



Article

Revealing Local Knowledge of Sundanese People of Toponyms in The Western Bandung-North Area

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ABSTRACT

This study examines the classification and function of toponyms to reveal the local knowledge of Sundanese people in the western Bandung-North area. This research uses anthropological linguistic theory. The data of this research are lexicon in toponyms based on local knowledge in the western Bandung-North area. The data is sourced from several community components consisting of village elders and ordinary people. The study incorporates four methods for data collection, which are participant observation, participatory conversation observation, interviews, and documentation. These techniques are chosen based on their ability to gather comprehensive, accurate, and reliable data. The results show that there are five classifications of toponyms, namely (1) hydrological-biological characteristics, (2) hydrological-state characteristics, (3) geomorphological-biological characteristics, (4) geomorphological-state characteristics, and (5) state characteristics. This research also shows that the lexicon in toponyms in the western Bandung-North area portrays the closeness of humans to nature, humans to humans, and humans to their God. In addition, Sundanese people in the western Bandung-North area also have local knowledge about ethnoecology, which is recorded in the toponyms in the area. This local knowledge of ethnoecology has benefits as an effort to maintain the terrestrial ecosystem, which is one of the pillars of environmental development in the context of the Sustainable Development Goals (SDGs).

I. INTRODUCTION

In language and cultural studies, toponyms are distinctive linguistic facts. Toponyms hold prayers, ideals, love, and hope (Yotsumoto, 2020, p. 2158). Toponyms are not just words or sets of words but also descriptions of a country's characteristics (Randall, 2001, p. 4). Everett-Heath (2000) reveals that toponyms are a country's history windows. In addition, Jordan (2020, p. 2038) explains that toponyms characterize the cultural structure and character of the people. Thus, it means that toponyms are not chosen arbitrarily.

Toponyms capture the closeness of humans to their natural surroundings. In other words, toponyms can describe human activities with the surrounding nature (Jordan, 2020; Lay, Chen, Wu,

Huang, & Chuang, 2019; Randall, 2001). Basso (1988, p. 3) mentions that toponymy is a study that reveals many things, such as language, people's values and beliefs, environment, economy, and history, because these linguistic elements reflect the fundamental relationship between people and the places where they live and reflect their knowledge of the area. In addition, Post (2020, p. 689) explains that people can use toponyms to express their needs.

Toponyms are divided into natural and cultural names (Ainiala, Saarelma, & Sjöblom, 2016, pp. 23–24). Natural names are divided into topographic names and hydronyms, such as swamp and lake. Meanwhile, cultural names are divided into settlement and cultivation names, such as

village and field. These cultural names should be based on local knowledge. Naming is a form of cultural preservation and respect (Braden, 2020; Herman, 1999).

Unfortunately, people today tend to recognize no longer local knowledge recorded in toponyms. Toponyms can record the local knowledge of a community and the cultural functions of that community. Ainiala et al. (2016, p. 19) argue that the cultural functions of toponyms include preservation of traditions and beliefs, reminders of things that have happened in the place, and maintenance of social order. By maintaining a connection with the past, toponyms based on local knowledge can also help preserve community identity and cultural heritage.

Several previous researchers have researched toponyms. First, Wirasanti (2018) discusses toponyms and the identity of the Canggal Temple area from an ecolinguistic perspective. The results of her research show that toponyms in the Canggal Temple area are based on environmental elements, such as biological elements, non-biological elements, and charismatic elements of figures. In addition, this research also shows a cultural transformation that occurs in the Canggal Temple area related to the socio-cultural life of the community.

Second, Triana et al. (2022) studied the toponyms of the West Coast of Sumatra Island. The results of their research show that toponyms on the West Coast of Sumatra Island reflect the relationship between humans and their natural environment. The relationship can be seen through the thematization of toponyms, which is based on the embodiment aspect, which includes water background, topography background, and natural environment background; a social aspect, which includes settlement background, economic background, activity background, and building background; a cultural aspect which includes myths, folklores, and legends passed down from generation to generation.

Third, Syamsuddin et al. (2023) discussed Palu toponyms and their relation to natural hazards from an ethnosemantic perspective. The results showed that the toponyms of urban villages in Palu contain eclectic meanings. The toponyms consist of four parts, namely biological aspects, geomorphological aspects, historical aspects, and socio-cultural aspects. These toponyms are

generally dominated by plant names (flora). These toponyms show that the Kaili tribe names places based on local vegetation.

Based on previous research, there are three trends in the study of toponyms. First, toponym studies are based on an ecolinguistic perspective in the context of cultural transformation. Second, toponym studies to map toponym thematization chronologically based on the corpus linguistics approach. Third, a toponym study based on an ethnosemantic perspective reveals the meaning of toponyms. Meanwhile, research on toponym classification integrated with toponym function from an anthropological linguistic perspective has yet to be conducted comprehensively. Thus, anthropological linguistic studies on the classification and function of toponyms to reveal the local knowledge of Sundanese communities in the western Bandung-North area are important and interesting to conduct.

II. METHOD

This research uses anthropological linguistic theory (Foley, 1997, 2001, 2016). The study of toponyms in the western Bandung-North area is conducted in a limited linguistic context and in a broader socio-cultural context to sustain cultural practices (Foley, 2001). Methodologically, the anthropological linguistic approach in the study of toponyms uses a communication ethnography model. This ethnography of communication focuses on the following frame of reference: the formation of toponyms in a culture lies not merely in the language itself but in how the concept of toponyms is communicated (Hymes, 1980). Duranti (1997, p. 85) argues that ethnographic model research describes the social organization, symbolic and material resources, and interpretive practices typical of a particular group.

This research utilized ethnographic qualitative methods (Muhadjir, 1996; Spradley, 1980). Thus, the researcher was directly involved in socializing with indigenous people in the western part of the Bandung-North area. This method obtained an emic perspective on the culture under study. In addition, there was an attempt to achieve tacit knowledge.

This research uses four data collection methods, namely (1) participant observation method, (2) involved conversation observation method, (3) interview method, and (4) documentation method. This research data comes from using toponyms in

the western part of the Bandung-North area. The lexicon data is sourced from several community components consisting of village elders and ordinary people. The data of this research are lexicons in toponyms based on local knowledge in the western part of the Bandung-North area.

In ethnographic research, two procedures are commonly carried out when analyzing data, namely (1) analysis during data presentation and (2) analysis after data collection (Miles & Huberman, 1984, pp. 21–25; Muhadjir, 1996, p. 150). Furthermore, Miles & Huberman (1984, pp. 21–25) explained that the procedure during data presentation is divided into three stages, namely (1) data reduction, (2) data presentation, and (3) conclusion drawing/verification, which is tentative to be verified. The analysis procedure after data collection is divided into four stages, namely (1) transcription of recorded data; (2) grouping or categorizing data from the transcription of recordings or notes based on physical aspects and social aspects of toponyms based on local knowledge; (3) interpretation of local knowledge values contained in toponyms in the western Bandung-North area; (4) conclusions about toponym patterns based on local knowledge in the western Bandung-North area.

III. RESULT AND DISCUSSION

Lexicon Classification in Toponyms in the West Bandung-North Area

Toponyms can describe human activities with the surrounding nature (Jordan, 2020; Lay et al., 2019; Randall, 2001). Usually, toponyms are classified based on their characteristics (Abdikhalikovna, 2020). These characteristics include four aspects: biological, geomorphological, historical, and socio-cultural (Syamsuddin et al., 2023; Triana et al., 2022; Wirasanti, 2018). In the context of this research, there are five classifications of the lexicon in toponyms in the western North Bandung area, namely (a) hydrological-biological characteristics, (b) hydrological-state characteristics, (c) geomorphological-biological characteristics, (d) geomorphological-state characteristics, and (e) state characteristics.

Classification of Toponyms Based on Hydrological-Biological Characteristics

The research findings show that all lexicons in toponyms with hydrological-biological characteristics are polymorphous and categorized as nouns. The lexicon with hydrological characteristics

Table 1. Classification of Toponyms Based on Hydrological-Biological Characteristics

Data	Lexicon	Hydrological Characteristics	Biological Characteristics
1	<i>Cipeusing</i>	<i>ci (cai)</i> 'air' water Noun	<i>peusing</i> 'trenggiling' pangolin Noun
2	<i>Situ lembang</i>	<i>situ</i> 'danau' Noun	<i>lembang</i> 'rumput besar' lesser bulrush Noun
3	<i>Cibadak</i>	<i>ci (cai)</i> 'air' water Noun	<i>badak</i> 'badak' rhino Noun
4	<i>Cibolang</i>	<i>ci (cai)</i> 'air' water Noun	<i>bolang</i> 'sejenis talas' taro Noun
5	<i>Cihanjuang</i>	<i>ci (cai)</i> 'air' water Noun	<i>hanjuang</i> 'andong' cordyline fruticosa Noun
6	<i>Walungan Gandasoli</i>	walungan 'sungai' river Noun	<i>gandasoli</i> 'gandasuli' ginger lily Noun
7	<i>Cileungsing</i>	<i>ci (cai)</i> 'air' water Noun	<i>leungsing</i> 'lintah kecil' small leech Noun
8	<i>Cimanggu</i>	<i>ci (cai)</i> 'air' water Noun	<i>manggu</i> 'manggis' mangosteen Noun

is the main element that dominates the formation of toponyms. Meanwhile, lexicons with biological characteristics tend to be explanatory elements in forming toponyms. The biological lexicon contains two categories, namely animal and plant elements, as shown in Table 1.

Data 1 contains the lexicon *cipeusing*. The lexicon *cipeusing* refers to the village's name in Cisarua Sub-district. The lexicon *cipeusing* combines the word *ci* and the word *peusing*. The word *ci* in the lexicon *cipeusing* is an abbreviation. The word is a contraction of the word *cai*, which means 'water'. Meanwhile, the word *peusing* means 'pangolin'.

Based on its physical aspect, the *cipeusing* lexicon is a combination of hydrological characteristics and biological characteristics. The word *ci* is a hydrological characteristic because it is a place name related to the contour or character of water. Meanwhile, the *peusing* lexicon includes biological characteristics. The *cipeusing* lexicon shows the link between the name of the place and the character of the animal (fauna) in the place. The *cipeusing* lexicon is a place name as a water source where there are *peusing* animals. Thus, Sundanese people have local knowledge about water management and animals or fauna.

Data 2 contains the lexicon *situ lembang*. The lexicon *situ lembang* refers to the lake's name in Cisarua Sub-district. The lexicon *situ lembang* combines the word *situ* and the word *lembang*. The word *situ* means 'lake'. Meanwhile, the word *lembang* means 'big grass'.

Based on its physical aspect, the lexicon *situ lembang* combines hydrological and biological characteristics. The word *situ* includes hydrological characteristics because it is a place name related to the contour or character of water. Meanwhile, the lexicon *lembang* includes biological characteristics. The lexicon *situ lembang* shows a link between the name of the place and the character of plants (flora) in the place. The lexicon *situ lembang* is the name of a place as a water source with *lembang* plants. Thus, Sundanese people have local knowledge about water management and plants or flora.

Data 3 contains the lexicon *cibadak*. The lexicon *cibadak* refers to the village's name in Cisarua Sub-district. The lexicon *cibadak* combines the word *ci* and the word *badak*. The word *ci* in the lexicon *cibadak* is an abbreviation. The word

ci is a contraction of *cai*, which means 'water'. Meanwhile, the word *badak* means 'rhino'.

Based on its physical aspect, the *cibadak* lexicon is a combination of hydrological characteristics and biological characteristics. The word *ci* is a hydrological characteristic because it is a place name related to the contour or character of water. Meanwhile, the lexicon *badak* includes biological characteristics. The lexicon *cibadak* shows the link between the place name and the character of the animal (fauna) in the place. The lexicon *cibadak* is a place named as a water source, an area for wallowing for rhinos. Thus, Sundanese people have local knowledge about managing water and animals or fauna.

Data 4 contains the lexicon *cibolang*. The lexicon *cibolang* refers to the village's name in Cisarua Sub-district. The lexicon *cibolang* combines the word *ci* and the word *bolang*. The word *ci* in the lexicon *cibolang* is an abbreviation. The word *ci* is a contraction of *cai*, which means 'water'. Meanwhile, the word *bolang* means 'a type of taro'.

Based on its physical aspect, the lexicon *cibolang* is a combination of hydrological characteristics and biological characteristics. The word *ci* includes hydrological characteristics because it is a place name related to the contour or character of water. Meanwhile, the lexicon *bolang* is a biological characteristic. The *cibolang* lexicon shows a link between the place name and the character of plants (flora) in the place. Thus, the lexicon *cibolang* is the name of a place where *bolang* plants grow. Based on the *cibolang* lexicon, Sundanese people know water management and plants or flora.

Data 5 contains the lexicon *cihanjuang*. The lexicon *cihanjuang* refers to the name of the village in Parongpong Sub-district. The lexicon *cihanjuang* combines the word *ci* and the word *hanjuang*. The word *ci* is an abbreviation. The word *ci* in the lexicon *cihanjuang* is a contraction of *cai*, which means 'water'. Meanwhile, the word *hanjuang* means 'andong'.

Based on its physical aspect, the *cihanjuang* lexicon is a combination of hydrological characteristics and biological characteristics. The word *ci* includes hydrological characteristics because it is a place name related to the contour or character of water. Meanwhile, the *hanjuang*

lexicon includes biological characteristics. The *cihanjuang* lexicon shows a link between the name of the place and the character of the plants (flora) in the place. The lexicon *cihanjuang* is the name of a place as a water source with *hanjuang* plants. Thus, Sundanese people have local knowledge about water management and plants or flora.

Data 6 contains the lexicon *walungan gandasoli*. The lexicon *walungan gandasoli* refers to the river's name in Ngamprah Sub-district. The lexicon *walungan gandasoli* is a combination of two words, namely the word *walungan* and the word *gandasoli*. The word *walungan* means 'river'. Meanwhile, the word *gandasoli* means 'ginger lily'.

Based on its physical aspect, the lexicon *walungan gandasoli* combines hydrological and biological characteristics. The word *walungan* is a hydrological characteristic because it is a place name related to the contour or character of water. Meanwhile, the *gandasoli* lexicon includes biological characteristics. The *walungan gandasoli* lexicon shows a link between the name of the place and the character of the plants (flora) in the place. The *walungan gandasoli* lexicon is the name of a place as a water source with a *gandasoli* plant. Thus, Sundanese people have local knowledge about water management and plants or flora.

Data 7 contains the lexicon *cileungsing*. The lexicon *cileungsing* refers to the village's name in Ngamprah Sub-district. The lexicon *cileungsing* combines two words, namely the word *ci* and the word *leungsing*. The word *ci* is an abbreviation. The word *ci* in the lexicon *cileungsing* is a contraction of *cai*, which means 'water'. Meanwhile, the word *leungsing* means 'small leech'.

Based on its physical aspect, the *cileungsing* lexicon is a combination of hydrological characteristics and biological characteristics. The word *ci* includes hydrological characteristics because it is a place name related to the contour or character of water. Meanwhile, the *leungsing* lexicon includes biological characteristics. The *cileungsing* lexicon shows a link between the name of the place and the character of the animals (fauna) in the place. *Cileungsing* lexicon is the name of a place as a water source with *leungsing* animals. Thus, Sundanese people have local knowledge about water management and animals or fauna.

Data 8 contains the lexicon *cimanggu*. The

lexicon *cimanggu* refers to the village's name in Ngamprah Sub-district. The lexicon *cimanggu* combines the word *ci* and the word *manggu*. The word *ci* is an abbreviation. The word *ci* in the lexicon *cimanggu* is a contraction of *cai*, which means 'water'. Meanwhile, the word *manggu* means 'mangosteen'.

Based on its physical aspect, the lexicon *cimanggu* is a combination of hydrological characteristics and biological characteristics. The word *ci* includes hydrological characteristics because it is a place name related to the contour or character of water. Meanwhile, the lexicon *manggu* includes biological characteristics. The *cimanggu* lexicon shows a link between the name of the place and the character of the plants (flora) in the place. The lexicon *cimanggu* is a place name as a water source with a *manggu* plant. Thus, Sundanese people have local knowledge about water management and plants or flora.

Classification of Toponyms Based on Hydrological-State Characteristics

The research findings show that all lexicons in hydrological-state toponyms have polymorphic forms. The noun and adjective categories dominate the lexicons in these toponyms, while the noun and verb categories have only one lexicon each. Lexicons with hydrological characteristics are the main elements that dominate the formation of toponyms. Meanwhile, lexicons characterized by circumstances tend to be explanatory elements in forming toponyms. Table 2 contains the classification of these lexicons.

Data 9 contains the lexicon *cimahi*. The lexicon *cimahi* refers to the waterfall's name in Cisarua Sub-district. The lexicon *cimahi* combines the word *ci* and the word *mahi*. The word *ci* is an abbreviation. The word *ci* in the lexicon *cimahi* is a contraction of *cai*, which means 'water'. Meanwhile, the word *mahi* means 'sufficient'.

The lexicon *cimahi* is a combination of hydrological characteristics and state characteristics. The word *ci* includes hydrological characteristics because it is a place name related to the contour or character of water. Meanwhile, the lexicon *mahi* includes a state characteristic. The *cimahi* lexicon shows the link between the name of the place and the situation in the place. The lexicon *cimahi* is a water source area that can provide irrigation for residents. Thus, Sundanese people

Table 2. Classification of Toponyms Based on Hydrological-State Characteristics

Data	Lexicon	Hydrological Characteristics	State Characteristics	
9	<i>Cimahi</i>	<i>ci (cai)</i> 'air' water	<i>mahi</i> 'cukup' sufficient	Noun Adjective
10	<i>Cilayung</i>	<i>ci (cai)</i> 'air' water	<i>layung</i> 'lembayung' mauve light	Noun
11	<i>Cibodas</i>	<i>ci (cai)</i> 'air' water	<i>bodas</i> 'putih' white	Adjective
12	<i>Cimeta</i>	<i>ci (cai)</i> 'air' water	<i>meta</i> 'bergerak' move	Verb
13	<i>Lebak Gede</i>	<i>ci (cai)</i> 'air' water	<i>gede</i> 'besar' big	Adjective
14	<i>Cihaliwung</i>	<i>ci (cai)</i> 'air' water	<i>haliwung</i> 'keruh' murky	Adjective
15	<i>Citiis</i>	<i>ci (cai)</i> 'air' water	<i>tiis</i> 'dingin' cold	Adjective
16	<i>Cigugur</i>	<i>ci (cai)</i> 'air' water	<i>gugur</i> 'gemuruh' rumble	Adjective
17	<i>Cihideung</i>	<i>lebak</i> 'sungai' river	<i>hideung</i> 'hitam' black	Adjective

have local knowledge about water management.

Data 10 contains the lexicon *cilayung*. The lexicon *cilayung* refers to the village's name in Cisarua Sub-district. The lexicon *cilayung* combines the word *ci* and the word *layung*. The word *ci* is an abbreviation. The word *ci* in the lexicon *cilayung* is a contraction of *cai*, which means 'water'. Meanwhile, the word *layung* means 'mauve light'.

The lexicon *cilayung* is a combination of hydrological characteristics and state characteristics. The word *ci* includes hydrological characteristics because it is a place name related to the contour or character of water. Meanwhile, the lexicon *layung* includes a state characteristic. The *cilayung* lexicon shows a link between the name of the place and the situation in the place. The lexicon *cilayung* is an area as a water source covered with purple when viewed from a distance in the afternoon. Thus, Sundanese people have local knowledge about water management.

Data 11 contains the lexicon *cibodas*. The lexicon *cibodas* refers to the village's name in

Cisarua Sub-district. The lexicon *cibodas* is formed from a combination of the word *ci* and the word *bodas*. The word *ci* is classified as an abbreviation. The word *ci* in the lexicon *cibodas* is a contraction of *cai*, which means 'water'. Meanwhile, the word *bodas* means 'white'. However, the word *bodas* can mean 'clear' in this context.

The lexicon *cibodas* is a combination of hydrological characteristics and state characteristics. The word *ci* is a hydrological characteristic because it is a place name related to the contour or character of water. Meanwhile, the lexicon *bodas* include a state characteristic. The *cibodas* lexicon shows a link between the name of the place and the situation in the place. The lexicon *cibodas* is a clear water source area. Thus, Sundanese people have local knowledge about water management.

Data 12 contains the lexicon *cimeta*. The lexicon *cimeta* refers to the village's name in Cisarua Sub-district. The lexicon *cimeta* combines the word *ci* and the word *meta*. The word *ci* is an abbreviation. The word *ci* in the lexicon *cimeta* is a contraction of *cai*, which means 'water'.

Meanwhile, the lexicon *meta* means ‘move’.

The lexicon *cimeta* is a combination of hydrological characteristics and state characteristics. The word *ci* includes hydrological characteristics because it is a place name related to the contour or character of water. Meanwhile, the *meta* lexicon includes a state characteristic. The *cimeta* lexicon shows the connection between the place name and the situation in the place. The *cimeta* lexicon is a water source area where the water moves or flows. Thus, Sundanese people have local knowledge about water management.

Data 13 contains the lexicon *lebak gede*. The lexicon *lebak gede* refers to the village’s name in Ngamprah Sub-district. The lexicon *lebak gede* is a combination of the word *lebak* and the word *gede*. The word *lebak* means ‘river’. Meanwhile, the word *gede* means ‘big’.

The lexicon *lebak gede* is a combination of hydrological characteristics and state characteristics. The word *lebak* includes hydrological characteristics because it is a place name related to the contour or character of water. Meanwhile, the lexicon *gede* is a characteristic of the situation. The lexicon *lebak gede* shows a link between the name of the place and the situation in that place. The lexicon *lebak gede* is a large water source area. Thus, Sundanese people have local knowledge about water management.

Data 14 contains the lexicon *cihaliwung*. The lexicon *cihaliwung* refers to a place name in Ngamprah Sub-district. The lexicon *cihaliwung* is a combination of the word *ci* and the word *haliwung*. The word *ci* is an abbreviation. The word *ci* in the lexicon *cihaliwung* is a contraction of *cai*, which means ‘water’. Meanwhile, the word *haliwung* means ‘murky’.

The lexicon *cihaliwung* is a combination of hydrological characteristics and state characteristics. The word *ci* is a hydrological characteristic because it is a place name related to the contour or character of water. Meanwhile, the lexicon *haliwung* includes a state characteristic. The lexicon *cihaliwung* shows a link between the name of the place and the situation in the place. The lexicon *cihaliwung* is a water source area where the water is murky. Thus, Sundanese people have local knowledge about water management.

Data 15 contains the lexicon *citiis*. The lexicon *citiis* refers to a place name in Parongpong

Sub-district. The lexicon *citiis* combines the word *ci* and the word *tiis*. The word *ci* is an abbreviation. The word *ci* in the lexicon *citiis* is a contraction of *cai*, which means ‘water’. Meanwhile, the word *tiis* has the meaning of ‘cold’.

The lexicon *citiis* is a combination of hydrological characteristics and state characteristics. The word *ci* includes hydrological characteristics because it is a place name related to the contour or character of water. Meanwhile, the lexicon *tiis* includes a state characteristic. The lexicon *citiis* shows a link between the name of the place and the situation in the place. The lexicon *citiis* is a water source area where the water feels cold. Thus, Sundanese people have local knowledge about water management.

Data 16 contains the lexicon *cigugur*. The lexicon *cigugur* refers to a place name in Parongpong Sub-district. The lexicon *cigugur* combines the word *ci* and the word *gugur*. The word *ci* is an abbreviation. The word *ci* in the lexicon *cigugur* is a contraction of *cai*, which means ‘water’. Meanwhile, the word *gugur* means ‘rumble’.

The *cigugur* lexicon is a combination of hydrological characteristics and state characteristics. The word *ci* includes hydrological characteristics because it is a place name related to the contour or character of water. Meanwhile, the lexicon *gugur* is included in the characteristics of the situation. The *cigugur* lexicon shows a link between the name of the place and the situation in the place. The *cigugur* lexicon is a water source area whose water thunders like lightning. Thus, Sundanese people have local knowledge about water management.

Data 17 contains the lexicon *cihideung*. The lexicon *cihideung* refers to a place name in Parongpong Sub-district. The lexicon *cihideung* combines the word *ci* and the word *hideung*. The word *ci* is an abbreviation. The word *ci* in the lexicon *cihideung* is a contraction of *cai*, which means ‘water’. Meanwhile, the word *hideung* means ‘black’.

The lexicon *cihideung* is a combination of hydrological characteristics and state characteristics. The word *ci* includes hydrological characteristics because it is a place name related to the contour or character of water. Meanwhile, the lexicon *hideung* includes a state characteristic. The

Table 3. Classification of Toponyms Based on Geomorphological-Biological Characteristics

Data	Lexicon	Geomorphological Characteristics		Biological Characteristics	
18	<i>Pasir calung</i>	<i>pasir</i> 'bukit' hill	Noun	<i>calung</i> 'ajang kelicung' diospyros macrophylla	Noun
19	<i>Pasir kuda</i>	<i>pasir</i> 'bukit' hill	Noun	<i>kuda</i> 'kuda' horse	Noun
20	<i>Pasirranji</i>	<i>pasir</i> 'bukit' hill	Noun	<i>ranji</i> 'asam keranji' dralium indian	Noun
21	<i>Pasir kuntul</i>	<i>pasir</i> 'bukit' hill	Noun	<i>kuntul</i> 'kuntul' egret	Noun
22	<i>Pasir haur</i>	<i>pasir</i> 'bukit' hill	Noun	<i>haur</i> 'bambu' bamboo	Noun
23	<i>Pasir embe</i>	<i>pasir</i> 'bukit' hill	Noun	<i>embe</i> 'kambing' goat	Noun
24	<i>Pasir huni</i>	<i>pasir</i> 'bukit' hill	Noun	<i>huni</i> 'buni' antidesma bunius	Noun
25	<i>Tegallaja</i>	<i>tegal</i> 'ladang' field	Noun	<i>laja</i> 'lengkuas' galangal	Noun

cihideung lexicon shows a link between the name of the place and the situation in the place. The lexicon *cihideung* is a water source area that still looks black or dark because it is lush and foggy. Thus, Sundanese people have local knowledge about water management.

Classification of Toponyms Based on Geomorphological-Biological Characteristics

The research findings show that all lexicons in geomorphologically-biologically characterized toponyms are polymorphic and categorized as nouns. The geomorphologically characterized lexicon is the main element that dominates the formation of toponyms. Meanwhile, lexicons with biological characteristics tend to be explanatory elements in forming toponyms. The biological lexicon contains two categories, namely animal and plant elements. The classification of these toponyms is provided in Table 3.

Based on Table 3, data 18 contains the lexicon *pasir calung*. The lexicon *pasir calung* refers to the village's name in Cisarua Sub-district. The lexicon *pasir calung* combines the word *pasir* and the word *calung*. The word *pasir* means 'hill', while the word *calung* or *ki calung* means 'diospyros

macrophylla'.

Based on its physical aspect, the lexicon *pasir calung* combines geomorphological and biological characteristics. The word *pasir* is a geomorphological characteristic because it is a place name related to the contour or character of the land. Meanwhile, the word *calung* is a biological characteristic. The *calung* lexicon shows a link between the name of the place and the character of plants (flora) in the place. Thus, the lexicon *pasir calung* is the name of the place where *ki calung* grows. Based on the lexicon *pasir calung*, Sundanese people know the management of land and plants or flora.

Data 19 contains the lexicon *pasir kuda*. The lexicon of *pasir kuda* refers to the village's name in Cisarua Sub-district. The lexicon of *pasir kuda* combines the word *pasir* and the word *kuda*. *Pasir* means 'hill', while *kuda* means 'horse'.

Based on its physical aspect, the *pasir kuda* lexicon combines geomorphological and biological characteristics. The word *pasir* is a geomorphological characteristic because it is a place name related to the contour or character of the land. Meanwhile, the word *kuda* is included in the biological characteristics. The *pasir kuda* lexicon

shows a link between the name of the place and the character of the animal (fauna) in the place. Thus, the *pasir kuda* lexicon is a place name as a place of life for horses. Based on the lexicon of *pasir kuda*, Sundanese people know the management of land and animals or fauna.

Data 20 contains the lexicon *pasirranji*. The lexicon *pasirranji* refers to the village's name in Cisarua Sub-district. The lexicon *pasirranji* combines the word *pasir* and the word *ranji*. The word *pasir* means 'hill', while the word *ranji* means 'dralium indian'.

Based on its physical aspects, the *pasirranji* lexicon combines geomorphological characteristics and biological characteristics. The word *pasir* is a geomorphological characteristic because it is a place name related to the contour or character of the land. Meanwhile, the word *ranji* is included in the biological characteristics. The *pasirranji* lexicon shows a link between the name of the place and the character of plants (flora) in the place. Thus, the lexicon *pasirranji* is a place name as a tamarind plantation area. Based on the *pasirranji* lexicon, Sundanese people know the management of land and plants or flora.

Data 21 contains *pasirkuntul* lexicon. *Pasirkuntul* lexicon refers to the village's name in Ngamprah Sub-district. The lexicon *pasirkuntul* combines the word *pasir* and the word *kuntul*. *Pasir* means 'hill', while *kuntul* means 'egret'.

Based on its physical aspect, the *pasirkuntul* lexicon combines geomorphological and biological characteristics. The word *pasir* is a geomorphological characteristic because it is a place name related to the contour or character of the land. Meanwhile, the word *kuntul* is included in the biological characteristics. The *pasir kuntul* lexicon shows a link between the name of the place and the character of animals (fauna) that exist there. Thus, the lexicon *pasirkuntul* is a place name as an area dominated by herons or white storks. Based on the *pasirkuntul* lexicon, Sundanese people know the management of land and animals or fauna.

Data 22 contains the lexicon *pasir haur*. The lexicon *pasir haur* refers to the village's name in Ngamprah Sub-district. The lexicon *pasir haur* combines the word *pasir* and the word *haur*. The word *pasir* means 'hill', while the word *haur* means 'bamboo'.

Based on its physical aspect, the lexicon of

pasir haur is a combination of geomorphological characteristics and biological characteristics. The word *pasir* is a geomorphological characteristic because it is a place name related to the contour or character of the land. Meanwhile, the word *haur* is included in the biological characteristics. The *pasir haur* lexicon shows a link between the name of the place and the character of plants (flora) in the place. Thus, the lexicon *pasir haur* is a place name as an area dominated by bamboo or *haur* plants. Based on the *pasir haur* lexicon, Sundanese people know the management of land and plants or flora.

Data 23 contains the lexicon *pasir embe*. The lexicon *pasir embe* refers to the village's name in Ngamprah Sub-district. The lexicon *pasir embe* combines the word *pasir* and the word *embe*. *Pasir* means 'hill', while *embe* means 'goat'.

Based on its physical aspect, the lexicon of the *pasir embe* is a combination of geomorphological characteristics and biological characteristics. The word *pasir* is a geomorphological characteristic because it is a place name related to the contour or character of the land. Meanwhile, the word *embe* is a biological characteristic. The *pasir embe* lexicon shows a link between the name of the place and the character of the animals (fauna) in the place. Thus, the lexicon *pasir embe* is a place name as an area for herding goats. Based on the lexicon *pasir embe*, Sundanese people know the management of land and animals or fauna.

Data 24 contains the lexicon *pasir huni*. The lexicon of *pasir huni* refers to the village's name in Ngamprah Sub-district. The lexicon *pasir huni* combines the word sand and the word *huni*. The word *pasir* means 'hill', while the word *huni* means 'antidesma bunius'.

Based on its physical aspect, the lexicon of *pasir huni* is a combination of geomorphological characteristics and biological characteristics. The word *pasir* is a geomorphological characteristic because it is a place name related to the contour or character of the land. Meanwhile, the word *huni* is included in the biological characteristics. The *pasir huni* lexicon shows a link between the name of the place and the character of plants (flora) in the place. Thus, the lexicon *pasir huni* is a place name as a *buni* plantation area. Based on the lexicon of *pasir huni*, Sundanese people know the management of land and plants or flora.

Data 25 contains the lexicon *tegallaja*. The

lexicon *tegallaja* refers to the village's name in Ngamprah Sub-district. The lexicon *tegallaja* combines the word *tegal* and the word *laja*. The word *tegal* means 'field', while the word *laja* means 'galangal'.

Based on its physical aspect, the lexicon *tegallaja* combines geomorphological and biological characteristics. The word *tegal* is a geomorphological characteristic because it is a place name related to the contour or character of the land. Meanwhile, the word *laja* is included in the biological characteristics. The *tegallaja* lexicon shows a link between the name of the place and the character of plants (flora) in the place. Thus, the lexicon *tegallaja* is a place name as a galangal plantation area. Based on the *tegallaja* lexicon, Sundanese people know the management of land and plants or flora.

Classification of Toponyms Based on Geomorphological-State Characteristics

The research findings show that all lexicons in geomorphological-state toponyms have polymorphic forms. The noun and adjective categories dominate the lexicon in these toponyms, while the noun and verb categories have only one lexicon each. Lexicons with hydrological characteristics are the main elements that dominate the formation of toponyms. Meanwhile, lexicons characterized by circumstances tend to be explanatory elements in forming toponyms. Table 4 shows the classification of these toponyms.

Data 26 contains the lexicon *pasirhalang*. The lexicon *pasirhalang* refers to the village's name in Cisarua Sub-district. The lexicon *pasirhalang* combines the word *pasir* and the word *halang*.

The word *pasir* means 'hill'. Meanwhile, the word *halang* means 'latitude.'

The lexicon *pasirhalang* is a combination of geomorphological characteristics and state characteristics. The word *pasir* includes geomorphological characteristics because it is a place name related to the contour or character of the land. Meanwhile, the *halang* lexicon includes a state characteristic. The *pasir halang* lexicon shows a link between the place name and the situation in the place. The *pasirhalang* lexicon is a highland area positioned across the Cisarua Sub-district. Thus, Sundanese people have local knowledge about land management.

Data 27 contains the *pasir kuning* lexicon. The *pasir kuning* lexicon refers to the village's name in Cisarua Sub-district. The *pasir kuning* lexicon combines the word *pasir* and the word *kuning*. The word *pasir* has the meaning of 'hill'. Meanwhile, the word *kuning* means 'yellow.'

The *pasir kuning* lexicon is a combination of geomorphological characteristics and state characteristics. The word *pasir* includes geomorphological characteristics because it is a place name related to the contour or character of the land. Meanwhile, the *kuning* lexicon is a state characteristic. The *pasir kuning* lexicon shows a link between the name of the place and the situation in the place. The *pasir kuning* lexicon is a highland area that looks yellow because of the sunset in the afternoon. Thus, Sundanese people have local knowledge about land management.

Data 28 contains the *pasirlangu* lexicon. The lexicon *pasirlangu* refers to the village's name in Cisarua Sub-district. The lexicon *pasirlangu* is the word *pasir* and the word *langu*. The word *pasir*

Table 4. Classification of Toponyms Based on Geomorphological-State Characteristics

Data	Lexicon	Geomorphological Characteristics		State Characteristics	
26	<i>Pasirhalang</i>	<i>pasir</i> 'bukit' hill	Noun	<i>halang</i> 'lintang' latitude	Noun
27	<i>Pasir kuning</i>	<i>pasir</i> 'bukit' hill	Noun	<i>kuning</i> 'kuning' yellow	Adjective
28	<i>Pasirlangu</i>	<i>pasir</i> 'bukit' hill	Noun	<i>langu</i> 'bau tidak sedap' unpleasant odor	Adjective
29	<i>Pasir malang</i>	<i>pasir</i> 'bukit' hill	Noun	<i>malang</i> 'melintang' crosswise	Verb

means ‘hill’. Meanwhile, *langu* means ‘unpleasant odor.’

The lexicon *pasirlangu* is a combination of geomorphological characteristics and state characteristics. The word *pasir* is a geomorphological characteristic because it is a place name related to the contour or character of the land. Meanwhile, the *langu* lexicon is a state characteristic. The *pasir langu* lexicon shows a link between the name of the place and the situation in the place. The lexicon *pasirlangu* is a highland area planted with tobacco, resulting in an unpleasant smell of tobacco. Thus, Sundanese people have local knowledge about land management.

Data 29 contains the lexicon of *pasir malang*. The *pasir malang* lexicon refers to the village’s name in Parongpong Sub-district. The lexicon *pasir malang* combines the word *pasir* and the word *malang*. The word *pasir* has the meaning of ‘hill’. Meanwhile, the word *malang* has the meaning of ‘crosswise’.

The lexicon *pasir malang* is a combination of geomorphological characteristics and state characteristics. The word *pasir* includes geomorphological characteristics because it is a place name related to the contour or character of the land. Meanwhile, the *malang* lexicon includes a state characteristic. The *pasir malang* lexicon shows a link between the name of the place and the situation in that place. The lexicon *pasir malang* is a highland area positioned across the Parongpong Sub-district area. Thus, Sundanese people have local knowledge about land management.

Classification of Toponyms Based on State Characteristics

The research findings show that all lexicons in toponyms characterized by the state have polymorphic forms. The lexicons in these toponyms are dominated by the adjective category, while there are only two lexicons each in the noun and verb categories. Lexicons characterized by the state become the central element in forming toponyms. Table 5 shows the classification of these toponyms.

Data 30 contains the *sindangsari* lexicon. The *sindangsari* lexicon refers to the name of the village in Cisarua Sub-district. The *sindangsari* lexicon combines the words *sindang* and the word *sari*. The word *sindang* means ‘stopover’, while the word *sari* means ‘beautiful’.

Based on the social aspect, the *sindangsari* lexicon is a place name characterized by circumstances. The word *sindang* and the word *sari* show the characteristics of the situation because they portray the socio-cultural activities of the community. The *sindangsari* lexicon shows a link between the place name and the socio-cultural character of the people in the place. Thus, because of its beautiful panorama, the *sindangsari* lexicon is a toponym for a stopover location. Based on the *sindangsari* lexicon, it can be seen that Sundanese people know regional and socio-cultural management.

Data 31 contains the lexicon *pondok melong*. The lexicon *pondok melong* refers to the village’s name in Cisarua Sub-district. The lexicon *pondok melong* combines the word *pondok* and the word

Table 5. Classification of Toponyms Based on State Characteristics

Data	Lexicon	State Characteristics			
30	<i>Sindangsari</i>	<i>sindang</i> ‘singgah’ stopover	Verb	<i>sari</i> ‘menarik’ beautiful	Adjective
31	<i>Pondok Melong</i>	<i>pondok</i> ‘pendek’ short	Adjective	<i>melong</i> ‘menatap’ stare	Verb
32	<i>Kertawangi</i>	<i>kerta</i> ‘sejahtera’ prosperous	Adjective	<i>wangi</i> ‘harum’ fragrant	Adjective
33	<i>Tugumukti</i>	<i>tugu</i> ‘tugu’ monument	Noun	<i>mukti</i> ‘makmur’ prosper	Adjective
34	<i>Karyawangi</i>	<i>karya</i> ‘pekerjaan’ work	Noun	<i>wangi</i> ‘harum’ fragrant	Adjective

melong. The word *pondok* means ‘short’, while the word *melong* means ‘stare’.

Based on its social aspect, the lexicon of *pondok melong* is a place name characterized by circumstances. The word *pondok* and the word *melong* show the characteristics of the situation because they portray the socio-cultural activities of the community. The *pondok melong* lexicon shows a link between the name of the place and the character of the place. Thus, the lexicon *pondok melong* is a place name with limited visibility due to the thick fog. Based on the *pondok melong* lexicon, Sundanese people know regional and socio-cultural management.

Data 32 contains the lexicon *kertawangi*. The lexicon *kertawangi* refers to the name of the village in Cisarua Sub-district. The lexicon *kertawangi* is a combination of the word *kerta* and the word *wangi*. The word *kerta* means ‘prosperous’, while *wangi* means ‘fragrant’.

Based on its social aspect, the lexicon *kertawangi* is a place name characterized by circumstances. The word *kerta* and the word *wangi* show the characteristics of the situation because they portray the socio-cultural activities of the community. The *kertawangi* lexicon shows a link between the place name and the socio-cultural character of the people in the place. Thus, the lexicon *kertawangi* is a place name that contains prayers and hopes that the community will prosper and the place name will be fragrant. Based on the *kertawangi* lexicon, it can be seen that Sundanese people know regional and socio-cultural management.

Data 33 contains the lexicon *tugumukti*. The lexicon *tugumukti* refers to the village’s name in Cisarua Sub-district. The lexicon *tugumukti* combines the word *tugu* and the word *mukti*. The word *tugu* means ‘monument’, while the word *mukti* means ‘prosper’.

Based on its social aspect, the lexicon *tugumukti* is a place name characterized by a state. The word *tugu* and the word *mukti* show the characteristics of the situation because they portray the socio-cultural activities of the community. The *tugumukti* lexicon shows a link between the place name and the socio-cultural character of the people in the place. Thus, the *tugumukti* lexicon is a place name that contains prayers and hopes that the community will be prosperous and prosperous.

Based on the *tugumukti* lexicon, it can be seen that Sundanese people know regional and socio-cultural management.

Data 34 contains the lexicon *karyawangi*. The lexicon *karyawangi* refers to the village’s name in Parongpong Sub-district. The lexicon *karyawangi* combines the word *karya* and the word *wangi*. The word *karya* means ‘work’, while the word *wangi* means ‘fragrant’.

Based on its social aspect, the lexicon *karyawangi* is a place name characterized by circumstances. The word *karya* and the word *wangi* show the characteristics of the situation because they portray the socio-cultural activities of the community. The *karyawangi* lexicon shows a link between the place name and the socio-cultural character of the people in the place. Thus, the lexicon *karyawangi* is a place name that contains prayers and hopes that the community always working and creating to make the village proud. Based on the *karyawangi* lexicon, it can be seen that Sundanese people know regional and socio-cultural management.

The Function of Lexicon in Toponyms in the West Bandung-North Area

Toponyms have the function of verbalizing cultural signs and actualizing them as associative relationships that are cultural and historical in the mind of a society (Ryzhkova, 2020). In addition, toponyms also show insight into the identity and ideology applied to a region (Alasli, 2019). In the context of this research, there are two functions of the lexicon in toponyms in the western Bandung-North area, namely the function of self-identity and the function of the local knowledge system.

Self-identity Function

Based on the description of the lexicon in toponyms in the western part of Bandung-North area, which includes Ngamprah Sub-district, Cisarua Sub-district, and Parongpong Sub-district, it can be seen that toponyms in the area reflect the self-identity of Sundanese people. According to Wierzbicka (1992, p. 7), language reflects human conceptualization and interpretation of the world. Furthermore, Wierzbicka (1997, p. 4) explains that language reflects society’s distinctive way of life and thinking and provides invaluable clues to understanding its culture.

In the context of Sundanese society, the lexicon

in toponyms in the western Bandung-North area can provide an overview of the Sundanese people's collective view of their world (Fasya, 2011) (Fasya, 2011). The Sundanese worldview contains various things about humans as individuals, humans with society, humans with nature, humans with God, and humans pursuing outward progress and inner satisfaction (Garna, 2008, p. 187; Warnaen et al., 1987, pp. 164–165). The Sundanese view of life forms the Sundanese self-identity as a human being who always tries to maintain harmony between humans and humans, humans and nature, and humans and their God (Fasya, 2011).

The principle of harmony is reflected in the lexicon of toponyms in the western Bandung-North area. First, the principle of human harmony with nature is recorded in toponyms with hydrological, geomorphological, and biological characteristics. Examples are the lexicons *cibadak*, *cimanggu*, *pasir haur*, and *pasir embe*. The hydrological characteristic in these examples is in the element *ci* or *cai*. The geomorphological characteristic is present in the element *pasir*. Meanwhile, biological characteristics are present in the *badak* and *embe* elements representing the fauna category. In addition, biological characteristics are also present in the elements *manggu* and *haur*, which represent the flora category. Thus, these examples show a harmonious relationship between humans, especially Sundanese people, and nature, including land, water, animals, and plants.

Second, the principle of harmony between humans and humans is recorded in toponyms characterized by circumstances. The lexicon examples are *sindangsari* and *pondok melong*. The characteristics of the situation in both examples are present in the elements of *sindang* and *melong*. The elements of *sindang* and *melong* capture the socio-cultural activities of Sundanese people who always maintain harmony and togetherness with fellow humans. For Sundanese people, *sindang* and *melong* activities are indeed relational and interpersonal. Thus, both examples show the existence of harmonious relations between humans and humans in Sundanese society.

Third, the principle of human harmony with God is also recorded in the toponymy that characterizes the situation. The lexicons are *kertawangi*, *tugumukti*, and *karyawangi*. The characteristics of the situation in these examples are present in the elements *kerta*, *wangi*, *mukti*, and

karya. These elements capture the socio-cultural activities of Sundanese people who always maintain harmony with their God. For Sundanese people, these elements are prayers, hope for achieving outward progress, and inner satisfaction. Thus, the three examples show a harmonious relationship between man and God in Sundanese society.

Function of Local Knowledge System

Based on the description of the lexicon in toponyms in the western Bandung-North area, which includes Ngamprah Sub-district, Cisarua Sub-district, and Parongpong Sub-district, it can be seen that toponyms in the area reflect the local knowledge system of Sundanese people. This local knowledge generally refers to knowledge systems embedded in the traditions of regional, customary or local communities (Majumder, 2017; Moore, 2022). In the context of Sundanese society, this local knowledge is recorded in toponyms with hydrological, geomorphological, and biological characteristics.

Toponyms with hydrological, geomorphological, and biological characteristics record local knowledge of ethnoecology. Ethnoecology expresses the relationship between humans and nature, including land, water, plants, animals, and marine ecosystems (Curran & Napoleon, 2020, p. 270). For example, the lexicons *cipeusing* and *cibolang* record Sundanese local knowledge about water management that is integrated with animal and plant management. In addition, the lexicons *pasir calung* and *pasir kuntul* record Sundanese local knowledge about land management integrated with animal and plant management. Thus, Sundanese people have ecological awareness recorded in the toponym lexicon.

In addition, this toponym lexicon also contains Sundanese local knowledge about the principle of zoning in spatial planning to manage harmonious relations between humans and nature. Through this principle, Sundanese people show their ecological awareness by sharing living space between themselves and the surrounding nature. Thus, the toponym lexicon, which has hydrological characteristics, geomorphological characteristics, and biological characteristics, is in line with the main focus of maintaining the terrestrial ecosystem, which is one of the pillars of environmental development in the context of the Sustainable Development Goals (SDGs).

IV. CONCLUSION

This research has two findings—first, the lexicon classification in toponyms in the western Bandung-North area. In the context of the Sundanese society in the western North Bandung area, there are five categories of toponym classification, namely (1) hydrological-biological characteristics, (2) hydrological-state characteristics, (3) geomorphological-biological characteristics, (4) geomorphological-state characteristics, and (5) situation characteristics. Second, is the lexicon's function in toponyms in the western Bandung-North area. In this context, there are two functions of the toponym lexicon:

the function of self-identity and the function of the local knowledge system. Based on the findings, the lexicon in toponyms in the western North Bandung area portrays the closeness of humans with nature, humans with humans, and humans with their God. In addition, Sundanese people in the western Bandung-North area also have local knowledge about ethnoecology, which is recorded in toponyms in the area. This local knowledge of ethnoecology has benefits as an effort to maintain the terrestrial ecosystem, which is one of the pillars of environmental development in the context of Sustainable Development Goals (SDGs).

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