

## Toponymy of Bandung City in *Mancapat* Perspective (Quarter Typology)

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**Abstract:** Nowadays, the community and the government tend to rename a location without recognizing its historical significance when, in fact, the naming of a place reflects a national identity, and in some areas, it incorporates mitigating elements, including the city of Bandung. For this reason, this study was conducted to discover the origins of place names in the city of Bandung with historical and other meanings to ensure that they will be taken into account by all parties when naming or renaming places/areas in Bandung. That being the case, a historical method with a toponomatology approach (toponymy) and the concept of *mancapat* (quarter typology) were employed in this study, resulting in a toponymy for the city of Bandung based on a naming pattern that refers to the concept of traditional urban planning (*mancapat*/circular pattern) which is in line with its historical meanings, with a time frame between 1810-2000. This is distinct from the patterns or concepts researchers adopt, typically referring to natural or socio-cultural phenomena (linear patterns). Therefore, the findings of this study can offer new insights into tracing the origins of specific locations through historical analysis supported by the concept of traditional Javanese planology (*mancapat*) or quarter typology. Thus, toponymy researchers can adopt it for other traditional inland state cities in Indonesia.

**Abstrak:** Saat ini terdapat kecenderungan masyarakat juga pemerintah mengganti nama sebuah tempat tanpa mempertimbangkan segi kesejarahannya. Padahal, penamaan tempat tersebut menunjukkan sebuah jati diri bangsa, bahkan untuk beberapa daerah mengandung unsur mitigasi, termasuk di dalamnya wilayah Kota Bandung. Oleh karena itu, kajian ini bertujuan untuk menemukan asal-usul nama tempat di Kota Bandung yang memiliki makna sejarah dan makna lainnya, agar menjadi pertimbangan para pihak saat akan mengganti atau memberi nama tempat/kawasan di Kota Bandung. Untuk itu, metode sejarah dengan pendekatan Toponomatology (Toponimi) dan konsep *Mancapat* (Typology Kuarter) digunakan di dalam penelitian ini, sehingga dihasilkan Toponimi Kota Bandung berdasar pola penamaan yang mengacu kepada konsep tata kota tradisional (*mancapat*/pola sirkular) yang in line dengan makna kesejarahannya, dengan bingkai waktu antara 1810-2000. Hal ini berbeda dari pola atau konsep yang selama ini digunakan para peneliti yang pada umumnya mengacu kepada fenomena alam atau sosio kultural (pola linear). Dengan demikian, hasil penelitian ini dapat memberikan khazanah yang baru di dalam mengungkapkan asal-usul tempat, yakni analisis historis yang dibantu konsep planologi (tata kota) tradisional di Jawa (*Mancapat*) atau Typology Kuarter. Maka, para peneliti toponimi bisa mengadopsinya untuk kota-kota tradisional pedalaman (inland state) lainnya di Nusantara.

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## INTRODUCTION

The dynamics of the local society affect the changes in a region's name. Unfortunately, it has become commonplace in the community. Even the government names places without taking their historical significance into account when, in fact, the name of a place reflects the national identity or natural origins that describe aspects of hydrology, biology, or morphogeology, which, among other things, reveal struggles of people in the past to protect themselves from disasters or some local wisdom in disaster mitigation. Thus, it is safe to say that the naming of a place reflects the local people's awareness of historical events, including the people (figures), the socio-cultural events, and the character of the territory.

This phenomenon occurs in our country, including Bandung, the capital city of West Java Province, which was established during the Colonial Era in 1810. At its birth, Bandung was developed as a traditional city in Java (Kunto, 2008, p. 218) with the concept of *mancapat* (traditional urban planning), which planologists call quarter typology.

Quarter can be interpreted as a 'settlement' or a community-based settlement (Santoso, 2006, pp. 172–176)). In fact, following a closer look, the place names in the heart of Bandung City correlate with the concept of traditional urban planning in Indonesia, particularly on Java Island. On this account, the *mancapat* concept will be used as an analytical tool for Bandung City's toponymy. The study began with the creation of Bandung (1810) and finished in 2000 with the loss of the *alun-alun*'s (town square) function and significance after it was converted into a city park (although it was still called *alun-alun*).

Toponymy (*topomasiology*, *topomastics*, *toponomatology*) is a branch of onomastics that studies place names (Segara, 2017, p. 55; Sobarna et al., 2018, p. 148). On the other hand, toponymy is derived from the Greek words *top*, which means place, and *onima/onama*, which means name (*Toponymy Definition & Meaning*, n.d.). So literally, toponymy translates to 'name of place' (Abdikhalikovna, 2020, p. 73).

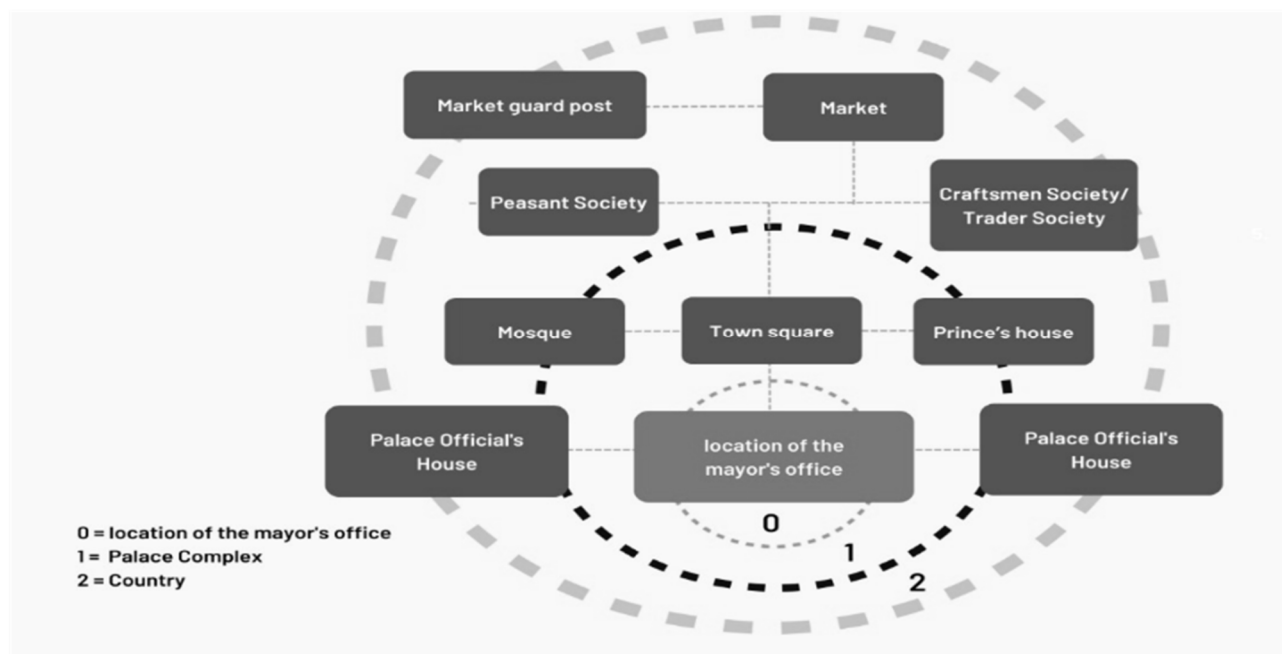
The authors share a similar spirit with Segara (2017, p. 54), whose investigation of the values of toponymy in the city of Cirebon began with the concern of current places' names that were far from local wisdom values. His study emphasizes a geographical perspective with historical science as a supporting factor. He affirms that toponymy primarily refers to naming locations that are inseparable from parts of the earth's surface (topography) or

the shape of the land surface, including human-made objects like reliefs or sites.

Meanwhile, Agustan (2008) states that toponymy goes beyond mere procedures of naming geographical features. To him, toponymy is a science related to the study of linguistics, anthropology, historical geography, and culture. Criticizing this, historians can express that when it comes to diachronic (past) data, toponymy should be viewed from a historical viewpoint rather than only from historical geography. Toponymy is the naming humans give to a location (spatial context) that was once a reality (the element of time). Consequently, studying toponymy must be connected to a historical perspective.

The description above makes it clear that toponymy can be studied from various perspectives on a wide range of natural or human phenomena. Several studies on the toponymy of the city of Bandung, some of them conducted by geographers, linguists, anthropologists, historians, and other experts, generally investigate the origins of the names of places and or roads through a linear pattern, meaning that place names were adapted from the surrounding natural phenomena (physical setting). These natural phenomena include hydrological, morphogeological (soil contour), and biological aspects (Permadi, n.d.). In addition to studies on the nature, Bachtiar et al. (2008) conducted historical and socio-cultural studies, while Astrea (2017) focused on the linguistic aspects.

Toponymy is part of the onomastics science in the study of folklore, which examines the origin, meaning and the use of names (including place names) based on their history. Therefore, it is not surprising that when these various classifications are taken into account, it will be very complicated because it is multidimensional. This challenge was noted by Abdikhalikovna (2020, p. 74), a researcher from Termez State University-Uzbekistan, who attempted to classify 15,000 British toponyms and 17,000 American toponyms he obtained from toponym dictionaries, reference books, and the electronic toponym search system GNIS (Geographical Name Information System). and Getamap.net. He employed a descriptive-analytical method, which entails collecting and systematizing facts for logical interpretation and specific identification. The results were 11 classifications as follows: 1) *parametric characteristics of an object*, 2) *ontological characteristics of an object*, 3) *type of toponymic basis*, 4) *etymological characteristics of place names*, 5) *motivational characteristics of place names*, 6) *chronological characteristics of place names*, 7) *structural char-*



**Figure 1.** City Layout of Pajang Kingdom  
Source: Rahman and Selviyanti (2018, p. 200)

acteristics of toponyms, 8) toponymic polysemy, 9) degree of toponymic nomination, 10) variety of toponymic nomination, and 11) localization of an object.

*Mancapat*, or quarter typology, refers to the development of traditional urban planning in Indonesia, particularly in Java. The term *mancapat* (*mancalimo*) was introduced by J.L.A. Brandes (1956) as one of ten local geniuses of Indonesian culture. *Mancapat* is a symbolic anthropomorphism, marked by a broad road that stretches from east to west and divides the city into north and south, with the north square right in the middle (central). In contrast to Jogjakarta, the dominant position of the city axis in Bandung from west to east was marked by the Dutch East Indies government's (H.W. Daendels) ambitions in passing from Bandung City Center to Sumedang were characterized by the construction of the 1000 KM Anyer-Panarukan route (today the Asia-Africa Road and Sudirman) in 1808 (Kunto, 1986, p. 454).

Furthermore, *sitinggil* is absent in the *mancapat* of the city of Bandung. The north axis represents the head. This head is then interpreted as the government (under the leadership of the king/regent) who rules the world. Thus, government offices, forts, prisons, and markets were located in the northern part. Meanwhile, the southern axis represents the navel and genitals, referring to the soul, the sacred human aspects, and the symbol of heredity. Therefore, in this section stood the *pendopo* (palace) as the residence of the king (regent) and his family (symbolizing the soul of the city), the main square (Lor and Kidul), and the mosque.

*Mancapat-mancalima* spatial layout was deemed as a magical and sacred cosmological concept (Falah et al., 2019, p. 209; Junianto, 2017, p. 236). In Yogyakarta, the Sultan represents unity and balance Field with his sacred objects (Santoso, 2008, pp. 163–165). This *mancapat* implies a syncretism between ancestral belief (the square is regarded as the location of the God of the Earth) and the mosque as a religious symbol (Islam). The eastern axis represents the rising sun or the symbol of the world. As a result, the Chinese, who were in charge of running the economy, and the Dutch, who held control of the administration, were granted the eastern section of the city to reside. Then, the western axis represents the sunset, symbolizing wisdom or spirituality (Junianto, 2019). In the region of Java, there was a Balinese village that was home to bodyguards for the king (Santoso, 2006, p. 198), while Kauman village (Sundanese: *Kaum*) was where the devout Muslim merchants resided (Koentjaraningrat, 1994, p. 63). Rahman and Selviyanti (2018) describe the concept of *mancapat* as figure 1.

Based on the description above, the authors discovered a phenomenon in which toponymic researchers generally use a linear pattern that views it from a natural and/or human perspective when, in fact, there are place names in the city of Bandung and inland cities on the island of Java that are historically linked to the said cities' birth. Therefore, the origin (toponymy) of the city of Bandung from a *mancapat* perspective will explain how the history of these place names became an integral part of the

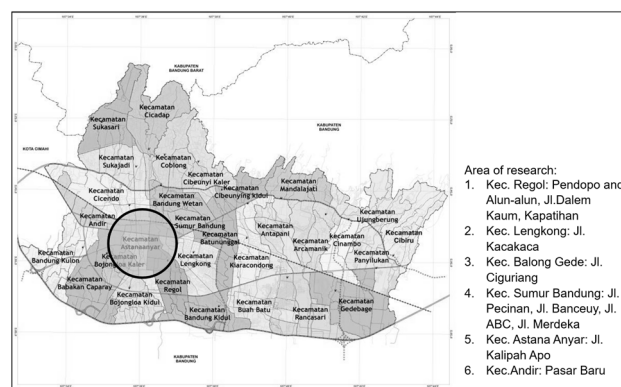
birth of a city inland in Java that applied the circular concept.

This study aims to trace the origins of place names in Bandung, which have historical and other meanings for parties to understand that place names are linked with national identity with a historical background. Hence, it can be taken into account by the parties when naming or renaming a location or an area. Furthermore, the naming patterns of places in Bandung that resulted from circular patterns of traditional urban planning (*mancapat*) between 1810 and 2000 are expected to provide new insight for scholars who would use other cities in Java as their objects of study. Additionally, it is expected that in the future, we will be able to create an electronic toponymy record based on classification, similar to what America has with its GNIS.

## METHOD

There is an axiom that every historical event has a temporal and spatial scope, with both variables limiting particular historical phenomena as units (Kartodirdjo & Pusposaputro, 1992, p. 130). On this basis, the first step taken in this study was identifying Bandung as the spatial scope and 1810-2000 as the temporal scope. Following the formulation of the main problem, the historical method was employed, in which heuristics were used to toponymy-related sources in the form of archives, journals, research results, or electronic sources. The names of places with the background of the founding of Bandung City as a traditional city were mapped with the *mancapat* concept or quarter typology. Planologists and/or architects regard *mancapat* as a traditional urban planning theory that will intersect with their views in understanding the development of a city born in the colonial era. Furthermore, the collected data was analyzed both internally and externally to identify the authenticity of the source and the credibility of the data contained within it (Garaghan, 1946, pp. 103–426; Gottschalk, 1975, p. 32; Kuntowijoyo, 1995, p. 95; Renier, 1997, p. 118). Therefore, this study aims to present the history of place names (toponymy) in Bandung city in the form of historiography, or the findings of systematic and objective reconstruction of the past (N.H. Lubis, 2008, p. 1), based on verifiable empirical principles (Kuntowijoyo, 2003, p. 157).

The primary source of this article is a legendary book written by Haryoto Kunto on the city of Bandung and its surroundings, entitled *Semberbak Bunga di Bandung Raya*/Fragrance of Flowers in Bandung (1986) and *Wajah Bandung Tempo Doe-*



**Figure 2.** Map of Research Site

Source: Modified Map of Bandung City by Novriyadi (2023)

*loe/Face of Bandung in the Past* (2008). Additionally, a piece of work by Sudarsono Katam Kartodiwirio entitled *Bandung Kilas Peristiwa di Mata Filatelis: Sebuah Wisata Sejarah*/Bandung's Event Summary in the Eyes of Philatelists: A Historical Tour (2006) and a book written by Tuti Bachtiar et al. entitled *Toponimi Kota Bandung*/Toponymy of the City of Bandung (2008). Following is a map of research locations, which includes six sub-districts.

Furthermore, the author's perspective of *Mancapat* was obtained from the dissertation of Hardjasaputra (2002), entitled *Perubahan Sosial di Bandung 1810-1906* (*Social Change in Bandung 1810-1906*), and an article published in *Jurnal Planologi* written by Rahman and Selviyanti (2018, p. 200) entitled "The Role of Community's Social Stratification in the Formation of Settlement Patterns."

## TOPONYMY OF THE CITY OF BANDUNG: FROM BANDUNG BASIN TO BANDUNG CITY

Geologically, Bandung was a "giant lake" known as "Ancient Bandung Lake," with a bank known as the Bandung basin that formed between 27 million and 10,000 years ago. Meanwhile, the people started to inhabit the area near the end of the basin's formation phase. For this reason, toponymic place names started in the last 10,000 years (Bachtiar in Jamil, 2020). However, according to (Kunto, 2008, p. 138), the mainland of Bandung was formed only around 3,000-4,000 years ago.

The closest concept of hydrology to the word *Bandung* is a term in Sundanese: *ngabandeng*, denoting a vast and calm-looking pool of water, or from the word *bendung* (dividing a lake/river in two). Some attribute it to the process of moving the capital city by Regent R.A. Wiranatakusumah II (1794-1829), who rode a twin boat called a *ben-*

*dung*. Said capital city was a forest area in the central part of Bandung Regency, specifically on the west bank of the Cikapundung River. On this land, a new city known as Bandung was later constructed (Yulifar & Hardjasaputra, 2019, p. 29). The city was launched as the capital of Bandung Regency on September 25, 1810 (*Volks Almanak Sunda*, 1938), which later became the Anniversary of Bandung City (Kartodiwirio, 2006, p. 15).

However, there were old historical records about a place called Bandong, which Juliaen de Silva (1641) described as a country (*negrije genaemt Bandong*), consisting of 25-30 houses (Kartodiwirio, 2006, p. 17; Kunto, 2008, p. 7; Yulifar & Hardjasaputra, 2019, p. 23). It is possible that the de Silva report led to the inauguration of Bandung as the name of the city (Kartodiwirio, 2006, p. 17). Thus, the name *Bandung* might have originated from a linear pattern, namely from a natural (hydrological) feature.

According to Hardjasaputra (2002, p. 32), Bandung, in its developments, was not only a Regency City (1810) but also a Residency City (1864), a West Railroad Transportation Center (1884), and an Education Center for Indigenous in West Java (1866), which later became a *gemeente* (autonomous city, 1906).

The following is a toponym for several place/region names and street names occupying Bandung's *mancapat* area. Starting from the Pendopo area, which represents the head (leadership), drawn an imaginary circular line (circular) was drawn to connect the city's axis (center) to its furthest point,



**Figure 2.** Current Pendopo Building of Bandung City  
Source: Muttaqien, (2020)

as symbolized by traditional urban design (*mancapat*). On this basis, the study starts from the central point of Bandung city, specifically as follows.

*Pendopo* and *Alun-alun*. *Pendopo* is the name of the building where the regent and his family live and carry out their duties, both as rational-legal leaders (colonial officials distinguished by the provision of salaries in the form of guilders), and as

charismatic traditional leaders (positions obtained from inheritance) (Yulifar, 2020).

*Dalem Kaum* serves as both a tourist destination and the location of the mayor's office. Dalem Kaum is located in the *Kaum* area (Javanese: *Kaumman*), where the Great Mosque of Bandung proudly stands after undergoing several renovations. The name *Dalem Kaum* was given following the death of Regent Wiranatakusumah in 1829, who was buried in the *Kaum* area, with the title *Dalem Kaum* (Kartodiwirio, 2006, p. 15). The street that crosses this area is called Dalem Kaum Street.

*Pangarang*. In running the government, the regent was assisted by a Patih Dalam (Deputy Regent) who managed government affairs at the district center, *Pangarang*. *Pangarang* can also mean the head of the city district. Later, Pangarang became more popularly known as the District Chief (de Haan II, 1911).

*Kapatihan*. Still in a radius not far from the *pendopo* next to Dalem Kaum, precisely in the southwest of *alun-alun*, the governor's residence was also used as the name of the village, now popularly known as Kapatihan Street (and area) (Hardjasaputra, 2000; Permadi, n.d.). Predictably, the Patih (deputy regent) settled in this area at the time. Currently, like Dalem Kaum, Kapatihan is the hub of the economy and business in Bandung, punctuated by shops and partly inhabited by Indonesian residents of Chinese descent.

*Kaca-kaca Street*. As is customary with old cities, to get to the central government area, one must pass through a gate which in Sundanese is called *kaca-kaca*. The gate, or *kaca-kaca*, is made up of two pillars constructed of walls that form angles, built on either side of the Great Post Road. The gate in the western part of the city is called *Kacakaca Kulon* (*Kulon* = west), about 1.6 kilometers from the main square, around Jendral Sudirman Street and Kelenteng Street now. The gate in the eastern part of the city is called *Kacakaca Wetan*, about one kilometer from the square. The two gates were built on the Great Post Road or *de Grote Postweg* (now Asia Afrika Street) because, at that time, it was the only main road leading to Bandung city from the west and east (de Haan II, 1911, pp. 699–700; Hardjasaputra, 2000, p. 123).

*Pasar Ciguriang* (Ciguriang Market), also known as *Pasar Lama* (old market) (Kunto, 2008, p. 72), is currently a destination to shop for affordable fashion items, located behind Kapatihan street. This market was originally a traditional market, established two years after the city was founded (1812). The market caught fire due to an incident known as

the Munada Riot, which will be detailed in the toponymy section of Banceuy and Pasar Baru areas. According to de Haan II (1911), the name *Ciguriang* is probably due to the fact that this place was near a water (*cai*) source.

*Pecinan* (Chinatown). In practically every city, an area where business activities took place during the colonial period is called *Pecinan* (Chinatown). Bandung currently has 3 Chinatown areas: Pecinan Lama street (behind Pasar Baru), Pecinan street, and one connecting Kebon Jati to Andir. Initially the Chinese lived around Jl. Banceuy now. After their numbers increased, they made settlements to the west of the city center. Currently called Jl. Chinatown (opposite Pasar Baru now) (Salman, 2011). There are differences in the settlement of people of Chinese descent in Bandung and Batavia (Jakarta). In Bandung there is no fort separating them from the native population. Originally, the Chinese lived near what is now Banceuy street. As their numbers grew, they established a settlement to the west of the city center, currently known as Pecinan street (opposite Pasar Baru) (Saepuloh, 2017).

Banceuy. The name of this street is derived from folklore, claiming that Banceuy is an acronym for aid (*bantuan*) and water (*cai/ceuy*). At that time, it was a transit area for horse riders, and water (*cai*) was given as aid (*bantuan*) to horses. This 600-meter-long street was inaugurated by the Colonial Government in 1871 with the name *Bantjeuyweg*. According to Kunto (1986, p. 389), *banceuy* means stables. As a result, the term *banceuy* can be found in Sundanese Tatar cities as the name of a village near the main square, such as in Cianjur.

ABC street and street names are derived from Arabic/Chinese merchants' and natives' names. The presence of immigrants other than Europeans also marked the development of Bandung as a city. They were the merchant class descended from Arabs



**Figure 3.** Shops on ABC Street in the 1930s  
Source: Sindo (2022)



**Figure 4.** Merdeka Lio Village (Mardika Lio) Now  
Source: Herdiana (2016)

(among them were Moors), in addition to Chinese, natives from the Priangan area, and outside Java, including from Palembang (Kunto, 2008). Their presence left traces as the names of streets or alleys near Pasar Baru, including Dulatip (Abdul Latif), Tamim, Alkateri, Ence Aziz, Durman, Ingie, Pahru-roji streets, etc. The foreign settlers of Arab descent left behind street names such as Al Katiri (Alkateri), Tamim, and Al Jabri alley. The Dutch East Indies Government's policy of creating social stratification



**Figure 5.** Kweekschool (Teacher School) or King school 1864.  
Source: Harahap (2017)



**Figure 6.** Metropolitan Police Station Bandung (Kweekschool)  
Source: Ridwan (2020)

(European, Foreign Eastern, and Indigenous) impacted the settlement grouping. Eastern foreigners (Chinese and Arab/Indians, for example) lived south of the train station or in Pasar Baru, whereas Europeans lived in the northern part of Bandung, where the air was cooler. Despite this, there was a street where the three ethnicities coexisted, that was ABC street, an abbreviation for Arabieren, Boemi-poetra, and Chinezen. *ABC Straat* was included on the map of The Mountain City of the Netherlands Indie in 1892. The ABC store was also located here (*"Inilah Asal Usul"*, 2018).

Kalipah Apo street/area. This area is situated approximately 500 meters to the southeast of the square. Kalipah Apo was the nickname given to the Chief Deputy of Bandung, Raden Haji Moehamad Soe'eb. *Kalipah* (khalifah), is a term for devout scholars. The nickname was given after he was appointed as the chief of Bandung Regency in 1890.

The origin of Merdika Village: Amnesty Tax of Tempo Doeloe. Merdika village at the time was quite popular. This village's location was close to the house of Bandung's Resident Assistant and the teacher's school (*Kweekschool*). The village of Merdika Lio, formerly known as Lio village, was



**Figure 7.** Home of Resident Preanger Assistant (1880) (Now Pakuan building/*Gubernuran*)  
Source: Harahap (2017)



**Figure 8.** Pakuan building/*Gubernuran*  
Source: Richard (2017)



**Figure 9.** Merdeka Street Woningen aan de Nieuwe Merdikaweg te Bandoeng 1905  
Source: Harahap (2017)

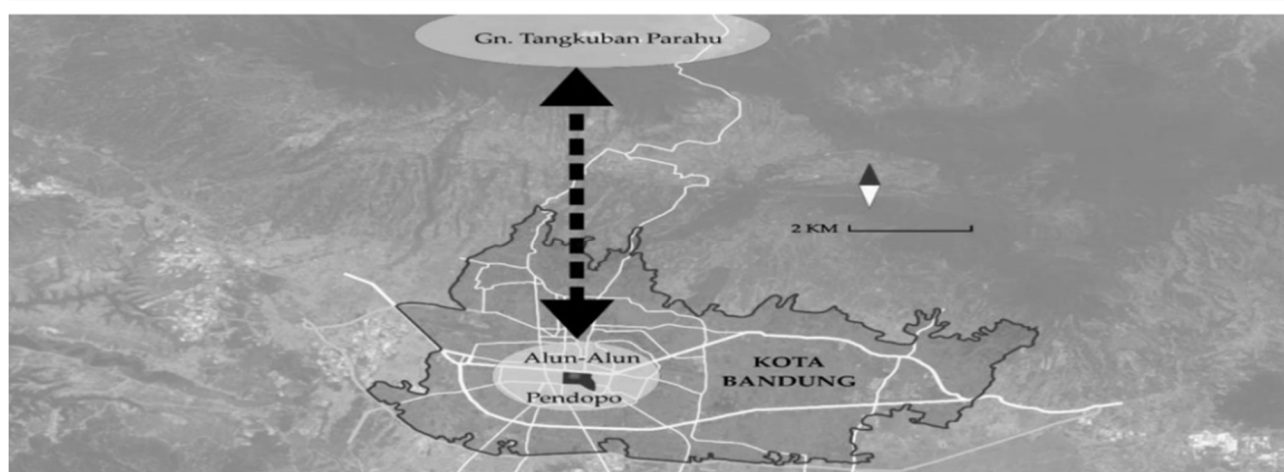
transformed into Merdika village (now Taman Sari area). So why was the village named Merdika?

From 1810 to the mid-19th century (1869), the Dutch East Indies Colonial government constructed numerous buildings that used bricks as raw materials. These structures were constructed for resident assistants, offices and residences for the Regent of Bandung and his family (*pendopo*), the post office, the prison, the court building, and renovation of the *Controleur* office which was established in 1829. To accommodate this, a brick factory was built in Balubur Hilir area because the soil there was excellent for producing quality bricks. The brick factory in Priangan area was called Lio. Because of that, the area surrounding the brick factory became known as Lio village. The bricks from Lio village were also used to build a teacher school or *Kweekschool* in Bandung in 1864. This school building was luxurious with modern architecture, even today it is still magnificent and serves as the Metropolitan Police (Polrestabes) office.

The house for Resident Preanger (*Priangan*) in 1869 was also built using bricks from Lio village. The Resident's House is currently still functioning with magnificent architecture and is used as the official residence of the Governor of West Java (*gubernuran*/Pakuan building), located on Cicendo street number 1.

*Pasar Baru.* The establishment of Pasar Baru at Pasar Baroeweg (now Jalan Otto Iskandardinata) is often associated with the Munada riot. Since its founding, Pasar Baru has grown to be the pride of the people of Bandung. This market has taken the place of the Ciguriang Market (Tjigoeriang), which was burnt due to the Munada riot on December 30, 1842 (Kunto, 2008, p. 72). Munada (Liem Siang) was a Chinese descendant from Kudus, estimated to have been born in the 1790s.





**Figure 10.** *Alun-alun and Pendopo as Mancapat Axis*  
Source: Falah et al. (2019, p. 210)

### TOPONYMY OF PLACE/REGION AND STREETS IN BANDUNG CITY: MANCAPAT ANALYSIS

In the concept of *mancapat*, *pendopo* is the residence of the Regent and his family, representing the soul of the city (Santoso, 2008). Meanwhile, *alun-alun* refers to the park surrounding Mesjid Raya (the Great Mosque). Alun-alun's (the square) form and function shifted in 2000 because most of its area turned into a parking lot and an MSME area, resulting in the loss of a symbol of government authority as well as the city's cultural hub (Kartodiwirio, 2006, p. 443).

According to Kartodirdjo et al. (1987, p. 28), the city of Bandung is more properly classified as an inland state than Malang. The *pendopo* (the Regent's home) is located on the north side of the square and faces south (towards Tangkuban Parahu). The Pendopo was established not long after the city of Bandung was formed (1811-1812). Today, the building can still be found on Dalem Kaum street, to the south of the city park, or *alun-alun*. Back then, a Banyan Tree stood in the center of the square. Since its inception, according to Hardjasaputra (2000, p. 124), Bandung city has been influenced by colonial components, notably prisons (Banceuy) and lodges. Now, the *pendopo* is the official residence of the Mayor of Bandung.

The naming of Dalem Kaum was identical to the title after Bandung Regent R.A.A Wiranatikusumah, who was buried in the Kaum area following his death in 1829. When the regent governed, he was assisted by indigenous bureaucrats known as Patih or Pangarang. Kapatihan and Pangarang were located not far from the Pendopo. The placement of indigenous bureaucrats during the colonial era was intended to facilitate communica-



**Figure 11.** *Current Pangarang alley*  
Source: Nugraha (2015)

tion and coordination with the highest authority (regent). This pattern has actually been adopted by our current government, namely by providing official residences for high-ranking officials near the center of government.

To facilitate communication, the official (*Pangarang*) lived in a village approximately 300 meters to the east of the *Pendopo*. Currently, *Pangarang* is just an alley with a narrow access road.

Aleut (flocking) activists are a community of young people who love Bandung History tourism. One member of the community, M. Taufik Nugraha, wrote about his experience in the Aleut Community Blog as follows:

I don't know about the history of the street, was it really big in the past, did the increasing number of buildings in the area make it "shrink"? Or has it always been that small? I don't know, but the name *Pangarang* street itself comes from the word *pangarang* (or *author* in Indonesian), based on the narrative



of Pak Tatang (owner of Ruhiyat Wooden Puppet & Mask) (Nugraha, 2015).

From the writing, the history of the name *Pangarang* has become blurred and perhaps removed from its original meaning. Nugraha interprets *Pangarang* as an author in Indonesian, due to the similar sound (homophones) between the two terms, referring to an interview with one of the residents. The publication of a history enthusiast like this may obscure the meaning, causing the younger generation to misunderstand the meaning and lose track of their ancestry. On this account, historians have the responsibility to set the record straight.

People of Chinese descent settled differently between Bandung and Batavia (Jakarta). In Bandung, there was no fort separating them from the local people. The Colonial Government awarded military ranks to the leaders of these Chinese people. Lieutenant, Captain, and Major are some examples (Yulifar, 2020, pp. 65–79). These ranks indicated the number (demographic figures) of the Chinese community one led. For example, for Lieutenant (luitnan), the Chinese people in that region ranged from 250 to 300 people. The higher the military rank, the larger the population. For Captain, there were around 500 Chinese people he managed (Yulifar, 2020, p. 79). Another uniqueness, this military rank, could also indicate whether the city was small or large. For instance, in Ciamis, the rank was Lieutenant for 250–300 Chinese people. While in Cirebon in the same year, the rank was Captain for up to 500 people. The military rank was even higher for Batavia where there were more Chinese people. The Pecinan Lama (old Chinatown) began to appear on maps in the 1920s, on the Bandung Gemeente Map. Since the Chinese community was headed by a Lieutenant, Bandung was classified as a small town at that time.

Meanwhile, the names of the areas or Jalan Kaca-kaca Wetan (east) and Kaca-kaca Kulon (west), Pasar Ciguriang, and Jalan Pecinan showed that traditional city planning had a center of economic activity, with city center boundaries in several directions marked by a kind of gate, called kaca-kaca. The presence of Chinatown (where a community of people of Chinese descent lives) ensured that a center for trading activities existed. Likewise, the establishment of Pasar Baru, with an area name related to Arab names, indicated that these two groups controlled economic activities in the city. In social stratification, they occupied second place after Europeans, who were classified as Foreign Easterners.

After hearing the name of Jalan Banceuy,

some people in Bandung who knew about the incident of Soekarno's imprisonment, immediately identified it with historical remains in the form of the remains of the prison cell of the proclaimer, known as Bung Karno. Currently, this area is recognized for traders of new and used automotive spare parts for vehicles and motorcycles.

This area was once known as *Oude Kerkhofweg* (old cemetery) or *Sentiong* (the graves of the Dutch and Chinese). During the Munada riot at the end of 1845, Resident Assistant Carl Wilhelm August Nagel was murdered in this region. Then, on Banceuy street was a formerly prison building where Ir. Sukarno was imprisoned, cell number 5, which today is a monument (Kartodiwirio, 2006, p. 414). Moreover, there used to be a market for auto parts on this street, occupying what used to be a *Sentiong* and later turned into a terminal (Kunto, 2008, p. 224). Today, in this area there is Banceuy Permai Building which functions as a center for the auto parts trade. Meanwhile, at the end of the street adjacent to Asia Afrika street, stood a colonial heritage building which is currently Bank Mandiri. The architect of this building was Ir. Snuyf and Ir. FL Wiemans. These two also designed the Jiwasraya Building that was located next to it (Kartodiwirio, 2006, p. 206). Another landmark in this area is the Kopi Aroma building, featuring art deco architecture and selling ground coffee with a classic taste known as Aroma Coffee. The grinding machine used today is as old as the building which was built in 1930 by Eh De Roo (Saepuloh, 2017).

At the turn of the 20th century, the native merchants of Pasar Baru, known as hajjis, already owned four-wheeled automobiles. This was exceptional considering bicycles were still considered a luxury item in Bandung then. Meanwhile, the priyayi group's mode of transportation remained a horse-drawn carriage. This marked vertical mobility through the business world. These business activities resulted in acculturation between the local people and Arabs and Chinese, among others through marriage, with Islam as the binding. The merchants in Pasar Baru dominated the economy in a strategic trading area for three generations, as well as assets in the city center, particularly the southern section of the railroad, which was allowed to be occupied by natives at the time.

Some indigenous groups, including H. Basoeni, H. Domiri, H. Badjoeri, and others, established the Vereeniging Himpunan Soedara financial partnership in 1906. This financial institution operated for almost a century before being relaunched by one of the Pasar Baru families, the

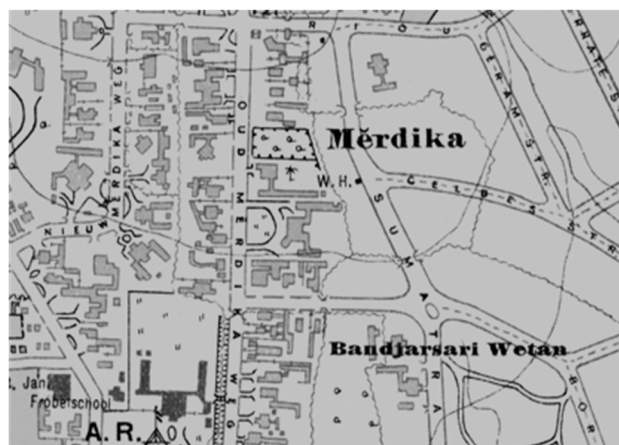


**Figure 12.** Himpunan Saudara Bank Building  
Source: Messa (2019)

Panigoro family (owners of the Medco company), in 1993. This new financial institution was known as Himpunan Saudara bank 1906 before changing its name to Bank Saudara. Today, most of its shares are sold to Bank Korea, known as Woori Saudara Bank (Messa, 2019).

In addition to being a scholar, he also cultivated crops. His father was Raden Haji Muhammad Nasir, the Great Chief of Bandung. His maternal grandfather was Raden Haji Abdurrachman who was also the Great Chief of Bandung. This figure was the father-in-law of the controversial figure C. Snouck Hurgronje, a Dutch theological scholar who studied Islam. For the record, Hurgronje also married an aristocratic family in Ciamis (N.H. Lubis, 1998, p. 115). In the book *Snouck Hurgronje and Islam* (1989), PSJ van Koningsveld reveals that Kalipah Apo was the best Sundanese singer (Teguh, 2019). For this reason, Khalifah Apo was also known as a Muslim artist and humanist. Currently, Kalipah Apo is part of Bandung City shopping center, renowned for its extensive and relatively affordable household appliance retailers. Aside from that, on this street there is a culinary spot Lotek Kalipah Apo, founded in 1953, and *kolak* and *candil* that are well-known for their taste. Now the question is: Does the current generation know the history of the street's name and use it as a role model? This is where the significance of inheritance efforts about figures and their examples comes into play.

According to Hardjasaputra (2002), the name Merdeka Village was given because the residents of the village were thought by the founder of Bandung City, Regent Wiranatakusumah II, to have contributed to the supply of bricks used in the construction



**Figure 13.** The Map of Merdeka Street and Vicinity in 1910

Source: Harahap (2017)

of government buildings, thus freeing him from the obligation to pay taxes (like tax-amnesty). This was a gesture of appreciation from the government (regent) to the ordinary people. In subsequent developments, many buildings were built in the North Bandung area intended for Europeans (Dutch), so that the developers (Europeans) benefited from a favorable consequence, namely exemption from paying land tax. However, currently residents of the area are still required to pay taxes (Kunto, 2008, p. 151). In 1892, Merdeka Hotel was established in Lio Merdeka area (*Java-bode: nieuws, handels-en advertentieblad voor Nederlandsch-Indie*, 14-10-1892), which was the only hotel in the North Bandung area. In 1896, developers constructed housing in the Merdeka Lio area. In the first stage, 60 houses were built, each having a 40 square meter wide yard (*De Preanger-bode*, 09-11-1896).

Two names were used to distinguish the Merdeka area at the start of development from the subsequent area: *Oud Merdeka* (Merdeka Lama) and *Nieuw Merdeka* (Merdeka Baroe) (*De Preanger-bode*, 14-12-1907). In this area, Merdeka Park, later renamed to Insulinde Park (now Traffic Garden) was developed (*De Preanger-bode*, 28-07-1909). Kampung Lio became an elite area in North Bandung continued to grow until the 1950s.

Pasar Baru is now well-known outside of Java and even in neighboring countries. Pasar Baru's establishment cannot be separated from the disappearance of Ciguriang Market, which was devastated by a mass murder of ethnic Chinese, known as *chinezenmoord* (Chinese massacre). To escape the riot, he moved to Cianjur and then to Bandung. Governor General GA. Baron Van der Cappellen issued a regulation called *passenstelsel* per January 9, 1821, *Staatsblad* No.6/1821 (Kunto, 2008, p. 16), stating that as of that year, foreign immigrants from

both European and Foreign Eastern groups were prohibited from entering the Priangan (Kunto, 2008, p. 16). The aim was to restrict foreign private parties from engaging in the coffee trade. To be able to travel, foreigners must have some 'travel pass' issued by Priangan Resident. Otherwise, they must pay a fine between f 25 and f 50 or be imprisoned for eight days (Ekadjati & Aam, 1993, pp. 25–47). To facilitate his efforts to do business, Munada converted to Islam. The strategy was proven effective, particularly in developing commerce. The Resident Assistant of Bandung (Nagel) was intrigued by this and requested that he procured transportation equipment. Unfortunately, Munada engaged in corruption, squandered money, got drunk, used drugs, and played with women, that caused him to be jailed. Because of this, Munada became vengeful towards the Resident Assistant, and with the help of several other people, set fire to Tjigoeriang Market. During the riots, Nagel was killed by Munada. Another allegation was that Munada was dissatisfied with the colonial government's restrictions, which were unfavorable to traders and caused friction between ethnic Chinese and indigenous people. Munada then organized a movement by assembling his trusted people. At its peak, there was a riot that led to the burning of the Tjigoeriang Market. Apart from killing Nagel, Munada also intended to kill the Regent of Bandung, Wiranatakusumah III. Munada attempted to flee, but was eventually killed by those who had conspired with him in the premeditated murder (Kartodiwirio, 2006, pp. 479–481). In 1906 the semi-permanent Pasar Baru building was constructed and was made permanent in 1926. In 1935, this market was awarded as the cleanest and most orderly market in the Dutch East Indies. When it was being renovated in 1970, Pasar Baru was a slum



**Figure 14.** Tjigoeriang (Ciguriang) Market  
Source: (Leiden University Libraries - Leiden University, n.d.)



**Figure 15.** Pasar Baru in the 1930s  
Source: Kartodiwirio (2006, p. 480)



**Figure 16.** Current Pasar Baru  
Source: Susanti (2020)

market which was eventually demolished and rebuilt in 2001 (Dellanitia, 2019).

In the vicinity of the city center, there are estimated to be more than 10 villages inhabited by *cacah* or *somah* people. Among them is Regol village (as indicated by the gate of the courtyard next to the *pendopo*), located in the south of the Great Post Road. The other villages are Kaum village, Ciguriang, Istal Village, Kebon Kalapa, Cikapundung Kolot, and others. Until the 1880s, Bandung still had the impression of being a village. The condition of Jalan Braga was still poor, not yet paved, no lighting was installed. However, Bandung underwent development between 1864 and 1884 despite still retaining village characteristics. For this reason, a member of the Christian Zending Meneer Verhoeven (1876) referred to Bandung as '*Bandoeng is een flinke dessa*' or a big advanced village (Coolisma 1879 in Hardjasaputra, 2002, p. 156; Kunto, 2008, p. 174).

Outside the city center radius, it is believed that at that time there were already names of places/ areas and/or streets which, when viewed from a toponymic perspective (*widyaloka*) were related to Bandung's natural conditions (linear pattern), which at that time were still empty lands, unspoiled

by the expansion of the area. The place names were given much earlier by the people of Bandung *Tempo Doeloe*, in fact they are still in use today, considering that the names are associated with the beginning of Bandung basin which was covered at the beginning of this study. These names include are Ranca Badak (a gathering spot for rhinos), Lengkong Kecil, Lengkong Besar, Situ Aksan, and Situ Saeur. *Lengkong* and *situ* mean lake. In the 1830s, European hunters frequented the area in the as a hunting ground. The existence of a place that refers to the lake's name raises the possibility that there were still pools of water left from Lake Bandung at that time (Hardjasaputra, 2002, p. 64). The following replacement regents, RA. Wiranatakusumah III and IV, gradually expanded Bandung city as the heart of Bandung Regency City. Based on a simple City Planning Master Plan (*Plan der Negorij Bandong*), the regent RA. Wiranatakusumah IV (1846-1874) or *Dalem Bintang* began to build and organize the city of Bandung to be more modern (Kunto, 2008, p. 174).

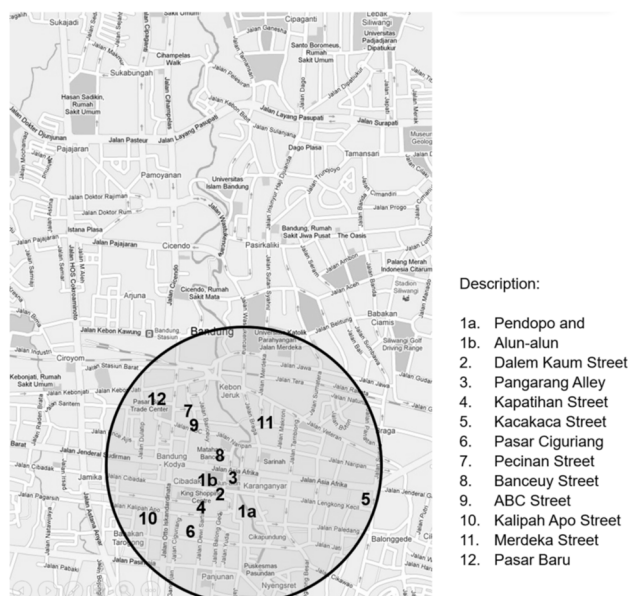
This study obtained the distribution of toponymy in Bandung City using Mancapat analysis (Quaternary Typology), as figure 17. Figure 17 shows that, in addition to producing the novelty of obtaining a map of the distribution of 12 areas and streets with the central points of Pendopo and Alun-alun, the study on the toponymy of Bandung City with a Mancapat perspective or quaternary typology also produces a research model that can be adopted by other researchers who will research toponymy in cities that have historically grown and

developed from traditional cities, which are generally located in the interior (not the coast), especially on the island of Java. The Mancapat model, also known as quaternary typology, has expanded to other small towns, including villages that are thought to have been the center of pre-colonial government authority, such as Panjalu Village, Ciamis Regency, West Java, where the researcher was born. Thus, if the researchers' findings are developed using digital technology, a GNIS similar to that of American society will be obtained. Pragmatically, this system can be used to inform policymakers when specific parties want to change the name of a location.

## CONCLUSION

In a *mancapat* perspective, the toponymy of the city of Bandung explains how the history of place names has become an integral part of the birth of an inland state city in Indonesia. Particularly in Java, which employs a circular concept, that is the study of the unit of analysis of the city of Bandung starting from a point (axis) of the city, precisely from *alun-alun* and *pendopo* areas today, with an imaginary circle that extends to the outer edges of Bandung. Accordingly, it can be confirmed how the city of Bandung transformed from a traditional city to a modern one. Traces of the past (the concept of time) can still be identified in a spatial context. Thus, the historical aspect is still relatively attached, despite that many have left and or lost their functional aspects and meanings. Examples include Alun-alun area, Banceuy Prison, Dalem Kaum, Kapatihan, Pangarang, and others. However, from the traces he left behind (in the form of area names, roads or buildings), a strong imagination is needed to enter the passage of time because Bandung has now become a densely populated concrete jungle. Looking at the history, one may imagine how Bandung evolved from a traditional city with a circular pattern (*mancapat*).

Toponymy with a historical perspective using a circular pattern found that the names of these areas/places are very closely related to political and governmental aspects (Kepatihan, Pangarang, Dalem Kaum, Banceuy, government buildings, etc.), economic activities (Ciguriang Market to Pasar Baru), socio-cultural (Mardika Lio, Mardika/Merdeka street, Chinatown, ABC street, school building/Kweekschool), human elements enshrined in religious figures (Khalifah Apo, PHH. Mustopa), name of the community or Arab/Chinese merchants, and indigenous (Alkateri, Dulatip, Tamim, Ence Aziz, Suniaraja, Chinatown, Tamblong). Toponymy with



**Figure 17.** Distribution of Bandung City Toponymy in the Mancapat Concept

The researcher modified the distribution map from (Pribadi, 2010)

a linear pattern, which refers to the characteristics of nature, animals, and plants in the area now known as the city of Bandung (and its vicinity), is thought to have appeared much earlier than other socio-cultural patterns, such as circular patterns, a kind of *mancapat* (quarter typology). Therefore, this concept will be relevant to the establishment of Bandung as an inland state, whose birth was at the same time as the city of Bandung as a regency city. The study of toponymy with the *mancapat* approach is a new methodology that the researchers believe can be adopted by other researchers in other Javanese inland cities that were initially constructed as traditional cities. We will undoubtedly have an electronic toponymy record based on its classification if scholars collaborate and share their findings, similar to the American/European Geographical Name Information System (GNIS).

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