

LANDSCAPE ASPECT IN THE NAMING OF VILLAGE IN SIPIROK REGENCY: AN ANTHROPOLOGICAL STUDY

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Abstract

Onomastics explains the use of linguistic aspects and other aspects such as history and culture, life, and passion, as well as the reasons for the motivation and the purpose of the naming. An area's landscape is commonly set as the background for its naming. This study aims to describe aspects of life in the village naming system based on the landscape in the Sipirok District. The data is in the form of village names. Sources of data in the form of written and oral data sources. Data collection techniques are brought by observation, interviews, and recording while the data analysis uses cultural-historical. Validation is done by triangulation of data and methods. The study found 6 elements of the landscape and several aspects of life behind the name of the village. The elements and aspects of life include aspects of landforms, plants, aspects of buildings, origins of places (functions of places, place markers, and directions of places), aspects of professions, and other aspects (expectations/ideals, customs, character of the population, legends).

Keywords: anthropological, landscape, onomastics, Sipirok district

Introduction

Research on onomastics or naming has often been done. For example, research on naming business entities such as shops and restaurants (Riani, 2014; Wijana, 2014; Wahyono, 2009), naming people/self-names (Wibowo, 2001; Nurhayati, 2012; Widodo, 2013), and naming places/toponyms. (Sugianto, 2017). Some of these studies found that in addition to knowing the linguistic aspects (language forms) used, other aspects, such as cultural and historical aspects, aspects of life, motivation, and goals, as well as the reasons for the motivation and purpose of the naming can be known. This is because language and society cannot be separated, language can never be separated from the people who use it. Language is closely related to culture, which is in the form of behavior, works, and human ideas or ideas. Language and culture can be analogous to a coin that is always side by side on both sides. The socio-cultural background of the speaking community greatly influences the realization of a language (Mardikantoro, 2016).

Some of these studies also found that there was a tendency to use foreign languages in naming business entities established by the community. In naming

business entities, the use of Indonesian and regional languages is shifted by the use of English. From business actors as respondents in the study, it was found that the use of English was preferred because English was considered classier and more prestigious. Business actors assumed that potential buyers would be more interested in their business if English was used in their business. Likewise, in some of these studies, it was found that the use of Arabic was mostly found in naming children by parents, apparently to show their identity as Moslems.

The tendency to use foreign languages, both English and Arabic in naming, does not seem to apply in naming related to geographical places/toponyms or street names, or village names. From the research that has been done on roads, none of them has found the use of foreign languages. Likewise, with the initial observations that have been made regarding the name of the village. Villages are usually named after the history of the village's formation. In addition, village naming is also often based on the hopes and prayers of the community. In addition to these two aspects, other aspects of life are widely used in village naming. From the initial observation, the naming of villages in Sipirok District, South Tapanuli, showed various aspects, both linguistic aspects, aspects of life, historical aspects, and socio-cultural aspects. In addition to the various aspects behind the emergence of village naming, it could also be seen the motivation and goals, as well as the reasons for the motivation and purpose of naming villages in Sipirok District. The names of these villages could be used to know the people of Sipirok from various sides. However, there were villages named after the landscape. Some of these villages were named after the arrangement of the land area and the visual representation of the area.

This study aims to explore aspects of the landscape and aspects of life behind the naming of the village in the Sipirok District. With this research, it is expected that the Sipirok community, both current and future generations, will know the linguistic aspects, aspects of life, history, and the socio-cultural situation of the Sipirok community as a whole. From the various aspects behind the emergence of village naming in Sipirok District, this study further aims to describe aspects of life in the village naming system in Sipirok District.

Literature Review

Anthropolinguistics

Anthropolinguistics is a branch of linguistics that concerns a) the use of language in a broad social and cultural context and b) the role of language in developing and maintaining cultural activities and social structures. In this case, anthropolinguistics views language through essential anthropological concepts and culture, discovering the meaning behind its use, and discovering language forms, registers, and styles. In terms of language with anthropology, language is part of the culture. Anthropolinguistics focuses on the relationship between language and culture in society (Sibarani, 2004).

Furthermore, Kridalaksana used the term anthropolinguistic study as a cultural-linguistic study. Cultural linguistics studies the variation and use of language concerning cultural patterns and language characteristics related to social, religious, occupational, and kinship groups. Cultural linguistics is the study of the position and function of language in a wider social and cultural context

which has a role in shaping and maintaining cultural practices and the social structure of society (Beratha 1998:42).

Landscape

In the Great Dictionary of Indonesian (KBBI), the landscape is defined as the layout outside the building (to regulate the natural scenery). It is a landscape with certain characteristics that can be enjoyed by all human senses, with characters blending naturally and harmoniously to strengthen the character of the landscape. According to Suharto (1994) landscape includes all elements on the site, both natural elements (natural landscape), artificial elements (artificial landscape), and the inhabitants of living things in it. It can be concluded; the notion of landscape is a land or outdoor layout with natural elements and artificial elements that can be enjoyed by the human senses. Generally, the landscape elements are categorized these landscape elements into 6 (six) basic elements (Booth in Simond 1983), namely:

1. Landform – role as the element of a place where other elements are placed.
2. Plant – all types of cultivated or natural plants from ground cover to trees, require special consideration in the placement to adjust their growth.
3. Building – aims to construct and delimit outdoor spaces, affect the landscape, modify the microclimate, and influence the functional organization of the landscape.
4. Site structure – elements built into certain landscapes such as ramps, fences, pergolas, gazebos, chairs, and so on.
5. Pavement – a landscape element to accommodate intensive use above ground level.
6. Water – elements that move, produce sound and are reflective.

Methods

A qualitative descriptive research design was used in this study. In this descriptive study, the aspects of life that underlie the naming of the village in Sapiro District are described. Descriptive research aims to describe the description of the characteristics of the data accurately in accordance with the nature of the data itself (Djajasudarma, 2006).

Sapiro District was chosen as the research location because in this district there are many names of villages that are named after various aspects of the life of the Sapiro people. The names of villages in the Sapiro District were the data in this study. The data sources of this research were written data and oral data. Sources of written data were obtained from the Central Statistics Agency (BPS) of South Tapanuli. In addition, it is also obtained from dictionaries, encyclopedias, folklore books, history, and culture. While the sources of oral data were obtained from cultural observers, cultural experts, traditional leaders, and librarians. The research instrument used was the researcher himself (human instrument). Interview techniques, note-taking techniques, and reading techniques were used as data collection techniques. To collect information from the interviewees, the interview technique was used. Meanwhile, reading and note-taking techniques were used to obtain information from the South Tapanuli BPS archives and from other written documents. Furthermore, from the data obtained, sorting was carried out for data classification.

The data were collected using a participatory observation method which in linguistics is called the Listen Libat Cakap (SLC) method. Data collection was also carried out using non-participating observation methods through shooting techniques. The data analysis technique used in this research was the historical cultural technique. Cultural-historical techniques whose determinants were in the language in question were used to analyze the life aspects of the names of villages in the Sipirok District. Data triangulation and method triangulation were used to test the validity. Direct observations from documentation and sources were used in data triangulation. While the triangulation method was carried out by using various methods, namely cultural-historical methods, direct observation, interviews, and recording.

Findings and Discussion

Findings

In fact, the Sipirok District contains 40 villages. Although there are several villages that have no connection with the naming of the landscape, based on the results of the study, several aspects of life were found behind the naming of villages in the Sipirok District. Table 1 provides information on several aspects behind the emergence of these village names. The aspect of life experienced by the local people of Sipirok District inspired the naming of the village, then it can be classified into nine categories of aspects of life.

Tabel 1. Aspect of life in the naming of villages in the Sipirok District

No.	Aspect of Life	Frequency (%)	Name of Village
1.	Geographical aspects (geographical location, mountain, river, natural phenomena, and so on).	37,5	Aek Batang Raya, Batu Satail, Dolok Sordang, Dolok Sordang Julu, Luat Lombang, Padang Bujur, Pahae Aek Sagala, Paran Julu, Paran Padang, Ramba Sihasur, Paran Dolok Mardomu, Sialaman, Simaninggir, Sipirok Godang, Hasang Marsada.
2.	Plants aspects	20	Baringin, Batang Tura, Batang Tura Julu, Bulu Mario, Bunga Bondar, Siala Gundi, Tolang, Sibadoar
3.	Location aspects (origin of place, the function of place, the mark of place, and direction of place)	10	Hutasuhut, Pasar Sipirok, Kilang Papan, Saba Batang Miha
4.	Building aspects (residence of empire officials)	10	Bagas Lombang, Pargarutan, Pangurabaan, Pangaribuan
5.	Profession aspects	7,5	Situmba, Situmba Julu, Situmba Godang
6.	Other supportive aspects (hopes/aspirations, character/residents of the village, folklore, traditional equipment, and way of thinking)	15	Janji Nauli, Marsada, Panaungan, Barnang Koling, Parau Sorat, Sampean.

Discussion

1. Geographical aspects (geographical location, mountain, river, natural phenomena)

The background of village naming originating from the geographical aspect was the most commonly found. Village naming based on the geographical aspect was very prominent in many names. In terms of geographical characteristics, the following could be exemplified: Simaninggir village means the village which was located at the very edge or on the outskirts of the area; Luat Lombang means a village located downstream; Ramba Sihasur means a village located near the forest; Sialaman, Paran Padang and Sipirok Godang mean villages that have a large area.

There was also a village naming originating from the mention of mountains and rivers which were included in the category of geographical aspects, for example, Aek Batang Raya, Batu Satail, Dolok Sordang, Dolok Sordang Julu, Pahae Aek Sagala. *Aek* refers to the river area. *Dolok* means mountain or hill. While *batu* which means stone in Indonesian indicates a rocky area. The following is a visual image of Batu Satail village, which until now the road to get there is still rocky.



Figure 1. Batu Satail Village

Another village named after the landform was Hasang Marsada village. *Hasang* means dry land, *marsada* means united. This village was named because long ago, this village was known as an arid and dry area.

2. Plants Aspect

Some village names derived from plant names include Baringin, Batang Tura, Batang Tura Julu, Bulu Mario, Bunga Bondar, Siala Gundi, Tolang, Sibadoar. Seeing a large amount of data on village names in the Sipirok District derived from plant names, it showed that the community that owned or gave the village name had a culture of life that was close or closely related to the plant world.

The plant world was the source of life for the people of the Sipirok District. Plants were an important part of their lives, providing motivation and inspiration as well as life expectancy for the community. The naming of Baringin village was based on the name of the tree, namely the banyan tree which was considered a symbol of strength and protection. According to the sources of this research, the naming of the village of Baringin was motivated by the many banyan trees in the area. The view that the banyan tree was a symbol of strength and protection was a source of inspiration for the community to name the village Baringin village. In addition, naming villages with the word "trunk" which in Indonesian is interpreted as a trunk or tree is also widely used. This is because the tree is an object that can

meet the needs of clothing, food, and shelter. In the Sipirok area, many objects in everyday life were made from tree parts, such as bags made of bark, broomsticks, broom fibers, etc. Even some types of tree stems could be consumed.

The naming of Sibadoar village came from the rattan plant. Rattan was a type of plant that was very useful in everyday life. In ancient times, rattan and furniture made from rattan were very expensive. Rattan furniture was a luxury item. Siala Gundi Village came from the name of the Siala plant which in Indonesian was called the makeup plant. Makeup plants are a type of spice that is always and must be presented in the traditional Sipriok cuisine. Spices that are widely planted by the Sipriok people besides make-up, for example, cloves, candlenuts, cinnamon, ginger, galangal, cardamom, nutmeg, turmeric, aromatic ginger, and so on. Apart from being used as kitchen spices or cooking ingredients, spices including make-up are widely used as medicine and raw materials for herbal medicines.



Figure 2. Sibadoar Village

Bondar Bunga Village was named after *bunga* ‘flower’, and *bondar* ‘sewer’. According to local people, there used to be a lot of flowers in this area. What distinguishes it from other villages was that many flowers in this village grow in *bondar* or sewers. Although now there are not many or almost no flowers growing in the sewer, the name of this village now referred to beauty and neatness.



Figure 3. Bunga Bondar Village

Based on the findings above, it can be concluded that village naming originating from plants in Sipirok District reflected the mindset of the Sipirok people who were very close to the plant world. This is also in accordance with the fact that the dominant livelihood of the Sipirok community until now is farming or known as an agrarian society.

3. Location aspects (Origin of place, the function of place, the mark of place, and direction of place)

The name of these villages came from the aspect of the origin of the place, for example, Hutasuhut, Sipirok Market, Papan Refinery, Saba Batang Miha. The village of Hutasuhut referred to the fact that the people with the surname Hutasuhut came from this village. Yet, until now this clan still occupies this village.

The naming of the village was based on the aspect of the function of the place, such as Kilang Papan and Saba Batang Miha. The Kilang Papan referred to the village that served as a plank factory. Previously, this village was inhabited by carpenters and was the only village that had a plank factory. It was located next to the village of Situmba, both were on higher ground.



Figure 4. Saba Batang Miha Village

While Saba Batang Miha meant an area that was very suitable for rice fields (*saba*: rice fields). This area was previously uninhabited by the community and used to be a vast rice field. As time went by and the population increased, people then occupied this rice field area so that over time they formed a community. The name of this village now retained its origins as a rice field area.

4. Building aspects (residence of empire officials)

There were several names of villages in the Sipirok District which were obtained from aspects related to the kingdom, such as Bagas Lombang, Pargarutan, Pangurabaan, and Pangaribuan. *Bagas* means home, it referred to the King's residence in the past. Bagas Lombang village was a village where there used to be a King's house. Pargarutan was the name of a kingdom that was the origin of the King of Harahap who descended from the Harahap clan. *Pargarutan* came from the word *garut* (scratch). Long ago, it was occupied as a bathing place for the king, in which, there, the servants used to scratch and clean the king's back. In addition, Pangurabaan and Pangaribuan were taken from the names of small kingdoms that once existed in the Sipirok District area.

Aspects of royal life had become an important part of people's lives in Sipirok. The data from this study were in accordance with the hypothesis of Saphir and Whorf (Sampson, 1980) that culture would affect language. Furthermore, language shaped the human perception of the reality of the external world. On the other hand, it could be said that how society perceived the reality of the outside world could be examined through its language. The same opinion was expressed by Wierzbicka (1992) that language reflected human conceptualization and human interpretation of the world.

In addition, language is a perfect reflection of the human mind and experience. This statement is in line with the theory that language is the perfect symbol of human experience, and that language cannot be separated from action (Bright, 1947). Herein lies the framework of the relationship between thought and language.

5. Profession Aspects

Situmba, Situmba Julu, Situmba Godang were villages that were named after the professional aspects. *Situmba* means ‘dancer’, meanwhile *julu* means ‘the upstream area’, and *godang* means ‘broad’. So, the meaning of the three villages in a row was a village of the dancer, a village of the dancer in the upstream area, and a village of the dancer which has a large area. If observed visually, the villages with a background in this profession were in an area that was higher than the surrounding area. According to the local community, in the past, dancers were a prestigious profession. The dancers were usually employed in the king's palace and would be given a better place to live than the others. In the Sipirok culture, the highlands were considered good places. The higher plains were usually occupied by kings and nobles.



Figure 5 Situmba Village

The existence of village names that came from the type of profession proved that aspects of professional life were an important part of the life of the Sipirok community. It could be depicted that the people of Sipirok respected the presence of professionals on a daily basis, besides, the profession had a close relationship with the typology of residence.

7. Other supportive aspects (hopes/aspirations, character/residents of the village, folklore, traditional equipments)

The naming of the village which was based on the character or physical characteristics of the population was Barnang Koling. *Koling* means ‘dark skin’. In Indonesia, the term or the words of the *Keling people* is a term referring to black people, usually addressed to Tamils or Africans. Previously, the village of Barnang Koling was occupied by many black people, so the local people called this village based on the physical characteristics of its inhabitants.

Hope and Dream

Several villages in Sipirok Sub-district were not named based on the physical characteristics of the village, but based on the hopes or aspirations of the community. Although it was not about landscape naming, it was important to dig a little bit about ideal naming. Naming a village based on hopes/ideals was believed to be able to inspire community members about how this journey of life

was going, where life would be taken, and what needed to be done to get there. Of course, the hopes/ideals contained in the name of the village were noble hopes/ideals so they were expected to be able to guide human life towards a noble life. For example, the name of the village was motivated by aspects of hope/aspirations, namely Janji Nauli, Marsada, Panaungan. *Janji Nauli* means hope for a good, peaceful, and comfortable life, *marsada* means unity, *pananungan* means protection, and *marsada* means united.

Folk Legend

The people of the Sipirok knew many folk tales. There was one village name related to the folk legend in the Sipirok District, namely Parau Sorat which means heavy boat. It was acclaimed that this village originated from the sinking of a boat carrying too many passengers and goods. As a result of not following the rules and taboos of the area, the boat eventually sank. Parau Sorat Village referred to the place where the events in the story occurred.

Traditional Equipment

A village name related to traditional objects was Saman. *Sampean* means money or cloth given by the invitees when inaugurating the placement of the house. In the tradition of the Sipirok people, there was a tradition called *marikut bagas*, or a ceremony performed when entering a new house. *Sampean* was a term for a gift from the invitation to the owner of the newly-entered house. In addition, *sampe-sampe* also means folded cloth hung on the shoulders, a scarf that was usually worn by women in everyday life and when attending traditional ceremonies. The use of customary terminology in naming villages in the Sipirok District showed that this community was thick with customs, and people's lives were never separated from customs or traditions. Thus, the tradition of *marikut bagas* is still being practiced today.

The Way of Thinking

Based on the description of several aspects behind the naming of villages in the Sipirok District above, it could be concluded that the way of thinking or insight of the Sipirok community in naming villages included a broad-minded community. The scope of aspects of life that formed the basis for naming villages was many and varied. Historically-culturally (anthropologically), this fact could be interpreted that the mindset of the people of Sipirok District in forming street names was at a complex level because language is a mirror of thought (Thomas & Wareing, 1999). Because the aspects of life behind the naming of roads in Sipirok District were quite varied, it could be said that the activity in giving/making village names were a reflection of a more complex and broader way of thinking.

The naming system (*onomastics*) can be derived from three basic principles of life. The three basic rules in question are the principle of harmony/kinship, respect, and the ethics of social harmony. Furthermore, the naming of roads can be sourced from the people's view of life. A view of life is a descriptive belief about reality insofar as it is a unity from which humans give a meaningful structure to their natural experience (Suseno, 1991). The view of life is a frame of reference for humans to be able to understand each element of their experience. The Sipirok people's view of life is a reality that is not separated from each other

but in reality, as a comprehensive whole. It is further stated that the view of life is not an abstract understanding, but functions as a means to successfully overcome life's problems.

Adhering to the basic principle that language is a system of representation of thought patterns, behavior patterns, and cultural patterns of society, the truth of the Sapir-Whorf paradigm can be confirmed, namely about the relationship between language and culture or vice versa. So, anthropological studies are interdisciplinary studies between language and culture or vice versa (Foley, 1997; Duranti, 1997). Language and cultural context are intertwined. In other words, language can be seen as an extension of culture. According to the Sapir-Whorf hypothesis, in fact, each language shows a distinctive symbolic world, which describes the reality of the ideas, inner experiences, and needs of its speakers. Language can influence speakers in initiating ideas, and looking at the environment and natural surroundings so as to arrive at the discovery of the context of cultural products, such as village naming or village naming history. This event is important to trace through the conclusion that without language humans cannot think, that language affects perception, and that language affects thought patterns (Thomas and Wareing, 1999).

Conclusion

From the results of the research, it is concluded that there are several aspects of life in the Sipirok community which are the background for the naming of the village. Dominantly, the naming of the village is motivated by the condition of the Sipirok landscape. The aspects of naming this road are very varied. This is evident from the discovery of 6 aspects of life. All aspects of naming this village describe the life of the Sipirok people from ancient times or today which are still relevant to everyday life.

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