

AN ANALYSIS OF TOPONYMY OF THE VILLAGE NAMES IN KECAMATAN SUMBERASIH KABUPATEN PROBOLINGGO

*Analisis Toponimi Nama-Nama Desa Di Kecamatan Sumberasih Kabupaten
Probolinggo*

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Abstract

This research analyzes the toponymy of village names in Kecamatan Sumberasih, Kabupaten Probolinggo. The problem discussed is how the toponymy of village names in Kecamatan Sumberasih, Kabupaten Probolinggo. This research aims to describe aspects of toponymy both in terms of the origin of the village name and the process of forming village names in Kecamatan Sumberasih, Kabupaten Probolinggo. The method used in this research is a qualitative descriptive method. Descriptive qualitative research is a method that begins with the stage of data presentation, the data analysis stage, and the stage of presenting the results of data analysis. This research also uses a type of field research. The data sources produced in this research is informants or local village communities in Kecamatan Sumberasih, Kabupaten Probolinggo, with several predetermined criteria. The data produced in this research is in the form of oral data obtained through interview techniques, observation, and recording techniques through informants. The results of this analysis show that the naming of villages in Kecamatan Sumberasih comes from a mixture of languages in the form of Javanese, Indonesian and Madurese because seen from the majority of people in Kabupaten Probolinggo, the languages used daily are Javanese, Indonesian and Madurese. The names of villages in Kecamatan Sumberasih is in the form of words and phrases, then the naming is based on three topomic aspects, namely the embodiment aspect, the social aspect and the cultural aspect. The names of villages in Kecamatan Sumberasih also consist of language units in the form are Monomorphemic, Polymorphemic and Polymorphemic Compound.

Keyword. Toponymy, Village Names, Kecamatan Sumberasih.

Abstrak:

Penelitian ini menganalisis tentang toponimi penamaan desa di Kecamatan Sumberasih Kabupaten Probolinggo. Permasalahan yang dibahas adalah bagaimana toponimi nama desa di Kecamatan Sumberasih Kabupaten Probolinggo. Penelitian ini bertujuan untuk mendeskripsikan aspek-aspek toponimi baik secara origin of the village name dan proses pembentukan nama desa di Kecamatan Sumberasih Kabupaten Probolinggo. Metode yang digunakan pada penelitian ini adalah metode deskriptif kualitatif. Penelitian kualitatif deskriptif adalah metode yang memulai tahap dengan penyajian data, tahap penganalisisan data, dan tahap penyajian hasil dari analisis data. Penelitian ini juga menggunakan jenis penelitian lapangan. sumber data yang dihasilkan dalam penelitian ini adalah informan atau masyarakat lokal desa di Kecamatan Sumberasih Kabupaten Probolinggo dengan beberapa kriteria yang sudah ditentukan. Adapun data yang dihasilkan pada penelitian ini

adalah berupa data lisan yang diperoleh melalui teknik wawancara, observasi dan teknik rekam melalui informan. Hasil penelitian ini menunjukkan adanya penamaan desa di Kecamatan Sumberasih berasal dari campuran bahasa berupa Bahasa Jawa, Bahasa Indonesia dan Bahasa Madura karena dilihat dari mayoritas masyarakat di Kabupaten Probolinggo bahasa yang digunakan setiap hari berupa Bahasa Jawa, Indonesia dan Madura. Nama-nama desa di Kecamatan Sumberasih berupa kata dan frasa kemudian penamaannya dilatarbelakangi oleh tiga aspek topomi yaitu aspek perwujudan, aspek kemanusiaan dan aspek kebudayaan. Nama-nama desa di kecamatan Sumberasih juga terdiri dari satuan bahasa yang berupa morphemic, monomorphemic dan monomorphemic compound.

Kata Kunci. Toponimi, Nama Desa, Kecamatan Sumberasih.

Introduction

In daily activities, language is the main medium of interaction and communication in people's lives. Language helps people convey ideas, feelings, and opinions to each other so that interactions between people run smoothly. With language, each individual can connect with others more easily and effectively. In addition to language acting as a communication tool, language is a medium for sharing culture, values, and identity in society. With language, people can exchange information and form social bonds. The existence of language in everyday life plays a major role in creating harmony and harmony amid differences so that interactions between individuals become more meaningful.

According to Putri et al., (2023) language is an inseparable part of human life. Without language, various human activities and activities will be difficult to understand, including determining whether a form of communication is considered a parole. This statement is reinforced by Daniels & Crystal, (1992) language is a symbol system used to communicate that has grammatical rules or means used to convey ideas, feelings, and thoughts through a series of words or symbols that are structured between humans.

From a comprehensive explanation of language and its usefulness which plays a significant role in daily activities, culture also has an important role in people's lives. Language and culture are two important components inherent in people's lives, and they have a strong relationship that cannot be separated. Culture plays a role in uniting language and nature and creating dependence between the two. According to Latifah Anum & Mhd Isman, (2023) culture and language are two important things that become a unity that cannot be separated because language is part of culture.

Culture and language are fields of science that study language, literature, and cultural knowledge. It is undeniable that these two components also affect the naming that exists in people's lives, one of which is the naming of a place or region. Because the naming of a place cannot be separated from the life behind the area, such as its historical and cultural aspects. According to Latifah Anum & Mhd Isman, (2023) a name is a word used to name people, places, goods,

animals, etc. That exists on this earth. Names also function as words that characterize every creature, object, activity, and all activities on this earth. But the background of all this is because of the complex and diverse human life, so humans have the opportunity to name everything in the world.

The naming of a place has a characteristic in its naming, according to the events experienced or the history that is the origin of the naming of a place. According to Istighfari et al., (2023) naming a place certainly has its characteristics. Because every planting, whether naming a place or a person, certainly has its philosophy, and the origin of the name, not only becomes an identity but becomes a hope or prayer. Some people still believe that good naming will bring good in the future. Usually, it is community leaders or elders in the village who give a name.

It can be concluded from the above statement that every human activity certainly has the role of language and culture in it. The study that explains the relationship between language and culture is linguistics anthropology. According to Sibarani, (2020) linguistics anthropology is a branch of linguistics that examines language not only as a linguistics structure but there as a connection with the culture of the language. This statement is also reinforced by Ahearn who explains the study of linguistic anthropology the relationship between language and culture.

According to Ahearn, (2021) linguistics anthropology is a field that studies the relationship between language and culture in human communities. Language is not only a means of communication, but also an important component in building, expressing, and enhancing social relationships. Linguistics anthropology focuses on how language shapes human experience in social, cultural, and political contexts. It can be concluded from these two opinions, that linguistics anthropology is that this study explains the relationship between language and culture, where both have an important role in interrelated human life. All activities that humans do, of course, language and culture play a role in it.

Talking about language and culture have a very broad scope, both have an important role in naming a place. The discussion that has a connection between language and culture in naming a place is called toponymy. Toponymy is a branch of linguistics that studies the origin, meaning, and form of place names, regions, or other parts of the earth's surface, this is reinforced by Hilmi & Abasa, (2022) who say toponymy is a scientific discussion of place names, their origins, and typology. The word comes from the Greek language, *topos* meaning place, and *ónoma* meaning name. Toponymy is also said to be the name of a place. Toponymy always tells the story of how the naming came to be.

Toponymy does not only focus on geographical markers but also a strong symbol of cultural identity. Place names can usually reflect various aspects of social life such as ethnic relations, as well as history that is part of the community's tradition (Ahearn, 2021). This statement is also reinforced by Sudaryat, (2009)

who said that toponymy or naming has three aspects that underlie place naming, namely: Embodiment Aspects, Social Aspects, and Cultural Aspects.

The embodiment aspects human life tend to be interwoven with the natural environment as a place to live and the earth as a place to stand. Human life has a relationship with the physical side of manifestation or embodiment, which tends to integrate with the natural environment as a place to dwell and the soil as a place to stand. Based on the natural environment, the aspect of embodying something relevant to human life has to do with water, earth form, and the natural environment (Sudaryat, 2009).

The social aspects in naming a place is related to social interactions or places of interaction, including one's position in society, occupation, and profession. According to Sudaryat, (2009) the aspects of society in naming a place are related to social interactions or locations that are the center of social interactions, which have an important role or great influence in the area.

In naming a place, many people associate it with cultural elements such as mythological issues, folklore, and belief systems (religion). According to Sudaryat, (2009) the cultural aspects of place naming is related to the values of community beliefs, types of livelihoods, language, art, knowledge, technology, and the structure of social organizations that exist in the community.

From the explanation above and the aspects that underlie place naming, of course, all naming has its purpose such as geographical identity, culture, and community traditions. Especially the naming of villages in Kecamatan Sumberasih is not arbitrary in giving names. The naming of villages in Kecamatan Sumberasih has a meaning contained in it, taking the names of these villages taken from several factors after careful thought can reflect the conditions and identity reflected in the name of the place they live in.

Although now there are still many people who do not know the origin of the name of the village they live in, this will be a challenge for researchers to provide insight into the knowledge of ordinary people. The importance of researching toponymy is so that a sense of concern for the history of village naming is maintained. This situation, if left unchecked, will result in the history of a region being forgotten, or even lost and extinct. Therefore, researcher consider research on the naming of the region very important to study, because it is for public knowledge when they need a reference to find out the origin of the naming of their place of residence.

The researcher will focus on the application of toponymy studies to village naming in Kecamatan Sumberasih. The researcher will analyze the history of village naming, linguistic forms, and meanings contained in village naming in Kecamatan Sumberasih. There are three reasons why the researcher made Kecamatan Sumberasih the object of research. First, according to BPS of Kabupaten <https://probolinggokab.bps.go.id>. Kecamatan Sumberasih is the only

kecamatan that has an island-shaped village whose existence is very far from the mainland in the middle of the sea, namely Gili Island (Gili Ketapang Village).

It is said that the cause of this village's separated from the mainland which initially this village merged with the mainland of the Ketapang village, because of the impact of the eruption of Mount Semeru which resulted in a very powerful earthquake that part of the Ketapang Village land was separated into the middle of the sea about 5 miles from the city of Probolinggo so that it became an island that moved and separated. This natural phenomenon makes researchers interested in making Kecamatan Sumberasih an object of research.

The second, according to BPS Kabupaten Probolinggo <https://probolinggokab.bps.go.id>. Kecamatan Sumberasih is the most populous kecamatan in Kabupaten Probolinggo with an area of 30.25 km and a population of 65,091 people when compared to kecamatan that have a larger population and are more extensive such as Kecamatan Tiris with an area of 165.67 km and a population of 69,72. This source was

also obtained from <https://www.instagram.infoprobolinggo.com>.

The third, research on toponymy naming villages in Kabupaten Probolinggo especially Kecamatan Sumberasih does not yet exist, therefore the researcher took the initiative to initiate this research so that it could be made reference material for further research related to village naming in Kecamatan in Kabupaten Probolinggo. There is previous research conducted in Kabupaten Probolinggo but the object is different in the Bromo Tengger Semeru National Park area entitled "Tracing the toponymy of mountains in the Bromo Tengger Semeru National Park area".

This research was conducted in Kecamatan Sumberasih Probolinggo according to BPS of Kabupaten Probolinggo <https://probolinggokab.bps.go.id>. Kabupaten Probolinggo is one of the Kabupaten located in East Java Province. Kecamatan Sumberasih consists of thirteen villages, namely: Muneng Kidul, Posangit Leres, Laweyan, Muneng, Jangur, Sumberbendo, Mentor, Sumurmati, Pesisir, Lemah Kembar, Ambulu, Banjarsari and Gili Ketapang villages. The total population in Kecamatan Sumberasih is 65,471 consisting of 32,509 men and 32,962 women. The RT / RW and hamlets in Kecamatan Sumberasih consist of, RT 312, RW 76, and 60 hamlets.

From the naming of the thirteen villages in Kecamatan Sumberasih. The researcher will examine the grammatical units or language units contained in the naming of the village and what aspects influence the naming of the village. This research aims to find the origin or history behind the naming of the villages in Kecamatan Sumberasih. Then to maintain the cultural or historical value contained in it and how the form of fillage naming in Kecamatan Sumberasih is from the morphological point of view.

The importance of this research is because currently there are still many people who do not know the origin or history of the name of the place they live

in so far. Usually, people only know the name, but not the meaning or origin, especially young people who live in this modern era, most of them do not know or even care about the meaning or origin of this name. Naming is very important because toponymy is one of the identity or identity which is a cultural heritage from ancestors that we need to protect and preserve. One way to preserve it all is to learn about toponymy.

Method

This research uses a qualitative method with a descriptive analysis approach to analyze the aspects behind the naming of villages in Kecamatan Sumberasih, the linguistic form, and the meaning contained in it. The use of this method is very relevant to the problem study raised and can answer all the problems to be studied. The research data is in the form of village names. According to Creswell & Poth, (2016) qualitative method is an approach that focuses on describing or presenting phenomena in detail and directly using narrative and non-numerical data. Therefore, the purpose of this research is to describe the naming of villages in Kecamatan Sumberasih.

The data generated in this study were collected through direct fieldwork, both verbally and through informants, regarding the meaning and origins of village names in Kecamatan Sumberasih. The data collection techniques used in this study included observation, interviews, and documentation.

Discussion and Result

The analysis and Results of the data about toponymy research Village Names in Kecamatan Sumberasih Kabupaten Probolinggo.

1. Muneng Kidul Village

Muneng Kidul is a village located in Kecamatan Sumberasih, Kabuapaten Probolinggo, East Java. Muneng Kidul Village consists of four hamlets, namely Krajan Hamlet, Timur I, Timur II, and Barat. This village has a population of 4.285 people and an area of 2,41 km². Consisting of 19 RT and 4 RW. The languages that are often used in everyday life by the community are Madurese and Javanese.

Muneng Kidul Village, which name is taken from the name of a plant called the Kemuning Plant. The word *Muneng* was absorbed from the word Kemuning because at that time the village of Muneng was overgrown with Kemuning plants. It's just that now the name has the prefix *Kidul* because the location of Muneng Kidul Village is in the south of Muneng Village. From the story above, when analyzed, Muneng Kidul Village is included in the Embodiment Aspect because its name comes from the influence of the surrounding environment.

Something is interesting from this analysis, namely the change in the form of the name from the word Kemuning to Muneng. This happens because of

factors such as speed of speech, dialect/accent, and position of the word in the sentence. According to the local Muneng Kidul people, this change occurs because of the similarity of vowels in the East Javanese or Madurese dialect, from the sound /i/ can shift to the sound /e/ to make it easier to pronounce, or because of the influence of the local dialect.

Based on the history above this process can be called Phonological Reduction, which is the process of changing sounds in a language that results in the loss or change of one or more phonemes (*satuan bunyi terkecil*). Phonological Reduction occurs in various forms such as the removal of syllables, the removal of vowels or consonants, and changes in vowels or consonants. This is because it is influenced by several factors such as position in a sentence, speaking speed, dialect, or accent. So the word /ke/ is removed because its position is considered not too important for the identity of the place name, then the sound /i/ becomes /e/ due to the influence of the accent or dialect of the Muneng Kidul Village community because the majority of the people there speak Javanese and Madurese to make pronunciation easier. Summary of the process Kemuning → (*buang "ke-"*) → Muning → (*ubah vokal "i" ke "e"*) → Muneng.

The word "**Muneng Kidul**" in a language unit is included in the Polymorphemic type, which is a phrase that goes through a compound word process (*composition*). Compound words are words that combine two or more basic word forms, either free or bound morphemes. The naming of "**Muneng Kidul**" consists of two words, namely the words "**Muneng**" and "**Kidul**". The word "**Muneng**" does not have a specific meaning because it is not classified as a language. However, its name is taken from the name of a plant called the Kemuning plant. The word "**Kidul**", according to Maheswara, (2002:150) means "**Selatan**" according to the current location in the South of Muneng Village. The people of **Muneng Kidul Village** also strengthened this analysis data by conducting interviews between researchers and local people there regarding the origin and meaning of the name of **Muneng Kidul Village**.

2. Pohsangit Leres Village

Pohsangit Leres Village is one of thirteen villages in Kecamatan Sumberasih, Kabupaten Probolinggo. This village has four hamlets, namely, Krajan Hamlet, Beringin Hamlet, Kukun Hamlet, and Asem Kerep Hamlet. Pohsangit Leres Village is a lowland area with an area of 1,76 km², and is located at an altitude of 10 meters above sea level. The area of this village is mostly agricultural land in the form of rice fields, and a small part is dry land with the main products of vegetables, rice, corn, and wood. This village has a population of 4.970 people, consisting of 23 RT and 8 RW. This village borders several villages and sub-districts. To the north, it borders Kademangan Village, to the south, it borders Muneng Kidul Village, to the east, it borders Pohsangit Kidul Village, Kecamatan Kademangan, Kota Probolinggo, and to the west, it borders Laweyan Village.

The origin of the naming of this village comes from the story of a person who visited Pohsangit Village but did not arrive at his destination. Initially, this person received an invitation to attend an event in Pohsangit Village. long story short, when this person had entered the Pohsangit Village area, unfortunately, this person did not find the location he wanted to go to. They just went around in circles there. And in the end, this group of families decided not to continue their journey and went home immediately.

In the middle of the journey home, the child of this group suddenly fell ill. People in the past believed that the disease was transmitted when they were in Pohsangit Village, so the conclusion is that the word Pohsangit is formed from the Madurese language between the words *Posang* and *Sengit* so that if synchronized with the story above it is very suitable and makes sense because the word *Posang* means *Bingung* while *sengit* means *Sesuatu yang menakutkan*, while the word *Leres* according to the analogy of the surrounding community only strengthens the word *Pohsangit*.

From the spelling of the word *Pohsangit Leres*, this name should be written with three separate words because it consists of the words *Posang*, *Sèngèt*, and *Leres*, but the words *Posang* and *Sèngèt* are written connected into one word, then followed by the word after which is *Leres*, so that it becomes *Pohsangit Leres*. *Posangit Leres* is included in the Social Aspect because its name comes from the influence of the surrounding community. Based on the interview with one of the local residents, because this originated from the habits of the people of Pohsangit Leres Village, when mentioning the name of their village, they often say it with the name *Ngit Leres*.

Based on the history above this process can be called Phonological Reduction, where the process of changing sounds in a language results in the loss or change of one or more phonemes (satuan bunyi terkecil). Phonological Reduction occurs in various forms such as the removal of syllables, the removal of vowels or consonants, and changes in vowels or consonants. This is because it is influenced by several factors such as position in a sentence, speaking speed, dialect, or accent. Like the sound /e/ becomes /i/ in the name posangit. because of the influence of the accent or dialect of the Pohsangit Village community, because the majority of the people there speak Javanese and Madurese to make pronunciation easier. Summary of the process *Posang + Senget* → *Posang Senget* → *Posanget* → *Posangit*

The word "**Pohsangit Leres**" in the language unit is classified as Polymorphemic type with a phrase through the process of compound words (composition). Compound words are words that combine two or more basic word forms, either from free or bound morphemes. The word "**Pohsangit Leres**" itself consists of three words, namely "**Posang**" "**Sèngèt**", and "**Leres**". The word "**posang**" according to Pawitra, (2009:560) means "**Bingung/Gelisah/Tidak tau jalan dan sesat**" the word "**Sèngèt**" according to Pawitra, (2009:642) means

"Sesuatu yang menakutkan, karena dianggap ada penunggunya/hantunya". The word "leres" according to Maheswara, (2002:176) "**Betul/Benar**". The people of **Pohsangit Leres Village** also strengthened this data by conducting interviews between researchers and local people there regarding the origin and meaning of the naming of **Pohsangit Leres Village**.

3. Laweyan Village

Laweyan Village is a village located in Kecamatan Sumberasih, Kabupaten Probolinggo. This village borders Trwiwung Village in the north, Pohsangit Leres Village in the east, the south coincides with Muneng Kidul Village, and the west borders Muneng Village. Laweyan Village has an area of 1,87 km². This village has a population of 4.827 people, consisting of 30 RT and 12 RW. This village has five hamlets, namely, Manis Hamlet, Manis II Hamlet, Omberan Hamlet, Karang Tengah Hamlet, and Krajan Hamlet.

The history of Laweyan village, where this village became the starting point for the Majapahit troops to stop in carrying out the Sadeng rebellion. At the starting point of Laweyan Village, the hulu balang and spies of the Majapahit Kingdom carried out their duties to spy on the area to be invaded. At that time, it was called Panglawe, their job was to make a road that would be passed by the large troops later. There was one point somewhere that became the place where the Panglawe gathered, it could be said to be the headquarters. So, a place was chosen in the interior, which later became Laweyan Village. For that, the Panglawe began to open a place to gather between "Madangkungan Wujana Buda Legi Eka dasa sasra Trisata" or Rabu Manis 11 October 1300, after the headquarters was built, and from this place, the Panglawe carried out their duties. The place used as the headquarters was certainly the intermediate forest in the Banger area. Because that was the only place that was open, the rest was forest.

After experiencing rebellion after rebellion, the capital of the Majapahit Kingdom, which was originally in the Tarik area (Mojokerto Kini), was moved by Prabu Jaya Negara to the Trowulan area, then Arya Tadah was appointed as the second prime minister of the Majapahit Kingdom. Then Jayanegara was replaced by his sister Tribuana Tungga Dewi accompanied by Majapahit Arya Tadah and a capable and responsive young figure, Gajah Mada. The process of the formation of the name of this village, according to the residents of Laweyan Village, which originated from the word Panglawe then became Laweyan due to several factors, social changes, and local cultural influences.

Based on the history above, here is the process of forming the name from Panglawe to Laweyan. This process is usually called morphology or phonological shift. This formation process begins with the removal of the prefix "Pang-". Usually in Javanese, the prefix "Pang-" indicates a place or tool used for something. In this case, it is removed because it forms a simpler word. *Panglawe* without *pang-* becomes *lawe*. Then, getting the suffix *an* in Javanese usually means related to the

place of something. *Lawe* + *an* becomes "Laweyan". This process also affects the daily pronunciation of the community, which is easier to pronounce *Laweyan* than *Panglawe*. Over time, the name is more practical and more pleasant to pronounce. Summary of the process *Panglawe* → (hilang 'pang') → *Lawe* → (tambah 'an') → *Laweyan*.

The word "**Laweyan**" is a village name in the form of a word consisting of only one language unit. "**Laweyan**" in language units is classified as Polymorphemic names, namely, a word consisting of two or more morphemes. Morphemes found in polymorphemics are usually present in the form of words that undergo morphological process changes, such as affixes (affixation), which consist of prefixes, suffixes, and infixes.

The word "**Laweyan**" does not have a special meaning in its naming either in Indonesian, Javanese, or Madurese. This naming was taken from the ancient kingdom era, with the term "**Panglawe**" based on interviews with local people. This word means "**sekumpulan pasukan yang bertugas membuat jalan yang akan dilewati oleh pasukan besar**" in short, the "**panglawe**" troops were assigned to an interior that later became **Laweyan Village** and also made the place their headquarters. Therefore, the word "**panglawe**" with the suffix -an became the basic form of the name "**Laweyan**" (**pasukan husus kerajaan**). The **Laweyan Village** community also strengthened this data by conducting interviews between researchers and local people there regarding the origin and meaning of the naming of **Laweyan Village**.

4. Muneng Village

Muneng Village is one of the villages located in Kecamatan Sumberasih, Kabupaten Probolinggo. This village has four hamlets, namely Asem Lurus Hamlet, Sukun Hamlet, Kesambi Hamlet, and Pelan Hamlet. Of the four hamlets, each has its own advantages. Asem Lurus Hamlet is better known for its trade sector, Sukun and Kesambi Hamlets are better known for their agriculture and livestock sectors, and Pelan Hamlet is known for its roof tile and brick craftsmen. The area of this village is 2,62 km². This village has a population of 5.415 people, consisting of 27 RT and 6 RW

The history of the origin of the name of Muneng Village began with the presence of Kemuning trees. In the past, this village was overgrown with Kemuning trees, so that on the old Dutch era map all the hamlets in Muneng Village were named Dusun Kemuning. So that the new order made the name of the hamlet in Muneng Village, which was originally all written as Dusun Kemuning, change its name to Dusun Asem Lurus, Dusun Sukun, Dusun Kesambi, and Dusun Pelan.

In the past, this village was called Desa Muneng Leres, this planting was also taken from the name of a plant besides this village there are many Kemuning trees there are also many Asem trees *Lurus*, so, the word *Lurus* is the beginning of

the change of the word to *Leres* it is not surprising that the change has several language elements because the people there use Madurese, Indonesian and Javanese languages every day. The word *Leres*, according to Maheswara, (2002:176) in the Javanese dictionary, means *Benar/Betul*. But the estimate in 2005, this village was only given the name Muneng Village because it was to differentiate it from other villages which also happened to have the word *Leres*.

Based on the history above this process can be called Phonological Reduction, which is the process of changing sounds in a language that results in the loss or change of one or more phonemes (the smallest sound units). Phonological Reduction occurs in various forms, such as the removal of syllables, the removal of vowels or consonants, and changes in vowels or consonants. This is because it is influenced by several factors such as position in a sentence, speaking speed, dialect, or accent. So the word /ke/ is removed because its position is considered not too important for the identity of the place name, then the sound /i/ becomes /e/ due to the influence of the accent or dialect of the Muneng Village people because the majority of the people there speak Javanese and Madurese, this aims to facilitate pronunciation. Summary of the process *Kemuning* → (uang "ke-") → *Muning* → (ubah vokal "i" ke "e") → *Muneng*

The word "**Muneng**" in the language unit is classified as Monomorphemic type in the form of a word whose formation consists of only one word, no more. And has no meaning in a language, be it Indonesian, Madurese, or Javanese, because this name is formed from the influence of the surrounding environment in the form of the name of the "**Kemuning**" plant. So there is no absorption of any language contained in it. The people of Muneng Village also strengthen this data by conducting interviews between researchers and local people there regarding the origin and meaning of the naming of **Muneng Village**.

5. Jangur Village

Muneng Village is one of the villages located in Kecamatan Sumberasih, Kabupaten Probolinggo. This village has a land area of 1,57 km², This village has a population of 3.580 people, consisting of 16 RT and 4 RW. Which is divided into four hamlets, namely Pelu Hamlet, Talang Hamlet, Pacar Hamlet, and Kelompa Hamlet. This village is adjacent to four villages between Sumurmati Village, Mentor, Muneng, and Muneng Kidul.

The origin of the name Jangur Village comes from interviews with local residents there. The name Jangur Village comes from the Madurese word *Ènger*, which means *Ramai/Gaduh/Berisik*. The beginning of the word *Ènger* came from the activities of the Jangur Village community, the majority of whom used to work as kapok craftsmen for women, while the majority of men worked far away or were called *merautau*. So at that time in Jangur Village, only many were inhabited by women. Usually, they start working on kapok at 18.00 or at dusk, so that at dusk the community gathers in front of their respective houses, making the atmosphere lively, which is generally quiet when it is dusk, unlike Jangur Village.

Jangur Village is also the largest kapok producer in Probolinggo. It is said that the kapok produced is even sent out of the island. The process of forming the word Jangur the changing the word *enger* then became *Jangur*. This happened because of the influence of the local dialect, a mix of Javanese and Madurese.

Based on the history above, it shows that the process of forming the name of Jangur Village from the word "Enger" to "Jangur" is due to the adjustment of the local dialect, which aims to facilitate pronunciation. In essence, this process is influenced by the accent or dialect of the Jangur community who speak Madurese and Javanese.

The word "**Jangur**" in the language unit is included in the Polymorphemic names, namely, a word consisting of two or more morphemes. Morphemes found in polymorphemics are usually present in the form of words that undergo morphological process changes, such as affixes (affixation), which consist of prefixes, suffixes, and infixes. The word "**Jangur**" comes from the Madurese language absorbed in the form of "**Ènger**" according to Pawitra, (2009:158) means "**Ramai/Gaduh/Berisik**". The **Jangur Village** community also strengthens this data by conducting interviews between researchers and local people there regarding the origin and meaning of the naming of **Jangur Village**.

6. Sumberbendo Village

Sumberbendo Village is one of the villages located in Kecamatan Sumberasih, Kabupaten Probolinggo. This village is close to Ambulu Village. The majority of the people of Sumberbendo Village are farmers and ranchers. This village has a land area of 4,76 km², This village has a population of 5.113 people This village consists of five hamlets, 29 RTs and 5 RW.

Sumberbendo Village comes from interviews with local residents there. The background to the naming of this village comes from the influence of the surrounding environment. This village has many water sources, and there are Bendo trees. Of the several villages in Kecamatan Sumberasih, only this village has the most water sources, and there are Bendo trees. The existence of these sources has a positive impact on local residents because of their benefits for everyday life until now, while the Bendo tree has fruit that can be consumed. But for now, Bendo trees are rarely found. There is one tree that is still well-maintained, which is in the Kokap swimming pool, which we can still feel today. The process of forming the name Sumberbendo is made into one/combined even though this word consists of two words. This happens because of several factors such as, speed of speech and the accent/dialect of Sumberbendo village.

Based on the history above, the naming process in Sumberbendo occurred due to environmental factors. This name consists of two words, but in writing, it is written as one word/connected. This is due to the influence of the speed of pronunciation of the surrounding community from the word Sumberbendo to Berbendo. In general, the writing of the word place is usually connected even

though it consists of two words. This is because it shows the meaning of one unit to avoid assumptions that mean two places.

The word "**Sumberbendo**" in the language unit is classified as Polymorphemic type through the process of compound words (composition). Compound words are words that combine two or more basic word forms, either from free or bound morphemes. The word "**Sumberbendo**" consists of two words, namely "**Sumber**" and "**Bendo**" both of which have meaning in a language, the word "**Sumber**" according to the Big Indonesian Dictionary <https://kbbi.web.id/> means "**Tempat keluar air/zat cair**" according to Maheswara, (2002:303) means "**Sumber**". The word "**Bendo**", according to the people of **Sumberbendo Village**, is a name taken from a tree called "**Bendo**". According to Maheswara, (2002:34), in the Javanese dictionary, it is written with the word "**Bendha**" which means "**Buah Kluwih**". The people of **Sumberbendo Village** also strengthened this data by conducting interviews between researchers and local people there regarding the origin and meaning of the naming of **Sumberbendo Village**.

7. Mentor Village

Mentor Village is one of the villages located in Kecamatan Sumberasih, Kabupaten Probolinggo, which directly borders Lemah Kembar Village to the north, Jangur Village to the south, Sumurmati Village to the east, and Ambulu and Sumberbendo Villages to the west. This village is divided into five hamlets, namely Kalicangka Hamlet, Bendungan Hamlet, Kerajaan Hamlet, Pelampean Hamlet, and Darungan Hamlet. This village has a land area of 2,05 km². This village has a population of 5.070 people. Consisting of 30 RT and 5 RW spread across the village.

Mentor Village began with the story of a man from Madura named Mbah Robuk, who cleared the forest. Mbah Robuk was the first to clear the forest, and then it began to be occupied by residents. Mbah Robuk in the village became a role model or a leader, whenever there was any interest in the village, Mbah Robuk would definitely be involved him as a leader. One day, Mbah Robuk went fishing in the sea and caught a very large fish, then Mbah Robuk brought it home to his village. After arriving home, the community flocked to Mbah Robuk's house to see the results of his very large catch.

The surrounding people called the fish the Mentor Fish at that time. Long story short, because this village did not yet have a name identity, therefore the community and Mbah Robuk agreed to give their village the name *Mentor* in honor of Mbah Robuk's fish catch, who hoped that this name would bring blessings for the future. From the story above, when analyzed. In the planting of this village, there was no process of forming a name, either by adding, reducing, or changing sounds, this name has been purely given the name Mentor since the beginning.

The word "**Méntor**" in the language unit is classified as Monomorphemic type, which is a word whose formation consists of only one word, no more. The word "**Méntor**" has its own linguistic meaning. The word "**Méntor**" including words that have meaning according to the Great dictionary of the Indonesian Language <https://kbbi.web.id/> means "**Pembimbing/Pengasuh**". The people of Mentor Village also strengthen this data by conducting interviews between researchers and local people there regarding the origin and meaning of the naming of **Mentor Village**.

8. Sumurmati Village

Sumurmati Village is a village located in Kecamatan Simberasih, Kabupaten Probolinggo. It borders Pesisir Village to the north, Jangur Village to the south, and Mentor Village to the west. This village has three hamlets. This village has a land area of 1,12 km². This village has a population of 2.559 people. Consisting of 15 RT and 3 RW. Sumurmati Village began with a wanderer from Madura named Mbah Ramoy. In Sumurmati Village, it so happened that at that time, there was a water crisis, and the river was the only source of clean water at that time, even though it was very far from the residents' settlements. Then, Mbah Ramoy came to Sumberasih. From Madura, he deliberately wandered to find his identity. Then settled in Sumurmati Village.

In that place, he built a house. Then dug a well because there was no water source around his house. Meanwhile, to get to the river, the distance was far. Incidentally, Mbah Ramoy was a well maker. And his efforts were successful. After his well was finished, he planted a tamarind tree around the well. The tree then grew bigger. Taller and towering. In fact, some of its branches reached a length of about 70 meters. Until finally it became the tallest tree in the forest.

Residents who began to arrive and settle around Mbah Ramoy's house immediately felt the benefits of the tamarind tree. In addition to being comfortable for shelter, it is also comfortable for resting. The name Sumurmati itself only existed during the Dutch colonial period. At that time, the village occupied by Mbah Ramoy was led by a village head named Markuat. Markuat then took the initiative to name his village. After a discussion, it was decided to name it Sumurmati Village.

The name was inspired by the story of Mbah Ramoy, the first well digger who provided many benefits to the wider community. The name of the deceased was attached to the back of the well, because the first well was finally closed. The well was closed after Mbah Ramoy died. Because, after Mbah Ramoy died, the water source in the well grew bigger. In fact, water overflowed from the well, causing a flood. The local community believes that the cause of the flood is related to the death of Mbah Ramoy because when Mbah Ramoy was still alive, there was no flood. Because, with his supernatural powers, Mbah Ramoy held back the water so that it would not flood.

Not only that, but residents also know the sacredness of the well.

The well even saved Indonesian soldiers from being chased by the Dutch army. It is said that the water from the well continued to flow until it turned into a sea in the eyes of the Dutch army. As a result, the Dutch returned. Not continuing the pursuit. Meanwhile, the place was then used as a hiding place for residents from the Netherlands. "The well is still there. But it has been covered in soil. Until now, the remains of the well have been widely worshiped by the community. This is based on stories passed down from parents,"

There is another story that says that the death of the well was because during the Japanese occupation many colonizers died and then their bodies were put in or thrown in the well because to eliminate traces and marks to other colonizers, from the many bodies that were put in so that the well became dead and did not produce water anymore. The process of forming the name Sumumati is made into one/combined even though this word consists of two words. This happens because of several factors such as, speed of speech and the accent/dialect of Sumurmati village.

Based on the history above, the naming process in Sumurmati occurred due to environmental factors. This name consists of two words, but in writing, it is written as one word/connected. This is due to the influence of the speed of pronunciation of the surrounding community from the word *Sumurmati* to *mormateh*. In general, the writing of the word place is usually connected even though it consists of two words, this is because it shows the meaning of one unit to avoid assumptions that mean two places. This process is also the same as the formation of the name of Sumberbendo Village.

The word "**Sumurmati**" in the language unit is classified as Polymorphemic type through the process of compound words (composition). Compound words are words that combine two or more basic word forms, either from free or bound morphemes. The word "**Sumurmati**" according to local residents there consists of two words, namely "**Sumur**" and "**Mati**" and both have meanings in a language. The word "**Sumur**" according to the Big Indonesian Dictionary <https://kbbi.web.id/> means "**Sumber air buatan dengan cara menggali tanah,**" the word "**Mati**" according to the Big Indonesian Dictionary <https://kbbi.web.id/> means "**tidak berair**" (**tentang mata air, sumur, dan sebagainya**). The people of Sumurmati Village also strengthened this data by conducting interviews between researchers and local people there regarding the origin and meaning of the naming of Sumurmati Village.

9. Pesisir Village

Pesisir Village is a village located in Kecamatan Sumberasih, Kabupaten Probolinggo. Geographically, this village borders Lemah Kembar Village to the west, Ketapang Village to the east, and Sumurmati Village to the south. This

village has three hamlets. This village has a land area of 2,60 km², This village has a population of 5.515 people. Consisting of 20 RT and 3 RW.

Pesisir Village. According to the people of Pesisir Village, this village does not have a specific naming history that became the beginning of the formation of the name of this village. However, the word *Pesisir* is identical to the sea. When looking at the past, this village was very close to the sea, then over the years the coast/sea receded so that what used to be the sea has now become rice fields. But for the remains, such as the place where the ship docks, there are still some that are located in the middle of the rice fields. In the process of naming Pesisir village, there are no changes or reductions because this naming is original and there are no intermediaries whatsoever.

The word "**Pesisir**" in language units is included in the Monomorphemic type, which is in the form of words whose formation consists of only one word, no more. The word "**Pesisir**" according to the Big Indonesian Dictionary <https://kbbi.web.id/> means "**tanah datar berpasir di pantai di tepi laut**". The people of **Pesisir Village** also strengthened this data by conducting interviews between researchers and local people there regarding the origin and meaning of the naming of **Pesisir Village**.

10. Lemah Kembar Village

Lemah Kembar Village is a village located in Kecamatan Sumberasih, Kabupaten Probolinggo. Geographically, this village borders Banjarsari Village to the west, the coast to the east, and Mentor Village to the south. This village has three hamlets. This village has a land area of 2,74 km², This village has a population of 3.382 people. Consisting of 12 RT and 4 RW.

The origin of the name of Lemah Kembar Village comes from the existence of two twin bridges that are the border between Banjarsari Village and Lemah Kembar, It is said to be twins because the shape of the bridge, river, and land around it are all twins. So that the surrounding community often calls it *Gheledhek Ghembher*, usually this bridge is used as a marker for the community when they want to meet or want to stop, just say *Gheledek Gember*, people will definitely understand. It is said that in this village, every time there is an incident, it is never single, always in pairs. For example, when someone dies, there are definitely two people, never one, at that time or in other incidents. So the community and village leaders agreed to give the name of this village *Lemah Kembar*. The process of forming the name of this village did not involve any changes or additions, only that it was written separately, unlike other village names, which are connected even though they consist of two words.

Based on the history above, it shows that the process of forming the name in naming this village did not change specifically. It's just that the writing of this name is separated, not connected like other village names. This is because it is under the pronunciation habits of the surrounding community, and usually, to

maintain the meaning of both, to is shown clearly. Usually, also administrative habits

The word "**Lemah Kembar**" in the language unit is classified as Polymorphemic type through the process of compound words (composition). Compound words are words that combine two or more basic word forms, either free or bound morphemes. The word "**Lemah Kembar**" according to local residents there consists of two words, namely "**Lemah**" and "**Kembar**" and both have meaning in a language. The word "**Lemah**", according to Maheswara, (2002:175) means "**Tanah**". The word "**Kembar**", according to the Big Indonesian Dictionary <https://kbbi.web.id/>, means "**Sama rupanya/keadaanya**". The people of **Lemah Kembar Village** also strengthened this data by conducting interviews between researchers and local people there regarding the origin and meaning of the naming of Lemah Kembar Village.

11. Ambulu Village

Ambulu Village is a village located in Kecamatan Sumberasih, Kabupaten Probolinggo. This village has a land area of 1,74 km², This village has a population of 4.030 people. Consisting of 26 RT and 9 RW. Ambulu Village began with the journey of one of the groups of a nobleman who was very from the west to the east (Banyuangi) riding horses and some also walking. In the middle of the journey, the group ran out of supplies, so the leader of the group ordered them to stop for a moment at a small hut to rest. In Madurese, it is called *Ambulu* which means *Berhenti Sejenak*.

In short, the leader of the group hoped that the place where they were staying to rest would be occupied and could ask for help because the group was thirsty. And unfortunately, it turned out that the place was empty, there were no occupants, so the leader of the group felt annoyed and angry, then hit the hut with his whip until it was destroyed, besides the destruction of the hut, a spring came out at the same time where he hit it. And the marks from his blows are still there today. In the process of naming Ambulu Village, there are no changes or reductions because this naming is original and there are no intermediaries whatsoever.

The word "**Ambulu**" in the language unit is classified as monomorphemic type, which is a word whose formation consists of only one word, no more. The word "**Ambulu**" comes from the word "**Ambu**", then gets the addition of the suffix -lu so that it becomes "**Ambulu**". The word "**Ambu**" according to Pawitra, (2009:16) means "**Berhenti**", then gets the suffix -Lu to become "**Ambulu**", a command word which means "**Berhenti dulu**". The people of **Ambulu Village** also strengthen this data by conducting interviews between researchers and local people there regarding the origin and meaning of the naming of **Ambulu Village**.

12. Banjarsari Village

Banjarsari Village is a village located in Kecamatan Sumberasih, Kabupaten Probolinggo. This village has a land area of 5,18 km². This village has a population of 8.118 people. Consisting of 37 RT and 5 RW. Banjarsari Village. According to data or documents supported by ancient records. The origin of this village was called Pabayeman Village (Desa Kuno). It was a village where powerful warriors lived during the ancient kingdom. Due to the lack of historical evidence, the research focused on ancient tombs.

This research is directed at the ancient tombstones which are found in abundance in the Banjarsari Village area. These ancient tombs have not been changed or are still the same as before, so that data on the years and events at that time can be easily read, because most of the ancient tombs in the Probolinggo area, which are said to be Bujuk tombs, tend to be changed. Both the shape of the tomb and the tombstone and actually cause difficulties in terms of historical research and are difficult to record in writing in Banjarsari Village.

All ancient tombs are well maintained without changing their shape or building. Therefore, data was obtained. That this village was formerly Pabayeman Village, now Banjarsari. The name change from Pabayeman to Banjarsari was taken from the life of Ky Banjar, who had a daughter named Sari. He was a powerful warrior in his time.

Continued in the Mataram era in 1500. Still named Pabayeman. This village was used as the headquarters of the Mataram soldiers in the eastern region. Before the Mataram attack on Blambangan. In the following period, right during the Dutch colonial period or the Dutch colonial period. So, a Regent of the Banger Regency was chosen on April 18, 1746. Tumenggung Djojolelono. Comes from the Pasuruan Kepatihan and is still a descendant of the King of Pasuruan, Untung Suropati. Then the Regent settled around Banjarsari Village. His house is thought to be around the front area of the Rahayu Restaurant now. There are no changes or additions to the naming of this village, but the name of this village is written together and not separated, even though this name consists of two words due to the accent/dialect of the local community and the speed of pronunciation, which aims to make pronunciation easier.

Based on the history above, the naming process in Banjarsari occurred due to environmental factors. This name consists of two words, but in writing, it is written as one word/connected. This is due to the influence of the speed of pronunciation of the surrounding community from the word *Banjarsari* to *Jersari*. In general, the writing of the word place is usually connected even though it consists of two words, this is because it shows the meaning of one unit to avoid assumptions that mean two places. This process is also the same as the formation of the names of Sumberbendo, Sumurmati Village.

The word "**Banjasari**" in the language unit is classified as Polymorphemic type through the process of compound words (composition). Compound words

are words that combine two or more basic word forms, either free or bound morphemes. The word "**Banjarsari**" consists of two words, namely "**Banjar**" and "**Sari**". The word "**Banjar**", according to Maheswara, (2002:29) means "**Geret/Jajar**". Meanwhile, according to local residents, these two words do not have a specific meaning because the name is purely taken from the names of a powerful warrior in his time, namely **Ky Banjar** and her daughter **Sari**. The **Banjarsari Village** community also strengthened this data by conducting interviews between researchers and local people there regarding the origin and meaning of the naming of Banjarssari Village.

13. Gili Ketapang Village

Gili Ketapang Village is a village located in Kecamatan Sumberasih, Kabupaten Probolinggo. This village has a land area of 0,16 km², This village has a population of 8.606 people. Consisting of 28 RT and 8 RW. Gili Ketapang Island used to be part of Ketapang village in Probolinggo, then there was a role between the first Islamic preacher in East Java named Syech Maulana Ishaq and the Dayak Tribe who lived in the village. Then Syech Maulana Ishaq stuck his magic stick so that the village land was divided into two, and part of the land reached the middle of the sea. Because this island originated from the Ketapang mainland, this island was named Gili Ketapang Island. The word Gili is taken from the Madurese language *Agili*, which means *Mengalir*, seeing Gili Island getting further and further away from the mainland of Probolinggo City. Then, on Gili Ketapang Island, there is a Cat Cave which is believed to be the place of the hermitage of Syech Maulana Ishaq. This cave was named the cat cave because the community believed that, at that time, there were thousands of cats living there. There was even a cat the size of a buffalo with Arabic letters written on its head. These cats are believed to be supernatural cats.

There is another story that says that the beginning of the existence of this island was because of a very large coral in the middle of the sea. Then the coral was used as a resting place for a servant who came from Madura Island, because it was often touched by humans so that the coral was used as a civilization until finally many people came and lived there, it is not surprising that the accent of the Gili community between West, East, North and South Gili is different. It is that Gili Island shifts every year it is just a myth, because the surrounding community recognizes that the distance between the mainland and Gili Island from the past until now remains the same, not increasing, because basically Gili Island is also the same as the other Gili Islands in Madura. The process of forming the name of this village did not involve any changes or additions, only that it was written separately, unlike other village names, which are connected even though they consist of two words.

Based on the history above shows that the process of forming the name in naming this village did not change specifically. It's just that the writing of this

name is separated, not connected like other village names. This is because it is under the pronunciation habits of the surrounding community, and usually, to maintain the meaning of both, to is shown clearly. Usually, also administrative habits. This process is like the formation of the name Lemah Kembar village

The word "**Gili Ketapang**" in the language unit is classified as Polymorphemic type through the process of compound words (composition). Compound words are words that combine two or more basic word forms, either free or bound morphemes. The word "**Gili Ketapang**" consists of two words, namely "**Gili**" and "**Ketapang**". The word "**Gili**", according to Maheswara (2002:193) has two meanings "**Alir**" and "**Nama pulau kecil disebelah timur Sumenep**". The word "**Ketapang**", according to Maheswara (2002:446) means "**Ketapang**" according to local residents, the word "**Ketapang**" is used because it is located in the **Kelurahan Ketapang**. The people of **Gili Ketapang Village** also strengthened this data by conducting interviews between researchers and local people there regarding the origin and meaning of the name of **Gili Ketapang Village**.

Result

This section presents the results of the analysis of the toponymy process of village naming in Kecamatan Sumberasih. The data obtained from the analysis results are 13 data points in the form of village names, including: Muneng Kidul Village, Pohsangit Leres Village, Laweyan Village, Muneng Village, Jangur Village, Sumberbendo Village, Mentor Village, Sumurmati Village, Pesisir Village, Lemah Kembar Village, Ambulu Village, Banjarsari Village, and Gili Ketapang Village. Of the 13 data, they are classified according to the toponymy provisions in the formation of place names according to the aspects that underlie them, namely:

Table 1: Analysis village name based on the origin of the name

No	Village Name	Toponymy Aspects	Lingual Unit of village names	Language type
1	Muneng Kidul	Embodiment Aspects	Phrase	Polymorphemic Compound
2	Pohsangit Leres	Social Aspects	Phrase	Polymorphemic Compound
3	Laweyan	Cultural Aspects	Word	Polymorohectic
4	Muneng	Embodiment Aspects	Word	Monomorphemic
5	Jangur	Social Aspects	Word	Polymorohectic
6	Sumberbendo	Embodiment Aspects	Word	Polymorphemic Compound
7	Mentor	Social Aspects	Word	Monomorphemic
8	Sumurmati	Embodimen	Word	Polimorphemic Compound

		Aspects		
9	Pesisir	Embodiment Aspects	Word	Monomorphemic
10	Lemah Kembar	Embodiment Aspects	Phrase	Polymorphemic Compound
11	Ambulu	Cultural Aspects	Word	Monomorphemic
12	Banjarsari	Cultural Aspects	Word	Polymorphemic Compound
13	Gili Ketapang	Embodiment Aspects	Phrase	Polymorphemic Compound

Based on the table of the research on the toponymy of village naming in Kecamatan Sumberasih.13 datasets are classified according to the aspects of toponymy. Namely: Embodiment Aspects, Social Aspects, and Cultural Aspects. And the categorization of language units in the form of words and phrases. And the types of language units in the form of Monomorphemic, Polymorphemic and Polymorphemic Compound. This categorization is by the aspects in the study of toponymy and linguistic anthropology. Linguistic anthropology is a branch of linguistics that studies language not only in terms of linguistic structure, but also its relationship to the culture of the language, while toponymy is the scientific study of place names, their origins, and typology.

From the results of data analysis in the village naming category from toponymy aspects, there are 7 village names that are included in the Embodiment Aspects. Its formation is due to the influence of nature or the surrounding environment. While the results of data analysis in the village naming category from Social Aspects are 3. This naming is caused by the influence of the activities of the surrounding community. The results of the data analysis of village naming in the Cultural Aspects category are 3. This naming is caused by the story of the kingdom that is still believed by the surrounding community.

The Embodiment Aspect is closely related to human life, which is naturally united with the earth as a place to stand and the natural environment as its living space. This manifestation reflects the relationship between humans and the surrounding natural background, both those related to waters, the shape of the earth's surface, and other natural environmental conditions (Sudaryat 2009).

The Social Aspect in naming a place is related to social interaction or a place of interaction, including a person's position in society, work, and profession. According to Sudaryat (2009), the social aspect in naming a place is related to social interaction or a location that is the center of social interaction, which has an important role or great influence in the area.

In the process of naming a place, many cultural elements are involved, including mythological elements, folklore, and religious beliefs. According to Sudaryat (2009), cultural aspects in naming a place reflect the values of belief,

types of livelihood, language, science, technology, and the structure of the local community's social organization.

Meanwhile, the results of the linguistic units in naming villages in Sumberasih District are in the form of words and phrases. and are classified into the types of linguistic units in the form of Monomorphemic and Polymorphemic. There are 9 village names in the form of words and 4 village names in the form of phrases. While in the type of linguistic unit, there are 4 village name in the form of Monomorphemic, which are formed by only one word no more. Then 7 village names data in the form of Polymorphemic compounds, which are formed through the process of compound words (composition). Compound words are words that combine two or more basic word forms, either from free or bound morphemes. And 2 Polymorphemic names, namely, a word consisting of two or more morphemes.

Morphemes found in polymorphemics are usually present in the form of words that undergo morphological process changes, such as affixes (affixation), which consist of prefixes, suffixes, and infixes. In these two village names, there is a process of affixes in the form of prefixes and suffixes, namely Laweyan Village and Jangur Village. And the two villages that experienced name changes are Muneng Village and Laweyan Village, from the word Kemuning to Muneng and from the word Panglawe to Laweyan. This happens because of the local dialect/accent factor and the speed of pronunciation, so that people are accustomed to pronouncing it. And this also affects the writing of village names, some of which are connected or separated, even though they are formed from two words.

Conclusion

Based on the results of research that has been conducted on the names of villages in Sumberasih District, it can be concluded that naming is based on toponymic aspects such as embodiment aspects, social aspects, and cultural aspects. The thirteen village names, 7 village names are included in the embodiment aspects, 3 are included in the social aspects, and 3 are included in cultural aspects. This is due to the existence of natural, community, and cultural factors that are intermediaries in the emergence of village names, especially village names in Kecamatan Sumberasih Kabupaten Probolinggo.

The names of the villages that are formed from the embodiment aspects include Muneng Kidul Village, Muneng Village, Sumberbendo Village, Sumurmati Village, Pesisir Village, Lemah Kembar Village, and Gili Ketapang Village. Those formed from the social aspects include Pohsangit Leres Village, Jangur Village, and Mentor Village. Those formed due to the cultural aspect include Laweyan Village, Ambulu Village, and Banjarsari Village. Meanwhile, the results of the linguistic units in naming villages in Kecamatan Sumberasih, Kabupaten Probolinggo are in

the form of words and phrases are classified into the types of language units in the form of Monomorphemic, Polymorphemic, and compound compounds.

There are 9 village names in the form of words and 4 village names in the form of phrases. While in the type of language unit, there are 4 village names in the form of Monomorphemic, whose formation consists of only one word no more. While 7 data on village names in the form of Polymorphemic Compounds, whose formation is through the process of compound words (composition). Compound words are words that combine two or more basic word forms, either free or bound morphemes. Then 2 names of Polymorphemics, namely, a word consisting of two or more morphemes. Morphemes found in polymorphemics are usually present in the form of words that undergo morphological process changes, such as affixation, which consists of prefixes, suffixes, and confixes.

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