HOMONYM IN MANDAILING LANGUAGE

Homonim dalam Bahasa Mandailing

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Abstrak: Sebagai lambang identitas, kebanggaan, serta pendukung bahasa Indonesia, studi tentang bahasa daerah diperlukan. Salah satunya bahasa Mandailing, bahasa dengan mayoritas penuturnya di Kabupaten Mandailing Natal dan berbagai daerah di selatan Provinsi Sumatera Utara. Penelitian ini membahas soalan mengenai (1) bagaimana bentuk homonimi dalam bahasa Mandailing dan (2) bagaimana hubungan homonimi dalam bahasa Mandailing. Tujuan penelitian ini adalah menjelaskan bentuk homonimi dan menggambarkan relasi homonimi di bahasa Mandailing. Metode penelitian yang digunakan adalah deskriptif kualitatif. Data yaitu data lapangan berupa data lisan melalui informan kunci di Desa Batang Gogar, Kecamatan Sungai Kanan, Kabupaten Labuhanbatu Selatan. Dilakukan triangulasi untuk keabsahan data dengan menggali berbagai referensi melalui berbagai literatur yang berhubungan. Analisis data menggunakan analisis bentuk melalui teknik hubung banding. Hasilnya diketahui (1) bentuk homonimi dalam bahasa Mandailing meliputi (a) bentuk tunggal (morfem bebas), (b) bentuk kompleks (morfem kompleks); (2) relasi homonimi meliputi relasi pada dua makna dan relasi pada tiga makna.

Kata Kunci: bentuk homonim, relasi homonim, bahasa Mandailing

Abstract: The study of local languages is required. One of the local languages is Mandailing, a regional language with the majority of speakers in the area of Mandailing Natal Regency and various regions in the south of Sumatra Utara Province. This research discusses questions regarding (1) what the homonymy form is in Mandailing language and (2) how homonymy relations are in Mandailing language. The purpose of this study is to explain homonymy forms and describe homonymy relations in Mandailing language. The research method used is descriptive qualitative. Data is field data in the form of oral data through main informants in Batang Gogar Village, Sungai Kanan district, Labuhanbatu Selatan Regency. Triangulation was carried out for the validity of the data by exploring various references through various related literatures. Data analysis uses form analysis through comparative linking techniques. The results are (1) homonymy form in Mandailing language includes (a) single form (free morpheme), (b) complex form (complex morpheme) and (2) homonymy relations include relations in two meanings and relations in three meanings.

Keywords: homonymy form, homonymy relation, Mandailing language

INTRODUCTION

The diversity of regional or local languages in Indonesia is a legacy from our ancestors. This is stated in the Law of the Republic of Indonesia Number 24 of 2009 in Chapter 1, Article 1, paragraph 6 which reads "local language is the language used for generations by Indonesian citizens in areas in the territory of the Unitary State of the Republic of Indonesia." Local languages need to be

preserved. This recommendation is contained in the Law of the Republic of Indonesia Number 24 of 2009 in Chapter III, Article 42, paragraph 1 which reads "Regionalgovernmentsareobligedtodevelop, foster, and protectlocal languages and literature in order to continue to fulfill their position and function in social life in accordance with developments era and in order to remain a part of Indonesia's cultural wealth." Therefore, local languages and cultural richness must be maintained and developed in order that languages do not disappear. On an international scale, this is supported by UNESCO, which provides recommendations for important steps to prevent the loss of language, such as supporting multilingual use, especially mother tongue in education and collecting data on local languages or endangered languages (Alawi, 2020).

In a language, the meaning of words is interconnected, this relationship is called the relation of meaning. In accordance with the opinion of Pateda that the lexical element in a language is not a number of words, each of which can stand alone, all intertwined, related, and identify one word with another in one meaning network (Gapur & Mulyadi, 2018, p. 108). The relation of meaning can be various, such as synonymy, antonymy, hyponymy, metonymy, polysemy, homonymy, and so on (Masduki, 2013). In this study homonyms are discussed in Mandailing regional languages.

Mandailing language is a language belonging to the Austronesian language family spoken by the Mandailing Batak tribe community in southern Sumatera in the north, specifically covering the area of Padang Sidempuan, Batang Toru, Sipirok, all parts of South Tapanuli regency. Mandailing language or called *hata mandailing* becomes lingua franca for Batang Angkola residents. As a communication tool Mandailing language is used in association, both between family, friends, and for other informal interests. In addition, the Mandailing Batak language is also used in traditional ceremonies, rituals and other activities. (Hutabarat et al., 2013, p. 3; Rahimah et al., 2015, p. 97).

In every language including the Mandailing language, it is often found a relationship of meaning or semantic relations between a single word or unit of language with other. For example, the word *bagas*, in Mandailing language can mean 'house' and 'inside or deep.' Another example, the word *parmangan* can mean (1) like to eat; (2) money used to buy food; and (3) how to eat. Likewise, with other forms such as *dabu* means to drop, and *dabu* means to fall. This is a form of homonym relating to meaning in language.

How to interpret in language activities will result in the establishment of communication from two parties, namely speakers and addressees. Intertwined communication means also the occurrence of mutual understanding, making what you want to convey can be understood properly. So important is the ability to interpret that everyone needs to learn the meaning itself.

Learning the true meaning also means learning how each language user in a language community can understand each other. This means that the meaning can be understood if the speaker addressees and try their best so that the other person can interpret and understand the message he conveys. A word can have various other meanings because words usually contain complex components of meaning. Because words contain complex meanings, often a word shows the existence of similarities, disagreements, overlaps and so on. Meaning in a

language is the understanding stored in the structure of a language form. Based on this, we will not be able to understand language if only in the form of sounds and forms without meaning contained in the language.

The study of meaning can be found in semantics, one of the semantic studies is the relation of homonymy meaning. Homonyms (from Latin *homo*, which means the same, and *nomos*, which means names) are two or more lexemes whose birth (pronunciation and writing) are the same but their lexical meanings are different (Subroto, 2011, p. 81).

Homonyms examines two or more meanings expressed in the same form. (Alwasilah, 2011) states that homonyms are several words pronounced the same, but their meanings are different. Tarigan (Tarigan, 2009, p. 26) explains that homonyms in linguistics are words that have the same sound but contain meaning. According to Kridalaksana (Kridalaksana, 2009, p. 85) the relationship between words written and/or pronounced in the same way as other words, but those that do not have meaning relationships are called homonyms. According to Fatimah (2012, p. 64) homonym is the relationship between meaning and form if two or more meanings are expressed in the same form. Homonymy can be interpreted as 'the same name for an object or other thing' (Chaer, 2013, p. 94). According to Verhaar (in Chaer, 2013) it gives a homonym definition as an expression (in the form of a word, phrase or sentence) in the same form as another expression (also in the form of a word, phrase or sentence) but the meaning is not the same.

From some expert definitions above, homonym is a word or several words that have similarities in pronunciation or form of words but the meaning is different. Homonymy is not only in Indonesian, but also in local language. Each local language is often found interrelationships or semantic relations between a word or other language unit. Semantics play an important role in communicating because language has a function and purpose to be used in communicating in conveying a meaning. Like someone who conveys an idea and thoughts to the interlocutor, then the interlocutor is able to understand what is conveyed (Susiati, 2018, p. 110).

Then, Keraf (2010, p. 36) explains that the meaning of homonymy is two or more words but has the same form. The same thing was stated by Arifin (2015, p. 69) that the term homonym is in the form of two or more words with the same spelling and pronunciation, but the meaning is different because the origin is different. The term homonym can be divided into homograph and homophones. The term homograph is the same word spelling, but different pronunciation. Then, the term homophone is the same word, but different spelling (Hestiyana, 2017, p. 36).

According to Ullman (2012: 223) three ways homonyms can be realized through phonetic convergence, divergence of meaning, and foreign influence. Ullman explains the emergence of the most common homonym is through phonetic (sound) convergence (integration). Because of the influence of sound, two or three words that were originally in different forms, then become the same sound in spoken language or sometimes in writing. Ullman (2012, p. 234) continues that the development of divergent meaning can also lead to homonyms. If two or more meanings (polysemy) of a word develop in different directions, then the relationship between those meanings will not be clear, and the word's

unity becomes damaged and the polysemy becomes homonym. Foreign words that are absorbed into a language are also very likely to cause homonyms, such as English adopted into Indonesian.

Some homonym-related research such as that conducted by Suhai (2012) which discusses homonym dialects of Malay Sarawak and Melanau. This research focuses on the same spelling and term designations in the Sarawak Malay dialect with the Melanau language. From this research found that there is a vocabularythathasthesamespellingandthesamenameinMelanauatthesametime has similarities and differences in meaning. Another research was carried out by Susiati (2018) who described the form of a word class that is homonymy in the Kaledupa Dialect of Tukang Besi Islands Language in Wakatobi Regency. The results of this study prove that the forms of the word classes that are notoriously are adjectives with nouns, nouns with nouns, verbs with adjectives, verbs with nouns, nouns with numeralia, verbs with verbs, verbs with adverbs, and particles with nouns. Aripuddin's r search (2017) which describe homonym form and usage in Kerinci on Pulau Tengah. This research is included in the form of descriptive research with a qualitative approach. The results showed that the homonym form in the Kerinci language was divided into two. homonym-homograph, homonym-homophone and homograph. Then Chindyani's research (2017) described the homonym form of Dayak Muara Language explained the syntactic function of homonyms, and explained the reasons. The researches described above are used as a reference work steps in this research.

The homonymy phenomenon found in the Mandailing Language vocabulary shows its function so as to enable each person to adjust himself to the physical and social environment. In addition, the same vocabulary but differences in meaning do not only exist in the same language or dialect, but also occur between one language and another, or between one dialect and another (Suhai, 2012, p. 20). Therefore, this research is a basic research that is to continue previous research on homonym in different languages. The discussion in this research only revolves around the form and homonym relations in the Mandailing language. The problems in this research are formulated in the following question points. (1) What is the homonym form in Mandailing language? (2) How is homonymy relationship in Mandailing language.

METHOD

The method used is descriptive method. How to use this descriptive method through the stages of data collection, data analysis, and presentation of data results (Sudaryanto, 2015, p. 57). Type of research is qualitative. Therefore, the data obtained are not in the form of numbers but in the form of exposure based on the results in the form of words. Pogman (in Moleong, 2014, p. 3) expressed that qualitative research as a research procedure that produces descriptive data in the form of written or oral words from the results of people and observable behavior.

The data source in this research were taken from informant, native speakers of Mandailing language in Batang Gogar Village, Sungai Kanan district, Labuhanbatu Selatan Regency. The informant who will be the source of the data

in this study can be determined by referring to several conditions. The requirements of the informants referred to are male or female, aged 25-65 years (not senile), have a minimum of high school education, were born and live on location, have pride in the mother tongue, can speak Indonesian, are healthy physically and spiritually, native speakers of Mandailing language (Mahsun, 2005).

The data in this research are words that are homonyms in the Mandailing language spoken by the people of Batang Gogar Village, Sungai Kanan district, Labuhanbatu Selatan Regency, Sumatera Utara Indonesia, taken on 25 to 28 December 2018. The inducement technique is the basic technique in the *cakap* (conversation) method. Because the expected conversation as the implementer of the method is only possible if the researcher gives stimulation (inducement) to the informant to bring up the linguistic symptoms expected by the researcher (Mahsun, 2005, p. 95).

The stimulation used are questions related to Mandailing language. In the implementation of conversation techniques as much as the researchers directly go to each area of observation and have a conversation (sourced from a list of questions) with the informants. In order to know the realization of certain phonemes, it is not only enough to listen to the sounds produced by the informant, but also to see how the sounds are produced (Mahsun, 2005, p. 131). This technique can only be used when applying face to face conversation techniques. This technical status is complementary to the activity of providing data with the note taking (record) technique. This means that what is recorded can be checked again with the resulting record. Conversation observation technique means that the researcher conducts tapping by participating while listening, participating in the conversation, and participating while listening to the conversation. In this case, researchers are directly involved in the dialogue (Mahsun, 2005, p. 93; Sudaryanto, 2015). In this technique the researcher determines the formation and appearance of prospective data. Data collection tools in this study were humans, voice recorders, and recording cards. Humans referred to in this study are researchers themselves as key instruments that plan, carry out, collect data, analyze data, interpret data, and finally the results of research. Voice recording devices are used to record the conversations of researchers and informants. While the recording card is used to record the results of interviews with informants and record homonyms in the Mandailing language.

Steps and data analysis techniques, first transcription, data obtained from the recording results are recorded, then transcribed from spoken language into written language. The data taken is only data relating to aspects of the language to be examined. Second translation into Indonesian. Data that has been transcribed at this stage will be translated into Indonesian so that it is easier to analyze the data. Third classification, data that has been obtained and has been transcribed into written language, and is classified based on the subproblem that is studied, namely Mandailing Language. Fourth, data analysis, data that has been classified will be analyzed based on subproblems studied, namely analyzing the form of a word with a synonym, analyzing the syntactic function of the word with a word in Mandailing, analyzing the causes of the word in the language Mandailing. The fifth conclusion, this stage the researcher draws conclusions from the results of data analysis in the form of homonyms contained in the Mandailing language

include, the form of words and the relation of the number of homonymous meanings in the Mandailing language.

FINDINGS AND DISCUSSION

The results are known homonym form in Mandailing language is singular and complex form. Furthermore, homonym relations in Mandailing language consist of two, namely homonym two meanings and three meaning relations. Following are the results of the homonym word found in Mandailing Language.

Table 1.

Mandailing homonym words and the relation of meanings

No.	Homonym words	The relation of meaning	Meaning
1	Bagas	m) ·	Deep House Late
2	Parmangan	Three meanings	like to eat money how to eat
3	Ranggas	Ro Sli Gr Gin Br tak Fo	Branches Rooster
4	Solop		Slippers Greedy
5	Boru		Girl Bride
6	Buat		take For
7	Bulu		Fur Bamboo tree
8	Sada	Two meanings	One Alone
9	Jolo		Front Previous
10	Mata	Eye Raw Quick Arrived Stomach bloomed paddy Do not Repeat Old	=
11	Tibu		=
12	Boltok		Stomach bloomed paddy/rice
13	Ulang		
14	Ma tobang		Old Aunt (sister of mother)

Homonymy form

The data obtained shows that there are two homonym forms, namely homonym with single form and complex form homonym. The two forms of homonym are described as follows.

Homonym single form (single morpheme)

Single form is morpheme which cannot be searched for smaller forms and is able to stand alone. The singular can also be said to be monomorphemic. Examples are as follows:

Ranggas Branches
Rooster

Examples of sentences expressed by informants in the data are as follows:

- 1) *Bahat ranggas di kobun ni halei.* Many branches in their garden.
- 2) Ranggas do manuk hami di bagas.

The rooster is in our house.

Ranggas has a relation to two meanings. In the sentence (1) has a reference to something that shows the branch while ranggas in the sentence (2) describes rooster. The meaning of 'branches' is not related at all to 'roosters', and they have a multiplicity of meaning or homonymity. The homonym word 'ranggas' is both a single form and a free form because each one has meaning and is able to stand alone in speech. Homonymy 'ranggas' is both a single form and a free form because each one has a meaning, and not grammatically affected by other words. The context of the sentence also plays an important role in understanding homonym meaning, this also becomes a conclusion in research Chindyani (2017) in Dayak Muara Language research.

Colon	Slippers
Solop	Greedy

Examples of sentences expressed by informants in the data are as follows:

- 3) *Mago solop nia di masojid.*The sandals were lost at the mosque.
- 4) *Pailaon do anak borui* **solop** *doma ia mangan.* It's a shame that a woman is greedy when she eats.

Solop has a relation to two meanings. 'Solop' in the example sentence (3) has a reference that shows footwear and the word class is noun. Whereas the 'solop' in the example sentence (4) shows the Adjective word class which is a greedy person. Thus, the solop has a multiplicity of meaning or homonymity. The 'solop' homonym is both a single form and a free form because each one has meaning, and not grammatically affected by other words.

Dl	bamboo tree
Bulu	Fur

Examples of sentences expressed by informants in the data are as follows:

- 5) *Madung di tobang halei bulu na di jolo magas nalei.*Already they cut down the bamboo in front of their house.
- 6) *Sattak lobat na bulu ni huting i.* The cat's fur is very bushy.

Bulu has a relation to two meanings. The sentence (5) has a reference that shows a bamboo tree and the word class of noun. Whereas, *bulu* in the sentence 6 shows the meaning of 'animal fur'. Thus, 'bulu' has a multiplicity of meaning or homonymity.

The homonym 'feather' is both a single form and a free form because each one has meaning and not grammatically affected by other words.

Cada	One
Sada	Alone

Examples of sentences expressed by informants in the data are as follows:

- 7) *Rengking sada do anakku di sikolah nia.*My son ranked number one in his school.
- 8) **Sada** ia do na kehe tu Malaysia. He went to Malaysia alone.

Sada has a relation to two meanings. in the example sentence 7 has a referent indicating the order of the number one and of course the word class is noun. While sada in sentence (8) with the same word class, means the state of someone who does something alone. So, it can be seen that sada has a double meaning. Homonymy of sada is both a single form and a free form because each one has a meaning that is differentiated based on the context of the sentence as a whole.

Т:Ь	Quick / hurry up
Tibu	Arrived

Examples of sentences expressed by informants in the data are as follows:

- 9) *Pa tibu bo magiot mulai acara ne.* Hurry up! the show is about to start.
- 10) *Ma tibu pengantin ne tu palaminan.*The bride arrived at the altar.

Tibu in example (9) has a referent is the adjective word class used in the command sentence. shown clothes to get someone fast. Whereas in example (10),

the word *tibu* is a verb word class, indicating something that has arrived.

The relation of two meanings to *tibu* indicates both meanings are not grammatically influenced by other words in the sentence. therefore, this word belongs to the singular homonym.

Complex form homonyms

Complex forms are forms of words that have changed due to affixes or process affixation. Complex words can be said to be polymorphemic.

Bagas	House
	Deep
	Late

From the data, the sample sentences delivered by the informant are as follows:

- 11) *Bagas* ni oppungi na jogi sattak. Grandma's house is very pretty.
- 12) *Bagas* doma aek ne. River water is very deep.
- 13) *Madung bagas* borngin napodo mulak ia. It's late at night and he hasn't come home yet.

Bagas has a relation on three meanings. Bagas in the example sentence (11) is a class of noun words that have a reference to something that indicates a place to live, while bagas in the example sentence (12) are a class of nouns that show meaning far down (from the surface). Bagas in sentence (13) is adjective that shows the meaning of getting late at night. Thus, bagas have a multiplicity of meaning or homonymity.

Homonymy in sentence (3) is always associated with the word *borngin* to make meaning late at night, that means '*bagas*' in the meaning of 'late night' bound to the word borngin, and it can be said to be influenced grammatically by other words. Therefore, the homonym *bagas* is included in the complex form.

Doltola	Stomach	
Boltok	Bloomed paddy	

Example sentences expressed by informants from the data as follows:

- 14) *Maccit boltok ku.*My stomach hurts.
- 15) *Maboltok emei i.*The paddy/rice has bloomed.

Boltok has a relation to two meanings. *Boltok* in the sentence (14) is a class word of noun that has a reference meaning refers to parts of the human body,

while *boltok* in sentence (15) is a noun that refers to the state of rice growth phase. The homonym in the example sentence (15) is always associated with the word ' $ma\sim$ ' to make the meaning already occur. *Boltok* in the meaning of 'bloomed paddy' occurs when an affixation process occurs with the addition of the prefix ' $ma\sim$ '. Therefore, the homonym *boltok* is included in the complex form.

Illana	Do not
Ulang	Repeat

For example, in a sentence like the following:

- 16) *Ulang* bo donok aeki ho annon mayup ko.

 Do not approach the river you will drift away later.
- 17) *Ulang*i *pelajaran na di lehen gurumi.*Repeat the lesson given by your teacher.

Ulang in sentence (16) has a reference to something that shows a prohibition, while repeated in the example sentence (17) shows the meaning of repeating something. Thus, 'repeat' has a doubling in meaning or homonymity.

The meaning of 'repeat' occurs in the affixation process by adding the suffix i. Therefore, these homonyms are included in complex homonyms. The meaning 'repeat' is also formed due to the influence of Bahasa Indonesia elements in Mandailing language as is the explanation of Ullman (2012). This is known because the informant cannot mention other words in the Mandailing language whose meaning is the same as 'repeat.'

For example, in a sentence like the following:

- 18) *Ma tobang umak nia na unjung di pareso halei.*Their mother is old but has never been taken care of.
- 19) **Tobang** ku do najuguk di joloni bagasi. My aunt who sat in front of the house

Tobang has a homonym relation with two meanings. The sentence (18) has a reference at an old age and in the sentence (19) the word *tobang* shows the call to relatives from their own mother. 'In the meaning of 'old' occurs when an affixation process occurs with the addition of the prefix ' $ma \sim$ '. Therefore, the homonym *tobang* is included in the complex form.

Donat	Take
Buat	For

For example, in the sentence: 20) **Buat** bo polam nabadu i. Just take the fallen mango.

21) *Ubat i giot buat ia do i.*The medicine is for him.

Buat in sentence (20) is a verb word class that has a reference indicating the activity of taking things for someone. In sentence (21), buat is a prepositional word that have a referent to refer to 'for someone.' Thus, buat has a doubling in meaning or homonymity. In terms of form, homonymy buat 'for' as a preposition cannot be put singly in a sentence; it must be followed by another word. Thus, for one homonym the complex form. The meaning 'for' is also formed due to the influence of Bahasa Indonesian elements in Mandailing language.

Relation of homonym meaning of Mandailing language

Through the elaboration of data form the homonym, it is known that the relation of homonym meaning contained in the data consists of homonym which is related to one meaning, the relation of two meanings and three meanings. The relation of meaning that occurs is in line with the opinion of Ullman (2012), who states the cause of homonym phenomena among other phonetic convergence, divergence of meaning, and foreign influence.

For example, phonetic convergence in data, found in the word *solop* in Mandailing language means 'sandals' and 'greed.' In Indonesian the word *solop* if expressed verbally it will be called *selop*. This means that the homonym *solop* means that slippers will not appear if people do not express *selop* become *solop* if spoken verbally.

The divergence of meaning in the data is seen in the word *sada*. *Sada* has the meaning 'one' and 'alone.' *Sada* has a unity of meaning relating to the state of things in the amount of one. *Sada* means 'one' is a mention of a number. Whereas *sada* which means 'alone' is something when there is only one person.

Furthermore, foreign influences that occur in homonym phenomena are Indonesian influences which make the word homonym. For example, the word *bulu* which means 'feather' and 'bamboo tree.' *Bulu* means fur is Indonesian.

CONCLUSION

The conclusion of this research is homonymy form in Mandailing language including, (1) single form (single morpheme); (2) complex shapes (complex morphemes). In this research only complex form homonymy was found with affix enhancers in front of the base word (prefix $ma \sim$) and at the end of the word (suffix 'i').

Homonymy relations in Mandailing language consist of relations in two meanings and relations in three meanings. It is also known that homonyms in Mandailing are rarely found but with the inclusion of Indonesian elements, it can cause homonyms in Mandailing. The relation of meaning is influenced by phonetic convergence, divergence of meaning and influence of foreign languages.

Suggestion

This research only discusses the form and relation of homonym meaning of Mandailing language in one area. therefore, further research should focus on deeper studies such as phonology, in order to be able to identify homonym words including those from homographs or homophones. Data is also taken from various speaker locations so that more universal conclusions regarding the Mandailing language are found. In addition, a semantic study of comparisons between Batak languages is also considered necessary to do. These studies are globally important, supporting efforts to maintain and protect local languages in Indonesia that have been advocated by UNESCO.

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