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Ambiguity of Meaning Terms in the Use of Language Structures in Society: A Semantic Study

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ABSTRACT

This research aims to describe and analyze the phenomenon of using ambiguity of meaning in life in society, whether in the form of words, phrases, clauses or sentences. This research is important because there is a lot of use of ambiguity in meaning, especially in language culture among Javanese speakers, so it is interesting to research. The research method used is descriptive qualitative. The data collection techniques used in this research are reading and note-taking techniques. The data analysis technique carried out in this research went through three stages, namely data reduction, data presentation, and drawing conclusions. The first stage of data reduction is the stage of sorting data into certain concept units, certain categories and certain themes. The second stage of data presentation is that the data is presented/exposed after going through data classification/categorization which is then analyzed to form conclusions. The data in this research were taken from utterances/phrases related to the use of ambiguity of meaning in language and communication used in society based on semantic analysis. The data source in this research is the habits of speakers and interlocutors (speakers and listeners) regarding frequent communication so that terms with ambiguity of meaning appear in each of their conversations/utterances. Other supporting sources in this research are relevant journals and articles. The results of this research can be concluded that there are 24 types of words that refer to the use of each meaning ambiguity based on the analysis of homographs, homophones, homonyms, hyponyms and polysemy. Then there is the use of ambiguity of meaning at the syntactic level, for example ambiguity in phrases, clauses and sentences.

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1. INTRODUCTION

A unit of speech that can stand alone in a sentence, can be separated and has meaning and is used to communicate. This unit is called a word (Basrah Gising, 2016). In spoken and written language, there is always a meaning. Linguistics has a special branch that studies meaning, namely semantics, which includes morphemes, words, sentences and syntax such as phrases, clauses and sentences. According to Manaf (2008:2), semantics is a branch of linguistics that discusses the meaning of language units. These language units can be words, phrases, clauses, or sentences (Andriani et al., 2020; Himawan et al., 2020; Rahmi Julia et al., 2023). Surianti Nafinuddin, (2020) states that meaning is words and terms that can be confusing. Words can have one or more meanings, which can cause ambiguity

Ambiguity is an error in language due to ambiguity (neglect) of the meaning of the language unit itself through morphological order. Ambiguity results in changes in meaning. At the syntactic level, ambiguity appears in phrases, clauses and sentences that have more than one interpretation when combined (Adriana, 2019). Meaning ambiguity is a study of grammatical conditions through language structure, both spoken and written, so that the impact of ambiguity at the linguistic level can be known (Purbosari & Surana, 2021). When conveying ideas, misunderstandings can occur due to unclear meaning or the presence of more than one meaning in the words or sentences spoken. Ambiguity occurs when a sentence gives rise to more than one meaning or there is no definite meaning (Intan Novitasari & Widya Purnawati, 2020). Several experts provide a definition of ambiguity. Abdul Chaer defines ambiguity as a symptom of double meaning due to different grammatical interpretations, while Kridalaksana defines it as the nature of a construction that can be given more than one interpretation (Ghirardato et al., 2019; Wahab et al., 2022).

There are three types of ambiguity, namely phonetic ambiguity, lexical ambiguity and grammatical ambiguity (Andini et al., 2021). For example, if we hear the statement "The dukun is giving birth in the living room", the meaning can be interpreted as whether the dukun is the one who has the child, or the dukun is a profession that provides birth services. Another example, the phrase "The captain's wife's children are beautiful" can mean the captain's children are beautiful, the captain's wife is beautiful, or the captain's children and wife are all beautiful. Confusion in interpreting speech can be resolved by looking at punctuation marks such as pauses // or the [S, P, O, K] technique so that the differences in meaning are clear. "Children, the captain's wife is beautiful" is interpreted as informing the child that the captain's wife is beautiful. Without punctuation or pauses, the meaning changes to the captain's children and wife are all beautiful (Intan Novitasari & Widya Purnawati, 2020; Lulu Arifatul Faridah et al., 2022; Purbosari & Surana, 2021).

In semantic studies, ambiguity or vagueness of meaning can be caused by several things, including: (1) The general nature of words or sentences. For example, if we say book, then what book is meant is not clear. Likewise, if we read or hear the sentence *"Ali bisa membuat obat dari bisa tersebut"*, then it is not clear the word *"bisa"* what it means here. (2) Words or sentences are never one hundred percent homogeneous. This means that words will have a clear meaning if they are in a sentence, and sentences will have a clear meaning if they are in a context, for example *"apel and 'apel'"*. Who the *"apel"* is for and how it is used will depend on the context of its use (Ningsih & Turistiani, 2022; Rosalia et al., 2023; Wondal et al., 2021).

In semantic studies, ambiguity or vagueness of meaning can be caused by several things: (1) the general nature of words or sentences. For example, the word "book" does not explain what book is meant. The sentence "Ali could make medicine from this venom" is also unclear whether what is meant is venom (poison) or venom (ability). (2) Words or sentences are never one hundred percent homogeneous; the meaning is clear in certain contexts, for example "apple" can mean fruit or ceremony, depending on the context of use. (3) The meaning boundaries associated with foreign languages are unclear, such as the word "clever" which can mean various things depending on the context. (4) Lack of familiarity with the word used with its reference, such as "bandar" which can mean port or dealer, depending on the context of use (Ningsih & Turistiani, 2022; Rosalia et al., 2023; Wondal et al., 2021).

Research on the ambiguity of meaning has been previously researched by experts, such as research from Fairuz&Madarina (2021) which examined " Makna Ambiguitas Leksikal pada Lirik Lagu Album the Book of Us "Gluon Karya Even of Day". Then, research from Hermintoyo (2019)analyzed " Ambiguitas dalam Humor Parikan/Pantun Kilat Sebagai Pelesetan Makna". There is research from Hidayatullah (2022) who also conducted research related to "Penggunaan Ambiguitas dalam Komik Strip Komikkamvret". Finally, research from Nisa (2018) which examined " Tuturan Ambiguitas dalam Wacana Humor Waktu Indonesia Bercanda: Kajian Pragmasemantik".

In connection with research on ambiguity of meaning, sentences with double meaning or ambiguity are very interesting to study. This is because people often misinterpret the meaning of the language they speak or read in writing. More than one meaning will be a serious problem for ordinary people, considering that people do not yet know clearly the meaning and purpose of the language being conveyed depending on the perspective and context of the speaker's situation. This research includes an analysis of the meaning of homonyms, homographs, homophones, hyponyms, etc. in emerging Indonesian language patterns which are also related to ambiguity of meaning.

This research is important because this research will try to show the phenomenon of the use of ambiguity of meaning in the use of Indonesian language patterns which often occurs in society in general and seems to have become a normalization of language, in fact there are several aspects of language that need to be studied from the perspective of semantic studies.

2. METHOD

The research method used in this research is a qualitative descriptive research method. This research method is used to help understand the meaning of forms/patterns of meaning ambiguity in Javanese speakers through critical

discourse analysis techniques and library study techniques. Therefore, the use of qualitative methods in this research can produce a study of a phenomenon of ambiguity of meaning that is often used in Javanese society from various relevant research sources such as books, articles, and so on. The data collection techniques used in this research are reading and note-taking techniques. The use of these techniques was chosen because it is relevant and in accordance with the research focus.

The note-taking technique is an advanced technique of the reading technique. The note-taking technique is a technique used to record data that has been collected from the results of the reading technique, or by recording past events, and selecting data according to what is needed (Sugiyono, 1992:240) . The data analysis technique carried out in this research went through three stages, namely data reduction, data presentation, and drawing conclusions. The first stage of data reduction is the stage of sorting data into certain concept units, certain categories and certain themes. The second stage of data presentation is that the data is presented/exposed after going through data classification/categorization which is then analyzed to form conclusions.

The data in this research is in the form of developing data sources, namely documents with various criteria, all of which are included as primary data. The data source in this research is a single case study because it is based on a wealth of literature such as books, articles, magazines, and so on which are related to research on Javanese communication culture in the use of ambiguity of meaning from various points of view and the accompanying context.

3. RESULTS AND DISCUSSION

3.1 Results

The results of this research are presented to answer the problem formulation. Each problem formulation will be classified and described in detail, accompanied by tables and authentic data taken from the data location. The following are findings on the use of meaning ambiguity in terms of the meaning of words, phrases or sentences in the form of the use of homographs, homophones, homonyms, hyponyms and polysemy in the language structure used in Indonesian society. The findings show that there are 50 data, each of which is divided into 10 data according to the category of ambiguity of meaning. The analysis results are classified in table 1:

Table 1. Classification of Words in Terms of Meaning Contained in Phonetic Ambiguity and Lexical Ambiguity

No.	Phonetic Ambiguity		Lexical Ambiguity		
	Homograph	**Homophones**	**Homonyms**	**Hyponyms**	**Polysemy**
1.	Apel	Rok	Bisa	Binatang/ekor	Mata
2.	Tahu	Masa	Bulan	Hidung	Kepala
3.	Memerah	Bank	Tanggal	Bunga	Kursi
4.	Serang	Tank	Selang	Kendaraan	Api
5.	Keset	Jarum	Genting	Buah	Ibu
6.	Kecap	Syarat	Rapat	Serangga	Kaki
7.	Seri	Tujuh	Hak	Sayuran	Tangan
8.	Mental	Beli	Seni	Kue	Pintu
9.	Partikel (-Per)	Selip	Tangga	Pohon	Jendela
10.	Semi	Babat	Gigi	Gunung	Darah

A. Ambiguity Analysis (Homographs, Homophones, Homonyms, Hyponyms, Polysemy)

a) Homographs

Data (1)

(1) ***Apel*** **(Fruit)** **≠** ***Apel*** **(Ceremony)**

Example:

- *Ayah memetik **apel** dari kebunnya.*
  *Adi mengikuti **apel** di sekolahnya.*

Based on data 1 above, it explains that the word "apple" has different meanings based on the way it is pronounced and the situational context. In the data quote, the first "apple" indicates the fruit object because it is followed by an adverb of place behind it, namely (orchard). Meanwhile, the second "apple" data quote shows the meaning (participating in the ceremony) at school. Even though the words and letters are written the same, they have significant differences in meaning.

Words that have the same spelling but different meanings. The word "apple" in these two quotations is an example of a homograph in the sentence " *Ayah memetik apel dari kebunnya*" the word "apple" refers to the fruit

object. In the sentence "*Adi mengikuti apel di sekolahnya*" the word "apple" refers to the ceremonial activity. The words are pronounced the same but have different spellings and meanings. In this context, "apple" is not a homophone because even though it has a different meaning, the spelling remains the same.

Words that are the same in spelling and pronunciation but have different meanings. The word "apple" here also functions as a homonym because the spelling and pronunciation are the same, but the meaning is different. The use of homonyms like this often requires additional context to avoid confusion of meaning. The word "apple" in this example shows polysemy because although the meanings are different (fruit and ceremonial), they are related in everyday use.

In the first sentence, the agricultural context (orchard) helps determine the meaning of "apple" as a fruit. In the second sentence, the institutional context (school) helps determine the meaning of "apple" as a ceremony. Sentence structure also influences understanding the meaning of words. In the first sentence, the direct object after the verb "*memetik*" indicates a concrete object, namely an apple. In the second sentence, the verb " *mengikuti*" is followed by an abstract noun which indicates an event or activity, namely the apple ceremony.

(2) *Tahu* (Food ingredients from soybeans) ≠ *Tahu* (Witnessing/knowing something)

Example:

- *Ibu sedang membuat **tahu** di dapur.*
  *Aku sebenarnya **tahu** bahwa dia pelakunya.*

Based on data 2 above, it explains that the word "*tahu*" has different meanings based on how it is pronounced and the context of the situation. In the data quote, the first word "*tahu*" refers to food made from soybeans or a type of tempeh. In contrast to the next sentence, the word "*tahu*" refers to the speaker's (knowledge/testimony) about a certain thing. Even though the words and letters are written the same, they have significant differences in meaning. Based on the data above, the word "*tahu*" shows different meanings depending on the way it is pronounced and the situational context.

Words that have the same spelling but different meanings. The word "*tahu*" in these two quotes is an example of a homograph in the sentence " *Ibu sedang membuat tahu di dapur*" the word "*tahu*" refers to food ingredients made from soybeans. In the sentence "*Aku sebenarnya tahu bahwa dia pelakunya*" the word "*tahu*" refers to the act of witnessing or knowing. The words are pronounced the same but have different spellings and meanings. In this context, "*tahu*" is not a homophone because even though it has a different meaning, the spelling remains the same.

Words that are the same in spelling and pronunciation but have different meanings. The word "*tahu*" here also functions as a homonym because the spelling and pronunciation are the same, but the meaning is different. Use of homonyms like this often requires additional context to avoid confusion of meaning. The word "*tahu*" in this example shows polysemy because although the meanings are different (the food ingredient and the act of knowing), they are related in everyday use.

In the first sentence, the household context (kitchen) helps determine the meaning of "*tahu*" as a food ingredient made from soybeans. In the second sentence, the observational context (witnessing) helps determine the meaning of "*tahu*" as the act of knowing or realizing. Sentence structure also influences understanding the meaning of words. In the first sentence, the direct object after the verb "*membuat*" indicates a concrete object, namely know. In the second sentence, the verb "*tahu*" is followed by a clause indicating knowledge or awareness, namely knowing that he did it.

(3) Memerah (Angry/embarrassed) ≠ Memerah (Squeeze)

Example:

- *Ayahku wajahnya kelihatan **memerah** saat memarahiku*
  *Pamanku sedang **memerah** air susu sapi di peternakannya*

Based on data 3 above, it shows that the word "*memerah*" has two different meanings based on the way it is pronounced and the context of the situation. In the data excerpt, the first word "*memerah*" shows the nature/condition of my father's face, who was very angry with my behavior. Meanwhile, in the next sentence, the word "*memerah*" refers to (activities/activities on a cattle farm) when milking. Even though the words and letters are written the same, their meanings are very different.

Words that have the same spelling but different meanings. The word "*memerah*" in these two quotes is an example of a homograph in the sentence " *Adikku wajahnya kelihatan memerah saat bertemu pacarnya*," the word "*memerah*" refers to a change in facial color due to anger or embarrassment. In the sentence "*Pamanku sedang memerah air susu sapi di peternakannya* " the word "*memerah* " refers to the act of milking. The words are pronounced

the same but have different spellings and meanings. In this context, "*memerah*" is not a homophone because even though it has a different meaning, the spelling remains the same.

Words that are the same in spelling and pronunciation but have different meanings. The word "*memerah* " here also functions as a homonym because the spelling and pronunciation are the same, but the meaning is different. Use of homonyms like this often requires additional context to avoid confusion of meaning. The word "*memerah*" in this example shows polysemy because although the meanings are different (angry/embarrassed and the act of blackmailing), they are related in everyday use.

In the first sentence, the emotional context (meeting a boyfriend) helps determine the meaning of "*memerah*" as a change in facial color due to anger or embarrassment. In the second sentence, the context of the work (farming) helps determine the meaning of "*memerah* " as an act of blackmail. Sentence structure also influences understanding the meaning of words. In the first sentence, the verb "*memerah*" is followed by a direct object indicating an emotion or physical condition. In the second sentence, the verb "*memerah*" is followed by a direct object indicating a physical action.

(4) *Serang* (Resistance) ≠ *Serang* (Name of city in Banten province)

Example:

- *Para mujahidin Palestina serang Israel melalui jalur udara*
  Keluargaku pergi ke Kota Serang bersama-sama di hari liburku

Based on data 4 above, it shows that the word *"serang"* has two different meanings based on the way it is pronounced and the context of the situation. In the data quote, the first word *"serang"* shows the resistance of the Palestinian people to the Israeli invaders. Meanwhile, in the next sentence, the word "*serang"* refers to (the name of the city in Banten). Even though the words and letters are written the same, their meanings are very different.

Words that have the same spelling but different meanings. The word *"serang"* in these two quotes is an example of a homograph in the sentence "*Para mujahidin Palestina serang Israel melalui jalur udara*" the word "*serang* " refers to an act of resistance or attack. In the sentence "*Keluargaku pergi ke Kota Serang bersama-sama di hari liburku*" the word "*Serang*" refers to the name of the city. The words are pronounced the same but have different spellings and meanings. In this context, "*serang*" is not a homophone because even though it has a different meaning, the spelling remains the same.

Words that are the same in spelling and pronunciation but have different meanings. The word "*serang*" here also functions as a homonym because the spelling and pronunciation are the same, but the meaning is different. Use of homonyms like this often requires additional context to avoid confusion of meaning. The word "*serang*" in this example shows polysemy because although the meanings are different (the act of resistance and the name of the city), they are related in everyday use.

In the first sentence, the military context (war) helps determine the meaning of "*serang* " as an act of resistance. In the second sentence, the geographical context (city name) helps determine the meaning of "*Serang*" as a place name. Sentence structure also influences understanding the meaning of words. In the first sentence, the verb "*serang* " is followed by a direct object indicating aggressive action. In the second sentence, the word "*Serang*" is used as a direct object indicating location.

(5) *Keset* (lazy) ≠ *Keset* (Dirty rag/cloth)

Example:

- *Adikku sangat keset untuk belajar*
  Celana bekasku dijadikan keset sama Ibuku

Based on data 5 above, it is clear that the word "*keset*" has different meanings based on the way it is pronounced and the context that accompanies it. In the data snippet, the first word "*keset*" shows the lazy nature shown by my younger brother. Meanwhile, in the next sentence quoted, what is meant by "*keset*" is (a dirty used object/item used as kitchen cloth/footwear). Even though the words and letters are the same, they have very different meanings. Words that have the same spelling but different meanings.

The word "*keset*" in these two quotes is an example of a homograph in the sentence "*Adikku sangat keset untuk belajar*," the word "*keset*" refers to being lazy or not diligent. In the sentence "*Celana bekasku dijadikan keset sama Ibuku*" the word "*keset*" refers to a dirty rag or cloth. In this context, "*keset*" is not a homophone because even though it has a different meaning, the spelling remains the same.

Words that are the same in spelling and pronunciation but have different meanings. The word "*keset*" here also functions as a homonym because the spelling and pronunciation are the same, but the meaning is different. Use of homonyms like this often requires additional context to avoid confusion of meaning. The word "*keset*" in this example shows polysemy because although the meanings are different (lazy and dirty rags), they are related in everyday use.

In the first sentence, the educational context (studying) helps determine the meaning of "*keset*" as being lazy or not diligent. In the second sentence, the household context (rag/cloth) helps determine the meaning of *"keset*" as a dirty rag or cloth. Sentence structure also influences understanding the meaning of words. In the first sentence, the word "*keset*" is used to describe a character or trait. In the second sentence, the word "*keset*" is used to describe a physical object.

b) Homophones

(6) *Rok* (Women's clothing) ≠ *Rock (*Music genres)

Example:

- *Adik perempuanku suka memakai **rok** mini yang sangat lucu*
  *Kakakku sangat suka memainkan musik **rock***

Based on data 6 above, it explains that the words *rok/rock* have different meanings, even though the sound and pronunciation are the same, the writing and meaning are not the same. For example, in the first data quote the word *"rok"* refers to the type of underwear your sister is wearing in the form of a mini skirt. Meanwhile, in the next sentence quoted, the word "*rock*" shows the meaning (one of the music genres) that my brother likes. Even though the sound and pronunciation are the same, these two words have very different meanings.

The words are pronounced the same but have different spellings and meanings. The words *"rok*" and "*rock*" are examples of homophones in the sentence "*Adik perempuanku suka memakai rok mini yang sangat lucu*," the word "*rok*" refers to women's clothing. In the sentence "*Kakakku sangat suka musik rock*," the word "*rock*" refers to the music genre. In this case, "*rok"* and "*rock*" are not homographs because they are spelled differently. Words that are the same in spelling and pronunciation but have different meanings. The words "*rok*" and "*rock*" are not homonyms because they are spelled and pronounced differently. In this case, "*rok*" and "*rock*" do not show polysemy because their spellings and meanings are different.

In the first sentence, the context of fashion (clothing) helps determine the meaning of "*rok*" as women's clothing. In the second sentence, the musical context (genre) helps determine the meaning of "*rock*" as a musical genre. Sentence structure also influences understanding the meaning of words. In the first sentence, the word "*rok*" is used to describe the object of clothing. In the second sentence, the word "*rock"* is used to describe the music genre.

(7) *Masa* (time) ≠ *Massa* (weight/density)

Example:

- *Belakangan ini, aku suka memikirkan **masa** depanku*
  ***Massa** jenis minyak biasanya lebih kecil dari massa jenis air*

Based on data 7 above, it explains that the word "*masa/massa*" has different meanings, even though the sound and pronunciation are the same, the writing and meaning are not the same. For example, in the first quote of data, the word *"masa*" means the time/epoch that lasts day after day. In this context, the future means a later time. Meanwhile, the sentence quoted next, namely *"massa*", indicates the weight of a certain type of object/compound/or object. Even though the sound and pronunciation are the same, these two words have significant differences.

The words are pronounced the same but have different spellings and meanings. The words "*masa" and "massa*" are examples of homophones in the sentence "*Perkembangan teknologi dari masa ke masa semakin mengalami kemajuan*" the word "*masa*" refers to a period of time. In the sentence " *Massa jenis air biasanya antara kisaran 997-1000 kg/m³*," the word "*massa"* refers to weight or density. In this case, "*masa"* and "*massa*" are not homographs because they are spelled differently. The words "*masa*" and "*massa*" are not homonyms because the spelling and pronunciation are different. In this case, "*masa"* and "*massa"* do not show polysemy because the spelling and meaning are different.

In the first sentence, the historical context (time) helps determine the meaning of "*masa*" as a time period. In the second sentence, the scientific context (physics) helps determine the meaning of "*massa*" as weight or density. Sentence structure also influences understanding the meaning of words. In the first sentence, the word *"masa*" is used to describe a period of time. In the second sentence, the word "*massa*" is used to describe weight or density.

(8) *Bank* (Institution for saving money) ≠ *Bang* (Nickname for older brother)

Example:
- *Orang tuaku pergi ke bank untuk membuat atm yang baru*
  Bang Anton suka menaiki mobil barunya setiap hari

Based on data 8 above, it explains that the word "*bank/bang*" has different meanings, even though the sound and pronunciation are the same, they have different spellings and meanings. For example, in the first quote of data, the word *"bank*" indicates an institution/institution that stores money. Meanwhile, in the next sentence quoted, the word "*bang*" means (a term for brother). Even though the sound and pronunciation are the same, these two words have different meanings in their use.

The words are pronounced the same but have different spellings and meanings. The words "*bank*" and "*bang*" are examples of homophones in the sentence "*Orang tuaku pergi ke bank untuk membuat ATM yang baru*," the word "*bank*" refers to a financial institution. In the sentence "*Bang Anton suka menaiki mobil barunya setiap hari*," the word "*bang*" refers to a nickname for men. In this case, "*bank*" and "*bang"* are not homographs because they are spelled differently. Words that are the same in spelling and pronunciation but have different meanings. The words "*bank*" and "*bang"* are also not homonyms because the spelling and pronunciation are different. In this case, "*bank*" and "*bang*" do not show polysemy because their spellings and meanings are different.

In the first sentence, the financial context (institution) helps determine the meaning of "*bank*" as an institution for saving. In the second sentence, the social context (call) helps determine the meaning of "*bang*" as a nickname for men. Sentence structure also influences understanding the meaning of words. In the first sentence, the word "*bank*" is used to describe a financial institution. In the second sentence, the word "*bang*" is used to describe the nickname.

(9) *Jarum* (Tools for sewing) ≠ *Djarum* (Brand/type of cigarette)

Example:
- *Ibu sedang menjahit pakaianku menggunakan* ***jarum***
  Kakakku suka merokok dengan ***Djarum*** *Super*

Based on data 9 above, it explains that the word "*jarum/Djarum*" has different meanings, even though the sound and pronunciation are the same, the writing and meaning are not the same. For example, in the first data quote, the word "*jarum*" is defined as a tool for sewing clothes used by mothers. Meanwhile, in the next quote, the word "*Djarum*" refers to (a brand/type of cigarette) in Indonesia that his older brother likes. Even though the sound and pronunciation are the same, these two words have very different meanings.

The words are pronounced the same but have different spellings and meanings. The words "*jarum*" and "*djarum*" are examples of homophones. In the sentence "*Ibu sedang menjahit pakaianku menggunakan jarum*," the word "*jarum*" refers to a tool for sewing. In the sentence "*Kakakku suka merokok dengan Djarum Super*," the word "*Djarum*" refers to the cigarette brand. In this case, *"jarum*" and "*Djarum*" are not homographs because they are spelled differently. Words that are the same in spelling and pronunciation but have different meanings. The words "*jarum"* and "*djarum*" are not homonyms because the spelling and pronunciation are different. In this case, "*jarum*" and "*djarum*" do not show polysemy because their spellings and meanings are different.

In the first sentence, the household context (sewing) helps determine the meaning of "*jarum"* as a tool for sewing. In the second sentence, the context of the cigarette brand (smoking) helps determine the meaning of "*Djarum*" as a cigarette brand. Sentence structure also influences understanding the meaning of words. In the first sentence, the word "*jarum*" is used to describe a sewing tool. In the second sentence, the word "*Djarum*" is used to describe the cigarette brand.

(10) *Babat* (Parts of animal internal organs) ≠ *Babad* (History)

Example:
- *Kakakku suka sekali mengonsumsi babat untuk dimakan*
  Aku suka membaca cerita sejarah tentang Babad Tanah Jawa yang sangat populer

Based on data 10 above, it explains that the word "*babat*" has different meanings, even though the sound and pronunciation are the same, the writing and meaning are not the same. For example, in the first data quote, the word "*babat*" is defined as part of an animal's internal organs. Meanwhile, in the next quote, the word "*babad*" refers to (history), for example the *Babad Tanah Jawa*. Even though the sound and pronunciation are the same, these two words have very different meanings. The words "*babat"* and "*babad*" are examples of homophones. In the sentence "*Kakakku suka sekali mengonsumsi babat untuk dimakan*," the word "*babat*" refers to the wall of the animal's internal organs. In the sentence "*Aku suka membaca cerita sejarah tentang Babad Tanah Jawa yang sangat populer*," the word "*babad*" refers to history. In this case, "*babat*" and "*babad*" are not homographs because they are spelled differently. The words "*baba*t" and "*babad*" are not homonyms because the spelling and pronunciation are different. In this case, "*babat*" and "*babad*" do not show polysemy because the spelling and meaning are different. In the first sentence, the culinary context (food) helps determine the meaning of "*babat*" as part of the wall of an animal's internal organs. In the second sentence, the historical context (history) helps determine the meaning of "*babad*" as a historical story.

c) Homonyms

(11) *Bisa* (Ability) = Bisa (Poison)

Example:
- *Ayahku **bisa** membuat obat dari **bisa** ular tersebut."*

Based on data 11 above, it shows that the word "*bisa*" here shows a very contrasting ambiguity in meaning. In the first context, "*bisa*" refers to a person's ability or capacity to do something. Meanwhile, in the second context, "*bisa*" refers to toxic substances produced by some animals. The context in which the word "*bisa*" is used determines its meaning. In the first sentence, the context of a person's abilities/skills is interpreted as the word "*bisa*" for certain things. On the other hand, in the second sentence, the context of poisonous animals leads us to the meaning of "*bisa*" as poison. Sentence structure also plays a role in clarifying meaning. In the first t-clause, "*bisa"* functions as the direct object of the verb "*membuat"* indicating that *"bisa*" is something that is used to make something else. Meanwhile, in the second clause, "*bisa"* functions as the subject of the sentence, indicating that "*bisa"* is a substance that has poisonous properties.

(12) *Bulan* (Earth satellite) = *Bulan* (Calendar)

Example:
- *"Pada **bulan** ini, akan ada gerhana **bulan**."*

Based on the data 12 above, it shows that the word "*bulan*" refers to two different entities but is often linked in everyday conversation. In the first context, "*bulan*" refers to Earth's natural satellite. Meanwhile, in the second context, "*bulan"* refers to a unit of time consisting of approximately 29.5 days. The cosmic and astronomical context leads us to the meaning of "*bulan*" as a celestial body. On the other hand, the calendar and time context directs us to the meaning of "*bulan*" as a unit of time. The sentence structure in the first clause, *"bulan*" functions as a time adverb, indicating when an event occurred. In the second clause, "*bulan*" functions as an object, indicating the presence or state of a celestial body.

(13) *Tanggal* (Numbers in a calendar year) = *Tanggal* (Loose Teeth)

Example:
- *"Pada **tanggal** ini, gigi adikku **tanggal**".*

Based on data 13 above, it reveals that the word "*tanggal*" has very different meanings in these two contexts. In the first context, "*tanggal*" refers to a number indicating the day of the month. Meanwhile, in the second context, "*tanggal"* refers to the act of releasing or removing something (a tooth). The context of calendars and dates leads us to the meaning of *"tanggal*" as a number. On the other hand, the physical context and events lead us to the meaning of *"tanggal*" as the event of tooth loss. The sentence structure in the first sentence, *"tanggal"* functions as a time adverb, indicating when an event occurred. In the second sentence, "*tanggal"* functions as a verb, indicating the action performed.

(14) *Selang* (Tool for water flow) = *Selang* (time interval/pause)

Example:

- "*Selang tersebut mengalami penyumbatan sehingga butuh selang waktu untuk memperbaikinya kembali*".

Based on data 14 above, it states that the meaning of the word "*selang*" has two meanings related to flow, both physical flow (water) and abstract flow (time). In the first context, "*selang*" refers to a device used to convey water. Meanwhile, in the second context, "*selang*" refers to the time interval between two events. The use of physical context and equipment leads us to the meaning of "*selang*" as a physical object. On the other hand, the context of time and duration directs us to the meaning of "*selang*" as a unit of time. Sentence structure in the first sentence, "*selang*" functions as the subject of the sentence, indicating the object that is experiencing problems. In the second sentence, "*selang*" functions as an adverb of time, indicating the duration of time needed.

(15) *Genting* (Atap rumah) = *Genting* (Urgensi/mendesak)

Example:

- "*Genting rumah bocor di saat waktu genting untuk kebutuhan lainnya."*

Based on data 15 above, it explains that the meaning of the word "*genting"* has different but related meanings. In the first context, "*genting*" refers to the part of the roof of a house made of a certain material (clay). Meanwhile, in the second context, "*genting"* refers to a very urgent/critical/urgent situation. The use of building and architectural context leads us to the meaning of "*genting*" as part of building materials. On the other hand, the context of the situation and circumstances directs us to the meaning of "*genting*" as an urgent situation. Sentence structure in the first sentence, "*genting*" functions as the subject of the sentence, indicating part of the house. In the second sentence, "*genting*" functions as an adverb of time, indicating the urgency of the situation.

d) Hyponyms

(16) *Binatang* (all animal names) = *Ekor* (animal unit/part of the whole animal body)

Example:

- *Aku membeli seekor ayam*

Based on data 16 above, it explains that hyponyms for animals represent several types of animals, for example tigers, elephants, lions, deer, deer, buffalo, crocodiles, even chickens. The term tail refers to all parts of the animal/chicken's body, for example the thighs, head, neck, claws, wings, feet, and so on. The word "ekor" is a hypernym that includes all moving living things, especially animals. Faunal words such as "chicken, lion, cow", and others are hyponyms of "animal" because they are types of animals. The concept of a "*ekor/*tail" is also a part of an animal, but is not a hyponym of an animal because a tail is a part of the body, not a type of animal. For example "Tigers are a type of wild animal." Tiger is a hyponym for animal. Meanwhile, "Tiger's tail is striped." The tail/*ekor* is part of an animal's body, in this case a tiger. The term " *Ada satu ekor harimau* " means the tail is the complete unit of the tiger's body.

(17) *Hidung* (human body parts) = *Batang Hidung* (unit of the human body/part of the nose)

Example:

- *"Batang hidungnya sudah lama tak terlihat lagi."*

Based on data 17 above, it explains that the hyponym of "*hidung/batang hidung*" already represents the human being, whatever his or her type, race, ethnicity, and so on. The word "*hidung*" actually refers to the organ of smell in humans and animals. Meanwhile, "*batang hidung*" is part of the nose itself, or can have a figurative meaning as a reference to "someone's presence". "*Hidung manusia berfungsi untuk mencium bau*" "nose" as the organ of smell. As for the mention "*aku sudah tak pernah melihat batang hidungnya lagi*" which means the presence/arrival of someone who is expected by other people.

(18) *Bunga* (type of flower) = *Bunga* (symbol of love)

Example:

- *Bunga ini seindah bunga hatiku*

Based on data 18 above, it explains that the hyponym of this flower represents all types of flowers in the world, for example roses, jasmine, sun, frangipani, tulips, and so on. The word "*bunga*" is a hypernym that includes all the reproductive organs of flowering plants. Words like “rose” and “jasmine” are hyponyms of “*bunga*” because they are specific types of flowers. Meaning "Red roses" roses are a type of flower. Meanwhile "*Bunga adalah simbol cinta*" flowers have an abstract meaning as a figure of speech/beauty for someone they love as shown in the phrase "*bunga hatiku*".

(19) *Buah* (type of fruit) = *buah* (souvenir, son)

Example:
- *Ibu itu membawakan buah untuk buah hatinya*

Based on the data 19 above, it can be concluded that the hyponyms of the word "*buah*" include various types of fruit such as durian, guava, grapes, watermelon, mango, orange, apple, and so on. The word "*buah*" is a hypernym that includes all edible parts of a plant that usually contain seeds. Words like "durian" and "guava" are hyponyms of "fruit/*buah*". For example, in the sentence "*Durian is the king of fruits*," durian here is a hyponym of fruit. However, the meaning of the word "*buah*" can differ depending on the context. For example, in the sentences "*Ibuku membawa buah tangan dari pasar*" and "*Anakku adalah buah hatiku*," the word "buah" has two different meanings. In the first sentence, "buah" means souvenir, while in the second sentence, "buah" means offspring or children of their parents.

e) Polysemy

(20) *Mata* (eye)

The polysemy of the word "*mata*" has a meaning relationship that refers to other words, for example:

Polysemy: *“mata pisau, mata kaki, mata rantai, mata hati, mata pencaharian”*

Type: Non-linear

a) *Mata pisau*: Autoholonymy (part of the knife)
b) *Mata kaki*: Autoholonymy (part of the foot)
c) *Mata rantai,* Autoholonymy (part of the chain)
d) *Mata hati*: Metaphorical (refers to inner feelings)
e) *Mata pencaharian*: Metaphorical (refers to the source of life)

The word "*mata*" in "*mata pisau*" refers to the sharp part of the knife. In semantics, autoholonymy refers to a part of a larger whole. The proof that the "*mata*" in "mata pisau" is an autoholonymy is because the "*mata*" is an integral part of the knife that determines its function as a cutting tool.

For example: If we have a knife without a "mata" then the main function of the knife as a cutting tool will not be fulfilled.

i. *Mata kaki*: Autoholonymy

The word "*mata*" in "*mata kaki*" refers to the joint in the ankle. The ankle is part of the overall structure of the foot. So, this is also an example of autoholonymy. The ankle joint is an integral part of the foot, allowing flexibility and movement of the joint.

ii. *Mata rantai*: Autoholonymy

The word "*mata”* in "*mata rantai*" refers to one of the circles or segments that make up the chain. Each "*mata*" is a small part of the entire chain. Proof without "mata" the chain would be incomplete and could not serve to bind or connect.

iii. *Mata hati*: Metaphorical

The word "*mata*" in "mata hati" refers to a person's intuitive abilities or inner feelings. This is a metaphorical use because it does not refer to the physical part of the heart, but to the abstract concept of inner consciousness. Proof that there is no physical "*mata*" part in the human heart. It is a symbolic representation of introspection or inner feelings.

iv. *Mata pencaharian*: Metaphorical

The word "*mata*" in "*pencaharian"* refers to the source or way a person earns a living. This is a metaphorical use denoting a person's main source of income or living. Proof of livelihood does not refer to any physical part, but rather to the concept of life-sustaining activities or work.

(21) *Kepala (*head)

The polysemy of the word "*kepal*a" has a meaning relationship that refers to other words, for example

Polysemy: *kepala sekolah, kepala kantor, kepala daerah, kepala keluarga*

Type: Non-linear
a) *Kepala sekolah* Autosuperordination (school leader)
b) *Kepala kantor:* Autosuperordination (office leader)
c) *Kepala daerah:* Autosuperordination (regional leader)
d) *Kepala keluarga:* Autosuperordination (family leader)

i. *Kepala sekolah*: Autosuperordination
The word "*kepal*a" in "*kepala sekolah*" refers to the leader or person who leads a school institution. Proof "*Kepala sekolah*" is the person responsible for the administration and overall functioning of the school.
ii. *Kepala kantor*: Autosuperordination
The word "*kepala*" in "*kepala kantor*" refers to the leader or person who leads the office. Proof "*kepala kantor"* is the person responsible for the operations and functions of the office.
iii. *Kepala daerah*: Autosuperordination
The word "*kepala*" in "*kepala daerah*" refers to the leader or person who leads an area. Proof "*Kepala daerah*" is responsible for administration and governance in the region.
iv. *Kepala keluarga*: Autosuperordination
The word "*kepala*" in "*kepala keluarga*" refers to the leader of the family. Proof The "*kepala keluarga*" is the person responsible for the welfare and decisions in the family.

(22) Kursi (chair)

The polysemy of the word "kursi" has a meaning relationship that refers to other words, for example:

Polysemy: *kursi jabatan, kursi pemerintahan, kursi pesakitan, kursi ketua/raja*

Type: Non-linear
a) *kursi jabatan:* Metaphorical (refers to the position of office)
b) *kursi pemerintahan:* Metaphorical (refers to a position in government)
c) *kursi pesakitan,* Metaphorical (refers to the position of the defendant)
d) *kursi ketua/raja*: Metaphorical (refers to the position of leader)

i. *Kursi jabatan*: Metaphorical
The word "*kursi"* in "*kursi jabatan*" refers to a position or title in an organization. Proof of position refers to the position of responsibility that a person holds.

ii. *Kursi pemerintahan*: Metaphorical
The word "kursi" in "*kursi pemerintahan*" refers to a position in government. Evidence "*kursi pemerintahan*" indicates a specific position or position in the government system.

iii. *Kursi pesakitan*: Metaphorical

The word "*kursi*" in " *kursi pesakitan,* " refers to the defendant's place in court. Evidence The "*kursi pesakitan*, " is a metaphor for the position of a person on trial or being judged.

iv. *Kursi ketua/raja*: Metaphorical

The word "*kursi*" in "*kursi ketua/raja "* refers to the position or title of leader. Evidence "*kursi ketua/raja* " is a symbol of power and authority.

(23) *Api* (fire)

The polysemy of the word "api" has a meaning relationship that refers to other words, for example

Polysemy: *api amarah, api cemburu, api semangat, api melahap*

Type: Non-linear

a) *api amarah*: Metaphorical (refers to feelings of anger)
b) *api cemburu:* Metaphorical (refers to feelings of jealousy)
c) *api semangat:* Metaphorical (refers to the feeling of passion)
d*) api melahap:* Metaphorical (refers to a destructive action)

i. Api amarah: Metaphorical
The word "*api*" in "*api amarah*" refers to intense feelings of anger. The proof is that " *api amarah*" is a metaphorical expression for the emotion of anger.

ii. Api cemburu: Metaphorical
The word "*api*" in "*api cemburu*" refers to strong feelings of jealousy. The proof is that "*api cemburu*" is a metaphorical expression for the emotion of jealousy.

iii. Api semangat: Metaphorical

The word "*api*" in "*api semangat*" refers to the feeling of fiery passion. The proof is that "*api semangat*" is a metaphorical expression for high motivation.

iv. Api melahap: Metaphorical
The word "*api*" in "*api melahap*" refers to the destructive action that fire performs. The proof is that " *api melahap*" is a metaphor for the process of destruction caused by fire.

(24) Ibu

The polysemy of the word "*Ibu"* has a meaning relationship that refers to other words, for example

Polysemy: *ibukota, ibu pertiwi, ibu negara*

Type: Non-linear

a) *ibukota:* Automeronymy (main part of the country)
b) *ibu pertiwi*: Metaphorical (refers to the motherland)
c) *ibu negara*: Metaphorical (refers to the president's wife)

i. *Ibukota:* Automeronymy
The word "Ibu" in "Ibukota" refers to the main city or central city of a country or region. This is an example of automeronymy because the capital is an important part of the country or region. The proof is that the capital is often the center of government, economy and culture of a country.

ii. *Ibu pertiwi:* Metaphorical

The word “Ibu" in "ibu pertiwi" refers to the homeland or country in a symbolic meaning. The proof is that "ibu pertiwi" is the personification of the motherland which provides life and protection.

iii. *Ibu negara*: Metaphorical

The word "Ibu" in "Ibu negara" refers to the wife of the head of state. The proof is that "Ibu negara" refers to an important position that symbolically protects the entire country.

Linear vs Non-linear Polysemy:
All of the examples above are non-linear polysemy, because the meanings of the root words “eye,” “head,” “chair,” “fire,” and “mother” do not depend on a linear order. Each meaning has a different connotation depending on the context.

Types of Typology:
a. Atoponymy: Not found in the examples given.
b. Automeronymy: Primarily found in terms such as “blade,” “ankle,” “link,” and “capital.”
c. Autosuperordination: Found in "principal," "head of office," "head of region," and "head of family."
d. Autoholonymy: Found in "blade," "ankle," and "chain link,".

B. Analysis of Ambiguity at the Syntactic Level

Data (23)
- ***Dukun beranak di ruang tamu***

Example:

***Dukun* (S/Subject)**
***Beranak* (P/Predicate)**
***Ruang tamu* (K/Location)**

This means that based on the syntactic structure above, it shows that the shaman is giving birth.

Different if:

Dukun: **S (Subject)**
Ruang tamu: **P (Predicate)**

This means that ***"dukun beranak"*** is a noun. Shaman as a profession. The one who will give birth is the patient.

Data (24)
- ***Rumah lurah yang baru harganya mahal.***

Example:

It can have two meanings, namely:

Can the new one be the ***“house”***?
Or the ***“village head”?***

The less effective sentence above can be replaced with a more effective sentence which states the new house, for example as follows:
“Rumah yang baru milik lurah itu harganya mahal”.

Now the sentence stating that the new village head is as follows:

"Lurah yang baru itu memiliki rumah harganya mahal".

Data (25)

- ***Mahasiswa perguruan tinggi terkenal itu menerima hadiah.***

Example:

The ambiguity lies in:
Who is famous? What's wrong with being famous?

"The student"* or *"the college"?

The sentences must be more effective. For example, an effective sentence that states the famous "student" is as follows:
"Mahasiswa terkenal dari perguruan tinggi itu menerima hadiah"

Now the famous "colleges" are as follows:
"***Mahasiswa dari perguruan tinggi terkenal itu menerima hadiah"***

3.2 Discussion

The results of the research that have been analyzed show that there is ambiguity of meaning in the language structure used in Indonesian society giving rise to various language meaning terms such as homographs, homophones, homonyms, hyponyms and polysemy. The meaning terms that appear are closely related to the ambiguity of meaning so that differences in interpretation or perception arise from the speaker and listener if they do not understand the context of the conversation/situation and the same point of view. In this analysis, research is about the ambiguity of meaning in terms of the meaning of words, phrases or sentences in The use of language structures in Indonesian society through this semantic study has been analyzed as well as possible, accurately, comprehensively, and does not cause confusion.

These results show that ambiguity of meaning can arise in the language used by Indonesian people through analysis of meaning such as homographs, homophones, homonyms, hyponyms and polysemy. This is different from the findings of other researchers, for example the findings of Diani et al., (2022) who in their study took the research object "Peran Pemahaman Teori Ambiguitas dalam Menyelesaikan Kesalahpahaman dalam Berkomunikasi" by explaining theories that are in accordance with the phenomenon of ambiguity of meaning and good impact/ the bad ambiguity of meaning for communication and its impact on the world of language. Likewise, the same research was also carried out by Lulu Arifatul Faridah et al., (2022) who examined "Ambiguitas Makna dalam Slogan Iklan Makanan dan Minuman di Televisi" which only researched explaining the types of meaning ambiguity but the data examples they found were less complex. Likewise, research conducted by Fairuz & Madarina, (2021) which examined "Ambiguitas Leksikal pada Lirik Lagu Album the Book of Us Gluon Karya Even of Day: Kajian Semantik" which analyzed the forms of lexical ambiguity is different from this research which find lexical ambiguity and phonetic ambiguity.

Another finding in this research is that ambiguity of meaning can also be found at the syntactic/semantic level, which turns out to be similar to research from Purbosari & Surana, (2021) who analyzed "Ambiguitas Bahasa Jawa dalam Wacana Humor". In Purbosari & Surana's research, Purbosari & Surana (2021) have explained the phenomenon of ambiguity of meaning at the lexical and phonetic levels in Javanese and also touched on ambiguity of meaning at the semantic/syntactic level, however the data found was not much and the analysis was still lacking in depth. Then research from Nisa', (2018) which examines "Ambiguitas dalam Wacana Humor Waktu Indonesia Bercanda" which is also similar to this research in that its classification is quite complete starting from the category of meaning ambiguity and the language structure of each meaning term found, however the analysis is still not comprehensive. Finally, in research conducted by Rosalia et al., (2023) which explains "Ambiguitas pada Berita dalam Surat Kabar Online Tribunnews" the analysis has completely explained the data in the form of ambiguity in meaning along with classification and language structure which is also in depth but not enough in explaining ambiguity. meaning.

This research actually seems to continue from previous research conducted by other researchers, for example in research from Andini et al., (2021) which analyzed "Ambiguitas Leksikal dalam Bahasa Inggris dan Bahasa Talaud" which in this research is quite clear from various aspects and The analytical side is in analyzing the phenomenon of ambiguity of meaning in the use of English and Talaud. Likewise, from research conducted by Intan Novitasari & Widya Purnawati, (2020) who examined "Struktur Makna Ambiguitas Partikel 'No' dalam Percakapan Bahasa

Jepang" where this research has explained the data analysis comprehensively both from the data obtained as well as the classification and phenomenon of ambiguity meaning. However, readers simply do not understand Japanese because researchers do not provide complete translations for each data quote. Finally, research from Wahab (2022) which examines "Ambiguitas dalam Kumpulan Artikel tentang Himpunan Mahasiswa Islam" which in this research is very complete, comprehensive and in-depth both in terms of classification/category analysis, data findings, and also interesting to research.

4. CONCLUSION

Based on the research findings, researchers found that there is the use of ambiguity in the meaning of words, phrases or sentences in the form of the use of homographs, homophones, homonyms, hyponyms and polysemy in the language structure used. by the Indonesian people who showed that the findings contained 50 pieces of data, 10 pieces of data each in accordance with the category of ambiguity of meaning. Based on the analysis that has been presented, meaning ambiguity tends to be frequently used by Indonesian people in both phonetic and lexical ambiguity which is divided into several types, for example homographs, homophones, homonyms, hyponyms and polysemy. Not only that, researchers also found the phenomenon of ambiguity of meaning based on syntactic level even though the phenomenon of ambiguity of meaning is actually a semantic study. This allows for errors in interpretation and differences in perception if you cannot understand the context because the ambiguity of meaning is always related to the context of the situation and culture of Indonesian society.

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