

DOI: <https://doi.org/10.21009/ijlecr.v10i2.47855>

E-ISSN: 2461-131x

P-ISSN: 2406-8586

Received: 13 July 2024
Revised: 2 November 2024
Accepted: 12 November 2024
Published: 16 December 2024

Name Shapes Identity through Linguistic Landscape of Kampung Bugis Banten Province

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ABSTRACT

Name shapes identity. A name, especially an ethnic name, can be seen as the unit of linguistics that contains meaning. From a linguistics perspective, the analysis of a name is not only about the language used on a name. It may reveal much information such as people's migration, history, or genealogy. As one of the oldest settlements in Serang, the name of Kampung Bugis, which is located on the coast side of Banten, proved the old migration path of the people from the past. The name Kampung Bugis draws the identity of the residents or the people who once lived in that area. The name straightforward refers to a certain group of people from Makassar, South Sulawesi. Besides, there are 13 villages in Kampung Bugis which represent the existence of the Bugis people from the ancestor to the descendant. Until now, the location of Kampung Bugis can be found in Kasemen district and the name of it lasts for several decades. However, what makes the name last longer? This research explores factors that made the name of Kampung Bugis exist for a hundred years in Banten. Furthermore, this research also wants to explore the toponymic pattern of every place name that surrounds Kampung Bugis. Data in this research is the name of villages near Kampung Bugis in Kasemen district collected from the Banten Governor website and sorted into several categories. Data is analyzed by using toponymy theories. The result shows that the names of every village near Kampung Bugis represent the existence of the Buginese of Makassar around Banten since many years ago. It proves that the mobility of an ethnic group can be tracked through a place name. Besides, the traditional activities of an ethnic group can be a distinctive factor that helps a place name last for years.

Keywords: *Kampung Bugis, Linguistic Landscape, Place Names, Toponymy*

INTRODUCTION

The place name is unique. It contains geographical information about certain places, maps of migration routes, languages, and the history of the people who once lived there. A place name may explain the identity of a certain group of people (Perdana, 2016). It may bring back people's collective memories from the past to the future. That's why in society we could find

glossaries -like hometown or motherland- which refer to childhood memories that may lead us back to our past. Besides, there could be interesting facts about the culture behind every place name.

In some circumstances, it is easier to find a place that mirrors the culture through its name (Chesnut et al., 2013). Pecinan or Chinatown can be found in most Asian countries and outside. The existence of Chinatown in Europe or America, for instance, calls out Chinese collective memories that represent the originality of the community. In Medan-North Sumatera, Indonesia, there is a district called Little India, known as Kampung Keling (village who settled by Keling, which refers to darker-color people came many years ago from Tamil India to Deli, North Sumatera), where the Indian culture born and spread outside the Hindus' original land. It is also known as Kampung Madras (now situated in Madras district) which refers to the same Indian culture. The origin of people in Kampung Keling can be traced back through its name to the 19th century when many Tamil Indians were imported from their original country to work as laborers at Deli tobacco plantations (Voice of Indonesia, 2018).

Still in Indonesia, in Bogor-West Java, people are familiar with Kampung Arab. It has been there for many decades before. It is where people from Arabian once landed and stayed for a very long time. The name Kampung Arab reflects the identity of a certain community. Meanwhile, in Banten, the name of Kampung Bugis can be found easily near the capital of this province. The name may represent the original tribe which is known as Bugis or Bugis of Makassar people. Buginese are an ethnic group that originally came from South Sulawesi. According to Ethnologue (Eberhard et al., 2024), people in Bugis, South Sulawesi, speak the Buginese language or Basa Ugi with several different dialects. The history of Bugis says that, since a long time ago, the Bugis people were famous for their capability in trading and sailing. They are known as Nusantara travelers and built up the popular spice route from the Eastern to the Western part of Indonesia's archipelago. In short, this Bugis diaspora began through the wave of migration in the 17th century (Humaeni, 2016), (Wikipedia, 2024). However, can we relate the origin Bugis people from South Sulawesi to the people who live now in Banten province? Could it be possible we say that place names reveal the migration of people from the past until today? This paper aims to find the correlation between people in Kampung Bugis, Banten province, with the original Bugis in South Sulawesi. This paper also wants to explore the literal meaning of every place name and its toponymic patterns around Kampung Bugis, Banten.

Banten is situated in the very west of Java Island which is dominated by Sundanese people (Rigg, 1862). Formerly, Banten was a part of the province of West Java. However, in 2000, it was separated and became a new province. Previous research in 2021 shows that a massive usage of the word *ci* in many place names in Banten province reflects the Sundanese people who live in the past with those in the present (Perdana & Suharsih, 2022). The research also states that a place name could bring much information and also the history from the past to the future. In the case of Kampung Bugis, the writer observed that the names could exist for a very long time in a province that is dominated by Sundanese people. It is an interesting fact that I found immediately when I arrived at the exact location to do pre-observation.

The study of place names has a very broad scope. The study of place names or toponymy (Toponomastics/Toponymy) can be viewed from various points of view e.g. history, philosophy, linguistics, anthropology, sociolinguistics, and psycholinguistics (Barni & Extra, 2008). Toponymy is an onomastics sub-discipline that discusses the development, origin, and distribution of topographical geographic names (United Nations Conference on the Standardization on Geographical Names, 2003). The role of toponymy is very important in people's lives, especially in the fields of cartography, geography, history, and language. Toponymy can help reveal various things about the movement or movement of a group of

people from time to time. Toponyms can also be used as a tool to see patterns of cultural exchange in different periods (Tichelaar, 2002).

Toponyms are the linguistic signs of a natural language denoting certain fragments of topographic space (Urazmetova & Shamsutdinova, 2017). These linguistic signs form a system, called a toponymic system, which is artificially contractual. Toponyms are also a kind of repositories of political, social, and cultural views of the society which display certain language trends and peculiarities of word formation. Toponyms make up a significant part of the lexical fund of the language. According to Gelling (Gelling, 2000), place names are an important part of our geographical and cultural environment. They identify geographical entities of different kinds and represent irreplaceable cultural values of vital significance to the people's sense of well-being and feeling at home. Therefore, place names are of major social importance. Society must also bear the responsibility for taking care of the place-name heritage. The function of the place name is to preserve the cultural heritage and protect it in a rapidly changing society. Gelling classifies toponymy according to these principles:

1. Parametric characteristics of an object.
2. Ontological characteristics of an object.
3. Type of toponymic basis.
4. Etymological characteristics of place names.
5. Motivational characteristics of place names.
6. Chronological characteristics of place names.
7. Structural characteristics of toponyms.
8. Toponymic polysemy.
9. Degree of toponymic nomination.
10. Variety of toponymic nominations.
11. Localization of an object.

Toponym which relates to place names represent language units denoting elements of the topographic environment (Shomamy et al., 2010). Place names have a complicated and multidimensional nature, which should be taken into account while classifying them. Place names act as mnemonic devices, embodying histories, spiritual and environmental knowledge, and traditional teachings (United Nations Conference on the Standardization on Geographical Names, 2003). In Banten, most of the place names could equally well be Sundanese or Javanese in origin. However, some places near Kampung Bugis are unique. For some names, as Gelling has noted, the similarities between the vocabularies of the languages make it often very difficult to decide whether a name is wholly Sundanese, Javanese, Buginese, or others.

Since place names generally contain important information in the form of history, migration, and the identity of the people. The meaning of each name becomes important for those who live there. The naming system in Banten province, especially around Kampung Bugis in Kasemen district, is highly recommended to be analyzed because of its uniqueness. In linguistics view, the name of Kampung Bugis can be analyzed literally by looking up each word component; Kampung and Bugis. Kampung (Kampong in the Malay language) means village while Bugis refers to Buginese, one of the ethnicities in South Sulawesi. In simple, this place's name means Buginese village or a village where Buginese people live. The word 'kampung' shows a human settlement in collective culture. This is a kind of village where all the daily activities of Bugis people happen from time to time. According to the Banten Statistic Bureau (Badan Pusat Statistik, 2000), this place has existed for a long time with the original name Kampung Bugis. No significant change happened to this name which means it is in its original form. The original form shows that from the beginning, the origin people who settled there were Bugis or Buginese. This original form also explains that, since a very long time ago, the people are familiar with that name instead of forgetting the history behind its name. Until now, the name is still being used by everybody. It is an interesting fact about how a name travels times.

In other words, the unchanging form ensures that the migration of Bugis people from South Sulawesi in the past is real.

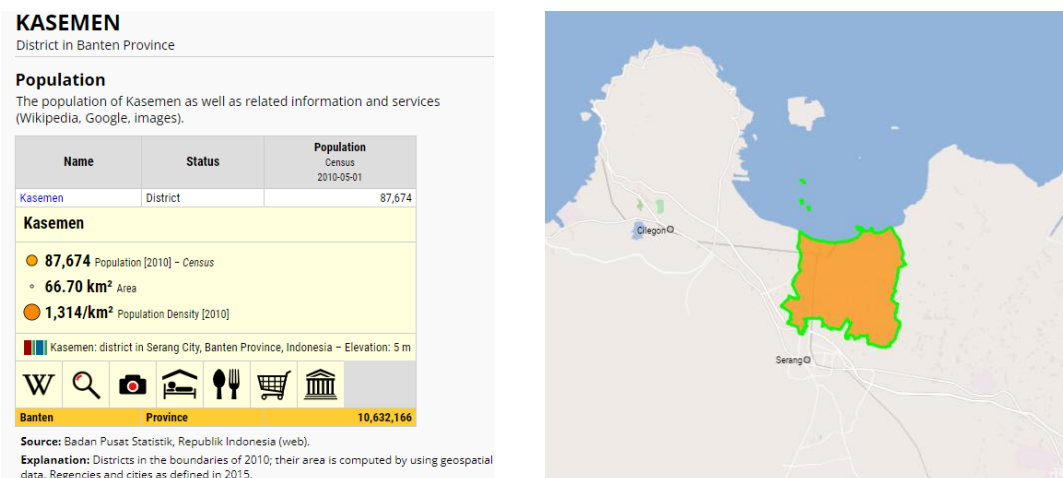


Figure 1. Kasemen District, Banten Province (City Population, 2024).

Whilst, Kampung Bugis is located in Kasemen, in the northern part of Banten province. The width of this area is 66,70 km² with 87,674 populations according to the census 2010 while population density in Kasemen is 1,314/ km². Based on observation, 13 place names are found surrounding Kampung Bugis. Each name contains meaning and history. The name Kesatrian, for example, is formed by the word satria with affixes ke- and -an, [kesatrian = ke- + satri(y)a + -(a)n]. These words and morphemes can be analyzed based on their semantic aspect by checking their literal meaning through a dictionary.

In A Dictionary of the Sunda Language of Java (Rigg, 1862), the word satria comes from satriya which means: (1) in ancient times the royal caste, to which the kings belonged, (2) a man or woman of the royal or military race. Ke- or ka- is a particle, it is an inseparable particle used in the formation of derivative nouns, to which it is prefixed sometimes singly, but most frequently, the word to which it is prefixed is followed by -an. So literally, the word cesarian refers to a place where the military race is grouped in the kingdom era. It also refers to a person or those who run the military service to the king, according to the caste. In other words, kesatrian relates to the military forces in ancient times. This meaning correlates with the past to the sultanate era. The location of this village is nearer to the keraton or castle. This name describes the position of the military race that cannot be separated from the castle based on its main function to protect the royal family. After analyzing this name, it can be concluded that the area was named based on its function in the past. So, this is the first toponymic pattern found in Banten province. Later, this name can be put into groups or categories to make the conclusion clearer.

The element of ka-, ke-, and -an on place names can be caused by the influence of the Sundanese language. If we refer to the past, Banten was a part of the West Java province. Because of this reason, almost all of the Banten areas follow the toponymic system of West Java. However, the conditions of Banten people are different. The people who live in Banten are not only Sundanese, we can find many Javanese people inside Banten, especially those in the city center that is nearer to DKI Jakarta, the capital city of Indonesia. The Sundanese can be found in Lebak Regency, Pandeglang, and Tangerang Regency, while the Serang Javanese dialect can be found in Cilegon, Serang City, and Serang Regency (Suharsih, 2019), (Mursidah & Humaeroh, 2023). Additionally, research in 2019 by Risnanto and Hadisaputra not only discusses the language used by the people of Bugis in Banten but also explains the old traditions

of the Bugis people from Sulawesi who have lived in Banten for a long time but still maintain their culture (Risnanto & Hadisaputra, 2019). This research determined the pattern of intercultural communication between Bugis ethnic and Banten society and the way Bugis Ethnicians maintain their cultural identity for such a long time. This research applies the ethnographic method by observing and interviewing several Bugis people in Banten. Several findings are drawn from this research. First, the pattern of communication consists of primary communication, circular, linear, and dynamic. However, the most applicable pattern used by Bugis people in Banten is the dynamic and linear communication patterns. Second, preserving their original culture is one of many ways the Bugis people maintain their old traditions. The findings of this research are valuable enough for our study, particularly on how Bugis people maintain their traditions for a long time. We use this result as one of the academic views in conducting ours. However, our concern about the local name is quite different from what Risnanto and Hadisaputra do in their research. Studies about place names, particularly in Banten, are still limited to the local names. Through this research, we want to explore other important aspects, like the migration of certain people related to their original culture..

We agree that the place name reveals the people who lived in the area. By analyzing place names, we can learn about the character of the people, the history behind the names, and the culture that reflects through names. This research focuses on two major questions. First, how is the toponymic pattern of every place name surrounding Kampung Bugis? Second, what factors made the name of Kampung Bugis exist for a hundred years in Banten?

METHOD

Because the aim of this research is to investigate the toponymic pattern and lexical meaning of every place name near Kampung Bugis, we conduct this research by applying qualitative method. The nature of qualitative method is appropriate for good research findings, mainly on investigating the pattern and meaning. The subject of this research is 13 villages near Kampung Bugis in Banten province. To avoid data errors and to keep the data fair and valid, all names are taken from the governor's official website (<https://banten.bps.go.id/id>).

Table 1. List of Village Names Near Kampung Bugis

Code	Village Names
V-1	Pekapuran
V-2	Panjunan Indah
V-3	Pasar Karangantu
V-4	Karang Jaya
V-5	Karang Mulya
V-6	Baru Bugis
V-7	Kebon Demang
V-8	Kesatrian
V-9	Sukajaya
V-10	Karang Serang
V-11	Kebalen
V-12	Masjid Agung Banten
V-13	Perum Mina Bhakti

Source: internet website (<https://banten.bps.go.id/id>).

Because this research belongs to library research, as many as 13 village names around Kampung Bugis are analyzed by applying linguistic theory that deals with semantics. Several documents (books and dictionaries) are used in analyzing the data. Documents mentioned are urgently needed to support the findings of this research. As semantic theory deals with meaning,

the premier source in analyzing the data is the dictionary, mainly the Sundanese dictionary. Technically, because this research uses a qualitative approach, we focus the analysis on the descriptive method which consists of collecting and systematizing the collected facts in logical comprehension and identification of specific patterns. A taxonomic method as a variant of the descriptive method is used for the categorization of toponymic units that are separated into certain classes and subclasses. In analyzing data, the meaning of each name will be elaborated by focusing the analysis on the meaning. We use dictionaries and other documentation, such as notes from books and journals, to get the textual meaning. We also interview local people to collect the social meaning of each name. These instruments will be developed during the research.

Since place-name is a linguistic product built up by words, the analysis of every place-name involves linguistics and historical aspects. The researchers analyze not only the words and how they are combined to form a name, but the analysis also focuses on their lexical meaning. The lexical meaning of each name was collected by using the dictionary as the reference. Here the researchers use the library research method to collect the meaning of every name. At the end of the process, all names were categorized based on their meaning to find the toponymy pattern of Banten province. All names will be explored from many different aspects to find a real description of what's behind a name.

RESULTS AND DISCUSSION

Results

1. The Toponymic Pattern in Kampung Bugis

After applying semantics theory on 13 names, it is found that most of the names have a correlation to karang or coral (Karangantu, Karang Jaya, Karang Mulya, and Karang Serang). Two names show certain ethnic area/village (Baru Bugis and Kebalen). Two names represents the victory of the past (kebon demang and kesatrian). Several names uses adjective with positive meaning (jaya, mulya, indah, agung). Two names show the activity/process of making processed coral (Pekapuran and Panjunan). Details can be found below:

Table 2. Pattern and Meaning of Village Names in Kampung Bugis

No	Villages	Meaning	Components		
			1	2	3
1.	Pekapuran	Lime kiln	pe- (affix)	kapur (chalk)	-an (affix)
2.	Panjunan Indah	Pottery	panjunan (pottery)	indah (beautiful)	-
3.	Pasar Karangantu	Karangantu traditional market	pasar (market)	karang (coral)	(h)antu (ghost)
4.	Karang Jaya	Victorious coral area	karang (coral)	jaya (victorious)	-
5.	Karang Mulya	Glorious coral area	karang (coral)	mulya (glorious)	-
6.	Baru Bugis	New bugis	baru (new)	bugis	-
7.	Kebon Demang	Garden of the village headman	kebon (garden)	demang (village headman)	-
8.	Kesatrian	The place/village of the knights	kesatria (knight)	(-an)	-
9.	Sukajaya	Fond of victory	suka (like)	jaya (victorious)	-
10.	Karang Serang	Coral area of Serang	karang (colar)	serang	-
11.	Kebalen	Villages of Balinese people	ke-	Bali	-an

12.	Masjid Agung Banten	Great Banten Mosque	(affix) masjid (mosque)	agung (great) mina	(affix) banten
13.	Perum Mina Bhakti	Mina Bhakti Estate	perum (estate)	mina	bhakti

2. Influencing Factors on Naming

By analyzing the data through documentation, it is found that there are five primary factors that influencing the name formulation; (1) The history of the place, (2) The remaining success of the past, (3) ethnic settlements, (4) geographic condition, and (5) natural resources.

Table 3. Influencing Factors of Village Names in Kampung Bugis

No	Villages	Meaning	Influencing Factors
1.	Pekapuran	Lime kiln	Coral as the natural resources.
2.	Panjunan Indah	Pottery	Coral as the natural resources.
3.	Pasar Karangantu	Karangantu traditional market	The remaining success of the past
4.	Karang Jaya	Victorious coral area	The remaining success of the past, geographic condition
5.	Karang Mulya	Glorious coral area	The remaining success of the past, geographic condition
6.	Baru Bugis	New bugis	Ethnic settlements
7.	Kebon Demang	Garden of the village headman	The history of the place
8.	Kesatrian	The place/village of the knights	The remaining success of the past
9.	Sukajaya	Fond of victory	The remaining success of the past
10.	Karang Serang	Coral area of Serang	Geographic condition
11.	Kebalen	Villages of Balinese people	Ethnic settlements
12.	Masjid Agung Banten	Great Banten Mosque	The history of the place
13.	Perum Mina Bhakti	Mina Bhakti Estate	-

Discussion

As the name is a unit of language, the meaning of a name can be found by analyzing its etymology (Durkin, 2009). In the etymology approach, analyzing the process of a name form is used to find the root, history, and origin of the name. The first step in analyzing place names is by knowing the meaning of the names literally. From 13 place names on table 2, it is found that 4 names have similarity which uses the name 'Karang'. They are Pasar Karangantu (V-3), Karang Jaya (V-4), Karang Mulya (V-5), and Karang Serang (V-10). According to Rigg (1862), there are 3 definitions of 'Karang'.

Karang, a wart on the body.
Karang, Coral rock, limestone rock in general found inland far from the sea. The coral rocks have no doubt obtained this name from exhibiting the appearance of a garden growing under the waves, consisting of branching corals, madrepores &c.
Karang, a garden, ground laid out, or set in order like a garden. The natives call the Bantam hill *Gunung karang*, which thus properly means, Garden mountain, from its having, no doubt from an early period, been laid out in gardens, of which the Pepper gardens still existed when Europeans first visited Java, and hence called by the Dutch the *Peper berg*. It is a volcanic mountain, and *no limestone* is to be found near it. In the Sunda language there is also the word *Pakaranjan* for the enclosure round the house of a great man, which see. The Malays use the word *terkarang*, set in order, arranged when speaking of a book; and *ménjarang*, to compose, to arrange either a book or other matter.

Figure 2. Definition of 'Karang' (Rigg, 1862)

At first, it is confusing to choose the correct meaning of karang in the context of place names. It can be a garden or coral rock. However, by investigating geographic aspects, karang refers to coral rock that can be found easily around the place (near the seashore). In short, the use of 'karang' as a place name reflects the geographic condition of the place (see table 3).

The second finding is that, from all 13 names, 2 names refer to specific ethnic settlements. The first one is Kebalen and Baru Bugis. Kebalen consists of affixes ke- and -an that stick to the word Bali. Bali refers to ethnicity, Balinese people on the island of Bali who traveled to Banten (or Bantam) around 1678. In Guillot's note (Guillot, 2009), the Bugis-Makassar people were well received in Banten. The Balinese and Bugis of Makassar entered Banten around 1678. The function of ke- and -an as the affixes are to emphasize the reference to Balinese people, or Kebalen. The second one, Baru Bugis, also refers to a group of ethnicities from other islands who finally stay and live in Banten. The word 'baru' means new, which reflects the new area to live in for the people of Makassar Bugis.

One name refers to a historical worship place, Masjid Agung Banten. This name means the big mosque, a worship place for Muslims, that, until now, become the main destination of the spiritual journey. Other names refer to adjective words that have similar meanings to glorious and victorious, the remaining success of the past. These places include Karang Jaya, Karang Mulya, and Sukajaya (see table 3). Both Jaya and Mulya have similar meanings; victory, victorious, successful, and glorious (Rigg, 1862). The use of these names is to show the victory and glory of that area and as the hope or prayer for the people around the places.

Based on the findings above, we summarize that place names around Kampung Bugis in Banten reflect several aspects, such as:

1. geographic condition (Karang or coral)
2. new settlement of newcomer ethnic groups/immigrant (Baru Bugis and Kebalen)
3. historical worship place (mosque, Masjid Agung Banten)
4. the victory and glorious of the past (and future)
5. natural resources

Several interesting topics to be discussed based on the findings lie in those five aspects. First, the geographic condition is considered the most common thing that is reflected in a place name. In this research, as mentioned before, four place names use the same name, 'Karang'. The name, Karang (which means coral rock), shows that, geographically, the area is filled with corals. It can not be disputed, by seeing the location of those places, that are surrounded by sea, where we can found corals. Those names then being put as the names of places to describe their geographic condition. It is in line with Gelling's (Gelling, 2000) classification which mentioned that one of the toponymy principles of place name is a type of toponomic basic.

a. Pasar Karangantu (V-3)

Pasar means market and refers to a traditional market near Karangantu. Karangantu comes from karang + (h)antu (ghost). Based on local belief that, in the past, the area was occupied by many ghosts or spirits.

b. Karang Jaya (V-4)

Jaya means victorious while Karang Jaya refers to an area (named Karang) that becomes the symbol of victorious and power of the past.

c. Karang Mulya (V-5)

Mulya means glorious while Karang Mulya refers to an area (named Karang) that was glorious and victorious in the past.

d. Karang Serang (V-10)

Serang is the name of the capital of Banten province. Karang Serang refers to the place that once became the chief place in Bantam.

Sérang, any piece of cultivation, as sawahs, humahs or gardens, worked by the population as a body for behoof of their chief, and without payment. Sérang is the name of the present chief place in Bantam, so called from having been the place where formerly the population planted sawahs in this way, for behoof of the sultans of Bantam. A humah Sérang is annually planted by the Badui people, and from the produce of this humah, the rice is made which is used in their superstitious observances.

Figure 3. The Word 'Serang' in Dictionary (Rigg, 1862)

The linguistic landscape of a territory can serve two basic functions: as an informational function and a symbolic function (Landry & Bourhis, 1997), (Higham & Ryan, 2011). According to this theory, a place name can also function as a symbol, in this case, as a symbol of the new settlement of a newcomer ethnic group/immigrant. The name Kebalen shows that, previously, the area was a new settlement of Balinese people, while Baru Bugis was the new area for the immigrant of Buginese of Makassar. Today, based on researcher observation, both places are still inhabited by the descent of the ethnic group. The community still exists until the present and some cultural activities can be found.

As many people know Bugis is a famous name for the people of the island of Sulawesi and is considered the most enterprising of the Malayan race. These people are famous with their Perahu Bugis, a Bugis trading boat or vessel. Meanwhile, kampung Bugis refers to a place where Bugis people live. Kampung Bugis also refers to certain places where people of Bugis of Makassar first landed and settled in Banten, while, as already mentioned, the name Bugis refers to an ethnic group that originally came outside Banten, they are from Celebes or now it is known as Sulawesi.

Kampung: a village; is properly in Malay, but is still associated with Europe and Chinese often used, especially to designate themselves as- orang kampung or village people, as distinct from foreigners. Kampung is probably derived from kapung or kepong to enclose, with peculiar interposed, giving it the sense of an enclosed place or village, as in rude states of society, every village was a fortified place. Kampung in Malay is not merely a village, but an enclosure, a place surrounded by a *palang*; a fenced or fortified village.

Through this name, it is clear that people in Banten still named the place Kampung Bugis as a sign to the people of Bugis of Makassar. It has as the symbol of the Bugis of Makassar settlement for many decades. This pattern is common in Indonesia, as an example, the name of Kampung Arab refers to Arabic people inhabitation; Kampung Keling refers to India's colony. We mention this type of place naming as Colony Place-name.

However, based on our observation near Kampung Bugis, it is found that, until now, there are several descendants of the Bugis of Makassar who still live in that area. Although there are

only a few they still exist. Most of them were born in Banten, not in Sulawesi but the languages they use are mixed (Sunda-Banten and Bugis of Makassar). Besides, there is a mosque in Kampung Bugis that serves the worshipers every day. It proves that the colony of Bugis descendants live in harmony in Banten and worship their god with no hesitation. They can do the same ritual as their ancestors do in Sulawesi.



Figure 4. A Worship Place (Mosque) in Baru Bugis – Karangantu

As mentioned by (Sibarani, 2024), the cultural tradition of an ethnic group can be explained through name. It means that local tradition can be seen through names. After doing several interviews with locals, this mosque functioned as the center for Muslim Bugis of Makassar in Banten and they continuously do weekly prayers. Besides, Muslim Bugis of Makassar women keep doing recitation or pengajian every Friday at noon. This activity can be found in masjid bugis and as a gathering for them, where they can meet and do religious activities together. Some non-Bugis of Makassar are also allowed to join the weekly worship but still, the Bugis of Makassar women are the dominant. From this, we conclude that a place name, which refers to a certain ethnicity, can be preserved through routine activities that are done together by people massively. This is one of the easiest ways to make the name last longer. Unfortunately, no single name uses the Buginese language found in Kampung Bugis. It reveals another aspect of toponymic research to be explored in the future.

CONCLUSION

After conducting this research, the conclusion draws on two big points: First, it is found that Buginese people in Banten and South Sulawesi have been interconnected with one another for many years before. The proof of this correlation can be seen from the place names that have been used such as Kampung Bugis and Baru Bugis. Besides, the place name also shows different cultural aspects that people visit or stay in the area, for example, Kebalen, which refers to Bali as an ethnic group that ever inhabited near Kampung Bugis. Second, the toponymic pattern of place names around kampung bugis refers to the type of toponymic basis (Gelling, 2000), which reflects (1) geographic condition, (2) new settlement, (3) worship place, (4) the victory and glorious signs of the past, and (5) natural resources. Linguistic landscape as an important socio-linguistic factor may contribute to the vitality of competing ethnolinguistic groups, especially in multilingual settings (Landry & Bourhis, 1997). By referring to the results, the researcher concludes that one way to compete with ethnolinguistic groups is by using a place name that can represent a certain ethnic group.

In the future, related research should deal with local names, especially the authentic Bugis names of its successors living in Banten in the present time. Besides, by considering that Banten is located beside Lampung Province, and many Lampung people easily migrate and have lived in Banten for a very long time (Humaeni, 2016), it is suggested to the other researchers to explore their interests in this area. We encourage other linguists to do similar research on local names but in different perspective like anthroponymy. It will enrich the development of the onomastics research of Indonesian names.

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