



**Village Names Meaning In Pesanggaran District,
Banyuwangi Regency: An Antropolinguistic Study**

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Abstract

A naming is usually an agreement result that functions to recognize an object or living thing with a unique and distinctive context. This research aims to reveal the meaning of villages naming in Pesanggaran district, Banyuwangi Regency. The villages included Pesanggaran, Sumberagung, Sumbermulyo and Sarongan. The method used in this study was a qualitative descriptive method. The sources

of this research were interviews and observations from related people, such as village leaders and the village community who are considered to know the village naming process. Based on the study results, the data were analyzed in terms of culture (anthropology) and language (linguistics) which are directly related to the origin of village naming through language and community conditions. This is a form of future hopes which manifests as a prayer in the past that occur as identities or symbols. These results show that the village meaning is not only as a linguistic symbol, but also as an identity that becomes a benchmark in the past as a historical form of the origin of naming that is realized as an expectation and environmental conditions that occur in the surrounding community which currently depends on natural conditions that they have lived from the past to the present day.

Keywords: *Anthropology, Origin of Village Naming, Village Meaning*

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Introduction

A name is a form of symbol given by humans from time to time. Naming is usually the result of an agreement that functions to recognize an object or living thing with a unique and distinctive context. Without a name, an object recognition will be difficult especially in pronouncing so that it will cause chaos. Similarly, the creation of the universe and all its contents are full of every object names that has been given to humans through an agreement. More than that, the idea of naming is only a form of pronouncing or mere symbols, even naming is also intended as a form of memories in the past and the future wish. Name is a form of symbol to know the identity of objects and living things. Naming by humans does not escape a meaning as a form of prayer and hope that occurs in these conditions and situations.

According to Hofmann (1997: 117), a name is commonly understood and called by people in the form of words, terms, or expressions that can be used to identify someone or something else. According to Aristotle (Chaer, 1990: 44), naming is as same as the matter of conventions or agreements between members of a language community involved in the scope.

Research related to the anthropolinguistics of village naming has been done by some researchers. The first is an anthropological research conducted by Marco (2007) entitled "Using toponymy to reconstruct past land use: a case study of 'bru'sa'da' (burn) in southern Switzerland" with a focus on historical, etymological, philological and semantical aspects. The location of this research was on the southern slopes of the Alps. The data in this study were in the form of recorded interviews with people living in the area. Besides, the data sources were obtained through state documents and archives in the form of etymology, topographic, documentary, bibliographic, history and proxy archives (such as charcoal in lake sediments). The toponyms found that the practice of burning grasslands was a very well controlled and targeted activity in the Middle Ages and the habit of firing to clear shrubs that aims to improve grazing land or to remove trees in the second half of the nineteenth century to the twentieth century. This research also informs the importance of channeling historical knowledge by understanding, implementing and managing natural ecosystems well by harmonizing existing history.

The second research was conducted by Subayil (2017) entitled "Ekologi Penamaan Kelurahan di Kota Mataram" (Village Naming Ecology in Mataram City) that focused on studies related to the form and meaning of village naming in Mataram regarding the biotic and abiotic environment. The results of this study found that the people of Mataram in naming entities or objects was in the form of places/institutions based on 12 forms, namely (1) Naming Based on Traits/Behaviors, (2) Naming Based on Place/land growing, (3) Naming Based on



Conditions, (4) Naming Based on Quantity, (5) Naming Based on Inventor/First Owner, (6) Naming Based on Process, (7) Naming Based on Shape, (8) Naming Based on Quantity, (9) Naming Based on Physical Characteristics, (10) Naming Based on Benefits/Functions, (11) Naming Based on Nature, and (12) Naming Based on Direction.

The third research was conducted by Yulianti (2018) entitled "Aliran Air Sebagai Pembentuk Toponimi Kelurahan/Desa di Kota Banjarmasin dan Kabupaten Banjar: Kajian Ekolinguistik" (Water Flow as a Toponym Maker for Villages in Banjarmasin and Banjar Regency: An Ecological Linguistic Study). The results of the study indicate that there were various linguistic lexicons related directly to the flow of water used as toponyms, such as the involvement of water flows such as rivers, cascades, antasan, handil, and tatah. Meanwhile, judging from the pattern of incorporation, there are various elements that can join the lexicon related to the flow of water, including plants, animals, colors, professions/occupations, and so on. This research has emphasized the mutual relationship between human, the environment, and nature. In addition, language also contributes to the naming pattern of an area in Banjarmasin and Banjar Regency.

The fourth research was conducted by Arum Dwi (2018) entitled "Penamaan Kecamatan di Kabupaten Lamongan: Kajian Antropolinguistik" (Districts Naming in Lamongan Regency: Anthropology Studies). The results of this study indicate that the names owned by each sub-district are not carried by the community into the future, but only stop at certain generations who pay more attention to history. The sub-districts name meaning died out among young people and shifted to administrative meanings. The demands of life in the current era of all levels of society must be understood and should understand the address where they live. Whether they like it or not, the community must memorize it in order to fulfill the needs of identity as citizens. This could make the meaning of four sub-district names lose their position in society.

Methods

This study used a qualitative research by using an anthropological perspective. Qualitative research is a research that aims to clarify the symptoms of what is felt and experienced by the research subject, such as, behavior, perception, motivation, action, with a wide perspective, and by depicting forms that focus on the word and language aspect, which is in the special context naturally and by utilizing various linguistic tools and scientific methods (Moleong, 2012:6). The location of this research was Pesanggaran District of Banyuwangi Regency. Pesanggaran district has five villages. This area is crossed by several rivers that



stretch wide and long, such as Sukamade, Kawat, Karangtambak, Buyuk, Kaliagung, Tembakur, Lompong and Kalibaru River.

The data sources of this research were divided into four types including: a) words and actions; b) written sources; c) photos; and d) statistical data. Another source of data collection in this study was the origin of village naming by conducting interviews and observations to some related people, such as, village leaders and the village community who are considered to know the village naming process.

The conversation method can be equated with an interview method. In the speaking method, there are two techniques that will be carried out. The first is the basic technique. This technique is the fishing technique. The fishing technique was used so that the informant could share the information needed by the researcher. The second advanced technique is a face-to-face (CS) technique. The talk-provoking (fishing) technique is applied by direct face-to-face conversation. The conversation was directed by the researcher in accordance with the needs of the analysis to explore the data in depth and as completely as possible (Sudaryanto 1993:137). The face-to-face technique was chosen because in carrying out this method, the researcher met face-to-face with the informant. According to Ahaern (2012:36), this interview can be divided into three types: a) structured interviews (which the questions have been clearly structured); b) semi-structured interviews (the list of questions is general and seems informal); c) open-ended (informal conversation designed to obtain important information).

Results (or Results and Discussion)

Based on the research, the section that reveals the meaning of village at Pesanggaran district, Banyuwangi Regency, has several results, including Pesanggaran, Sumberagung, Sumbermulyo, and Sarongan Village,

1. Pesanggaran Naming

The name of Pesanggaran Village itself is a name that was originally named "Pesanggrahan" which means a house or resting place for lelono male (a traveler in Javanese terms) who comes from Yogyakarta, Central Java that having a rest. Based on the results of data collection, the data were analyzed in terms of Culture (Anthropology) and Language (Linguistics). The word "Pesanggrahan" in the linguistic field has a meaning that is practically rarely spoken by humans in modern times. The meaning of "Pesanggrahan" which comes from



the basic word "Sanggrah" in the KBBI means a rest house or lodging place for a short time period. The word "Pesanggrahan" is classified as a noun class so that it can state the name of a place or all things that are objectified. The word "Pesanggrahan" forms as indexicality or language sign as an icon that is used as a basis for something that has been convened or manifested in an agreement and a common goal of the environment and society. The word "Pesanggrahan" forms as monomorphism etymologically starting from the word "sanggrah" which gets the prefix "Pe" and the suffix "an" so as to form a new meaning, the meaning of "sanggrah" itself is to stop for a while. From an anthropological point of view in relation to toponymy, the name Pesanggrahan refers to historical phenomena and puzzles in the past. The origin is taken from an ancient phenomenon which is said to be a place to stay by someone that has an unclear identity.

2. Sumberagung Naming

The Sumberagung village name is a name that was originally taken from the abundant nature, especially the water which in fact flows around the village of Sumberagung for agricultural facilities. Based on the results of data collection, the data were analyzed in terms of culture (anthropology) and language (linguistics). Culture is seen as a system and aspect of signs which means that culture describes a slightly different perspective in seeing the world that is expressed through story, myth, description, theory, proverb, work of art and performance (Duranti, 1997:33). Linguistically, the word "Sumberagung" comes from a combination of two words "Sumber" and "Agung". According to the Javanese dictionary, Sumber means spring, while Agung means big. The word "Sumber" is a noun class so that it states something that is captured through the five senses, in contrast to the word "Agung" which is an adjective.

The word "Sumberagung" is a form of indexicality or language sign as a form of icon that is used as a basis for something that has been convened or based on an agreement and common goals from the environment and society. According to Basuki & Marwati (2004, 207:217), etymology helps to provide information in terms of language, especially the meaning of words in terms of their origins. The word "Sumberagung" is an etymological polymorphosis that combines two words of "Sumber" which means spring and "Agung" which means big so that the merging of these words forms a new meaning which means a large water source. From an anthropological point of view in relation to toponymy, the name of Sumberagung refers to a natural phenomenon that occurred, because the land area was low but had abundant water sources.



3. Sumbermulyo Naming

The establishment of Sumbermulyo village in 1990 was a fractional village of Sumberagung village which was deliberately prepared as a village that would have its own government administration, starting in 1990 until 1996, which finally in 1997 received a letter of approval from the regent to become a definitive village as well as the formation of first village head elections. Based on the results of data collection, the data were analyzed in terms of language (linguistics) and culture (anthropology). Culture is seen as a system and aspect of signs which means that culture describes a slightly different perspective in seeing the world which is expressed through stories, myths, descriptions, theories, proverbs, works of art and performances (Duranti, 1997:33). Linguistically, the word "Sumbermulyo" comes from two combinations of the words Sumber and Mulyo. According to the Javanese dictionary, "Sumber" means water. Meanwhile, Mulyo means noble or prosperous. The word "Sumber" is categorized as a noun class so that it expresses something that is captured through the five senses. On the contrary, the word "Mulyo" which is an adjective.

The word "Sumbermulyo" is a form of indexicality or a language sign as an icon form which is used as a basis for something that has been convened or manifested in an agreement and shared goals from the environment and society. According to Basuki & Marwati (2004, 207:217), etymology helps to provide information in terms of language, especially the meaning of words in terms of their origins. The word "Sumbermulyo" is in the form of polymorphosis which is etymologically combined from two words these are "Sumber" which means spring and "Mulyo" which means prosperous so that the merging of these words forms a new meaning which means source of glory. From the point of view of anthropology which is related to toponymy, Sumbermulyo refers to the condition of a society that is considered very prosperous from an economic point of view which they are majority as successful farmers in selling their natural products.

4. Sarongan Naming

The establishment of Sarongan village began in 1836 which describes a person named Agung Wilis who came to this village which was a wilderness area with full of swamp that has not been touched by human, precisely around the Meru Betiri area. The Sarongan village people have a habit of wearing sarongs in their activities, considering that the area has a lot of swamps and there are many mosquitos both day and night, so people who live in Sarongan must wear gloves to avoid mosquito bites. Based on the results of data collection, the data were analyzed in terms of culture (anthropology) and language (linguistics). According to Duranti (1997:14-17) Linguistic anthropology dissects, studying language in depth from the linguistic and cultural perspective



together with social activities according to a balanced portion which explains language in an anthropological context. The word "Sarongan" in the Madurese language in the linguistic field has the meaning of sarong which in the KBBI dictionary means a long cloth which is sewn together at the base and ends. It is contrast with the word "Surunan" in Javanese terms which means to encourage or support. The word "Sarongan" is classified as a noun or object class so that it can state the name of all objects that are objectified. Meanwhile, "Srungan" means encouragement which is classified as a verb class or a word class that states an action, experience, and so on.

The words "Sarongan" and "Surunan" are both forms of indexicality or language signs as a form of icon which are used as a basis for something that has been convened or manifested in an agreement and common goal from the environment and society. The words "Sarongan" and "Surunan" are both monomorphic in etymologically originating from the words "Sarong" and "Surung" and get the suffix "an" to form a new meaning, the meaning of "Sarong" which means sarong and Surung means an encouragement or support. From an anthropological point of view in relation to toponymy, the name of Sarongan village refers to the phenomenon of people who are majority wearing sarongs in carrying out activities to avoid disease from mosquito bites.

Conclusion

Based on the results and discussion of the research presented, it can be concluded that anthropolinguistics has a function to dissect the meaning and origin of village naming in Pesanggaran District, Banyuwangi Regency. The process of four villages naming was spoken by word of mouth as a occurrence process of events in the past and making priorities as a memories form in the past as hope in the future to be better than before. This is revealed how the meaning is synchronized from community activities in terms of naming origins which have a deep meaning so that it can become an identity or new learning for the community to know the identity of the place where they live.



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