i>tamong</i>	<i>aju</i>	<i>boh</i>
	INT	2-	Come in	Adv	Part
	' <i>Alahuwe!</i> You go in.'				

Data (14) is data containing the use of the interjection *alahuwe* in the context of communication with animals, namely to call ducks. This shows that this interjection, which belongs to the volitive interjection category, is similar to its use in human interaction. The use of *alahuwe* in the data reflects the speaker's expression of desire for the duck to follow his instructions to enter the cage. Although the duck is a non-human subject, this interjection is still effective in giving an order that is expected to be followed. As in human communication, *alahuwe* serves to direct actions and encourage certain responses from animals. Thus, *alahuwe* interjections not only express the speaker's wishes but also serve as tools that can influence actions, both in human and animal interactions.

3.7. Cognitive Category

The cognitive aspect can be interpreted as an interjection dimension of thinking, knowledge, and

considerations after an event occurs. The cognitive aspect refers to the ability of an interjection to react to new information or thoughts that arise in the speaker's mind after a certain event. In this research, *alahuwe* was identified as one of the interjections to express cognitive category. This means that the *alahuwe* interjection is used not only as an emotional response, but also as a tool to convey new understandings, interpretations, or considerations that arise in the speaker’s mind after a certain event.

The use of *alahuwe* to show a cognitive interjection can be explained by the following natural semantic theory.

Alahuwe!

- a) Now I think of something
- b) I never thought about that before.
- c) I think about it if we do not forget
- d) When that thought arises, I say *alahuwe*.

Aceh Besar society uses the *alahuwe* interjection as a cognitive aspect, as presented in the following sentences.

14)	<i>Alahuwe!</i>	<i>Tuwoe</i>	<i>lôn</i>	<i>ba</i>	<i>Plók</i>	<i>Droeneuh.</i>
	INT	Forgot	I	bring	box	your
	' <i>Alahuwe!</i> I forgot to bring your box.'					

15)	<i>Alahuwe!</i>	<i>Meudeh</i>	<i>jih</i>	<i>jeuet</i>	<i>ta-yujak</i>	<i>awai</i>	<i>uroe</i>	<i>nyoe.</i>
	INT	should have	he	can	1-tell to come	early	day	this
	' <i>Alahuwe!</i> We should’ve told him to come early today.'							

The *Alahuwe* interjection in data (14) expresses a reaction to the speaker’s new awareness or

understanding of the emerging situation. In this context, *alahuwe* reflects the speaker’s awareness of a

forgotten event. He forgot to bring a box and only realized it when he faced his interlocutor, i.e. *droeneuh*. In other words, he spontaneously expressed the *alahuwe* interjection as a result of a thought that crossed or appeared in his mind and had not been previously considered. When such a thought arose, he spontaneously reacted to the awareness, saying *alahuwe*. Thus, the speaker's use of *alahuwe* expresses a rapid thought process occurring in his mind. The interjection becomes a kind of spontaneous indicator of new understanding or awareness of a particular situation.

Alahuwe as a cognitive aspect is also used in data (15). In this data, *alahuwe* functions as a reaction to the speaker's new awareness or understanding of the emerging situation. In this context, *alahuwe* reflects the speaker's awareness of an event that emerged spontaneously. The clause *meudeh jih jeut ta-yujak awai uroe nyoe* indicates that the speaker had never thought about this situation before. When such a thought arose, he said *alahuwe*. Thus, the speaker's use of *alahuwe* expresses a rapid thought process in his mind about a particular situation

4. DISCUSSION

The interjection *alahuwe* has a complex role in conveying various meanings and expressions. The three main dimensions, namely emotive, volitive, and cognitive category, can deeply understand the expressive richness of this interjection. In the emotive aspect dimension, the *alahuwe* interjection is used to convey various feelings and emotions, such as feelings of admiration, surprise, disappointment, and sadness. Different from the *Ommas* interjection (Taib & Mulyadi, 2022), the *alahuwe* interjection is not used to express feelings of anger. *Alahuwe* is related to the culture of Aceh Besar people who never express feelings of anger by saying *alahuwe*. In the context of language and expression, the role of interjections is often closely related to their use in a particular society and culture (Gladkova & Larina, 2019; Jovanović, 2004; Mortensen, 2019; Wierzbicka, 2010).

In the context of admiration, the *alahuwe* interjection is used to express admiration for an extraordinary thing. In this context, *alahuwe* functions as an emotional expression that arises spontaneously when a speaker sees or experiences a special or amazing event. Thus, the *alahuwe* interjection has the same function as the *amboi* interjection in Indonesian, the *atangma'a* interjection in Simeulu (Mulyani & Mulyadi, 2022), the interjections of 啊(a..), 嗨(he..), 嘿(hei..), 啧啧(zeze..) in Mandarin (Afrina, 2018), and the *Are* interjection in Japanese (Yulinda et al., 2016).

Furthermore, *alahuwe* is used to convey feelings of

shock or surprise. This interjection appears when someone faces a previously unexpected fact or information. Surprise can be positive or negative, depending on the context and the individual's perception of the situation. In situations where someone faces confusing or unexpected information, he will utter this interjection with a slightly high and suppressed voice intonation, show dissatisfied facial expressions, and uncomfortable body movements, such as biting the lips and widening the eyes (Goddard, 2013).

Alahuwe describes feelings of sadness and expresses a reaction to a painful, bad, or unexpected situation. In this context, *alahuwe* functions as an emotional expression that describes the speaker's feelings about a sad event or information. *Alahuwe* is also used to express dissatisfaction or disappointment when something fails to meet expectations.

Apart from the emotive aspect, *alahuwe* can function as a volitive aspect when a speaker urges someone to accomplish his demand. In semantic analysis, *alahuwe* interjection can be used to express strong desires or hopes. As a volitive aspect, interjection is frequently associated with emotion or affection elements when expressing wishes or desires. Similarly, facial expressions or body gestures, such as a smile or a glance, can emphasize the meaning of an intention in a particular context.

Another important factor in using interjections is context. *Alahuwe* can be used to motivate or expressively make requests. For this reason, the use of the *alahuwe* interjection as a volitive aspect shows a broader functional dimension in the Acehese language. In other words, the importance of the pragmatic function cannot be ignored when examining the meaning of volitive interjections. *Alahuwe* has a dual communicative function of conveying the speaker's wishes as well as influencing their reaction or course of action. Thus, the use of interjections involves pragmatic aspects to understand how a listener can receive and respond to the speaker's message.

In pragmatic linguistic study, especially in understanding volitive interjections, Goddard (2014) emphasizes that interjections not only function as expressions of emotions or feelings but also have a significant volitive dimension. The volitive aspect of interjection reflects the speaker's will or desires towards the listener. According to Goddard, volitive interjection can be used as a tool to convey the speaker's request, invitation, or desire to the listener. These volitive expressions are often supported by intonation, gestures, and communicative context that provide additional clues about the speaker's intentions. Goddard (2014) also emphasizes that

understanding volitive interjections can be an effective means of achieving certain communicative goals.

Goddard's view can be applied when using the *alahuwe* interjection in Acehnese, as discussed previously. This interjection can express feelings, convey the speaker's wishes or requests to the listener, and provide a broader functional dimension in everyday language. The *alahuwe* interjection in the volitive category demonstrates sincerity in desiring or expecting someone to do something as the speaker expects.

In the cognitive dimension, *alahuwe* also expresses the involvement of new thoughts and considerations after an event. Similar to the *omma* interjection, the *alahuwe* interjection can be used to express a reaction or response to newly acquired information from the speaker's mind. This demonstrates how the speaker's cognitive processes are reflected in the *alahuwe* interjection. Thus, it has the same function as that of *ehen* interjection in Nigerian English, namely as a cognitive interjection (Unuabonah, 2020)

The analysis of *alahuwe* as a cognitive aspect reveals that the use of *alahuwe* interjection involves new thoughts and considerations after an event. These interjections can express the speaker's thoughts and reactions to new information in his mind. In this context, the *alahuwe* interjection shows that the Acehnese language can convey cognitive dimensions through emotional expressions. This statement supports a theory postulating that cognitive expressions include mental processes or mind activities in searching, finding, and understanding information (Chaplin, 1981; Shalika & Mulyadi, 2019). Therefore, these interjections become a form of language that can reflect the speaker's thoughts of something newly acquired or encountered.

Understanding the use of *alahuwe* in the context of cognitive category illustrates that this interjection is not just an emotional expression but also involves thought processes and assesses new information from the speaker's experience or knowledge. When this interjection is used, he will indirectly provide insight to respond to an event or information. Moreover, new thoughts and considerations arise in his mind. Therefore, *alahuwe* becomes a verbal medium to express cognitive reactions to the situation.

Furthermore, the use of interjections is closely related to suprasegmental elements because feelings

or emotions can be characterized by suprasegmental elements, such as pitch, intensity/loudness, duration, and rhythm of speech (Ekberg et al., 2023). The *alahuwe* interjection as an emotive aspect can be characterized by a distinctive intonation, while soft and rising intonation are the characteristics of the pronunciation of the *alahuwe* interjection. Goddard (2014) and Norrick (2009) emphasize the relationship between voice intonation when using interjections and state that interjections can be accompanied by facial expressions, voice intonation, and certain body movements to express every feeling.

5. CONCLUSION

This study concludes that the *alahuwe* interjection used by Aceh Besar people has a complex role in conveying various feelings and meanings. Moreover, *alahuwe* interjection has three primary category (emotive, volitive, and cognitive category), which comprehensively explain expressive richness of this interjection. In the emotive aspect, *alahuwe* conveys various feelings, such as admiration, surprise, sadness, and disappointment. However, the *alahuwe* interjection is never used to express anger. Therefore, this interjection is always spoken in a soft and rising intonation. Even if *alahuwe* expresses disappointment, which is usually said with a high intonation, it is pronounced by pressing the voice with low and gently. Next, in the volitive aspect, *alahuwe* expresses a strong desire or hope to motivate and make a request expressively. The use of this interjection involves pragmatic dimensions that influence the interlocutor's responses or actions, hence reflecting broader communicative functions in everyday language. In the cognitive aspect, *alahuwe* expresses new thoughts and considerations after an event occurs. In this context, *alahuwe* becomes a verbal means to express cognitive reactions to new information. This demonstrates that Acehnese speakers in Aceh Besar can transmit cognitive qualities through emotive phrases. Soft and rising intonation are the characteristics of *alahuwe* when it functions as emotive, volitive, and cognitive category.

This research examined the meaning of the *alahuwe* interjection from a semantic perspective. Further research is expected to focus on analyzing cultural perspectives of the *alahuwe* interjection because it is closely related to a certain language and cultural context.

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