

## Toponymic Names of Hamlets in Sembalun District, East Lombok

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**Abstract-** This research aims to describe the form and cultural meaning of the toponymic variants of naming hamlets in Sembalun District, East Lombok. The method used is a descriptive qualitative approach. The data in this research includes primary data obtained from books and official documents and secondary data in the form of information from sources who know the meaning of the names of hamlets in Sembalun. Then, the techniques used are library study techniques, interviews, recording and note taking. The analysis used is structural language analysis and anthropological linguistic analysis of the hamlet name terms used in naming hamlets in Sembalun District. The research results include three categories, namely word form, toponym variants, and the meaning of hope. *First*, form language units in the form of word compositions, with classification in the process of forming noun compositions with nouns, metaphorical noun compositions, noun compositions with adverbs, and noun compositions with adjectives. The composition of nouns with adverbs is the most dominant word composition unit found in the names of hamlets in Sembalun. *Second*, toponym variants are classified into embodiment aspects, social aspects and cultural aspects. Aspects of embodiment are found more at the level of the form of water, nature, and conditions of place (topography). *Third*, the meaning of naming hamlets in Sembalun District is classified based on the meaning of hope and the meaning of memory. The naming of hamlets in Sembalun District is more directed towards the hope that its people will have guidance in life, and be able to always surrender to their creator.

**Keywords:** Sembalun Society, Toponyms, Cultural Meaning, Topography

### I INTRODUCTION

Sembalun is a village in Sembalun District, East Lombok Regency, West Nusa Tenggara Province. According to Astari (2018) that Sembalun comes from the words Sembah and Ulun. Sembah means 'surrender, obey and obey', while Ulun means 'servant, head or leader'. If these two words are combined, they will give birth to the meaning that is believed by the people, namely people who have the obligation to submit themselves to Allah SWT, the Creator and the Substance Who Sustains nature so that humans are obliged to obey all provisions, orders, beliefs, and obey the customs that exist. inherited

by his ancestors. In 1990, the minister of forestry through letter No.448/Menhut-VI/90, dated 6 May 1990, determined that part of the area in Sembalun was part of the Mount Rinjani National Park (TNGR) with an area of 41,330ha (Umaruddin, 2019 ). Meanwhile, the Sembalun village community was born from a civilized society that is closely related to culture, thought patterns, language and customs.

The cultural characteristics of the Sembalun people tend to be religious, tolerant and close to their traditions so that they are able to give rise to the nature of mutual cooperation, harmony and peace. Apart from that, the diversity of types of

traditions that exist within the Sembalun community mostly leads to a form of gratitude for the blessings of various types of agriculture and the vegetables they get from nature. The living habits of the Sembalun people adhere to the principles and norms contained in the customs that have been passed down from generation to generation until today (Wijayanti, 2021).

In this regard, on the other hand, there is something unique to explore in this area, such as the naming of the hamlets in Sembalun District. Some hamlets have cultural significance because some of the people in the Sembalun area give hamlets names based on memories that once existed in that hamlet.

One example is the existence of a natural flower so that there is something called Kodrat hamlet, Mapakin hamlet because it was once a place for hiking, and Bilog Petung village because of the large bamboo that stands upright so that the people have hope that in the future the people in the village will hold it. adhere to religious teachings and behave straightly, well, and always spread goodness like the shape of an upright bamboo.

Apart from that, there are several other hamlets which have their own cultural meaning but their meaning is rarely known. If we look at the process behind the formation of such varied hamlet names in Sembalun District, we must know the patterns of understanding of the community, social phenomena, the relationship between language, thought patterns and culture that influence the community to give rise to or give names to a hamlet.

Culturally, naming a place has the characteristics of each community group. The naming of a hamlet brings out the identity and characteristics of each community. The name of a place becomes a marker or symbol that makes it easier for people to identify addresses and provides an alternative for local governments in registering an area (Khoiriyah, 2019). Meanwhile, all the names given by someone have different backgrounds and biographies, namely in terms of culture, religion, customs and history, even stories of the past that have been experienced by that community. Therefore, most of the names given are intended to convey a meaning of hope and memory so that the village can become better and remember an event that has occurred.

Meanwhile, if seen from the study of the relationship between language and culture used in naming places in Sembalun, it has relevance

when studied further. The language used in society can reflect the culture of that society in general so that language can also be said to be one of the central elements of culture. Duranti (1997, in Sibarani 2004) further explained that the study of language and culture can be understood as a subfield at the level of anthropological linguistics. Meanwhile, looking at the relevance of language and culture which can provide direction to the terms used in naming hamlets in Sembalun by using anthropological linguistic studies which aim to describe the form of language units and the cultural meaning of the names of hamlets in Sembalun. Sembalun area. Therefore, it is interesting to explore more deeply the terms used in naming existing hamlets because the terms or names used are the result of the culture and thoughts of the local community.

Based on the description above, it can be concluded that the object of study for this research includes the names of hamlets in Sembalun District because they are unique in terms of their naming. Seeing the existing problems as described above. This research aims to describe the form of language units, toponymic variants and the cultural meaning of the names of hamlets in Sembalun District. Of course, this is very important to do in order to increase insight into the form and cultural meaning of the toponymic variants of hamlet names in Sembalun District. Meanwhile, the basis for this research was carried out because it wanted to advance the hamlets in Sembalun District by providing new insights from a linguistic and cultural perspective. Therefore, the main problem that we want to find and solve is the naming of hamlets, which until now there has been no written reference for the community regarding each hamlet, so this research acts as a written reference for the community in Sembalun District and village officials.

## **II. METHODS**

This type of research uses descriptive qualitative research. This qualitative descriptive research seeks to collect information according to the symptoms, conditions that existed at the time the research was conducted, and can systematically describe the form and meaning of the naming of hamlets in Sembalun District. Data was obtained from observations and interviews. The results of data analysis can be in the form of an explanation of the situation studied and presented in the form of a descriptive description. Descriptive research is research that attempts to

describe existing phenomena, both natural phenomena and phenomena created by humans themselves. (Sugiyono, 2012). Then, this was reinforced by (Sudaryanto, 2015) who revealed that description is an accurate description of the characteristics of the data and in accordance with the natural nature of the data itself (Sudaryanto, 2015).

The data collection technique used in this research is by utilizing the application of data collection methods and techniques, which in principle, there are at least three methods used, namely observation, documentation and interview methods.

Observation techniques are used to carry out observations of target areas or locations that are the subject of research (Mahsun, 2019). The observation used in this research was by going to the Sembalun village office with the aim of finding data on village names, data on hamlet names, and collecting data on informants who would later be interviewed. In this research, informants came from traditional leaders (as key informants) and society in general (as supporting informants). Therefore, the first step taken at this stage is preparing a research instrument in the form of a list of questions which will later be addressed to informants.

The interview technique is a method which is carried out by conducting conversations with the parties who are the subjects of the research to obtain information regarding the form and meaning of the naming of hamlets in the area. Subdistrict Sembalun (Moleong, 2010). At this stage, interviews were conducted directly and face to face so that data could be obtained about the form and meaning of the names of the hamlets in the area. Subdistrict Sembalun. After the fishing technique has been carried out, it will be continued with the lapse technique. The swoop technique is intended as a continuation technique of the fishing technique used at the data provision stage. In practice, this technique may have to be presented as a form of fishing.

The data that appears in this technique is in the form of paired data from the initial data that appears as a basis (backup data) for developing this loss technique. Meanwhile, in essence, the process of providing data using this technique is used if initial data is available and this initial data can emerge because the results of questions will arise unconsciously from an informant. Therefore, this technique is used with the aim of generating comparable data, which in this case is from the meaning of the names of hamlets in

Sembalun District, East Lombok Regency.

Documentation techniques are used as a way of collecting data through obtaining documents, stored notes, life histories, books, and anything written. Apart from that, the use of documents in the form of images such as photographs, such as village name signs can also be said to be a form of documentation technique (Arikunto, 2010). The document in question comes from the official document on the Sembalun District website, East Lombok Regency.

Next, the validity test using an advanced technique is source triangulation. Source triangulation is by comparing and re-checking the degree of trustworthiness of information that has been obtained through different informants. Source triangulation was carried out using data comparisons from the results of observation methods, interviews, documentation, and several other techniques to find the relationship between the forms and meanings attached by residents of each hamlet in the Sembalun area.

This research will use an informal method of providing data by using descriptions of the data found based on the form and meaning of the names of the hamlets in the area. Subdistrict Sembalun, East Lombok district. Meanwhile, at this stage of providing data, conclusions will be made from the findings obtained in the field based on the form of data from several theories and techniques used to obtain final results in accordance with the objectives of the research.

Based on this opinion, it can be concluded that the qualitative descriptive research in this study aims to reveal qualitative information by describing in detail, in detail and carefully the conditions that describe the form and meaning of the cultural naming of hamlets in Sembalun District in descriptive form as is the aim of the background. problems and objectives of this research.

### **III. RESULT AND DISCUSSION**

Sembalun District is one of the sub-districts located in East Lombok Regency. Sembalun District has 6 villages consisting of Sembalun Bumbung Village, Sembalun Lawang Village, Timba Gading Village, Sembalun Village, Sajang Village, and Biloq Petung Village. The population data collected in Sembalun District was 31 data taken from the source. In other words, the hamlet data is appropriate and fulfills the criteria of the six village data by looking at the suitability of the theory used in producing the

data form so that the number of samples in this research is 38 samples from six villages in Sembalun District. The following is a description of the data that will be explained in each village in Sembalun District in the following explanation. The Process of Forming Words in the Names of Hamlets in Sembalun

### 1. Lingual Forms in Compositional Word Formation

ProcessComposition is a combination that undergoes a morphological process by combining basic morphemes with bound morphemes. This research describes the composition process according to Chaer (2015:216) which consists of 1) composition of nouns, 2) metaphorical nominals, 3) nouns with adverbs, and 4) nouns with adjectives. In this research, no data was found in the form of verbs because most of the data found was in the form of nouns so that the names of hamlets in Sembalun District used the four formulations mentioned by Chaer. The form of data in the form of composition of nouns, metaphorical nouns, nouns with adverbs, and nouns with adjectives in this research is as follows.

#### a. Composition of Nouns with Nouns

A noun is a combination of a noun and a noun that fills a clause unit in the noun category. In research on the names of hamlets in Sembalun District, data was found in the form of a composition process between nouns and nouns which can be seen in the following data.

- (1) Batu Jaliq Hamlet (03/I)
- (2) Berugaq Mujur Hamlet (03/III)

Based on the data above, in data (1) the name of Batu Jaliq hamlet consists of two composition processes between noun + noun. If you look at its shape, it consists of the words Batu and Jaliq. Batu means 'stone' which is in the noun category while Jaliq means 'boat' which is also in the noun category so that when compared it will become a construction that undergoes a composition process between the noun and the noun. Then, data (2) also experiences the same process of composition between noun and noun, namely the word Berugaq means 'hall, small house' which is also in the noun category and Mujur means 'cone' so this word is in the noun category.

#### b. Composition of Metaphorical Nouns

Metaphorical nouns are a number of noun compositions in which one of the elements is

used metaphorically. This is done by taking one of the meaning components of that element. Meanwhile, this research found the form of data in the form of the composition of metaphorical nouns in the naming of hamlets in Sembalun District as in the following data.

- (3) Cemara Siu Hamlet (01/IV)
- (4) Hamlet Otak Village (09/I)

The name of the hamlet in data (3) has two forms of the word, namely fir and siu. The word Siu means 'thousand' and Cemara means 'pine tree' in the composition Cemara Siu which is given a metaphorical meaning, namely that there are so many pine trees that they cannot be counted. Then, in data (4), the elements Otak 'head' and Desa 'village' in the composition Otak Village experience the metaphorical meaning of the component meaning Otak, namely the hamlet which is (+located in the center of the village or the center of the village) so that the name Otak Village hamlet is given.

#### c. Composition of Nouns with Adverbials

The composition of adverbial nouns is a combination of nouns and adverbs. This composition is formed from noun and adverb classes. Meanwhile, the meaning of this composition is determined by the 'lexical' meaning of the adverb word class. In this research, there is some data that underwent a composition process on the names of hamlets in Sembalun District, which can be seen in the data as follows.

- (5) Babante Daye Hamlet (06/I)
- (6) Jorong Tengaqa Hamlet (11/I)
- (7) Jorong Timuq Hamlet (07/I)

Based on the data above, most of the names refer to a construction pattern of naming the condition of the place or the location of the region. This aspect is more dominant in the Sembalun community due to the topography of the place. Meanwhile, giving this name is a representation of the message that the identity of the Sembalun community is centered on giving a name that must be seen from the characteristics of the place or position of the hamlet. This means that giving a name must be able to reflect the character and reality of that place. Apart from that, if we look at the data found in (5), (6), and (7), it is a character that is the embodiment of a noun which represents a cultural expression that the people are attached to natural elements so that the name refers to the aspect that explains the condition of the place. which is close to nature. Therefore, the same case is also found in the data

which will be described below.

d. *Composition of Nouns with Adjectives*

As the meaning of composition is a combination of nouns and adjectives. This research found a form of combining the composition process between nouns and adjectives in the names of hamlets in Sembalun District which can be seen in the following data.

(8) Kokoq Puteq Hamlet (04/VI)

(9) Timba Gading Hamlet (06/VI)

Based on the data above, data (8) has a composition process where the noun is followed by an adjective as in the word Kokoq Puteq and the word Kokoq as the noun followed by Puteq as the adjective form. Similarly to data (9), the word Timba ‘well’ as a noun and ivory which means ‘clear, crystal clear’ are categories of words in the form of adjectives.

The process of forming word composition can be seen in the following example description.

- a) Jaliq Stone : {stone}+{jaliq}→ jaliq stone
- b) Babante Daye : {babante} + {daye} → babante daye
- c) Babante Timuq : {babante} + {timuq} → babanteq timuq
- d) Siu Pine : {fir}+{siu}→siu pine
- e) Jorong Tengaq : {oblong} + {upright}→Jorong Tengaq
- f) Jorong Timuq : {jorong} + {timuq} →Jorong Timuq
- g) North Jorong : {long} + {north} →Jorong Timuq
- h) Village Brain : {brain} + {village} →village brain

**1. Analysis of the Meaning of Toponymic Variants in Sembalun District**

Classifying the meanings of toponym variants is one way that aims to find categories of toponyms in the names of hamlets in Sembalun District. If we look at the sources, the names of the hamlets in Sembalun will mostly be grouped into three classifications, namely the embodiment aspect, the community aspect and the cultural or cultural aspect. In addition, data codes are given according to the data classification. So that it can be clearly understood, a discussion of these three classifications can be seen in the following description.

a. *Embodiment Aspect*

The embodiment aspect is an aspect that is related to human life which tends to be one with nature. In this research, it is closely related to the

naming of hamlets in Sembalun so that hamlet names tend to be based on aspects of the natural environment within the scope of the community. The discussion in this research will refer to Sudaryat’s theory which is divided into 3 groups, namely aquatic background (hydrological), earthly background (geomorphological), and environmental background (biological-ecological). However, the data in this research only uses the earth’s surface (geomorphological) which can be seen in the data below.

(10) Lebaq Daya Hamlet (01/II)

(11) Bawaq Nao Hamlet (03/V)

(12) Banteq Hamlet (11/I)

In data (10), Lebaq Daya Hamlet is one of the hamlets located in Sembalun Lawang Village, Sembalun District, East Lombok Regency. Lebaq Daya comes from the words Lebaq and Daya. Lebaq means ‘valley’ and Daya means ‘south’ so that if you combine the two words it will give birth to a meaning as according to Mr. Mertawi as a key informant in Sembalun Lawang village, namely Lebaq Daya hamlet which is located to the south of the valley (LD/01/II/P/ 16082023). Meanwhile, according to him, one of the topographical criteria for naming a hamlet is the presence of a Langgar ‘mosque’. In other words, due to the location of Lebaq Daya hamlet to the south of the mosque, the community agreed to name it as Lebaq Daya hamlet so that this shows that Lebaq Daya hamlet is in the category of the embodiment of nature, namely the valley.

In data (11), Bawaq Nao Hamlet is one of the existing hamlets located topographically in its area. In general, Bawaq Nao hamlet comes from two words, namely Bawaq and Nao. The word Bawaq means ‘under/below’ while Nao means ‘palm tree’ and this hamlet is more directed towards symbolic meaning in the category of manifestation of nature or the environment. In short, Bawaq Nao hamlet was previously called Kebagan hamlet. Due to the popularity of the name Bawaq Nao, it is able to trace or influence the name of the hamlet which has the same meaning as Bawaq Nao Lauq hamlet. According to Hasanudin, a resident of the hamlet said that.

“..... in that place there was once a security post where people stood guard, precisely under a sugar palm tree. It is called Bawak Nao village because there is a very large palm tree in that place and it is a stopping place for residents when passing the road under the palm tree...”(DBND/06/V/Per/Hasanudin/160923)

Based on the description above, it can be concluded that the people of Bawaq Nao hamlet

are synonymous with a symbol which is the background for a memory of the event of the large tree in Bawaq Nao hamlet. Meanwhile, several people also stated that the origin of the word Bawaq Nao village was due to the presence of palm trees which were so large that outsiders recognized the identity of this memorable event. Therefore, the meaning of the name Bawaq Nao hamlet has the meaning of an embodiment of a natural symbol or a large sugar palm tree which in Sasak language is called the Nao tree.

Based on data (12), this hamlet was named Banteq hamlet because looking at the topography of the area there is a banyan tree underneath which is a water source or spring. Banteq means 'banyan tree' which has its own uniqueness in Timba Gading village. Therefore, if we look at the manifestation aspect, this hamlet is included in the category of the natural manifestation aspect because there is a large banyan tree.

## 2. Community Aspects

The social aspect in this research is taking names or naming places that are related to social interactions and include a person's position in society. For example, the majority of the people are engaged in farming, or prioritizing deliberation and naming names will not be far from this. Meanwhile, the discussion in this research will find the form of data in the form of something agreed upon by the community, namely the results of social interactions, the results of consensus, and the anxiety experienced by the community which can be seen in the form of the following data.

(13) Village Brain (09/I)

(14) Rurung Beret Hamlet (04/I)

(15) Jorong Hamlet (07/I)

The name of the Otak village hamlet in data (13) has the origin of the word center or oldest village head. If you look at the word village brain, it means village head. However, even though it is called the village brain, the position of this place is close to the oldest village. This is confirmed by the results of the interview

*"... the brain of this village is one of the first hamlets so that in Sasak language the old hamlet is called the central hamlet."*  
(DOD/04/I/KEM/M/100623)

This proves and verifies The name of the hamlet is the oldest hamlet, which means that the beginning of the village was in the Otak village hamlet. Therefore, based on the agreement of the community, it was agreed to name this hamlet as Otak Village hamlet by holding deliberations by

traditional leaders in Sembalun Bumbung.

In data (14), Rurung Baret hamlet has a name meaning based on the condition of the surrounding area because it is to the west of the road. In other words, the people of Sembalun gave this name because there was a first road (the oldest road) built by their people in that hamlet. From this, an agreement emerged within the community to name it the hamlet of Daya Rurung Baret (DRB/01/I/M/07082023).

As in data (15), Jorong hamlet has the meaning 'corner, or jutting in' so that if interpreted in its entirety, as is popularly known, it is called a hamlet that juts out or is cornered next to the hill in Sembalun Bumbung village. Apart from that, topographically the area of this hamlet is an aspect that includes social aspects because of the habit of the people calling it Jorong hamlet. This is confirmed by the results of the interview "... this hamlet is called Jorong hamlet because of its position in the corner of the hill so it is called Jorong hamlet..." (DRB/07/I/M/07082023).

## 3. Cultural Aspects

In this section we will look at aspects of naming hamlets in Sembalun District based on cultural or cultural aspects. Many place names are associated with cultural elements such as mythological issues, folklore and belief systems. This type of place name is often also associated with folklore called legends. There are many names of hamlets in Sembalun that are close to myths and legends, where this can be illustrated in the following data.

(16) Mapakin Hamlet (05/II)

(17) Biloq Petung Hamlet (04/VI)

Based on data (16), Mapakin hamlet was a place where people in ancient times went for walks. To take a trip means to go on a journey. Meanwhile, this trail was carried out by the Sembalun people in ancient times to carry out the Ngayu-Ayu traditional ceremony and the journey had to pass through Mapakin hamlet. The name Mapakin was taken as a form of memory from the Sembalun people when holding traditional ceremonies so that this napak tilas event is used as a memory which aims to commemorate the journey carried out by the Sembalun people in carrying out their ancestral traditions.

Based on data (17), Biloq Petung Hamlet is a hamlet located in Biloq Petung village, Sembalun District. This hamlet is called Biloq Petung in the Sasak language consisting of two words, namely the words biloq and petung.

Semantically, according to Purnipe's grandfather as the key informant, the meaning of Bilog means 'bamboo' and Petung means 'bamboo that has a large stem. Meanwhile, the meaning of hope that is embedded behind the name Bilog Petung in the community there is that all people living in the hamlet are able to have a straight, solid, or steadfast stance in carrying out the teachings of the Islamic religion and have straight behavior (good, polite, and has manners) like a strong and sturdy bamboo. Therefore, Bilog Petung is used as a symbol of strong hope for all the people who live in the hamlet, so this has given rise to a version that is popular among the people in Bilog Petung Hamlet.

## 2. Analysis of the Cultural Meaning of Hamlet Names in Sembalun District

In this section, the categorization of meaning will be explained based on aspects of embodiment, society and culture. Then juxtaposed with the meaning of hope, the meaning of memories, and the meaning of events that have occurred in the village. In this regard, in the description of this meaning, the relationship between the customs and customs of naming hamlets found in the field will be presented so that the relationship between the forms of data using toponymic, anthropolinguistic and semantic theory can be realized in this discussion. Therefore, in order to clarify the meaning behind the naming of hamlets in Sembalun sub-district, it will be explained in the explanation below.

### 1. The Meaning of Hope

One of the interesting things about the name is the meaning of hope placed on it by the Sembalun people which is institutionalized (instilling certain values). The meaning of the name hope is also given situationally as the hope that the (current) situation will be better after the name is given. In other words, the meaning of hope contains the hope that people's lives will be the same as the name given (better in the future or vision). Therefore, the results of field investigations carried out in Sembalun District regarding the names of the hamlets given there are meanings of hope embedded behind the names so this can be seen in the following data.

- (18) Dasan Kodrat Hamlet (03/II)
- (19) Landaian Hamlet (01/VI)
- (20) Mentagi Hamlet (03/IV)
- (21) Babante Hamlet (06/I)

In data (18), Kodrat Hamlet is a hamlet

which has the meaning of hope. This hamlet is called Kodrat hamlet because of the presence of the Kodrat flower, so it is called Kodrat hamlet. Apart from that, if you look at the meaning contained in the name Kodrat hamlet, it is an expression of hope that the people in the hamlet will be able to make the name of the hamlet, village and nation proud as the symbolic form of the Kodrat flower that once existed in the hamlet, which has a fragrant aroma and has a nice shape when seen (DK/03/II/P/16082023). Therefore, the naming of Kodrat hamlet has a symbolic meaning or an expression of good hope behind the name given.

Based on the data in (19), Landaian Hamlet is a form of name that has meaning in the hope of local residents so that everything that humans desire will not experience any twists and turns. The word Landaian comes from the word ramp which means 'twisted, or rather high', so according to Rusdi as a source in this research, this meaning is given as a philosophical meaning that all life will continue to experience trials and praise.

As in data (20), the name Mentagi hamlet originates from the word mentangi which is taken from the habits of its people. Mentangi in Sasak language means 'people who often do activities at night' or do activities at night. From this, the name of the hamlet was taken with the diacronym Mentagi. The name Mentagi is one of the names for the people, most of whom carry out traditional activities at night, such as during the Ngayu-Ayu series of events.

Based on data (21), the name of the hamlet of Bendate is a hamlet which means 'burden, or burdened' and the people used to often experience disputes so that the name of this hamlet was formed as the hamlet of Berat, which aims to express the meaning of hope so that the people are able to live in harmony so that they can develop culturally. and carrying out peace by creating a begawe tradition with the aim of building a sense of mutual cooperation within the community. This was confirmed by Sahabudin,

*"...Bante hamlet is called that because most of the people used to be at war due to many negative influences and the way to make them harmonious is by creating begawe traditions, traditional thanksgivings, and several other traditions."*(DB/06/I/Peng/S/P/100623)

It is not only the hamlet of Berat that has this meaning. Batu Jalik Hamlet also has the same meaning, namely the aim of creating a harmonious and peaceful society. Therefore, this

hamlet has two hamlet divisions such as the hamlet of Bendate Daye, and the hamlet of Bendate Timur.

Bantute Daya Hamlet has the meaning of Daya because topographically the location of this hamlet is to the south of its main hamlet, namely the hamlet of barangte, so that based on the existence and location of the condition of this hamlet, the people agreed to give its name to hamlet, hamlet, barangte ddaye and hamlet, Bantute Timur. Meanwhile, the East Bantute hamlet also has a hamlet position to the east of the Banyake hamlet. Therefore, the naming of the three hamlets of Berat, the hamlets of Bendate Daya and Timur, are hamlets that are categorized into aspects of society as evidenced by the agreement of the people to name the hamlets and from the condition of the people who often disagree and have opinions with each other.

## 2. *The Meaning of Memories*

The names of hamlets that contain memorable meanings in Sembalun District refer to a place or event that has occurred in that hamlet. Giving names in the Sembalun community is inseparable from traditions and events that have occurred. If you pay attention, giving names in the culture or traditions of the Sasak people is aimed at remembering events that have occurred in the village and it is felt that the name is unique for the community. This can be seen in the following data.

- (22) Kokoq Puteq Hamlet (05/VI)
- (23) Reguar Hamlet (06/VI)
- (24) Batujong Hamlet (08/VI)
- (25) Timba Gading Hamlet (07/VI)
- (26) Lelongken Hamlet (01/V)
- (27) Batujaliq Hamlet (03/I)

Based on data (22), Kokoq Puteq is one of the hamlets located in Biloq Petung Village, Sembalun District. The meaning embedded in the naming of the Kokoq Puteq hamlet occurred because in ancient times one of the rivers located in the hamlet experienced a strange event because the water in the river was white, like white rice water. This event is considered sacred by the local community. The first version, according to Mr. Nurman, a resident who lives in the hamlet, said that the incident occurred before the eruption of Mount Rinjani and until now the water in the river sometimes flows with white water several times. Then, the second version behind the name Kokoq Puteq is because the river was once used as a stopover for saints who wanted to climb Mount Rinjani

(KP/04/VI/Kul/Hasanudin/160923).

Based on this incident, the name Kokoq Puteq hamlet emerged because the word Kokoq in Sasak means 'river' and Puteq means 'white', so the name became Kokoq Puteq hamlet. Therefore, the people still believe in both versions of the story.

If you look at data (23), Reguar Hamlet is called Reguar because it has a stretch of area covered with reeds. In other words, the name Reguar is taken from two words in the Sasak language, namely the word re meaning 'alang-alang plant' and guar meaning 'wide'. From this it was concluded that to commemorate the area where the reeds grew, the name was named hamlet. Reguar. Therefore, if we look at the meaning of this hamlet, it is categorized into the meaning of memories which is proven by the existence of a memory of the reed plant.

In data (24), Batujong Hamlet is a hamlet that has a large, cone-shaped rock. The meaning behind the naming of Batujong hamlet can be seen symbolically, that is, the people are identified with a stone symbol that resembles a boat. However, the mention of the word Jong 'hard' in the community is identified with something sharp upwards so that several mentions or terms are used to name the hamlet as Batu Jong hamlet (DBJ/07/VI/Ken/Rusdi/16092023).

Based on data (25), Timba Gading Hamlet is a hamlet located in Biloq Petung village. The name of the Timba Gading hamlet is taken from two words, namely timba and ivory. Timba means 'puddle of water, or small well' while Gading means 'clear' (DTG/06/VI/Ken/Hasanudin/16092023) so when combined, according to the meaning according to Hendrawadi and Mr. Riza, the hamlet has a very clear central pool of water. . This meaning was reinforced by Hasanudin as an elder in the hamlet that the name of the hamlet was motivated by the occurrence of clear water droplets which were able to create a puddle or small well so that gradually the puddle water could not run out. This is where the meaning of the name Timba Gading emerged from stories from their ancestors which were absorbed from generation to generation. Therefore, Timba Gading hamlet is a water spring center for residents in Biloq Petung Village and the clear water source is interpreted as a story so that it can be categorized as folklore or oral folklore.

The name of Lelongken hamlet in data (26) is a hamlet which means center or uniting

associations. This is confirmed by the results of the following interview "... Lelongken hamlet used to be used as a hiding place for residents during the colonial period because in this hamlet there was a large hole that looked like a cave underneath so that most of the people hid there and it became the center of community gatherings. Therefore, the name of this hamlet was finalized as Lelongken hamlet, which means association...." (DL/04/V/K/H/160923) when viewed from its meaning, Lelongken hamlet means a large hole which is used as a position for an association. or hiding place. Therefore, this hamlet can be categorized as having a memorial meaning which aims to commemorate the location of the hiding place.

Based on data (27), Batu Jaliq Hamlet is one of the hamlets which means the word stone which is usually made to wait. Due to the existence of a stone that is often used as a stove, some groups of people migrate to other places. They are often known to know the people of Batu Jaliq Hamlet. Apart from that, the naming of this hamlet as Batu Jaliq Hamlet is actually a cultural expression of meaning to its people. Especially the meaning of memories with the hope that local residents can live in harmony. According to Hendrawadi when interviewed "...the name Batu Jaliq hamlet was taken to be able to form associations because the meaning of this stove is usually used for begawe. So, with this begawe, it is actually a goal so that the people can live in harmony and look after each other like a fire is guarded by a stove..." (BJ/45/I/M/Ken/101123) The purpose of giving the name of Batu Jaliq hamlet is symbolic for Sembalun Bumbung community to be able to prioritize harmonization. Therefore, after the hamlet was named Batu Jaliq by the hamlet community, it was hoped that the ancient disputes could be forgotten and they could focus more on a more harmonious life.

### 3. Cultural Meaning

Cultural meaning is meaning that is related to culture so it is called cultural meaning. The concept of understanding cultural meaning refers to its relationship to existing knowledge systems, thought patterns, views on life, or stories about traditions. Meanwhile, the discussion about the form of data in the form of cultural meaning is seen from the relationship between language and the culture of the Sembalun people. Therefore, this cultural meaning will be explained by displaying the form of data that has a connection between the culture and traditions that develop

behind the names of hamlets in Sembalun District, which can be seen in the following data.

- (28) Bilog Petung Hamlet (04/VI)
- (29) Bilog Hamlet (03/VI)
- (30) Beret Village Hamlet (12/I)
- (31) Sajang Hamlet (02/V)

Data (28) is related to culture that is identical to the Sembalun community. Bilog Petung Hamlet is a hamlet located in Bilog Petung village, Sembalun District. This hamlet is called Bilog Petung in the Sasak language consisting of two words, namely the words bilog and petung. Semantically, according to Purnipe's grandfather as the key informant, the meaning of bilog means 'bamboo' and petung means 'bamboo that has a large stem'. In the meantime, the meaning of hope embedded behind the name Bilog Petung in the community there is that all people who live in the hamlet are able to have a straight, firm or steadfast stance in carrying out the teachings of the Islamic religion and have straight (good, polite) behavior, and has manners) like a strong and sturdy bamboo. Therefore, Bilog Petung is used as a symbol of strong hope for all the people who live in the hamlet, so this has given rise to a version that is popular among the people in Bilog Petung Hamlet.

Data (29) is closely related to the above explanation. Bilog Hamlet is one of the hamlets located in Bilog Petung village, Sembalun District. According to Hasanudin, in the Sasak language, Bilog means 'small bamboo' which was used to carry a Koran to Bilog village. In this hamlet, there was once a story about a cleric who entered Bilog Hamlet carrying an Al-Quran which he carried from the carik port using a small bamboo so that to commemorate the entry of the Al-Quran into Bilog Hamlet, the hamlet was called Bilog Hamlet.

Furthermore, said Petung. According to Rusdi as a traditional kiyai in Bilog Petung Hamlet, Bilog means 'small bamboo' and Petung means 'guidance' (DB/03/VI/Kul/Hasanudin/160923) as the community believes that humans must have proper guidance. straight in life so that the small bamboo is interpreted as a symbol of straightness and the Koran as a guide to life which contains religious teachings such as the teachings of fiqh. Meanwhile, the people of Bilog Hamlet cannot be separated from the three traditional institutions, namely religion, customs and government. This is proven by the existence of a relic in the form of Langar (ancient mosque) in picture number 1 and Batu Bongkoq (lowering

rock) in picture number 2 below, so this makes a conclusion in society that there is a form of symbol that refers to embedding a name on it. baliq said Bilog. Therefore, it can be interpreted that Dusun Bilog means straight bamboo, which is interpreted culturally as the hope of embedding this name so that people are able to have straight guidance in matters of religion and customs so that the straight meaning is used as a form of expression that they will always obey religious teachings.



Figure 1. Langgar (Ancient Mosque) Bilog Hamlet, Bilog Petung Village

Based on the description according to the informants above, Bilog Petung Hamlet and Bilog Hamlet have the same meaning. If we look at the story and the meaning embedded in the naming of the word Bilog Petung, it is included in the cultural meaning and the meaning of hope. The meaning of hope looks more identical in Bilog Petung Hamlet, while the cultural meaning is more visible in Bilog Hamlet because there is evidence of cultural heritage inherited from their ancestors such as Langgar and Batu Hunchback as in picture number 2 below.



Figure 2. Hunchback Rock, Bilog Hamlet, Bilog Petung Village

Data (30) is related to the community's perspective on the condition of their hamlet and their desire for development. Baret Village Hamlet is one of the hamlets that was once a stretch of rice fields and agricultural fields for local residents. The background to the naming of this hamlet, as the name is Baret Village Hamlet, is that the benchmark is Sembalun Lawang village, because of the position and location of this village to the west of Sembalun Lawang Village. Therefore, the local community agreed to give the hamlet the name Baret Village hamlet so that its name is still called Baret Village hamlet to this day.

Based on data (31), Sajang Hamlet is one of the hamlets that is unique in terms of its meaning. The word Sajang emerged when the majority of people in Sajang hamlet were known as the hamlet which was the entrance to climbing Mount Rinjani. The meaning of the word Sajang in the Sasak language means 'dish, offerings and offerings' and the name Sajang was given by a group of Gunung holders, who were housed in the Sajang hamlet.

What is unique according to the people of Sajang hamlet when climbing Mount Rinjani is the influence of a mountain mangku. This is proven by the naming of a tourist attraction called the Mangu Sakti waterfall in Sajang hamlet, so that the pioneers and influence of Mangku Gunung are proof of the name given to Sajang hamlet. Therefore, this Sajang hamlet can be seen from the meaning of its name which gives birth to tradition with the intention that behind the meaning of the name Sajang there are so many traditions that Sajang hamlet is thick with traditions that smell like offerings such as the mewiwit, meru and mbubur traditions.

The mewiwit tradition is a celebration event for the descent of seeds from the rice barn, which in this case is carried out by the traditional Mangku with the aim of ensuring that the rice they plant can grow well because there are offerings given by the Mangku accompanied by special prayers. Then, after the rice begins to appear or bear fruit, the mangku will carry out a series called the meru tradition. This meru tradition is a series of traditions from the mewiwit ritual. However, the meru tradition is known as the tradition of congratulating rice that has just lowered its fruit or rice whose fruit has just emerged, while mbubur is a tradition of handing over all the harvest collected at the Bale Adat.

Based on the explanation above, the

meaning behind the name Sajang Hamlet contains cultural meaning. In other words, the embedded meaning or term Sajang includes all forms of traditions that exist in Sajang hamlet as given by the Mangku Gunung themselves. Meanwhile, this mangku fought as the person who gave directions to people climbing the mountain by gathering at the house of mangku Titiek Kastura. Kastura Point is the oldest Mangku pioneer in Sajang Hamlet and Titiek Kastura's house is where the offering began, giving rise to the naming of the Mangku Sakti waterfall and the name of Sajang Hamlet.

### **3. Discussion of the Theory Used**

The names of the hamlets in Sembalun District are closely related to the relationship between humans and their creators and their communities cannot be separated from natural elements and traditions. The Sembalun community is unique with its customs. Based on the sources that have been collected, all forms and meanings of naming hamlets in Sembalun District are a cultural expression to convey the message that all names given have an implied message that religion, customs and thought patterns must have straight guidance. For example, in the hamlets in Biloq Petung village and Sajang village, the aim is for all humans to be able to have straight guidelines and guidance in life.

Likewise, the message implied in the meaning of Sajang is that everything that is owned in this world must be presented or handed over to Allah SWT. In other words, being a human being must be able to adapt to nature and to each other, in order to be able to create harmonization and improve relationships for the better. This finding is supported by Jayanti (in Koentjaraningrat, 2009) who states that there are five basic cultural values, namely the essence of human life, the essence of human work, the essence of human position in space and time, human relationships with each other. Of the five values put forward, the essence of human relations with each other is an important reference base that is absorbed by the Sasak Sembalun community. Therefore, the existence of other people is very much considered by the Sasak Sembalun people, so that the presence of immigrants tries to be respected by each other, even though they are tourists and immigrants who aim to settle in the Sembalun area.

Apart from that, the basic foundations of the Sasak Sembalun community have a cultural

reflection in the naming of their hamlets which can be seen from the meaning of hope, the meaning of memories, and the harmony of the Sembalun people with nature so that the naming of their hamlets is based on the topography of the area. In general, evidence that strengthens toponyms in the Sembalun community is the Sasak community's connection with nature which has also been explored by Diniarti (2022) who also shows in the results of his research that the meaning and values that regulate the relationship between humans and humans, humans and the natural environment, and the relationship between humans and God, as stated, is that every human being adheres to the teachings of his religion so that he is able to create peace and harmony in Lingsar District.

When viewed in terms of the values and norms that exist in Sasak society, it can be said that in terms of cultural norms there are similarities with the Sembalun society. However, things that are different in the Sasak community of Sembalun, East Lombok and the Sasak community in Lingsar, West Lombok Regency can be seen in the meaning given. In terms of the meaning of the name, the Sembalun people are synonymous with tradition, so that the main foundation or basis for naming their hamlet is more distinctive with the meaning of 'surrendering oneself' to Allah SWT. This is in line with its tradition which has values and norms that regulate humans and nature, humans and humans, and humans and Allah SWT. which aims to remain surrendered to the Creator.

In the context of anthropological linguistic studies, language can be used as an instrument in developing cultural understanding because language can be seen as a reference for cultural resources and the lingual form of hamlet names is absorbed as a cultural practice. In a sense, a reflection of the traditions of the Sembalun people can be embedded in the name of the hamlet.

Meanwhile, culture as shared knowledge of the Sembalun community group can function as an explanation of the hamlet meaning of these traditional practices. One form of tradition that reflects the value of surrender is the Ngayu-Ayu tradition. The Ngayu-Ayu tradition is maintained and used as a reflection that in the names of hamlets there is a cultural meaning embedded in the lingual form of naming hamlets in Sembalun.

When viewed from Robert Sibarani, the meaning of memory and hope which describes the relationship between language and culture is

reflected in the toponyms of the names of hamlets in Sembalun. As for the description of other findings in the form of toponyms, it was found that the most dominant thing used in naming hamlets was the embodiment aspect. Then, on the meaning of hope, memories and culture. The most dominant meaning is the classification of the meaning of memories.

Based on the explanation above, the names of hamlets in Sembalun District cannot be separated from natural elements and traditions, so the names of hamlets are mostly given based on the topography of the area. The Sembalun people are steeped in their customs. Based on the sources collected in this research, it can be concluded that all forms and meanings of naming hamlets in Sembalun District are a cultural expression to convey the message that all the names given and the things they do have an implied message that between religion, customs, and the mindset must have straight directions. In a sense, being a human being must have guidelines and be able to share them with nature, with each other, in order to be able to improve relationships for the better. Therefore, the naming of the hamlet has a correlation with the meaning of Sembalun which means 'servant's offering' which is the central element in the name of every hamlet in Sembalun District.

#### IV. CONCLUSION

Based on the results of research regarding the form and cultural meaning of the names of hamlets in Sembalun District. The findings produced in this research are divided into three parts, namely the form of toponym variants, the word formation process, and the meaning of hope. The form of naming a hamlet refers to the topographic conditions of the area. Topography can be interpreted as an aspect that includes the manifestation of nature, the environment and the conditions of the location of the hamlet. *First*, Toponymic variants are classified into embodiment aspects, social aspects, and cultural aspects. Aspects of embodiment are found more at the level of the form of water, nature, and conditions of place (topography). *Second*, the word formation process by classifying the process of forming noun compositions with nouns, metaphorical noun compositions, noun compositions with adverbs, and noun compositions with adjectives. Meanwhile, the composition of nouns with adverbs is the most dominant word composition unit found in the names of hamlets in Sembalun district. *Third*, the

meaning of naming hamlets in Sembalun District is classified based on the meaning of hope and the meaning of memory. The naming of hamlets in Sembalun District is more directed towards the hope that its people will have guidance in life, and be able to always surrender to their creator. Therefore, all the hamlet names given by the Sembalun people on average refer more to the meaning of surrendering to God.

It is hoped that further research can dig deeper into the linguistic aspects of the Sasak language and traditions which are related to surrendering oneself to Allah SWT, especially those in the Sembalun area so that they can complement this research. Therefore, this research hopes that further research will be able to explore the other side of the naming of hamlets in Sembalun District because in this research it focuses more on aspects of the form and meaning of hamlet names so that a deeper search is needed into the historical realm of the formation of hamlet names in Sembalun District.

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