

# The Structural Changes in the Use of Present Indefinite Tense Among Dani, Lani, And Yali Language Speakers

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**Abstract.** The Indonesian Island of Irian Jaya, home to the Papuan people, is distinguished by its extensive linguistic diversity, featuring more than 300 indigenous languages, such as Dani, Lani, and Yali. This study examines the structural changes in these languages, specifically regarding their use of the Simple Present Tense. The study aims to investigate the function of grammatical structures in Dani, Lani, and Yali and to understand the implications of these changes for the respective linguistic communities. The study employed a rigorous methodology involving observations, interviews, and recording sessions with tribal leaders and key community stakeholders to systematically gather data from the relevant language groups. The findings provide substantial insights into the grammatical alterations in these languages, enhancing understanding of the linguistic dynamics in Papua. This research aids in preserving linguistic heritage and enhances educational methodologies on the island. This work highlights the importance of preserving Papua's distinctive linguistic diversity and enhancing our understanding of its complex grammatical transformations through the documentation and analysis of these under-researched languages.

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## INTRODUCTION

Language serves as an essential means of communication, enabling individuals to express feelings, ideas, and goals with clarity and effectiveness. According to Billig (2003), language serves as a distinctive human, non-instinctual instrument vital for articulating emotions and aspirations. It is utilized in several contexts, such as composing letters, narrating jokes, presenting speeches, and engaging in self-reflection. Notwithstanding this plasticity, the intelligibility and efficacy of language are profoundly contingent upon its structural integrity. Juanda (2024) emphasizes the significance of structural comprehension in language, which facilitates understanding of its evolution to meet communicative requirements. The intricate patterns inherent in language promote clear expression and understanding, allowing users to convey their views precisely. Therefore, comprehending language structure is essential for both proficient conversation and linguistic examination.

Despite extensive documentation of major world languages, considerable research gaps remain in the examination of indigenous languages, particularly those spoken in areas such as the Indonesian island of Irian Jaya (Papua). Papua is distinguished by an extraordinary level of linguistic variety, featuring several unrecorded languages. Recent studies highlight the pressing

necessity to direct academic focus towards the distinctive structures of these indigenous languages. Karidakis and Kelly (2018) have demonstrated the inherent cultural importance of these languages, highlighting the pressing need for further investigation of their grammatical structures. Furthermore, the unique grammatical structures of these languages are predominantly unexamined, leaving significant aspects of linguistic variety under-studied. Consequently, there is a strong imperative within the linguistic community to enhance the understanding of these indigenous languages and their intricacies.

Papua exhibits exceptional linguistic diversity, encompassing some 260 languages, with Dani, Lani, and Yali being the most notable, spoken by people in the central highlands (Sawaki, 2019). These languages are essential for comprehending the cultural and linguistic fabric of the region. Meighan (2022) underscores the necessity of language revitalization; however, there is a paucity of research focusing on specific grammatical components, such as tense usage, in these languages. Tense, an essential element of grammatical structure, is crucial for expressing temporal aspects of communication. Chew and Tennell (2023) have examined the logical foundations of language use in these groups; nonetheless, their work lacks depth regarding tense and structural components. Therefore, a significant necessity persists to rectify these shortcomings in the investigation of indigenous Papuan languages.

Setiawan (2022) states that the Indonesian mainland comprises over 17,000 islands, and this island diversity correlates with the number of languages spoken. Indonesia is home to over 700 languages, spanning from Sabang to Merauke in Papua. Indonesia consists of three principal islands. Kalimantan, Sumatra, and Papua. Papua is an island in Indonesia that hosts over 260 languages (Sawaki, 2019), three of which are spoken in the mountainous province: Dani, Lani, and Yali. The Lani, Yali, and Dani reside in the middle mountains or highlands. As stated by Rumansara (2015), the ethnic tribes inhabiting the upland region include the Lani (Lani Jaya, Tolikara, and Mamberamo), Ngalume, Mee, Ndugaa, Amungme, Moni, Yahukimo (Yali), and the Hubla (Dani) group. This study will concentrate exclusively on three subjects: Lani, Dani, and the Yali tribe. These three tribes exhibit structural components in their languages. Each clarifies the same line in English.

Acquiring proficiency in English necessitates the development of writing, speaking, reading, and listening skills. Acquiring proficiency in English necessitates comprehension of vocabulary, syntax, and tenses. Tense is a grammatical structure that changes according to temporal reference, including the present, past, and future. Comprehending tense usage will facilitate clear and efficient communication in the language. Tense is essential for understanding and developing English vocabulary (Katamba, 2015) and academic writing expressions (Sudirman et al., 2020)) in educational contexts. Moreover, tenses constitute a key and indispensable component of English language acquisition. How can we employ the language if we are deficient in understanding its tenses, which are essential to it? Improper tense in a statement can lead to ambiguity and misinterpretation of the intended message. As a result, the audience is unable to grasp the speaker's intended meaning. In the absence of competency, our language will provide difficulties for others, particularly native speakers, to comprehend. Individuals cannot employ English without first understanding tenses.

This study seeks to fill these gaps by analyzing the structural alterations in the Dani, Lani, and Yali languages, with particular emphasis on their application of the Simple Present Tense. The development of grammatical structures in these languages is crucial for comprehending both historical and modern linguistic dynamics (Mahmoud, 2020). In this sense, the operation of the Simple Present Tense in these languages reveals overarching trends in grammatical evolution and adaptation. Furthermore, the verb in the simple present tense remains unchanged for both

irregular and regular forms (Listia & Febriyanti, 2020), while exploring how alterations in social and cultural implications contribute to linguistic communities. This inquiry enhances the understanding of language usage and evolution within indigenous cultures. This research underscores the dynamic nature of language and its influence on cultural identity and legacy.

Addressing these research gaps necessitates the examination of two vital inquiries regarding the Dani, Lani, and Yali languages: What precise functions does the Simple Present Tense serve in these linguistic developments, and what are the implications for the related linguistic communities? This research aims to enhance the understanding of the linguistic diversity among the people of Papua by examining these issues, as well as efforts to strengthen comprehensive programs to preserve the region's rich linguistic heritage. This comprehensive analysis illustrates the imperative of documenting and understanding under-researched languages, highlighting the significance of linguistic studies in safeguarding cultural variety.

### **Method**

This study used a qualitative descriptive methodology, as delineated by Kogoya and Halitopo (2024a), to detect structural alterations in the utilization of the simple present tense across the Dani, Yali, and Lani languages. The study aims to investigate the distinctive linguistic structures of these three languages and to highlight the implications of recording them to safeguard their linguistic legacy.

The research involved 3 participants and provided an extensive analysis of linguistic interactions among the Dani, Yali, and Lani groups. Participants were chosen based on their expertise and proficiency in their native languages. Key informants comprised tribal elders and chiefs, acknowledging their crucial role in language preservation (Jones, 2023). This study offers greater geographical specificity regarding the three tribal communities, emphasizing their distinct languages within the context of their respective environments rather than merely referring to them by tribe name. The focus is directed at comprehending and recording the linguistic traits common in these particular regions.

A combination of observation, interviews, and documentation was employed for data collection to fulfill the research objectives (Kogoya & Halitopo, 2024a). Systematic observation was done, recording linguistic phenomena as they naturally occurred in community settings. This approach allowed the researchers to document genuine language usage in various circumstances (Jones, 2023). Structured interviews were conducted with tribal elders and leaders. The interviews aimed to understand their perspectives on language use, the effects of external factors, and the ongoing efforts to preserve linguistic integrity amid modernization challenges. This encompassed a thorough examination of written documents, such as letters, to understand language patterns in conventional communication. This phase aimed to encapsulate the dynamic essence of written communication and its significance in safeguarding cultural heritage.

The research utilized a qualitative data analysis methodology, guided by the framework established by Miles, Huberman, and Saldana, as cited by Kogoya and Halitopo (2024a). The data analysis process comprises three fundamental components, as follows:

1. **Data Reduction.** Data reduction entailed selecting, concentrating, and simplifying information gathered through observations and interviews. This technique sought to discover pertinent linguistic patterns and eliminate superfluous information to preserve a clear research focus (Pham, 2024; Yahya, 2023).
2. **Data Presentation.** This component involved structuring the processed data into matrices for enhanced viewing and analysis. It emphasized linguistic structures in the data, enabling comparisons among various tribal languages and discerning common patterns or notable

deviations. The conclusion synthesis phase entailed collecting, condensing, and presenting findings from the data analysis. This stage offered an insightful viewpoint on the research subject, highlighting the significance of linguistic studies in preserving cultural variety. Ultimately, the insights underscore the necessity of thorough linguistic recording as an essential component in the preservation of these under-researched languages.

3. The Research Focus. The study sought to improve comprehension of Papua's linguistic diversity by the analysis and documentation of linguistic structures in the Dani, Yali, and Lani languages. This specific objective emphasizes the vital role of language studies in documenting and safeguarding cultural diversity and richness, underscoring the need for initiatives to sustain and enhance linguistic programs in the region.

The meticulous use of a qualitative descriptive method facilitated an exhaustive investigation of the chosen linguistic structures. The use of rigorous data-gathering methods, including observation and interviews, was crucial for documenting the extent of language use within these communities. The data analysis techniques enabled a comprehensive understanding of linguistic dynamics and fostered empathetic engagement with cultural heritage issues, highlighting the research's importance in the broader discourse on language preservation and cultural diversity (Pham, 2024; Yahya, 2023).

## RESULT AND DISCUSSION

### 1. Results

The results of the current research were translated into four languages. The researchers first drafted the material in simple present tense (SPT) and subsequently translated it into Dani, Lani, and Yali (DLY). Secondly, the researchers performed interviews with three tribal leaders of the DYL. Thirdly, the researchers endeavored to ascertain the structure of the three languages by employing the formula of the present indefinite tense. The researchers ultimately discerned distinct structures utilized in the simple present tense and DYL. The following table outlines the structural alterations of DYL using the present indefinite tense.

**Table 1.** The Structure Changes in the Use of Present Indefinite Tense in Dani, Lani, and Yali Languages

No	Simple Present Tense	Dani Translation	Lani Translation	Yali Translation
1	I wake up in the morning.	An hiwako neluk hagate	An kuben ban nenukagge minggirak	An huber inatluk
2	He prays to God.	Ap ti sapan hagate.	Ap tit amban eke	Nimi ai somban eheik
3	We take a bath in the river.	Nit kume ima warigi	nit nggu'ma ime wakwi	Nir kume ima warihi
4	I eat my breakfast.	An huwen hepiri niki	An kuwen mbi nengge	An o'hubet suburu ninggi
5	She goes to school.	He ti suwesika ke laga	At kulaga ti liru paga nagge	Hwele ai suwesika fam lauk
6	He comes back from school.	Ap ti suwesika ke nen waga	Ap wulaga ti liru paga nene wagge	Nimi ai suwesika famen waharuk
7	I do my homework.	An uma yawu hagate	An ome yabu eke	An olma nen yawuk duruk'kahi

8	He sings a song with his friends.	Ap ti ayaklak inyom etai watika	At wulaga ti orewi inom ndawi wakwi	Nimi ai orinim suni watuk
9	I sleep in Honai.	An pilamo nogo igi	An kunume nogo yigi	An O'yuwa nhorug kwahi

**Source.** Nesar Haluk, Ruben Kogoya, Pinus Pahabol

Table 1 indicated the emergence of certain structural changes, specifically the phrases "I wake up in the morning" (*An huwen neluk hagati, An kuban ban nenuk agge minggirak, An huber inatluk*), "He prays to God" (*Ap ti sapan hagati, Ap ti tamban eke, Nimi ai somban eheik*), "We take a bath in the river" (*Nit kume ima warigi, Nit nggu'ma ime wakwi, Nir kume ima warihi*), "I eat my breakfast" (*An huwen hepiri niki, An mbi kuwen mbi nengge, An o'hubet siburu ninggi*), "She goes to the school" (*He ti suwesika ke laga, At kulaga ti liru paga nagge, Hwele ai suwesika fam lauk*), "He comes back from school" (*Ap ti suwesika ke nen waga, At wulaga ti liru paga nen wagge, Nimi ai suwesika famen waharuk*), "I do my homework" (*An uma yawu hagati, An ome yabu eke, An olma en yabuk duruk'kahi*), "He sings a song with his friends" (*Ap ti ayalaklak inyam etai watuke, At wulaga ti orewi inom ndawi wakwi, Nimi ai orinim suni watuk*), and "I sleep in the Honai" (*An pilamo nen nogo igi, An kunume nogo yigi, An O'yuwa nohorug kwahi*)

Interviews were performed by researchers with tribal chiefs from the Dani, Lani, and Yali ethnic groups. It can be stated that alterations occur in structures utilizing the Simple Present Tense (SPT). The English language adheres to the structure Subject + Verb (s/es) + Object + Complement; conversely, in Dani, Lani, and Yali (DLY) languages, variations exist, such as Subject + Object + Verb + Complement, Subject + Complement + Verb, and Subject + Complement + Verb + Object. The researchers discerned the ensuing structures during data collection, as highlighted below.

- a. I wake up in the morning (*An huwen neluk hagati, An kuban ban nenukagge minggirak, An huber inatluk*)

Formula: (Subject + Verb + Complement) (Subject + Complement + Verb)

The structure of the Simple Present Tense is exemplified by "I wake up in the morning" (S + V (s/es) + C). Conversely, in the Dani language, "An" serves as the subject, "hiwako" as the object, "neluk" as the verb, and "hagati" as the complement. In the Lani structure, "An" is the subject, "kuban ban" is the object, "nenukagge" is the verb, and "minggirak" is the complement. Similarly, in the Yali structure, "An" is the subject, "huber" is the object, and "inatluk" is the verb. Thus, the structures of Dani, Lani, and Yali follow the pattern (S+C+V).

- b. He prays to God (*Ap ti sapan hagati, Ap ti tamban eke, Nimi ai somban eheik*)

Formula: Subject + Verb (S/Es) + Object (Subject + Verb + Complement)

The form used in the present indefinite tense is "He prays to God" (S + V (s/es) + O). Furthermore, the Dani language relies on "Ap ti" as the subject, "sapan" as the verb, and "hagati" as the complement. In the Lani structure, "Ap ti" serves as the subject, "tamban" as the verb, and "eke" as the complement. In the Yali structure, "Nimi ai" functions as the subject, "somban" as the verb, and "eheik" as the complement. In summary, the structures of Dani, Lani, and Yali are (S+V+C).



- c. We take a bath in the river (*Nit kume ima warigi, Nit nggu'ma ime wakwi, Nir kume ima warihi*)

Formula: Subject + Verb (S/Es) + Object (Subject + Verb + Object + Complement)

A sentence in the present indefinite tense is "We take a bath in the river" (Subject + Verb(s/es) + Object). In the Dani structure, "Nit" serves as the subject, "kume" functions as the verb, "ima" acts as the object, and "warigi" is the complement. In the Lani structure, "Nit" is the subject, "nggu'ma" is the verb, "ime" is the object, and "wakwi" is the complement. Furthermore, in the Yali structure, "Nir" functions as the subject, "kume" serves as the verb, "ima" acts as the object, and "warihi" is the complement. The structure of Dani, Lani, and Yali is (Subject + Verb + Object + Complement).

- d. I eat my breakfast (*An huwen hepiri niki, An kuwen mbi nengge, An o'hubet siburu ninggi*)

Formula: Subject (S) + Verb (S/Es) + Object (Subject + complement + Object + verb))

The structural form adopted in the Simple Present Tense is "I eat my breakfast" (S + V (S/Es) + O). In the Dani structure, "An" serves as the subject, "huwen" functions as the complement, "hepiri" acts as the object, and "niki" is the verb. In the Lani structure, "An" is the subject. At the same time, "kuwen" is the complement. "mbi" functions as the object, "nengge" serves as the verb, but in the Yali structure, "An" acts as the subject, "o'hubet" is the complement, "siburu" is the object, and "ninggi" is the verb. Therefore, the structure of Dani, Lani, and Yali is (S+C+O+V).

- e. She goes to the school (*He ti suwesika ke laga, At kulaga ti liru paga nagge, Hwele ai suwesika fam lauk*)

Formula: Subject (S) + Verb (S/Es) + Object (Subject + Object + Verb))

The Simple Present Tense structure of the sentence "She goes to the school" (S + V (S/Es) + O) differs from Dani's structure, where "He ti" serves as the subject, "suwesika" as the object, and "ke laga" as the verb. In Lani's structure, "At kulaga ti" functions as the subject, "liru" as the object, and "paga nagge" as the verb. In Yali's structure, "Hwele ai" acts as the subject, "suwesika" as the object, and "fam lauk" as the verb. Nonetheless, the syntactic structure of the three languages is (S+O+V).

- f. He comes back from school (*Ap ti suwesika ke nen waga, At wulaga ti liru paga nen wagge, Nimi ai suwesika famen waharuk*)

Formula: Subject (S) + Verb (S/Es) + Object (Subject + Object + verb))

The structure of the simple present tense in the sentence "He comes back from school" is as follows: Subject + Verb (S/Es) + Object. Furthermore, in the Dani structure, "Ap ti" serves as the subject, "suwesika ke" functions as the object, and "nen waga" acts as the verb; in the Lani structure, "At wulaga ti" is the subject, "liru paga" is the object, and "nen wagge" is the verb; in the

Yali structure, "Nimi ai" is the subject, "suwesika famen" is the object, and "waharuk" is the verb. The syntactic structure of the three languages is Subject + Object + Verb (S+O+V).

- g. I do my homework (An uma yawu hagati, An ome yabu eke, An olma en yabuk duruk'kahi)

Formula: Subject + Verb (S/Es) + Object (Subject + Object + Verb + Complement)

The structure of the present indefinite tense is as follows. "I complete my homework (Subject + Verb (Subject/Verb with 's') + Object)." In the Dani structure, "An" functions as the subject, "uma" as the object, "yawu" as the verb, and "hagati" as the complement. In the Lani structure, "An" serves as the subject, "ome" as the object, "yabu" as the verb, and "eke" as the complement. Furthermore, in the Yali structure, "An" functions as the subject, "olma en" serves as the object, "yabuk" acts as the verb, and "duruk'kahi" is the complement. Nonetheless, the structure of Dani, Lani, and Yali is (S+V+O+C).

- h. He sings a song with his friends (Ap ti ayalaklak inyam watuka, At wulaga ti orewi inom ndawi wakwi, Nimi ai orinim suni watuk)

Formula: Subject (S) + Verb (S/Es) + Object (Subject + Object + Verb))

The structure of the simple present tense in the sentence "He sings a song with his friends" is S + V (S/Es) + O. In Dani, the structure is "Ap ti" as the subject, "ayalaklak inyam etai" as the object, and "watuka" as the verb. In Lani, "At wulaga ti" serves as the subject, "orewi inom ndawi" as the object, and "wakwi" as the verb. In Yali, "Nimi ai" is the subject, "orinim suni" is the object, and "watuk" is the verb. The syntactic structure of the three ethnic groups is Subject + Object + Verb (S+O+V).

- i. I sleep in Honai (An pilamo nogo igi, An kunume nogo yigi, An O'yuwa nohorug kwahi)

Formula: Subject (S) + Verb (S/Es) + Object (Subject + Object + Verb)

The present indefinite tense in the sentence "I sleep in Honai" is structured as (S + V (S/Es) + O). In the structure of a Dani sentence, "An" functions as the subject, "pilamo" serves as the object, and "nogo igi" operates as the verb. In contrast, within the Lani structure, "An" functions as the subject, "kunume" serves as the object, and "nogo yigi" represents the verb. Additionally, within the Yali structure, "An" is identified as the subject, "O'yuwa" is designated as the object, and "nohorug kwahi" is classified as the verb. Nevertheless, the syntactic structure of the Dani, Lani, and Yali languages follows a Subject-Object-Verb (SOV) order.

## Discussion

This study examined the structural alterations in the use of the present indefinite tense among three indigenous languages of the Papua region: Dani, Lani, and Yali. The results indicated considerable syntactic deviations from the normal English structure. Sentences were translated into these languages and consulted with tribal elders to understand the subtleties and complexities of their linguistic frameworks. The structural arrangements for articulating quotidian utterances in these languages significantly differ from the standard Subject + Verb + Object pattern characteristic of English. These findings provide significant insights into the

linguistic diversity and structural complexities of tribal languages, presenting both theoretical and practical implications for language acquisition and intercultural communication.

A comparative analysis of the results reveals significant disparities in tense structures between English and DYL languages. For example, sentences in the simple present tense in English often follow the structure Subject + Verb (s/es) + Object + Complement, such as "I wake up in the morning." In Dani, Lani, and Yali, these sentences demonstrate variations in structure, including Subject + Complement + Verb or Subject + Object + Verb + Complement. This discrepancy illustrates how structural syntax in DYL languages prioritizes distinct components inside phrases, reflecting diverse cultural and cognitive emphases in communication.

This research utilizes the comparative framework created by previous literature, which frequently emphasizes the significance of structure and syntax as crucial instruments in language acquisition and understanding. Juanda (2024) underscores the importance of structural comprehension for effective communication, arguing that although individuals can express feelings and ideas, clarity is often enhanced by consistent linguistic frameworks. Moreover, prior research, such as Billig (2003), emphasizes the human aspect of language, highlighting that linguistic patterns serve as a conduit for the expression of emotions, desires, and ideas. The present findings align with these viewpoints, as structural modifications in DYL languages reflect overarching themes of variation in linguistic expression highlighted in the research by Karidakis & Kelly (2018) and others examining the multitude of indigenous languages in Indonesia.

Furthermore, this research examines the complex relationship between language structure and communication efficacy, especially considering prior studies that highlight the risk of misinterpretation associated with non-standard structures, as demonstrated by Setiawan (2022). The Dani, Lani, and Yali languages demonstrate syntactic structures reflective of their cultural setting. This underscores the importance of understanding local linguistic frameworks for effective communication, particularly in multilingual contexts such as Papua, where around 260 languages coexist (Sawaki, 2019).

The structural analysis of Dani, Lani, and Yali illuminates linguistic variation and has implications for language instruction, particularly in contexts where English serves as a second or foreign language. According to Mahmoud (2020), knowing tense structures, especially the present indefinite tense, is essential for clarity and precision in language usage. Katamba (2015) further substantiates the significance of tenses as essential instruments in academic writing and communication. Our data align with these findings, suggesting potential pathways for improved educational practices that include an awareness of structural diversity in language training.

Comprehending language structures is crucial in multicultural and multilingual environments to value linguistic diversity and enhance interactions between indigenous communities and immigrants, as Meighan (2022) highlights in the context of language revival. Integrating an understanding of distinctive structures characteristic of tribal languages can reduce potential misunderstandings and promote intercultural communication. Chew and Tennell (2023) emphasize the need to incorporate local language nuances into comprehensive communication systems, arguing that structural comprehension facilitates the precise expression and interpretation of messages across linguistic barriers.

The examination of structural variations in the Dani, Lani, and Yali languages reveals substantial distinctions with major consequences for understanding and teaching linguistic diversity. To achieve efficient cross-cultural communication, it is essential to integrate the syntactic features of these tribal languages into educational methods and linguistic research. Recognizing the intricacy and variability of tense patterns in indigenous languages enables academics, educators, and communicators to more effectively engage with multicultural



populations, thereby cultivating stronger connections and enhanced comprehension in an increasingly interconnected world.

## **CONCLUSION**

The study of structural alterations in the Dani, Lani, and Yali languages provides important insights into the linguistic intricacies and diversity inherent in these indigenous languages. The findings reveal distinct syntactic patterns that significantly diverge from traditional English simple present tense structures. This discovery underscores the distinctiveness of linguistic expression and the significance of comprehending the cultural and cognitive frameworks that influence communication within indigenous communities.

The implications of structural differences are significant, especially in educational contexts. Educators and curriculum developers can leverage the findings from this research to improve language-teaching methodologies. By addressing the needs of multilingual learners, particularly in regions such as Papua, educational programs can be modified to include an understanding of the syntactic variations present in the Dani, Lani, and Yali languages. This methodology equips learners with the essential skills to navigate linguistic complexities and promote effective communication across cultures.

In addition to their educational implications, research findings enhance the effectiveness of intercultural communication strategies. In a world that is becoming increasingly interconnected, the necessity for effective communication across linguistic and cultural boundaries is paramount. Understanding the structural nuances of indigenous languages, including Dani, Lani, and Yali, contributes to the creation of more inclusive dialogue and interactions, thereby enhancing understanding and collaboration among various cultural groups. This method improves social cohesion and plays a significant role in enhancing global discourse.

This study enhances the comprehension of the role of language as a medium for cultural and cognitive expression from the standpoint of linguistic anthropology. The distinct structural tendencies observed call into question the notion of universal grammatical rules, indicating a dynamic perspective on language that mirrors diverse human experiences. Language serves not merely as a medium for communication but also as a reflection of cultural identity and societal values. This viewpoint enhances anthropological research by offering detailed insights into the interconnections between language practices, cultural traditions, and societal dynamics.

Additional applications of structural insights are evident in the advancement of language technology, especially in the development of culturally sensitive translation tools and in the establishment of linguistic databases. The integration of Dani, Lani, and Yali's syntactic structures into technological models facilitates the development of inclusive language processing tools that specifically address the needs of indigenous language speakers, thereby promoting linguistic preservation and accessibility.

Furthermore, this study enhances understanding of structural variations in the Dani, Lani, and Yali languages, with important implications for educational practice, intercultural communication, and linguistic anthropology. The examination of global linguistic diversity necessitates an understanding of the unique language structures that influence human communication. The valuation and preservation of linguistic traditions contribute to a culturally responsive framework in education, dialogue, and technology, thereby acknowledging the inherent richness present in the global linguistic landscape. The complexities of the Dani, Lani, and Yali languages exemplify the enduring significance of language as a medium for cultural expression and human connection, highlighting the beauty and diversity present within the global tapestry.

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