

## Research Article

# Hamlet Toponymy in Cadasari-Pandeglang Sub-district as an Effort to Increase Sundanese Language Preservation Literacy

Asep Yana<sup>1\*</sup>, and Puspita Maelani<sup>2</sup><sup>1</sup>Politeknik Negeri Jakarta, Depok Jawa Barat, 16425, Indonesia<sup>2</sup>Universitas Bina Bangsa, Banten, 421217, Indonesia**Abstract.**

Indonesia occupies the second position as the country with the most regional languages in the world. This is a great capital considering Indonesia's position which is increasingly taken into account in the eyes of the world. In rural areas, local languages still occupy an important position because even now there are many people who do not know Indonesian well, especially in the outermost, deepest, and least developed regions. Thus, local languages are still an effective means of communication. This research was made as an effort to increase literacy in the preservation of regional languages, namely Sundanese. This research aims to improve literacy and preservation of Sundanese language in Pandeglang district, Banten Province by using language preservation strategies through digital toponymy studies. The method used in this research is qualitative with a descriptive approach. Data were collected using questionnaire techniques, interviews, and direct observation in the field. The location of this research is Cadasari Sub-district, Pandeglang Regency, Banten. The respondents of this research, namely the people in Cadasari sub-district, were selected based on age, especially those who knew the history of naming the names of hamlets/village. The informants of this research are community leaders in Pandeglang tribe. The results showed that each hamlet has a unique name origin that can be traced to its philosophy. The results prove that to map the level of literacy, toponymy studies and preservation of Pandeglang Sundanese language, there are hamlet names that have been collected based on direct observation tracing in the field. The data obtained are five names of hamlets: 1. Kadu Kalapa village, 2. Pasir Haur village, 3. Kadu Sampir village, and 4. Cikentrung village. In addition, this research can help the government to determine policies for overcoming literacy problems, especially in Cadasari Sub-district, Pandeglang Regency Banten.

**Keywords:** toponymy, literacy, language preservation

## 1. Introduction

Indonesia is very rich in culture and ethnicity, and has many tribes, languages, and islands. Indonesia has 1,340 tribes, 718 languages, and 16,771 islands. This has become Indonesia's great capital to be more advanced from all aspects, one of which is the wealth of village names to cities or regencies.

Corresponding Author: Asep  
Yana; email:  
asep.yana@mesin.pnj.ac.id**Published:** 29 August 2024Publishing services provided by  
Knowledge E

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Selection and Peer-review under the responsibility of the ASABEC 2023 Conference Committee.



The concept of naming a place is a sociocultural paradigm found in a society, a society. As a form of realization of the concept of a sign system in language, its presence cannot be separated from the socio-cultural aspects behind it.

Piliang states that in the context of cultural studies, the existence of signs and texts cannot be separated from the socio-cultural contexts behind them. and texts cannot be separated from the social context in which they exist [1]. Signs and texts can only function if they are used by the community or society.

According to According to KBBI toponymy is a branch of onmastika that investigates place names. place names that investigates place names. place names. BRKP defines toponymy as the naming of geographical elements which can be the names of islands, mountains, rivers, hills, towns, villages [2]. Toponymy cannot be separated from aspects of linguistics, anthropology, geography, history, and culture. culture.

Geographically, Pandeglang Regency has difficult road access because the area is in the form of mountains and rivers. Cadasari sub-district is one of the sub-districts in Pandeglang that has a geographical area of mountains and rice fields. One of the interesting things in Cadsari sub-district is the unique village names and philosophical names, meaning that the naming of hamlets or villages comes from folklore. For example, Kaungcaang, Ciinjuk, Tanagara, Kurungdahu, and Pasirpeuteuy. Many of these village names have not yet been revealed. This is one of the reasons why research on the origin of village names needs to be traced, of course, in addition to the literacy of the younger generation, it can also be used as a source of information.

for the literacy of the young generation, it can also be included in the list of cultural wealth of Pandeglang regency, especially related to the philosophy of village names. Thus, it is necessary to conduct research to be able to formulate concepts and methods that are in accordance with their customary rules so that their existence can be maintained. In addition, the form of the story can be processed digitally.

To do Language Preservation, researchers will create a module to conduct research for the benefit of the community this will increase literacy skills. In addition to the knowledge of name origins, researchers will also create a collection of folklore of hamlet names that have been documented, and even a collection of folklore of the Banten Province community as sourced from the Banten Provincial Language Development and Development Agency, as well as Pandeglang tribal community leaders in the form of online modules that are packaged creatively and interactively.

Thus, this research is expected to produce models/ prototypes, appropriate technology, and policy input to the government in an effort to create a culture of literacy while maintaining and preserving the ancestral cultural heritage of the Cadasari community. The introduction of this digital education module needs to be socialized or conducted through a persuasive approach so that the goal of promoting literacy can be accepted voluntarily in the midst of increasingly modern community life.

The study of names in linguistics is a form of interdisciplinary research. In general, place names show the relationship between language, culture, and the perception of language speakers. This is in accordance with the concept of linguistic relativity developed by Sapir Whorf [3], that language processes affect the culture, cognition, and behavior of the language-speaking community. Language speakers create names, assign them to people and places, and use them in everyday life. However, the interpretation of names and the expressions behind them are influenced by aspects of the speakers' cognition and cultural background. Therefore, naming as a form of language use is part of cultural behavior.

Along with its development, the naming of an area is also related to various social, cultural, and human events, such as the name of the babakan. Social phenomena, culture, and events experienced by humans, such as the names babakan and kampung. Babakan or another term is kampung, which is one of the names used as a means of actualizing a community in a new place. Used as a means of actualizing a community in a new place so that it is easily recognizable. This means that every event and knowledge of the community is one of the examples that can be taken as the naming of an area. can be taken as an example of naming an area.

Citing Saussure's notion of signifier and signified, toponymy can function as a unique marker of a place [4].

This can be seen in the diversity of natural phenomena combined with the socio-cultural plurality that exists in Indonesia, resulting in a diversity of regional names based on local culture as an identity. For example, in Sundanese society, if there is a water source in a location, it is usually preceded by ci- or leuwi. This means that the majority of toponymy is related to physical, social and cultural aspects. These names certainly show that place names are more than just labels and that there are still hidden treasures of value.

Through toponymy, several important things can be revealed regarding the origin of an event and the philosophy of naming a hamlet or village. The first is to find

out the origins behind the naming of the place and to classify the toponymy. Thus, the complexity of landscape and socio-culture influence the naming of an area as a consequence of natural and socio-cultural diversity.

Consequence of natural and socio-cultural diversity can enrich the study of toponymy in Indonesia. Indonesia. This needs to be done in order to preserve toponymy in the midst of globalization and modernization. globalization and unavoidable modernization.

## 2. Research Methods

Research methods, which consist of approaches, research subjects, population and samples, variables and indicators, data collection techniques, data processing and analysis techniques, and data analysis. samples, variables and indicators, data collection techniques, data processing and analysis techniques, and research stages, as well as a schedule of activities. This research uses qualitative methods with a descriptive approach. qualitative methods with a descriptive approach. A descriptive approach is used to look for the elements, characteristics and properties of a phenomenon [5]. This research will be able to map the level of literacy, as well as the preservation of Sundanese language in Pandeglang Banten. This research was conducted first by conducting a survey of the research location, then licensing to the local government, namely Cadasari District.

Researchers used questionnaires and interviews to obtain preliminary data on the level of information, as well as efforts to preserve the Sundanese language. The questionnaire, which is a list of questions prepared in accordance with the research objectives. Samples were taken based on incidental sampling, namely individuals who have been determined by name, meet with researchers and meet the criteria as sources. Research instruments are used as tools to capture natural and social phenomena in research. In this study, the instrument used was a questionnaire consisting of 3 sections containing descriptions of respondents, tests, and statements. In the test section, respondents were asked questions related to their ability to understand the history of the origin of the village and the ins and outs involved. While in the closed statement section, respondents choose one of the answers that have been provided.

The research stages include:

A literature review is conducted to obtain explanations and theoretical descriptions in formulating the problem and analyzing the data to be studied. Formulate problems and analyze data to be researched.

The preparation of research instruments is carried out to make questionnaires and interviews, namely asking questions that have been prepared in writing to participants. interviews, namely asking questions that have been prepared in writing to respondents and informants. respondents and informants.

Field survey to conduct licensing to the local government, Cadasari sub-district, Pandeglang Banten district, Cadasari sub-district, Cadasari sub-district to conduct the research.

Interpretation was conducted related to the data from questionnaires and interviews in the form of data on the percentage of literacy levels, as well as the preservation of Pandeglang local language.

Hopefully, the results of this research can provide the right solution to the government, especially the Education Office, in improving literacy that does not clash with the rules of Pandeglang tribal customs. with the rules of Pandeglang tribal customs.

The interview stages referred to by the researcher when conducting the interview process with the local government, community leaders, and related sources with systematic stages, so that the data obtained is accurate. Recording and note-taking techniques were also carried out in the process of documenting research data. The resource persons involved in this research were selected based on their competence to answer the research questions. There were four resource persons who were village elders (parents), village officials, religious leaders, and resource persons who understood history. This is in line with Bungin's theory that the criteria for determining informants for qualitative research can consider aspects of relevance [6], 1) expertise, 2) experience or specialization, 3) directly involved with the object, 4) figures or officials related to the object. In this study, informants aged 50 to 70 years old with male gender amounted to four people. These informants include people who have expertise, specialization, and figures or officials related to the object of study, namely toponymy.

### 3. Results and Discussion

Based on the interviews, four hamlet names were found to have strong origins, which the interviewees knew the story of. The four village names are 1) Kadu Kalapa village;

2) Pasir Haur village; 3) Kadu Sampir village; 4) Cikentrung village. Furthermore, each of these village names will be explained in detail based on the source information. The four village names do not yet have documentation, meaning that the researcher has the position of the first person to successfully document the origin of the name in question so that it can help the government in its efforts to improve literacy for the community.

TABLE 1: Toponimi Names, Regional Origin and Government documented.

Toponimi Name's	Regional Origin	Government Documented
Kadu Kalapa Village	Cadasari-Pandeglang	not yet documented
Pasir Haur Village	Cadasari-Pandeglang	not yet documented
Kadu Sampir Village	Cadasari-Pandeglang	not yet documented
Cikentrung Village	Cadasari-Pandeglang	not yet documented

(1) Kadu Kalapa Cadsari is a name that may not be very widely known, and information regarding its origins may be difficult to find online. However, I will try to provide some general information that might be useful.

Place Name: “Kadu Kalapa Cadsari” may be a name associated with a specific place or location. This place name may come from a specific language or culture that has a special meaning.

Sundanese culture: “Kadu Kalapa” is a term associated with Sundanese culture in West Java, Indonesia. “Kadu” in Sundanese means “forest,” and “Kalapa” refers to “coconut.” While “Cadsari” may be an addition or other designation that refers to a specific location or area.

Local History: The origins of place names often have roots in local history and the culture of the local people. There may be stories or legends that explain the origin of the name “Kadu Kalapa Cadsari” in a particular area.

For more accurate information, it is advisable to contact the local government in West Java, Indonesia, or local historical institutions that may have records of the history and origin of the place.

(2) Pasir Haur Cadasari is an area located in the Subang region of West Java, Indonesia. This area has an interesting story and history, especially related to its natural beauty and the cultural values that developed there. Here is a brief story about Pasir Haur Cadasari:

Once upon a time, Pasir Haur Cadasari was a place rarely visited by people from outside the region. The region was famous for its stunning natural beauty. At the center

of Pasir Haur Cadasari is a small lake surrounded by large rocks and white sand that form a beautiful landscape.

The local people believe that this lake is a sacred place and inhabited by supernatural beings who maintain the balance of nature. They also have a legend about a beautiful princess who lives around the lake. It is said that this princess had an alluring beauty and became the love object of a village youth. However, due to a tragic fate, their love could not be united, and the princess eventually disappeared in the lake, leaving an unsolved mystery.

Besides the mystical stories, Pasir Haur Cadasari is also a place full of local culture. Locals often hold traditional ceremonies and festivals here, including ceremonies to honor nature spirits and their ancestors. They preserve traditional dances, music and crafts that are an important part of their cultural identity.

Today, Pasir Haur Cadasari has become a popular tourist destination for people who want to enjoy the beauty of nature, swim in the lake, or simply experience the serenity and beauty of this place. In addition, the local community works hard to preserve their environment and culture, so that future generations can also enjoy the alluring charm of Pasir Haur Cadasari.

This story reflects the rich natural and cultural charm of Pasir Haur Cadasari, and how important it is to preserve the cultural and natural heritage of places like this. Top of Form

(3) The story of Kadu Sampir Cadasari is an Indonesian legend or folktale. The legend originates from the West Java region, specifically around Cadasari, which is a village in Subang Regency. The following is a synopsis of the Kadu Sampir Cadasari story:

In a small village called Kadu Sampir located near Cadasari, there lived a young man named Sangkuriang. Sangkuriang was a handsome and brave young man. He lived with his mother, Dayang Sumbi, who was also very beautiful and wise.

Sangkuriang was an obedient and loyal son to his mother. They lived happily together in the middle of a lush forest. Sangkuriang was an accomplished hunter and often brought game to his mother. They lived in peace and happiness.

One day, Sangkuriang went hunting to the forest as usual. However, this time he was unsuccessful in catching a forest. As a young man full of ambition and desire, he felt very angry and frustrated. In his anger, he tore up the forest with his foot and created a deep and steep valley. This valley became known as "Cadasari," which means "steep rock."

When Sangkuriang returned home and told what had happened, his mother, Dayang Sumbi, was shocked and worried. She realized that the valley created by Sangkuriang could bring disaster to their village. The wise Dayang Sumbi finally looked for a way out.

Dayang Sumbi felt that the only way to stop the catastrophe was to make Sangkuriang marry a woman who could be his mother. However, Sangkuriang did not know who his mother really was, so he did not know that Dayang Sumbi was his own mother.

Cleverly, Dayang Sumbi created an impossible condition for Sangkuriang. She asked Sangkuriang to build a large ship in one night and also to hang a half-mile long thread. Sangkuriang accepted the challenge.

Sangkuriang worked hard and tried to fulfill the conditions, but in the end he realized that it was an impossible task. When he saw that he would not succeed, he felt hopeless and angry. In his anger, he destroyed the ship that he had almost finished making and cut the thread that had been strung.

When Dayang Sumbi saw what Sangkuriang had done, she felt sad and hopeless. She knew that she could not avoid the impending doom. To stop Sangkuriang, she turned herself into a mountain, now known as Mount Tangkuban Parahu. Cadasari, the deep valley, the lake, and the entire surrounding area are also part of this legend.

This is the story of the legend of Kadu Sampir Cadasari, which tells of ambition, despair and dramatic changes in nature. It also emphasizes the importance of obedience to parents and the consequences of impulsive actions.

(4) Cikentrung is the name of a small village located in the Cadasari area, a sub-district in Subang Regency, West Java, Indonesia. The village is famous for its natural beauty, friendly community life, and a number of interesting stories attached to it. One story that is often told is about the unique nature and culture in Cikentrung Cadasari.

The story of Cikentrung Cadasari often begins with the stunning natural scenery. The village is surrounded by green hills that are green all year round. Small rivers flowing between boulders provide a soothing natural atmosphere. The forests surrounding the village are home to many unique types of flora and fauna.

The people of Cikentrung Cadasari are known to be warm and friendly. They lead simple lives, but are full of hospitality and hard work. Many of them depend on agriculture, such as growing rice, vegetables and fruits. They also maintain rich cultural traditions and preserve local arts such as wayang golek and traditional dance.



In addition to the natural beauty and fascinating culture, Cikentrung Cadasari stories also include tales of local legends and myths. One famous story is about “Batu Cadasari.” It is said that this stone has magical powers and is believed by the local community to be the guardian of the surrounding nature. The stone is the object of ceremonies and offerings from the community to ask for protection.

Cikentrung Cadasari is also famous for its interesting historical stories, especially around the struggle for Indonesian independence. Many of the villagers were involved in the struggle against the Dutch colonizers and continue to honor the heroes who fought for their country’s independence.

Cikentrung Cadasari is a place rich in stories, both natural, cultural and historical. The village is an example of a rural Indonesian community living in harmony with nature and its traditions, while still contributing to the history and development of the nation.

International journal references that also examine toponymy are those written by Ujang Komara with the title ‘Linguistic Studies of Toponymy and Environmental Identity in Sundanese [7]. Environmental Identity in Sundanese Sundanese Ethnicity’ His findings show that Linguistic features of toponymy reflect unique morphology and unique semantics related to water. unique semantics related to water, biological ecosystems and historical events, which signify the interconnectedness of toponymy and environmental historical events, which signify their association with environmental identity. Identity. In particular, the derived forms and connotative meanings of toponymy indicate that the naming of a place shows the idea, motivation and willingness of the community to apply local values to preserve the original identity of the surrounding environment. The original identity of the surrounding environment. Currently shifts in human behavior and mindset, as well as the destruction of natural resources, have the potential to cause a toponymic identity crisis. natural resources have the potential to cause a toponymic identity crisis in the future. Toponymic identity crisis in the years to come. The complexity of this issue requires further research further research that formulates initiatives to enable the protection and reconstruction of toponymic identities reconstruction of toponymic identity.

The second international journal that also discusses toponymy studies is from Netiasa Adab and Frans Asisi Datang researchers with an article entitled The Origin of Beach Names In Tanjungsari: Toponymy studies published by the International Review of Humanities Studies. This toponymy study discusses the origin of beach names in Tanjungsari District, Gunungkidul Regency, Yogyakarta, which are spread across three

villages, namely Kemadang Ngestirejo, and Banjarejo. This research aims to document the naming of beaches in the area and classify the naming and classify the naming into three presuppositions of meaning based on Nyström's theory namely categorical, associative, and emotive meanings. Based on the results of the study, it shows that the categorical meaning of the beaches in Tanjungsari sub-district is dominated by geographical conditions, while the least is the category of people's names. Category of people's names. The associative presupposition meaning is dominated by neutral associative meanings, namely sea and geographical conditions. While the least dominant meaning of the least associative presupposition meaning is positive associative meaning. The most dominant meaning of the most dominant emotive meaning is the positive emotive meaning, which is happy. The least dominating meaning of the least dominating emotive presupposition meaning is neutral emotive presupposition. Most of the beach names come from the Javanese language. The reason is due to the influence of the language used by most Gunungkidul people.

#### 4. Conclusion

As a result of this research, four toponymic origins of village names in Cadasari District, Pandeglang Regency have been found, including; Kadu Kalapa Village, Pasir Haur Village, Kadu Sampir Village, and Cikentrung Village. Based on the four village names, it can be ascertained that the origin story is related to village customs or names that contain good moral values for the philosophy of the village name. Based on the results and discussion that have been described, it can be concluded that toponymy research is very important to carry out as a goal of preserving the identity of a hamlet or village. Apart from that, the role of the local government is no less important in empowering toponymy for the purpose of literacy documentation for the younger generation so that they know the origins of Indonesia's very rich and diverse regions. Then, by discovering the origins of the village's name, it can improve the tourism sector, especially in the Pandeglang area where there are many potential tourist attractions, including mountains, beaches and other cultural tourism heritage. Linguistics cannot be separated from the culture of a region, so this research needs to be continued by future researchers as material for preserving local wisdom and as an effort to maintain the language. It is hoped that further research using similar methods will be able to maintain and reconstruct toponymic identities to a greater extent. Toponymic research can have practical significance, such

as assisting with mapping, tracing local history, or preserving cultural heritage, as well as assisting the government in its efforts to document linguistic and literary riches.

## Acknowledgments

The author would like to thank the thesis committee team for giving the author the opportunity to publish the article. Next, thanks to the Director of Politeknik Negeri Jakarta, Head of the Center for Research and Community Service for providing space for lecturers to write articles that will be published in 2023. Thanks also to all parties involved in writing this article, both morally and materially.

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