

AN ANALYSIS OF HOMONYMY USED IN TANJUNG BELIT DIALECT: A SEMANTICS STUDY

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ABSTRACT

The writer analyses the words contain by homonymy used in Tanjung Belit dialect using a semantic study. The purpose of this research is to find out the kinds and explain the meaning of homonymy used in Tanjung Belit dialect.

This analysis uses a descriptive qualitative research as a method and it has three procedures; they are collecting the data, analysing the data and data presentation. In collecting the data, the writer uses the participant observational method. In technique of collecting the data, the writer uses interview and note taking technique. In analysing of the data, the writer uses Sudaryanto's theory that is distributional and translational technique. The last procedure is data presentation, where the data is presented by using the informal method by Sudaryanto.

The result of this analysis is that the writer found fifteen data included in homonymy in the Tanjung Belit dialect. In the fifteen datum that have been analyzed the writer is dominated by complete homonymy

Keywords: *Semantic, Homonymy, Dialect, Tanjung Belit*

I. INTRODUCTION

Semantics is a branch of linguistics which relates with meaning. Semantics is considered as a study of meaning in language. It deals with the expression of linguistic objects such as word, phrases and sentences. It does not pay attention to the syntactical arrangement or pronunciation of linguistic object. Kreidler (1998:3) stated that, semantic is the systematic study of meaning and linguistic semantic is the study of how languages organize and express meanings. It means that, meaning in semantics is really needed for us to limit ourselves to the expression of meanings in a

single language. Meanwhile, Katz (1972:1) stated that semantics is the study of linguistic meaning. It is concent with what sentence and other linguistics object express, not with the arrangement with their syntactic parts or with their pronunciation. There are many topics that belong to semantics discussion, one of them is homonymy. Generally, homonymy is the relationship between words with identical forms but different meanings.

Palmer (1984:65) explained that homonymy is when there are several words with same shape. In other words, homonymy are the same words but different meaning. Homophones have the same pronunciation

but different meanings, homographs that are spelled the same but have different meanings. Homonymy can includes homographs and homophone. Homograph is the same form spelling and homophone is the same pronunciation. These theories can be applied not only for English but also for many languages. In other words, homonymy with its all aspects can be discussed from bahasa or dialect.

In addition, Suzanne (1994:18) stated that dialect is varies for, other dialects of the same language simultaneously on at least three levels of organization, pronunciation, grammar or syntax, and vocabulary. In Bahasa, there are many dialects that people use to communicate. One of them is Tanjung Belit dialect.

Tanjung Belit dialect is a colloquial language used by Tanjung Belit people to communicate. Tanjung Belit itself is a village that is located in Jujuhan District, Muara Bungo regency, which is 54 km for distance. It takes about one hour eleven minutes As far as the writer concerned, Tanjung Belit dialect has its own uniqueness, and it becomes an interesting topic to be discussed. Apparently, there are many form of words that used in Tanjung Belit dialect, both in terms of the same spelling and sound, but has different meanings, depending on the situation when people say or use. One of the uniqueness of word that Tanjung Belit can be seen below.

Example:

Tanjung Belit	Meaning 1	Meaning 2
'kangkong'	kale (vegetable)	frog

The datum above is explained further as the following conversation

Tanjung Belit	Bahasa	English
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A. Nak kano kau doh?	A. Kamu mau kemana?	A. Where did you go?
B. Nak ka pasa!	B. Mau kepasar!	B. I go to the market!
A. Boleh wak mintak tulong ?	A. Boleh saya minta tolong?	A. Could you help me?
B. Boleh. Mintak tulong apo?	B. Boleh. Mau minta tolong apa?	B. Yes. What can I do for you?
A. Tulong beli kangkong tigo kebat cagin yah!	A. Tolong belikan saya sayur kangkung tiga ikat!	A. Please buy me three bunches of a kale !
B. Tu lah nyuh, dak do gin an lain dah?	B. Cuma itu saja, tidak ada yang lain lagi?	B. Just it, anything else?
A. Idak.	A. Tidak.	A. No.
B. Yo lah.	B. Baiklah.	B. Alright.

From the conversation above, the word '**kangkong**' in the Tanjung Belit dialect means a **kale** (vegetable). '**Kangkong**' is a creeping plant or vegetable, its stems are watery, long-stemmed, and the leaves are pointed.

The datum above is explained further as the following conversation

Tanjung Belit	Bahasa	English
A. Bak, magi lu!	A. Ayah, ksini sebentar!	A. Dad, please come here for a moment!

B. Ngapo ?	B. Ada apa?	B. What's wrong?
A. Tulong alau kangkong g ko menta!	A. Tolong usir katak ini sebentar!	A. Please get rid of this frog !
B. Alau lah gahugong!	B. Usir saja sendiri!	B. Get rid of it yourself!
A. Dak barani wak dah. Kangkong g ko gedang nian.	A. Saya tidak berani. Katak itu terlalu besar.	A. I'm scare. The frog its so big

From this conversation, the word '**kangkong**' is defined as a **frog**. The word '**kangkong**' that is meant in this conversation is an amphibious animal that can live in water or on land, green or brownish red.

From two conversation above are used by Tanjung Belit people in daily conversation. In these conversation the writer found one word with the same pronunciation and the same spelling but different meaning it is '**kangkong**'. The word '**kangkong**' in the first conversation has a meaning for a **kale** but for the second conversation has a meaning for a **frog**. From this analysis, the writer through that this is a kind of a complit homonymy, as we know that complit homonymy that have the same pronunciation and the same spelling but different meaning (Lyons 1982:72). Dealing with the meaning, the writer found that it has a denotation meaning a proposed by leech (1987). This meaning is apparently interest and unique to be analyzed because this are but different they show some words with the same form usage. The writer is interested in analyzing this topic because, the study especially Tanjung Belit as part of Malay language is never found before. Beside there is no a valuable of the homonymy research

related to so far. Finally, the writer decides to take Tanjung Belit dialect as the topic with the title "*An Analysis of Homonymy used in Tanjung Belit Dialect: A Semantics Study*"

I. METHOD OF THE RESEARCH

Method is a particular way of doing something or a strategy of doing research. It is an important factor that can be used as a guide by the writer. In this research, the writer uses descriptive qualitative method, because this method applied the data in the forms of non-numerical data but in the forms of words and sentence.

"Metode deskriptif kualitatif berfokus pada makna dan menggambarkan data yang bukan kelompok angka tetapi lebih dari kata-kata lisan dan kata-kata tertulis (Sudaryanto 2005)."

"Descriptive qualitative method focuses on the meaning and describes the data which are not a group of number but rather than oral words and written words (Sudaryanto 2005)."

In this research, the writer describes the data that have been collected through spoken and conversation among informants Tanjung Belit dialect.

From the definition above, it can be said that descriptive qualitative method is a method that used by the writer in describing the data by using words, phrases and sentences. Especially from this research the writer focuses on describing and exploring the forms and the functions of homonymy tanjong belit dialect.

1. Data Source

The Source of the Data is the first element in method of the research. It means that the source from the data are

taken. Sudaryanto (2015) said that source²of the data is divided into two sources, substantial source and locational source. Locational source is the place where the writer to get the data.

The writer took fourth informants to get the data. The informants that were chosen by the writer completed some criteria based on theory from Samarin (1988:55-70).

Menurut Samarin (1988:55-70) ada 7 karakteristik informan sebagai sumber data seperti:

1. *Usia antara 20-70 tahun.*
2. *Semua informan penutur asli dialek Tanjung Belit.*
3. *Sehat secara fisik dan mental*
4. *Pendidikan serendah-rendahnya SD.*

According to Samarin (1988:55-70) There are 7 characteristics of informants as data sources, such as:

1. Age between 20-70 years old.
2. All the informants are native speakers of Tanjung Belit dialect.
3. The lowest education is elementary school.
4. Gender of the informants are male and female.
5. Physically and mentally of the informants are healthy.

The terms of informants must be fulfilled. So, the data were obtained has high validity and complete.

The writer takes four persons as the informant data, who live in Tanjung Belit. All of the informants are native speakers of Tanjung Belit dialect.

In this research, locational data is Tanjung Belit village. This is located in Jujuhan Distric, the area of Muara Bungo regency, Jambi Province, Indonesia.

Substantial data in this research are the utterance data of homonymy used in Tanjung Belit dialect.

Technique of Collecting the Data

Method of data collection is the way that used to obtain data. To get the data is determined by method. According to Sudaryanto (2015:203) observational method is a method that is used in data collection by observing the language user. In this research, the writer collects the data using observational method. It means that the writer makes observation to the language user (Sudaryanto 2015:203). Observational method is divided into two sub methods, participant observational method and non-participant observational method.

“Simak libat cakap adalah peneliti terlibat langsung dan berpartisipasi dalam percakapan. Disamping itu, peneliti juga menyimak pembicaraan tersebut (Sudaryanto 2015:203)”.

“Participant observational method is a researcher directly involved and participates in conversation. Besides that, the researcher also listened to the discussion (Sudaryanto 2015:203).”

“Simak libat bebas cakap adalah peneliti hanya berperan sebagai pengamat. Peneliti tidak ikut terlibat langsung dalam pembicaraan, peneliti hanya sebagai pendengar (Sudaryanto 2015:205).”

“Non-participant observational method is that researchers only act as observers. The researcher is not directly involved in the conversation, the researcher is only a listener (Sudaryanto 2015:205).”

Meanwhile, in this research the writer uses the participant observation method (SLC) to get the data because the writer participate in observing. Besides that, in this research the writer uses two techniques in participant observational method to collect the data.

I. Interview technique

“Metode wawancara adalah salah satu metode yang digunakan dalam tahap penyediaan data yang dilakukan dengan cara peneliti melakukan percakapan atau kontak dengan penutur sebagai narasumber(Sudaryanto 2015:205).”

“Interview method is one of the methods used in the stage of providing data that is done by means of the writer conducting conversations or contacting speakers (Sudaryanto 2015: 205).”

Based on the explanation above the writer concludes that, the interview method is a method used by the researcher to conduct conversations or direct contact with informants. Therefore, in this research, the writer wants the interview method because the writer wants to find out more information or data from the informants.

II. Note taking technique

“Teknik catat adalah teknik yang dapat dilakukan langsung ketika teknik perekaman selesai dilakukan (Sudaryanto 2015:206).”

“Note-taking technique is a technique that can be done directly when the recording technique is finished (Sudaryanto 2015: 206).”

Based on the explanation above, the writer concluded that the note taking technique is an advanced technique after the recording technique. The note taking technique is a data collection technique that is note taking vocabulary that is considered important by the writer using stationery.

3. Technique of Analyzing the Data

In analyzing the data the writer uses distributional and translational technique as suggested by Sudaryanto.

The reason why the writer used distributional and translational technique in order to facilitate the writer analyze the research of data in view of the terms of the similarities and differences between one form and another form. because this technique is used in the sense of displacement Tanjung Belit dialect in bahasa and English language. On the other hand, the writer used two technique above to let the readers easily understand above the data presented and know how many languages in this world are not same because they have different culture.

“Teknik agih adalah alat penentunya berasal dari bahasa itu sendiri Sudaryanto 2015:18-19).”

“Distributional technique is a determining tool derived from the language itself (Sudaryanto 2015:18-19).”

The determinant tool in the distributional clearly is clearly a part or element of the language or object of the research target itself.

“Teknik padan adalah adalah teknik yang digunakan untuk melihat persamaan dan perbedaan antara satu bentuk dengan bentuk yang lain(Sudaryanto 2015:15).”

“Translational technique is a technique used to see similarities and differences between one form and another form (Sudaryanto 2015:15).”

4. Technique of Data Presentation

In presenting the data the writer used informal method. (Sudaryanto 2015:145) said that informal data presentation is presentation in word, sentences without sign and symbol. This research consist into two chapters, they are Chapter I is an introduction, which contain

background of the problem, limitation of the problem, research question, purpose of the research.

II. RESULT AND DISCUSSION

The writer discusses about the data findings that observed and studied by the writer. The writer does findings and discussions homonymy to analyze Tanjung Belit dialect.

1) Kind and Meaning of Homonymy in Tanjung Belit dialect

Amanuel and Samuel (2012) entitled "*Homonymy as a barrier to mutual intelligibility among speakers of various dialects of Afan Oromo*"

On the other hand, Gramley and Pätzold (1992:13) define homonymy as "the existence of different lexemes that sound the same (homophones), or are spelt the same (homographs) but have different meanings. In this way, they divide them into homophones and homographs. Meanwhile, homonyms are different words that are pronounced the same, but may or may not be spelled the same (Fromkin 1993:29). Based on the explanation above the writer conclude that, homonymy is the relationship between words with identical forms but different meanings. Homonymy are word that are pronounced the same as each other or have the same spelling. When homonymy have the same sound, they are called homophones. When they have the same spelling, they are known as homographs.

There are sixth kinds of homonymy, as follows:

➤ Complete (full, absolute)

Those are homonyms that have the same pronunciation and the same spelling i.e. the identity covers spoken and written forms. Classic example are *bank* (embankment) and *bank* (place where money is kept) (Lyons 1982:72).

➤ Partial Homonyms

They are those where the identity covers a single medium, as in homophony and homograph. Thus, homophones and homographs are considered partial homonyms (Crystal 2003:220)Watkinsetal. (2001:269) differentiate between homonyms and what they call 'near homonyms'. According to them homonyms are words that are "exactly" alike in pronunciation but differ in spelling and meaning, e.g. *morning* and *mourning*; *there* and *their*, while near homonyms do not sound exactly alike, e.g. *except* and *accept*; *loose* and *lose*.

➤ Word Homonyms

These are homonyms where all the forms of a paradigm and its collocational possibilities are identical. Thus, one does not get any indication of their belonging to one word or the other. Such homonyms are generally found in words belonging to the same part of speech. Examples are *seal* and *seals* (plural of *seal* which is an animal) and *seal* and *seals* (plural of *seal* which is an impression placed on things to legalize them). In addition, the possessive forms of these words, i.e. *seal's* are identical (Singh 1982: 24).

➤ Homonyms of Word Forms

These are homonyms in which only few word forms are identical. Generally, the canonical forms in addition to some forms are alike and some others are not identical. For example *lie* it is means not to tell the truth becomes *lied* in the past and past participle while *lie*, that means to rest

one's body, becomes *lay* in the past (ibid.).

➤ Lexical Homonyms

When the homonyms belong to the same part of speech, they are called lexical homonyms. The difference is only in their lexical meaning. They can be found under one entry in the dictionary (Singh 1982: 25). For example, *trunk* (part of an elephant) and *trunk* (a storage chest).

➤ Grammatical Homonyms

When the difference between homonyms is not only confined to the lexical meaning but the grammatical types are also different, they are called grammatical homonyms. They are given separate entries in the dictionary. In these cases, the words have similar canonical form but different paradigms and structural patterns. Verbs occurring as transitive and intransitive or lexical units that occur as nouns, verbs, adjectives, etc. (e.g. *cut* (v.), *cut* (n.), *cut* (adj.)) are examples of such homonyms (ibid.).

Datum 1

Tanjung Belit	Meaning 1	Meaning 2
'bak'	Father	Bathub

The datum above is explained further as the following conversation

Tanjung Belit	Bahasa	English
A. Mano Bak kau ?	A. Ayah kamu dimana ?	A. Where is your Father ?
B. Bak wak pegi.	B. Ayah saya pergi.	B. My Father as left.
C. Pegi	A. Where	A. Where

kano "bak" kau dih.	A. Pergi kemana Ayah kamu.	did your Father go.
D. Ta lah doh.	B. Saya tidak tahu.	B. I don't know.

From the conversation above, it can be explained that the word '**bak**' means **father**. It is called for the parent. It is used to show respect for good behavior older people as the head of family.

Meanwhile, the word '**bak**' is also used in different way in Tanjung Belit dialect.

The datum above is explained further as the following conversation

Tanjung Belit	Bahasa	English
A. Mand i kau doh?	A. Kamu mau mandi?	A. You want take a shower?
B. Iyo.	B. Iya.	B. Yes.
C. Berse n bak doh yah.	A. Bersihka n bak itu.	A. Clean the bathub , please!

From the conversations above, it can be explained that the word '**bak**' in the Tanjung Belit dialect means bathub. The word '**bak**' is a device used to hold large amounts of water.

From two conversation above we can see that the word '**bak**' used by Tanjung Belit people in daily conversation. In these conversations the writer found that one word with the same pronunciation and the same spelling but different meaning that is the word '**bak**'. The word '**bak**' in the first conversation has a meaning for a **father** but

for the second conversation has a meaning for a **bathub**. From this analysis, it can be explained further complete homonymy that the word '**bak**' clearly or exactly way to with the same pronunciation, the same spelling but different meaning. It can be categorized as a complete homonymy as proposed by Lyons (1982). Dealing with the meaning, the writer found that it has a denotation meaning a proposed by leech (1987).

Datum 2

Tanjung Belit	Meaning 1	Meaning 2
'uban'	grey hair	cage (place to animals)

The datum above is explained further as the following conversation

Tanjung Belit	Bahasa	English
A. Apo gawe kau?	A. Apa yang sedang kamu lakukan?	A. What are you doing?
B. Dak do dah.	B. Tidak ada.	B. I did nothing.
A. Kamagi lu, tulong cabut uban wak menta.	A. Kesini sebentar, tolong cabut uban saya!	A. Come here for a moment, please take off my gray hair !
B. Uban mak do lah banyak nian, dak bisa gi dicabut dah.	B. Uban ibu itu sudah terlalu banyak, sulit untuk dicabut.	B. Your gray hair it's too much, it's hard to take them off.
A. Cabut nan	A. Cabut yang	A. Take off the back side only.

dilakan g ko jadi lah ha.	dibagian belakan g ini saja.	
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From the conversation above, it can be explained that the word '**uban**' means that **grey hair** which we generally already know.

Meanwhile, the word '**uban**' is also used in different way in Tanjung Belit dialect.

The datum above is explained further as the following Conversation

Tanjung Belit	Bahasa	English
A. lah bersen uban jawi di doh?	A. Kandang sapi itu sudah dibersihkan?	A. The cow cage has been cleaned?
B. Lah hudah wak bersen tadi doh. Jawi do dak moh nunggo dalam uban , kalau uban do kuban g.	B. Sudah saya bersihkan tadi. Sapi itu tidak mau tinggal didalam kandang yang kotor.	B. I cleaned it earlier. The cow doesn't want to live in a dirty cage .
A. Tu kok harus diberse n tiap agi do meh.	A. Maka dari itu harus dibersihkan setiap hari.	A. Therefore it must be cleaned every day.

The word '**uban**' in the second conversation has a different meanings, the

word '**uban**' means a cage which is a place to live for animals or pets of the surrounding community.

As we know that the word '**uban**' as a **grey hair**, but it is different from the people of Tanjung Belit. The people of Tanjung Belit also mention that the word '**uban**' as a **cage** for animals. From this dialogues, the writer conclude that the word '**uban**' in the Tanjung Belit dialect has two meaning, the first meaning is a **grey hair** and the second meaning a **cage**. The word '**uban**' is also included in the complete homonymy. As we know that complete homonymy is a word that has the same pronunciation, the same spelling but different meaning. Dealing with the meaning, the writer found that it has a denotation meaning a proposed by leech (1987).

Datum 3

Tanjung Belit	Meaning 1	Meaning 2
'paku'	Nail	Fern (vegetable)

The datum above is explained further as the following Conversation

Tanjung Belit	Bahasa	English
A. Ado paku dumah?	A. Dirumah ada paku ?	A. Do you have nails in your house?
B. Dak do dah.	B. Tidak ada.	B. Nothing.
A. Gi beli paku gih.	A. Tolong pergi beli paku !	A. Please go buy some nails !
B. Bapo banyak?	B. Berapa banyak?	B. How much?
A. Sakilo lah.	A. 1 kg saja.	A. 1 kg only
B. Mano sen?	B. Uang nya mana?	B. Where's the money?

	A. Ambil didalam dompet.	A. Take in the wallet
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The word '**paku**' in the conversation above is an elliptical metal object with a pointed head and tip, usually used to attach one post to another.

Meanwhile, the word '**paku**' is also used in different way in Tanjung Belit dialect.

The datum above is explained further as the following Conversation

Tanjung Belit	Bahasa	English
A. Kano doh?	A. Mau kemana?	A. Where do you go?
B. Ko nak pergi cari paku .	B. Ini mau pergi cari pakis .	B. It wants to go find fern .
A. Dimano nak nyagi?	A. Mau cari dimana?	A. Where will you find it?
B. Tu di padang paku	B. Dikebun "pakis".	B. In the fern garden.
A. Kini banyak po paku dihitu, petong kami nyagi dak do dah. Dikit nyui dapat.	A. Mungkin banyak pakis disana, kemarin kami cari cuma dapat sedikit.	A. Maybe there are a lot of ferns there, yesterday we were looking for only a few.

The word '**paku**' also means a **fern** by the people of Tanjung Belit, **fern** are vegetables (plants) that can be cooked and eaten.

From the explanation above, the word '**paku**' has two meaning, the first

meaning is a **nail** for gluing poles and the second meaning is a **fern**, which is a type of vegetable that can be cooked and eaten. So the word '**paku**' has the same spelling, the same pronunciation, but has a different meaning. Therefore, the writer concludes that the word '**paku**' belongs to the complete homonymy. Dealing with the meaning, the writer found that it has a denotation meaning a proposed by leech (1987).

Datum 4

Tanjung Belit	Meaning 1	Meaning 2
'kaco'	Mirror	Window

The datum above is explained further as the following conversation

Tanjung Belit	Bahasa	English
A. Ci, magi lu!	A. Ci, kesini sebentar!	A. Ci, come here for a moment!
B. Ngapo?	B. Ada apa?	B. What's up?
A. Tolong ambek kaco dikamar menta.	A. Tolong ambil cermin didalam kamar.	A. Please take the mirror in the room.
B. Kamar mano?	B. Kamar yang mana?	B. Which room?
A. Kamar lakang.	A. Kamar belakang.	A. The back room.

The word '**kaco**' in the Tanjung Belit dialect means that the **mirror**, which is an object that can be used to show the

reflection of objects placed in front of it, usually used to see faces when preening.

Meanwhile, the word '**kaco**' is also used in different way in Tanjung Belit dialect

The datum above is explained further as the following conversation

Tanjung Belit	Bahasa	English
A. Lah tutup kaco doh?	A. Jendela itu sudah ditutup?	A. The window was closed?
B. Lom.	B. Belum.	B. Not yet.
A. Cubo lah tutup kaco doh gih Nam pak agi go lah malam.	A. Ini sudah malam, tutup lah jendela itu.	A. It's late, close the window .
B. Yo tunggu ment alu	B. Iya, tunggu sebentar.	B. Yes, wait a moment.

Based on the conversation above, the word '**kaco**' which is used by the people of Tanjung Belit means that the **window**. The **window** is a tool that functions as a place to enter and exit the air.

Based on the two conversations above, we can see that the word '**kaco**' in the Tanjung Belit dialect has two meaning. The word '**kaco**' in the first conversation means that the **mirror** and is homonyms with the word '**kaco**' in the second

conversation which means that the **window**. The word '**kaco**' in the Tanjung Belit dialect has the same spelling and the same pronunciation but different meaning. Based on two conversations above, the writer conclude that the word '**kaco**' is included in complete homonymy. As it is known that complete homonymy is one word with the same spelling and the same pronunciation but has a different meaning. Dealing with the meaning, the writer found that it has a denotation meaning a proposed by leech (1987).

Datum 5

Tanjung Belit	Meaning 1	Meaning 2
'muko'	Face	Front

The datum above is explained further as the following conversation

Tanjung Belit	Bahasa	English
A. Pakai bedak apo kau kini?	A. Kamu memakai bedak apa?	A. What are the cream you using?
B. Dak do dah, ngapo tun?	B. Tidak ada, kenapa?	B. No, why?
A. Dak lah. Lah bersehan muko kau kini.	A. Tidak apa-apa. Sekarang wajah kamu kelihatan lebih bersih.	A. Now your face looks cleaner.
B. Apo nan berseh, Nampak gi banyak jerawat goh.	B. Apanya yang sudah bersih. Masih banyak jerawat.	B. What's clean, There are still lots of pimples.
A. Tapi	A. Tapi	A. But not as

dak sabanya k menta gi dah.	tidak sebanyak dulu lagi.	much as it used to be.
B. Ai macam tu lah ado nyu.	B. Memang seperti itu adanya.	B. It's like

The word '**muko**' in the first conversation means that the **face**. The word '**muko**' which is meant in the Tanjung Belit dialect above is the front part of the head.

Meanwhile, the word '**muko**' is also used in different way in Tanjung Belit dialect.

The datum above is explained further as the following Conversation

Tanjung Belit	Bahasa	English
A. Mano hapu?	A. Mana sapu?	A. Where's the broom?
B. Hapu dimuko do ha.	B. Sapu ada didepan.	B. The broom is the front up .
A. Umah muko do lah nan lom bahapu. Umah lakang lah hudah wak hapu.	A. Rumah bagian depan yang belum disapu, yang dibagian belakang sudah saya sapu.	A. The front of the house that hasn't been swept, the one in the back I have swept.

From the conversation conducted by the Tanjung Belit community above, the word '**muko**' has the meaning of **front**.

From the two conversations above, it can be seen that in the Tanjung Belit dialect the word '**muko**' has two different

meaning. The meaning of the word ‘**muko**’ in the first conversation is a **face** while in the second conversation the word ‘**muko**’ means that the **front**. Therefore, the word ‘**muko**’ in the Tanjung Belit dialect is also included in complete homonymy, because the word ‘**muko**’ has the same spelling, the same pronunciation but different meaning. Dealing with the meaning, the writer found that it has a denotation meaning as proposed by Leech (1987).

III. CONCLUSION

Finally, after analyzing homonymy in the Tanjung Belit dialect as discussed in the previous chapter. The writer found fifteen data, as the homonymy of words, they show the same pronunciation, the same spelling but different meaning. From this research, the writer concluded that the homonymy found in the Tanjung Belit dialect is a complete homonymy based on Lyons’ theory (1982). Then for the meaning explanation, the writer chooses to use the notation meaning as proposed by Leech. It is used because the explanation of the word is descriptively conceptual.

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