The Name of six Villages at Situraja District Sumedang Regency (Ethnolinguistic Study)

Nurhasanah[1], Wahya[2], Nani Sunarni[3]

Linguistic,Faculty of Science Culture

Padjajaran University

Jl. Raya Bandung-Sumedang Km.21 Jatinangor Sumedang, Indonesia

Abstract: *Language can be representing the culture of native speakers. The cultural representation eventually forms a social group identity. This study aimed to describe the cultural representation of naming Situradja village in the district. Cultural representation is shown of the use of language in the naming of these villages.*

This research is a descriptive qualitative data analysis means the result is not descriptive figures. The data in this study are lexicons and word names that make up the village. This study uses ethno linguistic analysis approach by analyzing elements of language and culture that emerged from the names of the villages surveyed. The results showed that the names of villages in the district Situradja influenced by the presence of tree species available and used as a symbol of the area.

Keywords*: Naming, village, Culture, ethno linguistic.*

Introduction

Culture is created from habitual, norms, and rules in particular areas. Therefore, the culture in one area can reflect the way of thinking and how the community lives in that area. Besides, the culture can also shows identity and particular religion that people belief in their area. However, every group of people has different culture each other and those differences build some unique characters such as tradition of marriage, traditional clothes, religion ceremony and so on.

The culture as a system consist of several sub systems or different units of systems, namely subsistence system, religion system, people organization, tools and technology system, and language and art (Koentjaraningrat, 1985). Every sub system presents all kinds of particular activities and cultures. Therefore, every kind of culture has correlation or relationship to those sub system of culture. For example, farm as a kind of culture that has relationship with subsistence system.

According to Setiadi, et. al. (2007: 29-30), the culture presents three appearances, namely artifact, ideas and behavior. Artifact has relationship with physically culture form of particular people which means the culture has physical appearance such as temple, building, clothes, etc.

Culture-Ideas appearance is related to the things that can control people's act, behavior and attitude in community as a politeness. Besides, behavior appearances are related to the character or pattern of people's action and behavior such as language. Language its self is one of culture units and it is unique because language as one of culture elements can be used as a development and maintain culture-tools. It was in line with Nababan (cited in Juhartiningrum, 2010:1) which stated that "language is a tool for culture development, generation and inventory of culture features which is appropriate with advancement period". Therefore, it can be said that language is not only an element of culture but also a tool for maintaining the culture.

Language as culture element is used for communication by the community. Language is conventional and arbiter because language as a language has particular rules according to the agreement of the community that uses the language. Language is arbiter can be seen when people call or mention the name of things such as object and activities use their language. Furthermore, language arbiter also can be seen at people's name or their regional name. The study which is related to an object and language's activity are learned through semantic and the study about meaning which is related to labeling personal name and place are learned at Onomastic. Onomastic consist of two parts, namely anthroponomy and toponymy. Anthroponomy discuss about people, whereas toponymy discuss about place (Ulman, 2012: 92)

Labeling place or usually called toponymy is a study to learn the origin, definition, meaning and typology of a place. Labeling name is also related to people's language and culture which exist in that area. Therefore, labeling name can be learned through ethnolinguistics because the process of labeling involved the language use which presents the culture of the place. Furthermore, ethnolingistics is a sub subject that learns and analyzes the language and its language's use in a particular social-culture. It means that ethnolinguistics not only learn about language structurally but also learn the language from the culture aspect of the people that use the language.

Ethnolinguistics learn how a language is related to the culture of the people who use it. In labeling the villages at Situarja district, Sumedang regency, it can be analyzed from the language and culture. From the language aspect, it shows lexical form and meaning of those places. While, culture aspect shows how lexical meaning describes the culture that still exist at particular places. For example, in labeling *Cijeler* village, it was lexically formed by word *Ci* and *Jeler*. The word *Ci* has abbreviation process from word *Cai* which means 'water', whereas, *Jeler* lexically means kind of fish *(mujair)*. Mujair has word transformation from *Jaer* becomes *Jaler*. Furthermore, the culture of the community in that area can also be known through the name of *Cijeler*. It shows that most of people in *Cijeler* villages ia *mujaer* breeder.

Together with the western invasion in every aspect included language that caused the decrease of people's interest and willingness to take care the national culture involving in labeling a place. Nowadays, in labeling the places, most people use language and lexicon which

is taken from western language and the place with traditional or national language becomes more difficult to find. Indirectly, it can be decrease the language's and culture's vitality in that area because usually in labeling the places in such are like Sumedang are based on the culture, belief and tradition. Therefore, the names of the places can present the identity of the areas.

Based on the background above, the writer conducted further research toward the name of villages in Sumedang regency. The result is written in this Journal, entitled "Villages' name at Situraja distric, Sumedang Regency".

Theoretical Foundation

This research is arranged based on ethnolinguistics theory. Ethnolinguistics is a study that analyzes language system from culture perspective. Ethnolingistics is also called Anthropological Linguistic where language and culture aspect is its main sub (Duranti, 1997). In line with Duranti, Richards et. al. (1990 :13) pointed out that Anthropological linguistic is a sub of linguistic which analyzes the relationship between language and culture in a community. Language phenomenon will be appeared in a phonological, syntax, morphology and semantic.

Anthropological linguistic or ethnolingistics is created from two words. First, anthropology which means a study about human especially the origin of the human, physically form, tradition and belief (KBBI: 1988). Second is linguistics which means a study about language (KBBI: 1988). At the beginning, the word anthropological comes from Yunnan language which is consisted of words anthropos and logos. Athropos means human or people and logos means knowledge (Prawiro, 2012). Anthropology appears from European's interest in seeing physically character, tradition, and culture which are different what they have in their area (Prawiro, 2012) According to Koentjaraningrat (cited in Hartono, 2012),   Anthropology is a study that learn people in general through learning the color types, physically community, and culture that has been created. Besides, According to Hunter, cited in Hartono (2012), Anthropological is as study that created from unlimited people's curiosity about the origin of human.

From those definitions above, it can be assumed that anthropology is a study which learns about human through physically types appearance and culture that exists and make people different each others, whereas linguistic is a study of language (Verhaar, 2008 : 3). The word linguistic comes from Latin which is 'lingua' that means 'language' and the object of the study is language. One of Linguistic researches development from micro linguistic to interdisciplinary linguistic research which is related to others study or usually called macro linguistic is sub linguistic that is related to people's culture which is known anthropological linguistic or ethnolinguistics. The first American people who learned about ethnolingistics is Franz Boas (hartono, 2012). Hymes (1964: 4), cited in Hartono (2012), pointed out that we can learn and

discover how linguistic forms is influenced by the culture, social life, mentally and physiological aspect through ethnolingistics

Research Methods

The research method is the concept or design used by a researcher in compiling and making ways to do the research. According Sudaryanto (1993 : 9) , " The method is the way it should be done while the technique is how to implement the method " . It can be said that the method is a technique that while the concept of implementation methods that have been developed within the research concept. From the description, the research method taken in this research is descriptive method. Data collection techniques used in this study is documentation techniques. The data obtained from the data collection are analyzed as a whole . That is all the data used as the study sample .

Data obtained from this study are the names of villages in Sumedang . Furthermore, the data is collected and analyzed by the methods and techniques specified by the author and adapted to the purposes of research . The steps of data analysis in this study is a record, writing, selecting and describing .

Sources of data used in this study is primary data that documents in the office BPMPD (Badan Pemberdayaan Masyarakat dan Pemerintah Desa) which contains the names of villages in Sumedang . For secondary data used are from interviews conducted by the author on community leaders in the villages.

Findings:

1. The analysis of places at Situarja distric, Sumedang Regency based on the culture representative.

- Ambit village

Ambit village was built at 1982. It was developed from Suka Ambit which has four sub villages, namely *Kukulu, Cipeteuy, Sukamanah* and *Ambit*. The first headman at *Ambit* village is Soma Sukayat, second is Iling Sopan, and then Rudiyana who is now lecturing at one of Faculty in Padjajaran University. The fourth headman at *Ambit* village is Yeyet, and now is Aa Rahmat Suryana. the period of each Headman in the village leads is eight years. The name of *Ambit* village is lexically come from word *Ambit* which is kind of tree name in the forest. The beginning of labeling name with *Ambit* is because there was an extension of *Suka Ambit* village. When it would be officially declared as a new village, there was a confusion in labeling the name of the village until one of people in the village saw a big tree called *ambit* right in front of the headman office. Then, the man give the idea to labeling the village use the tree names   also as a boundary between *Ambit village and Suka Ambit*.

People said that the tree was taken from Bogor by the citizen to embellish the environment in that village. It was happened because there are blocks of house around the village's environment. People hopes by labeling the villages with *Ambit,* there will be peaceful and love in the citizen of the villages.

- *Kaduwulung* Village

This village was built at April 22th 1982 as an extension of *Kaduheuleut* and *batu gulung* villages. Lexically, the word *Kaduwulung* is formed by two words, namely *kadu* which means durian fruit and *Wulung* which has abbreviation process from word *gulung*. The word *gulung* decribes the nature condition in the village which is fulled by pile of stones. In typology aspect is similar with *Karangheuleut* village which the house of citizen is located quite far each other and separated by the stones. While, names of *kadu* which mean durian fruit is not too describe the vilage because there are not too many Durian tree in that village . People said it might happen because many people living in the village cut durian trees many years ago.

- Cijati Village

Lexically, Cijati is formed from word *Ci (Cai)* which means water and *jati* which means tree wood that is strong and good. Typologically, the village is really full of tree woods that grow along the side road to the village. Besides, the village also is crossed by a river. Most of people in Cijati has profession as a creator of broom palm-fiber and rattan wood. Therefore, it could be said that name of Cijati describes the condition of the village which has lots of tree woods and been crossed by a river.

- Jati Mekar Village

This village is an extension of Cijati Village. Lexically, the name is created from <u>*Jati*</u> which mean tree woods and *mekar* which means grow up and bigger. The name is appropriate with the typological condition of the village which is full of tree word

- Bangbayang Village

The name of the village lexically cannot be defined. Actually, the word *bangbayang* is identically with word *bayangan* (sadhow) or something that people imagine it about. The village is located at the mountain which is about 10 KM from the district. This village is far and seems to shadow the mountain. Based on that situation, the village is labeled *bangbayang* village which describes the condition of the village that seems to shadow the mountain in the village.

 Malaka Village

malaka is lexically formed by one word which mean name of tree that has small circle fruit , in Latin it is called *Phyllanthus*. That shows the condition of the village which has many Malaka

trees. The existence of the tree is a reason why the village is called *Malaka.* Besides, the road to go to *Malaka* village is quite good and different with other villages in Situarja district which is full of jungle and very steep.

- Cikadu Village

Lexically, Cikadu is formed by two words. Word *Ci* (*Cai*) which means water and *kadu* which means durian fruit. People called Cikadu because it is easy to have fresh water at the village. Besides, most of the citizen is a farmer. Furthermore, the word *kadu* is used by wishing the life of citizen will be good and sweet as sweet as durian fruit. Besides, the village also has lots of durian trees but together with the growth of population in the village, people cut the tree for their residence.

2. The analyzes based on Morphology

- Ambit Village

Morphologically, Name *Ambit* consists of one morpheme Ambit which means name of tree in the jungle. Therefore, based on its morphology the name of this village is categorized to monomorphemes.

- Kaduwulung Village

Morphologically, name *kaduwulung* is consisted of two words namely *kadu* and wulung. Word *kadu* means name of fruit and word *wullung* has abbreviation process from word *gulung.*

- Cijati Village

Morphologically, name Cijati is formed by morpheme *cai* which means water and *Jati* which means strong tree and very good called *jati.*

- Jati Mekar Village

Morphologically, name jati mekar is formed by the morpheme *jati* which means wood tree, and *mekar* which mean getting extend grow up and bigger. Form the explanation, in morphological aspect, the name of the village is categorized into polymorphemic.

- Malaka villages

Morphologically, name *malaka* is formed by morpheme *malaka* which is name of tree that has small circle fruit, in Latin called *Phyllanthus.* From the explanation, it can be concluded that morphologically name of Malaka village is categorized into monomorphemic.

- Cikadu Village

Morphologically, name *Cikadu* is formed by morpheme *cai* which means water and *kadu* which means durian fruit. From the explanation above, in morphological aspect, it can be concluded that name *Cikadu* is categorized into polymorphemic.

- **Conclussion**

From the result that has been pointed out, it can be concluded that culture representative that has been described from the six names of villages in Situarja distric related with the lexical meaning from names of trees and plants and then be followed by adjective lexeme to show and describe the things in previous lexeme. It means that from morphology aspect, the names of the villages in Situarja district is categorized into polymorphemic.

Suggestion

Sumedang regency has 27 districts and 281 villages. Therefore, it is possible for the next researcher to conduct the further research. Besides, if the others linguistic interested in discussing Anthropological linguistic they can extend the data or use another approach.

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