

## Morphology Process and Categorization of Village Names in Warunggunung District Lebak Regency Banten Province

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### ABSTRACT

*The writing is the names of villages in the Warunggunung district, Lebak Regency, Banten Province. This research aims to describe the morphology, toponym categorization and meaning of village names in Warunggunung district. The research is a descriptive qualitative method with interview and observation techniques in the form of recording and note techniques. The results of the study show that; 1) The names of villages in the Warunggunung district beginning of word pasir and ci- based on their shape were formed through a composition process as many 37 village name starting with ci-. Formed through the abbreviaton process as many as 14 village names;and 2) The toponym category of the village in Warunggunung district consists of (1) embodiment aspect, 44 village names: (a) waters, (b) appearance of the earth, (c) natural environment of flora, fauna, and abiotik (d) flora and appearance of the earth (e) waters and appearance (f) waters and building, (2) community aspect, 2 village names, (a) community leaders (b) community activitaaes, and (3) cultural asapect, 5 village names: (a) foklore (b) traditional musical instrument and (c) belief.*

**Keywords:** *Toponymy; Morphological Process; Village*

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## INTRODUCTION

Everything in this world needs a name as a reference or identity to differentiate one from the other. The naming of a place, area or region is called toponymy (Fatkullina, *et.al.*, 2022). The process of toponymy in each region is inseparable from the things that are inherent in the area such as its geographical location, history, customs and so on. The previous community did the naming of an area with the history behind it, so the name and history behind it are one of the cultural heritages that must be maintained and preserved. In addition, place names are a form of language either in the form of words or lexicons. Every name that becomes the identity of a place must have a meaning even though it is given arbitrarily. Muhyidin (2017) explains that when viewed from a language perspective, the naming of an area is arbitrary but has a meaning behind the name. The toponymy problem will be is increasingly developing when studied in terms of language systems, motivations and goals, historical and cultural backgrounds (Prihadi, 2015).

Sudaryat (2014) suggests that the naming of places or toponymy has three aspects, namely (1) embodiment aspect; (2) social aspect; and (3) cultural aspects. These three aspects play an important role in the process of naming a place, because the naming process cannot be separated from the things around it. The aspect of the embodiment of place naming relates to humans and the natural surroundings. The

tangible (physical) aspect relates to human life which tends to unite with the earth as a foothold and the natural environment as a place of life. Sudrayat divides the natural environment into three parts, namely (1) water background; (2) the background of the earth; and (3) natural environment background. The social aspect of naming places is related to human social relations in society. Social relations in society such as a person's position in society, occupation or profession can affect the naming of a place. For example, in an area where the people are predominantly fishermen, the naming of the place will not be far from matters related to fishermen. Cultural aspects in naming places are related to cultural elements such as mythological, folklore, and belief systems that grow in the area. So that the community is used as the background for giving names to the areas they live in.

The words in the vocabulary of a language, including the names of villages/other regions, are formed through morphological processes (word formation). The morphological process is the process of forming words from basic words into meaningful new words. Morphology is a subsystem in the form of a process that processes lexemes into words (Kridalaksana, 2009). Morphological events occur from the input, namely lexemes, through the process of word formation so that the output is a new word. That's why the morphological process will result in a change in the form of the word. In line with that Muslich (2008) defines the morphological process as the event of combining morphemes to become words. In this way, the words that exist and are used today, both standard and slang, are formed through morphological processes. Kridalaksana (2009) divides the morphological process into six parts: zero derivation, affixation, reduplication, abbreviation, composition, and back derivation.

The process of naming an object, either a proper name or a place name, will be related to the semantic domain. Because each name has its own meaning. Pateda (2010) argues that the term meaning is confusing words and terms. So the meaning is the words that are always attached to the symbol of the language that is the reference. It is said to be confusing because every language user has different abilities and perspectives in interpreting an utterance or word. Meaning is the object of study in semantics. Chaer argues (2009) that meaning is one of the intralingual elements contained in every linguistic sign. A linguistic sign in this case is a word or language.

A small area full of Dutch colonial history is Lebak Regency. Lebak Regency is one of the regencies in Banten Province. When the Dutch East Indies was led by Frederik's Jacob (1881-1884), the Lebak district experienced division into five districts, one of which is the Rangkasbitung district which includes Rangkasbitung, Kolelet Wetan, Cikulur and Warunggunung. The sub-district area consists of a combination of villages or sub-districts so that the sub-district area is wider than the village or *kelurahan*. The Warunggunung sub-district includes 12 villages, including *Cempaka* village, *Cibuah* village, *Warunggunung* village, *Jagabaya* village, *Baros* village, *Pasir Tangkil* village, *Selaraja* village, *Padasuka* village, *Sukarendah* village, *Sindangsari* village, *Banjarsari* village and *Sukaraja* village. Warunggunung sub-district borders the north of Serang district, east of Cibadak district, south of Cikulur district, west of Pandeglang district.

The majority of the people of Warunggunung district are Sundanese. So that the naming of places or hamlets or villages uses Sundanese. But besides that, the naming of the village in Warunggunung sub-district, Lebak Regency, Banten Province cannot be separated from the history behind it. *Kampung* is a term used to refer to an area whose area is smaller than a village. According to Hamidah (2016), *kampung* is an urban settlement in Indonesia.

From the results of the initial analysis through cursory observations by researchers, many village names in the Warunggunung sub-district, Lebak district, Banten province originate from geographical locations marked by the number of village names using the word *pasir* (highland) and the compass cardinal directions. In addition, the village's name in Warunggunung sub-district, Lebak district, Banten province, also uses the word *ci-* which comes from the root word *cai* (water). So, this study will analyze the toponymy of the village in the Warunggunung sub-district, which is studied using linguistics, namely morphology and semantics. However, the formation of the meaning and history of a regional name is currently not widely known by the public due to social changes.

Social developments and technological advances have made people more interested in studying and preserving foreign cultures. This is a threat to the existence of Indonesian culture. In the beginning, this culture was only a culture borrowed (loan culture) for our needs and needs, but unknowingly there was enculturation of that culture (Sibarani, 2004) . Currently, some people prefer to play handphones on the internet rather than listen to stories or history from older people. The culture of telling stories from mothers to their children, grandmothers to their grandchildren, or even elders to teenagers has begun to fade.

The many histories in the Warunggunung sub-district, Lebak district, Banten province are interesting to examine more deeply, especially regarding the morphological process and the meaning of village names in the Warunggunung sub-district, Lebak district, Banten province. The research, Morphological Process of Village Names in Warunggunung District, Lebak District, Banten Province, needs to be carried out because research in Warunggunung District has never been conducted. Especially regarding the form and meaning of village names.

Several researchers have researched toponymy (Setyo *et.al.*, 2022; Triana *et.al.*, 2022; Lalira, 2022). Setyo *et al.* conducted research in Boyolali, Central Java. Triana *et al.* conducted research in West Sumatra. Then, Lalira conducted research in the Talaud archipelago, North Sulawesi. In this study the areas studied were the names of villages in the Warunggunung sub-district, Lebak district, Banten province.

The problems in this study are (1) How are the names of the villages in Warunggunung sub-district , Lebak Regency, Banten Province which starts with *pasir* and *ci-* based on the morphological process? (2) What are the categories of village names in Warunggunung District, Lebak Regency, Banten Province, which start with *pasir* and *ci-*, based on the origin of the name? (3) What is the meaning of the names of the villages in Warunggunung District, Lebak Regency, Banten Province, which start with *pasir* and *ci-*?

The purposes of this research are (1) to describe the form of the names of the villages in Warunggunung sub-district, Lebak district, Banten province. which start with *pasir* and *ci-* based on the morphological process; (2) Describe the categories of village names in Warunggunung sub-district, Lebak district, Banten province that start with *pasir* and *ci-* based on their origin his name, and (3) Describe the meaning of village names in Warunggunung sub-district, Lebak district, Banten province that start with *pasir* and *c-i*.

## METHOD

This research is descriptive qualitative research. Sugiyono (2015) defines the qualitative research method as a method that is more descriptive in nature. The data obtained is in the form of words or pictures, not in the form of numbers. So that more in-depth qualitative research does not only examine what is visible but examines something that is inside behind the things that appear because that's in qualitative research, the data obtained is deeper and has meaning.

In addition, this study also uses ethnographic methods. Ethnographic method design is one of the methods included in the qualitative approach. According to Koeswinarno (2015), this method's main characteristic is its in-depth, qualitative, and holistic, integrative analysis. Thus the main technique in this ethnographic method is participatory observation. The use of an ethnographic qualitative research methodology with a descriptive approach in this study is based on the assumption that the form and meaning of village names are properly analyzed in depth so that the data collected has meaning so that the formation process, categories and meanings, can be identified. In addition, this research is a research on the name of the village which is part of the culture of a related society.

The data in this study are in the form of written data and oral data. Written data were obtained from village offices in the Warunggunung district. Then the oral data was obtained from interviews with five key informants who met the established criteria. The informant is a source of data in this study. Data collection techniques used in this study are interview and observation techniques.

The interview technique was carried out by means of in-depth interviews. This method is used to obtain comprehensive information about the names of villages in the Warunggunung sub-district that start with *pasir* and *ci-*. The interview method was carried out using fishing techniques and advanced techniques, namely the allround, recording, and note-taking techniques. While the observation technique in this study was participant observation. This participant observation technique characterizes the use of ethnographic methods or approaches. Field observation techniques in this study were carried out by observing the village's geographical location.

The data analysis used to analyze the data in this study is the Constant Comparative Method. The fixed comparison method is a method that compares one category to another (Moleong, 2015). The data analysis process generally includes data reduction, categorization, and synthesis and ends with developing a working hypothesis. The instruments used in this study apart from the researchers themselves as human instruments, the next instrument is a recording device in the form of an Infinix HOT 10S type mobile phone, writing instruments (pens and notebooks measuring 21 cm x 16 cm), cashier boards and data cards.

## FINDINGS AND DISCUSSION

### 1. The form of village names that start with *pasir* and *ci-* is based on the morphological process

A name can consist of one, two, or three words, depending on who named it (Saputri, 2020). As is the case with the forms of village names in Warunggunung District, Lebak Regency, Banten Province, which vary, consisting of two, three, and four words. Village names that start with *pasir* and *ci-* in the Warunggunung sub-district based on morphological processes are divided into two categories: formed through a

compositional process and an abbreviation process. The process of composition is the process of combining two or more lexemes to form words. Meanwhile, an abbreviation is a process of dating one or several parts of a lexeme or several parts of a lexeme or a combination of lexemes so that a new form has the status of a word (Kridalaksana, 2009). Here we find village names that start with *pasir* and *ci-* which were formed through a process of composition and abbreviation.

Based on the results of data analysis, it was found that village names starting with *pasir* and *ci-* were formed through a composition process of 37 village names. 19 village names start with *pasir* and 18 village names start with *ci-*. Compositional forms composed of two to three morphemes were found.

Composition is composed of two morphemes. *Pasir Awi* comprises two basic morphemes: *pasir* (highland) and *awi* (bamboo). Experiencing composition to become *pasir awi* so that it can be called a compositum. *Pasir Pari, Pasir Guling, Pasir Cadas, Pasir Bedil, Pasir Kupa, Pasir Gobag, Pasir Keris, Pasir Asepan, Pasir Peusing, Pasir Gadung, Pasir Waru, Pasir Tangkil, Pasir Degung, Pasir Tundun, and Pasir Jeret.*

Composition is composed of more than two morphemes. Village names starting with *pasir*: *Pasir Tegal Waru* is composed of three morphemes, namely *pasir* (highland), *waru* (hibiscus tree), and *Tegal* (land rice field). Experience the composition of *Pasir Tegal Waru*. So that it becomes a composite word. The name of the village starts with *ci-*. *Citundun Girang* is composed of three morphemes, namely *cai* (water), *tundun* (bow), and *girang* (upstream). Experiencing abbreviation first to become *citundun* then undergoes a composition to become *citundun girang*. So it can be called a composite. The same thing happened to *Cilengsir Masjid, Cilengsir Tengah, Citundun Masjid, Citundun Lor, Citundun Tengah, Citundun Girang, Citundun Hilir, Cibuah Lebak, Cibuah Kidul, Cibuah Masjid, Cibuah Talang, Cibuah Jami, Cibuah Nangklak, Cibuah Dukuht, Cibuah Dukuht Lor, Cibatun Tapen, Cisono Lor, and Cisono Lebak*. Based on the results of the analysis and discussion of village names starting with *ci-* which were formed through a composition process composed of more than three morphemes, no village names starting with *ci-* which were composed of two morphemes, were found.

Based on the results of data analysis, village names starting with *pasir* were not found in the form of abbreviations. The following are the names of the villages that were formed through the abbreviation process. Found the formation of village names through the process of abbreviation through two morphemes. The name of the village of *Cibatu* is composed of two morphemes: *cai* (water) and *batu* (stone). The two morphemes experience abbreviations through the contraction process to become *cibatu*. The same thing happened to the names of the villages *Cibatu, Cilengsir, Citundun, Cilembun, Cilewong, Ciparungpung, Cigomok, Ciakar, Ciloa, Cipetey, Cisono, Cipanday, Cipasung, and Cimadang*. Based on the results of the analysis and discussion of village names formed through abbreviations, there are no more than two morphemes.

## 2. The categorization of village names based on toponymic aspects

The names of villages in Warunggunung District, Lebak Regency, Banten Province can be categorized based on toponymic aspects, namely; embodiment aspects (background waters, topographical backgrounds, and natural environment settings), social aspects (community leaders and community activities), cultural aspects (beliefs, folklore, and traditional musical instruments).

### a. Embodiment aspect

The embodiment aspect is related to human life, one with nature (Jannah, Sulistyowati, & Jayanti, 2021). The embodiment aspect is composed of three different parts, each of which has its own unique focus. The first part involves identifying the source's connection to bodies of water, while the second part involves identifying the source's relationship to geographical conditions and location. The third part involves identifying the source's connection to nature, including flora, fauna, and non-living components. Village names included in the embodiment aspect category are 44 village names. The water background is 8 village names, the topographical background is 5 village names, the environment-style background is 16.

Based on the water background, the village's name is related to inland waters. Inland waters are a collection of water found on land, such as rivers, lakes, swamps and groundwater (KBBI V). The name of *Ciparungpung* Village is composed of the lexemes *cai* (water) and *parungpung* (the name of a river). Because the naming comes from the name of a river in the area, the name *Ciparungpung* village is included in the water background category. Due to contact with water. This is similar to the name of the village of *Citalang*, *Cilembun*, *Cigomok*, *Cipasung*, *Cisono*, and *Cimadang*.

Based on the analysis results, it was found that village names starting with *pasir* were not found in the aquatic setting. Then not all village names that start with *ci-* are included in the water setting. Because even though it is composed of the word *cai* (*ci-*), the name does not originate/intersect with water or waters.

The name of the village is based on the topographical background. This categorization is based on the naming of a village based on its layout, land surface and geographical form. Village names categorized in topographical settings include: The name of the village of *Pasir Asepan* is composed of the lexeme *pasir* (highland) and *asepan* (steam). The name of the village of *Pasir Asepan* is categorized in a topographical setting because the name of the village originates from the shape of the village which is cone-shaped like *asepan*. *Asepan* comes from the Sundanese language, meaning a cone-shaped bamboo steamer. This is like the following village equivalents. *Pasir Guling* (based on the sloping shape of the village) , *Cilewong* (based on the state of the flat and empty land surface) , *Cibuah Tapen* (based on the field in the area) .

The name of the village is based on the natural environment. As many as 16 village names can be categorized in the natural environment setting. There are 13 village names based on flora, 1 on fauna, and 2 on abotik (stones and soil type).

Categorizing village names is based on the flora's natural environment because the source of naming a village intersects with plants or trees. As in the name of the village of *Cilengsir*, composed of the lexemes *cai* (BI: water) and *leungsir* (BI: *leungsir* tree ). The name of the village of *Cilengsir* is categorized in the background of the flora natural environment because the source of the village's name intersects with plants/trees, namely the *leungsir* tree. This is like the name of the following village. *Pasir Pari* (based on stingray tree) , *Pasir Kupa* (based on kupa tree) , *Pasir Awi* (based on bamboo) , *Pasir Gadung* (based on *gadung* tuber) , *Pasir Waru* (based on *waru* tree) , *Pasir Tangkil* (based on tree melinjo), *Pasir Tundun* (based on the rambutan tree) , *Pasir Jeret* (based on the *hajeret* tree) , *Citundun* (based on the rambutan tree) , *Ciakar* (based on the roots) , *Ciloa* (based on the *loa* plant) , *Cipetey* (based on the tree *pete*).

### b. Societal aspect

The social aspect is based on matters relating to society, such as community leaders, and community activities. Village names are based on social aspects

originating from community leaders. The name *Cipanday* comes from the lexeme *cai* (water) and *panday* (clever). Categorized in the social aspect because the name of the village comes from a community leader, namely a *Kiyai* (chaplain) who once lived in the area. *Kiyai* trusted by the community, can give intelligence to people who ask for prayer to him.

The village's name is based on community aspects that originate from community activities. The name of *Cisono* village comes from the lexeme *cai* (water) and *sono* (miss). Categorized in the community aspect because the source of the naming of the village comes from activities that are often carried out by young people, namely meeting with lovers in a river in the village to let go of homesickness.

### c. Cultural aspects

Village names based on cultural aspects are related to cultural elements such as mythological, folklore, and belief systems that grow in the area. So that the community is used as the background for giving names to the areas they live in. Five village names are categorized based on cultural aspects. Among them, *Pasir Degung* is composed of lexeme *pasir* (highlands) and *degung* (traditional musical instruments). *Degung* comes from the Sundanese language, which means a traditional musical instrument made of leather and wood, a kind of drum. Categorized in a cultural aspect because the source of the village's name originates from traditional musical instruments that are mostly made in the village. The names of the villages are *Pasir Gobag* (based on folklore), *Pasir Paniis* (based on people's beliefs), *Pasir Bedil* (based on folklore), *Pasir Keris* (based on folklore).

### 3. Categorization based on merging aspects of toponymy

It was found that the names of villages whose origins were related to a combination of aspects such as the aspect of embodiment: a natural floral environment with a topographical background, a waters background and a topographical background, the backdrop of water with a natural floral environment background, and the backdrop of water with a natural floral environment background and a topographical background. Seventeen village names were included in this category, starting with *pasir* and *ci-*. Among them, the name of the village of *Cibuah Lebak*, is composed of the lexemes *cai* (water), *buah* (fruit) and *lebak* (lowland). The village's name is categorized in a combination of aspects because the naming source comes from a water background and topographical background. *Cibuah* has its source in a river that supplies water to the rice fields and valleys where the village is located. This means that the place is in the lowlands/valley. It's the same as the names of the villages of *Cibuah Kidul*, *Cisono Lor*, *Cisono Lebak*, *Citundun Girang*, *Citundun Hilir*, *Citundun Tengah*, *Citundun Masjid*, *Citundun Lor*, *Cibuah Masjid*, *Cibuah Dukuh*, *Cibuah Dukuh Lor*, *Cilengsir Masjid*, *Cilengsir Tengah*, and *Pasir Waru Tegal*.

### 4. Meaning of village names

In terms of language, the naming of an area is arbitrary, but even though it's arbitrary, there is always a meaning behind the name of the place (Muhyidin, 2017). This is similar to the names of the villages in the Warunggunung sub-district. The meanings of the names of the villages in Warunggunung District, Lebak Regency, Banten Province are categorized based on the description of the origin of the name, namely the description of beliefs: such as *Pasir Paniis* which means that there is a sacred place which is the trust of the community and *Cipanday* has the meaning that there is a

community leader, who is believed by the community to make someone smart if you ask him to pray.

Description of plants: like *Cilengsir*, it means a village where many *leungsir* trees grow. *Citundun* means a village where rambutan trees grow. *Pasir Tundun* means a village where there were widowers of large rambutan trees. *Pasir Jeret* has the meaning of a village overgrown with *hajeret* trees that grow in rows. *Ciakar* means that there are many large roots appearing on the ground from large trees. *Ciloa* means a village where many *loa* plants grow. *Cipetey* means village where there is a large banana tree near the well. *Pasir Gadung* has the meaning of a village where *gadung* (like tubers) plants grow. *Pasir Tangkil* has the meaning of a village where many melinjo trees grow. *Pasir Kupa* means a village with *kupa* or *gowok* trees that are lush and bear a lot of fruit. *Pasir Pari* means a village with large stingray trees, and *Pasir Awi* has the meaning of a village that used to grow lots of bamboo trees/bamboo gardens.

Description of animals such as: *Pasir Peusing* (pangolin) has the meaning of a village where there are many pangolin holes which are hiding places for pangolin animals. Description of community activities such as: *Cisono* the, meaning of a village where young people meet their girlfriends at the river to let go of homesickness. Description craft objects such as: *Pasir Degung* (traditional musical instrument) has the meaning of a village where many *gamelan* are made and played. Folklore descriptions include: *Pasir Bedil* (ancient firearm) has the meaning of a village with a story that the sound of gunshots is always heard which doesn't stop. *Pasir Gobag* means a village, a place for Chinese/Dutch people to chase by making them anxious or stressed to death. *Pasir Keris* means the village where the king's *keris* (dagger) was fought over.

River descriptions such as: *Cigomok* means a village where there is a river where two other rivers meet. *Cilembun* means a village where there is a river without a current. *Cimadang* has the meaning of a village that has a river which is used as a place to eat for people who work in the fields. *Cipasung* means a village that has a conical river like a *pasung* cake, and *Ciparungpung* has the meaning of a village where there is a river called *parungpung*. Geographically, such as: *Pasir Asepan* (a cone-shaped steamer made of bamboo) has the meaning of a cone-shaped village.

Description of the river and buildings such as: *Cibuah Masjid* means a village with the main mosque in *Cibuah* village. The description of the river and its location is as follows: *Cibuah Kidul* means the village of *Cibuah* which is south of the village of *Cibuah*. *Cisono Lor* means *Cibuah* village which is located to the north. River and geographical descriptions such as: *Cibuah Lebak* means the village of *Cibuah* which is in the valley. *Cibatu Tapen* means a village with open fields. *Cibatu Nangklak* means a village in the middle of rice fields. *Cibuah Jami* has the meaning of a village which was formerly used as a residential area for *Cibuah* residents. *Cisono Lebak* has the meaning of *Cisono* village which is in the lowlands.

Description of the river and plants: *Cibuah Duku* is the village of *Cibuah* where many duku trees grow. Then the description of the plant and its location include: *Cilengsir Tengah* means *Cilengsir* village in the middle of another *Cilengsir* village. *Citundun Lor* means *Citundun* village, which is located to the north. *Citundun Tengah* means the village in the middle. *Citundun Girang* means *Citundun* village, located at the westernmost of *Citundun Tengah* village dan *Citundun Masjid*. *Citundun Hilir* has the meaning of *Citundun* village which is located in the east. Description of plants and buildings such as: *Cilengsir Mesjid* has the meaning of *Cilengsir* village where there is a large mosque the same is true with *Citundun Masjid*. As well as descriptions of plants



and rivers and topography such as: *Cibuah Dukuh Lor* has the meaning of *Cibuah Dukuh* village which is located to the north of *Cibuah Dukuh* village.

## CONCLUSION

Based on the data analysis and discussion of the analysis results in this study, it can be concluded that 1) The form of village names based on the morphological process is formed through a process of composition and abbreviation. The formation of village names was formed through a composition process of 37 village names and the formation of village names through an abbreviation process of 14 village names. 2) The names of villages in Warunggunung District, Lebak Regency, Banten Province that start with *pasir* and *ci-* can be categorized based on three toponymy aspects, namely embodiment aspect, social aspect, and cultural aspect. The categorization includes village names which are categorized based on aspects of embodiment of 44 village names, social aspects of 2 village names, and cultural aspects of 5 village names. 3) The meaning of village names in Warunggunung District, Lebak Regency, Banten Province, which start with *pasir* and *ci-*, are categorized based on the description of the origin of the names, namely descriptions of beliefs, descriptions of plants, descriptions of animals, descriptions of community activities, descriptions of handicraft objects, descriptions of folklore, descriptions of rivers, descriptions Rivers and buildings, descriptions of rivers and locations, descriptions of rivers and geography, descriptions of rivers and plants, descriptions of plants and locations, descriptions of plants and buildings, descriptions of plants and rivers and topography.

This study on the form and meaning of village names in the Warunggunung sub-district, Lebak Regency, Banten Province is still very simple and there are still many gaps to follow up. There are still many issues regarding village names that need to be investigated. This problem can be in the form of cultural values contained in the toponymy of village names and the language structure of village names. It could also be in the form of further research regarding the form and meaning of the name of the village in Warunggunung District, Lebak Regency, Banten Province.

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