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Name Of Village In South Tapanuli Regency: An Antropolinguistic Study

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Abstract

This study examines the diversity of village names in South Tapanuli Regency. An anthropolinguistic approach was used to see the use of language in village names that were associated with the cultural values of the people in South Tapanuli Regency. The method of this research was descriptive qualitative, which aimed at the research was to describe phenomena that occur both in terms of natural and man-made phenomena. The data collection was done by means of interview, observation, and documentation. Based on the result of the study, it could be concluded that based on the shape, the naming of village names in South Tapanuli Regency was monomorphemic and polymorphemic. In the meaning of cultural representation, it found the influence of the field of meaning of plants, water, soil, social systems, and topography on village naming in South Tapanuli Regency. Variations in the form and meaning of village naming in South Tapanuli Regency basically represent the cultural values of the previous community in South Tapanuli Regency.

Keywords: Anthropolinguistic; village name; morphology; culture.

1. Introduction

Language is a tool used by humans to communicate and interact with each other. As stated by [1] that the function of language is as a means of communication or means of communication between members of the community. Oral and written communication or even the use of signs is a form of using communication symbols called language. The process of exchanging information, expressing ideas, or delivering messages all use language as an introduction.

Discussing language is certainly closely related to culture. According to Bishop [2] that language cannot be separated from culture because language as a communication subsystem is a part of the cultural system, even the most important part of culture. Furthermore, the relationship between language and culture is also seen in [3] which groups language into three things, namely: (1) language expresses cultural reality; (2) language is part of cultural reality; (3) language symbolizes cultural reality.

Cultural studies are also inseparable from the norms, values, and living systems of a community group. Thus, to identify a community group can be recognized through its culture. Of course, each community group has its own characteristics in realizing the way of life. This will be a marker between one community group to another. In other words, culture shows a symbol of the identity of a group of people.

Indonesia is rich in cultural diversity. The ancestors had a reliable concept of thinking in creating a culture to support their survival. This cultural diversity is not a barrier, but it can be a strength if the people can respect each other. Moreover, Indonesia has one concept that can bind its people to live in tolerance, namely *Bhineka Tunggal Ika*, which means different but still one.

Furthermore, the cultural diversity in Indonesia is a wealth that we should be proud of. There are many value systems and norms that are interesting to study from a culture, one of which is the system of naming places. The language used for naming a place usually contains a special meaning related to the culture of the local community. Naming a place based on culture is a reflection of the wealth of the people who use the language. One of the efforts to maintain locality is to keep using local terms to name a place.

Research on place names has often been carried out, such as [4] in his article describing linguistic, historical, and cultural aspects for naming hamlets (villages) in the Special Region of Yogyakarta, then [5] in his article reviewing the toponym of Sundanese place names which have decreased in Banyumas Regency, [6] examines the process of naming the city of Lamongan which is a reflection of the values and beliefs of a student of Sunan Giri who is assigned to guide the Lamongan community.

Naming villages in South Tapanuli Regency, North Sumatra is inseparable from various aspects of its formation, including natural phenomena or ideas and hopes and aspirations of the people. Toponymy problems will grow if it is associated with the linguistic system, motivation, and historical background. Disclosure of the meaning of village names in South Tapanuli Regency is an effort to see what elements are used by the speaking community to name their place of residence.

Judging from the initial data through observations made by the author about village names in South Tapanuli Regency, it was found that many place names use words related to water/streams, such as *Aek Uncim*, *Aek Latong*, *Aek Sabaon*, *Aek Pardomuan*, *Batang Tura*, *Batang Parsuluman*; there are place names related to plants, such as *Bargot Topong*, *Bulu Mario*, *Parsalakan*; Then there are the naming of places based on physical characteristics, such as *Pintu Padang*, *Saba Batang Miha*, *Sianggunan*, *Dolok Godang*, *Huta Ginjang*, *Huta Godang*, and *Huta Pardomuan*. The name of the place mentioned above is very appropriate with the natural topography of South Tapanuli which is in the highlands, which is definitely related to mountains, hills, plants, and rivers.

Based on the background described previously, to find out the form and characteristics of village naming in South Tapanuli Regency, the problem that can be identified in this research is to identify the linguistic unit form of village names in South Tapanuli Regency and identify the categorization of village names in the Regency of South Tapanuli based on the meaning of the name.

2. Theoretical Framework

Naming a place can be understood as a sign and created by human around. The name is a symbol of a culture [4]. This is intended to make it easier for us to recognize one another.

Basically, all objects in this world have names so that their shapes and characteristics can be easily recognized, so that each object becomes truly meaningful. All objects in this world are labeled with names, whether humans, animals, plants, inanimate objects, planets, and even the solar system are named respectively. Human habitation on earth also has different names. For matters related to geography such as mountains, seas, lakes, valleys, all are named. Even the area or environment where humans live is also given a self-name. Why all these things need to be done, none other than to make it easier for humans to be able to convey messages correctly and definitely about these objects.

The naming process is often considered arbitrary [7]. But even though it is arbitrary, every naming always has a special meaning in it. [8] argues that the context between arbitrary words in a particular language and in certain situations is not arbitrary. At first humans determined names by using signs, but of course based on the definite thoughts so that the created name has meaning or history to the place.

Ayatrohaedi in [9], suggests that knowledge of names is commonly called onomastics. This science is divided into two branches, the first is anthroponym, namely knowledge that examines the history or origin of the name of a person or individuals; the second is toponymy, namely knowledge that examines the history or origin of place names.

Toponym comes from English [10]. The word 'topos' means place, surface, and nym (onyma) 'name'. From this explanation, it can be concluded that a toponym is the name of a place or topography. So, toponymy is the study of place names and geographic names. [11] states that toponymy (toponymy, toponomasiology, toponomastics, toponamatology) is a branch of onomastics that investigates place names.

In the toponym study, aspects of local culture will be revealed. The values of life and the cultural characteristics of an area can be studied through toponyms. According to Sudaryat [12] naming a place or toponym has three aspects,

namely (1) the embodiment aspect; (2) social aspects, (3) and cultural aspects. These three aspects are very influential on the naming of the community's living place. Furthermore, in relation to village naming, the community names the village based on aspects of the natural environment that can be seen. Sudaryat divides the natural environment into three groups, namely (1) the water background (hydrological); (2) the topographical background (geomorphological); (3) the natural environment background (biological-ecological).

To study further the relationship between language and culture, the science used is anthropolinguistics. Language anthropology is a branch of anthropology that studies language, on the European continent anthropolinguistics is better known as ethnolinguistics [13], the science that studies the relationship between language and culture is called linguistic anthropology used by Franz Boas, while in other parts of the world it is called linguistic anthropology. Europe is used ethnolinguistics. And basically anthropology and ethnolinguistics, and cultural linguistics are the same study.

Sibarani [14] details the things observed in anthropolingism, namely: (1) analyzing cultural terms and expressions, (2) analyzing the naming process, (3) analyzing politeness, (4) analyzing the cultural concept of the elements of culture. language, (5) analyzing entities from the point of view of language, (6) analyzing ways of thinking through the structure of language.

Malinowski in [15] suggests that through anthropolinguistics we can explore how linguistic forms are influenced by cultural, social, mental, and psychological aspects, what is the true nature of form and meaning and how the relationship between them is.

One of Sapir's most famous contributions in [16] is that an analysis of the vocabulary of a language is very important to reveal the physical and social environment in which speakers of a language live.

3. Methods

To reveal the phenomena that occur in the formation of village names in South Tapanuli Regency, a descriptive analytical method is used. This method aims to describe phenomena that occur both in terms of natural and man-made phenomena. According to [17] the phenomenon can be in the form of forms, activities, characteristics, changes, relationships, similarities and differences between one phenomenon and another. Descriptive research aims to describe something, be it circumstances, conditions, opinions, or the effects of something.

The data in this study were collected from various sources, both oral and written, relating to the toponym of village names in South Tapanuli Regency. Furthermore, after collecting written data and oral data, the authors recorded everything needed for the development of research information. The next step is to examine the data, sorting the data according to the research material. After doing the analysis, the last step is to make a conclusion.

The data used in this study were sourced from written data on the internet. Apart from the internet, other written sources are magazines, books, and newspapers. For oral data, the author conducted interviews with several communities in South Tapanuli to explain all information related to the toponymy of village names in South Tapanuli Regency.

The data used by the author in this study is the name of the village in South Tapanuli Regency. The author did not analyze all the data, but only analyzed the names of the villages that were used as research samples. The sample is village names that have diversity in terms of word forms and categories of meaning contained in village names in South Tapanuli Regency.

4. Results and Discussions

Based on the results of random data selection, the authors found several forms of language in naming villages in South Tapanuli Regency. The selection of data was carried out randomly according to the diversity of word forms and meanings contained in the names of the selected villages.

Table 1. Data analysis of village names in South Tapanuli Regency based on linguistic units

No.	Village Name	Name Formation Pattern Based on Word Class and Meaning Field	Lexical Meaning
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1.	Bange	Bange N Name Type of soil	/bange/ (n) is a kind of edible clay, slightly salty in taste. People also believe that bange can also be consumed as a medicine for stomach pain or other ailments. Many people from overseas come to Bange village just to take the land to be used as medicine.
2.	Aek Latong	Aek + Latong N + N Related to plant names	The word /aek/ (n) literally means water; River. River in KBBI means a large flow of water (usually made by nature). Meanwhile, /latong/ (n) is nettle which in KBBI V means a plant whose leaves can cause itching on the skin if we touched.
3.	Bagas Lombang	Bagas + Lombang N + N Regarding the natural texture of the mountains, some are in the highlands and some are in the valleys.	/Bagas/ (n): house. The word house means a residential building (KBBI V). Next /wave/ (n): jurang. Jurang in KBBI version V means a deep and narrow valley, and steep walls.
4.	Huta Raja	Huta + Raja N + N Regarding the social system	/huta/ (n) is a village, in KBBI V, village is a village; group of houses that are part of the city. Meanwhile /raja/ (n) according to KBBI V is the highest ruler in a kingdom (usually obtained as inheritance)
5.	Parsalakan	Par- + salak + -an N (N + confix par-an) Related to plants	The root word /salak/ (n) means a plant including the palmae tribe whose stems are tightly covered by leaf midribs, spiny on the midrib and leaf stalks, the fruit has white flesh, hard seeds are blackish brown, the skin of the fruit is brown with slightly sharp scales. After getting affixation it becomes /parsalakan/ (n)
6.	Sibadoar	Si + Badoar P + N Related to plants	The word /si/ the word used in front of the name; a word used in various names of plants or animals. Furthermore, /badoar/ (n) is a plant similar to rattan, the tree is thorny, then /badoar/ is often used by the community to be used as chairs or tables.

4.1. Language Form

Based on the data presented above, the word structure used in village names in South Tapanuli Regency is very diverse. There are monomorphemic and polymorphemic forms in the formation of village names. Monomorphemic is a word that consists of one morpheme and has the potential to stand alone because it already has a lexical meaning. Furthermore, polymorphemic is a word that consists of more than one morpheme, namely free morpheme or bound morpheme. The following will describe the names of villages in South Tapanuli Regency which are classified based on their linguistic forms.

4.1.1. Monomorphemic Form

Single words or words that are composed of only one morpheme are called monomorphemics. Based on the data obtained from village naming in South Tapanuli Regency, there is a Bange village name which is classified as a monomorphemic village name. Monomorphemic forms are free morphemes that can stand alone and have meaning. The meaning of the word Bange is a kind of clay. The word Bange is included in the field of meaning for the name of the type of soil with a noun class. Thus the word Bange is a word that stands alone because it already has a lexical meaning, and does not need to be combined with other morphemes, which are also called monomorphemic.

4.1.2. Polymorphemic Form

Polymorphemic is a word that consists of more than one morpheme. From the data on the structure of village names in South Tapanuli Regency, the use of polymorphisms seems to be more dominant. Many village names use polymorphemic words.

a. *Aek Latong*

Judging from the word formation, *Aek Latong* consists of two forming morphemes, namely, the word 'Aek' and the word 'Latong'. The word *Aek* (n) which in Indonesian is water, means a clear, colorless, tasteless and odorless liquid that is needed in human, animal, plant life that chemically contains hydrogen and oxygen (KBBI V). Furthermore, *Latong* in Indonesian is nettle (n), and in KBBI V it means a plant whose leaves can cause itching on the skin when touched. Judging from the field of meaning, the word *Aek* means water while *Latong* means nettle. The two words *Aek* and *Latong* are categorized as nouns. It can be concluded that the word *Aek Latong* is a polymorphemic form.

b. *Bagas Lombang*

The name of the village of *Bagas Lombang* comes from the words *Bagas* and *Lombang*. The word *Bagas* (n) its equivalent in Indonesian is a house which means a building for residence (KBBI V). Furthermore, the word *Lombang* (n) its equivalent in Indonesian is valley which means low land (on the left and right of the river, at the foot of the mountain) (KBBI V). *Lombang* is included in the noun class, as well as *Bagas* is included in the noun class. The field of meaning for the two words is different, the word *Bagas* is included in the field of meaning of house, while the word *Lombang* is included in the field of meaning of the face of the earth. From these two words, the name of the village of *Bagas Lombang* is formed which can be classified into polymorphemic form, namely a form consisting of a combination of more than one morpheme.

c. *Huta Raja*

The village name *Huta Raja* is formed from two morphemes, namely *Huta* and *Raja*. The word *Huta* (n) in Indonesian is a village which means a group of houses that are part of the city (KBBI V), while the word *Raja* (n) means the highest ruler in a kingdom (usually obtained as inheritance) or a designation for the highest ruler of a kingdom. The field of meaning contained in the two words is different, for the word *Huta*, the meaning is a place or area, while the word *Raja* means a social system. Both words are categorized in the same word class, namely nouns. Thus the word *Huta Raja* is a polymorphemic form because it is formed from two morphemes, namely *huta* and *raja*.

d. *Parsalakan*

The name of the village of *Parsalakan* is formed from the root word *salak* and the affixation process, namely *par-an*. The root word *salak* (n) means a plant belonging to the palmae tribe, the stem is tightly covered by the leaf midrib, spiny on the midrib and leaf stalk, the fruit has white flesh, hard seeds are blackish brown, the skin is brown with slightly sharp scales (KBBI V). After getting *par-an* affixation, the root word *salak* becomes *parsalakan* (n) which means a place for gardening *salak*. The field of meaning contained in the word *parsalakan* is something related to plants. The word *parsalakan* is included in the noun category. Thus the word *parsalakan* is included in the polymorphemic form because it is formed from two morphemes, namely the free morpheme of *salak* and the bound morpheme (*par-an*).

e. *Sibadoar*

The name of the village of *Sibadoar* comes from the word *badoar* and the particle *si* is added in front of it. The basic word *badoar* (n) means a type of rattan plant, the tree is thorny, and is usually used by people to make furniture such as chairs or tables. Next, the *si* particle is added to be attached in front of the word *badoar*. *Si* is a particle used in front of a personal name (KBBI V). The word *sibadoar* consists of two different classes, *si* belongs to the particle that functions to explain nouns, while *badoar* belongs to the category of noun word classes. The meaning field for *si* is included in the particle or task word, while *badoar* is included in the plant meaning field.

Thus, the word *sibadoar* is a combination of two morphemes, namely *si* is a bound morpheme, while *badoar* is included in the free morpheme category.

4.2. Language Form

Basically, the names of villages in South Tapanuli Regency represent the meaning of what is found in nature. The previous community as the creators of the village name always associated it with all things that exist in nature where the village was built, such as plants, soil texture, topography. In addition, culture is also included in the process of creating village names in South Tapanuli. For this reason, the author will reveal the meaning of village names based on cultural representations of the people who occupy the village. The study of meaning is divided based on aspects of meaning and changes in meaning contained in village names in South Tapanuli Regency. In this study, the authors looked at the process of naming villages in South Tapanuli Regency based on aspects of the natural environment seen, such as the background of the waters, topography, and the biological-ecological natural environment. The following data are presented in this paper.

a. *Bange*

Bange is a kind of clay. Previous communities in South Tapanuli Regency often gave place names based on the names of objects found in the area, one of which was *bange*. Not all places in South Tapanuli have clay-like soil, only certain areas. Later, the community named the place as *Bange* area. *Bange* is not just an ordinary type of clay, it is trusted by the community as soil that can be used as medicine, or as an ingredient to be mixed in cooking. Many people from overseas specifically return to South Tapanuli to get *bange* to be used as medicine. Furthermore, many people live in the area where the *bange* is located, so the name is called *Bange* village. Therefore, *Bange* describes a natural background of the area.

b. *Aek Latong*

The name *Aek Latong* comes from the word *aek* which means water; river, and also *latong* which means nettle. According to local people's beliefs, in the area there are many nettle plants that grow around the waters in the area. This nettle plant is a type of plant whose leaves can cause itching on the skin when touched. The South Tapanuli area is in the highlands, and the topography of the highlands usually consists of hills, mountains, valleys, and rivers. Therefore, there are many rivers in South Tapanuli Regency, and one of them is *Aek Latong*. When the previous people came to the place to open a village and make settlements, they saw a lot of nettles growing in the waters in the area, so they named the area *Aek Latong*.

c. *Bagas Lombang*

The name of the village of *Bagas Lombang* comes from the word *bagas* which means house, and *lombang* which means valley. The natural topography of South Tapanuli which is at an altitude causes the existence of high and lowlands. Mountain areas do have an uneven land shape, some are on hills and some are in valleys. At first, of course, community settlements were in highland areas, but over time there were more and more people, so they began to look for new places, and not only the highlands were used as community settlements, but in the valleys there were also community settlements. In ancient times the people who lived in the highlands were included in the royal class, while those who lived in the valleys were people belonging to the lower castes. So the location of *Bagas Lombang* village is indeed opposite *Bagas Godang* (heirloom house). That's how in ancient times people gave names according to the topographical background in the area.

d. *Huta Raja*

The word *Huta Raja* consists of two words, namely *huta* which means village, and *raja* which means the highest ruler of a kingdom. We have known leaders from ancient times. If now the community is led by a regional head, and those in the countryside are led by a village head. In ancient times the government system was certainly led by a king who was usually hereditary, a king was also believed to have privileges, such as character or intelligence. A king is usually accompanied by servants who are ready to serve all the needs of the king and his family. Usually the king's house is surrounded by the houses of his assistants, so that if needed the king's aides can be immediately

gathered. From these houses a village was formed. and the village is called *kampung raja* which means the village where the previous king lived. The previous community also believed that the king's village was the chosen place, the location was flat and had good water sources. Therefore, from the description above, it can be concluded that the background of the naming of *Huta Raja* village was based on the social system at that time.

e. *Parsalakan*

The word *Parsalakan* is formed from the affixation of *par-an* and the root word *salak*. *Salak* means a plant belonging to the palmae tribe, the stems are tightly covered by leaf midribs, thorny on the midrib and leaf stalks, the fruit is white flesh, hard seeds are blackish brown, the skin is brown with slightly sharp scales. *Parsalakan* means a place to bark. In ancient times before the place was used as a settlement by the community, the place was a forest that was overgrown with *salak* trees. *Salak* produced from this place is also known for its good fruit, and the results are many. But over time, the forest, which is also a place for *salak* gardening, has turned into a residential area for residents. So that the community also agreed to give the name of the area to *Parsalakan*. Therefore, the name of the village based on the characteristic of the nature on that area.

f. *Sibadoar*

Sibadoar comes from word *badoar* which used particle *si* used in front of the name. *Badoar* means a plant similar to rattan, thorns, and is usually used by people to make furniture such as chairs and tables. The community gave the name of the area to *Sibadoar* because in that place there were many *badoar* trees. When the previous community opened the village for the first time they found many *badoar* trees around the place. The many *badoar* trees are still visible today. This can be evidence that the previous community agreed to give the name of their place of residence based on the natural environment where they lived, which was overgrown with trees. Thus the concept of naming in the area is based on the background of the natural environment which is then used as a naming concept.

5. Conclusion

Based on the data analyzed, the names of villages in South Tapanuli Regency have varied forms. Judging from the shape, the names of villages in South Tapanuli Regency consist of monomorphemic and polymorphemic. Judging from the category of word class and the field of meaning also varies. There are classes of nouns, combinations of nouns, particles, and affixation processes. The field of meaning of the word varies, namely in the form of plants, soil types, social systems, and types of waters.

The difference in form and meaning of village names in South Tapanuli Regency is dominantly due to differences in natural resources and the topography of the local area. The South Tapanuli region, which is located in the highlands with hilly topography and valleys, makes people agree to the name of the place based on natural resources around them. In that context, these names also have values that represent the culture, customs, and all things related to the society in which they live.

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