

Cultural Meaning of Hamlet Names in Kejobong District, Purbalingga Regency

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Abstract

Culture, environment, and language come together to form a collaboration in various fields of life, including the naming of a region. The place naming system is a rule for giving names to an area at a certain time, this is also called toponymy. One of them is the naming of the Kecobong District which is in Purbalingga Regency, Central Java. The name of the hamlet in Kejobong District has a complex meaning including its origin, conditions in the field, religion, and socio-cultural development. Toponymy is almost always associated with the identity of the region, so there is a story or stories that accompany it. The purpose of this research is to describe the formation process, cultural meaning, and categorization of hamlet names in Kejobong District, Purbalingga Regency. The researcher used an ethnolinguistic theoretical and qualitative descriptive methodological approach. Data collection was carried out using listening and speaking techniques. The validity of the research data was obtained using the persistence of observation and triangulation techniques. The data obtained were then analyzed using the distribution and matching methods. The results of the research analysis are (1) the process of forming hamlet names in Kejobong District, Purbalingga Regency morphologically consists of affixation and composition, (2) hamlet names in Kejobong District, Purbalingga Regency which have cultural meaning are Kedarpan Hamlet, Paduraksa Hamlet, Bendingan Hamlet, Silumbung Hamlet, Pengempon Hamlet, Karang Sari Hamlet, Makamdawa Hamlet, Kalgung Hamlet, and Totogan Hamlet, and (3) categorization of hamlet names in Kejobong District.

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INTRODUCTION

One of the main functions of language is a medium for communication between individuals to express thoughts, what is felt, and what is desired. Language is also used as a means of communication within members of society and is a documentation of activities or traces of human life, therefore the role of language is very closely related to culture. (Sari et al., 2018). Koentjaraningrat (2009) revealed that there are seven elements of culture, namely language, knowledge systems, social organizations, systems of living equipment and technology, livelihood systems, religious systems, and the arts so it can be concluded that language is an important part of culture. (Wulandari & Baehaqie, 2020). Language is also a result of cultural products as well as a vehicle for conveying culture from the language community concerned (Mardikantoro, 2016b)

Language and culture are mutually sustainable with each other. Culture will not exist without language because language is a reflection of culture. If in a place there is a certain culture, then automatically there will also be a language civilization in that place. As part of the culture, language has a very important role because it functions as a tool for cultural development, a tool for continuing culture, and cultural savings (Nababan, 1993:34).

Language and culture fused into one in humans are considered a genetic heritage. One of the characteristics of a nation is culture. Their existence is intertwined and inseparable. Language cannot be separated from the social and cultural factors of the people who speak it (Mardikantoro, 2016a). When studying language is learned under the auspices of culture, on the other hand, culture is also learned through language.

Regulation of the Minister of Home Affairs Number 40 of 2007, explains that regional language is a language used to communicate among members of society in areas within the territory of the Republic of Indonesia. As the name implies, regional languages vary in each

region, and can be separated by group, geographical location, ethnicity, and so on.

Giving a name to an area can not be separated from the language and culture that exist in that region. Each name has its own story or background. Hoffman (in Hestiyana, 2022:218) mention name has the meaning of something that is known and recognized by individuals in the form of words, terms, or expressions used to identify other individuals, areas, or other things.

The branch of linguistics that studies the origin of names is known as onomastics. According to (Kridalaksana, 2011:167), onomastika is a field of science that studies the history, form, meaning, and meaning of proper names, especially people's names and place names.

Onomastika is divided into two branches, anthroponyms (namely the study of the history of the names of people or individuals) and toponymy (the study of the history of place names) (Erikha et al., 2018: 2-3).

Just as proper names for humans or anthroponyms, names for regions or toponyms are also conventional signs in terms of social identification. The place naming system is a procedure or rule for giving the name of a place at a certain time which can be called toponymy (Sudaryat et al., 2009). Toponymy has a close relationship with the physical geographical conditions, the people who inhabit it, and the culture that grows in the region.

The name has a very broad meaning, including origin, condition, socio-culture, to the religion of the people. Naming or toponymy always contains a story or story of its formation, so toponymy is often associated with the identity of a place, so toponymy is also closely related to meaning (Prima et al., 2020:331). A name plays a very important role as a communication tool between humans and their environment. Apart from being a marker for each individual, the name is also used as a marker for objects and areas. This also applies to the naming of hamlet names in Kejobong District, Purbalingga Regency, Central Java. The naming was given by humans because there is something behind it.

Ethnolinguistic studies on toponymy have been carried out before. Study Camalia (2015) entitled "Toponymy of Lamongan Regency (Linguistic Anthropological Study)" looks at toponymy in Lamongan from a historical perspective and then relates it to semiotic studies and the Sapir-Whorf hypothesis. The result is that the toponymy of the Lamongan area cannot be separated from the influence of a predecessor named Hadi. Formerly Hadi was one of Sunan Giri's students who was entrusted with leading and teaching Lamongan residents. Therefore, as a tribute and appreciation, the area under Hadi's auspices was named Lamongan.

Another research conducted by Prasetyo & Amin (2017) studied the local historical toponymy of the name of the Sidoarjo District. Study Prasetyo & Amin (2017) obtained the result that the naming of sub-districts in Sidoarjo Regency was the result of a combination of toponyms during the Jenggala kingdom, for example, Waru District whose name was inspired by the Waharu inscription. In addition to the relics of the royal period, the influence of Dutch colonialism is also found which is recorded in the *staatsblad* (state gazette) as the birth of the name "Sidoarjo" which is officially listed in *staatsblad* no.6 dated 28 of 1859.

Giving names to hamlets in Kejobong District is not as simple as calling them names, but also has a specific purpose. Based on interviews with elders in Kejobong District, the name given to the hamlet is based on certain characteristics found in the hamlet, the goal is to make it easier for people to remember it. Based on this, the name of the hamlet in Kejobong District is proven to have a philosophy and meaning that is worthy of research.

Each hamlet name in Kejobong District has a different meaning. The origins of the naming are packaged in stories that are still preserved in the community and become a culture that should be preserved. However, based on the results of observations, it was found that only the elderly knew and understood the origins of the process of forming the names of their respective hamlets, while the younger generation did not understand. The disconnection of this generation

can cause knowledge about the origin of the name of the hamlet to become less and less interesting. This certainly affects the understanding of the wider community about the culture of the area.

If this condition is not immediately addressed and there is no effort to preserve it in the form of documentation, the origins of the theme and its philosophical meaning may be lost to time. In addition, some influences and transitions have occurred, and the naming process and history will also be slightly affected (Sholikhah & Mardikantoro, 2020). Therefore, it is important to study the process of forming names, cultural meanings, and the categorization of the origin of the names contained in the names of hamlets in Kejobong District, Purbalingga Regency, because people need references, especially from an ethnolinguistic point of view.

METHODOLOGY

The approach applied in this study is a theoretical and methodological approach. The ethnolinguistic and structural approaches are used in the theoretical approach. This approach combines two disciplines, namely linguistics (linguistics) and cultural studies (anthropology), a combination of linguistics and anthropology is called ethnolinguistics. Ethnolinguistics is a branch of science that discusses the relationship between language and culture through the perspective of the language and culture of a society. Another theoretical approach uses a structural approach that is used in classifying the forms of lingual units. In addition, the methodological research used is a qualitative descriptive approach. (Sudaryanto, 1988).

Data collection was carried out in a natural setting, namely in Kejobong District, Purbalingga Regency. Data collection is by research objectives which explore the formation of hamlet names in Kejobong District, Purbalingga Regency. Furthermore, the search for information on the meaning of hamlet names in Kejobong District, Purbalingga Regency must be relevant to the actual situation. The data collection method in this study is the listening and speaking method. The validity of research data can be obtained by

applying several techniques, namely observation persistence, and triangulation. The data analysis method used is the distribution method (Dividing Direct Elements (BUL) technique) and equivalents (determining element sorting technique (PUP)).

RESULTS AND DISCUSSION

The Process of Forming Hamlet Names in Kejobong District, Purbalingga Regency Morphologically

Based on observations made by researchers, the morphological process in forming hamlet names in Kejobong District, Purbalingga Regency is divided into two processes, namely affixation and composition.

A. Affixation

Affixes are word-forming morphemes whose forms are bound. The affixation processes found in hamlet names in Kejobong District are prefixation and suffix (-an).

1) Prefixation (Process of Adding Affixes)

The prefixes found in this research on hamlet names in Kejobong District are prefixes *si-* and *peng-*.

a) *Silumbung*[silumbUŋ]

The name of the hamlet of *Silumbung* [silumbUŋ] is a lexicon that comes from the word *granary* which gets the prefix *si-*. The formation process is as follows:

Silumbung: *lumbung* + prefix *si-* = *silumbung*

b) *Pengempon*[pəŋəmpɔŋ]

The name of *Pengempon* hamlet [pəŋəmpɔŋ] is a lexicon derived from the root word *empon* which gets the prefix *peng-*. The formation process is as follows:

Pengempon: *empon* + prefix *peng-* = *pengempon*

2) Suffix (-an)

The suffix found in this study is the suffix *-an*. The suffix *-an* is known to have three allomorphic forms namely {-an}, {-n}, and {-nan}. While the allomorph found in this study is the allomorph {-an}. Dusun names that undergo a suffix process are:

a) *Totogan*[strike]

The name of the hamlet of *Totogan* [totokan] is a lexicon that originates from the word *notog* which is then given the suffix *-an*. The allomorph *-an* is formed because the name of *Totogan* [totokan] village ends in a consonant. The formation process is:

Totogan: *notog* + suffix *-an* = *Totogan*

b) *Bandingan* [bandingan]

The name of *Bandingan* [bandingan] hamlet is a lexicon. The basic word is an *banding* which then gets the suffix *-an* with the allomorph *-an*. The name of Dusun *Bandingan* [bandingan] ends in a consonant, so an allomorph is required. Here's the process of its formation:

Bandingan : *banding* + suffix *-an* = *Bandingan*

B. Composition

Composition is the process of combining two or more basic morphemes, free and bound morphemes, so that a construction has a different or new lexical identity. The names of the hamlets that went through this composition process are as follows:

1) *Karangsari*

The name *Karangsari* comes from the lexicon of polymorphemic forms with a compositional process. *Karangsari* comes from the word *karang* 'yard' and *sari* 'core' which gets a compositional process. The formation process is as follows:

Karangsari: *Karang* + *sari* = *Karangsari*

2) *Paduraksa*

The name *Paduraksa* is included in the lexicon which is polymorphemic with a compositional process. *Paduraksa* comes from the words *padu* 'fighting' and *rekasa* 'difficult' which derives from the composition process. The formation process is as follows:

Paduraksa: *padu* + *rekasa* = *Paduraksa*

3) *Makamdawa*

The name of the hamlet that is included in the lexicon and is undergoing a composition process is *Makamdawa* hamlet. *Makamdawa* comes from the word *makam* 'tomb' and *dawa* 'long' which then gets a compositional process. The formation process is as follows:

Makamdawa: *makam* + *dawa* = *Makamdawa*

4) *Kalgung*

The name of the Kalgung hamlet is included in the polymorphemic category with the compositional process. Kalgung comes from the word *wungkal* 'sharpening tool' and *agung* 'big' which derives from the compositional process. The formation process is as follows:

Kalgung: *wungkal* + *agung* = Kalgung

The Cultural Meaning of Hamlet Names in Kejombang District, Purbalingga Regency Based on Name Origin Descriptions

Based on the results of the research that has been carried out, the cultural meaning of the name of the hamlet in the Kecamatan The Kejombang of Purbalingga Regency is as follows:

a. *Kedarpan*

In the past, Kedarpan was still part of the Kartasura/Surakarta kingdom, the Kedarpan hamlet was ruled by a *tumenggung* Drepayuda accompanied by Mbah Among Sari. It is said that he gave the name of Kedarpan Village and became an elder until the end of his life. The name Kedarpan comes from the sentence just being established or being sufficient. This means that the people of the Kedarpan hamlet generally have an even level of life, nothing is too lacking or excessive, so they are given the name Kedarpan.

b. *Paduraksa*

Paduraksa comes from the words *padu* and *rekasa* meaning *sapa sing seneng padu, uripe akan rekasa* (who likes to fight or fight his life will be miserable). The people in Kedarpan Hamlet pay little attention to education so that in solving problems they always use violence (unified) so that this area is called Paduraksa Hamlet. It is said that there used to be a *Bahureksa* regent in this area, he was the elder and gave this area the name Paduraksa. He lived until he died in Paduraksa.

c. *Bandingan*

Bandingan comes from the word compare or compare. Comparative Names have historical value in themselves. The name of the hamlet was given by the community because people in the past had the custom of group gathering with other groups and then comparing groups between

groups. Because of that the hamlet was named Bandingan.

d. *Silumbung*

The name of Silumbung hamlet comes from the word *lumbung* 'barn'. Barn means a place to store agricultural products. Previously, the inhabitants of Silumbung hamlet depended on agricultural products and then stored them in the barn. Apart from that, it is said that in the past the people of Silumbung hamlet liked to save their assets in the form of land and agriculture, so this area was often called *pedaringan* (*lumbung*).

e. *Pengempon*

The name of Pengempon hamlet comes from the word *empon* or *mpon* which means spices. Giving the name Pengempon as the name of the hamlet is due in ancient times, there were many spices in this area. The ancestors who lived in the area then called it *mpon-mpon* and over time it was often called Pengempon.

f. *Karangsari*

The history of the name of Karangsari hamlet is based on the life of the Indonesian people, namely as an agrarian society. However, the soil in the area is not fertile, so the people use their yards to plant tubers such as cassava, canna, and others. The results obtained were able to meet food needs at that time.

Gradually the land was then converted into agricultural rice fields by the community to meet community needs. The condition of the area makes the people call it Karangsari. Karangsari which comes from the word "karang" which means yard and "sari" which means core or result, so Karangsari is defined as a yard with lots of results.

g. *Makamdawa*

Makamdawa derived from the word *makam* 'tomb' and *dawa* which means long. The history of the name of the Makamdawa is that during the Dutch colonial era, on the banks of the Sibelis River, there was a 'Tomb of Dawa'. This tomb is indeed the longest longitudinal among the existing tombs. Therefore the area was later named "Tomb of Dawa". At that time, this food was the only hiding place for Prince Diponegoro's students who were being chased by the Dutch colonial troops.

h. *Kalgung*

The name of Kalgung hamlet comes from the word *wungkal* which means grinding tool and *agung* which means big. The story that underlies the name of the village is that in the northern part of the area, there is a very large *wungkal* (sharpening tool). *Wungkal* is usually used to sharpen knives, sickles, bendo, and machetes by local residents. So the area was named Kalgung.

i. *Totogan*

The name of the village of Totogan comes from the word *notog* which means end or finish. The hamlet is named Totogan because this hamlet is located at the end of the Logawa River. Previously, the community called the area *notog*, but because it didn't sound good for a hamlet name, it was finally changed to Totogan and has survived to this day.

Categorization of Dusun Names in Kejobong District, Purbalingga Regency Based on the Origin of the Name

According to Sudaryat et al., (2009:10) toponymy has three aspects, namely (1) embodiment aspect; (2) social aspect; and (3) cultural aspects. The names of hamlets in Kejobong District based on Sudaryat's categorization are as follows.

a. Manifestation

Aspects of the embodiment of human relations with the earth and the natural surroundings. The name of the hamlet included in the embodiment aspect is as follows:

1) *Pengempon*

The name of Pengempon hamlet comes from the word *empon* or *mpon* which means spices. Giving the name Pengempon as the name of the hamlet is due in ancient times there were many spices in this area which in Javanese were called *empon-empon* or *mpon-mpon* so over time people often called the area Pengempon. The name of the Pengempon hamlet is included in the hamlet name level based on the aspect of the natural environment (biological-ecological) background.

2) *Karangsari*

Karangsari is a combination of the words *karang* and *sari* which means the result of the yard.

The name Karangsari was used because at that time the community planted plants in their yards to meet their needs, so Karangsari was interpreted as a yard with lots of results. Giving the name of Karangsari Hamlet is included in the name of hamlet based on the embodiment aspect of the natural environment (biological-ecological) background.

3) *Makamdawa*

The name Makamdawa comes from the word *makam* (tomb) and *dawa* (long) means long grave. The giving of the name Makamdawa as a hamlet name is due to historical elements, namely during the Dutch colonial era on the banks of the Sibelis River there was a long grave (the longest longitudinal among the existing tombs) where the Javanese called it the *dawa* tomb. Based on the origin of its name, Makamdawa hamlet is included in the category of hamlet names based on the embodiment aspect of the natural environment (biological-ecological).

4) *Kalgung*

The name of the village of Kalgung is a combination of *wungkal* (a sharpening tool) and *agung* (large) which means a very large whetstone. The story that underlies the naming of the hamlet is that in the northern part of the area, there is a very large *wungkal* (sharpening tool). *Wungkal* is usually used to sharpen knives, sickles, bendo, and machetes by residents. The name of the hamlet of Kalgung is included in the category of hamlet names based on the embodiment aspect of the natural environment (biological-ecological) background.

5) *Totogan*

Totoganis a combination of the word *notog* which means the end or completion. The name of the hamlet is based on the location of the hamlet in Totogan or the end or end of the Logawa River, so people often call it Totogan. The name of this hamlet is included in the category of hamlet names whose origin is based on the geomorphological aspect of the background because the hamlet is located at the end of a river.

b. Social Aspect

The societal (social) aspect in the naming of places is related to social interaction or places

of social interaction, including a person's position in society, occupation, and profession (Sudaryat et al., 2009:17). The names of hamlets included in the social aspect are as follows:

1) *Kedarpan*

Name *Kedarpan* comes from the word simply established. The name Kedarpan Hamlet was given because the people of the hamlet generally have an even level of life, nothing is too lacking or too much so it is given the name Kedarpan. The community has a belief that life must be simple or just to get a place to live. Therefore, the origin of the name Kedarpan hamlet is based on a social aspect in the form of the hopes of the local community.

2) *Paduraksa*

Hamlet's name *Paduraksa* comes from the words *padu* and *raksa* meaning *sapa sing seneng padu, uripe bakal rekasa* (who likes to fight his life will be miserable). The people in Kedarpan Hamlet pay little attention to education so in solving problems they always use violence (unified) this area is called Paduraksa Hamlet. The origin of the name Paduraksa hamlet is based on the social aspect, namely the customs of the people in the area.

3) *Bandingan*

Name *Bandingan* comes from the word *banding* which means to compare. The name of Bandingan Hamlet was given by the community because in ancient times people had the custom of group gathering with other groups and then comparing groups between groups. Bandingan Hamlet, the origin of its name, is based on the societal aspect, namely the customs of the people.

c. Culture Aspect

The cultural aspect influences the naming of places. Many place names are associated with cultural elements such as mythological issues, folklore, and belief systems (religion). Place names of this type are often associated with folklore called legends.(Sudaryat et al., 2009). The names of the hamlets included in the cultural aspect are as follows:

1) *Silumbung*

The name Silumbung originates from the word *lumbung* which means a storage place. The inhabitants of Silumbung hamlet depend on

agricultural products and have a barn in their yard. In addition, in the past, the people of Silumbung hamlet used to save their assets in the form of land and agriculture, so this area was often called a *pedaringan (lumbung)*. Silumbung Hamlet belongs to the category of naming based on cultural aspects.

CONCLUSION

Based on the results of the research and analysis that has been carried out by researchers regarding the cultural meaning of hamlet names in Kejobong District, Purbalingga Regency, it can be concluded.

- a. Process the formation of hamlet names in Kejobong District, Purbalingga Regency, morphologically consists of affixation and composition. The names of the hamlets formed from the affixation process are Silumbung [silumbUŋ] hamlet, Pengempon hamlet [pəŋəmpən], Totogan [totokan] hamlet, Bandingan [bandingan] hamlet. The names of the hamlets formed from the composition process are Karangsari hamlet, Paduraksa hamlet, Makamdawa hamlet, and Kalgung hamlet.
- b. The names of the hamlets in Kejobong District, Purbalingga Regency, which have cultural meanings are Kedarpan hamlet, Paduraksa hamlet, Bandingan hamlet, Silumbung hamlet, Pengempon hamlet, Karangsari hamlet, Makamdawa hamlet, Kalgung hamlet, and Totogan hamlet.

The categorization of hamlet names in Kejobong District, Purbalingga Regency based on the origin of the name consists of three aspects, namely the embodiment aspect, the social aspect, and the cultural aspect. Hamlet names included in the naming category based on the embodiment aspect include Pengempon hamlet, Karangsari

hamlet, Makamdawa hamlet, Kalgung hamlet, and Totogan hamlet. The names of the hamlets included in the community aspect are Kedarpan hamlet, Paduraksa hamlet, and Bandingan hamlet. The name of hamlet included in the naming category based on cultural aspects is Silumbung hamlet.

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