

Toponyms in Banyumas as Representation of Banyumas Community Culture

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Naming is searching for language symbols to describe objects, concepts, and processes by utilizing vocabulary through changes in meaning or the creation of words. Toponyms are used as the identity of a place because they come from the results of the culture of the people in the area, which originate from the reciprocal relationship with the environment, in this case, namely language. The name of the place cannot be separated from the characteristics or things related to the place, such as the name of the sub-district in Banyumas Regency. This research is descriptive qualitative. The object of study of toponyms in this research is the naming of sub-districts in Banyumas Regency, which have physical and cultural characteristics that can be traced from an event or event in the past. The toponymy of sub-districts in Banyumas Regency can be a source of local history for the Banyumas people. Myths are passed down from generation to generation as part of the local history of place names. The history of naming is an oral tradition passed down from generation to generation, so naming places has cultural value. There are also local wisdom values in the sub-district toponymy in Banyumas Regency. The research results show that the sub-district toponyms in Banyumas Regency can trace the values behind the naming stories, namely the social and cultural values of the stories or myths of the Banyumas people. This local topography value in Banyumas Regency can be used as a source of learning for the younger generation.

Keywords: *Toponyms; linguistics; place naming; Banyumas*

INTRODUCTION

Language as a communication tool functions as a conveyer of ideas, messages, and intentions. Language also functions as a tool to identify an object, namely through naming it, because the first thing someone will do to get to know objects, places, and people is to know the name. All items, whether living (living things) or dead (nonliving things), must have a name in every language and culture of society (Erom, 2019). The lingual units of language are called markers (mean), and signs (means) can be used to mark a person's identity (Kridalaksana, 2008), (Koswara & Hermawan, 2021) in this case, by providing an overview in the form of objects,

concepts, and processes that are realized through a word with a change in meaning, the creation of new words, or by the creation of words/groups of words. In KBBI V, names are identified as words to mention or call (places, things, animals, and so on).

The name of the geographic element (geographical names) or place name is also known as a toponym. Toponyms are geographical place names, one of the disciplines related to naming places (countries, cities, roads, cultural sites, rivers, etc. (Choi & Wong, 2018). Toponyms are studies using language symbols that discuss the background of naming an area different from other regions. Toponyms are used as the identity of a place. Toponyms are the result of the culture of a society and are symbols of human expectations for the place they live in through the frame of language. It can be said that toponyms can be influenced by local sociocultural aspects and the history of settlement people in the region (Karsidi, 2013). Toponyms or place names can represent the relationship between the community and its environment because a place is a location for events that do not occur in other locations (Rusu, 2019a). Place names are one of the nation's cultural heritage because historical factors from human activities can influence places. A place is identical to a location in a space influenced by human activity, so it has its characteristics. The naming element is always related to human activity. Studying toponyms is tantamount to knowing the past, which usually describes events in social reality.

Toponyms are used as an effective tool used by the community in maintaining state sovereignty, such as helping daily activities such as in the socio-economic field of the community, such as disaster management, trade, tourism exploration, travel, and education. Another function of toponymy is preserving culture in certain communities related to historical values and cultural aspects of the local community (Martha, 2007). The process of naming sub-districts in Banyumas Regency aims to document the historical background of the naming because it is considered to contain a belief and hope that the naming of the place is by the sociocultural community. The identification of toponyms or place names can be used as one of the government's efforts to arrange geographical names, which require the support of various other government agencies from the regional to central levels (Nash & Simpson, 2011). This is very reasonable because toponymy is included in one of the standardization of Topographical names.

There is no place name that has no meaning or significance. In this case, it references the local community's daily activities. The geographical name was also created from a folk legend; this is one of the cultural heritage of the local community (Rais, 2008). The naming of the place

must be maintained because it represents the long history and displacement of the local community. This history is related to legends or folklore that people believe from generation to generation. It can be said that geographic and historical names are the identity and identity of a nation, so it is important to defend them. This is very reasonable because the naming of a place contains historical meaning, and its meaning will be able to reflect the existence of a nation with its various civilizations.

In line with this, (Kamonkarn, 2008) also states that toponyms are not only related to geographical aspects but also to the language, history, and local culture of the local community. The Banyumas Regency area, which has a background related to the history of the naming of a place, cannot be separated from the special characteristics of a place. Farinelli (Simpson, 2017) says that a place is a location where an event occurs that does not occur in another location, so it has a sense of place; namely, the human experience of the place becomes very meaningful. Based on that, the place can be influenced by historical factors from human activity. Place names are one of the nation's cultural heritage. Place names can be used as historical memories and documentation for people from birth to the present (Prasetyo, 2015). Place names are also part of the local language and history. In addition, place names can represent the relationship between people and their environment. In this case, a place is identical to a location in a space influenced by human activity, so it has its own characteristics. The naming element is always related to human activity.

This discussion emphasized that naming places is very important in the community's interaction with the landscape. Toponyms are used universally for communication purposes and are more effective than another abstract geographical vocabulary for finding places (Kostanski, 2016). The primary scope of this research includes the study of anthropological linguistics (ethnolinguistics). In this case, the search for the meaning of the toponymy of settlements, especially the names of sub-districts in the Banyumas Regency area. The formation of toponymy can cover the physical, social, and cultural domains. The naming of a place shows that the naming of a place is not just a code but contains the historical meaning of the area of the community and can be a meaningful source of historical knowledge. This study aims to trace the names of geographical elements given by humans. Its relation to theoretical contributions to ethnolinguistic, anthropological, historical, and geographical studies is the history of place names as a representation of local community cultural knowledge. Then, it can indirectly reveal the sociocultural conditions of the people in the Banyumas Regency area, especially regarding its naming history. This research also identifies and inventory the origins of naming sub-districts

as a regional resource through a topographical mapping approach (geographical naming survey). This research is related to lexical and cultural meanings to discover how the local community views myths, legends, folklore, and the local history of a particular place.

A qualitative descriptive method with a linguistic corpus approach in research (Triana, Kustati, Nelmawarni, & Reflinaldi, 2022) describes the mapping of the thematization of place names on the West Coast of Sumatra Island. Miles and Huberman's (2013) framework includes data condensation, data display, image verification, and toponymic categorization. This means there is a relationship between humans and their natural environment through the thematization of place names, namely aspects of embodiment and social and cultural aspects. Not all linguistic aspects in toponyms are by Topographical naming conventions. In this case, the transmigration process affected naming rules (standards). Furthermore, (Koswara & Hermawan, 2021) state that the emergence of toponymy semiotically can be observed in its mythological existence through certain era civilizations that link human, animal, and environmental life in a harmonious ecology. So semiotically, transformation is understood as an effort to preserve the moral values contained in a particular society. In this regard, it is necessary to have topographical name principles and rules for writing in toponyms that are standardized down to the history of the place's naming. In addition, there are assimilation factors that affect naming. The use of regional languages is also closely related to the longevity of the meaning of a place name (Wasro, 2012), (Simpson, 2017). The adjustment to the naming of the area also has consequences for other populations and government documents. The naming of places is a direct relationship between language and region (Nash & Simpson, 2011). Place names are an essential part of cultural heritage that encapsulate land rights and serve as reminders of events, activities, and knowledge. It is also very important to know the history and prehistory of the area because place names can be taken over from previous inhabitants by using a different language.

The results of the research in the form of classifying the origin of the name can be a determining factor for the expected name. In addition, it can also explain the elements that play a role in creating a place name. The basic assumption of this study is that every culture in a particular society is regulated through language, which is related to the form of lingual units or vocabulary used in creating a place name which ultimately has logical consequences for the community. This research also seeks to reveal the thinking patterns of local people related to the context of naming places. Furthermore, it can provide information about the history of society from time to time.

The urgency (priority) in this research is to find, identify and classify the origin of the naming of the sub-district as a form of local wisdom in a particular community. Local history regarding the origin of naming is important to increase knowledge or historical insight from the local community. Besides that, it also aims to explore and preserve historical values in the Banyumas district, especially the origin of the name of the sub-district, which contains historical information. This research also aims to maintain the cultural richness of the Indonesian nation, in this case, namely the history of naming places in Banyumas society amidst the current globalization, which is now proliferating. Another hope is that it can aid the younger generation in discovering the origins of society and past events in Banyumas Regency. This study of toponymy is also related to the standardization of topographical names, which requires research into the history and background of the naming.

The role of toponymy which functions as a source of information can support the improvement of regional resource management. In this case, standardizing topographical names aims to realize an orderly territory administration within the framework of the Unitary State of the Republic of Indonesia. Furthermore, toponymy also plays a role in realizing accurate data and information regarding Topographical names for the benefit of national and international development: data or other information regarding the naming, namely the origin and background of the naming. The benefits of research on naming sub-districts in Banyumas Regency can also be helpful for cultural interests, especially in the Banyumas area, namely finding out the history and ancient heritage of the region.

The novelty of this research is that toponymy has historical, heroic, philosophical, and aesthetic values that reflect the culture of the people of Banyumas. Another novelty is that it can foster historical awareness and find the local community's identity as part of the Banyumas Regency area. The heroic values in local heroes cannot be explained as a fairy tale alone but require a precise description accompanied by adequate historical facts. Therefore, research on toponyms is very interesting and important to minimize this concern. It can be said that this research can save aspects of language and history, which serve as a reminder of a story or past incident regarding the naming of a place. Furthermore, research on naming sub-districts in Banyumas Regency can indirectly be used to learn morals and behavior in social life. This can positively impact the community, especially teenagers, to be able to love, maintain and preserve this folklore. Through research on sub-district toponyms in Banyumas Regency, it is hoped that it can inventory and collect folklore that has not been documented and used as an effort to prevent the extinction of folklore. It can be said that the traditions that were born through

folklore in naming sub-districts in the Banyumas district are part of one of the cultural heritages and are expected to enrich the literary repertoire in the area.

MATERIALS AND METHOD

This research is a qualitative descriptive study. This study describes the history of the naming of sub-districts in Banyumas Regency. This study also describes qualitatively geographical names from a linguistic point of view which focuses on history, sociology, and ethnography in the local community. The toponyms associated with this historical study are expected to reveal historical issues regarding when and how the geographical name was documented, whether it had ever been changed, who gave the name, and the reasons for choosing the name (Lexy Moleong, 2005), (Mahsun, 2012). Data collection can begin with a literature study or reading further literature relating to the history of the origins of the sub-districts in Banyumas Regency, then continuing with observations of sites, monuments, or inscriptions and searching for relevant documents. Subsequent data collection was obtained from oral sources taken from tapping techniques from the speeches carried out by sources using in-depth interviews or qualitative interviews. The sources in this study were elders or elders or community leaders in that place, such as historians or cultural figures. This aims to reveal the toponymic pattern of the Banyumas sub-district, which is thought to reflect sociocultural history as part of the reflection of the community's culture, framed through language. Besides that, it also comes from secondary data in the form of written data from written documents related to the naming of places. After the primary and secondary data were collected, the next activity was taking inventory of place names, the spelling of place names, and their pronunciation, which had been obtained from the informants. The next step is to identify the origin of the name (etymology) in order to understand the local wisdom values of the local community.

The primary approach of this research uses the critical historical method, which is to describe the origin and history behind the naming critically. In addition, this study also uses an oral tradition (folklore) approach from the local community regarding the understanding and belief of the origins of a region. These locality findings are hoped to be crucial in developing curriculum teaching materials, especially history education regarding local history, oral history, and culture. This is very basic because the development of historical studies is related to the realities of local people's lives. This research is included in the toponym etymology model. In this case, it records environmental conditions and local understanding systems and can describe

regional diversity based on history to determine environmental changes from time to time. This study shows that etymology is closely related to strengthening databases and sources of information and references to the local community's history.

RESULTS & DISCUSSION

The perspective of the Banyumas community regarding the naming of districts in Banyumas Regency

Knowledge of toponymy is related to knowledge of how place names usually function and what the meaning or coding of these names is (Majnemer & Meibauer, 2023). The naming of places is always related to physical geography, culture, and history. The naming of places acts with a sociocultural background, and the characteristics are determined precisely because naming is a referential marker. Labeling a label can explain how the naming function is based on cultural themes according to the world's perspective. Categorization reflects the paradigm and perspective of the people of Banyumas at the micro and macrocosmic levels, which is related to a name (Fuad, 2019). The origin of naming a place can be traced to events or incidents in the past.

Toponyms study the origins of place names and are related to the local community's culture (Ruskhan, 2011). In daily activities, a person cannot be separated from a place or location. Humans work, worship, and fulfill their daily needs in a specific place. Another, the places mentioned have unique names with backgrounds or origins that have historical value. In this regard, the geographical location inhabited by a group of local people dramatically influences the formation of a social characteristic. The emergence of a place does not just happen without an event or event behind the naming of the place. The research results show that naming sub-districts in Banyumas Regency can come from a fairy tale, an event, or the discovery of an inanimate or living object, or it can also be someone's character. About naming, every meaning and meaning in place names has many versions and meanings according to their respective interpretations. Likewise, the naming of sub-districts in Banyumas district has a different definition, and each one which means is far different or even contradicts the other. The naming of this place is an oral story passed down from generation to generation, and its remains can still be found. Every naming of a place (district) has historical and cultural values of the local community.

In connection with the naming of places, each place's name has a meaning and history that is always related to the people. The giving of place or geographical names cannot be separated

from history. In this case, language is used as a reminder to find specific things that can become the identity of a place or area (history as a remembrance) (Zuhdi, 2013). In addition, toponymy has a vital role in supporting human life in appreciating the source of local wisdom of the local community and as a continuous tradition (tradition as continuity). One of the names of the districts, namely Banyumas District, comes from the word *banyu*, and *emas*, meaning golden water. That said, one of the sources of the springs, *banyu emas* is still there in a place named '*sumur mas*.' At certain times, '*sumur emas*' is used as a place for people with specific needs to meditate.

Furthermore, the background of naming places is used as a learning model based on toponyms so that the younger generation knows the historical values of naming places in their area (language as enlightenment). The interviews with informants show that the sub-district toponymy pattern in Banyumas Regency is a historical and sociocultural reflection that can provide opportunities for the study of community cultural reflection through language frames. Stories from generation to generation related to the local history of naming the sub-district can be used as a source of learning in academic units. With linguistic treasures about the origin of the naming of a place that can be traced from past events or incidents, it can be processed into reading and language learning materials with historical overtones. With this learning, it is hoped that the younger generation, through their local language, can recognize, know and understand the history of naming sub-districts in Banyumas Regency. In this case, all knowledge about the history of place names (toponyms) recorded in a language can be used as learning material for the younger generation to recognize, love and preserve them. This is in line with toponym-based learning in order to build historical intelligence.

It is further related to the cultural phenomena of the Banyumas people, who give names to a place from events that occur in the local community. This name is not only used as a designation but can be based on the situation or conditions experienced in that place. The existence of naming can also be used as a reminder of an event that has occurred and is used by the local community as an identity or symbol of the area. In toponyms besides relating to aspects of language, toponyms are also inseparable from oral traditions passed down from generation to generation. Through a long history of naming, the local community can remember an event used to preserve cultural heritage. In naming places, history is used as a reminder and meaning to be passed on to the younger generation. The names of these places in the community of speakers are read, pronounced, written, and remembered by community members. The naming of places

in the community in the Banyumas district cannot be separated from local community activities. The essence of naming places is related to the history of naming, which includes various supporting information attached to names, such as pronunciation and writing meanings. This is considered crucial because then the long history of the human journey, which is actualized in the naming of places, can be immortalized, maintained, and stored at any time.

There are many geographical names given by humans when inhabiting a place, and the naming of the place is based on legends or folk tales related to the history of human settlement (Rais, 2008). Etymologically, toponymy is the science related to the origin of the naming of a place, from what language it comes, whether from the description of its geographical aspect or the social background of the area (Lauder, 2013). The history of naming a place from oral tradition (folklore) has a cultural value that is used as a collective memory of specific communities. A local wisdom value can be upheld, namely the historical value that can maintain place names occasionally. Each toponym can change according to the character that existed at that time. In line with this, history can be regarded as a science that does not only study events in the past but also the origins of the identity of social and regional entities. Nowadays, the absence of adequate documentation and relevant historical records impacts the public's indifference toward local history and gives rise to subjective interpretations without valid data. Toponymy is one of the results of the culture of the local community. In line with this, (Liliweri, 2014) says that the cultural history of the Banyumas people carried over from time to time symbolizes the community's identity. So it can be said that knowing a place name's meaning requires historical and symbolic cultural studies.

The naming of sub-districts in Banyumas Regency from a historical point of view is the naming of places based on historical events. Some of these historic events originate from the oral tradition of the local community, which has been passed down from generation to generation according to the community itself. This is because people's memories of the story are not the same, and there is a difference in focusing on its elements. Toponyms, or the naming of geographical names, are not just written on a map but can be used as a source of information or an effective tool in social activities. In addition, it is also an effort to preserve the invaluable cultural heritage of the local community. Toponym is an identity attached to a place since the past so that its existence cannot necessarily change according to will.

Stories about the naming of sub-districts in Banyumas Regency can have various functions. Not many people know the story of the origin of the sub-district name. This is because local elders or humanists only know the origin story. Several origin stories have not been documented,

and until the end, these origin stories have never been known by the local community. The important value in the story of the origin of the naming of the sub-district in Banyumas district lies in the impressions and memories of the past, which ultimately make the story still remembered by the next generation. The origin story is socialized among local community members from generation to generation by word of mouth so that the local community considers it a story that happened, or it can also be a fairy tale that some other people do not believe to be true. Local people usually tell their children and grandchildren orally as a means of entertainment for bedtime stories. The function of historical stories about the origins of naming sub-districts in the Banyumas district has several functions. The first function as an educational tool is to introduce historical values from toponymy which can then be used to develop a toponym-based history learning model. This description of naming sub-districts in the Banyumas Regency can be a learning model for preserving and protecting historical and cultural values in Banyumas Regency. Another function is strengthening historical and sociocultural values that apply in society because it contains guidelines for behavior in social relations. Information from informants also stated that local elders or culturalists who knew about the story could be used to inherit oral traditions among local community members. The story of the origin of the naming of this sub-district can also be used as cultural knowledge (cultural knowledge) in the local community, in this case, namely being able to provide public awareness about the past, where the origin of the area was formed, its ancestral figures and what events the characters have experienced. Starting from this, there will be high mutual respect, and they will understand where they come from and by whom they come. In addition, a perception or thought about the good and bad of an event in the past can teach us many valuable lessons. Through this cultural knowledge, people know their own and group identities.

The naming of sub-districts in the Banyumas district is a local history of the Banyumas people because the origin of the naming of a place can be traced from events or events in the past. Regarding local history, the local community must also be able to act as actors of history in the present and the future. The origins of the naming of sub-districts in Banyumas district, which contain experiences in the past, the people of Banyumas cannot simply forget because they are used as a benchmark of life which indirectly provides insight into the orientation of life in the future. In this case, the dynamics of local history is a positive attitude towards life with a way of thinking that can capture meanings that transcend historical changes. As time goes by, it is hoped that various stories regarding the origin of the sub-district name will be preserved and not

abandoned because the history of these origins is very meaningful for human life. In this case, the younger generation is expected to have historical awareness in knowing, knowing, and understanding the history of naming sub-districts in Banyumas Regency. This is important because collective awareness can strengthen the bonds of brotherhood among local communities.

In semantic theory, there is a relationship between concepts (thought or reference), symbols (symbol), and mold (referent). Symbols or symbols are lingual units in words, phrases, or sentences, while references can be in the form of events, objects, or facts. So it can be said that the concept of what is thought about an object that a symbol can show. The form of sub-district naming in Banyumas Regency can be in the form of words and phrases. In the lingual word unit, the word's origin consists of two words combined into one word, while the lingual unit is in the form of a noun phrase with a core element in the noun category and attribute elements in the noun category. In the naming of sub-districts in Banyumas district, it was found that several types of naming have the background to the origin of the name of the sub-district. The origins of the naming include :

Table 1. Naming Type

No.	Naming Type	Place Name
1	Historical Relics	Banyumas, Kalibagor
2	Natural Elements	Kedungbanteng
3	Royal Story	Ajibarang, Cilongok, Karanglewas
4	State of the Territory	Sumbang, Kembaran
5	Regional Division	Purwokerto Barat, Purwokerto Utara, Purwokerto Timur, Purwokerto Selatan

Furthermore, several naming sub-districts in the Banyumas regency use regional languages, especially Javanese; this shows that in this globalization era, there are efforts to maintain regional languages carried out by the people of Banyumas.

District toponymy in banyumas regency as a source of Banyumas community history

The naming of sub-districts in each region in Banyumas Regency keeps historical and cultural memories that anchor their cultural memories to the landscape. Naming backgrounds are used to unify history and geography as well as create memory topography (Rusu, 2019a), (Rusu, 2019b), (Rusu, 2020). This can be seen in the naming of sub-districts in the Banyumas district and indirectly embedded as a social effort of the Banyumas people in preserving and commemorating history, which in this study is called the practice of toponymic inscriptions. In

this regard, the practice of naming places must be theorized with the politics of society regarding historical heritage in general and politics in particular on national memory. It can be said that the relationship between place naming, historical memory, and the political project of nation-building can be seen from the history of place naming, especially those shaped by the ideology of nationalism.

The name of the sub-district in Banyumas Regency is a place of hegemony and counter-hegemony, inclusion, cooperation, or conflict. In the cultural geography of cities, the naming of places is a warning about essential sites of social reproduction (Adebanwi, 2012). This is in line with the results of this study that the naming of places in Banyumas Regency is a historical reference and a spatial designation. The naming of places in Banyumas district is often named according to history or events that occurred in that place. For example, the name of the Banyumas sub-district is based on historical events or events, namely their existence of '*banyu*' water which is golden in color, so it is called Banyumas. This can be a valuable historical reference for studying and understanding the history of naming sub-districts in Banyumas.

The naming of the Banyumas sub-district involved various important figures related to the origin of the naming of the sub-district. An event or occurrence that exists in every place related to local history is exciting to explore because it reveals humanitarian issues in particular. Informants from Banyumas cultural observers stated that this knowledge of local history is related to sociocultural values that reflect the conditions of specific communities, especially the Banyumas people. Then, another informant from the Sumpiuh, Tambak, and Kemranjen sub-districts stated that the history of these heroic figures uses the paradigm of local heroes. This local hero has a very significant impact on the people of Banyumas. Heroism in the history of naming is dominated as a mythical story that is difficult to understand logically; cultural factors also strongly support this. The study of heroism on the characters who play a role in the origin of this name is more likely to be described as a myth rather than a reality in society. In this regard, the historical narrative behind naming the sub-district is about rational achievements. Stories in the form of myths about supernatural powers, magic, or religious leaders highly respected by the surrounding community color the historical events of the origins of the naming of the sub-district. Today's society considers that historical stories that are needed to be studied must contain humanist values. In this local historical story, myth content must be minimized, and it is necessary to increase rational ideas—knowledge of local figures who are part of the entire scattered national history.

One of the local heroes with supernatural powers is Kyai Syarief, known as Kyai Penumbal (repelling reinforcements). Kyai Penumbal played a very important role in eliminating the supernatural beings who used to live in the Karang Gading forest, Sumbang. According to an informant from the Sumbang community, after the spirits were moved, the Karang Gading forest was used as a settlement which was eventually called the Sumbang District. Other information from the informant is that the naming of the Sumbang place means an area inhabited by people who sincerely donate their possessions, objects, and thoughts towards the good and greatness of the area. Another local hero, *Raden Joko Kahiman*, the first Banyumas Regent, was famous for his *Adipati Mrapat*. He contributed to the development of an area because the area was an area of a power struggle among the rulers of the kingdom of Pajang. The existence of several local heroes is used as a personal identity for everyone who is permanently embedded in the social context, namely in the people's collective memory. It must still be glorified as part of the history of the origin of the name Banyumas District. These stories about local heroes are determined to form a social construction of the community regarding the origin of the naming of sub-districts in the Banyumas Regency area.

There is a story about the origin of the name of the sub-district, which is related to the condition of the area, namely the naming of the Baturraden sub-district. In one version, it is said that there was an area called the Duchy of Kotaliman. The Duke has one person, *gamel* (the horse keeper), who is in charge of looking after the horse. Secretly his daughter fell in love with him *gamel* until they finally married. Then they traveled; on the journey, the princess gave birth near the river; the place was then named *Kaliputra*. Finally, they found a wonderful place in terms of scenery, location, and air, so they settled. The place's name is Baturraden which comes from the word '*batur*,' meaning a maid, and '*raden*' is a person with noble blood or blue blood descendants. There are also several areas where the origin of the name is based on the condition of the area, namely the name Kedungbanteng District, which is said to have the story that '*kedung*' (a calm river) is used as a place to bathe the bulls used by local people to fight. The naming of other sub-districts related to the geographical conditions of the region is Rawalo District. The origin of this name stems from the story of the local community. It is said that there are many swamps in that place, and the middle of the swamp is overgrown with 'Loa' trees (in Javanese 'Elo'), considered a sacred plant and efficacious for treatment. This 'Loa' tree is suitable for growing in tropical forest areas like swampy areas. Furthermore, there is the origin of the naming of the sub-district, which is administratively divided, namely the naming of the Purwokerto District. The naming of Purwokerto itself comes from a combination of the names

of the kingdoms that are on the banks of the Serayu River, namely *Purwacarita* and the capital of the Duchy of *Pasirluhur* Authority, the so-called Purwakerta. Later in this administrative writing, the naming of *Purwakerta* changed to Purwokerto. A few years ago, the issue was raised regarding naming a recreational park called *Andhang Pangrenan*, built by the Regent of Banyumas, then, Mardjoko, which read *Purwakerta*. After being traced, the Regent of Mardjoko gave the name to honor the ancestor of the city of Purwokerto, Kyai Kerta. Purwokerto District is divided administratively into four regions. Its origins were around 1982; Banyumas Regency underwent division based on a Regional Regulation divided into the regency administration and the administrative city of Purwokerto. Then, from the administrative city of Purwokerto, it turned into a former administrative city (municipality plan). At the time of the transition from administrative cities to administrative cities, there was a transition from village to sub-district. The transition from the administrative city of Purwokerto to an ex-administrative city, namely four sub-districts: West Purwokerto, East Purwokerto, North Purwokerto, and South Purwokerto Districts.

The naming of sub-districts in Banyumas Regency has a relationship between one place and another. The connection between these events is also colored by various stories or other historical events that preceded it. This shows that there is no single history. There is evidence of inscriptions or ancient objects that color these historical events. Inscriptions are historical sources from the past that are usually written on stone or metal. This inscription serves as a warning of important events that have occurred in the past for the next generation. In addition, some places are considered sacred by the local community because these places are places of worship and meditation believed to bring blessings.

In terms of history and archeology, Banyumas district has a lot of potentials, namely in the form of objects and non-objects that can still be enjoyed by visitors, such as cultural heritage in the form of mosques '*Saka Tunggal*' in Wangon district. Around the mosque live long-tailed monkeys that live wildly but still live alongside the local community. Behind the legend of the hundred-year-old mosque, there is a connection between the history of the origin of the Wangon sub-district and its philosophy, namely, the existence of a '*Saka Tunggal*' is the union or death of a man with God the creator. A cultural heritage used as a potential for other historical tourism is *Pesarean Mrapat* in the Banyumas district. The '*pesarean*' is the tomb of the Banyumas Regents and their families. One of the tombs used as a burial place and considered sacred is the tomb of Raden Joko Kahiman, the founder of Banyumas and the first Banyumas Regent.

Furthermore, there is also a petilasan at the Baturraden lokawisata, a petilasan used as a pilgrimage place, especially on Tuesday Kliwon and Friday Kliwon. The remains, considered to have mystical power, are thought to bring blessings to those who worship them, blessings of safety, blessings of health, and blessings of longevity. Not far from that place, there are seven hot sulfur showers. This fact raises suspicions that there is a connection between the informant's statement regarding the ptisan, which is used as a place of worship, and the hot shower, that it is said that the hot shower is used by people who often use the ptisan to purify themselves.

The historical journey of naming sub-districts in Banyumas Regency has a very important role. It can be seen from the discovery of items named '*bagor*,' which was considered a place to store heirlooms, was found on the banks of the river, but due to the great flood, '*bagor*' and its contents were washed away by the water. This event started the origin of the naming of a place called Kalibagor. Furthermore, objects or places of historical heritage in other places were also found to show this role. The oldest buildings with historical value and objects such as keris or heirlooms are inventoried and can become museum collections, especially those belonging to the Banyumas Regency government. If the historical heritage can be managed appropriately, especially by the local government, it can be used as a historical tourism object. The geographical condition of the sub-districts in Banyumas district also has the potential to be used as historical tourism objects, such as the Seven Showers in the Baturraden sub-district and the old well in the Banyumas sub-district, whose water is said to be golden in color.

Myth as part of local history of place naming

Myths in naming places are stories or beliefs that develop in society about the origin or meaning of certain places. These myths can relate to figures or legends, historical events, or spiritual beliefs believed by local people (Kostanski, 2016) as an example of the origin of the name Baturraden District. However, myths like this do not always have a strong historical or factual basis. The naming of places can also be caused by geographical factors such as the shape and geographical location of the place. There are also place names from local native languages or indigenous people who have existed since ancient times.

Myths often accompany the local history of the Banyumas people regarding the naming of sub-districts. The myths that developed from stories passed down from generation to generation can be used as a source of history for the local community. Toponymy begins with the existence of a natural phenomenon or a certain phenomenon and is then told. The naming of sub-districts in Banyumas Regency can trace the values behind stories about toponymy, namely social and

cultural values from stories or myths of the Banyumas people. Through oral traditions passed down from generation to generation, the emergence of cultural presuppositions of the local community will be used as a reference compared to existing theoretical and methodological references. Foreign elements also influenced many historical events or relics. Historical events are also associated with myths obtained from stories passed down from generation to generation. The story emerges based on the cultural presuppositions of the local community, which often adds unhistorical elements to the historical topic under study as a consideration for interpretation.

In the naming of Banyumas District, one version states that the name Banyumas originated from an incident when residents were building a government center, namely obtaining a large gold log that was washed away in the Serayu River. According to the informant, the wood stopped at the construction site. That said, the wood is used from *Saka Guru Balai Si Panji* (a pavilion in the Banyumas District building complex) because the wood is called wood but drifts away with the water (*banyu*), then the place is called Banyumas. The moment from Saka Guru has been transferred to the pendopo Balai Si Panji in the Banyumas Regency building complex. The Dieng Mountains, the headwaters of the Serayu River, are located near the upstream, where temples are considered sacred. From this, it is assumed that according to the myth, the Serayu River is a sacred river that does not only distribute livelihoods for humans in writing. However, it has a deep symbolic meaning. Starting from this myth, the people who live along the right and left banks of the Serayu River always perform a traditional almsgiving ceremony as a form of gratitude in the form of the water of life given by the creator. Regarding the naming of a place, it can be said that a myth can be used as a source of local history for the local community, which can be used as the local community's identity.

Local wisdom values in district toponymy in Banyumas Regency

Place names can be identified from the facts presented in the landscape (H., 1889). The naming concept of this place positions human landscapes as interacting and identifying with their ecological environment. Place-naming refers to spaces given meaning through personal, group, or cultural processes. When humans invest meaning in some way of naming, this place concept positioning the landscape of human interactions is of integral importance for toponyms that symbolize interactions with nature (Kostanski, 2016). In his research, he also disclosed how toponyms communicate ideas. Symbolic properties in place names provide insight into the psychological profile of an area, as they can identify the cultural mores of the people who bear

those names. The results of this study also identified that in forming a culture where the physical landscape is mainly related to local wisdom values, which can identify the cultural norms of a society and its toponyms.

Research on sub-district toponyms in Banyumas Regency can provide a new model for studying history. In this case, that is being able to evoke collective memory, understand heroic values, knit continuity of ideas and aspirations for the struggle of the local community, be able to introduce objects of historical heritage and be able to get to know more closely the cultural heritage of the Banyumas people. The relics of these historical objects can contain symbolic meanings, which can have several equating aspects, and some are special or specific (Rahardi, 2020). Therefore, it is hoped that the younger generation will be concerned about maintaining, preserving, and utilizing various historical sites with wisdom values in the Banyumas Regency area. The toponymy of sub-districts in Banyumas Regency is a cultural result historically, namely the existence of traditions that have passed from time to time and culturally symbolically, namely the basis of meanings that are jointly determined by the local community and passed down from generation to generation.

Through sub-district toponymic research in Banyumas Regency, local wisdom values can be found that can be implemented by the younger generation as historical successors in the future. Several sub-district toponyms in Banyumas Regency that have been inventoried include:

a) Toponyms with elements of education include the origins of the Sumbang sub-district.

This is illustrated by the presence of many Kyai figures who contribute material, thoughts, and energy to the community for the betterment of the local community. Other figures who have contributed to the progress of the community in that place are in the District of Kembaran. Elements of education that can be taken are the attitude of mutual help, loyalty, and mutual assistance. This shows that intellect, mutual respect, and helping someone are needed occasionally; in Sumbang's toponymy, it is said that the place is inhabited by people who sincerely give their energy, thoughts, and materials for the village's prosperity without any strings attached. So it can be said that the Sumbang District was initially inhabited by people who sincerely helped the village administration to progress and prosper. These educational values are local wisdom which is expected to be a source of learning local history, especially for the local community.

b) Toponymy with values that contain elements of heroism

It is taken from one version of the story of the origin of Baturraden with one of the characters named Syekh Maulana Maghribi, who is wise, intelligent, and brave. This is shown by his courageous attitude of wading across the Ocean just to find out the meaning of the light, and following it wherever it is located until finally, the light is in a place called Baturraden. It can be said that toponymy contains elements of heroism and deserves to be used as a role model for the younger generation, namely being brave, intelligent, and wise, as depicted by the figure of Sheikh Maulana Maghribi.

c) Toponymy with values that contain historical elements

One of the procession historical events in Banyumas Regency is the Boyongan Saka procession Guru Si Panji held on Friday, 17 February 2017. *Saka Guru Si Panji* is a large golden wood that is said to be the origin of the name of the Banyumas sub-district, which is used as a pillar for the pavilion in the Banyumas sub-district building complex. Procession *boyongan Saka Guru* was used as a historical event because it was a procession of moving the Banyumas district government center, originally in Banyumas District and then moved to Purwokerto District. Along with the procession, the center of government automatically moved to the city of Purwokerto. At the time of his transfer, the center of government and all elements of society were no *punggawa praja* servants who worked with the community to move important materials to accelerate the construction of the new pavilion. From this activity, it developed into an ancestral heritage used as ancestral heritage and a form of local wisdom of the local community. This value is how important it is for a business to be followed by a structured pattern of people who help each other and work hard for the nation's progress. The origin of the Banyumas sub-district, which is included in the local history of Banyumas, can also be found in works of popular historical writing. Writing local history aims to increase development in the field of tourism and serve as one of the breakthroughs in tourism promotion of the place. Local history writing is included in popular history writing because it uses famous words. The story of the origin of the sub-district name is compiled in communicative language to become an exciting and attractive piece of information. Several districts in Banyumas Regency have become tourist destinations for migrants from out of town, including the Baturraden District and Banyumas District. The Baturraden sub-district is well known as "Lokawisata Baturraden," and the Banyumas sub-district, the first government center, is famous for the "Sumur Mas." In local

history related to tourist destinations, the appointment of the origin of the naming of a place is usually packaged in an interesting story and is often used as an icon. An example is the origin of the naming of the Baturraden sub-district, which has been made into an article entitled "*Riwayat Singkat Baturraden sebagai Tempat Rekreasi* ". The article is obtained or provided when entering the Baturraden tourist door. The article sheet contains a brief history, interesting photos, and a location plan for the Baturraden tourist spot. This can be used as a new area for developing packaging for local historical writing.

CONCLUSION

The sub-district toponymy pattern in Banyumas Regency is a historical and sociocultural reflection that can provide opportunities to study community cultural reflection through language frames. The sub-district toponymy in Banyumas district is important in maintaining and strengthening the local community's history. This is a form of local wisdom that is used as national identity. The existence of these natural elements can enrich the treasury of language and can reduce the threat of language extinction. In the sub-district toponyms in Banyumas Regency, there are events with local themes, namely the existence of local figures or heroes, local culture, and ancient objects of historical heritage, which have elements of local wisdom that are very important to be taught to the growing generation. The naming of a sub-district which is part of the local history of the local community is related to the wisdom of an area and is one of the efforts to conserve regional values. This research on the naming of sub-districts in Banyumas Regency can be used as a historical insight that can be exploited by the public as material and a source of general knowledge in the present and the future from past events to be remembered and studied for their exemplary values and manners. Knowledge of the history of naming sub-districts in Banyumas Regency can be used as a source of reference and local content for school materials to recognize the sociocultural and historical background of the Banyumas people. The results of this study can be used for further research, including those relating to the naming of tourist attractions, the naming of roads, and the naming of housing in Banyumas Regency. In addition, if it is related to literature, it is related to the semiotic analysis of toponyms in Javanese literary texts.

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