Toponymy and its aspects in naming villages as tourism destinations in Madura: An ethnolinguistics perspective

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ABSTRACT

This study is intended to analyze the category of toponyms of tourism destinations in Bangkalan, Madura in particular the four villages where the tourism destinations exist based on the aspect of the naming system. Then, it identifies the relation between the toponym with the cultural values of the names of those tourism destinations. This study used a descriptive qualitative method. The data are names of the villages in Kamal, Socah, and Bangkalan districts in which there are four tourism villages. The data collection was carried out by observing, interviewing the head of the villages, and reviewing the document of villages for tourism destinations. Results of the study show that there are three aspects of toponymy in the four tourism villages. They are toponymy of vegetation, history, and embodiment. There is no regional toponymy. From the aspect of naming the villages, it can provide important cultural and historical moments representing the people's lives, religious, and linguistic creativity. The place name is not merely arbitrary but depends on various factors or aspects and provides linguistic and cultural information toward the name of the four tourism villages in this study.

Keywords: *Toponymy; Madura; Tourism; Ethnolinguistics*

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1. Introduction

Each place has its distinctive characters from other places. Naming a place could refer to certain things in accordance with the perceived experience. The name of a place in a certain region can also be seen from various aspects, for example, it can be seen from aspects of folklore, legend, history, linguistic aspects, or the habits of the people (Rais, 2008). Social life certainly also affects the toponym of everything that is seen and felt by the community. Thus, the name that is labelled on a place can represent the culture that exists in the community that occupies or inhabits the place.

Humans as elements in society who occupy an area have the privilege of acquiring and using language that is not owned by other creatures. It relates to the production of symbols indicating reality. Humans use language to convey messages, intentions, goals and ideas. In addition, language also has a function as an identification tool which is embodied in the name. Name is defined as a word to refer to or call people including places, goods, animals, and so on (Alwi, 2003).

With regard to place names, the names of tourism destinations in Bangkalan which include the names of religious tourism destinations, nature-based tourism, heritage tourism, culinary tourism are currently inhabited by multicultural residents. Naming a place is often something that seems weird and unusual for some people who come from various cultures. Or even the name of the place is also familiar to some newcomers because it is also common in their area of origin even though they are on a different island or place.

Giving the name of the place usually also has a certain cause or purpose. For example, naming a place is also based on the topography or natural conditions of the area. The uniqueness of the names of tourism destinations in Indonesia, both from the village, sub-district, district, and provincial scales cannot be separated from the creation of origins or better known as toponyms. Furthermore, the cultural patterns owned by the community can be identified from the place names (toponyms) which were passed down from generation to generation. By studying the toponym of Bangkalan tourism destinations, it used to trace the cultural values of the community.

The concept of naming a place was introduced by Forde (1963) which is a form of linkage between language, culture, and the human mind. Thus, the relationship between the name of a place and its history can be a series in forming a synergized and integrated national identity. However, society and government often do not pay more attention to the role of local history so that a national identity seems to only center on national history. The locality of a region gets less attention from the public, while the uniqueness of the history of a region is its locality which then leads to the formation of a regional geographic identity. This is because the process of forming a name/identity does not appear instantaneously but is an accumulation of people's thoughts in the form of a tradition that is inherited in stages between generations so that it is maintained.

Naming tourism destinations is interesting to study from an ethnolinguistics perspective because usually the diversity of naming places is related to the language and

culture of the local community. However, this is not noticed because many people do not know the history of naming a place (toponym) of the area where they live. Therefore, naming a place, in this case for a tourism destination, is needed because people also still need references to find out the origin of naming their place which is associated with their language and culture.

A number of topics of discussion on toponym have been carried out by a number of researchers, both domestically and abroad. Lance (2001) studied toponym in Misouri in which toponym in Misouri is very rich both in terms of its origin and contemporary pronunciation. Buza (2011) stated that toponym has certain definite meanings so that toponym can be interpreted according to its origin. Munir (2017) examines toponyms in Singapore and states that the naming of street and place names is influenced by Indonesian history in Singapore.

Furthermore, related to the toponym of regions in Indonesia, which includes the naming of regions, some researchers have also studied a lot. Regarding the structure of the language used for road toponyms in Bengkulu, Rustinar and Kusmiarti, (2021) stated that the toponym is in the form of compound words. Furthermore, Jayanti (2021) examined the toponym of villages in Kotagede, Resticka, and Marahayu (2019) studied the toponym of sub-districts in Banyumas, Prasetyo and Amin (2017) examined the toponym in Sidoarjo. Meanwhile, Anshari et al (2017) have conducted research related to toponym in relation to ethnosemantics. Humaidi et al (2021) examined the toponymy of Tabalong Regency from the perspective of language and its meaning. Oktovianny (2020) researched the toponym of gutters in Palembang which is related to history in society.

Meanwhile, research on toponyms concerning the problem of place, especially for the name of objects or tourism destinations, has been carried out by Hidayah (2019) on naming beaches in Yogyakarta and Djindan and Lauder (2021) studying the toponym of the Bromo area. This study is different from the research that has been done by previous researchers because it will explore the toponym of the tourist area in Bangkalan which has never been done. It is conducted in an ethnolinguistic perspective that links the language and culture of the local community.

From the above rationale, this study is intended to analyze the category of toponym of tourism destinations in Bangkalan, Madura in particular the four villages where the tourism destinations exist from Kamal to Bangkalan based on the aspect of the naming system. Then, it identifies the relation between the toponym with the cultural values of the names of those tourism destinations.

2. Literature review

2.1. Toponymy

Toponymy examines a geographical naming, the origin of place names, forms, and meanings of self-names, especially the names of people and places. Thus, toponymy is the study of place names, their meanings, origins, and their typology. The naming has

an arbitrary nature and is the result of general agreement. It is called arbiter because it is created or a decision is based on the will of the community, while it is said to be a general agreement because it is prepared based on habits in the community (Sudaryat, 2009).

Toponymy is not only known in the linguistic environment as a tool to analyze a name or naming, but also other branches of science are also familiar with the term toponymy which is associated with scientific discussions about names, origins, meanings of a place or region, and other parts of the earth's surface, either natural (such as rivers) or artificial (such as cities). This advances along with the development of maps, because toponymy is very necessary in mapping an area.

Furthermore, Robiansyah (2017) and Pradyani et.al. (2023) stated that the toponymy of place names is grouped into four categories: toponymy of vegetation, historical toponym, toponym of giving, and regional toponym.

2.1.1. Toponymy of vegetation

This toponymy is the planting of a place based on the description of plants or plants that are around the place. In this vegetation toponymy, the naming of a place is based on the name of the plant or plant that grows or lives around the place.

2.1.2 Toponymy of history

Toponymy of historical events is the naming of a place based on historical events or events which are closely related to the formation of the place. These historical events can be general (national) or specific (according to the local community). So, this historical toponym is naming place names based on events that occurred or events that occurred in that place.

2.1.3. Toponymy of Giving

This toponym is the naming of a place based on a gift by someone who has power over the place. The toponymy based on this giving the name of the place given its name is based on the gift by someone who has an important role in the place.

2.1.4. Toponymy of Region

Regional toponym is the naming of a place based on the name of an area (city, district, sub-district, village, village or sub-district, hamlet and others) related to the existence of the place. This toponymy is based on an area related to the existence of that place.

2.2. Aspects of toponyms

The aspects of naming places or toponyms are (1) aspects of embodiment (2) aspects of society and (3) aspects of culture. These three aspects greatly affect the way of naming places in people's lives (Sudaryat, 2009).

2.2.1. Embodiment aspect

The embodiment aspect (physical) relates to human life which tends to blend with the earth as a foothold and the natural environment as a place of life. He divides the natural environment into three groups, namely (1) the aquatic setting (water form), (2) the topographical setting, and (3) the natural environment setting.

2.2.2. Social aspect

The social aspect of place naming is related to social interaction or places of social interaction, including one's position in society, work, and profession. The condition of the community determines the naming of the place, for example a place where the majority of the people are farming, then the place of residence is given a name that is not far from agriculture. Giving a place name according to a prominent figure in the community can also be an aspect of the social aspect in determining the name of a place.

2.2.3. Cultural aspect

In the naming of places, there are many things associated with cultural elements such as mythological issues, folklore, and belief systems (religion). Giving the name of this type of place is often associated with folklore called legend.

2.3. Culture value

Cultural values that can be conveyed by language as a cultural successor are divided into three interrelated parts of culture, namely culture of expression, culture of tradition, and physical culture. Expression culture includes feelings, beliefs, intuition, ideas, and collective imagination, traditional culture includes religious values, customs, and habits, physical culture includes original works that people use in everyday life.

According to Sibarani (2004), these cultural values are welfare, hard work, discipline, education, health, mutual assistance, gender management, cultural preservation and creativity, environmental care, peace, courtesy, honesty, social solidarity, harmony and conflict resolution, commitment, positive thoughts and gratitude, and religion. The cultural value system consists of the conceptions that live in the minds of the majority of the community, about the things they should consider very valuable in life.

2.4. Ethnolinguistics

Etymologically, ethnolinguistics comes from the words ethnology and linguistics as a combination of approaches by ethnologists or cultural anthropologists with linguistic approaches. In ethnolinguistic studies, there are linguistic studies that contribute to ethnologists and ethnological studies that contribute to linguistics (Sugianto, 2017). The study of the linguistic problems of a society is a cultural phenomenon that can be used as an understanding of a culture. From this understanding it contains two important aspects that are interconnected, namely between language and community culture.

With regard to naming tourism destinations, which are related to community culture and also meaning, naming is in the realm of semantics. Semantics is a term used for the field of linguistics which studies the relationship between linguistic signs and the things they signify. Some of the components that mark in linguistics (1) the interpreting component, which is in the form of language sound forms and (2) the interpreted component or the meaning of the first component. These two components are signs or symbols, while what is marked or symbolized is something that is outside the language commonly called the referent or the thing being referred to.

The meaning of the names of tourist destinations uses descriptive meanings or referential meanings which are usually distinguished by: (1) the relationship between the word and the object or what it refers to, and this is called the extension or denotation of the word (2) the relationship between the word and certain characteristics, and this is called connotation. Cognitive meaning is the meaning indicated by the reference, the meaning of language elements that are very closely related to the outside world of language, objects or ideas, and can be explained based on the analysis of their components (Pateda, 2001).

In addition, the meaning of the toponymy of tourism destinations can be connected with meaning in the cultural semantic realm where the meaning of language is in accordance with the culture of the speaker (Subroto, 1998 in Wakit, 2013). This cultural semantic approach is used to reveal the meaning of language contained in the culture of a particular society, so that it can be understood by others. Or in other words, cultural semantics is used to translate the meaning of verbal language expressions so that it can be known, the knowledge system (cognitive system) which is reflected in the mindset, view of life and worldview based on the cultural context of the community.

In addition, cultural semantics can reveal local wisdom which refers to the diversity of patterns of language life activities that are reflected in speakers of a particular ethnicity. It can be understood that a culture is the final determinant of the meaning of a language in which the language is used by its speakers.

3. Method

The design of this study is descriptive qualitative. This approach is suitable because the purpose of this research is to examine the condition of the object naturally to reveal a symptom as a whole according to the context of the data taken. Data will be obtained from primary sources with interviews with community leaders or village heads in tourist areas and secondary sources from manuscripts in the village, the Tourism Office, or regional libraries related to regional toponyms in Bangkalan. The data is in the form of toponymy of tourism areas, both religious tourism, natural tourism, and heritage tourism in Bangkalan which includes the naming of villages and tourism destinations that show the meaning of toponymy that represent the local wisdom of the community and describe the naming conditions in the past.

The data needed in this study is the toponym of the villages where the tourism destinations exist. The data collection was carried out by observing, interviewing the head of the villages, and reviewing the document of villages for tourism destinations.

By using language and cultural studies, the discussion remains at the level of meaning by revealing the relationship between language, culture, thoughts, and people's mindsets (Duranti, 1997; Kramsc, 2001). Public perception will be revealed through the existing toponym in the area, by (1) knowing the origins behind the naming of tourism areas; (2) knowing the classification of the toponym of tourism areas. Thus, the complexity of the landscape and socio-culture also influences the naming of tourism areas as a consequence of the natural and socio-cultural diversity that can enrich the study of toponymy. Interpretation in the form of descriptions and analysis of the collected data, and conclusions in the form of drawing conclusions based on data analysis categorizing village names according to linguistic elements and toponymy aspects.

4. Findings

This research covers toponymy of religious tourism, artificial nature tourism, and heritage tourism. The religious tourism is Syaikona Kholil burial area in Martajasah Village, Bangkalan District, Bangkalan Regency. Artificial natural tourism located in Jaddih Village, Socah District, meanwhile heritage tourism in the form of a lighthouse in Sembilangan Village, Socah District, and Kamal Harbor in Kamal Village, Kamal District, Bangkalan Regency.

In relation to the aspect of village naming, it can be understood that the village naming used different naming aspects. The following table 1 explains the aspect of village naming.

Table 1
Toponym aspects of village naming.

No	Village names	Origin of the name	Toponym aspect	Morphological aspect
1	Mertajasah	The origin is derived from the Islamic figure named Khalifah Husain Al-Yamani Sunan Mertoyosoh.	It is from community aspects in term of community leaders	Glide hardening
2	Sembilangan	The name of the Sembilang fish which is commonly found in the area	The embodiment aspect is in the form of a natural environment background (fauna)	Afixation → Sembilan g + sufix (-an)

3	Jaddih	A story of someone who ordered an heirloom to one of the *Empu*s. The name of this village is "*Sekejap langsung Jadi* (In a moment, it instantly ready) or the acronym as "JAPDIH" in which in Madurese "Terkejed Langsong Daddih" becomes "JEDDIH".	Cultural aspects in the form of Folklore	Acronym
4	Kamal	Kamal comes from the word *Kotak Amal* (Charity Box). The word *Kotak Amal* (Charity Box) here is believed because the construction of a mosque in Kamal was fully supported by the donations from the local community.	Community Aspects in the form of Social Interaction Activities	Acronym

From the origin of the naming of places, there are values that describe the culture of the local community in naming the villages as tourism destination locations.

4.1. Mertajasah village

In accordance with the history of its origin, the naming of the village reflects the religious system, which includes beliefs or religions adhered to by the community. The name of Mertajasah Village is taken from the name of a figure named Khalifah Husain Al-Yamani Sunan Mertoyosoh who is a scholar coming from Yemen and is also a student of Sunan Ampel. Relics from Sunan Mertoyosoh himself, namely the Samman and Hadrah dances. Because Sunan Mertoyosoh spread Islam, it is not surprising that the dances became his legacy.

From the history of the spread of Islam in the local area, it can be concluded that the religious system adopted or followed by the local community is the same as that who spread the religion of Islam in the past. Currently, there is the so-called Syaikhona Kholil Mosque which is the most popular Islamic religious tourism destination in Bangkalan Regency.

4.2. Sembilangan village

From the toponymy aspect which comes from the aspect of embodiment in the form of a natural environment (animal) setting. The cultural values that exist in society include the knowledge system, which includes knowledge about various things such as

social behaviour, human organs, time, plants and animals. The name of *Sembilangan* is taken from the name of fauna in the area, reflecting the much known about the surrounding fauna, especially the name of fish.

In addition, from the naming of the village, it also explains the human livelihood system, which includes human methods for survival. There were activities such as agriculture, trade, and others. From the naming of the faunal element in the form of fish, it can be explained that the human livelihood system in the local area is from waters, either fresh or marine. It can be assumed that the livelihood of the people in this area was fishermen and other related workers such as sailors or on-ship workers. It is natural to assume that way because in that village there is a lighthouse which is used as a direction for ships. The lighthouse that exists up to now is a tower building with a light source at the top that emits a signal light at night, provides information to sailors and helps navigate ship traffic. These towers were built in *Sembilangan* village near the harbour.

4.3. Jaddih village

The origin of the name of *Jaddih* Village is derived from the aspect of folklore. It is believed that in ancient times there was an Empu who was an expert in making various kinds of heirlooms, such as keris and so on. Then one day there was a resident who ordered an heirloom to the *Empu*. After a few days, a resident who ordered the heirloom came again to the *Empu* to get the heirloom he ordered. And it turned out that the *Empu* had forgotten about that person's order and he was making heirlooms ordered by someone else.

Then the orderer came to the *Empu*'s place. The orderer said, "Assalamualaikum, *Empu*, how about the heirloom I ordered, is it ready or not?" Then. the Empu was shocked. But, because of his shock, suddenly it became an heirloom in front of the Empu. It was from this incident that this village was later called "Sekejap Langsung Jadi" (In an instant way, it is ready)" and it is shortened to "japdih". In Madurese "Tekerjed Langsong Deddih" which is shortened to "Jeddih". That is the origin of the name of the village "Jaddih".

From the folklore, it can be concluded that there are several cultural elements of the folklore. One of them is the art elements which include various forms of art, such as music, dance, painting, literature, architecture and others. Within the community in this area there is the art of making heirlooms. Every creative work of the human being that contains art is an element of culture.

Human technological systems can also be explained, which include production equipment, transportation equipment, distribution processes, communication. houses, weapons and tools are cultural elements created by human civilization. Of course, from folklore, it can be understood that the technological system at that time was still simple. Meanwhile, the system of religion can be spelled out from the language used in communicating using greetings used by Muslims. And the human livelihood system,

which includes human methods for survival, in this area there are also livelihoods as craftsmen/makers of heirlooms.

4.4. Kamal village

The origin of the name of Kamal Village is said to have come from the word Kotak Amal or Charity Box. The word Kotak Amal here is believed because during the construction of a mosque, it gets a lot of donations from the local community. This means that the village people like to do charity or help others. From the naming, it can be explained the cultural values that exist in the community. The religious system that exists in the community is that the construction of the mosque of Kamal was funded by a charity box. It can be pulled out that the community's religious system is the Islamic system. Meanwhile, the social system includes the family system, kinship, community, organization and state. The local community adheres to the principle of mutual cooperation.

From the morphological aspect in naming the villages, the name of *Mertajasah* village is derived from the name of Islamic Scholar Mertoyosoh and becomes *Mertajasah*. It is adjusted with the way Madurese people pronounce the word. There is a process of glide hardening due to Madurese word. The name of *Sembilangan* village which derived from the name of fish *sembilang* and has a suffix –an added. It is an affixation process in naming the village. Meanwhile, the name of *Jaddih* and *Kamal* village are from the process of abbreviation.

5. Discussion

The place name, naming of villages, can reveal about its physical geography, culture, history, and population. Then, naming the places is not merely arbitrary but connected with those various aspects. From this understanding, names may be prominent signals of a place's distinctive identity, formation and communication (Kadmon, 2000; Kavaratzis & Ashworth, 2008).

From the result in the previous section, it can be deduced that in naming the villages, in particular, the villages where the tourism destinations exist that also relates to the various aspects. The process of naming the places is correlated with the use of language elements, such as morphology and semantics. They are organized by a set of rules that govern how they are used in the unity of language meaning. For the name of Sembilangan village, morphologically comprises four syllables, 'sem-bi-lang-an and one element of word formation, namely stem (sembilang) + suffix (an). Such morphological concepts show toponym and the language use indicates the close relationship between bearing a name and belonging to a community (Komara et al., 2019).

Such a construct also shows the power of people's mentalities by expressing feelings of attachment and self-belonging towards the preservation of the environmental identity in which the toponym of *sembilangan* is derived from the name of fish that mostly appear around the community in that place reflects the identity of the environment.

Furthermore, naming the place from the fauna that appears in surroundings can be the representation of a connection between communities and their environment. It is in line with Hestiyana (2022) in which she found such place naming in *Tanah Laut* Regency. It follows that people living in the place for some time would tend to see the surroundings and will show environmental identity where they live. It is in line with Parker (2012) who stated that toponym could be an expression of a cultural relationship to the environment.

Another toponym aspect in naming the village is derived from the name of Islamic scholar. Bangkalan, one of the regencies in Madura is famous for the religious tourism destination called Syaichona Kholil in Mertajasah. As explained in the previous section, the name of Mertajasah is from Mertoyosoh, an Islamic scholar and leader. The name of a leader becoming the toponym of a village shows his influence on the construction of socio-cultural values in society. Naming the place from a person's name shows a kind of attribution to a person, mainly who was highly respected among the locals, in religious observance, and because of their righteous behaviour (Halayqa, 2001). Another most prominent characteristic can be seen from the strength of people's belief in Islamic values which is still in line now with the name for Bangkalan as the city *of dhikr* and *sholawat.*

Acronyms are another aspect in naming the villages of tourism destinations. Acronyms can be one of the strategies of simplicity. Medway and Warnaby (2014) stated that toponym by using the acronym or semi-acronym to show simplicity. It makes simple. Both the names of villages, *Jaddih* and *Kamal*, are simpler and easier to say than the complete words where the acronyms derived.

Instead of simplicity, the naming of Kamal village from *Kotak Amal* (Charity Box) also reflects togetherness among the members of the community in the area that was a dominant behavioural attribute of the native people. It is recognizable from the way they built a mosque in the area. They devotedly sacrificed their energy, possessions, and thoughts for the places for the observance of religious duties. The way in naming the place as the reflection of togetherness of the community was also used in naming places in Sunda region based on study conducted by Komara et al. (2019).

Meanwhile, the naming of *Jaddih* village relates to the folktales in society. The naming of a place can be traced through the story in society or history that accompanies it, in particular through stories or oral traditions that derive the story or history of the place name. This tradition contributes greatly not only to perpetuating the name, but even deeper, perpetuating the narrative that accompanies it and the values embedded in it, especially those concerning socio-cultural life. The phenomena in naming places originating from story or folklore are also found in other places (Diana, 2022; Sobarna, Gunardi, & Wahya, 2018; Perono et al., 2020).

6. Conclusion

Toponyms identify geographical places that are very specific and localized, not arbitrarily associated by humans, but for the sake of describing the landscape and reminding activities carried out by the society. Toponyms in Bangkalan, Madura, in

particular naming of villages where there are tourism destinations originated from three aspects of toponymy. Aspects of toponymy in the naming of place are vegetation, history and embodiment. They represent the cultural values that exist in society. They serve as important cultural and historical monuments reflecting the living conditions of the people at that time, their religious and linguistic creativity. The choice of place names depends on various factors and provides linguistic and cultural information.

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