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Korean loanwords in Indonesian; A corpus-based study

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Korean loanwords in Indonesian

A corpus-based study

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Abstract

The borrowing of foreign lexicon in Indonesian is well documented. However, to date, research on Korean loanwords has remained unavailable. Against the backdrop of the Korean Wave (*hallyu*), this paper discusses the phonological adaptation of Korean loanwords in Indonesian and the way these loanwords contribute to the Indonesian lexical landscape. By collecting data on Korean culture from a selection of Instagram and Twitter (now X) accounts from the Indonesian community, our corpus shows that besides nouns, Korean loanwords also include adjectives and verbs. We identified 52 loanwords related to the domain of popular culture, including film, music, and food. The different phonological systems of Korean and Indonesian determine the assimilation processes in the Indonesian vocabulary. Since this paper involves big data stored in a corpus, it has the capacity to provide new insight in the ways Korean loanwords and their phonological structure are integrated in Indonesian and become linguistically acceptable.

Keywords

Dictionary, loanwords, Korea, language contact, vocabulary.

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1. Introduction

Several prior studies have examined the influence of languages like Sanskrit, Arabic, Persian, Tamil, Portuguese, Dutch, Japanese, English, and Hokkien on the Indonesian lexicon.[1] However, there is a lack of research on Korean loans in Indonesian, as evidenced by the absence of relevant studies in internationally indexed journals like Scopus. Thus far, scholarly publications have prioritized Korean loanwords within the setting of Jurchen and Manchu languages (A. Vovin 2007).

The Indonesian lexicon is gradually expanding through the adoption of words from both local and international languages (J.S. Badudu 1984, 1985a, 1985b, 1986). Globalization and technological advancements have contributed significantly to the rise of new borrowed terminology (F.X. Rahyono 2014). The assimilation of loanwords illustrates how languages selectively incorporate certain linguistic elements from external sources (A. Adelaar 2018; A. Halim 1976). Words from both local and foreign languages, including Korean loanwords in Indonesian, are primarily borrowed to enrich the existing lexicon.

Indonesian has been influenced by Korean as a result of the cultural phenomenon known as the Korean Wave (*hallyu*): the widespread dissemination of Korean culture through various forms such as K-pop, K-drama, films, animations, games, and K-food (C. Chŏn and Yuwanto 2014). This has also resulted in significant linguistic borrowing (F.K. Simbar 2016).

The *hallyu* phenomenon has gained significant popularity in Indonesia and various other Asian nations, including Taiwan, Japan, Vietnam, Singapore, Malaysia, the Philippines, and Thailand (N. Citra 2015). It first emerged around the 1970s, but had its zenith of popularity in the 2000s. It is also believed to be a platform from which to learn new concepts and express a sense of cultural affinity. *Hallyu* has contributed to the promotion of South Korea's soft power and bolstered its global economic influence (see J. Park 2011), although it was the economic growth and development of post-World War II South Korea which laid the groundwork for the emergence of this phenomenon in the first place.

In addition to commercial activities, colonization by the Portuguese in the sixteenth century and the Dutch from the seventeenth to the twentieth century exerted a considerable influence on the linguistic landscape of Indonesia, resulting in the incorporation of Portuguese and Dutch words into Indonesian. Various Portuguese loanwords in Indonesian are associated with Christianity, such as *gereja* 'church' and *Paskah* 'Easter', as well as with warfare, including *peluru* 'bullet', *picu* 'trigger', and *serdadu* 'soldier' (see J.N. Sneddon 2003). Dutch loanwords are prominent in various lexical domains, including legal terminology, with examples like *advokat* 'lawyer', *kasasi* 'overturning of judgement', and *vonis* 'sentence'. Additionally, they are found in electrical terms like *listrik* 'electricity' and *stop kontak* 'socket', as well as terms related to motor vehicles, such as *bensin* 'petrol', *klakson* 'horn', and *kopling* 'clutch'.

[1] See, for example, Adelaar (1992), S.T. Alisjahbana (1956), R.A. Blust (2013), J.T. Collins, I.P. Almanar, and D. Sugono (2011), N.T. Eddy (1989), J. Gonda (1952), T.G. Hoogervorst (2023), and R. Jones (ed.) (2008).

Korean loanwords in Indonesian do not result from the influences of trade, religion, or colonialism. However, it is worth noting that Indonesia and Korea have maintained diplomatic relations for fifty years. According to the Ministry of Foreign Affairs, diplomatic relations were established in 1973, while consular relations had already commenced in 1966. Bilateral, regional, and international interactions characterize the relationship between the two nations. Nevertheless, the diplomatic contacts established in 1973 have not led to significant linguistic influence or language exchange. Instead, the introduction of Korean language and culture into Indonesia has occurred throughout the 2000s (A. Rizki 2022), leading to the accumulation, by 2021, of Korean loanwords into Indonesian on account of *hallyu*. While this article focuses on Indonesia, many languages in the region have incorporated Korean through the influence of K-pop, K-drama, and K-food.

The impact of *hallyu* has been felt by Korean language teachers abroad. Korean pop culture, including dramas and songs, which have had a fast impact on the spread of Korean culture and language, have been chosen as the main content in Korean language classes (D. Lee 2014; K. Hun-Tae 2013). The same thing has happened when Korean culture was introduced into Indonesia, leading to the adoption of Korean words as reflected in Indonesia's online national dictionary. This source lists ten examples: *bancan* 'a side-dish made of rice', *bibimbap* 'a speciality made of rice, meat, and vegetables', *bingsu* 'a shave-ice dessert', *gocujang* 'red chilli paste', *hanbok* 'traditional Korean dress', *kimci* 'Korean speciality with spicy pickles made from vegetables', *mandu* 'Korean dumplings', *manhwa* 'Korean comics', *mukbang* 'live broadcasts or videos showing people eating large amounts of food', and *oppa* 'older brother'.

The use of Korean in social media, such as Instagram and Twitter, has increased since the introduction of *hallyu*. To substantiate these claims, the present study has conducted a comprehensive examination of twenty chosen Instagram and Twitter accounts, specifically analysing the content of their posts and comments. In these accounts, users frequently incorporate a significant number of Korean words into their language. Some examples of commonly employed expressions are *daebak* 'extraordinary' and *kamsahamnida* 'thank you'.

These online platforms make it easier to identify how Korean words are assimilated into the Indonesian context. The presence of foreign loanwords can be observed not only in spoken and written modes of communication, but also specifically in the context of social media discourse. With this observation in mind, this study aims to investigate the domains of usage, word categories, and phonological change of Korean loanwords as they are adopted into Indonesian, thereby making a valuable contribution to the existing online dictionary of standard Indonesian.

Since the establishment of full diplomatic relations between Korea and Indonesia in 1973, diplomacy between the two countries has led to cooperation in the field of education. This collaboration has stimulated academics to study and use the Korean language and culture through several study programmes, like the three-year Diploma Programme at National University (1995) and

Universitas Gadjah Mada (2003), as well as the Bachelor Programme in Korean Language and Literature at Universitas Indonesia (2006), Universitas Gadjah Mada (2007), the Indonesian University of Education (2015), and National University (2016) (S.A. Nugroho 2021). Given this context, this article aims to contribute to the study of Korean language and culture in Indonesia.

2. Conceptual framework

This study approaches borrowing through the distinction made by C. Myers-Scotton (2002) between cultural borrowing and core borrowing. Borrowing from Korean to Indonesian falls under cultural borrowing, since a word for a new object or a new concept usually emerges when an influential group uses it. The speakers who first used it will use it again when the need to signify the same referent comes up.

When Indonesian speakers experience Korean culture through *hallyu,* they repeatedly use the words associated with it to express familiarity with Korean culture. In M. Haspelmath's framework (2008), this happens because native speakers of one language tend to adopt words from other languages. Indonesian speakers do indeed absorb language and popular culture from Korea in various social activities and use these with other Indonesian speakers.

Because Korean influence originates from popular culture, the domains most affected by this lexical assimilation are those strongly associated with popular culture. This cultural domain shows up in various parts of speech, with nouns being the most likely category. As H.H. Hock and B.D. Joseph (2019) and S.G. Thomason (2011) argue, cultural activities are usually followed by the introduction of new nouns. In examining the word categories of Korean loans in Indonesian, this research draws from insights gained from the work of D.A. Cruse (2000) and R.H. Robins (2013).

Our research scrutinizes the transformations of word forms and meanings which happen in the process of borrowing from Korean, and it examines the phonological change involved in it. Our analysis is informed by studies involving semantic and lexical change by T. Crowley and C. Bowern (2010) and phonological theories by H.J. Giegerich (1992). After identifying the parts of speech of loanwords, the lexical change theory helps to identify the broadening and narrowing semantic changes in the process of borrowing, while the phonological theory guides the phonological processes that occur in the loanwords.

3. Methodology

3.1 Research approach

This study adopts a synchronic-descriptive approach, taking into account the cultural interaction between the source and target languages. It investigates Korean loanwords in Indonesian through the analysis of phonological and semantic innovations. We particularly focus on usage domains, word classification, and phonetic alterations. So far, the Indonesian online dictionary

or *Kamus Besar Bahasa Indonesia* (KBBI) has provided only a few Korean loanwords: this study is a contribution to the analysis of new words which might or might not appear in this authoritative dictionary.

3.2 DATA COLLECTION

This corpus-based research involves a specialized data analysis corpus (T. McEnery and A. Hardie 2011). We have used the Sketch Engine corpus tool (A. Kilgarriff et al. 2014) since it provides analytical data analysis tools, including word frequency and concordances. Although we made use of a corpus tool, the analysis has also enabled us to analyse the data qualitatively (A. O'Keeffe, M. McCarthy, and R. Carter 2007).

To collect the data, we selected twenty Instagram and Twitter accounts discussing Korean education, music, drama, actors/actresses, and culinary/cultural activities. We collected the posts and comments by the users from May 2023 to July 2023. From the data identification, we found 18,677 tokens after careful clearance from pictures, Korean writings, emoticons, symbols, account names, dates, and related hyperlinks. The cleaned data were uploaded to Sketch Engine and labelled *Korpus Bahasa Korea* 'Korean corpus'.

The first feature we used was a wordlist which displayed the most frequently used words in the data. We sorted the first 200 words in the data, but most of them refer to the family name *Kim* (325). In Korean, *Kim* is a surname associated with royalty or nobility, found *inter alia* in the name of the South Korean actor Kim Min-Ho and Kim Koen Hee, the first lady. We also found other common names like *Park* (245), *Min* (213), *Lee* (95), and *Kang* (36), as well as city names. Figure 1 displays the Korean corpus containing Korean words in Indonesian.

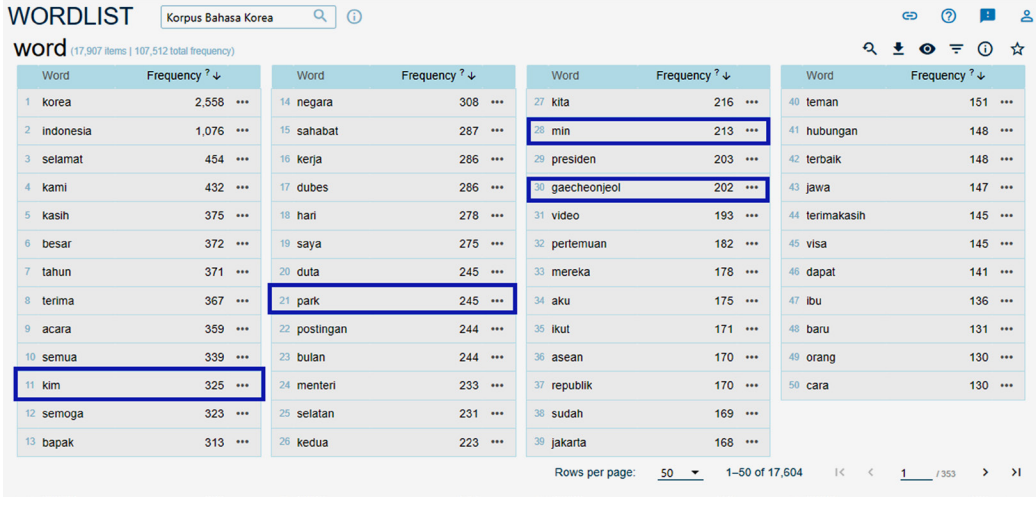

Figure 1. Korean corpus.

Our analysis has omitted words pertaining to names and phatic expressions, concentrating instead on lexical words. Removing proper names yielded Table 1, showing the top ten Korean words which have been assimilated into Indonesian.

Rank	Word	Frequency	Meaning
30	*Gaecheonjeol*	202	South Korea's National Foundation Day
413	*hanbok*	50	traditional Korean attire
641	*daebak*	43	extraordinary
700	*oppa*	42	older brother (used by females)
762	*hangeul*	40	the Korean script
852	*kimchi*	36	fermented vegetables
828	*hallyu*	35	the Korean Wave
1065	*samgyetang*	35	soup made with chicken and ginseng
1218	*gamsahamnida*	35	thank you
1062	*Chuseok*	33	Harvest Moon Festival

Table 1. Data classification.

This list contains some of the most prominent Korean words which have been borrowed into Indonesian, thereby enriching its lexicon. They encompass the realms of food, clothing, greetings, and culture. Their inclusion among the top 1,000 out of 18,677 entries underscores the successful integration of these Korean loanwords into the Indonesian lexicon. This highlights the importance of examining and incorporating them into Indonesian etymological studies.

3.3 Data analysis

We focused on the first 200 Korean loanwords (Appendix 1) and examined their semantic domains, word categories, and phonological processes. We adopted the Korean words into Indonesian by considering two parameters: their Hangeul transliteration following the romanization adopted by the Ministry of Tourism and Culture of the South Korean Republic (National Institute of Korean Language 2000) and the Korean phonological system (S. Cho and J. Whitman, 2019).

The Korean phonology consists of the vowels [i], [y], [ɯ], [u], [e], [ø], [o], [ɛ], [a], [ʌ] and the consonants [p], [b], [t], [d], [tɕ], [dʑ], [k], [g], [pʰ], [tʰ], [tɕʰ], [kʰ], [p̚], [t̚], [tɕ̚], [k̚], [s], [s̚], [m], [n], [ŋ], [h], [l], [w], [j], [ɰ]. In contrast, the Indonesian language has the vowels [i], [e], [ə], [u], [o], [ɔ], [a] and the consonants [b], [p], [d], [t], [dʒ], [ʧ], [g], [k], [ʔ], [m], [n], [ñ], [ŋ], [f], [z], [s], [x], [h], [ʃ], [r], [l], and [w]. The phonological differences between Korean and Indonesian are used on our analysis to identify similar sounds in Indonesian. For example, Korean has the vowel [ɯ], which does not exist in Indonesian. By examining

the incorporation of these sounds into the Indonesian vowel system, we looked for similar sounds in Indonesian while listening to the pronunciation of Korean words via https://dict.naver.com/. Similarly, for Korean consonant clusters which do not exist in Indonesian, we examined Indonesian consonant clusters to determine how these sounds were assimilated into Indonesian.

These insights were used to analyse the word forms and sound changes in loanwords from Korean into Indonesian. This analysis was used to identify the word category of the Korean loans on a syntactical level and label them as adjectives, nouns, or verbs.

4. RESULTS AND DISCUSSION

This study has identified Korean loans into Indonesian in films, drama, music, and culinary activities. Out of the 200 words, fifty-two encompass various aspects of daily life, while the remaining 148 could not be borrowed into Indonesian as they are proper nouns, including names of individuals, places, and institutions. The fifty-two assimilated words appear to have undergone a selection process based on the following criteria:

1) They do not already exist in Indonesian.
2) They are among Korean words most frequently used by Indonesians.
3) They are used repeatedly (at least 25 times).
4) They are used in posts and comments by Instagram and Twitter users with over 25,000 followers and over 4,000 posts.
5) They are used by individuals of various ages, educational backgrounds, occupations, religions, and from different regions across Indonesia.
6) The Instagram and Twitter accounts are diverse and cover a wide range of topics, including education, music, film, drama, and Korean cuisine.

Our research demonstrates that Korean words have expanded the Indonesian lexicon in a natural way through social media interactions, which were the primary data sources for this study. The assimilation of Korean words into Indonesian by speakers of contemporary Indonesian is growing rapidly. We found forty-three nouns, two adjectives, four verbs, and three interjections. The Korean vocabulary can be divided into the spanning various domains listed in Figure 2.

To provide a more concise discussion, we have recategorized the categories of borrowing into three significant domains: 1) daily communication, including basic address terms and greetings; 2) culture and arts, comprising history, crafts, culinary, culture, entertainment, and arts; and 3) other word groups, containing professions, seasons, and time. The following sections discuss these Korean loanword domains, word classes, and phonological changes in the borrowing process.

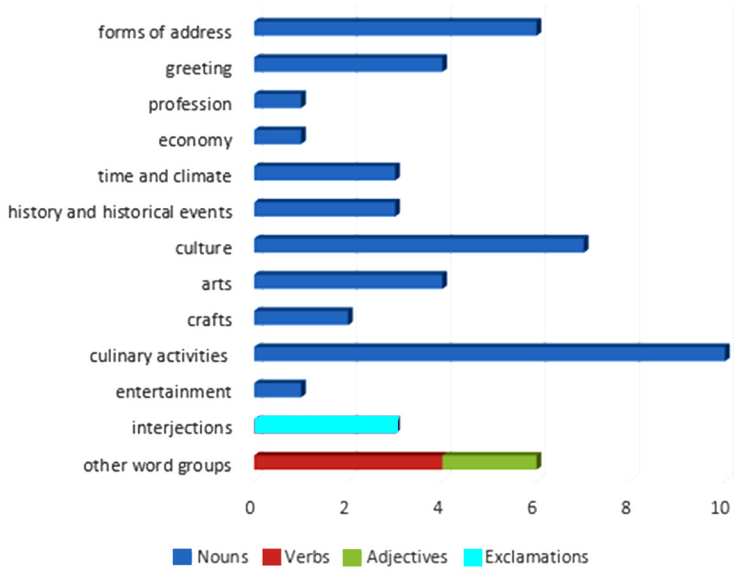

Figure 2. Domains of Korean loanwords.

4.1 Domains of use

As shown in Figure 2, it is evident that nearly all these domains are related to Korean culture and fall under terms of daily communication. When embracing Korean culture, speakers of contemporary Indonesian incorporate these words, most of which are absent in the available Indonesian dictionaries, into their daily speech. Each domain's use of Korean words is discussed below.

4.2 Daily communication

Daily communication as an expression of interpersonal relationships which involves speakers' attempts to build smooth communication. Some linguistic strategies are evident from the Korean loanwords in the corpus, as seen in the use of address terms, greetings, and pronouns. All societies have terms to address, or refer to, someone (D. Read 2015), and Korean society is no exception. The corpus shows that Indonesian speakers recognize the Korean system of terms of address from films, as shown in their use of the words *oppa* 'older brother (used by females)', *hyeong* 'older brother (used by males)', *eonni* 'older sister', *ajeossi* 'uncle', and *chingu* 'friend' which are used to greet the person to whom they are talking. They also use the greeting *jagiya* 'dear' for more intimate relationships. Indonesians assimilate and use these address terms in Indonesian-language communication. These terms can be categorized into 1) kinship terms, such as *oppa, ajeossi, hyeong, eonni,* and 2) other terms, such as *chingu, jagiya*. However, Indonesian users assimilate both categories as non-kinship terms, as shown in the following example.

1) *Ahjussi Ridwan Kamil sangat tampan*.
'*Ahjussi* Ridwan Kamil is very handsome.'

Ridwan Kamil is the governor of West Java and is known for his friendly personality in his dealings with everyone. On his social media accounts, he is highly responsive to questions and comments from netizens. In the above example, when a post on Instagram featured Ridwan Kamil, an Indonesian netizen expressed his views by pointing out that Ridwan Kamil is very handsome. In today's entertainment world, the looks of Korean celebrities have become the standard of evaluation. For many Indonesian social media users, Ridwan Kamil is as handsome as a Korean celebrity. However, since Ridwan Kamil is over fifty, they do not address him with *oppa* 'older brother', but with *ajeossi* 'uncle'. This term is used to indicate familiarity with the interlocutor.

In films and dramas, Koreans like to exchange greetings like *annyeong* 'hello', *gomawo* or *gamsahamnida* 'thank you', and *chukahae* 'congratulations'. The use of these polite expressions conveys respect for interlocutors of a greater age and higher social position (A.H.-O. Kim 2011). Such interpersonal relationships are significant to Koreans (J.-R. Hwang 1990; S. Song 2012). This culture has been imitated and absorbed by Indonesian society. However, the above Korean words are used by Indonesians in their speech on social media regardless of age and social status, as shown in the following examples.

2) *Alhamdulillah dapet emailnya, gomawo*.
'Thank God I got the email, thanks.'

Even though they have local words for *hello, thank you,* and *congratulations*, some Indonesian speakers choose Korean words to convey these meanings. Thereby, they have chosen an additional strategy to express courtesy values.

Indonesian users have assimilated the possessive pronoun *uri*, which means 'our' (inclusive meaning). It can be seen in the following illustration:

3) *Makasih sama uri harabuji Agung*.
'Thank you to our Grandpa Agung.'

By using *uri* 'our', the speakers share their solidarity by including the readers into their group. Another Korean loanword identified in sample sentence (3) is *harabeoji* 'grandpa', which is adopted as *harabuji*.

Among the other features of daily communication found in the corpus is the use of interjections. Some examples are *daebak*, which represents an expression of something extraordinary (both good and bad) and *omo*, an expression of surprise. How Indonesians use these items can be observed in what follows.

4) *Daebak, aku merasa tersanjung. Salam kenal semua.*
'*Daebak*, I feel honoured. Nice to meet you all.'

5) *Omo, omo, omo. Ikutan yuk, kita nobar.*
'*Omo, omo, omo*. Look who we have here! Come and join us for a watch party.'

Even though Indonesian has exclamation marks like *keren* 'cool', *hebat* 'great', *bagus* 'good', *luar biasa* 'incredible', and *wow* 'wow', Indonesian speakers use the Korean words *daebak* (example 4) and *omo* (example 5). This phenomenon demonstrates that, in their use of Korean words, Indonesian speakers have another option to express their feelings. The selection of Korean words is influenced by the contexts and topics of Korean cultural activities. They imitate the way Korean speakers express their happiness and amazement.

The word *daebak* (example 4) is used to express something extraordinary, because the speaker was selected as a winner in a competition. The competition winners were invited to Korea, so, in that context, the word *daebak* was seen more suitable to express their happiness. Meanwhile, the word *omo* (example 5) is used to express surprise as they were excited about an upcoming film release. The word *omo* was selected to express surprise and happiness. The lexical meaning might be different when exchanged for another Indonesian word like *wow* which is also used to express surprise and happiness. There is an unexpressed meaning not included in the word *omo.* These expressions have given Indonesian users additional options to express their feelings, which is why they have assimilated them into their language.

The other words found in the corpus belonging to the domain of daily communication are *ara* (informal) and *arayo* (polite) 'to know', *saranghae* 'I love you; dear to me', *juseyo* 'please', *gwiyeowo* 'cute, lovely, adorable', and *aegyo* 'coquetry'. Although equivalent words exist in Indonesian, their usage is deemed too general and insufficiently specific to Korean popular culture. As such, they are deemed less suitable than their Korean counterparts. Consider the following example:

6) *Lucu banget sih, kamu, kiyowo.*
'You're so cute, *kiyowo*.'

Indonesian speakers use *kiyowo* as the representation of Korean loan *gwieyowo* 'cute, lovely, adorable' (see Section 4.6) to observe the different phonological realization of this loanword). Indonesians use these words within the framework of the popular culture with which they are familiar.

4.3 Culture and arts

Korean culture and arts have introduced a number of words Indonesians use in social media. Some empirical data can be identified as falling under historical events, including *Gwangbokjeol* 'South Korea's Independence Day',

Gaecheonjeol 'South Korea's National Foundation Day', and *Hwanung* 'Korea's mythological founder'. Indonesian users have become acquainted with these concepts through Korean films and dramas, so when Koreans celebrate these events, Indonesian users show appreciation by extending their greetings, as shown in the following example.

7) *Gwangbokjeol, sahabat Korea.*
'Happy Independence Day, Korean friends.'

Apart from terms associated with historical events, other cultural words can also be identified, including *hanbok* 'traditional Korean clothing', *hangeul* 'the Korean script', *deoksugung* 'a palace from the Joseon Dynasty era', *hanok* 'traditional Korean house', *Seollal* 'Lunar New Year', and *Chuseok* 'Harvest Moon Festival'. After learning about these concepts, some Indonesians express a desire to embrace Korean culture outwardly, like donning *hanbok* attire and acquiring proficiency in *hangeul*. To support the aspirations of Korean enthusiasts, Indonesian businesses have incorporated *hanbok* and *hangeul* into their ventures, as evidenced by the following discussions among Indonesian users.

8) *Sekolah mengenakan seragam dengan desain hanbok ya. Wah bagus sekali.*
'School uniforms with *hanbok* designs? Wow, that's fantastic!'

In fact, various schools in Indonesia provide school uniforms with *hanbok* designs. This demonstrates that Korean popular culture has been well received and assimilated into Indonesian culture. Indonesian designers have also fused *hanbok* with *batik*, resulting in items of clothing referred to as *hanbok-batik*, featuring *hanbok* designs combined with Indonesian *batik* motifs, as shown in Figure 3.

These items of clothing have been popularized through festivals, as demonstrated by the following promotion.

9) *Sampai jumpa di Hanbok and Batik Fashion*!
'See you at the Hanbok and Batik Fashion event!'

This fusion has eventually led to the inclusion of the term *hanbok* in the Indonesian Standard Dictionary, although other terms such as *hangeul*, *Deoksugung*, *hanok*, *Seollal*, and *Chuseok* have not yet been incorporated.

Figure 3. Hanbok Batik Production Djadibatik.[2]

Korean artists who are successful in music, film, and drama have introduced Korean traditions and arts to Indonesian audiences. They have ushered in Korean cultural icons, music, and traditional tools by recording videos and representing Korean traditions and cultural performances (C.T. Saeji 2022). This is affirmed by the top 200 Korean words examined in this study. Indonesian netizens discuss various names of royal palaces in Korea, which are now tourist attractions. Through Korean films and dramas, they have become familiar with Korean arts, like *samulnori* 'a traditional music performance featuring four types of musical instruments', *gayageum* 'a traditional 12-stringed harp', *gisaeng* 'official female entertainers at royal events', and *sageuk* 'Korean dramas set during the kingdom era'. Consider, for example, the following sentence:

10) *Hanok bagus buat spot foto kalau ke Jeonju*.
'*Hanok* is great for photo spots when visiting Jeonju.'

Hanok refers to traditional Korean houses and has been featured in Korean dramas and film scenes. These houses, constructed from natural materials like wood, earth, stone, thatch, and tiles, boast unique designs which distinguish them from traditional Indonesian houses, and make them the perfect spots for photos. The eagerness to take pictures in *hanok* houses has sparked online discussions, leading to familiarity with and incorporation of these houses among Indonesians.

[2] Souce: Instagram Djadibatik (Https://www.instagram.com/p/CLvLbK-rG6l/?igsh=MWFtdnl5YmsyZWtkZw==, accessed on: 5-9-2023).

Other cultural terms are borrowed from the domain of arts and crafts, as shown by the words *Buchae* 'traditional fans made of folded paper or other materials' and *beoseon* 'traditional socks', which are among the most famous crafts in Korea. As recorded in the *Samguk Sagi* 'The story of the Three Kingdoms', paper fans have always been used as gifts for foreign envoys visiting Korea. It has been noted that, during the Goryeo Dynasty period (918-1392), the people of Goryeo always carried fans, even in winter. In the Joseon Dynasty era (1392-1910), Koreans commonly used fans decorated with *sagunja* (calligraphy). These fans were exchanged as gifts between friends and neighbours (C. Gong-Ho 1998).

Both *buchae* and *beoseon* are portrayed as distinctive Korean crafts. Known for its cold winters, Koreans need warm clothing to protect their bodies, and one such warm garment are socks. After becoming acquainted with these crafts, Indonesian users have become interested in owning them, as evidenced in the following sentence.

11) *Saya ingin membeli beoseon tersebut. Di mana saya bisa membeli, tolong informasi ya*!
'I want to buy those *beoseon*. Where can I purchase them? Please provide information.'

Buchae and *beoseon* have captured the attention of Indonesians, creating a desire to purchase these crafts, either for their personal collection or for everyday use. For this reason, these words have been borrowed into Indonesian.

Korean society has unique traditions which involve eating together. In films and dramas, people always prepare a meal together to share stories about the activities undertaken that day and talk about the problems they are facing. Koreans are used to ordering and sharing the same food in order to build intimate relationships and emotional bonds (Y. Taebum and I.-J. Yoon 2015). Indonesian people learn about typical Korean food through scenes of eating together in films and dramas. They then imitate this food and serve it on Indonesian menus. This way, they end up absorbing words related to Korean food, including terms like *kimchi* 'fermented vegetables', *samgyetang* 'soup made with chicken and ginseng', *yuja* 'lemon', *tteokbokki* or *topokki* 'a traditional dish cooked with red chilli paste (*gochujang*)', *bibimbap* 'a speciality made of rice, meat, and vegetables', *gwamegi* 'half-dried herring or Pacific saury', *kimbap* 'seaweed rice rolls filled with vegetables', *manduguk* 'dumpling and beef- bone soup', and *eomuk* 'fish-cake'. They showcase the usage of these loanwords, as seen in the following sentences.

12) *O, ini gampang banget buatnya, barusan aku search omija di ecommerse Indonesia, udah ada dong, jadi bisa banget buat recook yuja*.
'Oh, this is really easy to make, I just searched for *omija* [magnolia berries] on e-commerce Indonesia, they are already there, so recooking *yuja* is not a problem.'

Korean food and its terminology were introduced through *meokbang* 'live broadcasts or videos showing people eating large amounts of food'. They also feature in various Korean films and dramas. In this way, Indonesian speakers have become familiar with Korean food terms, and are now using them in the Indonesian food context. Korean food also adds to the choice of food and enriches Indonesian cuisine.

4.4 Other domains

Other domains we have encountered comprise terms for professions, the economy, seasons, and time. In Korea, there is a specialized profession for women related to diving, non-existent in Indonesia, called *haenyeo* 'female diver'. *Haenyeo* has been recognized as cultural heritage and is registered in UNESCO's Intangible Cultural Heritage List for its ability to transmit environmentally friendly fishing knowledge and techniques. The activities of *haenyeo* divers, like harvesting abalones and other marine products, as well as collecting shells, have captured the attention of Indonesian users as most of them do not engage in these activities. It can be observed in the following example:

13) *Pulau Jeju memiliki jumlah haenyeo paling banyak*.
'Jeju Island has the highest number of *haenyeo*.'

The assimilation of the concept *haenyeo* into Indonesian has raised awareness of marine environments among those who refer to it. In Indonesia, the sea has traditionally been the concern of those working in the maritime sector, the majority of whom are men. Given the potential risks involved, few women have been actively involved with the sea to preserve the environment. Some might argue that incorporating the word *haenyeo* presents an opportunity for Indonesian women who have so far been denied the opportunity to do so to become more environmentally conscious, particularly regarding marine ecosystems.

The proliferation of Korean popular culture has influenced Indonesian users in promoting and selling Korean products. Indonesian entrepreneurs capitalize on the people's fondness for things Korean by using the South Korean currency, the *won*, to entice buyers. It can be observed in the following instance:

14) *Siap-siap nikmatin sajian di Park Café dengan kupon diskon hingga ribuan won. Ambil kupon kamu sekarang*!
'Be ready to enjoy dishes at Park Café with discounts of thousands of *won*. Get your coupons now!'

The word *won* in this promotion serves as an analogy for discounts in Indonesian rupiah which will be offered to Indonesian users. The discount value of *won* will be converted, and transactions will be conducted in Indonesian rupiah. Hence, the word *won* is simply intended to entice Indonesian users to shop with them.

Another extended domain of use in the corpus pertains to climate and seasons. Korea's climatic conditions, encompassing distinct seasonal differences, contrast starkly with those of Indonesia. While Korea experiences summer, winter, spring, and autumn, in the tropics Indonesia has only a rainy and a dry season. The Korean language has expressions for these four seasons along with words for events associated with them, which Indonesian lacks. In films and dramas, Korean artists engage with these seasonal differences, enticing many Indonesians to want to experience a similar ambiance. As a result, some Indonesians like to discuss the seasons in Korea, recalling key terms like *ipchun* 'early spring', *jangma* 'rainy season', and *soseol* 'the first day of snow'. These concepts enter Indonesian conversations because netizens want to witness these celebrations and the associated atmosphere through tourism. How Indonesian users assimilate these loanwords can be observed in the following sentence.

15) *Kemarin kami ngerayain ipchun dengan makan telur sekeluarga*.
'Yesterday, we celebrated *ipchun* by having a family meal with eggs.'

Barring a few mountain tops, Indonesia never experiences snowfall, but the topic of snow has always of interest to the people. Indonesians target not only Korea, but also Europe, for winter holidays, to enjoy the snow. Korean culture with its snow season entices Indonesians to talk about the time between the beginning and peak of winter in Korea, which occurs around 22-23 November. Although they never have normally experienced snowfall or celebrated *ipchun* and *soseol*, they can expand their knowledge about seasons, leading to the assimilation of these word items into Indonesian. They are not just learning new concepts, but are also expressing a sense of cultural affinity with a culture in which snow plays an important role.

4.5 Word classes and semantic changes

In our sample, in terms of word class membership, the words most absorbed into Indonesian are nouns, of which there are forty-three; they are followed by verbs (4), interjections (3), and adjectives (2). This outcome supports the statements by Haspelmath (2008), Hock and Joseph (2019), and Thomason (2011) that nouns are the most frequently absorbed words in the borrowing

process because they reflect concepts which did not exist before in the borrowing language. The discussion of word classes in borrowing is presented below.

4.5.1 Nouns

The most widely borrowed Korean nouns refer to places, people, and material objects. They often (but not always) denote aspects of Korean culture which have no Indonesian equivalent. In the process of assimilating some of these forty-three nouns, some have undergone semantic changes, while others have not. Such changes in meaning have occurred because Indonesian users did not originally possess these concepts. This has resulted in alterations to their meanings which align with the knowledge of Indonesian users.

Korean nouns which have undergone changes in meaning on their assimilation into Indonesian are *oppa* (42), *kimchi* (36), *gamsahamnida* (35), *ipchun* (30), *gomawo* (29), *seollal* (29), *jangma* (27), *samulnori* (27), *soseol* (27), *hyeong* (25), and *eonni* (25). These changes in meaning can be categorized into both semantic broadening and semantic narrowing. Nine Korean word items, namely *oppa*, *gamsahamnida*, *ipchun*, *gomawo*, *Seollal*, *jangma*, *soseol*, *hyeong*, and *eonni*, have undergone a broadening of meaning.

The word *oppa*, initially a specific term of address used by a younger sister to an older male, has been transformed into a general term of address used by a person of any gender towards older males. Similarly, the word *eonni* in Korean, originally a term of address used by a younger sister to an older one, has been transformed into a general term of address used by a person of any gender towards older females. Meanwhile, the word *hyeong*, a title used by younger brothers to an older one in Korean, has been transformed into a general term of address used by a person of any gender towards older males. Consequently, the words *oppa* and *hyeong* no longer carry distinct meanings for Indonesian speakers. Instead, they have become synonymous and serve as interchangeable forms of address.

Other examples of nouns experiencing semantic broadening are *gamsahamnida* and *gomawo*. Korean society uses these words in specific ways. *Gamsahamnida* is used for formal situations, while *gomawo* is used in informal contexts. However, Indonesian speakers do not make this distinction and use both words indiscriminately to say 'thank you'. Consequently, both words have become synonymous in Indonesian.

Koreans have specific time markers for certain seasons, like *ipchun*, which initially referred to the beginning of spring according to the Lunar calendar, but has been simplified in Indonesian usage to mean 'the beginning of spring'. *Seollal*, initially signifying the Lunar New Year, now simply means 'Korean New Year'. *Jangma*, representing the rainy season in June-July, has been generalized to 'rainy season'. *Soseol*, denoting the period between the beginning and the peak of winter (22-23 November), has been simplified to 'the first day of snow'. These changes in meaning have occurred because Indonesians do not have the same seasons experienced by Koreans.

A similar phenomenon is observed in culture and art, specifically in *samulnori*. Koreans understand *samulnori* as 'a traditional music performance featuring four types of musical instruments'. Since these instruments are unfamiliar to Indonesian speakers, they do not recognize that *samulnori* covers four specific instruments, generally interpreting the word simply as 'a traditional Korean music performance'. Therefore, the borrowed term has undergone a widening of meaning in Indonesian.

Some other Korean nouns adopted into Indonesian have experienced a narrowing of their meaning. This change in meaning has occurred primarily within the domains of the arts and cuisine. Korean people possess a wide variety of vegetables which can be turned into *kimchi*. For Koreans, *kimchi* refers specifically to fermented vegetables with *gochugaru* (chilli powder) sauce, garlic and other ingredients. However, Korean dramas and films primarily showcase Napa cabbage as the key ingredient of kimchi. In Indonesian usage, this has led to the word *kimchi* being redefined as fermented Napa cabbage in a spicy sauce. Most Indonesians are unaware that various vegetables can be used to make kimchi, leading to the observed semantic narrowing.

In the assimilation of Korean nouns into Indonesian, there are also cases in which the meanings remain unchanged. Those words are *Gaecheonjeol* (202), *hanbok* (50), *hangeul* (40), *hallyu* (35), *samgyetang* (35), *Chuseok* (33), *annyeong* (33), *won* (32), *yuja* (31), *chingu* (30), *baek* (30), *haenyeo* (29), *Deoksugung* (29), *buchae* (29), *jagiya* (29), *ajeossi* (27), *omo* (27), *tteokbokki* (27), *uri* (27), *hanok* (27), *chukahae* (26), *bibimbap* (26), *Hwanung* (25), *beoseon* (25), and *gayageum* (25). The meanings of these words are identical. Because they do not exist in Indonesian and have therefore been adopted wholesale.

4.5.2 VERBS

Four Korean verbs are prevalent in the corpus: *ara* (25) 'know' (informal), *arayo* (25) 'know' (polite), *juseyo* 'please' signifying a request to someone, and *saranghae* (25) 'I love you; dear to me', used when addressing someone. As in the following example, Indonesian users adopt these verbs because Korean speakers frequently use them in Korean dramas to convey approval, requests, and actions.

16) *Bahagia terus ya. Jangan sampai* ***s****enyum segaris****nya*** *hilang*. ***Saranghae****.*
'Keep on being happy. Don't let the happy smile disappear. *Just keep smiling*.'

In this example, an Indonesian fan of Kim Doyoun, a member of the music group Treasure, was commenting on a photo post of this smiling artist. The word *saranghae* was chosen by the Indonesian speaker to express a sense of cultural closeness. The verb does not show any semantic changes.

4.5.3 Interjections

There are three interjections in Korean known to the Indonesian public: *daebak* (43), an expression conveying something extraordinary (both positive and negative), *omo* (27), an expression of surprise, and *eolssu* (25), an expression of encouragement in traditional performances.

In adopting these interjections, we have observed that Korean people are very fond of responding to any extraordinary event with the word *daebak*. When they experience something positive or negative, they use *daebak* to describe it. However, our data show that Indonesian speakers use the term to express only positive feelings.

Korean society also has a specific exclamation used in traditional performances. When a performance is exceptionally captivating or heartwarming, they will use *eolssu*. However, in Indonesian, the meaning is simplified into something to express agreement or approval for various situations, not just traditional performances.

4.5.4 Adjectives

We have encountered two adjectives borrowed from Korean which reflect popular culture in Korea. They are *gwiyeowo* (25) 'cute, lovely, adorable' and *aegyo* (25) 'coquettish'. The term *gwiyeowo* conveys a sense of endearment. It was documented in a situation in which an Indonesian visitor was admiring Busan's seagull-shaped mascot while visiting the National Monument during the Busan World Expo. On the other hand, *aegyo* (25) is used to signify a playful or flirtatious demeanour towards the interlocutor. Its use can be seen in an Indonesian user's comment on a post by Korean artist Sim Jae Yun, who is a member of the boyband, Enhypen. Witnessing Sim Jae Yun acting flirtatiously on stage, they commented:

17) *Sayangku, matahariku, gak semuanya bisa diselesaikan dengan aegyo. Tolong stop bertingkah lucu atau kamu aku telan.*
'My dear, my sunshine, not everything can be solved by *aegyo*. Please stop acting cute or I'll swallow (whole)/devour you.'

4.6 Phonological changes

During the process of borrowing Korean words into Indonesian, phonological changes involving sound conversion and reduction occur. These changes result from the Indonesian tendency to pronounce Korean loanwords based on their orthographic representations rather than their spoken equivalents. These conversion and reduction processes are elaborated in the following paragraphs.

When using Korean words, Indonesian speakers sometimes pronounce certain consonants in different ways. This process does not reflect dialectal sound variation, but happens when these consonants occur in consonant clusters which are absent in Indonesian. This process does not reflect sound

variations in a dialect, but occurs in the absence of specific consonant clusters in Indonesian. Below are some examples.

18) *samulnori* 'traditional music performance'
Korean pronunciation [samullorɾi] → Indonesian pronunciation [samulnori]

Indonesian speakers change the consonant [l] for the geminated consonant [ll] in Korean. The geminated [ll] in Korean is the result of an assimilation process involving an earlier consonant cluster /l/+/n/ (N. Tranter 2000). In actual pronunciation, Indonesian speakers use the single consonant [l], as shown in the word *samulnori* above. Since Indonesian phonology has no similar rule, Indonesian speakers resist the assimilation of /n/ to /l/ in pronouncing *samulnori*. Apparently, Indonesian speakers follow the orthography rather than the "actual pronunciation" of *samulnori* to say this word.

Another example of sound conversion is evident when Indonesian speakers change the sound [ɾ] into [l] as shown below.

19) *soseol* 'the first day of snow'
Korean pronunciation [sosʌɾ] → Indonesian pronunciation [sosol]

As in the previous example, Indonesian speakers alter the consonant, even if they have the same place of articulation, since both [ɾ] and [l] are also alveolar. However, in Korean, /ɾ/ and /l/ are different phonemes, therefore, changing from one consonant to the other brings about a meaning difference in Korean (Tranter 2000). Nevertheless, Indonesian speakers pronounce [l] according to their interpretation of the orthography presented in *soseol*.

As well as consonants, Indonesian speakers pronounce certain vowels differently. For example:

20) *Chuseok* 'Harvest Moon Festival'
Korean pronunciation [tɕʰusʌk] → Indonesian pronunciation [ʧusok]

In the above example, Indonesian speakers interpret the orthographic segment <eo>, which corresponds to the Korean vowel /ʌ/, as /o/.

Another notable conversion process is found when Indonesian speakers change voiceless consonants into voiced ones. Below are some examples.

21) *gomawo* 'thank you' [komɑwʌ] → [gomawo]
22) *daebak* 'extraordinary' [tɛbɑk] → [debak]

These examples show that Indonesian speakers change the initial voiceless /k/ and /t/ to /g/ and /d/ respectively. In Korean, both /k/ and /t/ are included as seven main consonants, and they are unaspirated plosives (Tranter

2000). Indonesian speakers do not observe the consonants produced by Koreans meticulously; rather, they rely on the orthography. The pronunciation of *gomawo* and *daebak* among Indonesian speakers who use Korean in social media exemplifies their reliance on orthography.

Some sounds in Korean consonant clusters are reduced by Indonesian speakers. Our analysis shows that Indonesian speakers reduce the /w/ in a CC cluster the second consonant of which is /w/. Below are some examples.

23) *Hwanung* 'Korea's mythological founder' [hwanuŋ] → [hanuŋ]
24) *gwamegi* 'half-dried herring or Pacific saury' [kwamɛgi] → [gamegi]

These examples show that Indonesian speakers reduce the /w/ in the cluster /hw/ and /kw/. The cluster /hw/ is absent in Indonesian. Another sound reduction phenomenon is evident in the word *hyeong*. Instead of saying [hjʌŋ], Indonesians delete the consonant /h/ and pronounce the word as [juŋ]. Therefore, it is understood that Indonesian speakers tend to delete /w/ and /h/ in the cluster CC. In the word *gwamegi,* Indonesian speakers not only delete the consonants /kw/, but change these to /g/. Referring to the spelling, Indonesian phonology does not have a /gw/ cluster, so Indonesian speakers choose to reduce the cluster to [g].

This study shows that the linguistic corpus can be used to study the process of loanwords from one language into another, in this case from Korean into Indonesian. The use of corpus linguistics in this study is a novel approach, as prior studies, such as Vovin (2007), did not employ corpus linguistics for data processing or analysis. Some other studies continue to employ traditional approaches, in which data are gathered manually from textual sources like dictionaries, novels, and research papers. Furthermore, the study also demonstrates originality in the use of data sources. Social media can serve as a data source alongside dictionaries, books, and research papers. Social media encompasses more than simply textual content. Nevertheless, it is the most recent communication model in communication between speakers of different languages, including Korean and Indonesian speakers.

Some common Korean words, like *oppa, eonni, ajeossi,* and *jagiya*, are frequently used in social media interactions. Even though there are equivalent words in Indonesian, some Indonesians choose Korean words to express themselves. Making use of these words demonstrates that they position themselves as a part of the *hallyu*. They readily accept words related to this popular culture, because popular culture arouses their interest in the Korean language and culture more quickly. The present findings resonate with previous studies conducted by (Hun-Tae 2013; Lee 2014). They assert that people from other countries who learn Korean respond more quickly to activities related to *hallyu*. This research shows that Indonesians borrow Korean words and learn Korean culture through the language spoken in Korean films and dramas to improve their communication skills, which subsequently encourages them to visit Korea.

5. CONCLUSION

In this study, we have examined Korean words used by Indonesian speakers in social media. The hypothesis posed is that Indonesian speakers borrow Korean words because of the cultural impact of *hallyu*. Our findings reveal fifty-two Korean words which refer to expressions in daily communication, culture, the arts, and other domains. Our analysis indicates that only five of the fifty-two Korean words in this study were previously listed in the Indonesian Standard Dictionary: *bibimbap, hanbok, kimci, mukbang,* and *oppa.* These words correspond to the forms identified in our analysis, indicating that other forms can also be accepted. Indeed, after undergoing certain phonological transformations forty-seven other words can potentially be incorporated into the dictionary.

Morphological and semantic analyses reveal` that most Korean words adapted into Indonesian are nouns. Some of these words undergo semantic shifts because of the absence of these cultural concepts in Indonesia, while phonological changes, in particular sound conversion and reduction, have also been identified. Our observation shows that Indonesian speakers tend to convert consonants and vowels when using Korean words. This phenomenon does not reflect dialectical sound variations, but arises from the absence of specific consonant clusters in Indonesian, leading contemporary speakers of Indonesian to pronounce Korean loanwords based on orthographic representations. Furthermore, when using Korean words, Indonesian speakers sometimes convert consonants in various ways. These are not cases of dialectal sound variation, but reflect the speakers' attempts to represent these consonants when they occur in consonant clusters which do not exist in Indonesian. Our analysis reveals that most Korean loanwords undergo changes in word form, as detailed in Table 2 in the Appendix.

Our study contributes to understanding Korean loanwords, which have a global impact across countries in the wake of the *hallyu*. To gain a deeper insight into the assimilation of Korean words into Indonesian, future researchers could take this study as a model and expand on it by creating a larger corpus sourced from more varied social media platforms, like TikTok and Facebook. They could also consider including a larger number of accounts than those used in this study. In addition to social media, online media sites can also serve as valuable research data sources, since many Indonesian users publish novels set in Korean and Indonesian cultural contexts, in which Korean words are embedded in the narratives and dialogues. Based on our initial observations, some of these words differ from those analysed in this study. As a prognosis for the future development of Indonesian, the loanwords collected in this study are predicted to be widely adopted by Indonesian users because they words follow patterns that Indonesians can easily understand.

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Appendix

Korean Etymon		Indonesian Attestations	Meaning		Semantic Change	Domain	World Class
			Korean	Indonesian			
aegyo	애교	*egyo*	'coquettish'		-	general vocabulary	adjective
ahjussi	아저씨	*ajussi*	'greeting to elders of different generations'		-	addressing	noun
ajeossi	아저씨	*ajusi, ahjussi*	'uncle'		-	addressing	noun
annyeong	안녕	*anyong*	'hello'		-	greeting	noun
ara	알아	*ara*	'knowing (informal)'		-	general vocabulary	verb
arayo	알아요	*arayo*	'knowing (polite)'		-	general vocabulary	verb
beoseon	버선	*boson*	'traditional socks'		-	craft	noun
bibimbap	비빔밥	*bibimbap*	'a speciality made of rice, meat, and vegetables'		-	culinary	noun
buchae	부채	*buce*	'handheld fan'		-	craft	noun
chingu	친구	*cinggu*	'friend'		-	addressing	noun
chukae	축해	*cukahe*	'congratulations'		-	greeting	noun
Chuseok	추석	*Cusok*	'Harvest Moon Festival'		-	culture	noun
daebak	대박	*debak*	'extraordinary (in both positive and negative sense)'	'extraordinary (in positive sense only)'	narrowing	expression	exclamations
Deoksugung	덕수궁	*Doksugung*	'a palace from the Joseon Dynasty era'		-	culture	noun
eolssu	얼쑤	*olsu*	(an expression of encouragement used in traditional performance)	(an expression of agreement or approval)	broadening	expression	exclamations
eomuk	어묵	*omuk*	'fish-cake'		-	culinary	noun
eonni	언니	*onni*	'a term used by a younger sister to address an older female'	'a term used to address an older female'	broadening	addressing	noun
Gaecheonjeol	개천절	*Geconjol*	'South Korea's National Foundation Day'		-	historical events	noun
gamsahamnida	감사합니다	*kamsahamnida*	'thank you (formal)'	'thank you'	broadening	greeting	noun
gayageum	가야금	*gayagem*	'a traditional 12-stringed harp'		-	art	noun
gisaeng	기생	*giseng*	'official female entertainers at royal events'		-	art	noun
gomawo	고마워	*gomawo*	'thank you (informal)'	'thank you'	broadening	greeting	noun
gwamegi	과메기	*gamegi*	'half-dried herring or Pacific saury'		-	culinary	noun
Gwangbokjeol	광복절	*Gangbokjol*	'South Korea's Independence Day'		-	historical events	noun
gwiyeowo	귀여워	*kiyowo*	'cute, lovely, adorable'		-	general vocabulary	adjective
haenyeo	해녀	*henyo*	'female diver'		-	professions	noun
hallyu	한류	*halyu*	'the wave of Korean popular culture'		-	culture	noun
hanbok	한복	*hanbok*	'traditional Korean dress'		-	culture	noun
hangeul	한글	*hanggel*	'the Korean script'		-	culture	noun
hanok	한복	*hanok*	'traditional Korean house'		-	culture	noun
Hwanung	환웅	*Hanung*	'Korea's mythological founder'		-	history	noun

Korean Etymon		Indonesian Attestations Korean	Meaning		Semantic Change	Domain	World Class
			Indonesian				
hyeong	형	*hyung, yung*	'a term used by a younger brother to address an older brother'	'a term used to address an older brother'	broadening	addressing	noun
ipchun	입춘	*ipcun*	'beginning of spring based on the Lunar calendar'	'beginning of spring'	broadening	seasons and time	noun
jagiya	자기야	*jagiya*	'dear (to)'		-	addressing	noun
jangma	장마	*jangma*	'rainy season (June—July)'	'rainy season'	broadening	seasons and time	noun
juseyo	주세요	*juseyo*	'please (give; help)'	'please (help)'	narrowing	general vocabulary	verb
kimbap	김밥	*kimbap*	'seaweed rice rolls filled with vegetables'		-	culinary	noun
kimchi	김치	*kimci*	'fermented vegetables with *gochugaru* (chilli powder) sauce, garlic, etc.'	'fermented Napa cabbage with spicy sauce'	broadening	culinary	noun
manduguk	만두국	*manduguk*	'dumpling and beef bone soup'		-	culinary	noun
meokbang	먹방	*mukbang, mokbang*	'live broadcasts or videos showing people eating large amounts of food'		-	entertainment	noun
omo	어머	*omo*	(an expression of surprise)		-	expression	exclamations
oppa	오빠	*oppa*	'a term used by a younger sister to address an older brother'	'a term used to address an older male'	broadening	addressing	noun
sageuk	사극	*saguk*	'Korean drama set in history'		-	art	noun
samgyetang	삼계탕	*samgetang*	' soup made with chicken and ginseng'		-	culinary	noun
samulnori	사물놀이	*samulnori*	'a traditional music performance featuring four types of musical instruments'	'traditional music performance'	broadening	art	noun
saranghae	사랑해	*sarange*	'I love you; dear to me'		-	general vocabulary	verb
Seollal	설날	*Solal*	'Korean New Year based on the Lunar calendar'	'Korean New Year'	broadening	seasons and time	noun
Soseol	소설	*Sosol*	'the time between the start and the peak of winter (November 22 - 23)'	'the first day of snow'	broadening	seasons and time	noun
tteokbokki	떡볶이	*topoki, topokki*	'a traditional dish cooked with red chilli paste (*gochujang*)'		-	culinary	noun
uri	우리	*uri*	'us'		-	pronoun	noun
won	원	*won*	'Korean currency'		-	economy	noun
yuja	유자	*yuja*	'lemon'		-	culinary	noun

Table 2. Common Korean loanwords in Indonesian.