



Plant Lexicon in Village Naming as an Appreciation of the Madurese Community for the Environment

Agusniar D. Savitri^(✉), Dianita Indrawati, and Moch. Jalal

Universitas Negeri Surabaya, Surabaya, Indonesia
agusniarsavitri@unesa.ac.id

Abstract. Place names are not just markers to identify a particular space but reflect changes in social, historical, and environmental perceptions. This also applies to the name of the village, which is not only an administrative marker but reflects the culture of the community. One of them is the name of the village that uses the plant lexicon as a reference. This study aims to describe the plant lexicon as a reference for village names which is an appreciation of the Madurese community for their environment. The data of this research are all names of villages in Bangkalan Regency. Data collection used the documentation method and the equivalent method was conducted to analyse the data. The results of this study are the use of the plant lexicon as a reference in naming villages in Bangkalan Regency is an appreciation of the Madurese community for the natural surroundings. This is based on the structure of the village name in the form of words and phrases. Both structures use the plant lexicon as their core. The plant lexicon that is used as a reference for village naming is plants that have social and religious functions in the Madurese community in Bangkalan and plants that are widely distributed on the island of Madura.

Keywords: Village name · Toponym · Madurese community · Plant lexicon

1 Introduction

For the Madurese community, the name of the village is not just an administrative marker, but reflects the culture of the community. This is in line with Botolv who stated that place names are social markers of a group, memory, and collective identity [1]. Huldén in [1], regardless of etymology, names and places are shared property, thus place names are markers of social solidarity; the more names that are shared with others, the stronger the solidarity with them will be.

Place names are not just markers that identify a particular space but reflect changes in social, historical, and environmental perceptions [2]. The name of the place is studied in toponym, namely the study of names based on geographical aspects. In its development, toponymy studies need to be involved with critical theory about space and landscape [3]. This needs to be done because these two things are key aspects of cultural inheritance which are reflected in toponymy [3]. Thus, the study of toponymy can reveal a lot

about language, values and beliefs of a community, environment, economy, and history, because these linguistic elements reflect the basic relationship between people and their place of residence and their encyclopedic knowledge of the area [2].

Geographical names—place names—are divided into four by the United Nations Group of Experts on Geographical Names (UNGEGN), namely a) population places, such as cities and villages; b) civil/administrative divisions such as states and districts; c) construction features (built), such as roads and dams; d) areas of local significance, such as fishing areas and cultural sites [4]. Structurally, geographical names as proposed by UNGEGN [4] can have different grammatical and semantic properties [5]. Geographic names (place names) can be in the form of phrases, monomorphemic, polymorphemic, or compound forms [5]. Geographic names can also have special morphological structures that refer to geographical places [5] and [6]. Geographic names are separated from the general lexicon because the lexicon does not have to have a meaning but has a reference; differs from the general lexicon because the meaning contained in a geographical name does not necessarily have to match its use [5].

Studies on village names have been conducted before [7, 8]. The study focuses on the problem of identifying names, categories of meaning, and cultural values. Cultural values are seen from the embodiment in toponymy. In addition to this study, there is also a toponymy study that focuses on a spatial perspective that examines the names of villages which are places of migration of Sundanese and Javanese ethnic groups [9]; and a toponymy study that focuses on a terrestrial perspective [10]. The study of place names is based on topographical elements in the form of geospatial information [10].

One of the things that is used as a reference in naming Madurese villages is the plant lexicon. There are many villages that use plant names to name their villages, for example Pandan Lanjang 'long pandan' and Nyor Manes 'sweet coconut'. The use of plants as village names is certainly not done just like that, but has a certain meaning for the Madurese community. Based on that, this study aims to describe the plant lexicon as a reference for village names which is an appreciation of the Madurese community for the environment.

2 Methods

The data source of this study was the Bangkalan Regency government document which includes all the names of villages in Bangkalan Regency as well as informants. The research data were village names in Bangkalan Regency using plant names. Methods of data collection used the method of documentation and interviews. The equivalent method was conducted to analyse the data.

3 Results and Discussion

3.1 The Structure of Village Name

Village names in Bangkalan Regency use the Madurese language, but the writing uses the Indonesian writing system with writing adjustments. *Pandhan Lanjhang* village, for example, is not written using *dh* and *jh* to indicate the aspirate sound after the plosive

Table 1. The Structure of Village Names

No	Village name	Structure
1	Sobih	sobih
2	Perreng	perreng
3	pesalakan	pe-an + salak
4	durinan	durin + an
5	banangkah	baba + nangkah
6	Alas kembang	alas + kembang
7	Durin barat	durin + barat

Table 2. Plant Lexicon as a Reference for Village Names

No	Plant lexicon	Village name
1	fruit	Durin 'durian', Jambuh 'guava', Pesalakan 'salak'
2	tree	Panjalinan 'rattan' Bringen 'banyan'
3	plant parts	Kajuanak 'little wood'
4	grass/shrub	Pandanan 'pandan' Pakes 'fern'
5	flower	mor kembang 'flower well'

voice consonant but still uses *d* and *l* to make *Pandan Lanjang* Village. Even so, the Madurese still pronounce it according to the phonological structure of the Madurese language.

The structure of the village name in this study means the lingual structure that forms the village name using the plant lexicon as a reference. The structure of the village name consists of two patterns, namely the name of the village in the form of one word and the name of the village in the form of a phrase. Village names in the form of one word consist of two patterns, namely words consisting of one basic morpheme and the second pattern, there are words consisting of basic and bound morphemes. In the second pattern, morphophonemic processes also occur in the naming of the village. The second structure of the village name is the village name in the form of a phrase. The name of the village in the form of a phrase with a core pattern of phrases and attributes. The first word is the core of the phrase, while the second word is the attribute. An example of this can be seen in Table 1.

Data (1) and (2) in Table 1 are examples of village names in the form of one word. *Sobih* 'name of a bulbous plant' and *perreng* 'bamboo tree' are names of plants in the form of one word. There are no additional affixes or morphological processes found in

these two examples. This is different from examples (3), (4) and (5). *Durinan* comes from the morpheme *durin* ‘durian’ which is attached to the suffix *-an* to form *durin*. The addition of the *-an* suffix also occurs in other forms, for example, the *panjalinan* formed from the *panjalin* ‘rattan’ and the *-an* suffix, and the *pandan* formed from the *pandan* ‘pandan’ and the *-an* suffix. In the Madurese language, the suffix *-an* functions to form a noun that states a place. In addition to the addition of suffixes, village names with plant references are also formed by adding confixes. This can be seen in example (4) *pe-an + salak* → *pesalakan*.

Based on the distribution, the addition of the suffix *-an* tends to occur in the formation of village names compared to other affixes.

the name of the village in example (5) is formed from the contraction of two morphemes, namely *baba* ‘bottom’ and *nangkah* ‘jackfruit’. In this contraction, one of the syllables in *baba* is removed so that it becomes *banangkah*. It also happens in other forms, for example:

(7) *baba + nyior* ‘coconut tree’ → *banyior*

(8) *kampong* ‘village’ + *pao* ‘mango’ → *kampao*

Examples (6) and (7) are village names with phrase patterns. There are two forms in this pattern. First, the name of the plant as the core of the phrase. It can be seen in example (7), *durin* ‘durian’ is the core of the phrase, while *barat* ‘west’ is the attribute. In addition to example (7), such a pattern can also be seen in examples (9) and (10) below.

(9) *nyor* ‘coconut’ + *manes* ‘manis’ → *nyor manes*

(10) *pandan* ‘pandan’ + *lanjang* ‘long’ → *pandan lanjang*

In examples (9) and (10), the names of the *nyor* and *pandan* are the core of the phrase, while *manes* and *lanjang* are the attributes that function to explain the core of the phrase. In this pattern, the phrase attribute in the village name consists of two. First, an attribute in the form of a direction, for example *timur* ‘east’ and *barat* ‘west’ (see example (7)). Second, attributes that describe the core nature of the phrase, for example *manes* ‘sweet’, *lanjang* ‘long’ (see examples (9) and (10)).

Second, the name of the plant as an attribute. It can be seen from example (6). The core of the example phrase is the *alas* ‘forest’, while the *kembang* ‘flower’ is the attribute. This pattern can be seen in the following examples (11) and (12).

(11) *karang* ‘coral’ + *pao* ‘mango’ → *karang pao*

(12) *mor* ‘well’ + *kembang* ‘flower’ → *mor kembang*

Based on examples (11) and (12), the name of the plant that is used as a reference as the name of the village is positioned as an attribute that functions to explain the core of the phrase. In this pattern, the core of the phrase tends to be an object, such as a rock, a well, a village.

Based on two village naming patterns in the form of phrases, plant names tend to be positioned as the core of the phrase. It can be seen from the distribution. The names of plants that are the core of the phrase in the village name are more than the names of plants that are attributes. This shows that plant names tend to be the main focus in naming villages in Bangkalan Regency. It is also supported by the distribution of the village name structure. Village names in the form of one word more than village names in

the form of phrases. The village name in the form of one word tends to have a combined pattern of basic and bound morphemes that undergo a morphophonemic process.

Based on this explanation, there is a special morphological structure that refers to geography. In line with [5] and [6], the structure of the village name uses plants as its reference, which meaning is not always the same as the lexical meaning in general.

3.2 Plant Lexicon as a Village Name: Madurese Community Appreciation for the Environment

Plants that are used as references in naming villages in Bangkalan Regency consist of names of plants, fruits, flowers, grass/shrubs, and parts of plants. It can be seen in Table 2.

Based on the lexical plants used as village names, the most frequently used reference in naming villages is durian ‘durian’. There are four villages that use the name durian and its variations, namely Durinan Village, Durin Barat Village, Durin Timur Village, and Rongdurin Village. The naming of the village is not a coincidence but is related to the environment in Bangkalan Regency. There is a local durian tree which is a typical durian from Bangkalan, as well as a village that produces the typical durian. Thus, it can be said that the durian tree has cultural affinity with the Madurese community. The same thing is also found in the reference to guava, mango, and coconut as village names. In Madurese culture, guava and mango are not only fruits, but are often used as food ingredients for the Madurese, for example rojek ‘salad’ and sambal pencil ‘sambal made from young mangoes’. Thus, in addition to many guava trees and mango trees, the fruit of these two trees also has more functions than other fruits. This also applies to pandanus ‘pandan leaves’ which are often used as food fragrances. There are two villages that use pandanus as a reference, namely Pandan Lanjang Village and Pandanan Village.

Somewhat different from before, the reference to coconut as a village name is due to the geographical conditions of Madura Island—including Bangkalan—which consists of many beaches, which tend to be overgrown with coconut trees. The same thing is also found in the reference to pesalakan, mor kembang, and shrubs. Pesalakan village, for example, pesalakan as the name of the village due to the existence of a large salak garden in the area. Another example is Sobih Village. The word Sobih comes from sobik ‘bulb plant’. The name of the village is based on sobik, which used to be a source of food for the Madurese community.

Next, the banyan tree is also often referred to in naming villages in Bangkalan Regency. For the Madurese, the banyan tree has a religious function. This can be seen from the laying of offerings of ‘food/flowers/fruits served to spirits’ at the bottom of the banyan tree. Although the majority of the Madurese are Muslim, the practice of such beliefs still occurs today. Therefore, the banyan tree has its own function for the Madurese community, especially in ancient times, when most Madurese people still adhere to animism.

In line with [1] and [2], the use of plants as a reference in naming villages does not necessarily occur, but is based on two things. First, the plants referred to as village names are plants that have certain functions in Madurese culture. Religious functions, community social functions—for example as food ingredients—are two functions that tend to be represented in village names in Bangkalan Regency. That means the name

of the village also represents Madurese culture. Second, the plants referred to as village names are plants that tend to grow in the area's environment. These plants can be in the form of plants that grow on the island of Madura, for example coconut trees and bamboo so that there are village names such as Banyior Village, Nyor Manes Village, and there are two villages with the same name, namely Perreng village 'bamboo village'. These two functions indicate that the plant lexicon as a reference in naming villages in Bangkalan Regency represents the Madurese community's appreciation of the natural surroundings.

4 Conclusion

Based on the results of data analysis, it can be concluded that the use of the plant lexicon as a reference in naming villages in Bangkalan Regency is an appreciation of the Madurese community for the natural surroundings. This is based on the following two findings. First, village naming in Bangkalan Regency which uses a plant lexicon as a reference has a name structure in the form of words and phrases. The structure of the name in the form of words uses the plant lexicon as the name of the village. The name of the village can be derived from the basic morpheme or a combination of basic morphemes and other morphemes that undergo morphological/morphophonemic processes. The structure of the name in the form of a phrase consists of a core phrase and attributes. The plant lexicon tends to be at the heart of the phrase in the village name. Second, the use of the plant lexicon as a reference in naming villages is based on the function of these plants in the socio-cultural activities of the Madurese community and based on geographical or natural aspects (the distribution of these plants on the island of Madura).

Acknowledgments. This study is part of a postgraduate assignment research for the Indonesian Language Education Master Study Program. Thank you to Universitas Negeri Surabaya (Unesa) who has funded this research through Unesa's PNBP funds.

Authors' Contributions. All authors contributed to this research, especially in data collection and analysis.

References

1. B. Helleland, "Place Names and Identities," *Oslo Studies in Language*, vol. 4, no. 2, p. 95–116, 2012. [Online]. Available: <http://www.journals.uio.no/osla>
2. K. Rezegi, "Toponyms and Spatial Representation," *Onomastica LXIV*, p. 23–39, 2020. <https://doi.org/10.17651/ONOMAST.64.4>
3. R. S. Rose-Redwood, D. H. Alderman, and M. Azaryahu, "Geographies of toponymic inscription: new directions in critical place-name studies," *Progress in Human Geography*, vol. 34, no. 4, pp. 453–470, 2010. <https://doi.org/10.1177/0309132509351042>

4. UNGEGN. Manual for the National Standardization of Geographical Names. United Nations Group of Experts on Geographical Names. New York: United Nations, 2006. [Online]. Available: https://unstats.un.org/unsd/publication/seriesm/seriesm_88e.pdf
5. J. Cooper, “Toponymy on the Periphery: Placenames of the Eastern Desert, Red Sea, and South Sinai in Egyptian Documents from the Early Dynastic until the end of the New Kingdom,” Ph.D. dissertation, Dept. of Ancient History, Faculty of Arts, Macquarie University, Sydney, Australia, 2015.
6. S. Taylor, “Methodologies in Place-Name Research,” in *The Oxford Handbook of Names and Naming*. ed. Carole Hough, pp. 69–86. Oxford: Oxford University Press, 2016.
7. J. Izar, A. Kusmana, and A. Triandana, “Toponimi dan Aspek Penamaan Desa-Desa di Kabupaten Muaro Jambi,” *Diglosia: Jurnal Pendidikan, Kebahasaan, dan Kesastraan Indonesia*, vol. 5, no. 1, p. 89–99, 2021. [Online]. Available: <http://jurnal.unma.ac.id/index.php/dl/article/view/2522>
8. Y. Septiani, I. Itaristanti, I. Mulyaningsih, “Toponimi Desa-Desa di Kecamatan Ciawigebang, Kabupaten Kuningan,” *Deiksis Jurnal Pendidikan Bahasa dan Sastra*, vol. 7, no. 1, p. 58–75, 2020. [Online]. Available: <http://jurnal.ugj.ac.id/index.php/Deiksis/article/view/2219/1738>
9. T. L. Abimanyu, “Identifikasi toponimi di desa kecamatan Cilongok kabupaten Banyumas dalam perspektif keruangan,” *Jantra: Jurnal Sejarah dan Budaya*, vol. 13, no. 1, p. 11–23, 2018.
10. R. Muhidin, “Penamaan Desa di Kabupaten Banyuwangi Dalam Perspektif Toponimi Terestrial,” *Metalingua: Jurnal Pendidikan Bahasa dan Sastra*, vol. 5, no. 2, p. 45–58, 2020. [Online]. Available: <https://journal.trunojoyo.ac.id/metalingua/article/view/7354/5081>

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter’s Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter’s Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

