

The Attachement of Sundanese and Javanese in Place Names at Provincial Borders (Pangandaran and Banjar Regencies)

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Abstract

The places naming at the border of West Java and Central Java is based on the strong combination of the two major cultures that exist on the island of Java, namely Sundanese and Javanese. The place names at the border of Java and Sunda have strong and deep relation in meaning and history because they are attached thousand years ago. By the historic background at the border area of West Java and Central Java, This study aims to describe the relationship between Javanese and Sundanese in the Pangandaran-Banjar region. Data was collected through literature study and in-depth interviews with respondents related to the history of Pangandaran and Banjar. The data that has been transcribed is classified based on the theory of place attachment which consists of word meaning, history/origin, and identity characteristics. After being classified, the data were analyzed and discussed qualitatively in a descriptive manner to find the connection between place names and the identity of the owner/community. The results of the study state that the village names in Pangandaran and Banjar have a common thread from the history of their origins. This two major tribes are always recorded in attachments, namely Sundanese and Javanese in Sundanese land. Regardless of the characteristics and markers made by each tribe, the proverb 'where the land is upheld, there the earth is stepped on' can represent the Javanese in Sundanese land. They do not forget their ancestral culture but do not reject the culture in which they live.

Keywords: toponymy, history, Sundanese, Javanese.

1. Introduction

Place names are the first thing that comes in mind when we refer to a region. For example, when we plan on a vacation, the name of the place is the first thing to be spoken to start a choice. Why is the name pronounced? Of course, one of them is in accordance with the criteria for a vacation spot. Without realizing it, the name of a place becomes very important in our lives. The parable of 'what is a name stand for?' is certainly important. Names, especially place names, mean a lot to anyone, both the owner and the user. The owners of place names are those who come from the place or have an attachment to the name. Users of place names are those who are familiar with the name and those who are interested in the name. For example, the name of "Bandung",

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everyone's references will be different in their minds. For one person, 'Bandung' is hometown. For others, 'Bandung' may be a place of vacation, a place to work, or a place to stopby. The name of a place will be meaningful according to each preference. Each place name has its own meaning and reference. It's the same with the word 'Border'. Everyone has their own idea of the word 'Border'. However, one fundamental similarity is that the word 'Border' represents the boundaries of villages, villages, sub-districts, cities, and even countries. Literally, the word 'Border' is an area or dividing line between political units (countries); area near the border (KBBI online). The meaning of 'Border' is inseparable from the space or territory that surrounds it. Obviously, the space has a name. Another example, 'Entikong', located in West Kalimantan, is very firmly stored in the minds of some individuals as the border of Indonesia and Malaysia. The name 'Entikong' itself comes from the Dayak language which means river bend. This naming is certainly not carelessly given. There is a history or space marker that makes it the name of the village (Budiono & Firdaus, 2022). This conception of naming will be the discussion of this manuscript, of course, from a linguistic and history aspect. However, the object of this discussion is not about state borders, but about naming areas on provincial borders, especially West Java and Central Java provinces.

The interest in observing place names on the border of West Java and Central Java Provinces is based on the strong combination of two major cultures on the island of Java i.e., Sunda and Java. The place names at the border of Java and Sunda are very strong in terms of meaning and history because of the interweaving years ago. The dominance of the two tribes can be said to be a 'love and hate relationship'. As most Javanese and Sundanese aware, The street name 'Gajahmada' cannot be found anywhere in West Java. The long story that it is neatly stored in the minds of the Sundanese tribe to 'forbid' the name of Gajahmada. However, during the parable of 'love and hate relationship', of course, not only the value of hatred remains, there is love or affection or harmony that has also been established since long time ago. The name 'Dayeuhluhur' in Cilacap (Central Java) is a representation of the harmony of the Sundanese people in Java land that has been existing for a long time (Sobarna, Gunardi, & Afsari, 2019).

This Interweaving will be the main discussion of place names at the border, especially the Pangandaran and Banjar regions. Pangandaran and Banjar were previously under the Ciamis Regency administrative area. Pangandaran and Banjar are two sub-districts in Ciamis formed during the Dutch colonial period. Ratih (Ratih, 2021) discussed about Ciamis in the colonial period, which was around the 17th-20th centuries A.D. In the mid-20th century West Java Province governed by the colonial, formed five residencies with Batavia as the capital. West Java Province during the colonial government of the 20th century consisted of 5 residencies, 18 regencies and townships (*stadsgementen*), including Priangan Residencies consisting of Bandung Regency, Sumedang Regency, Garut Regency, Tasikmalaya Regency, and Ciamis Regency. The name Priangan officially became the name of the residency occurred in 1815 when Java Island was controlled by the British Interregnum Government led by Thomas Stamford Raffles (1811 – 1816) (Sulaiman, Ruhayat, Budiman, & Syehabudin, 2017). In this period, Priangan Residency covered five districts: Cianjur, Bandung, Sumedang, Soekapoera, and Parakanmuncang. The administrative boundaries of the Priangan Residency area at that time were the north of the Batavia and Cirebon Residencies, the east of the Cirebon and Banyumas Residencies, the south and southwest were the Indian Ocean, and the west was the Banten Residency. The geographical boundaries of this region are the north of the Salak Gede and Burangrang Tangkubanparahu mountain chains; east of Citanduy River; to the west is Pelabuhan Ratu (Wijnkoopsbaai) and Ciletu (Zandbaai), to the southeast of the Pananjung Strait, and to the south and southeast is Cilauteureum.

Confirming from the geographical location according to Zuhdi (2014), the wall of Java Island (Java-wal) on a high peninsula that protrudes into the sea is the Pananjung Strait (Pananjungbaai) which is a narrow land that separates two parts of the bay, namely in the

eastern part of Pangandaran Bay (Mauritsbaai) in the western part of Pananjung Bay (Dirk de Vriesbaai). In Pananjung Bay, there is a port run by a syahbandar (havenmeester) located in the sub-district city (districthoofd) in Parigi. The boundaries of the safe place to anchor (de reede) are to the south with a groove to the end of the Swallow Pit. In Pangandaran Bay, in the West wind season people can anchor safely because of approximately 13 meters of water depth. On this beach people easily get drinking water.

Ariwibowo (2018) discussed the early history of the development of Priangan Residency starting from agricultural estate and the construction of the Postal Highway by Governor-General Deandles in 1809. Agricultural estates and development in the Priangan region began to be pioneered since the early 18th century by Johann van Hoorn and Hendrik Zwandercoon along with the construction of a railway connecting Batavia to Tasikmalaya in 1899 (NISM, 1927; Reitsma, in *Holland Colonial Call*, 1930: 29; Kunto, 2014: 9 in Ariwibowo). Hayoto Kunto said that the construction of the railway in Priangan was based on facilitating the transportation of agricultural estate products around this area (in Kunto, 2014: 103).

The name Banjar is also related to the construction of the railway line as conveyed by Zuhdi (2014) and Nuralia (2016). One of the agricultural estates inherited from the Dutch era is the Batulawang Caoutchouc agricultural estate located in three administrative regions in West Java Province that are Ciamis Regency, Banjar City, and Pangandaran Regency. All locations of Batulawang Caoutchouc Agricultural Estate previously including Ciamis Regency, then changed after Banjar and Pangandaran Districts separated into Banjar City (December 11, 2002) and Pangandaran Regency (October 25, 2012).

The Batulawang Agricultural estate Company is administratively under the State Company (PTPN) VIII and is a combination of five large agricultural estates of Dutch heritage and one agricultural estate of the Orde Baru era (1966–1998), namely Batulawang Agricultural estate (1896), Cisaga Agricultural estate (1908), Mandalareh Warnasari Agricultural estate (1908), Pangandaran Agricultural estate (1912), Putrapinggan Agricultural estate (1932), and Cimerak 3 Agricultural estate with the PIR BUN V Project (1980) (Agricultural estate Research Team, 2014 and Wardini, 2009: 115) (Saptono, 2019). From these data, it can be determined that in the 1800s Banjar was famous for its Batulawang Caoutchouc whose workers were mostly from Cilacap, Banyumas, and Kebumen. Along with the arrival of workers from Central Java, a station field was formed in the agricultural estate known as agricultural estate emplacement. During the Dutch colonial government in Ciamis there were several agricultural estates, namely the agricultural estates of Batulawang, Cisaga, Mandalareh, Warnasari, Pangandaran, Putrapinggan, and Cikencreng agricultural estates. On these agricultural estates there are emplacements that are physically marked by railroads, settlements, and factory facilities (Nuralia, 2016). On November 22, 1901 the Dutch East Indies Government issued Besluit No. 33 which stipulated that since December 1, 1901, Tasikmalaya City replaced Manonjaya as the capital of Sukapura Regency (Besluit November 22, 1901 No.33 *Staatsblad van Nederlansch Indie*). There are two opinions regarding the movement of the capital of Sukapura Regency from Manonjaya to Tasikmalaya City. First, economic reasons are related to the process of planting, deviation, and delivery of tilapia (tarum). Tilapia planting is conducted in the Mount Galunggung area and the storage warehouse is located in the Pataruman area, Tasikmalaya City. Because tilapia planting is the responsibility of the regent, the supervision process will have difficulties because the distance from Manonjaya to Galunggung is quite far. (Amaliah Rahmat, 2017)

During the reign of Regent Wiratanuningrat in Tasikmalaya, agriculture received great attention (Mulyaningsih I, 2022). This Regent conducts development in various fields to advance economic and socio-cultural life. Wiratanuningrat instructed his peer to open a

new land and develop it into a new cultivation. One example is the using of Gagayunan forest into agricultural land, and continued to ngabukbak or evacuated Rawa Lakbok in 1923. The name Banjar itself emerged from the name of a village that was included in the Ciamis District (Kawedanaan) area in 1941. After a long time being Kewedanan area, the government through regulation no 54 in the year of 1991 that changed the status of Banjar District into an Administrative City which was also strengthened by the Decree of the Minister of Home Affairs Number 813.221.23-137 dated January 18, 1992. (Amaliah Rahmat, 2017)

The history of Pangandaran and Banjar mentioned above is the starting point for searching for the names of villages located on the provincial border. The close contact between the two ethnicities is quite strong. In addition to the interference of the Dutch and their allies in bringing them, there was also a good reception from the two tribes in adapting. This attachment can certainly be seen from the concept of naming villages conducted since the colonial period.

2. Theoretical Framework

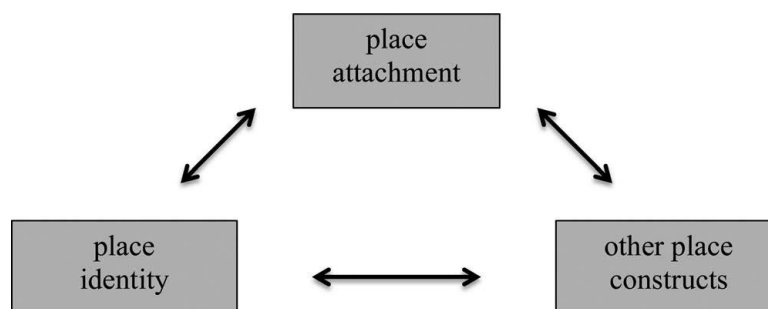
The attachment of history, emotion, and identity to the name of a place for an individual or community becomes the label of Toponymic Attachment as Kostanski conveys. There are four elements that make up the identity of a place, namely collective history/memory, community, emotions, and events. These attachments often contradicted with administrative boundaries, majority groups, and local government policies. At this point, aspects of space creation tend to be forms of hegemony of social relations including the naming of places. For example, Cirebon (West Java) is the northern city of West Java and the outer border to the Central Java (Darheni, 2018, 2020). Most of the residents speak Javanese, especially those who live at the border areas.

Place, as stated earlier, is a media to express the characteristics of its people. Smith cites Casey and Young (Smith, 2018) - Place is both physical and social and requires human action to define its significance- (Casey 2001; Young 2001 in Smith, 2018). Places become meaningful when it attached in ways between the people and its surrounding. Geographer John Agnew's (1987 in Smith, 2018) states that Place attachment is defined as the emotional bond that develops between an individual and a place. Because the concept is quite complex involving psychological and sociological as well as geographical aspects, the term place attachment is often interpreted across very distant sciences, such as phenomenological points of view. The general consensus among scientists is that place attachment generally "involves an intricate interplay between emotion, cognition, and behavior with respect to place".

Czopek and Kopciuch (Czopek-Kopciuch, 2021) describe place names in Poland that comply with local naming rules according to onimic systems and languages. The names of such places are Belarusian, Ukrainian, Lithuanian, Czech and, in particular, the population of German origin. They entered the Polish onomastic system either as a result of language-cultural contact in border areas or through migrations and settlements from the 13th century onwards. Over time, foreign names spontaneously adapted to the Polish language and Polish iconic system. Thus, there are two sources of multiethnicity: the geographical proximity of different ethnicities (often linguistically related) and the emergence of foreign onomastic elements as a result of historical and economic processes. As a result, foreign names are present on all borders in the Polish-speaking region. It can be a name derived from a foreign appellation, a name created by foreign immigrants or a name obtained from a neighbor at the border. The southern borders of Slovak, Czech and Lemko blend into one. As in the north, we can find phonetic forms of Czech, Slovak, and Ukrainiansuch as areas influenced by Lach dialects (Polish-Czech dialects) Branica (-a- preserved instead of Polish -o-), Hradczany (anlaut h-, -a- preserved instead of Polish g -, -o-), Pietrzacin (-a- preserved instead of Polish -ę-).

Local names of foreign origin, although they have been translated into Polish, reflect this phenomenon through their phonetic forms and motivational foundations (non-Polish designations, special names for different languages, ethnic names). In recent decades, thanks to existing legislation and the growing national consciousness of the population, the multiethnic character of Polish society is also reflected in the nomenclature. This is possible by recognizing additional place names derived from national languages and minority ethnics. It could be used in naming places in border areas, especially multicultural areas.

Di Masso et.al. (2014) believe that place and attachment to individuals or communities happens thousands of years by our ancestors. Population, climate change, wars, and political conflicts on the one hand, and the promise of better living conditions and new territories, on the other, make people leave their homelands and take on the challenge of exploring the unknown. Conceptualization for place attachment will be slow, vague, lacking theory, even into a dead end. Some scholars agree that the main reason behind this lack of progress is the proliferation of concepts and measurements proposed to characterize the emotional bond between humans and place. Topophilia, rootedness, place dependence, place identity, urban identity, place attachment, sense of place, sense of community, or Community attachment is an example of a variety of terms. The problem is nothing new. Twenty years ago, this terminological and conceptual mess led Giuliani and Feldman (1993) to state that "the most important challenge for researchers in this field of inquiry is integrating different viewpoints and approaches". Some researchers consider place attachment to be a one-dimensional concept that is related, to the same degree, to concepts such as place identity or place dependence as pictured below.



Di Masso et al. say that Hall conducted research and applied this discursive approach to look at the attachment of place in the UK and homeland by the British population of Zimbabwe. Putting forward the change in attachment to both places, he concluded that "the invocation of the root metaphor and the born-and-bred narrative in the interviewees' talk about their place attachments embedded it in a wider social process in which the relationship between particular people and places is naturalised, and a distinction is set up between those who authentically belong and those who are newcomers or outsiders". It can be said that the British inhabitants of Zimbabwe still bring their traits or characteristics to the new environment to maintain their identity.

3. Previous Studies

The name Pangandaran has always been synonymous with tourism. Pangandaran tourism (Abdul & Iskandar, 2022; Abdulwahid, Rukmini, & Kalsum., 1998) is beach tourism and other water tourism, such as the name of the waterfall in Cijulang. Iskandar and Rukmini's paper discusses the marketing strategy carried out by the Tourism Office was quite successful, because Ciparakan natural tourism objects are improving along with the increasing tourist visit. To bring in tourists, the Tourism Office uses a promotion mix strategy. In addition, the codification of Pangandaran folklore is a group of "historical" stories that support the existence of other stories around and within the tourist destination area of Ciamis Regency administratively, including Pangandaran. With reference to the

second research objective, which is to explore the content of cultural values and the meaning of stories through careful observation and comparison of primary data with secondary data. More specifically, the focus of the research area is the area around Pangandaran Village including the Pananjung Nature Preserve area.

Studies on toponymy, especially those related to Sundanese and Javanese have been widely conducted. Mulyaningsih discussed Toponymy in Kuningan Regency. It is analyzed by describing the meaning, influencing factors. The meaning contained in the naming of villages in Ciawigebang District is very diverse. The meaning is taken from the origin of the word each formation of the name of the village. Based on the results of the discussion above, the naming of the village has a meaning related to the leadership, expectations of the local community, habits of the population, location, sacred environmental conditions, and history in the local village. Factors that influence the naming of villages in Ciawigebang District, including social, environmental, historical, location and geographical factors.

Shomami and Wulandari discuss Toponymy in Cilacap with different points of view. Shomami examined toponymic patterns in the names of villages within the Cilacap Regency area based on presumption semantic meanings, namely, categorial meaning, association meaning, and emotional meaning (Nyström, 2016). The meaning of names based on the meaning of positive associations is dominated by the meaning of spilled blood and the meaning of negative associations is dominated by the meaning of broken roads. Negatively associated names have an indirect impact on the village economy. The use of Sundanese and Javanese in the formation of village names is reflected in the area using the language Meanwhile, Wulandari uses a historical and linguistic perspective to see the power of Tarumanegara and Galuh, and Mataram in Cilacap makes Sundanese and Javanese people settle until now in the Cilacap region. Therefore, the toponymy of "Cilacap" is related to the cultural mixing of Javanese and Sundanese people in Cilacap Regency.(Shomami, 2018; Wulandari, 2019)

Based on existing studies and publications, which have been described, it seems that no one has comprehensively discussed the development of these two regions (Pangandaran and Banjar) in naming places in the past and present. This paper will explore the attachment of Sundanese and Javanese related to the naming places.

4. Methodology

Cresswell says Place is defined as "a meaningful location, spaces that people are attached to in one way or another" (Cresswell 2004). The attachment of a place to its people has a deep meaning in many ways. Data collection with an in-depth interview model will be helpful. Durrheim's use of (Di Masso et al., 2014) qualitative/subjectivist/critical reflexives will help in uncovering less obvious aspects of place attachment. This includes how (1) place entanglements are affected by its location in the context of geopolitics and specific power relations; and how (2) place attachment is experienced in a non-normative way, because nonpositivistic/qualitative approaches tend to relate to and reproduce hegemonic understandings of how people relate to place.

For this border area research, data were collected from transcriptions of interviews with several local experts (Pangandaran and Banjar), interviews with representatives of residents in Pangandaran (Pangandaran, Kalipucang, Mangunjaya, and Padaherang sub-districts) and in Banjar (Banjar and Langensari sub-districts), as well as literature data related to the history of both. The transcribed data is classified based on place attachment theory which consists of word meaning, history/origin, and identity characteristics. The results of the classification are analyzed and discussed in a qualitative descriptive manner to find the attachment of place names and the identity of the owner/community. For example, the name Pananjung in Pangandaran has an emotional

bond with its people (especially Sundanese ethnicity) because of the story of the Kingdom and Dewi Rengganis.

Place attachment is also influenced by the political component of place attachment, challenging ideas such as social conflicts, power struggles, and social change. The open approach used in this study allows for the formation of identities that have been unwittingly carried out since the colonial period. Like the name Pananjung which was highly respected before the Dutch and their allies came. They reconstructed Pananjung into Pangandaran name as it known today.

5. Result

Pangandaran became an self-governing regency in 2012 (pangandarankab.go.id) and Banjar became a city in 2002 (Banjarkota.go.id). Based on BPS (Statistic Agency) data in 2018 and conservation in the Pangandaran and Banjar fields have the following profiles.

Table 1. Pangandaran and Banjar Villages Data

	Pangandaran	Banjar	Source
Number of Subdistricts	10	4	Statistics Indonesia
Number of Villages	93	9 villages, 16 villages	Statistics Indonesia
Majority of Population	Sundanese and Javanese	Sundanese and Javanese	Statistics Indonesia and observation
Region profile	Coastal and Mountain Areas The majority as tourist attractions	Mountain region	Statistics Indonesia and observation
Occupation	Fisherman Farmer	Farmer	Statistics Indonesia and observation

5.1 History and Naming of Places in Pangandaran Regency

Pangandaran Regency has 10 sub-districts and 93 villages. Some of them such as Kalipucang, Pangandaran, and Mangunjaya Districts are directly adjacent to Cilacap Regency (Central Java). The population in this border region has become a bilingual society. They are able to speak Javanese and Sundanese. In addition, Pananjung village which is included in the administrative area of Pangandaran District has an important role in the history of Pangandaran.

Zuhdi (2014) emphasized that the names Pananjung and Pangandaran were recorded in colonial history in Indonesia as port that connecting the lands of Sunda and Java. In the Dutch era, Pananjung Bay and Pangandaran Bay were the entrance for agricultural estate workers from Java (Banyumas, Cilacap, and Kebumen) because at this time the Ciamis/Galuh area and its surroundings became coutchouc agricultural estate areas. The name Pananjung was originally the name of one of the kingdoms under Galuh reign, marked by the existence of a historical relic called Batu Kalde in the current Pananjung village. During the royal period according to Susilawati et al (2016), Pananjung was the name of a royal place founded by Raden Anggalarang.

The name Pananjung has a literal meaning in Indonesian from the word tanjung which is land (edge) or mountains that extend to the sea (to the lake) (kbbi.kemdikbud.go.id) and in Javanese means cape tree; 2 cape; land jutting out into the sea; 3 names of gold decorations etc. (such as cape flowers) (Zoetmulder, 1994) ; and in Sundanese means a tree whose which flowers are small and fragrant or the most "fertile or most prosperous" place. The name Pangandaran based on various sources and interviews has three meanings, namely the words andar, andar-andar, and pangan (food) + daharan (food). Andar-andar, in Sundanese, means "traveler" or "migrant". This is because the area was once a place that was opened by Sundanese fishermen. In addition to the second

etymology, food + daharan means "place to make a living," because it is by going to sea that they make a living.

Pangandaran developed into a sub-district and manages 8 villages based on BPS (Statistic Indonesia Agency) data in 2018. The names of villages in Pangandaran District are geographically divided into two parts, that is physical names / the presence of historical objects such as Babakan Village, Pagergunung Village, Pananjung Village, Purbahayu Village and non-physical markers such as Wonoharjo Village, Pangandaran Village, Sidomulyo Village, and Sukahurip Village. Physical names are generally early village names derived from the natural situation of the village, such as Babakan which comes from the word babak, which means to open a land. It cannot be separated from attempt to create a new land, both for residency or for agricultural estates. The result of developing the new land is called babakan. The name Pagergunung refers to the geomorphological conditions of the region surrounded by a row of mountains that seem to fence this region. However, Pagergunung and Purbahayu are expansion villages so the meaning of the naming cannot be ascertained. Non-physical names are village names that come from history, character names, or hopes. The name of the non-physical village in Pangandaran sub-district has the same character, namely the influence of the community or Javanese community who have lived for generations in the village. As in Wonoharjo, most of the people are of Javanese descent from Kebumen. Wonoharjo Village is already famous as an enclave village in Pangandaran. This is also confirmed by Indira who reveals Javanese ethnic life in Pangandaran. They still use Javanese in everyday conversation, but they can also speak Sundanese well. This is a cultural adaptation that occurs in Pangandaran District. (Indira et al., 2019)

Zuhdi (2014) explained about the construction of a railway connecting Banjar-Kalipucang-Parigi which had an impact on the development of the Pananjung area, then moved to Kalipucang and Parigi. All three regions were formed in 1929. Kalipucang is an area adjacent to the border of Central Java, while Parigi is an area traversed by railway lines so that the population development of the two regions were rapidly. The mix of Sundanese and Javanese people is more visible in the Kalipucang region.

Kalipucang comes from two words, kali which means river, while pucang is an areca nut tree that has crumpled and lying on the ground. According to one informant (local resident) the rear river area were covered with Pucang trees, that is why this area is called Kalipucang. Literally, in Indonesian, Kali means river, in Javanese/Sanskrit it means river. Pucang in Javanese means areca nut. Kalipucang has developed into a village since the opening of this area for Caoutchouc agricultural estates which then expanded to Ciputrapinggan (Putrapinggan) during the Dutch era. Ciputrapinggan refers to the name of the spring in this area, namely Ciputrapinggan. (Language Development and Development Agency, 2017; Purwadadi & Purnomo, 2008; Satjadibrata, 1954; Sri Nardiati., 1993; Umsari, Sastrawijaya, & Sumatri, 1993). Kalipucang developed into a sub-district in 2012. Kalipucang is an area directly adjacent to Cilacap Regency, Central Java. This situation makes Kalipucang the first gate for the entry of Javanese area into Pangandaran from the eastern side. Geographically, villages that belong to the physical category, such as Banjarharja, Cibuluh, Ciparakan, Emplak, Kalipucang, Putrapinggan, and Tunggilis. The physical markers of the village are rivers (Cibuluh, Ciparakan, Putrapinggan, Kalipucang), land stretches (Emplak), and areca nut/plant centers (tunggilis). Meanwhile, the Bagolo's and Pamotan's names are nonphysical names of historical origin.

The name Mangunjaya consists of the word mangun which means to wake up/rise, while jaya means success. The community hopes that Mangunjaya will never stop in improving their standard of living. Mangunjaya was originally a village that ruled under the Ciamis administrative area before entering the Pangandaran area in 2012. The name Mangunjaya likely comes from the prehistoric sites that exist there. Mangunjaya sub-district is governed by five villages, i.e. Jangraga, Kertajaya, Mangunjaya, Sindang Jaya, and

Sukamaju. The five villages are non-physical geographical characteristics with the category of hope and one village with the category of character names, namely Jangraga. Four of the five villages in Mangunjaya are expansion villages and the Sundanese and Javanese communities blend evenly. Language adaptation also occurs in Mangunjaya District, people of Javanese descent can speak both Sundanese and Javanese actively.

5.2 History And Place Naming In Banjar City

As stated by Zuhdi (2014), the railway line made during the Dutch era through the Banjar region became the first entrance of Javanese tribes to Sundanese land in 1929. Nuralia (2016) mentioned that the name of the Batulawang agricultural estate in 1896 in Banjar at that time became the starting point for the development of Banjar which eventually became an administrative city and separated from Ciamis in 2002. The establishment of Batulawang into a village was carried out on October 1, 1901. The name Batulawang is associated with the existence of a large stone-like shape that marks the entrance of Javanese people to Banjar. The clearing of several forests or land in the Tasikmalaya and Ciamis regions in the 19th-20th centuries AD by the Dutch into agricultural estate areas gave an important role in spatial planning and naming of the surrounding area.

Based on historical remnants, mentioned by Rahmat (2017) there is a large swamp in Banjar known as the Rawa Lakbok (swamp). Rawa Lakbok was at first developed into rice fields in 1923. Then, There is a purpose of emptying peatlands to make areas that were initially unproductive become productive so that they become potential rice fields which made small villages emerged at the same time. The surrounding community considers Rawa Lakbok as 'sacred', even it also known as 'Onom Rawa Lakbok' (subtle creatures that control Rawa Lakbok). However, Ten years later, the peat swamp area that was once a dense jungle and has never been stepped on by humans, was transformed into agricultural land and villages. These villages include Pataruman, Ciawitali, and Sindangangi. Literally, The Lakbok meaning in Sundanese Kuna (Big Sundanese Dictionary R.A. Danadibrata, 2015) is a tiger or big tiger. It well associated with the native belief of the sacred place, Rawa Lakbok. In advance, The village formed at the beginning of land clearing near Rawa Lakbok, named Pataruman, became the forerunner of the current city of Banjar. The name Pataruman is used because in the region it became a agricultural estate , manufacture, and storage of tarum (nila in Sundanese) which is useful as a dye.

The three names in the history of Banjar development are Batulawang, Pataruman, and Rawa Lakbok. The three names have their own stories that are currently included in the administrative area of Banjar City. Banjar is the main gateway to the southern crossings of West Java. To distinguish it from Banjarnegara in Central Java, this city is often called Banjar Patroman from the original name "Banjar Pataruman".

Currently, Banjar City is divided into 4 districts that support it, namely: Banjar District, Purwahaarja District, Pataruman District, and Langensari District. Based on linguistic aspects, village names in Banjar city are dominated by polymorphemic categories such as the use of the word sari (60%) at the end of village names, such as Muktisari and Mulaysari. Those issues are motivated by the large number of migrants from the Central Java who stay at the expansion area. The concept of naming that contains elements of Javanese culture is supported by socio-historical evidence contained in the names of these villages. The relationship of toponymy to geographical phenomena related to regional toponymy in Banjar is dominated by physical phenomena, called physical characteristics (soil, water, climate, plants, and so on). There are three village names that have historical category patterns, namely Ciberureum, Bojongkantong, and Karangpanimbal villages. From the categorial pattern of plants, there are two villages, namely Balokang and Waringinsari. From the pattern of hope categories, there are eleven villages, namely Mekarsari, Neglasari, Muktisari, Rejasari, Binangun, Hegarsari, Karyamukti, Mulyasari, Mekarharja, Purwahaarja, and Raharja. From the geographical category pattern, there are

four villages, namely Banjar, Situbatu, Langensari, and Batulawang villages. Finally, from the category of objects, there is only one village, namely Kujangsari village. Compositionally, the expectation category pattern is the most widely used category pattern, while the character, hydrological, forest, and onomatopoeic category patterns have the lowest numbers because there is not a single village name that falls into this category.

Banjar City has mountainous characteristics so that the naming of the area is inseparable from natural or geographical characteristics. In addition, the naming of villages in Banjar City also uses the background of folklore, and community development (socio-historical) that occurred during the expansion of the region. These three characteristics also indicate that the acculturation of Sundanese and Javanese culture is very strong and has occurred since the time of the kingdom and the Dutch era. Therefore, Banjar society today is mostly a bilingual society which occurs due to mixing between Sundanese and Javanese people.

5.3 Place Attachment in Village Name

Place attachment accommodates concepts and measurements proposed to characterize the emotional bond between humans and place (Topophilia, rootedness, place dependence, place identity, urban identity, place attachment, sense of place, sense of community, or community attachment). Therefore, the triangle of meaning proposed for Place attachment that occurs in Pangandaran can be constructed as follows.



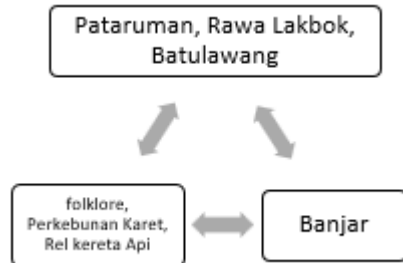
The name Pananjung will always be an identity for Pangandaran residents (especially Sundanese) because there is a story/folklore behind it. There is a royal story, Dewi Rengganis, and Batu Kalde which are prehistoric relics in Pananjung. The historical construction of Pananjung Bay and Pangandaran Bay became the next stage owned by Pangandaran residents (Sundanese and Javanese) today when there was a life of workers in Caoutchouc agricultural estate s and the construction of a railway connecting Kebumen and Pangandaran. Caoutchouc agricultural estate workers in Pangandaran mostly come from Central Java, such as Kebumen, Cilacap, and Banyumas. They were hired and then settled in pockets of housing made by the Dutch. Similarly, the construction of railway tracks was made to facilitate the distribution of agricultural estate products. The workers are from Central Java. This attachment to collective memory is what is in the minds of Pangandaran residents of Javanese descendances.

The name of the village that is still strong with the history of Pananjung in Pangandaran District is marked by geographical patterns such as Babakan (land), Pananjung (bay), Pangandaran (bay), Kalipucang (river), Ciputrapinggan (river), and Tunggilis (plant). The name of the village that has acculturation of Javanese and Sundanese people is marked by the presence of parts or whole meanings of words derived from Javanese languages such as Wonoharjo, Sidomulyo, Mangunjaya, Sukahurip, Kertajaya, Sindangjaya, and Sukamaju. The names of these villages generally mean prosperous/happy (harjo, jaya, and mulyo) which signify the hope or life of the people in the village who are prosperous, happy, and prosperous.

The Javanese people who came originally as workers, has developed and mingled with the Sundanese people in Pangandaran since then. Pangandaran, Kalipucang, and

Mangunjaya sub-districts are areas that have the largest distribution of Javanese people in Pangandaran and these areas are located on the coast. Other areas in Pangandaran in the west and south (Parigi, Ciautumn, Cimerak, Langkaplancar, and others) are still dominated by Sundanese although it does not exclude the possibility of Javanese inheritors mingling in it.

The attachment of places in Banjar City can be constructed as follows.



Banjar City is attached by three names, namely Pataruman (history of kingdoms and agricultural estate s), Rawa Lakbok (folklore), and Batulawang (agricultural estate s). These three names evolved with their own versions. The name Pataruman (also mentioned Patroman) is mentioned in the Song of Lakbok which is very well known to the Banjar people. They believe the story of land clearing depicted in the Song of Lakbok. The two names (Pataruman and Lakbok) have an emotional bond (Topophilia) with the Banjar community, especially the Sundanese community in Banjar. In addition, the names Pataruman and Batulawang were also known during the construction of railways and caoutchouc agricultural estates by the Dutch. Since then, villages have sprung up around the agricultural estate . The process of entry of Javanese people into Banjar is also the same as what happened in Pangandaran. They were initially workers and later settled down and had offspring. Many of them are also married to Sundanese. The interesting and slightly different thing about Pangandaran is that the Javanese are almost as numerous as the Sundanese people in Banjar. This can be seen from the names that continue to grow with the same pattern. The name of the village in Banjar that has a marker of the existence of Javanese tribes and their descendants is the use of the word sari in the name of the village, such as Mekarsari, Neglasari, Muktisari, Rejasari, and others. According to one of the elders in Langensari, the word sari is used to give good meaning in the name of the village because the meaning of sari in Javanese means core/center. Like the name Rejasari which comes from the words reja (crowded/prosperous) and sari so that it means a village/settlement that is crowded/prosperous. The possibility behind the more Javanese people in Banjar is because of the land route that can be taken from Cilacap Regency (Central Java).

6. Conclusion

The names of villages in Pangandaran and Banjar have a common strand from the history of their origin. Pangandaran and Banjar are two areas connected due to railway lines and agricultural estate made during the Dutch era in Indonesia. In addition, the historical frame of the Galuh, Galuh-Sunda, and Mataram kingdoms that left cultural objects and folklore in them that were passed down from generation to generation to the people of Pangandaran (Teluk Pananjung and Teluk Pangandaran) and Banjar (Rawa Lakbok). Two major tribes are always recorded in both attachments, that are Sundanese and Javanese in Sundanese land. This strong attachment ultimately had an impact on the conception of naming villages in Pangandaran and Banjar. Apart from the characteristics and markers made by each tribe, the proverb 'dimana tanah dipijak, langit dijunjung' which means we should respect the place we lived and honour the place we belong can represent the life of

Javanese people in the land of Sunda. They do not forget the culture of their ancestors but do not reject the culture in which they live.

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