

Semantic Relation of Place Toponymy: Reflection of Minangkabau Migration in the West Coast of Sumatra

Relasi Semantik Penamaan Tempat: Refleksi Migrasi Minangkabau di Pantai Barat Sumatera

Hetti Waluati Triana¹, Martin Kustati², Nelmawarni Nelmawarni³, Zulfadli Aziz⁴,
Reflinaldi Reflinaldi⁵

Universitas Islam Negeri Imam Bonjol

Jl. Prof. Mahmud Yunus Lubuk Lintah, Anduring, Kec. Kuranji, Kota Padang, Sumatera Barat 25153

Email: hettitriana@uinib.ac.id

Submitted: 2021-05-10
Accepted: 2022-05-11

Published: 2022-05-11
DOI: 10.24036/humanus.v21i1.112380

Abstract

This study aims to describe types of meanings and identify the semantic relations of place names, as well as explains the migration in Minangkabau on the West Coast of Sumatra. A qualitative research was used where sources of data were taken from interview, Focus Group Discussion (FGD), and documents. The interview and FGD were conducted to society figures, community leaders and government officials. The documents include the names of 22 sub-districts in 11 districts from four provinces, written sources, and other relics related to the names. The findings show that the place names provide knowledge about the relations of the meaning and socio-cultural values. The relation among the meanings of the place names includes synonymy and antonym that reflects the migration of Minangkabau in West Coast of Sumatra. The results also indicated that toponymy studies are very important because the naming of places has not received attention among the communities and has not been a study of interest.

Keywords: *Semantic relation, toponymy, Minangkabau migration, West coast of Sumatra, linguistics corpus*

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan jenis makna dan mengidentifikasi relasi semantik nama tempat, serta menjelaskan migrasi di Minangkabau di Pantai Barat Sumatera. Jenis penelitian yang digunakan adalah penelitian kualitatif dimana sumber data diambil dari wawancara, Focus Group Discussion (FGD), dan dokumen. Wawancara dan FGD dilakukan kepada tokoh masyarakat, tokoh masyarakat dan pejabat pemerintah. Dokumen tersebut antara lain nama-nama 22 kecamatan di 11 kabupaten dari empat provinsi, sumber tertulis, dan peninggalan lain yang terkait dengan nama tersebut. Temuan menunjukkan bahwa nama tempat memberikan pengetahuan tentang hubungan makna dan nilai-nilai sosial budaya. Keterkaitan makna nama-nama tempat tersebut meliputi sinonim dan antonim yang mencerminkan migrasi orang Minangkabau di Pantai Barat Sumatera. Hasil penelitian juga menunjukkan bahwa kajian toponimi sangat penting karena penamaan tempat

belum mendapat perhatian di kalangan masyarakat dan belum menjadi kajian yang diminati.

Kata Kunci: *Relasi semantik, toponimi, migrasi Minangkabau, pantai barat Sumatera, korpus linguistik*

Introduction

Toponymy becomes critical to be discussed as it is associated with efforts to preserve cultural and historical documents especially linked to previous studies that did not appear in West Coast of Sumatra. This can be proven from the lack of available documentation in government offices, the limited knowledge, and information on the naming of places owned by the communities today. Through toponymy studies this region can be described related to types of meaning and identification of semantic relations as well as tracing Minangkabau migration along the West Coast of Sumatra.

Place names are the names of two of the six categories of earth form elements, can be identified as the element of address or man-made elements (Burenhult & Levinson, 2008; Gregory & Hardie, 2011; Helleland, 2012; Leidner & Lieberman, 2011, 2011). First, Helleland (2012) states that place names refer to populated places and elements of locality. Second, place names refer to administrative or political divisions of the state, such as provinces, districts, cities, subdistricts, villages (*nagari*) (Azaryahu, 2011; Rose-Redwood & Alderman, 2011; Tent, 2015; Vuolteenaho & Berg, 2017).

Toponymy studies have been conducted in many researches, e.g. by (Camalia, 2015; Miftah, 2008; Minang et al., n.d.; Nurhayati, 2018; Pondaag, 2013; Sartini, 2010). However, these studies are still focused on certain aspects and names of cities in Java. In this context, it is necessary to conduct a toponymy study of places names in Sumatra. Places names can be constructed by lingual units which can be functional in the form of words or phrases. Each lingual unit used has meaning according to the process and the community giving the name of the place.

Linguistically, meaning is defined as something that is interpreted or intended by the speaker (Haugh, 2013; Sudaryat, 2009). Indeed, meaning is often interpreted as a form of relationship between symbols and references. Furthermore, Gibbs Jr & Colston (2012), Liu & O'Halloran (2009), Tent 2015, Vuolteenaho & Berg (2017) emphasize that the relationship between symbols and references is in indirect form, while the relationship between symbols with references and references with references is in direct form.

Even though it has been defined from various points of view, meaning is always understood as the relationship between the symbol and its references or references attached to it. Such an understanding can be observed through the views expressed by (Russell, 2013; Stevenson, 2001). According to Evans (2003); Gibbs Jr & Colston (2012), Haugh (2013), Russell (2013), meanings is associated with intralanguage or usage that occur between languages. In *Indonesian Dictionary* KBBI, meaning contains three things: (1) definition, (2) the intention of the speaker or writer, (3) the sense given to a form of language. Burenhult & Levinson (2008), Evans (2003), Haugh (2013) semantically divide the types of meanings in pairs.

Chaer (2009) classifies the meanings of lexical meanings and grammatical meanings, referential meanings and nonreferential meanings, denotative meanings and connotative meanings, word meanings and general or specific meanings and

special meanings, associative, collocative, reflective, idiomatic, and so on. Leech et al. (2001) distinguish the seven types of meanings, i.e. conceptual meanings, connotative meanings, stylistic meanings, affective meanings, reflective meanings, collocative meanings, and thematic meanings.

Pateda & Pulubuhu (2010) divide the relation of meaning into ambiguity, antonymy, hyponymy, homonymy, polysemy and synonymy. In line with Pateda, (Gorys Keraf, 2009a) states that what is meant by lexical structure are the various semantic relations contained in the word. Allwood (2003), Biederman (2017), Hjørland (2007), Hughes et al. (2007), Jackendoff (2006), Jackson (2014) categorize the meaning relation into three synonym meaning relations, antithymic meaning relations, and polysemic meaning relations. These three semantic relations are basically found in naming places.

First, the synonymy relation is a lingual unit relationship that shows the similarity of meaning, both in the form of bound morphemes, words, phrases, or sentences (Chaer, 2009a; Nida, 2001; Rudnicka et al., 2017, 2017; Sidik et al., 2019). The same understanding is confirmed by Chaer (2009) who states that synonym is a form of the similarity of meaning between one word or phrase with other words or phrases semantically.

Second, the relation of synonym meaning is a category of words, phrases, or sentences whose meaning is considered to be the opposite of the meaning of other expressions (Cruse, 2011; Hirst, 2009). Meanwhile, Cruse (2011), Jackson (2014), Jones et al. (2012), Murphy (2003) define that antonymy is the opposite pair of lexemes. The phrase is usually in the form of words, but can also be in the form of phrases or sentences whose meaning is considered to be the opposite of the meaning of other expressions of the existing proposition. Then it can be concluded that the resulting meaning is the opposite not absolute opposite (Cruse, 2011; Klein & Murphy, 2001; Leech et al., 2001). According to Ruskhani (2011), opposite words can be divided into three types: (a) twin opposite, (b) multilevel opposite, and (c) cross opposite.

From previous studies, toponymy stopped at linguistic contributions. Meanwhile, the name contains meaning and characteristics in accordance with the chronology of the giving process. Characteristics of names are formed and complemented by characters which implicitly emerge through the etymological meaning of the name. Therefore, each name has a unique or distinctive feature that distinguishes one place name from another. Thus, this study can prove that linguistics can become a supplementary study of history, especially related to migration. This study will reveal traces of ethnic Minangkabau migration reflected in the names of these places.

Method

Research Design

This research uses descriptive qualitative method where the data are the lingual phenomena in the form of places names and information related to the naming of the places that manifests in the reality of written and spoken words that exist and are inherited in the midst of society. Along with the reality of the data, the data sources in this study are documents and informants.

Sources of Data

The source of the data in the form of a document is the Decree of the Minister of Home Affairs Number 137 of 2017 concerning the Code and Data of the Government

Administrative Region which contains information on the names of the Provinces, Regencies/Cities, Districts, and Sub-districts in the Republic of Indonesia. Departing from this document, mapped the names of the regions included in the spatial scope of the study consisting of 22 districts with the distribution of locations in 11 districts/cities and 4 provinces. Other data sources in the form of documents are manuscripts and texts existed in the community which contains information related to the socio-cultural-historical process of naming corpus areas of research.

Data sources in the form of informants are individuals and personnel who have information related to the socio-cultural-historical process of naming the research object area. The selection of informants was carried out using purposive sampling techniques by targeting authoritative and legitimate figures, namely government structural apparatus (sub-district to village level), traditional leaders, religious leaders, historians, and language reviewers.

Data Collection

Research data were collected through interview, and Focus Group Discussion, and documentation. Interview and FGD techniques are used to obtain data related to semantic relations from naming places and obtain information related to the history of the origin of the name of the place. Meanwhile, the documentation technique was conducted to record the names of the places listed in the data source in accordance with the Decree of the Minister of Home Affairs Number 137 of 2017 concerning Code and Data of Administrative and Governmental Areas. The places names used as the research corpus were the names of places located in the West Coast Coastal Region of Sumatra Island. In addition, documentation techniques are also used to find historical data related to the process of giving place names. Interview techniques are used to obtain data related to food relations from naming places and obtain information related to the history of the origin of the name of the place.

Data Analysis

Data analysis of this research was conducted with technical analysis from Miles et al. (2013) by emphasizing the three stages of analysis: reduction, display, and conclusion. The data reduction stage is the initial stage of analysis, in which the researcher conducts a selection and selection of document data and the results of interviews that have been transcribed. Sorting and selection refers to the object of research. The work at the reduction stage is the classification of research objects in the form of corpus and noncorpus. The data display stage is the narrative description of the researcher of the data that has been classified so that it can answer the problem formulation. The conclusion drawing phase is an affirmation of the findings and discussions that have been presented in order to lock in the answers to the findings as a result of the work in the series of research processes.

Result

Naming a place has two aspects, namely form and meaning, as stated by Gorys Keraf (2009b). Form is the side that can be absorbed by the senses, e.g. by hearing or seeing, while meaning is the side that causes a reaction in the mind of the listener or reader.

Types of Meanings in Place Names

Naming places are constructed by language units that contain various meanings in accordance with the criteria or point of view used. (Chaer, 2009a) states that there are 5 (five) types of meaning contained in the naming of the place on the West Coast of Sumatra. The five types of meaning are (1) lexical meaning, (2) grammatical meaning, (3) referential meaning, (4) denotative meaning, and (5) connotative meaning.

Lexical Meaning

The results of the study show that naming places uses language units that contain lexical meaning. According to Indonesian Dictionary KBBI, lexical meaning is the meaning of the language element as a symbol of objects, events, and so on, (A. H. Nasution et al., 2018). The lexical meaning is found in the naming of the place on the West Coast of Sumatra, as can be seen in table 1 below.

Table.1 Lexical Meanings in Naming Places

Place names	Lexical Meanings
Balai Selasa (balai = <i>market</i> ; Selasa = <i>Tuesday</i>)	The place of buying and selling which is done once a week, which is Tuesday.
Muara Kandis (muara = <i>Estuary</i>)	The place that indicates the estuary area located in the Kandis area.
Pasar Lama (pasar = <i>market</i> ; lama = <i>old</i>)	The place that indicates the area of sale and purchase before the new place exists.
Lubuk Betung Indropuro (lubuk = <i>valley</i> ; betung = <i>bamboo</i>)	A valley in Indrapura where there are lots of bamboo.
Kampung Tengah (kampung = <i>village</i> ; tengah = <i>central</i>)	The residential area located in the middle.

Grammatical Meaning

Based on the type of semantics, the results of the study showed the naming of places containing grammatical meaning. Grammatical meaning is the meaning that was born after the process of morphological or morphosyntactic.

Grammatical meaning is the meaning based on the relationship between the elements of language in a larger unit, for example the relationship between words and other words in phrases or clauses (A. H. Nasution et al., 2018). Lubis (1991) uses the term construction meaning to refer to grammatical meaning. It means that meaning that arises due to the arrangement of words or groups of words. The meaning of a word is determined by the construction in a sentence or group of words. The grammatical meaning is found in naming places on the West Coast of Sumatra, as can be seen in table 2 below.

Table 2 Grammatical Meanings in Naming Places

Places Names	Gramatical Meanings
Air Haji (air = <i>Water</i> ; haji = <i>hajj</i>)	The place that shows the area where the river was once used as a place of residence by <i>Hajj</i> alumni. The word <i>air</i> was not directly means <i>water</i> but <i>river</i> , while a <i>Hajj</i> is a person who has run the 5 th pillar of Islam.
Sungai Sirah (sungai = <i>river</i> ; sirah = <i>red</i>)	The place that shows the river area where the water is not clean. In fact, lexically, <i>sungai</i>

Gadiah Angik (gadiah = <i>girl</i> ; angik = <i>mosquito</i>)	means <i>river</i> and <i>sirah</i> means red. Sirah river mean a river with dirty water. An area where there are many small mosquitoes. Gadiah Angik consists of the words <i>gadiah</i> and <i>angik</i> . The word <i>gadiah</i> means a young unmarried woman, while the word <i>angik</i> (<i>rangik</i>) means mosquito. Grammatically, <i>Gadiah Angik</i> is not meant by <i>young female mosquitoes</i> , but <i>small mosquitoes</i> .
Muaro Putuih (muaro = <i>estuary</i> ; putuih = <i>broken off</i>)	<i>Muaro Putuih</i> comes from the words <i>muaro</i> means <i>estuary</i> and <i>putuih</i> means <i>broken off from...</i>

Referential Meaning

Based on the presence or the absence of the references on a word/lexeme, it can be distinguished from the existence of referential meanings and nonreferential meanings. Referential meaning is the meaning of the name of the place in accordance with the reference. Referential meaning is the meaning of language elements that are very closely related to the world outside of language (objects or ideas), and can be explained by component analysis. The referential meaning is found in naming places on the West Coast of Sumatra, in the following table 3.

Table 3 Meaning Reference in Naming Places

Places Names	Referential Meanings
Kampung Solok (kampung = <i>village</i>)	Kampung refers to the form of settlement of an area and Solok refers to the name of one of the areas in the West Sumatra and the origin of the population in the area.
Barus (barus = <i>Cinnamomum camphora</i>)	Barus refers to one of the trees (<i>Champor tree</i> or <i>Cinnamomum camphora</i>) that exist in the Central Tapanuli region of North Sumatra Province.
Sungai Limau (sungai = <i>river</i> ; limau = <i>lime</i>)	Sungai Limau that refers to the appearance of the earth in the form of rivers and the existence of lime trees which at that time was very lush and bushy in Padang Pariaman.
Sikabau (kabau = <i>buffalo</i>)	Sikabau refers to “buffalo”, the wild animals found in that area.
Talang Petai (talang = <i>bamboo</i> ; petai = <i>Parkia speciosa</i>)	The place where the morphological process occurs by referring to the name talang (<i>bamboo</i>) and bitter bean trees found in Muko-Muko.

Denotative Meaning

The denotative meaning is the meaning of words or groups of words based on direct designation of something outside of language or based on certain conventions and are objective (A. H. Nasution et al., 2018). If related to the relationship between form and meaning, denotation is defined as the aspect of meaning of a word or collection of words based on clear references to the outside world that can be seen, and based on the prevalence (Kridalaksana, 2013; Nasional, 2008). Denotative meaning in naming places in the coastal area of the west coast of Sumatra can be seen from the following table 4.

Table 4. Denotative Meanings in Naming Places

Places Names	Denotative Meanings
Ujung Batu (ujung = <i>end tip</i> ; batu = <i>rock</i>)	Ujung Batu is in accordance with its basic meaning, “end tip” and “rock”, which is the place located at the very end of the region.
Sumber Agung (sumber = <i>origin</i> ; agung = <i>great</i>)	Sumber Agung is in accordance with the basic meaning of the word <i>sumber</i> “origin” and <i>agung</i> “great”. So, Sumber Agung is an area of great origin.
Tanah harapan (tanah = <i>land</i> ; harapan = <i>hope</i>)	Tanah Harapan has the meaning of the land of hope.
Gunung Melintang (gunung = <i>hills</i> ; melintang = <i>transverse</i>)	The area which shows a hilly area that lays transversely.
Sungai Nibung (sungai = <i>river</i> ; nibung = <i>Oncosperma tigilarium</i>)	The area along the river has many nibung palm (<i>Oncosperma tigilarium</i>) trees.

Connotative Meaning

The connotative meaning is the meaning that arises from a thought link that gives rise to a person’s sense of value when dealing with a word; meaning added to the denotative meaning. It is in the meaning of words and the meaning of terms or general meanings and special meanings.

Table 5 Connotative Meanings in Naming Places

Places Names	Connotative meanings
Sikilang (kilang = <i>butcher</i>)	Sikilang is the word <i>si</i> and the root word <i>kilang</i> . The word <i>si</i> indicates that the word after it is a noun. It has two versions of meaning. First, sikilang is interpreted as an area where it functions as an area to kill the hunting animals. Second, sikilang is interpreted as the place name of the character of the inhabitants who inhabit it. The second meaning is consider as connotative meaning.
Muaro Putuih (muaro = <i>estuary</i> ; putuih = <i>broken off</i>)	Muaro Putuih comes from the words muaro (<i>estuary</i>) and putuih “ <i>broken off</i> ”. However, the meaning is not a <i>broken estuary</i> , but a restricted area because all the knowledge possessed by that person will be lost when passing through the river.
Banda Godang (banda = <i>haven</i> ; godang = <i>big</i>)	Banda Godang comes from the word banda which means <i>haven</i> and godang (<i>big</i>). The name Banda Godang means a <i>big city</i> or <i>big haven</i> , but the meaning of the name of this place is actually an area that has a population of people so that all problems can be solved together.
Bukik Marando (bukik = <i>hills</i> ; marando = <i>widow</i>)	The name Bukik Marando comes from the bukik (<i>hills</i>) and marando (<i>widow</i>). The meaning is not a <i>widowed hill area</i> , but a hilly area that is often burned so that plants never grow.

Relations of Meaning of Place Names

Naming places can be constructed in various forms. Construction can consist of a number of lexical systems or units of language that can be words, phrases or sentences and their meaning can be determined based on a set of relations known as semantic relations. Semantic relations can express the similarity of meaning, conflict of meaning, the scope of meaning, doubling of meaning or also the excess of meaning. The relation of meaning to naming places on the West Coast of Sumatra Island has a synonym and antonym form.

Synonymy

Synonymy is an expression (word, phrase, or sentence) whose meaning is more or less the same as the meaning of other expressions. Synonymy of naming places can be seen from the following naming places.

Sungai is Synonymous with Air

Following Indonesian Dictionary KBBI, the word *sungai* /su•ngai/ (n) means large water flow (usually made in nature); waterflow; whereas the water is clear, colorless, odorless; odorless liquid that is present and needed in the lives of humans, animals and plants that chemically contains hydrogen and oxygen; 2 liquid objects that are usually found in wells, rivers, and boiling lakes at a temperature of 100°C, (<http://kbbi.web.id/>).

Sungai Limo is the name of an area in Pariaman Regency, whose naming process is conducted by looking at geographical conditions. The naming is done by combining the word river and lime. The words *sungai* (river) and *limau* (lime trees) were chosen because they are found and found in the area.

Air Haji is the name of a place found in the Pesisir Selatan. The naming combines the words *air* (water) and *haji* (hajj pilgrimage). Air Haji is intended as a river used by a pilgrimage to perform ablution before praying. Therefore, the word *air* refers to the river, while the *haji* refers to someone who has just returned from Mecca to perform the pilgrimage.

The word *sungai* in the naming of the Sungai Limau and the word *air* in the naming of Air Haji, grammatically the two combined words above have the same meaning, which is river. This reflects that the word *sungai* refers to its substance, which is *water*. The same thing can apply to the naming of the Sungai Sirah, the Sungai Nibung, the Sungai Nyalo, and others. From the example above it can be said that the words *air* and *sungai* are synonymous words, but cannot replace each other for other contexts.

Kampung is synonymous with Koto, Taratak, and Dusun

Following Minangkabau-Indonesian Dictionary, the word *kampung* /kam•puang/ (n) means village (where people live; founded by people together). The word *koto* (n) is an autonomous settlement according to Minangkabau custom at the village level under the leadership of an oldest man, at the level of the *mamak* in the founding people, who comes back and forth from his place of residence. The word *taratak* is the most marginal area of a *nagari* in Minangkabau and also a place of cultivation that lives in the *nagari*, the leader is called *Tuo*, the settlement does not yet

have a headman so that its traditional house may not use gonjong. *Dusun* (n) is an area that has been inhabited in a sustainable manner, with a fairly well-populated population, but has not yet taken the form of an indigenous community unit. However, it already has a mosque.

Grammatically the four combined words above have the same meaning, which is a residence or settlement. From the example above it can be mentioned that the words *kampung*, *koto* and *taratak* are synonymous, but they cannot replace each other for other contexts.

Balai is synonymous with Pasa

According to (Kridalaksana, 2013), *balai* (n) means markets that are only operated in weekly periods; weekly market; places of sale and purchase (Crouch, 2009; A. H. Nasution, 2018; A. H. Nasution et al., 2018; Sukandi, 2014). However, grammatically each word is combined with a different word so that even though it has the same meaning, the place of sale and feel of a different meaning. From the example above it can be said that the word *balai* and *pasar* are synonymous, but cannot replace each other.

Balai Salasa is the name of a region in the Pesisir Selatan whose naming process is conducted by combining the function of a geographical place with days as the time of activity. The naming is done by combining the words *balai* and *selasa*. *Balai* refers to the place used by the community or residents to buy and sell to meet the needs of daily life and *selasa* is the name of one day that indicates the time the activity is conducted.

Pasar Lama is the name of a region in the Pesisir Selatan whose naming process is conducted by combining the function of a geographical place with the time of the incident. The naming process is done by combining the words *pasar* and *lama*. *Pasar* refers to the place used by the community or citizens to buy and sell to meet the needs of daily life and *lama* shows the length of time that had passed.

The word *balai* in Balai Selasa and the word *pasa* in the naming of Pasar Lama basically have the same lexical meaning as outlined above according to the straightforward meaning listed in the dictionary. To see synonymistic semantic relations in naming places on the west coast of Sumatra, in the following table 6.

Tabel 6 Synonymy in Naming Places

	Synonymy
Kampung	Koto, Taratak
Balai	Pasa, Pasar, Pekan
Sungai	Air
Aur	Betung, Talang

Anthony

In naming the place on the West Coast of Sumatra, found a semantic relationship that uses the opposite word or antonym. In naming places on the West Coast of Sumatra it was found that the naming process was carried out using antonym or antonym.

Such names can be seen from the naming of several places by using the words *lama/lamo* (old) and *baru* (new), *hilir/ilir* (downstream) and *hulu/mudik* (upstream), *selatan* (south) and *utara* (north), *timur* (east) and *barat* (west), and other words

formed by combining the opposite words with other word. Such language phenomena can be reviewed through the naming of the following places.

Lama and Baru

According to Indonesian Dictionary KBBI, the word *la.ma* means (1) the length of which (about time); (2) the length of time (between time), (3) ancient; since time immemorial; there was before, (4) old (not new); using. The word *ba.ru* means (1) has never been (seen) before, (2) has never been heard (before), (3) it hasn't been finished long (made, given, recently bought (owned), (4) has never been used, (5) fresh (recently picked or captured, (6) not long ago, (7) early, (8) modern: epoch, (9) not long ago in between, and (10) later. The words *lama* and *baru* are found in many places on the West Coast of Sumatra.

Hilir/Ilir and Hulu/Mudiek

The word *hi.lir* (nonstandard form: *ilir*) means (1) the river part next to the estuary, (2) the area along the river estuary (*hu.lu* area) the body part from the neck up; the head. The word *upstream* means the upper part (river and so on); bumpkin; end; village; bumpkin; handle (on knife, dagger): beginning; base; beginning: (sailing, going) to the hick (upstream of the river, inland. The words *hilir/ilir* and *hulu/mudiek* are found in many naming places on the West Coast of Sumatra.

Selatan and Utara, Barat and Timur

Selatan, Utara, Barat, and Timur found on many naming places on the West Coast of Sumatra. The use of the word can be examined through the following example.

- Inderapuro *Barat* (Pesisir Selatan)
- Inderapuro *Timur* (Pesisir Selatan)
- Inderapuro *Selatan* (Pesisir Selatan)
- Inderapuro *Utara* (Pesisir Selatan)
- Gosong Telaga *Utara* (Singkil)
- Gosong Telaga *Selatan* (Singkil)
- Gosong Telaga *Timur* (Singkil)
- Gosong Telaga *Barat* (Singkil)

Tepi dan Tengah/Tengah

The word *tepi* means the outer part of the surface; end tip; a ledge or something attached to the edge of the shirt; places on the seafront (rivers and so on); coastal coast; and river. The word *tepi* also means border area (city and so on) or the edge; lips (boat, cauldron, and so on).

The word *tengah* means place (direction, point) between two edges (boundary; non-peripheral area; center; place or region far from the edge; sidelines; between (crowds, collections, etc.; half-life; place; (direction, point) near the midline of the body.

The antonym symptom of semantic relations in naming place names can be seen in the following table 7:

Tabel 7 Anthonyomy in Naming Places

Anthonyomy	
Lama	Baru

Hilir	Mudik
Utara	Selatan
Barat	Timur
Tengah	Tepi

Migration on the West Coast of Sumatera Island

Regarding the finding above, it is known that the name of the place on the West Coast of Sumatra in four provinces have similar meaning. The similarity can be identified from the choice of vocabularies and how to construct names, as can be seen in the following table 8.

Tabel 8 Naming and location of the region

Names	Regions	Compliments
Kampung Solok	Kabupaten Tapanuli Tengah , Provinsi Sumatera Utara	Kampung, Dusun, Taratak: Sinonim
Dusun <i>Baru</i> V Koto	Kabupaten Muko-Muko, Provinsi Bengkulu	
Bukik Taratak	Sutera District, Pesisir Selatan, Sumatera Barat	
Sibolga <i>Iilir</i>	North Sibolga District, Provinsi Sumatera Utara	Iilir dan Hilir : synonym
Desa <i>Hilir</i>	Tapak Tuan District, Provinsi Aceh	
Desa <i>Hulu</i>	Tapak Tuan District, Provinsi Aceh	Hulu dan Mudiek:
IV Koto <i>Mudiek</i>	Pesisir Selatan , Provinsi Sumatera Barat	synonym

If you look at the names of these places, it can be concluded that the names are constructed with the same structure in each province, such as Desa Sibolga Iilir (North Sibolga), Desa Hilir (Tapak Tuan), Desa Hulu (Tapak Tuan), and IV Koto Mudiek (South Pesisir). The structure was built by placing words in accordance with the noun phrase in Indonesian that adheres to the DM ordinance law (explained). The use of this same structure indicates that the name of the place was constructed by people who have the same culture, as stated by (Whorf, 1956) language shows the nation's culture.

The statement above shows that the name of the place found on West Coast of Sumatra reflects the social setting that constructed it. In other words, the name of the place reflects the socio-cultural community that gives the name, whether as a guide or developer of the region, which in this case is the Minangkabu ethnic.

Discussion

The result showed that there were five categories of naming places in the West Coast of Sumatra, namely, (1) lexical meaning, (2) grammatical meaning, (3) referential meaning, (4) denotative meaning, and (5) connotative meaning. The five categories appeared because of the choice of the words and the language construction. This finding is similar with the previous researches by Istiana (2006); Nasution (2014); Sujarwo (2018); Tarmini (2009); Yulianty (2008). The variation of meaning types presents in pairs in naming the place as stated by (Chaer, 2009b; Chaer, 2009c), Leech, Cruickshank, & Ivanic 2001).

The other finding showed that the semantic relation of place names on the West Coast of Sumatra only refers to two forms, namely synonyms and antonyms.

Meanwhile, the third category of semantic relations, namely polysemy as stated by [Allwood \(2003\)](#), [Biederman \(2017\)](#), [Hjørland \(2007\)](#), [Hughes et al. \(2007\)](#), [Jackendoff \(2006\)](#), [Jackson \(2014\)](#) was not found in the naming places in the West Coast of Sumatra. This finding supports that the West coast of Sumatra in the four provinces construct names from the same word or are synonymous to have the same meaning. Gorys Keraf (2009a) states that what is meant by the lexical structure are the various semantic relations contained in the word.

Based on the lexeme that constructed them, places names can be classified into two parts i.e. the name which is constructed by one lexeme and the name which is constructed by more than one lexeme. First, the construction of one lexeme can be seen from the name of the earth's appearance, such as: Barus, Painan, Tikus, Singkil, and Meulaboh. Second, construction consisting of two or more, such as Tapak Tuan, Muko-Muko, and Air Bangis. The findings above show that naming places on the West Coast of Sumatra Island in the four provinces in principle shows socio-cultural names. The socio-culture is reflected through the names of places and their meaning relationships. It is also emphasized that emphasize social construction as one of the underlying background names [Cooper et al. \(2015\)](#).

Place name in West Coast of Sumatera consists of two parts, namely a generic name and a specific name. What is meant by a generic name is a name that describes the shape of the geographical element, for example, rivers, mountains, cities, roads, and villages. Specific names are self names from generic names which are also used as units of differentiation between geographical elements. Usually, the specific name often used for geographical elements is adjectives. Adjectives that are often used include: new, beautiful, glorious, advanced, big, and old. Kampung Tengah, Sungai Sirah, Banda Godang, are few examples of place names that indicate a generic and specific classification in naming construction. The phrase Kampung, Sungai, Banda, is a generic name that describes the shape of the geographical elements of the place. In the findings, the phrase Banda 'city', 'river', which describes the existence of a city or river in the region, is in reality not found in its material existence. However, after traced diachronically, it turns out that the existence of a city or river which is a generic marker of the name of the place came into being when the name was first given. This finding is in principle in line with the study of [Ati et al. \(2018\)](#), [Darheni \(2018\)](#), [Komara et al. \(2019\)](#), and [Rakhimovna \(2022\)](#), which explains the influence of historicity, sociocultural, and environmental in the process of naming a place.

The terms *Tengah*, *Sirah*, and *Godang* as a form of specific names that describe generic names show the efforts of the community to show the uniqueness of the area they inhabited in the naming process that was carried out. *Kampung*, *Sungai*, and *Banda* exist in many places on earth. The addition of traits or adjectives as additional constituents (*Tengah*, *Sirah*, *Godang*) automatically provides restrictions and specifications for the place referred to by the name. Thus, giving a specific name serves to provide a limitation on the conception of meaning that appears in the community's cognition. *Tengah*, *Sirah*, and *Godang* phrases ultimately produce definite concepts about *Kampung*, *Sungai*, and *Banda* in the naming structure of the place, so that people's cognition will be guided to the specific meaning of the place in question. The findings support [Jordan \(2020\)](#), and [Woodman \(2015\)](#) that confirms social acceptance is the key to lasting place names.

The distinctive relation of meaning in the names of the West Coast region of the Coast of Sumatra lies in the elements of meaning and identity of its founder, not in the elements of form and function. That is, the names of the places that exist are relatively the same structurally-functionally in grammatical language, but substantially meaningful content. The reflection of this concept is that there are findings in the form of two words which are synonymous, but do not refer to the exact same meaning, absolute or symmetrical. Each word contains a specific intention and tendency of meaning.

Based on the findings above, the semantic relation of the name of places on the West Coast of Sumatra related to time, place of use, value adopted and the identity of the name giver is Minangkabau people. The findings is in line with [Helleland \(2012\)](#) that stated the place names reflect the individual and collective identity of the people who inhabit the place and [Alasli \(2019\)](#) view that the symbolic nature of place names indicates the construction of social identity of people who use the name.

For example, the use of the phrase *Kampung* and *Koto* were synonymous, but due to the time factor, the two words were not interchangeable. *Koto* is more used in the past, whereas now the word *village* is more used in the present. Chronically, the concept of language retention can be used to explain this phenomenon. Socio-cultural content in a language becomes a determining element in the effort to maintain that language. The existence of language which is determined by the socio-cultural reality that constructs it (Minangkabau) creates a mutual relationship between language and socio-culture. Thus, the acceptance of the increasingly eroded and degraded *Koto* phrase in the present shows that there is a socio-cultural reality that supports its existence which is also gradually disappearing.

The phrases *Kampung*, *Koto*, and *Taratak*, are synonymous words. The phrase *Kampung* can be used in general, but the *Koto* phrase is only used to express a village-level autonomous settlement in Minangkabau and is usually used for crowded areas. The phrase *Taratak* is the most marginal area of a *nagari* in Minangkabau. The use of these three phrases in the reality of naming places shows the differences in people's views about the dynamics of territory and efforts to maintain language. The concept of *Taratak* as the most traditional geographical form is still maintained to show the peripheral territory of an area. *Taratak* contains nuances of meaning in the form of the concept of a place with traditional natural conditions, not much interacting with the concepts of modernity, so that it can be referred to as a natural and original representation of society. While the majority *Koto* phrase is understood as a crowded residential area becomes the center of interaction between traditional communities and modern societies that come to the area. The resultant interactions that took place in *Koto* spurred the term *Kampung* which contained global content and nuances and also applied universally in various regions outside Minangkabau. The finding support the hypothesis from [Helleland \(2012\)](#) that social openness today is a challenge in naming places in maintaining the cultural values that are in it.

In Sibolga, which in principle is the area that is inhabited by Batak community, but many of the place names were found the same as the place names in West Sumatra. This is the evidence that Minangkabau people migrated to Sibolga region. Likewise, Tuandan Sinkil uses many of same place names. This finding supports Alderman (2008) the name is used to perpetuate the identity of a place in the form of racial identity, in this case Minangkabau.

The example above shows that the names of places on the West Coast of the island of Sumatera were constructed by Minangkabau people who became illuminators of who in their development inhabited the area. The name of the place reflects the spread of the Minangkabau population along the West Coast of Sumatra.

Conclusion

The research findings show that toponymy studies are very important because the naming of places does not receive attention among the community and is not a study of interest. This can be proven from the lack of available documentation in government offices and the limited knowledge and information that is owned by the community. The naming pattern correlates with the Minangkabau ethnic migration on the West Coast of Sumatra as a reflection of geographical, historical and social factors. This finding contributes to closing the analysis gap in previous studies that focus more on the linguistic aspect of toponymy. In addition, this study also proves that toponymy is one aspect that should be considered in the historical analysis of a place. For Minangkabau in particular, this study strengthens historical findings related to the migration of the Minangkabau people along the west coastal of Sumatra.

The results also showed that a study of naming places in the West Coast of Sumatra in general had never been done. In fact, many related institutions as sources of research data are not familiar with the process of naming places. In fact, naming places needs to be known by community and related agencies, both in the context of using places names, history and cultural preservation. In this connection, locality-themed studies are one of the areas that require more attention in future linguistic research. In addition to the above reasons, to stem the increasingly nimble flow of globalisation, it is necessary to raise local phenomena into the academic realm as a door for disseminating and socialization to the world. With locality study program and orientation, regional identity values and cultural ownership can be instilled and nurtured, so that they are not eroded by the negative impacts of globalisation.

This study is limited to the semantic relations of naming places using the corpus linguistic approach. The results show of the study showed that through the study of the semantic topology relations the naming of this place had a relationship between one place and another on the west coast of Sumatera. In connection with the limitations and research findings on the topic, the results of the study can be used as a basis for further studies by scholars interested in scientific linguistics, history and culture. In fact, the findings can be used as material comparison made from various sides to be discussed, developed and studied. For example, naming a place as a linguistic phenomenon would be interesting if it was associated with the anthropological entity of the people who inhabited the place. In addition, sociological entities in the form of community interaction, social stratification, and social change will also be interesting study material to be researched.

References

- Alasli, M. (2019). Toponyms' contribution to identity: The case study of Rabat (Morocco). *Proceedings of the ICA*, 2, NA-NA.
- Allwood, J. (2003). Meaning potentials and context: Some consequences for the analysis of variation in meaning. *Cognitive Approaches to Lexical Semantics*, 29-66.

- Ati, A., Anshari, B. I., Rosanti, E., Widiawaty, M. A., & Dede, M. (2018). *Socio-Cultural and Environmental Aspects on Toponymy System of Villages in the East Region of Cirebon*. 150–156. <https://doi.org/10.5220/0007094501500156>
- Azaryahu, M. (2011). The critical turn and beyond: The case of commemorative street naming. *ACME: An International e-Journal for Critical Geographies*, 10(1), 28–33.
- Biederman, I. (2017). On the semantics of a glance at a scene. In *Perceptual organization* (pp. 213–253). Routledge.
- Burenhult, N., & Levinson, S. C. (2008). Language and landscape: A cross-linguistic perspective. *Language Sciences*, 30(2–3), 135–150.
- Camalia, M. (2015). Toponimi Kabupaten Lamongan (Kajian Antropologi Linguistik). *PAROLE: Journal of Linguistics and Education*, 5(1), 74–83.
- Chaer, A. (2009a). *Sintaksis bahasa Indonesia: Pendekatan proses [Indonesian SYntaxis: Process Approach]*. Rineka Cipta.
- Chaer, A. (2009b). *Sintaksis bahasa indonesia: Pendekatan proses [Indonesian SYntaxis: Process Approach]*. Rineka Cipta.
- Cooper, D. C., Gregory, I. N., Hardie, A., & Rayson, P. (2015). *Spatializing and Analyzing Digital Texts: Corpora, GIS, and Places*.
- Crouch, S. E. (2009). *Voice and verb morphology in Minangkabau, a language of West Sumatra, Indonesia* [PhD Thesis]. External Organizations.
- Cruse, A. (2011). *Meaning in language: An introduction to semantics and pragmatics*.
- Evans, V. (2003). *The structure of time: Language, meaning and temporal cognition*. John Benjamins Publishing.
- Darheni, N. (2018). *Regional Toponymy in Cirebon Regency: An Ethnolinguistic Study*. 231(Amca), 570–572. <https://doi.org/10.2991/amca-18.2018.158>
- Gibbs Jr, R. W., & Colston, H. L. (2012). *Interpreting figurative meaning*. Cambridge University Press.
- Gorys Keraf, D. (2009a). *Diksi dan gaya bahasa [Diction and language style]*. Gramedia Pustaka Utama.
- Gorys Keraf, D. (2009b). *Diksi dan gaya bahasa [Diction and language style]*. Gramedia Pustaka Utama.
- Gregory, I. N., & Hardie, A. (2011). Visual GISting: Bringing together corpus linguistics and Geographical Information Systems. *Literary and Linguistic Computing*, 26(3), 297–314.
- Haugh, M. (2013). Speaker meaning and accountability in interaction. *Journal of Pragmatics*, 48(1), 41–56.
- Helleland, B. (2012). Place names and identities. *Oslo Studies in Language*, 4(2).
- Hirst, G. (2009). Ontology and the lexicon. In *Handbook on ontologies* (pp. 269–292). Springer.
- Hjørland, B. (2007). *Semantics and knowledge organization*.
- Hughes, J., Kroes, P., & Zwart, S. (2007). A semantics for means-end relations. *Synthese*, 158(2), 207–231.
- Istiana, R. N. (2006). Analisis pemakaian disfemia pada rubrik gagasan surat kabar solopos. Thesis. Retrieved from <https://digilib.uns.ac.id/dokumen/detail/3425/Analisis-pemakaian-disfemia-pada-rubrik-gagasan-surat-kabar-solopos>.
- Jackendoff, R. (2006). *On conceptual semantics*. Walter de Gruyter.
- Jackson, H. (2014). *Words and their Meaning*. Routledge.
- Jones, S., Murphy, M. L., Paradis, C., & Willners, C. (2012). *Antonyms in English: Construals, constructions and canonicity*. Cambridge University Press.
- Jordan, P. (2020). Role of Place Names in Relating People and Space. *Handbook of the Changing World Language Map*, 2037–2051.
- Klein, D. E., & Murphy, G. L. (2001). The representation of polysemous words. *Journal of Memory and Language*, 45(2), 259–282.
- Klein, D. E., & Murphy, G. L. (2002). Paper has been my ruin: Conceptual relations of polysemous senses. *Journal of Memory and Language*, 47(4), 548–570.

- Klepousniotou, E. (2002). The processing of lexical ambiguity: Homonymy and polysemy in the mental lexicon. *Brain and Language*, 81(1–3), 205–223.
- Klepousniotou, E., & Baum, S. R. (2007). Disambiguating the ambiguity advantage effect in word recognition: An advantage for polysemous but not homonymous words. *Journal of Neurolinguistics*, 20(1), 1–24.
- Klepousniotou, E., Pike, G. B., Steinhauer, K., & Gracco, V. (2012). Not all ambiguous words are created equal: An EEG investigation of homonymy and polysemy. *Brain and Language*, 123(1), 11–21.
- Komara, U., Sobarna, C., Gunardi, G., & Sya, A. (2019). A Linguistic Study of Toponymy and Environmental Identity in Sundanese Ethnic. *International Journal of Innovation, Creativity and Change*, 8(3), 398–412.
- Kridalaksana, H. (2013). *Kamus Linguistik (edisi keempat) [Linguistics Dictionary (fourth edition)]*. Gramedia Pustaka Utama.
- Leech, G., Cruickshank, B., & Ivancic, R. (2001). *An AZ of English grammar and usage*. Longman.
- Leidner, J. L., & Lieberman, M. D. (2011). Detecting geographical references in the form of place names and associated spatial natural language. *SIGSPATIAL Special*, 3(2), 5–11.
- Liu, Y., & O'Halloran, K. L. (2009). Intersemiotic texture: Analyzing cohesive devices between language and images. *Social Semiotics*, 19(4), 367–388.
- Lubis, A. H. H. (1991). *Jengala bahasa Indonesia: Ambiguitas, pragmatik, problematik [Indonesian forest: Ambiguity, pragmatics, problematic]*. Fakultas Pendidikan Bahasa dan Seni, IKIP Medan.
- Miftah, Y. (2008). Fenomena Geografis di Balik Nama-nama Tempat (Toponim) di Wilayah Kota Bandung [Geographical Phenomena in the Place Names (Toponymy) in Bandung]. *Bandung: Jurusan Pendidikan Geografi FPIPS UPI. Tidak Dipublikasikan [Unpublished Thesis]*.
- Miles, M. B., Huberman, A. M., & Saldana, J. (2013). *Qualitative data analysis*. Sage.
- Minang, P. S., Aziza, M., & Sitepu, Y. (n.d.). *Klasifikasi dan Kolokasi Nama Jalan di Bogor (Kajian Toponimi dengan Pendekatan Korpus Linguistik) [Classification and Collocation of Street Names in Bogor (Toponymy with Linguistics Corpus Approach)]*. Retrieved from linguistik.fib.ui.ac.id.
- Murphy, M. L. (2003). *Semantic relations and the lexicon: Antonymy, synonymy and other paradigms*. Cambridge University Press.
- Nasional, D. P. (2008). *Kamus besar bahasa [Language dictionary]*. Jakarta: PT Gramedia Pustaka Utama.
- Nasution, A. H. (2018). Pivot-based hybrid machine translation to support multilingual communication for closely related languages. *World Transactions on Engineering and Technology Education*, 16.
- Nasution, A. H., Murakami, Y., & Ishida, T. (2018). Designing a collaborative process to create bilingual dictionaries of Indonesian ethnic languages. *Proceedings of the Eleventh International Conference on Language Resources and Evaluation (LREC 2018)*.
- Nasution, S. M. (2014). Lexical Semantic In Angkola Language. *Lexical Semantic In Angkola Language*.
- Nida, E. A. (2001). *Language and culture: Contexts in translating*. Shanghai Foreign Language Education Press.
- Nurhayati, N. (2018). Toponymy and Branding of Modern Residential Sites in Semarang. *E3S Web of Conferences*, 73, 08021.
- Pateda, M., & Pulubuhu, Y. (2010). *Bahasa Indonesia di perguruan tinggi*. Gorontalo: Viladan.
- Piliang, Y. A. (2012). *Semiotika dan hipersemiotika: Kode, gaya & matinya makna*. Matahari.
- Pondaag, A. F. (2013). Analisis Semiotika Iklan A Mild Go Ahead Versi "Dorong Bangunan" Di Televisi. *Jurnal Acta Diurna*, 2(1).
- Purba, Y. (2019). *Toponimi Desa-Desa di Kabupaten Humbang Hasundutan: Kajian Antropolinguistik*.

- Puspitasari, Y. A. D. (2016). *Sistem Penamaan Desa Di Kecamatan Summersari Kabupaten Jember*.
- Rakhimovna, R. D. (2022). *American Toponymy as Reflection its History and Culture*. 22, 34–37.
- Rose-Redwood, R., & Alderman, D. (2011). Critical interventions in political toponymy. *ACME: An International E-Journal for Critical Geographies*, 10(1), 1–6.
- Rudnicka, E. K., Piasecki, M. T., Piotrowski, T., Grabowski, \Lukasz, & Bond, F. (2017). Mapping wordnets from the perspective of inter-lingual equivalence. *Cognitive Studies| Études Cognitives*, 17.
- Rus Khan, A. G. (2011). Keunikan Nama-Nama Geografi Indonesia: Dari Nama Generik ke Spesifik. *Jurnal Pendidikan Dan Kebudayaan*, 17(3), 363–371.
- Russell, B. (2013). *An inquiry into meaning and truth*. Routledge.
- Sartini, N. W. (2010). Tinjauan Teoritik tentang Semiotik. *Surabaya: Universitas Airlangga (PDF)(Http://Journal. Unair. Ac. Id/DownloadfullpapersLepasan% 20Naskah% 201% 20(1-10). Pdf, Diakses Pada 27 September 2015)*.
- Sidik, Y. S., Suyitno, P. A. W. W., & Saddhono, K. (2019). *Textual Aspect of Friday Sermon Book and Relevance to Javanese Language Learning Material*.
- Stevenson, L. L. (2001). *The Victorian Homefront: American Thought and Culture, 1860-1880: with a New Preface*. Cornell University Press.
- Sudaryat, Y. (2009). Makna dalam wacana. *Bandung: Yrama Widya*.
- Sujarwo, O. P. W. (2018). *Makna Kanyouku Me (Mata) dalam Novel Koizora Karya Mika [PhD Thesis]*. Universitas 17 Agustus 1945 Surabaya.
- Sukandi, S. S. (2014). First Language Interferences on Minangkabau-Indonesian EFL Students' Linguistic Repertoire in the Process of Advancing their Multilingual Awareness. *Proceedings of ISELT FBS Universitas Negeri Padang*, 2, 443–453.
- Tarmini, W. (2009). Kata Tanya dalam Konstruksi Interogatif Bahasa Indonesia: Kajian Sintaktis dan Semantis. *Sosiohumaniora*, 11(1), 77.
- Tent, J. (2015). Approaches to research in toponymy. *Names*, 63(2), 65–74.
- Vuolteenaho, J., & Berg, L. D. (2017). Towards critical toponymies. In *Critical toponymies* (pp. 15–32). Routledge.
- Whorf, B. L. (1956). *Language, thought, and reality: Selected writings of... (Edited by John B. Carroll.)*.
- Woodman, P. (2015). The toponymy of absence. *Review of Historical Geography and Toponomastics*, 10(19–20), 7–16.
- Yulianty, T. (2008). Ambiguitas dalam Psikolinguistik [Ambiguity in Psycholinguistics. *Abstrak*.