

Interests and Cultural Values of the Central-South Peoples of Lombok Island: A Mental-Representation Study of the Meaning of Toponyms in Southern Indonesia

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Abstract

Man cannot escape toponyms. Toponyms are essential in human life, including personal and place names. The region's name is closely related. Man cannot escape toponyms. Toponyms have a crucial role in human life, unique names and place names. The region's name is closely associated with the history, geographical conditions, socio-cultural conditions, religion, and traditions developed within the area. Toponyms also contain meaning. The meaning of toponyms can express the interests and values espoused by its people. This article aims to describe the meaning of futuristic toponyms in the central-south region of Lombok Island. This study used a qualitative descriptive method. Data are obtained from primary sources (informants) and secondary sources (scientific journals, organizational archives, government publications, information from organizations, previous survey results and library records). Data were collected by interview method. The data analysis technique used is semantic. Data were obtained from 139 toponyms in the south-central region of Lombok Island. Of these, 38 toponyms were selected for analysis. The selection of toponyms is based on a semantic procedure: toponyms that can be interpreted using words. The results showed that semantically, futuristic toponyms in Central Lombok Regency were dominated by interest in an expressive future (15 toponyms), followed by a peaceful future (10 toponyms), a socio-political future (10 toponyms), and a real future (3 toponyms). This research provides a deeper understanding of the meaning of futuristic toponyms in Central Lombok Regency and their contribution to local communities' identity and future vision. Thus, this article contributes significantly to understanding the relationship between toponymic linguistics and futuristic thinking in the cultural and geographical context of the region.

Keywords: *Interests and Cultural Values of Society, Mental-Representation Studies, Meaning of Toponyms.*

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Introduction

The statement that "all names once had meaning...and their original meaning can be recovered..." is a somewhat fragile argument (Tent, 2015). Place names arise under specific historical conditions; their origin is closely related to the social life and language of the people who inhabited or inhabited a particular area (Turaevich, 2021). In order to understand the social life of the people in the central-south region of Lombok Island, a preliminary study succeeded in identifying toponyms with a focus on searching for place names based on their origins and naming patterns (Tent, 2015), as well as based on the structure, function and importance of toponyms from the past. Ancient will be continued into toponymic studies with attention to linguistic aspects (Cacciafoco, 2023).

Everyone who finds a name from somewhere is naturally provoked to understand the name. That is because toponyms are based on a straightforward form of mental labour. Toponyms that are made with unclear semantics, the meaning of which is impossible to decipher (Abdikhalikova, 2018). Therefore, this article was written to decipher the meaning of several toponyms found in the central-south region of Lombok Island, which are believed to be made by describing the noble intentions and values in it. Such is the case in the search for the meaning of place names. Toponym tracking in Central Lombok Regency revealed that out of 139 villages/subdistricts, 38 villages show their naming based on their communities' interests and cultural values. Each place has its name, and in each name, there is a meaning that can be traced by trying to express its people's interests and cultural values (Nwaha, 2020). The search for meaning is important because the meaning of a toponym can help express its people's interests and cultural values. Public interest can be interpreted by assuming that the reader's mental model represents meaningful information that includes references and events from the literal text. Hierarchically, according to the model, its meaning can be decomposed into two substructures: Situation + Event: Situation + Event (Perfetti & Stafura, 2015).

The disclosure of the interests and cultural values of toponyms in parts of the south-central region of Lombok Island is expected to provide an overview of people's views in the southern region of Indonesia. Kunst conducted such research in his study of Kei Islands music to explain the collective representation of cultures on both sides of New Guinea. Also, a similar study by Chlenov confirmed that Keiese's melodies bear all the characteristics of musical expression with Melanesia strains. Separate studies conducted by the two can explain what music means in the ears of the Chinese people into a kind of frenzied instrument in the ears of the Javanese and has to be enucleated as a result of choice. This attempt at separation and merger then became the basis for forming the so-called ideal culture, which ultimately convinced ethnologists that all cultures are essentially the result of permutations of one another (Howes, 1988). By following this idea, research on several toponyms in the south-central region of Lombok Island can be used to explain a broader scope for understanding the interests and cultural values of Indonesian society in the southernmost region. This is confirmed by (Perfetti & Stafura, 2015) that representation depends on several uncertain things. The relevant initial representation is a mental model—a representation of the introductory text.

Efforts to understand this pattern of representation were also part of the ethnographic study conducted by Leenhardt (1979) on the people of New Caledonia. Every piece of information from society is not immediately used as a mythical representation. Understanding the societies he studied embodied an intellectual endeavour inspired by the observation that physical life fades away. In contrast, inner life remains permanently fresh in the wisdom of parents or the counsel of the gods. This practice carried out by Leenhardt can be a model for understanding every toponym from the south-central region of Indonesia. In any case, the idea that acquired meaning does not reside in the words and syntax of a text but is constructed by the reader based on knowledge that is largely independent of a particular text is similar to the fine line that distinguishes linguistic

description between semantics versus pragmatics and meaning versus interpretation (Perfetti & Stafura, 2015).

An interpretation model that is focused on people's information is avoided in this research because there is an awareness that not everyone understands the meaning of the place where they are, so their information may be false, superficial, random, and even far from knowledge regarding the origin of the name of the place where they live. Interpretation is usually limited to the contribution of a certain number of informants selected based on their proximity to the site or their age and is no longer considered adequate. Such research was conducted among the Basa'a people in Africa (Nwaha, 2020). Often, the communicative metanorms between the original "informant" and the interviewer experience clashes that cause communication errors (De Fina, 2011). One research result tied to interviews is, for example, research on the Singapore landscape. The history of naming places around the futuristic skyline in Singapore, such as the name Tanjong Rusa, is thought to refer to the Sambar Deer (*Rusa unicolor*) or Barking Deer (*Muntiacus muntjak*), which used to roam the forests of Singapore. It may refer to the mouse deer, as Singapore is home to the lesser mouse deer (*Tragulus kanchil*) and the more excellent mouse deer (*Tragulus napu*), essential figures in Malay folklore. Kancil is described as a cunning and intelligent animal. Another example of the shallow water edge of the island's coast is Beting Kusah. Beting means betting in Malay. It can also mean a submerged sand bank. Kusah could be a mispronunciation of sukah, which means difficult. Thus, Beting Kusah can mean a wet sandbank that makes it difficult for the people on the edge. It can also mean betting/gambling, which makes it difficult for the surrounding community (Cavallaro et al., 2019). Many possibilities can emerge if you commit yourself based on the interview results. This makes it challenging to find conclusions.

Research that has been carried out in several places illustrates that place names are influenced by an area's culture, history and geography. In this case, Cahyati (2021), Darheni (2020), Lisa & Macaryu (2020), Ahmad et al. (2021), Buenconsejo (2021), Chuluunbat & Roche (2021), Pereira et al. (2021), Wijayanto & Rahantamalala (2021), Rahman & Jumardi (2021), Khoiriyah et al. (2019), Noviyanti (2019), Umam (2019), Sudrajat & Umam (2018), Wulandari (2019), dan Arneti et al. (2017) have conducted research on the origins of toponymic names in various regions using various sources such as legends, local history and culture. These locality findings are essential in developing history education curriculum teaching materials (Prasetyo & A., 2017).

Sasak People in Southern Indonesia

The Sasak tribe was (and still is) a native of Lombok Island. In the past, Lombok consisted of several small countries. Around 1550, the Sasak tribe was recorded to have embraced Islam. In 1723, one of the Datu (chieftains) of Lombok asked for help from the King of Karangsem, Bali, to fight military infusion from Sumbawa. The King of Karangsem did what he was asked. King Karangsem settled with his men in Lombok as part of the strategy to defend Lombok. Conflicts of interest and ruling ambitions among the datu had led the king of Bali to make Mataram his new residence. In 1738, Datu Lombok from a small country called Praya, located in the south centre of the island, asked King Karangsem for his willingness to help him fight other Datu-datu. Almost a hundred years later, all critical positions in Lombok, except Datu, the village chief, were filled by Balinese. In every village at that time, a group of Balinese settled. For this reason, the king always knew what was happening in the villages. The king of Bali, who ruled then, was recorded to maintain his authority with tyranny. In 1855, there was a rebellion. Again, the same thing happened in 1882. The most violent execution took place in 1891. The King of Lombok deployed 500 Sasak soldiers. This Sasak team needs better motivation and a lack of food and energy. The Sasak tribe suffered greatly. One of the sons of the King of Bali, Anak Agung Madé, with his evil genius, had declared his intention of conquering all Sasak Datu, Hajj, and other Sasak officials by executing them as soon as the rebellion was put down (Teeuwen, 1894).

There are five main dialects in the Sasak language. Of the five, the Meriaq-Meriku dialect is used by the Sasak people in the south-central region of Lombok Island. Here is an overview of some of the main dialects spoken on Lombok Island.

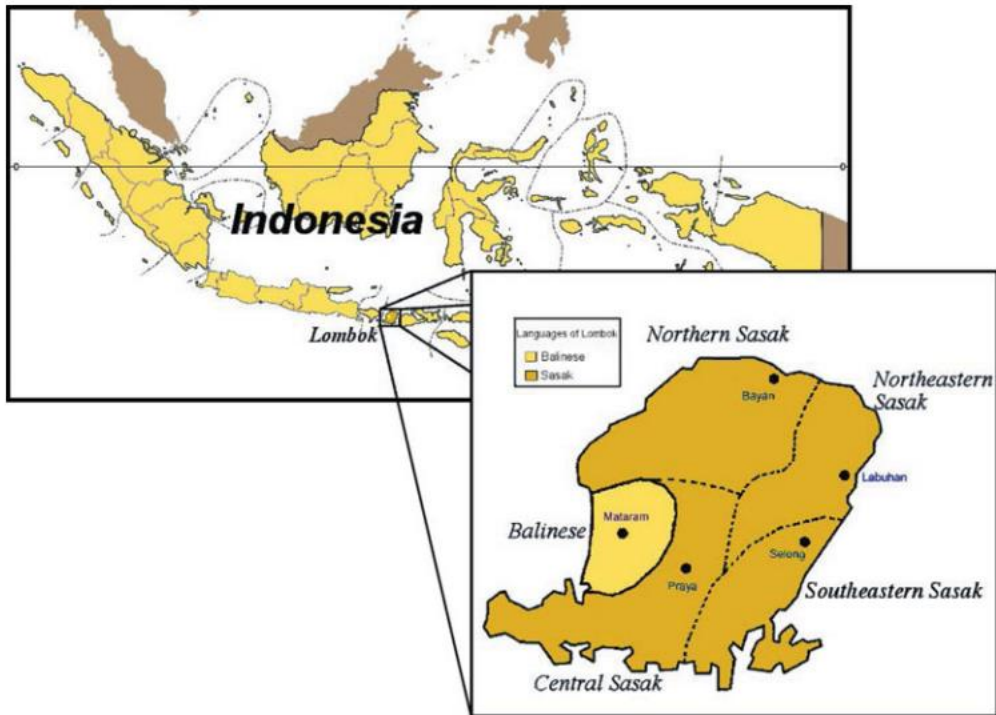


Figure 1. Geographical Location of Sasak and Balinese Speakers on Lombok Island (Archangeli et al., 2020)

The expedition conducted as a preliminary part of the toponym research of communities in the central-south region of Lombok Island found that from 139 villages, there were 67 monomorphemic toponym forms and 72 polymorphemic toponym forms.

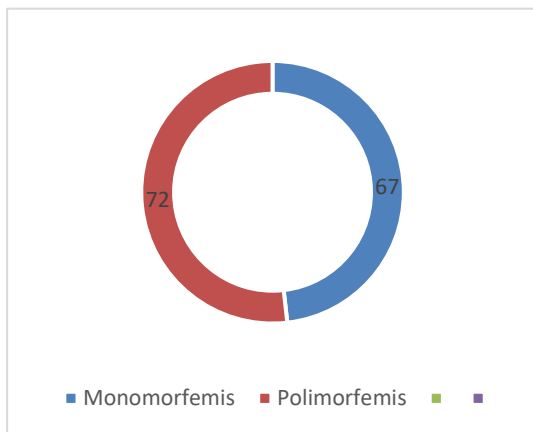


Figure 2. Central-south toponymic form

Monomorphemic forms refer to village/subdistrict names consisting of one morpheme, root words, without getting affixations in the form of prefixes, inserts, and suffixes. The toponyms of villages/subdistricts in Central Lombok Regency that are included in the monomorphemic category are Bagu /bagu/ 'belinjo', Bakan /bakan/ 'character name', Beleka /belèke/ 'big', Beraim /beraim/ 'character name', Bonder /bondèr/ 'round', Bujak /bujak/ 'galangal', Dakung /dakung/ 'safe and peaceful', Darek /Daréq/ 'salty', Ganti /Ganti/ 'replace', Gapura /Gapure/ 'character acronym', Gemel /Gemel/ 'mastered', Gonjak /Gonjak/ 'overflow', Jago /Jago/ 'jago', Jango /Jango/ 'jenguk', Jelantik /Jelantik/ 'bird

name', Jontlak /Jontlak/ 'jump', Kabul /Kabul/ 'receive', Kateng /Katèng/ 'brave little', Kawo /Kawo/ 'vegetable name', Kelebu /Kelebu/ 'heart', Kerembong /kerèmbong/ 'gather', Ketara /Ketare/ 'real', Kidang /Kidang/ 'deer', Lajut /Lajut/ 'continue', Landah /Lendah/ 'shelter', Langko /Langko/ 'royal name', Lantan /Lantan/ 'long', Lekor /Lekor/ 'low and concave', Leneng /Lènèng/ 'melt', Mangkung /Mangkung/ 'bowl', Mantang /Mantang/ 'longitudinal', Marong /Marong/ 'the spirit of Muhammad in farming and livestock/shepherding activities', Masmis /Masmis/ 'gold', Menemeng /Menemeng/ 'village name', Mertak /Mertak/ 'water source', Monggas /Monggas/ 'please', Lucky /Lucky/ 'lucky', Muncan /Muncan/ 'spread', Pejanggik /Pejanggik/ 'kingdom name', Pelambik /Pelambèq/ 'small kingdom', Pendem /Pendem/ 'pendam', Prapen /Perapén/ 'hearth', Peresak /perésaq/ 'solitary', Perina /perine/ 'perina tree', Prabu /prabu/ 'mountain name', Praya /Praye/ 'firm stand', Puyung /Puyung/ 'empty', Rembitan /Rembitan/ 'visible', Renteng /Rénténg/ 'not burdensome to each other', Saba /Sabe/ 'saba tree', Sasake /Sasakè/ 'Sasak', Selebung /Selebung/ 'autumnal', Semayan /Semayan/ 'covenant', Semoyang /Semoyang/ 'tangible', Semparu /Semparu/ 'half', Sengkerang /Sengkerang/ 'war boundary', Sengkol /Séngkol/ 'same but separated', Sepakek /Sepakék/ 'agreed', Setanggor /Setanggor/ 'one call', Setiling /Setiling/ 'careful', Setuta /Setute/ 'village sign', Sintung /Sintung/ 'mere', Scales /Sisik/ 'to taste', Shady /Shady/ 'shady', Teratak /Teratak/ 'shelter', Tumpak /Tumpak/ 'spilled', Ubung /Ubung/ 'village name', and Ungga /Ungge/ 'up'.

Polymorphemic shapes refer to village/subdistrict names of more than one morpheme. The terms of villages/subdistricts in Central Lombok Regency that fall into the polymorphemic category are Arjangka /Arjangke/ 'half-fallen fig', Bebuak /Bebuaq/ 'fruitful', Darmaji /Darmaji/ 'very precious goodness', Durian /Durian/ 'durian', Gerantung /Gerantung/ 'hanging', Gerunung /Gerunung/ 'roaring and contemplating', Kuta /Kute/ 'I'm here', Murbaya /Murbaye/ 'dangerous myrrh tree', Nyerot /Nyérot/ 'scattered', Pagutan /Pagutan/ 'role model', Pemepek /pemepek/ 'welcome', Inhibitor /Inhibitor/ 'barrier', Ember /condenser/ 'fertilizer', Pengingat /Pengéngat/ 'vision', Pengejek /Pengejek/ 'sound of blow', Penujak /Penujaq/ 'mashing tool', Serage /Serage/ 'one body', Setanggor /Setanggor/ 'one call', and Teruwai /Teruwai/ 'obey only'.

There are five categories of village/subdistrict toponyms in the central-south region of Indonesia based on their meaning groups: descriptive, imaginative, attributive, eponymous, and futuristic. Thirty-eight identified toponyms as descriptive, 48 as imaginative, 5 as attribute, 10 as eponymous, and 38 as futuristic.

Descriptive categories refer to place names that describe a place's physical or geographical features. The names of villages/subdistricts in Central Lombok Regency that fall into the descriptive category are: Aik Darek, Aik Berik, Aik Bual, Aik Bukaq, Aik Mual, Arjangka, Bagu, Bangket Parak, Banyu Urip, Batujai, Batujangkih, Batunyala, Batutulis, Bilebante, Bilelando, Bonder, Bonjeruk, Bujak, Bunkate, Darek, Dasan Baru, Durian, Gerantung, Janapria, Jelantik, Labulia, Lantan, Lekor, Lendang Ara, Lendang Tampil, Mertak, Mertak Tombok, Pandan Indah, Perina, Prabu, Saba, and Selebung Rembiga.

The imaginative category refers to place names derived from local folklore or beliefs. The names of villages/subdistricts in Central Lombok Regency that fall into the imaginative category are: Barabali, Barejulut, Beleka, Darmaji, Gemel, Gerunung, Jago, Jurang Jaler, Kateng, Kawo, Ketara, Kidang, Kopang Rembiga, Lajut, Landah, Langko, Loang Maka, Mantang, Masmis, Mujur, Muncan, Murbaya, Nyerot, Pejanggik, Pelambik, Pemepek, Pendem, Pengadang, Pengingat, Pengejek, Prapen, Presak, Prai Meke, Puyung, Ranggagata, Rembitan, Selebung, Selong Belanak, Semayan, Semoyang, Semparu, Sengkerang, Setanggor, Setuta, Tanak Rarang, Teratak, Ubung, Ungga, and Wajageseng.

Attributive categories refer to place names that refer to attributes or characteristics of a place. The names of villages/subdistricts in Central Lombok Regency that fall into the

attributive category are: Montong Ajan, Montong Gamang, Montong Sapah, Montong Terep, and Tanak Awu.

The eponymous category refers to the names of places derived from figures or origins of people. The names of villages/subdistricts in Central Lombok Regency that fall into the eponymous category are: Bakan, Beraim, Bunut Baik, Gapura, Marong, Menemeng, Pagutan, Sasake, Sengkol, and Tanak Beak.

The futuristic category refers to the names of places that are the expectations of the citizens who inhabit them. The names of villages/subdistricts in Central Lombok Regency that fall into the futuristic category are Dakung, Ganti, Gonjak, Jango, Jontlak, Kabul, Karang Sidemen, Kelebu, Kerembong, Kuta, Leneng, Mangkung, Mekar Bersatu, Mekar damai, Mekar Sari, Monggas, Panji Sari, Pendem, Pengembur, Penujak, Praya, Pringgarata, Renteng, Segala Anyar, Sepakek, Serage, Setiling, Sintung, Sisik, Sukadana, Sukaraja, Sukarara, Taman Indah, Tampak Siring, Teduh, Teruwai, Tiwugalih, and Tumpak. To be clearer, it can be seen in the following figure.

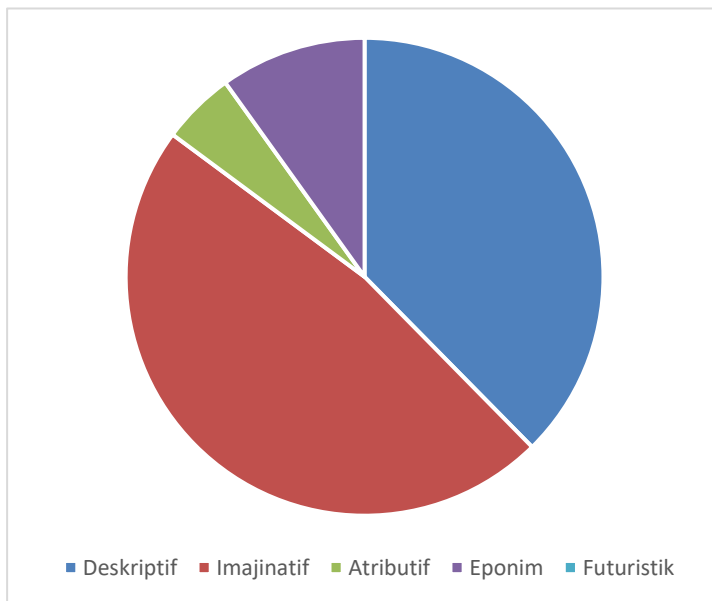


Figure 3. Group of Toponymic Meanings in the Central-South Region of Lombok Island

Research Methods

This research is a qualitative descriptive research. Data was obtained from primary and secondary sources (informants) (scientific journals, organizational archives, government publications, information from organizations, previous survey results and library records). Data was collected using the interview method. An excellent view regarding the two phenomena in deciphering toponyms is explained by Tent (2015), who states that there are two basic ways to conduct toponymic research — one concentrating on the etymology, meaning, and origin of toponyms and another focusing on the toponyms of a region and examining name pattern. Usually, this difference is not explicitly realized. Because the future of society proceeds from the eternal need to develop methods that are responsive to the intrinsic nature of futuristic thinking (Caliskan et al., 2020), this research focuses on explaining the meaning of toponyms by describing the interests and cultural values upheld by the people in the south-central region of Lombok Island. Considering that the meaning of a toponym can only be brought to life with words that originate from the researcher's knowledge (Leenhardt, 1979) in this context, the explanation is carried out by prioritizing semantic insight, which is supported by intellectual efforts in the field of linguistics to understand the relevant initial

representation patterns as mental representations of terms used as toponyms (Perfetti & Stafura, 2015). According to the language source dictionary, a toponym is studied for its primary meaning. For example, toponyms in the Sasak/Balinese language will be searched for equivalent words and meanings in the Sasak/Balinese language. Then, the semantic meaning will be searched for, along with Indonesian toponyms. This is a manifestation of intellectual efforts as a language expert to trace the meaning of words based on dictionaries and further interpret the intensity of these words regarding cultural interests and values.

Result and Discussion

The futuristic meanings of toponyms in villages and villages in Central Lombok Regency are as follows.

A Peaceful Future

The futuristic orientation of the naming shows a strong awareness to realize future development. This can be reviewed with a reactionary approach that refers to the naming period with a prospective view of the future. However, in the modern utopian perspective, urbanism does not originate from intellectual *tabula-rasa* (Fishman, 1930).

Dakung Village. In the Sasak language, *Dakung /dakung/* means peace; in a fuller version, it can be interpreted as safe and peaceful. People who generally work as farmers realize that their area, located in the middle of the regency city, will gradually change. Even that change can be fast. They will meet many strangers who will arrive. For the people of Dakung Village, this toponym seems intended to remind the next generation to maintain a calm and peaceful atmosphere in the village area without war, riots, and hostilities.

Jango Village. In Sasak language, *Jango /Jango/* means 'to visit'. This toponym is a message for residents who live in Jango Village, Janapria District, to maintain the habit of visiting each other. In the social context, the values of visiting and seeing each other can boil down to the awareness of helping and helping each other so that no citizen is too distressed and lonely.

Kabul Village. In Sasak language, *Kabul /Kabul/* means 'to receive'. This toponym shows the intention of the people of Kabul Village, Pujut District, to accept anything produced by nature. Such should be the attitude of the man who fears God Almighty. Kabul also reflects the values espoused by its people, such as accepting the reality of life full of social diversity. Thus, it is seen as necessary to foster an attitude of tolerance.

Karang Sidemen Village. In Sasak language, *Karang Sidemen /Karang Sidemen/* means 'village of two brothers'. This toponym reflects the intention of its people to build a strong community by forging a close-knit spirit of brotherhood. This is considered important to create togetherness to realize common goals.

Mekar Damai Village. In Indonesian, *Mekar Damai / Mekar Damai /* means 'to develop (in/with) peace'. This toponym indicates the values of its people who want to avoid conflict, riots, and war, either in the process of becoming an increasingly independent village or afterwards.

Renteng Village. In Sasak language, *Renteng /Rénténg/* means 'not burdensome to each other'. In this toponym, the people of Renteng Village, Praya District, are intended to live in a harmonious social environment with mutual respect, tolerance and avoiding conflict. In addition, this toponym directs that in the future, the community will grow into responsible people who can be overcome together.

Taman Indah Village. In Sasak language, *Taman Indah /Taman Indah/* means 'beautiful garden'. This toponym shows the intention of the people to build a settlement that will be

beautiful, like flower gardens, which can not only attract attention but also calm the hearts of everyone who sees it.

Teduh Village. In Sasak language, Teduh /Teduh/ means the same as Indonesian, 'shady'. This word has the equivalent of protected, calm and safe. This toponym holds the Teduh Village people's intention always to keep their Village protected, calm, and safe.

Tumpak Village. In Sasak language, Tumpak /Tumpak/ means 'spilled'. The equivalent of the word is poured out of place. If what is poured out is affection and a lot, then a lot of affection is obtained. This toponym shows the hope of its citizens to always get an outpouring of affection from fellow humans, and of course, the main thing is from God.

The Future of Social Politics

Some toponyms show the spirit of reconciliation while constructing the future. Man's imagination plays an important role in realizing the values of his society as part of a workable plan to direct social change with prophetic leadership (Fishman, 1930). The intrinsic capacity of the human being can be found by considering the exaggerated role of 'image' in forming normative political theory. The cognitive power of visual thinking to convey ideas plays a role, especially in the ambiguous collective future. Future images can be sought more quickly and effectively by tracing the evolution of human heritage in the visual cortex. However, images and visualizations can be a strategy to provoke critical reflection on the community's future (Bishop & Hines, 2012).

Ganti Village. The name of Ganti Village, derived from Indonesian, can be interpreted as exchange, transition, and change. This toponym leads to people's expectations of social change with a leadership change. The arrival of new leaders is a solution that can bring positive change and prosperity to society.

Kelebu Village. Kelebu/Kelebu/ is a form of Sasak pronunciation of the word kalbu (Arabic), which means heart. Many religious leaders are residing in this village. This area was previously adjacent to Islam-based kingdoms such as the Langko Kingdom and Pejanggik Kingdom. As it is today, religious leaders have always had a path of closeness with politicians. This toponymy seems to indicate the intention of its people to put their hearts forward in solving social problems because, in the past, politics seemed to fail to be a path that could unravel their social goals.

Leneng Village. In Sasak language, Leneng /Lènèng/ means 'melt'. In a social context, this toponym means to eliminate frost and rigidity. Various social conflicts seem to be faced by their people with cool heads, and a situation that melts into prolonged chaos does not need to occur.

Mekar Sari Village. In Indonesian, Mekar Sari means 'to develop (into the main) yang'. This toponym shows the intention of the community to become the main and preferred new village. To achieve that virtue, a political stance is needed to support it.

Panji Sari Village. In Indonesian, Panji Sari /Panji Sari/ comes from the word Panji, which means 'flag, sign of greatness, shade', and Sari, which means 'main content, main content, small grains on flowers; Panji sari freely, in context as toponymy, can be interpreted as 'main shade'. Seeing the rampant establishment of Islamic boarding schools, the intention to become the main shelter can be achieved by fostering a prophetic leadership model.

Pendem Village. In Sasak language, Pendem /Pendem/ means the same as the Indonesian 'pendam' vocabulary. This term has two meanings: planting or keeping/hiding. In the second meaning, pendem is done to keep something secret. This toponym shows the value embraced by the community, which is to look kindly to harbour feelings. In the political context, those who are not explosive tend to last longer. This is what was intended, namely that the people could continue to survive in all the local and national political conditions that hit.

Sepakek Village. In Sasak language, Sepakek /Sepakék/ means 'to agree'. This toponym contains the intention that the community prioritizes consensus in deciding various matters related to the interests of villagers.

Sukaraja Village. In Sasak language, Sukaraja /Sukeraje/ means 'to revel in the king'. The liking for the king can also be applied to the village leader and other leaders above him, up to the President. Having fun with the leader hopefully boils down to obedience and obedience. Resistance to the leader, in the form of defiance, or others is considered not a good value and does not need to be embraced by the people of Sukaraja Village.

Tampak Siring village. Tampak Siring /Tampaq Siring/ means 'clearly compact' in the Sasak language. The term compact can be matched with united. This toponym shows the intention of the community so that every individual in Tampak Siring Village, openly in front of the public, shows their unity in doing and unites to succeed in village development efforts.

Teruwai Village. In the Sasak language, Teruwai /Teruwai/ means 'obey'. The word obey can be matched with obedience, discipline, and obedience. In a religious context, this toponym contains good intentions because people are expected to obey their religion. Likewise, good discipline can lead a person more easily towards his goals in education. Even in a political context, people who are obedient to their leaders have the opportunity to build good communities.

An Expressive Future

According to Lyons, social meaning exists in an interdependent relationship with expressive meaning, namely in the term emotion known as affective. Language in such contexts can be used to establish and maintain social roles and social relationships (Zdravkovic, 2018). Emotions have to do with temporal complexity: emotions are processes, starting, becoming stronger and fading. In emotional verbs, four distinct 'roles' are involved: cause, experience, target, and effect (trembling/fear) (Foolen, 2012). The people are very good at remembering the passionate tone of their experiences, although many of the details of those experiences have been forgotten. The tone of voice contains a lot of information. By the tone of the sex of the speaker can be known. Whether the speaker is a big or small person, old or young, a high tone can indicate that someone is frightened. Similarly, if the tone is low, it can indicate anger. According to (Zsiga, 2015), this kind of information is not linguistic but physical or emotional. The term tone refers to the conveyance of meaning at the word level; Intonation refers to the use of tone to convey meaning at a sentence or level of discourse.

Gonjak Village. The toponym comes from the Sasak language, which means 'overflowing', 'soaring', 'soaring', or 'looming'. Giving place names with such emotional expressions has shown the existence of people's intention to establish and maintain social roles and social relationships (Zdravkovic, 2018). The outpouring of joy over the formation of the village, which then developed again into a village, has become an event that proved that the hope of the community to grow forward began to be seen in the real world.

Jontlak Village. In Sasak language, Jontlak means 'jumping' or 'jumping'. Jumps and leaps are often expressions of excitement. The location of Jontlak Village in Praya Tengah District, which is very close to the district capital, shows that this toponym contains the intention of the community to increase along with the progress of their city, which is improving in various sectors, especially in infrastructure, development.

Kerembong Village. In Sasak language, Kerembong /kerèmbong/ means 'gather'. Kerembong Village is a division of Durian Village. The 2004 expansion seemed to hold sadness for its residents, so the unreadiness to separate was expressed in a toponym, indicating the intention to continue to gather into one village even though administratively, they were already separated as two villages.

Mekar Bersatu Village. In Indonesian, Mekar Bersatu/Mekar Bersatu/ means 'developing united', or it can be stated that even though the village has bloomed/separated, the intention is strongly to consider itself as one village.

Monggas Village. In Sasak language, Monggas /Monggas/ means 'please'. This toponym shows the intention of the community to build a friendly and open environment, especially for migrants. This kind of political attitude was not born by chance. According to (Hübl, 2022), stating 'openness' as a personality trait in the face of new moral, aesthetic and cognitive values is a superior expression of openness, and openness is, in turn, a signal of progressive morality. It depends not only on genetic factors and a safe environment but also on a 'culture of openness' that teaches us how to deal with diversity, ambiguity and complexity through education, peers, and cultural influences.

Pengembur Village. In Sasak language, Pengembur /pengembur/ means 'fertilizer'. The prefix pe- in the word fertilizing indicates the perpetrator, the person who is the catalyst of fertility. The two main meanings of Subur are to grow up healthy and happy in life. This toponym clearly shows the intention of the community who want to play a role as a catalyst for change so that the people around them can live happily.

Penujak Village. In Sasak language, Penujak /Penujak/ means 'pounding tool'. The term pestle encompasses the pestle. This topic indicates the intention of the community to become one of the important components in the complexity of society because, as is known, back in the 1800s, when Penujak Village was educated, mortar became an important tool for pounding rice.

Praya Village. The term Praya/Praye/ is found in the Balinese dictionary, which means intention, plan, intention, and promise to be kept. In the 1700s, this toponym was still a forest known as Gawah Brora. Raden Ronton, who cleared the forest, planned Praya as the kingdom's capital. Today, seeing the progress in the Praya region and its surroundings, Raden Ronton's intention has been realized because the forest he planned to become a city has truly become the district's capital.

Pringgarata Village. In Sasak language, Pringgarata/Pringgarate/ means 'flat edge'. If interpreted flat to the edges, this toponym refers to the intention to share equal shares, regardless of position or descent. This event shows that building social relations takes precedence over showing the right to office and nobility.

Segala Anyar Village. In the language of All New /Segale Anyar/ means 'everything(his) new'. This toponym contains the intention of its people to achieve many new things. This is the reason why these toponyms are grouped into expressive futures. Behind the desire to achieve a variety of new things is hidden the fact that people are bored with the situation.

Serage Village. In Sasak language, Serage /Serage/ means 'one body'. To be one body is to be one person with the same experience. Pain in one part of the body is felt throughout the whole body. This toponym leads to the intention of its people to acquire the same experience. Feeling this same experience is one of the expressive elements expected to remain.

Setiling Village. In Sasak language, Setiling /Setiling/ means 'be careful'. The effect of caution is a better and better experience. This toponym contains the intention that the people of Setiling Village are extra careful in speaking or acting to encounter a good experience.

Situng Village. In Sasak language, Situng /Situng/ means 'mere'. It can also be matched with words as necessary. This toponym indicates the intention that the people of Situng Village should speak or act as necessary. Exaggeration is considered a bad grade.

Sisik Village. In Sasak language, Sisik /Sisik/ means 'to taste'. This toponym indicates the intention to educate the people of Sisik Village to get used to taking things and eating and

drinking as much as necessary. There is a hidden target to build a healthy society and prioritize the spirit of sharing with others.

Sukarara Village. In Sasak language, Sukarara /Sukerare/ means 'like to be independent'. Self-reliance is the target. This is what makes this toponym fall into the expressive category. Setting a target as an independent village shows the intention of the people of Sukara Village to be independent of other villages. Independence is an important value for the community.

The Real Future Exists

Societies can be conditioned to participate in the collective imagination regarding the future while emphasizing the power of pluralism in futuristic articulation (Pollastri et al., 2017).

Ketara Village. In Sasak language, Ketara /Ketare/ means 'real'. Two folklores are thought to have influenced this toponym; the first is about Prince Luwih, who sees the grain he once planted as a beautiful flower garden but was ruined by a group of genie princesses. The prince married one of these princesses, and their descendants became the first to inhabit Ketara Village. The second story tells of a girl from Baghdad who saw clearly (significantly) a distant region to be a good place to live. That distant place is the current Ketara Village. These two stories show the values espoused by the people of Ketara Village. However far away and unreal an event may be, it will eventually boil down to reality as long as our minds and five senses reach it.

Kuta Village. In Sasak language, Kuta /Kute/ means 'I am here'. Mountains and beautiful beaches dominate the topography of Kuta Village. Why go if all the beauty is here? Doesn't masala pursue beauty? Isn't Heaven also the final destination in man's journey because of the image of its beauty? The awareness of the potential of beauty is what causes the people of Kuta Village to prefer to live, settle, and live in their birth village.

Tiwugalih Village. In Sasak language, Tiwugalih /Tiwugalih/ means 'strong shoot'. This toponym contains a value that must be believed by its people, namely that whatever today is small, weak, and looks fragile will one day grow to be big, strong, and even able to be a support. Such is the analogy of old wood whose core has been blackened and hard and can only be cut with a large saw, once from one small sprout that could be broken with the fingers of the hand.

Conclusion

This article primarily intends to describe several futuristic toponyms in Central Lombok Regency, which occupies an area in the central-southern part of Lombok Island, Indonesia. Of the 38 toponyms identified as containing semantically readable values, it is known that futuristic toponyms in Central Lombok Regency are dominated by interest in an expressive future of fifteen toponyms. In this toponymic group, village development is expected to lead to efforts to maintain social roles either when they begin, in the process, or even when they are finished and will eventually fade away. The toponyms of this group are fulfilled by two role models, namely target and effect. In a toponym with a peaceful future pattern, the futuristic orientation of its naming indicates a solid awareness to realize peace as the initial and most important goal. Development became the second target. In toponym with the socio-political future, the spirit of reconciliation is based on values that already prevail in society and becomes a political education value for the community. Normative political theory is very prominent and still has succeeded in distancing people from ambitions, such as the toponyms of Sepakek Village, Sukaraja Village, Tampak Siring Village and Teruwai Village. In futuristic toponyms patterned on the actual future, people seem to be conditioned to participate in the collective imagination of the future, such as the Toponym of Kuta Village, which contains a

collective imagination about the beauty of their own country so that they no longer need to go far to find other uncertain beauties.

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