Cultural Values in the Toponymy of Medalsari Village and a Conservation Model to Support Tourism Based on Local Wisdom in Karawang District

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Abstract. This study aims to describe the cultural values in the Toponymy of Medalsari Village and the Preservation Model to Support Local Wisdom-Based Tourism in Karawang Regency. This study uses a qualitative approach with a case study type of research. The selection of research subjects was carried out using a purposive sampling technique, namely a total of 6 residents who were elders in the village. Methods of data collection is done by using interviews, observation, and documentation. Data analysis was carried out through the stages of data reduction, data display, and verification as well as drawing conclusions. Data validity test was carried out using the triangulation method. The results of the study show that (1) the traditional houses in Medalsari village are still being maintained. (2) The names of places refer to the characteristics of the place, such as the name of the tree, the name of the river, or the natural characteristics of the place. (3) The continued development of natural tourism such as green canyons, climbing, camping and others.

Keywords: Culture, Toponymy, Preservation, Tourism

1   Introduction

Discussions about naming are familiar in language research. The place naming system in particular is an interesting part to discuss. This is because humans live in geographical spaces that stretch widely by following the topography. Humans then try to identify the topographical features in the language they speak and give names to the topographical shapes according to the experiences they go through.

The place naming system is a procedure or rule for giving the name of a place at a certain time which is called toponymy. Etymologically, the word toponymy comes from the Greek topoi 'place' and oama 'name'. So, literally toponymy can be interpreted as the naming of places. Toponymy is a branch of onomastics that studies place names. Something is given a name because it is considered important by the community that owns that culture, as well as a geographical space in which the community lives [1].

A place name contains cultural identity, history, knowledge, experience, or expectations from the people. Explains that the names of places and physical objects, such as public facilities, monuments and buildings, provide access to complex aspects of history, memory and place [2]. Research on toponymy is considered as a means of expressing cultural identity in the context of language and cultural contact. In his research, Nash discusses the lexical forms used by the community to describe the relationship between knowledge of place names and linguistic knowledge.

Research on toponymy also represents a country's geographic names holistically. For this reason, it is necessary to describe regional toponyms, so as to determine the increased interest of modern science in studying local toponym vocabulary [3]. This research was also conducted to describe the lexical forms of place names in Medalsari Village and their meanings. These lexical forms reflect the concept of community settlement in the area, culture and historical background, as well as the perceptions of the Medalsari community about the natural surroundings.

Administratively, Medalsari is one of the villages in Pangkalan District. It is located in the southernmost region of Karawang Regency which is directly adjacent to Bogor Regency. These two areas are bounded by the Ciomas and Cibeet Rivers. Unlike other areas in Karawang which are lowlands, Medalsari Village is located on a plateau surrounded by green hills and mountains. The sloping topography with terraced rice fields makes Medalsari a potential tourist village. This is coupled with the existence of the Ciomas River which is famous for its Green Canyon natural attractions.

Apart from having a beautiful natural charm, Medalsari also keeps treasures of ancestral culture which are still maintained today. The Medalsari community still performs several rituals that have been passed down from generation to generation, such as the rituals of burning incense, hajat bumi, ngancak, nitipken, hatin', and rujakan. As an agrarian society, the ancestral heritage of the Medalsari community can also be seen from the irrigation management system for rice fields led by an ulu-ulu. Later, in Medalsari there are still many stilt houses that are close to the community's closeness to nature.

With all the cultural potential and local wisdom, the National Archaeological Research Center (Puslit Arkenas) built the Medalsari Civilization House based on research results in 2016. Explaining that the House of Civilization is a space or activity for learning, educating, enriching, and enlightening about the values of past civilizations in building a more advanced and personable national civilization in the present [4]. The Arkenas Research Center built Civilization Houses to socialize the history and values of the nation's civilization from its inception until now.

Medalsari Village also took part in the history of Karawang Regency. The villages in Medalsari store historical information that began with the life of the Sundanese people at the foot of Mount Sanggabuana, who gradually developed culture and civilization. Information about history and culture can be revealed from toponymy, not just the name of the village, but all parts of the geographical space in Medalsari Village. Therefore, this research was conducted to describe the lexical form and meaning of place names (toponymy) in the Medalsari Village area, as well as the reflection of its culture.

On the other hand, toponymy also has an important role in the development of tourism based on the natural and cultural environment. The results of this research can be used for the development of a cultural tourism village in Medalsari.

1.1   Naming System

Name is a word to refer to or refer to people, places, things, animals, titles and designations [1]. In addition, the name also symbolizes a concept or refers to referents outside the language. The name for the person is part of the name that has the meaning of the word. Everything that is related one by one, has a feeling and a prayer from the one who makes a name for the person who is given that name. Names can consist of one word, two words, three words or more depending on who named it.

The naming process is related to the reference. Naming is arbitrary and conventional. Conventional is based on the habits of the people who use it, while arbitrary is the will of the people who use it. Names are words that become labels for every creature, thing, activity and event in this world [4]. The causes or events behind the naming or mention of a number of words in the Indonesian lexicon, namely:

a. Sound imitation, for example lizards, geckos, turtledoves, and others;
b. Mention of some, for example ABRI is called green clothes because of the color of ABRI clothes;
c. Mention of distinctive characteristics, for example black (black skin), bald (bald head);
d. Inventors and makers, for example mujair, the name of a fish that was originally bred or discovered by a farmer named Mujair in Kediri (East Java);
e. Place of origin, for example sardines come from the island of Sardinia in Italy;
f. Materials, such as burlap sacks (jute is a plant fibre);
g. Similarities, for example the legs on table legs and mountain feet;
h. Shortening, for example the shortening of missiles from guided missiles;
i. New naming, for example tourists to replace tourists or travelers.

1.2   Toponymy

Knowledge of names is commonly called onomastics. This science is divided into two branches, namely first, anthroponyms, namely knowledge that examines the history or origins of the names of people or individuals; second, toponymy, namely knowledge that examines the history or origin of place names [5]. The place naming system is a procedure or rule for naming a place at a certain time. In other terms it is called toponymy. Judging from the origin of the word or its etymology, the word toponymy comes from the Greek topoi 'place' and oama 'name'. So, literally toponymy means place names.) Toponymy is a branch of onomastics that investigates place names. Something is given a name because it is considered important by the people who own that culture [6]. This matter regarding names and naming shows the relationship between language, culture, and the thoughts of the people who own the culture. Place naming or toponymy

has three aspects, namely (1) embodiment aspect; (2) social aspects; and (3) cultural aspects.

The toponymy of an area is a form of interrelationship between language, culture, and thoughts [1]. Culture is a collective way of thinking which is an operational aspect, a process, a way of working and acting that is considered good, right, good, appropriate and proper in the eyes of society [7]. Culture is present in its cultural objects which are produced on the basis of a certain way of thinking. A society makes the experience of what is seen from nature and the environment as a rationale, then it is poured into language expressions that have high philosophical values related to the environment [8].

2   Methods

This study uses a qualitative approach. Qualitative research is research in the field of human sciences and humanity with activities based on scientific disciplines to collect, classify, analyze, and interpret facts and the relationships between natural, social, behavioral, and human spiritual facts in order to find principles knowledge and new methods in an effort to respond to these things [9]. To carry out qualitative research, it is necessary to carry out research stages. The first stage of qualitative research is to identify the problem [9]. The problem in this study is the relationship between language and the nature and culture of the speaking community. The second step is to conduct a literature search to find reading material regarding books, journals, websites, and others. Furthermore, the third step is to determine the research objectives, which in this case is to describe the form and meaning of toponymy in the Medalsari Village area, as well as the reflection of the culture contained therein. The next step is to collect data and analyze the data which will be described below.

2.1   Data Collection

The next stage of qualitative research is collecting data. In the data collection process, this study used literature study techniques, field observations, and interviews.

2.2   Literature Study

At this stage, data in the form of toponyms in Medalsari Village will be collected by reading supporting books, pages, scientific articles, print or online mass media, and others.

2.3   Observation

At this stage, observations were made by visiting the location, namely Medalsari Village, Pangkalan District, Karawang Regency. Observations were carried out in a participatory manner, that is, researchers carried out joint activities with the community to obtain the desired data. In this stage, don't forget to record the conversations that occurred while at the location.

2.4 Interview

At this stage, interviews were conducted with informants. The selection of informants was carried out in a positive manner, namely by applying several standards, such as being over 50 years old, born and raised in Medalsari Village, having never lived outside the village, and most importantly knowing the meaning behind place names. Interviews were conducted openly and purposefully.

2.5 Data Analysis

After the data is obtained, the next step is to analyze the data in the form of toponymy in Medalsari Village. To find out the form, the toponymy will be classified according to its lexical unit. Then, toponyms will be classified according to their meaning based on the results of the interviews. The final analysis stage is to analyze the cultural reflection contained in the toponymy in Medalsari Village.

3 Results and Discussion

In 1960 there was a village called Cigunungsari at that time Cigunung Sari Village was united with Medalsari Village which is now one village. Then on August 11, 1980, it was split into Medalsari village because at that time the Cigunungsari village hall was moved to the Cere plantation. After being divided, Medalsari village was moved again to Cisidoro village with the first lurah, Mr. Najasanda, for more or less his leadership for three years. The number of hamlets in the Medalsari area is seventeen hamlets.

After that, the village head election was held again, which at that time was won by Mr. Omen for eight years. At that time the results for village heads were taken from the community based on their wealth, some were paid with 30 kg of rice, some were paid two quintals and so on. Therefore, in ancient times there were community service activities held on Mondays and Fridays with the aim of improving road access because at that time the road leading to Medalsari was still red dirt, where the grass was knee-deep when stepped on.

While the meaning of the Medalsari itself is, Sari means favor and the Medal is born. So, Medalsari can be interpreted as a village called shady or cool village. In the village of Medalsari, there is a hamlet called Tipar Kolot. The origin of the village of Medalsari started with fighting over the name of the village. Various name suggestions were given by the community, until finally the name "Medalsari" was chosen. The meaning of the word "medal" in the Sundanese - Indonesian dictionary is published. Currently, there are several villages in Medalsari village, including: (1) Tipar Kolot (the first village in Medalsari village), (2) Tonjong Roke, (3) Tegal Wareng, (4) Tegal Kupa. (5) Tegal Kadu. (6) Tegal Manggah, (7) Cihanjere, (8) Tegal Simeut (Tegal Deeng), (9) Tegal Ranji, (10) Pasir Kuda, (11) Purna Jaya, (12) Bakan Jati, (13) Cijambe, (14) Pasir Peundeuy, (15) Bakan Kacepet, (16) Cikeuyeup, (17) Cicadas, (18) Parakan Salam (3 houses left).

Medalsari Village is *Dodol* with chopped old coconut. In the Pasir Peundeuy area there is a place that is termed as "panguyangan", which is a buffalo bathing place. In

the Tipar Kolot area there is the tomb of mbah Alam. The villages at the base during the Dutch era, namely Tegal Kupa, Bakan Jati, and Cidoro.

The meaning of Tipar Kolot itself is a former forest which can be interpreted as land used to plant rice called Tipar, while Kolot means fields. then it was made into a village that existed before Tegal Wareng and Tegal Kupa. According to the myth, Tipar Kolot has a sacred grave named Mbah Alam.

In the past, there were many large trees in the tomb which are now built into residential areas. The myth is that the tomb often releases tigers. According to ancient farmers, the meaning of tipar was land that would be replanted. Tonjong roke was named because it borders the Bogor area, to be precise, in the Green canyon. The mention of Tonjong is because all its elements are made of stone which borders Ciomas.

There is also one called Tegal Ranji but it is no longer inhabited because I don't know why. There used to be several houses but now they have been abolished due to water shortages. Tegal Udi is now Tegal wareng, called Tegal Udi because the village of the first people there was named Ki Udi. Tegal Udi is now Tegal Wareng, called Tegal Udi because the village of the first people there was named Ki Udi. This area is called Tegal because it has a high plateau, which means that it used to grow rice. The hallmark of regional food here is *dodol*. What distinguishes the characteristics of this *dodol* is the coconut milk and small coconuts.

This area (Medalsari) is called Tegal because it has a high plateau, which means that it used to grow rice. The hallmark of regional food here is *dodol*. What distinguishes the characteristics of this *dodol* is the basic ingredients made with coconut milk and small coconuts.

In the next area, namely Tegal Wareng (Fig. 1). Tegal Wareng is also called by the village which means trees with many thorns called wareng. The wareng tree has round fruit and has many thorns. Currently there are no wareng trees in the village. In the past, wareng tree trunks were often used as hoe holders because of their hard stems.

Fig. 1. Wareng tree and Location of Tegal Wareng Area

The next area is Tegal Kupa, called Tegal Kupa because it has very large kupa trees (Fig. 2). As we know, kupa fruit can be consumed for its black and sweet fruit. Tegal Kadu is a village that has many kadu trees. Currently tegal kadu still exists but not as extensive as before. Currently, the Tegal Kadu area is united with the Tegal Mangga area.

Fig. 2. Kupa Trees and Schools in the Tegal Kupa area.

The Medalsari area, if reviewed, is close to Parungtanggulun village. It is called Parungtanggulun because formerly the Ciomas yard was the same as Tonjong Roke Village which had a lot of stones. Parung is a low-lying area which is frequently flooded by the Ciomas river. So, it is called Parung because it is flowed by the Ciomas river. Now on the west route of Parungtanggulun there is an area called Pasir Kuda (Fig. 3).

Fig. 3. The tomb in the Pasir Kuda area of Mbah Pancong's grave

Sand means what in Sundanese is kesik. In ancient times there were champions who often herded horses. Then the lower area was called Bakan Jati and one of the champions who died named Mbah Mbit wanted to be buried in Pasir Kuda. Currently there are four hamlets, the hamlet above is called Cijambe because of the channel from Ciomas which empties into Cideet (Fig. 4). Cijambe is a type of areca nut. In ancient times, areca palm trees were often cut down for the August 17 activities, so no one cultivated the areca palm trees and the trees could no longer be found.

Furthermore, for the Tegal Simeut area, this area used as the village hall was formerly integrated with Tegal Deeng (Fig. 5). In ancient times, Tegal Deeng was a place for champions to gather and steal buffalo, because it was close to the Ciomas river.

Fig. 4. Cijambe water sources

Fig. 5. Tegal Deeng research observations.

There is a small Ciomas under the name so leuwi. In 1948-1952 there was a person who came from Manado as the leader of the BR (*Barisan Rakyat*) based in that area. The stolen buffalo are slaughtered and then dried for their food. They take it at will because the community cannot prohibit it, if it prohibits it they will be shot as a consequence.

The area is controlled by BR because it is controlled by the army. When it was 1958, many people died stupidly, apart from that the victim was the head of the village. There are also frequent cases of robbery in this area. If he gave less than what was asked for, the person would be shot dead. In addition, the village apparatus, namely the clerk.

The village head was also a victim of the shooting. As a result of this incident, no one wanted to become a lurah, even the RT/RW did not want to. So in ancient times Tegal Deeng and Tegal Simeut became BR's hiding places in 1948. At that time it was led by outsiders who influenced the people there, most of whom were unemployed. As a result of BR, the people here don't think about wealth at all, they only think about their safety to survive.

There was also a PKI called the *Baris Tani*, who had difficulty reading, so the peasants in the village only followed the words of the PKI. Tegal Simeut is united with the Ciomas yard, where the only source of water is even the teak which has now become the Green Canyon (Fig. 6). Actually, tourism did not stop anything, so on behalf of the village of Medalsari and Perhutani they were merged.

The next area is Tegal Manggah, formerly Tegal Manggah had a mango tree named *manggah cengkok* whose fruit was very sour (Fig. 7). The fruit has a very small size,

looks like binoculars and the tree is very large. There are three hamlets in Cihanjere that pass through to the Tegal Manggah area.

Fig. 6. Grand Canyon/Tonjong Roke tourist sites

Fig. 7. Tegal Mangga area

So, if we compare Cihanjere and Tipar Kolot, this is the hamlet that comes first because there is the tomb of Grandfather Alam, so Cigunungsari consists of Tegal Kupa, Cihanjere, Bakan Jadi, and Tonjong. It is called Cigunungsari because it is close to a mountain which has split back into Tegal Sari.

For the area in Medalsari there is also Tegal *Dodol*, which is not famous for making *dodol* food. So the history of Tegal *dodol* was named because it was not the area where *dodol* was made, but the story behind it all was that someone ate *dodol* on a tray when it was eaten it tasted sweet, then someone ate it until it was finished but on the other hand in that area no one made *dodol*. So suddenly someone came up with an idea to name the area Tegal *dodol*. In addition, this area was once known to be inhabited by a champion, where many wars occurred in this area.

4   Conclusion

Based on the discussion that has been presented, it can be concluded that every hamlet in Medalsari Village still has historical traces that can be studied very clearly. The growth of Medalsari village into a tourism village has had a very good effect on the economy of the people there. In my research, I will give some suggestions that can be done as follows: (1) traditional houses in Medalsari village are still maintained. (2) The

names of places refer to the characteristics of the place, such as the name of the tree, the name of the river, or the natural characteristics of the place. (3) The continued development of natural tourism such as green canyons, climbing, camping and others.

Based on the results of the research and discussion that have been compiled by researchers, it can be concluded that: (a) the role of the Karawang Regency Tourism and Culture Office in building infrastructure for tourism locations in general has not been optimal due to budget constraints, limited human resources owned by the Karawang Regency Tourism and Culture Office, and (b) the role of all of us is to protect historical sites and develop tourism to improve the economy of the people in Medalsari Village.

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