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The Toponymy of Villages Names in Gorontalo, Indonesia

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Abstract—**Geographically, Bone Bolango Regency is divided into 18 districts administration areas consisting of 5 sub-districts and 160 villages. Many regions resulting from the division do not yet know the origin of the naming of regions and boundaries. Therefore, it is necessary to study the existence of these places in terms of the aspect of naming the region (toponymy) and the area where the division of the region occurs. Tapa District is one of the districts in Bone Bolango Regency. This qualitative research combines two approaches, namely anthropolinguistic and geographic approaches. The purpose of this study is to identify the toponymy of the village based on (1) embodiment aspects (water, topographical, and natural environment backgrounds), (2) social aspects, and (3) cultural aspects. Data collection techniques used in-depth interviews and literature studies with data sources obtained from village officials, community leaders, traditional leaders, and indigenous people who were born and live in Tapa. The data analysis used in this research is descriptive. Based on the study results, the aspects underlying the toponymy of the village in the Tapa sub-district are a phenomenon, social, and cultural aspects. The toponymy of the village in the Tapa sub-district, which is influenced by natural physical geography factors (phenomenon aspects), is in the naming of Miranti village, Talulobutu village, and South Talulobutu village. Meanwhile, the social aspect is found in naming the village of Talumopatu. Furthermore, the cultural aspect in the form of folklore is found in the naming of Kramat Village, Dunggala Village, and Langge Village.**

Keywords—**cultural, social, phenomenon, toponymy, villages**

I. INTRODUCTION

Toponymy studies (place-name) are included in anthropo-linguistic studies, an interdisciplinary field of science that studies the relationship between language and the intricacies of human life or culture (Duranti, 2001). So, a place-name and the people's culture cannot be separated from each other (Robert, 2015). According to Sibarani (2004), anthropological linguistics, cultural linguistics, and ethnolinguistics terms are also used. Toponymy is a branch of linguistics derived from several names. The branch of linguistics that deals with names is onomastics or onomatology. Onomastics is under the umbrella of Historical Linguistics which examines self-names known as anthroponyms and place names known as toponyms (Kridalaksana, 2010). Toponymy is a part of exploration that focuses on topographic names, the beginning of place names, and the structure and meaning of human names, primarily individual and point names (Lauder, 2009).

Geographical names often referred to as place names or toponyms, are used more often than other terms (Gammeltoft, 2016). The toponym of a country, region, city, or geographical territorial boundary is a unified design for each component of space (Alasli, 2019). According to Lauder, a corpus-based study of toponymy is an empirical method for examining the image of a place according to the news agenda, based on the frequency of its occurrence and how the place is represented (Lauder, 2018). The term geographical name in Indonesia is also often called topographical name (Nfn et al., 2019). This naming is based on the point of view of origin, meaning, conditions around the components of the region, the design attributes of the area, the evolution of language, and the way they live (Alasli, 2019). Thus, toponymy is an investigation of place names, including their importance, the beginning, and the typology. Toponyms can allude to place-naming demonstrations or can very well be characterized as part of a naming hypothesis. Inconsistent naming is because it is framed or chosen based on the wishes of the local area, and the general arrangement

is uncertain because local customs request it. There are three aspects of naming locations or toponyms:(1) phenomenon aspects, (2) society aspects, and (3) cultural aspects. These three aspects significantly impact how people name places in their lives (Sudaryat, 2009).

Culture and language are united because language is part of a culture. A naming (toponym) related to language will always be influenced by the culture of the people in an area and where the name is taken. Toponymy is also a form of human culture (Camalia, 2015). Saerheim (2014), in his research in Norway, concluded that the naming of places was adapted to local cultural traditions. Naming is based on oral traditions from folklore myths passed down from generation to generation by their ancestors. The oral tradition has existed for centuries. The witnesses and the cultural heritage of the past become one of the keys to tracing the nature of the toponym of an area. As it is known that name is a word used to refer to or call the names of people, places, goods, animals, and so on that exist in this hemisphere. The character of every creature, object, activity, and event in this world produces names that appear due to complex and diverse human life.

Toponyms are closely related to geographical and physical conditions, the people who inhabit them, and the culture that evolves in the area. Toponyms can be contributors in physical science and other sciences (Vuolteenaho, 2017). The name of a site has an expansive meaning, not only physically, such as its geographical conditions, but also includes origins, social conditions, and socially owned culture. It is a manifestation of the symbol of naming and the behavior of a particular society. The meaning of the name is comprehensive, not only physically such as the condition of its geographical location but also includes the origin, condition, and socio-culture, as well as the religion of the community, the values contained in the socially-owned cultural system will appear in the form of symbols naming and behavior of a community (Kosasih, 2010). The existing signs tend to be helpful to be made or understood by the native based on concepts that have meaning within a certain period. Ruspandi and Mulyadi (2014) outline the background of toponymy from physical aspects, social aspects, and cultural aspects. Physical aspects include a) biological elements, b) hydrological elements, and c) geomorphological elements. Social aspects include: a) specific places, b) past activities, c) expectations, d) names of historical buildings, and e) names of figures. The cultural aspect is legend/folklore.

Place-names or toponyms are based on several aspects (Sudaryat, 2009), including 1} phenomenon aspects, 2} social aspects, and 3} cultural aspects. There are three aspects of naming locations or toponyms:(1) phenomenon aspects, (2) society aspects, and (3) cultural aspects. The elements of the embodiment aspect are further divided into several parts, namely: 1} aquatic background (water form, earth form, flora and fauna, settlement patterns, and natural elements), and 2} earth background (geomorphological). The community aspect in naming a place is related to the social interaction of the community, which includes a position in society, a job, and a profession. Meanwhile, the cultural aspects are myths, folklore, and belief systems. The story is treated as a social fact using a folklore approach. Therefore, the things disclosed in it involve social aspects and are also related to the culture of the community (Baruadi, 2017). From the aspect of the natural environment related to human life itself. Humans and the environment have a very close relationship and need each other. It is evidenced by people naming their environment or residence based on the background of the natural environment, such as the background of the waters, the background of the land or the surface of the earth, and the background of the natural environment. While the social aspect in naming places is related to social interaction or as a place for social interaction, for example, matters relating to politics, economy, traditions, customs, a community, and community leaders who play an important or influential role in the area. Toponymy can assist in documentation and mobilize public interest to effectively communicate this knowledge to the general public or the younger generation (Ruspandi, 2014). This is the basis for consideration of the toponymy study of village names in the Tapa, Bone Bolango, and Gorontalo Province. Tapa district area includes seven villages: Talumopatu Village, Meranti Village, Dunggala Village, Langge Village, Kramat Village, Talulobutu Village, and South Talulobutu Village. The village map in the Tapa district is shown in Figure 1. The toponymy of the Villages Names in Tapa.
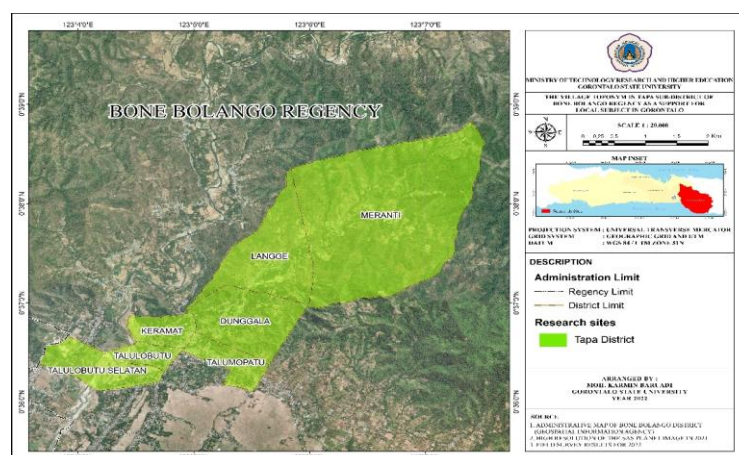

Figure 1 The Map of Tapa, Bone Bolango Regency

II. METHOD

This qualitative research combines two approaches, namely anthropolinguistic and geographic approaches. The purpose of this study is to identify the toponymy of the village based on (1) embodiment aspects (water background, topographical background, and natural environment background), (2) social aspects, and (3) cultural aspects. This study categorizes geographical names, origins of place names, forms, and meanings of self-names, especially names of people and places. Data collection techniques used in-depth interviews and literature studies with data sources obtained from village officials, community leaders, traditional leaders, and indigenous people who were born and live in Tapa. Ten people represent the number of informants in each village, so the total number of informants is 70 people. The data analysis used in this research is descriptive.

III. RESULTS AND DISCUSSION

Tapa District is one of eighteen districts in Bone Bolango Regency and consists of 7 (seven) villages. Tapa District is divided into 7 (seven) villages, namely: Talulobutu Village with an area of 0.80 km2 and a population of 1117 people, Talumopatu Village with an area of 1.39 km2 and a population with an area of 1784 people, Dunggala Village with an area of 4, 01 km2 and a population of 1357 people, Langge Village with an area of 7.80 km2 and a population of 1027 people, South Talulobutu Village with an area of 0.75 km2 and a population of 740 people, Kramat Village with an area of 0.85 km2 and population of 1022 people, and Meranti Village with an area of 48.81 km2 and a population of 554 inhabitants. The total area of Tapa District is 64.41 km2. The largest village in Tapa District is Meranti, with a percentage of 75.78%, while the village with the smallest area is South Talulobutu village, with a percentage of 1.16%. North Bulango District borders Tapa District to the North, East Bulango District to the East, South Bulango District to the South, and North Bulango District to the West.

Geography is a science with its spatial identity; the substance of the study includes physical and non-physical aspects. The toponymy of villages in Tapa District in a geographical approach can be studied according to spatial patterns in terms of spatial expression. The background of toponymy related to geography is divided into two, namely physical and non-physical factors. Physical factors consist of typological aspects (related to location, area, shape, and territorial boundaries), non-biotic aspects (such as soil, water, and climate), and biotic aspects (such as humans, animals, and plants). Non-physical factors include social, economic, cultural, and political aspects. There are three classifications: 1) phenomenon aspects, 2) social aspects, and 3) cultural aspects. The naming of villages in Tapa District can be described in the following table:

TABLE 1
AFFECTING FACTORS ON VILLAGE TOPHONYMY CHARACTERISTICS IN TAPA DISTRICT

No.	Geographical Factors	Elements	Villages Name	Toponymy Meaning
1.	Natural Physical Factors (phenomenon aspects)	Hydrological (river), morphological/physiographical (mountains, hills, valleys), land use, biodiversity (flora, fauna).	Meranti	Huge and Tall Trees
			Talulobutu	Water comes out of the ground
			South Talulobutu	Water comes out of the ground in the south
2.	Non-physical factors (social aspects)	Community expectations and goals.	Talumopatu	Fast and collaborative action
3.	Cultural non-physical factors (cultural aspects)	Anthroposphere (social, political, tradition).	Kramat	Something sacred
			Langge	Looking for a good place for housing
			Dunggala	Residence

A. Natural Physical Factors (Phenomenon Aspects)

(a). Meranti Village

Meranti Village has bounded by Owata Village of Bulango Ulu District to the North, Langge Village of Tapa District to the South, Lonuo Village of Tilongkabila District to the East, and Langge Village of Tapa District to the West. Based on an interview with Mrs. Novita Abdulah, a Meranti village official, she said that the meaning of the name "Meranti" is a big and tall tree. The name Meranti village is given because Meranti village is one of the villages whose territory is a backbone for the Bogani Nani Wartabone National Park, which is overgrown by various kinds of wood and plants. Meranti Village is a village resulting from division, so on giving the name, through a meeting with Taudaa Lo

Ulipu To Bone Bolango, the Regent of Bone Bolango named it "Meranti" village. The same thing was conveyed by Mrs. Sartin Abdulah and Mr. Oon Septanta Yahya, the native of Miranti village, saying that the meaning of Meranti village is a big and tall tree and is a village that supports Taman Nani Wartabone and many woody plants that grow there.

The results of interviews with informants indicate that the toponymy of Meranti village is an aspect of the phenomenon of the natural-environmental setting and is included in the flora element because the name "Meranti," which means the big and tall tree, is one of the villages overgrown with various kinds of wood and plants (flora elements).

(b). Talulobutu

Talulobutu Village is topographically located at an altitude of 95 M above sea level (DPL). Talulobutu Village has bounded by Kramat Village of Tapa District to the North, South Talulobutu Village of Tapa District to the South, Popodu Village of East Bulango District to the East, and Bandungan Village of North Bulango District to the West. Talulobutu village consists of 3 (three) dusun(s) (hamlets), namely: Dusun I Polanggua, Dusun II Toino, Dusun III Butaalya. The population of Talulobutu Village was 1209 by the time the study was conducted, consisting of 612 males population, 587 females population, and 390 families. Most of the residents of Talulobutu Village work in the agricultural sector. The area according to the use of paddy fields is 3.00 Ha, dry land 786 Ha, and plantation land 15.00 Ha.

Mr. Rahama Mansyur said that the name of Talulobutu Village in 1809 was "Bulango," which the King led because it was a small kingdom. The Bulango Kingdom was located in the Talolobutu village area but was part of the Luwoo area, meaning a forest area that springs from the ground or tamboo. Bala, the region's guardian, led the kingdom of this village. The name Talulobutu Village came from the historical fragment above, which was agreed upon through Hulunga Lo-Lo Bala, or deliberation between the village guard and the community. The name of the village of Talulobutu is taken from the words "talu," which means in front or surface, and "lobutu" which means emitting or releasing something. So "Talu-Lo-Butu" implies something out of the ground that is water which is very meaningful for the needs of living things. One of the informants, Erna Haluti, from the village of Talulobutu, said that Talulobutu means something that comes out of the ground: water. Ms. Hasna Huntoyungo's explanation was the same as what was conveyed by the previous informant; something was coming out of the land: water. So it is called "Talulobutu" which is derived from the words "talu" which means in front or surface, and "lobutu" which means emitting or releasing something. The results of the respondent's interview show that the toponym of Talulobutu Village is included in the aspect of the phenomenon of the hydrological element, which is water that comes out of the ground.

(c). South Talulobutu

The South Talulobutu Village has bounded by Talulobutu Village to the North, South Bulango District to the South, East Bulango District to the East, and a village in Gorontalo Regency to the west. The population of South Talulobutu Village is 765 people, with 232 families consisting of 378 men and 387 women, with the majority of the population working in the agricultural sector, followed by the self-employed sector. South Talulobutu Village consists of 3 (three) Dusun(s) (village subdivision/hamlet). Those are Dusun I Molowahu, Dusun II Tunggulo, and Dusun III Upo.

The interview results show that the toponym of South Talulobutu village is included in the phenomenon aspect, because the name Talulobutu means something that comes out of the ground, which is water (hydrological element). According to Mr. Abdul Fatah, a village official, South Talulobutu is an expansion village from Talulobutu village. He said that South Talulobutu Village means something that comes out of the southern part of the land: water. Mr. Suleman Abjul, a native, said that South Talulobutu village was an expansion area of Talulobutu. Isi Adam, also a native, said that South Talulobutu Village was formerly Dusun I of Talulobutu village and later developed into a village.

B. Non-physical factors (social aspects)

(a). Talumopatu

Talumopatu Village has bounded by Dunggala Village of Tapa District to the North, Kramat Village and Talulobutu of Tapa District to the West, Popodu Village and Toluwaya Village of East Bulango District to the South, and West Bulotalangi Village of East Bulango District to the East. The Talumopatu Village are divided into four dusun(s): Dusun I Huidu, Dusun II Ayu Hulalo, Dusun III Lumbayaa, Dusun IV Binthalo Dulaa.

Talumopatu village was taken based on the actions of King Pulomoduyo. Ibu Yunita Antu, one of the informants, said that "Talumopatu" means to act quickly. The meaning of giving the name "Talumopatu" can be interpreted as follows, "Talu" from the word "Totalu" which means in front or in front of, "mopatu" means heat which means enthusiasm or act quickly or immediately. So "Talumopatu" means quick action in completing an activity when problems arise, carried out together in cooperation or huyula. Mrs. Purnaningsi Hamzati, a village official, said that Talumopatu Village is a village where the community acts quickly in completing an activity until it is completed and carried out together in cooperation or huyula. The same thing was conveyed by Mr. Yusuf Antu, the Head of Dusun III. He explained that the village of Talumopatu was taken based on the actions of King Pulumoduyo and the Islamic nuances of the people.

According to interviews with several informants consisting of religious leaders and traditional leaders, behind the name "talumopatu" are several meanings associated with customs, culture, and religion. The name "talumopatu" is associated with adat, "talu" means in front, "mopatu" which means heat implies the spirit to work, act quickly, and immediately to get the job done. So "talumopatu" can be interpreted as a quick action in completing a job (activity). Work that can be done today must be done today, not put off until tomorrow. When the work is in sight (to talu) let's do it together in cooperation (huyula). The name "talumopatu" is associated with culture. "talu" can also come from the word "taluhu," which means water. "Mopatu" means hot (warm). Based on this, "talumopatu" is interpreted as a fighting spirit that flows like hot water (passionately) based on honesty and clarity (honesty), selflessly working for the common interest in developing the country. The name "talumopatu" when associated with religious aspects, "talu" means obedient or obedient (tubo) to the leader (who is in front). "Mo" means extraordinary, and "Patu" means command. It means that "Talumopatu" means proof of obedience to the Almighty, who sent down orders through the Prophet Muhammad, whose behavior must be reflected in the leadership model of Ulil Amri (leader). Ulil Amri should act as the representative of God, the representative of the Prophet in carrying out religious law, being an example for the community to achieve happiness in life in this world and the hereafter. The interviews with all informants indicate that the toponymy of Talumopatu Village is a social aspect because the name Talumopatu Village means quick action. It was named "talumopatu" because the villagers there took immediate action in carrying out mutual assistance activities. The element of community social interaction (gotong royong) is also part of the social aspect.

C. Cultural non-physical factors (cultural aspects)

(a). Kramat Village

Kramat Village is topographically located at an altitude of 95 M above sea level (DPL). Kramat Village is situated in the north of the Tapa District, which is ± 0.5 km from the district center, with village territorial boundaries as follows: to the north, it is bordered by Lomaya Village of North Bulango District, to the east by Talumopatu Village and Dunggala Village of Tapa District, to the south by the Kramat Village of Tapa District, to the west it is bordered by Bandungan Village of North Bulango District. Kramat Village village is divided into 3 (three) dusun(s), namely: Dusun I Deki, Dusun II Lipu, and Dusun III Hubulo. The population of Kramat Village is ± 1.215 people. Most of the land in Kramat Village is 50% dry land consisting of residential land of 50 Ha/ and plantation land of 30 Ha/M3. Kramat of Tapa District, Bone Bolango Regency, is the result of the division of Talulobutu Village. Before the division, Kramat Village was originally an area of Dusun III of Talulobutu Village, Tapa District. The Regent of Bone Bolango inaugurated Kramat Village on July 14, 2007.

According to Mr. Abdul Abas, one of the village officials, the name "kramat" means something sacred, and it was given the name "kramat" because the name "kramat" was quoted from one of the mountains considered a sacred place by the community. The site is sacred because long ago, the area was the center of the government of King Hubulo. King Hubulo was the eldest of the 5 (five) Kings who spread Islam in the Bulango kingdom. Because he struggled to spread Islam, she was given the title Aulia Sholihin. The name is taken from one of the hills considered sacred by the surrounding community, where a hill is a burial place for pious people of Gobel descent. In addition, the hill is the burial place of Aulia Sholihin King Hubulo. It is the burial place of righteous people of Gobel descent who adhere to monotheism, and until now, the site is believed by the community to be a place of pilgrimage. Mr. Herson Abdul Gani, the Head of Dusun I, said that Kramat Village means something sacred. Mr. Ahmad Hamid, who is a community member, said that Kramat Village means something sacred where in the village, there is a mountain that is used as a burial place for pious people who spread Islam.

The interview results with respondents show that the toponym of Kramat Village is part of the cultural aspect because the name "kramat" means something sacred. It was named Kramat Village because it is based on (wungguli) stories from the community (folklore elements) that on the hill in Kramat village is the burial place of Aulia Sholihin Raja Bolango. Giving village names is influenced by stories (folklore) and people's habits so that they become part of the cultural aspect.

(b). Langge Village

Langge Village is topographically located at an altitude of 100 M above sea level (DPL). Langge Village has bounded by Meranti Village of Tapa District to the North, Dunggala Village of Tapa District to the South, Bulotalangi of East Bulango District to the East, and Lomaya Village of North Bulango District to the West. The population is 1026 people consisting of 327 families, with most of the population working as farmers. Langge Village is divided into 3 (three) Dusun(s), namely Dusun I Alumbango, Dusun II Toliango, and Dusun III Yinengo. The area according to the use of dry land is 403,680 Ha, plantation land 3,552 Ha, public facilities land 92 Ha, and forest land 990.75 Ha.

Based on an in-depth interview with Mrs. Susanti Jahja, a village official, she said that in 1673, Suwawa was ruled by a vicious king in the past. The people of Suwawa felt pressured and became hateful toward the King, so they left the Suwawa area, which the King led. They crossed Wongkaditi, Dulomo and continued their journey to Bulango. After arriving at Bulango, they found that Bulango was also a territory ruled by a king, even though they moved because they hated the King in their former region. So they discussed their situations and thought about their fate. When they rest for a while and think about where to go, they look up or, in Gorontalo's language, "loolanggelo." They saw there was a place that was a bit high and green. After finishing the deliberation, they agreed to continue the journey to the place

they saw by looking up, which in the Gorontalo language means "ilolanggela." After arriving at their destination, they looked for an excellent place to build a resting home. So they were the first to open this place and turn it into a Village. They agreed to name this place Langge Village, which comes from the word "ilolanggela." Following the opinion of Mr. Marshal Dilo and Mr. Ridwan, community leaders said that "langge" means finding an excellent place to make a lodge. The name "langge" is based on folklore in ancient times. Giving village names based on folklore in ancient times contained folklore elements, so the toponym of Langge Village is part of the cultural aspect.

(c). Dunggala Village

Dunggala Village is topographically located at 55 M above sea level. Dunggala Village has bounded by Langge Village of Tapa District to the North, Talumopatu Village of Tapa District to the South, Bulotalangi Village of East Bulango District to the East, and Kramata Village of Tapa District to the West. The area according to the use of dry land is 97,70 Ha, plantation land 10,00 Ha, public facilities land 20.40 Ha, and forest land 130.00 Ha.

According to Mrs. Mortin Isa, a native, in 1580, there was a group of people from Atinggola led by Bulonggodu (Belengkot) who came through the river by boat and were stranded somewhere. After being stranded, this group made a camp to rest for some time. The place where the camp was set up was then given the names "Dunggalo" and "Pilodungga Limongolio" which means "Their Residence" (Group from Atinggola District). After the group from the Atinggola district lived in that place for a long time, Bulonggodu died. His grave is guarded by a Hulubanga/Guard, and this place is named "Dunggalo" or "Pilodunggalio." Not long after that incident, the Dutch colonizers landed in that place and managed to take control of Dunggalo. In 1917, the name Dunggalo was changed by the Dutch government to Dunggalo.

Mrs. Rukmin Ayuba and Mrs. Nani shared the same statement that Dunggala village means "their place of residence." The group from Atinggola District stayed, then Bulonggodu, the group's leader, died and was buried there. Because it was considered the grave of an Atinggola dignitary or noble, the grave was guarded by a Hulubanga or the King's bodyguard at that time. We can still find the Bulonggodu grave in Dunggala Village, considered a sacred grave by the local community. Several myths are circulating about the occurrence at the tomb of Bulonggodu or Blongkot. According to the community, it is forbidden to bring meat if you plan to pass through the Bulonggodu Tomb in Dunggala. If you pass by the tomb while carrying meat, when you get home or to your destination, the meat you have will disappear.

When we pass the tomb carrying meat, it is said that a white cat wearing a gold necklace will appear. People around believe that the cat is the guardian of the grave. A farmer who was an eyewitness said that he passed by the tomb one day and brought meat. When he got home, the farmer was surprised because the meat he was carrying had disappeared from the plastic bag. He also saw a white cat with a gold collar wandering around the tomb. Some people believe in that story. However, some doubt the story and consider it a mere myth. Another tale that spreads in the community is the residents are not allowed to pass through the tomb during the rainy season. It is said that if you pass by the grave in the rainy season, you will be struck by lightning because it is the tomb of Bulonggadu. The word "bulonggodu" is Gorontalo language which means lightning. But in reality, many residents pass by the grave during the rainy season and are not struck by lightning. That myth is part of folklore, a story set in the past, containing an interpretation of the universe. Mythology refers to a traditional story. The results of the respondent's interview show that the toponym of Dunggala Village is part of the cultural aspect because there is an element of folklore related to the origin story of the occurrences (mythology).

IV. CONCLUSION

Based on the study results, the aspects underlying the toponymy of the village in the Tapa sub-district are a phenomenon, social, and cultural aspects. The toponymy of the village in the Tapa sub-district, which is influenced by natural physical geography factors (phenomenon aspects), is in Miranti. Miranti, a big and tall tree, is one of the villages overgrown with various kinds of wood and plants (flora elements). Talulobutu village is included in the hydrological element, which means water coming out of the ground, and South Talulobutu village is a division of Talulobutu village. The social aspect is found in the naming of the Talumopatu village because the village community there takes immediate action in carrying out cooperation activities. The element of community social interaction (gotong royong) is also part of the social aspect.

Furthermore, cultural aspects are found in the naming of Kramat Village based on folklore elements about the hill, which is the burial place of Aulia Sholihin King Bolango. Langge village means finding a good place to build a resting site based on ancient folklore, so the toponymy of Langge village is included in the cultural aspect. Dunggala village is also included in the cultural aspect, because there is an element of folklore related to the origin story of a group of people from Atinggola led by Bulonggodu (Belengkot). Those who came through the river by boat were stranded somewhere. After being stranded, this group set up camp to rest for some time. The place where the camp was founded was then given the names "Dunggalo" and "Pilodungga Limongolio" which means "Their Residence." The place where the camp was set up was then given the names "Dunggalo" and "Pilodungga Limongolio" which means "Their Residence" (Group from Atinggola District).

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The Toponymy of ~~Villages~~ Village Names in Gorontalo, Indonesia

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Department of Indonesian Language and Literature, Faculty of Letters and Culture, Universitas Negeri Gorontalo, Gorontalo, Indonesia

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Abstract—**Geographically, Bone Bolango Regency is divided into 18 districts administration areas consisting of 5 sub-districts and 160 villages. ~~Many regions resulting from the division do not yet know the origin of the naming of regions and boundaries.~~ Without a doubt, a significant number of regions resulting from the division are currently unaware of the origin of the naming of regions and boundaries. Therefore, it is necessary to study the existence of these places in terms of the aspect of naming the region (toponymy) and the area where the division of the region occurs. Tapa District is one of the districts in Bone Bolango Regency. This qualitative research combines two approaches, namely anthropolinguistic and geographic approaches. The purpose of this study is to identify the toponymy of the village based on (1) embodiment aspects (water, topographical, and natural environment backgrounds), (2) social aspects, and (3) cultural aspects. Data collection techniques used in-depth interviews and literature studies with data sources obtained from village officials, community leaders, traditional leaders, and indigenous people who were born and live in Tapa. The data analysis used in this research is descriptive. Based on the study results, the aspects underlying the toponymy of the village in the Tapa sub-district are a phenomenon, social, and cultural aspects. The toponymy of the village in the Tapa sub-district, which is influenced by natural physical geography factors (phenomenon aspects), is in the naming of Miranti village, Talulobutu village, and South Talulobutu village. Meanwhile, the social aspect is found in naming the village of Talumopatu. Furthermore, the cultural aspect in the form of folklore is found in the naming of Kramat Village, Dunggala Village, and Langge Village.**

Keywords—**cultural, social, phenomenon, toponymy, villages**

I. INTRODUCTION

Toponymy studies (place-name) are included in anthropo-linguistic studies, an interdisciplinary field of science that studies the relationship between language and the intricacies of human life or culture (Duranti, 2001). So, a place-name and the people's culture cannot be separated from each other (Sibarani, 2015). According to Sibarani (2004), anthropological linguistics, cultural linguistics, and ethnolinguistics terms are also used. Toponymy is a branch of linguistics derived from several names. The branch of linguistics that deals with names is onomastics or onomatology. Onomastics is under the umbrella of Historical Linguistics which examines self-names known as anthroponyms and place names known as toponyms (Kridalaksana, 2010). Toponymy is a part of exploration that focuses on topographic names, the beginning of place names, and the structure and meaning of human names, primarily individual and point names (Lauder, 2009).

Geographical names often referred to as place names or toponyms, are used more often than other terms (Gammeltoft, 2016). The toponym of a country, region, city, or geographical territorial boundary is a unified design for each component of space (Alasli, 2019). According to Lauder, a corpus-based study of toponymy is an empirical method for examining the image of a place according to the news agenda, based on the frequency of its occurrence and how the place is represented (Lauder, 2018). The term geographical name in Indonesia is also often called topographical name (Nfn et al., 2019). This naming is based on the point of view of origin, meaning, conditions around the components of the region, the design attributes of the area, the evolution of language, and the way they live (Alasli, 2019). Thus, toponymy is an investigation of place names, including their importance, the beginning, and the typology. Toponyms can allude to place-naming demonstrations or can very well be characterized as part of a naming hypothesis.

Inconsistent naming is because it is framed or chosen based on the wishes of the local area, and the general arrangement is uncertain because local customs request it. There are three aspects of naming locations or toponyms:(1) phenomenon aspects, (2) society aspects, and (3) cultural aspects. These three aspects significantly impact how people name places in their lives (Sudaryat, 2009).

Culture and language are united because language is part of a culture. A naming (toponym) related to language will always be influenced by the culture of the people in an area and where the name is taken. Toponymy is also a form of human culture (Camalia, 2015). Saerheim (2014), in his research in Norway, concluded that the naming of places was adapted to local cultural traditions. Naming is based on oral traditions from folklore myths passed down from generation to generation by their ancestors. The oral tradition has existed for centuries. The witnesses and the cultural heritage of the past become one of the keys to tracing the nature of the toponym of an area. As it is known that name is a word used to refer to or call the names of people, places, goods, animals, and so on that exist in this hemisphere. The character of every creature, object, activity, and event in this world produces names that appear due to complex and diverse human life.

Toponyms are closely related to geographical and physical conditions, the people who inhabit them, and the culture that evolves in the area. Toponyms can be contributors in physical science and other sciences (Vuolteenaho, 2017). The name of a site has an expansive meaning, not only physically, such as its geographical conditions, but also includes origins, social conditions, and socially owned culture. It is a manifestation of the symbol of naming and the behavior of a particular society. The meaning of the name is comprehensive, not only physically such as the condition of its geographical location but also includes the origin, condition, and socio-culture, as well as the religion of the community, the values contained in the socially-owned cultural system will appear in the form of symbols naming and behavior of a community (Kosasih, 2010). The existing signs tend to be helpful to be made or understood by the native based on concepts that have meaning within a certain period. Ruspandi and Mulyadi (2014) outline the background of toponymy from physical aspects, social aspects, and cultural aspects. Physical aspects include a) biological elements, b) hydrological elements, and c) geomorphological elements. Social aspects include: a) specific places, b) past activities, c) expectations, d) names of historical buildings, and e) names of figures. The cultural aspect is legend/folklore.

Place-names or toponyms are based on several aspects (Sudaryat, 2009), including 1} phenomenon aspects, 2} social aspects, and 3} cultural aspects. There are three aspects of naming locations or toponyms:(1) phenomenon aspects, (2) society aspects, and (3) cultural aspects. The elements of the embodiment aspect are further divided into several parts, namely: 1} aquatic background (water form, earth form, flora and fauna, settlement patterns, and natural elements), and 2} earth background (geomorphological). The community aspect in naming a place is related to the social interaction of the community, which includes a position in society, a job, and a profession. Meanwhile, the cultural aspects are myths, folklore, and belief systems. The story is treated as a social fact using a folklore approach. Therefore, the things disclosed in it involve social aspects and are also related to the culture of the community (Baruadi, 2017). From the aspect of the natural environment related to human life itself. Humans and the environment have a very close relationship and need each other. It is evidenced by people naming their environment or residence based on the background of the natural environment, such as the background of the waters, the background of the land or the surface of the earth, and the background of the natural environment. While the social aspect in naming places is related to social interaction or as a place for social interaction, for example, matters relating to politics, economy, traditions, customs, a community, and community leaders who play an important or influential role in the area, and it is possible to collect information on alternative place names, their meanings, and history for a percentage of cases where the government and local residents have agreed upon the names, ranging from around 8% to 25%. It's important to ensure that the process of collecting this information is respectful and inclusive of all voices in the community (Perdana & Ostermann, 2018). Toponymy can assist in documentation and mobilize public interest to effectively communicate this knowledge to the general public or the younger generation (Ruspandi, 2014). This is the basis for consideration of the toponymy study of village names in the Tapa, Bone Bolango, and Gorontalo Province. Tapa district area includes seven villages: Talumopatu Village, Meranti Village, Dunggala Village, Langge Village, Kramat Village, Talulobutu Village, and South Talulobutu Village. The village map in the Tapa district is shown in Figure 1. The toponymy of the Villages Village Names in Tapa.
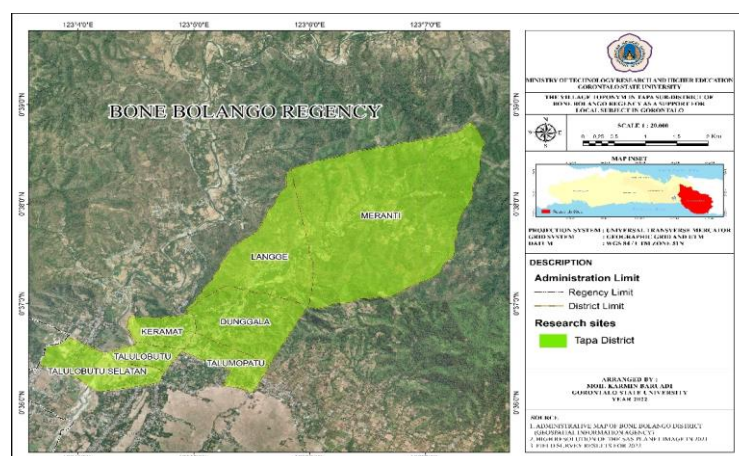
Figure 1 The Map of Tapa, Bone Bolango Regency

II. Method

This qualitative research combines two approaches, namely anthropolinguistic and geographic approaches. The purpose of this study is to identify the toponymy of the village based on (1) embodiment aspects (water background, topographical background, and natural environment background), (2) social aspects, and (3) cultural aspects. This study categorizes geographical names, origins of place names, forms, and meanings of self-names, especially names of people and places. Data collection techniques used in-depth interviews and literature studies with data sources obtained from village officials, community leaders, traditional leaders, and indigenous people who were born and live in Tapa. Ten people represent the number of informants in each village, so the total number of informants is 70 people. The data analysis used in this research is descriptive.

III. Results and Discussion

Tapa District is one of eighteen districts in Bone Bolango Regency and consists of 7 (seven) villages. Tapa District is divided into 7 (seven) villages, namely: Talulobutu Village with an area of 0.80 km2 and a population of 1117 people, Talumopatu Village with an area of 1.39 km2 and a population with an area of 1784 people, Dunggala Village with an area of 4, 01 km2 and a population of 1357 people, Langge Village with an area of 7.80 km2 and a population of 1027 people, South Talulobutu Village with an area of 0.75 km2 and a population of 740 people, Kramat Village with an area of 0.85 km2 and population of 1022 people, and Meranti Village with an area of 48.81 km2 and a population of 554 inhabitants. The total area of Tapa District is 64.41 km2. The largest village in Tapa District is Meranti, with a percentage of 75.78%, while the village with the smallest area is South Talulobutu village, with a percentage of 1.16%. North Bulango District borders Tapa District to the North, East Bulango District to the East, South Bulango District to the South, and North Bulango District to the West.

Geography is a science with its spatial identity; the substance of the study includes physical and non-physical aspects. The toponymy of villages in Tapa District in a geographical approach can be studied according to spatial patterns in terms of spatial expression. The background of toponymy related to geography is divided into two, namely physical and non-physical factors. Physical factors consist of typological aspects (related to location, area, shape, and territorial boundaries), non-biotic aspects (such as soil, water, and climate), and biotic aspects (such as humans, animals, and plants). Non-physical factors include social, economic, cultural, and political aspects. There are three classifications: 1) phenomenon aspects, 2) social aspects, and 3) cultural aspects. The naming of villages in Tapa District can be described in the following table:

TABLE 1
AFFECTING FACTORS ON VILLAGE TOPHONYMY CHARACTERISTICS IN TAPA DISTRICT

No.	Geographical Factors	Elements	Villages Name	Toponymy Meaning
1.	Natural Physical Factors (phenomenon aspects)	Hydrological (river), morphological/physiographical (mountains, hills, valleys), land use, biodiversity (flora, fauna).	Meranti	Huge and Tall Trees
			Talulobutu	Water comes out of the ground
			South Talulobutu	Water comes out of the ground in the south
2.	Non-physical factors (social aspects)	Community expectations and goals.	Talumopatu	Fast and collaborative action
3.	Cultural non-physical factors (cultural aspects)	Anthroposphere (social, political, tradition).	Kramat	Something sacred
			Langge	Looking for a good place for housing
			Dunggala	Residence

A. *Natural Physical Factors (Phenomenon Aspects)*

(a). Meranti Village

Meranti Village has bounded by Owata Village of Bulango Ulu District to the North, Langge Village of Tapa District to the South, Lonuo Village of Tilongkabila District to the East, and Langge Village of Tapa District to the West. Based on an interview with Mrs. Novita Abdulah, a Meranti village official, she said that the meaning of the name "Meranti" is a big and tall tree. The name Meranti village is given because Meranti village is one of the villages whose territory is a backbone for the Bogani Nani Wartabone National Park, which is overgrown by various kinds of wood and plants. Meranti Village is a village resulting from division, so on giving the name, through a meeting with Taudaa Lo Ulipu To Bone Bolango, the Regent of Bone Bolango named it "Meranti" village. The same thing was conveyed by Mrs. Sartin Abdulah and Mr. Oon Septanta Yahya, the native of Miranti village, saying that the meaning of Meranti village is a big and tall tree and is a village that supports Taman Nani Wartabone and many woody plants that grow there.

The results of interviews with informants indicate that the toponymy of Meranti village is an aspect of the phenomenon of the natural-environmental setting and is included in the flora element because the name "Meranti," which means the big and tall tree, is one of the villages overgrown with various kinds of wood and plants (flora elements).

(b). Talulobutu

Talulobutu Village is topographically located at an altitude of 95 M above sea level (DPL). Talulobutu Village has bounded by Kramat Village of Tapa District to the North, South Talulobutu Village of Tapa District to the South, Popodu Village of East Bulango District to the East, and Bandungan Village of North Bulango District to the West. Talulobutu village consists of 3 (three) dusun(s) (hamlets), namely: Dusun I Polanggua, Dusun II Toino, Dusun III Butaalya. The population of Talulobutu Village was 1209 by the time the study was conducted, consisting of 612 males population, 587 females population, and 390 families. Most of the residents of Talulobutu Village work in the agricultural sector. The area according to the use of paddy fields is 3.00 Ha, dry land 786 Ha, and plantation land 15.00 Ha.

Mr. Rahama Mansyur said that the name of Talulobutu Village in 1809 was "Bulango," which the King led because it was a small kingdom. The Bulango Kingdom was located in the Talolobutu village area but was part of the Luwoo area, meaning a forest area that springs from the ground or tamboo. Bala, the region's guardian, led the kingdom of this village. The name Talulobutu Village came from the historical fragment above, which was agreed upon through Hulunga Lo-Lo Bala, or deliberation between the village guard and the community. The name of the village of Talulobutu is taken from the words "talu," which means in front or surface, and "lobutu" which means emitting or releasing something. So "Talu-Lo-Butu" implies something out of the ground that is water which is very meaningful for the needs of living things. One of the informants, Erna Haluti, from the village of Talulobutu, said that Talulobutu means something that comes out of the ground: water. Ms. Hasna Huntoyungo's explanation was the same as what was conveyed by the previous informant; something was coming out of the land: water. So it is called "Talulobutu" which is derived from the words "talu" which means in front or surface, and "lobutu" which means emitting or releasing something. The results of the respondent's interview show that the toponym of Talulobutu Village is included in the aspect of the phenomenon of the hydrological element, which is water that comes out of the ground.

(c). South Talulobutu

The South Talulobutu Village has bounded by Talulobutu Village to the North, South Bulango District to the South, East Bulango District to the East, and a village in Gorontalo Regency to the west. The population of South Talulobutu Village is 765 people, with 232 families consisting of 378 men and 387 women, with the majority of the population working in the agricultural sector, followed by the self-employed sector. South Talulobutu Village consists of 3 (three) Dusun(s) (village subdivision/hamlet). Those are Dusun I Molowahu, Dusun II Tunggulo, and Dusun III Upo.

The interview results show that the toponym of South Talulobutu village is included in the phenomenon aspect, because the name Talulobutu means something that comes out of the ground, which is water (hydrological element). According to Mr. Abdul Fatah, a village official, South Talulobutu is an expansion village from Talulobutu village. He said that South Talulobutu Village means something that comes out of the southern part of the land: water. Mr. Suleman Abjul, a native, said that South Talulobutu village was an expansion area of Talulobutu. Isi Adam, also a native, said that South Talulobutu Village was formerly Dusun I of Talulobutu village and later developed into a village.

B. Non-physical factors (social aspects)

(a). Talumopatu

Talumopatu Village has bounded by Dunggala Village of Tapa District to the North, Kramat Village and Talulobutu of Tapa District to the West, Popodu Village and Toluwaya Village of East Bulango District to the South, and West Bulotalangi Village of East Bulango District to the East. The Talumopatu Village are divided into four dusun(s): Dusun I Huidu, Dusun II Ayu Hulalo, Dusun III Lumbayaa, Dusun IV Binthalo Dulaa.

Talumopatu village was taken based on the actions of King Pulomoduyo. Ibu Yunita Antu, one of the informants, said that "Talumopatu" means to act quickly. The meaning of giving the name "Talumopatu" can be interpreted as follows, "Talu" from the word "Totalu" which means in front or in front of, "mopatu" means heat which means enthusiasm or act quickly or immediately. So "Talumopatu" means quick action in completing an activity when

problems arise, carried out together in cooperation or huyula. Mrs. Purnaningsi Hamzati, a village official, said that Talumopatu Village is a village where the community acts quickly in completing an activity until it is completed and carried out together in cooperation or huyula. The same thing was conveyed by Mr. Yusuf Antu, the Head of Dusun III. He explained that the village of Talumopatu was taken based on the actions of King Pulumoduyo and the Islamic nuances of the people.

According to interviews with several informants consisting of religious leaders and traditional leaders, behind the name "talumopatu" are several meanings associated with customs, culture, and religion. The name "talumopatu" is associated with adat, "talu" means in front, "mopatu" which means heat implies the spirit to work, act quickly, and immediately to get the job done. So "talumopatu" can be interpreted as a quick action in completing a job (activity). Work that can be done today must be done today, not put off until tomorrow. When the work is in sight (to talu) let's do it together in cooperation (huyula). The name "talumopatu" is associated with culture. "talu" can also come from the word "taluhu," which means water. "Mopatu" means hot (warm). Based on this, "talumopatu" is interpreted as a fighting spirit that flows like hot water (passionately) based on honesty and clarity (honesty), selflessly working for the common interest in developing the country. The name "talumopatu" when associated with religious aspects, "talu" means obedient or obedient (tubo) to the leader (who is in front). "Mo" means extraordinary, and "Patu" means command. It means that "Talumopatu" means proof of obedience to the Almighty, who sent down orders through the Prophet Muhammad, whose behavior must be reflected in the leadership model of Ulil Amri (leader). Ulil Amri should act as the representative of God, the representative of the Prophet in carrying out religious law, being an example for the community to achieve happiness in life in this world and the hereafter. The interviews with all informants indicate that the toponymy of Talumopatu Village is a social aspect because the name Talumopatu Village means quick action. It was named "talumopatu" because the villagers there took immediate action in carrying out mutual assistance activities. The element of community social interaction (gotong royong) is also part of the social aspect.

C. Cultural non-physical factors (cultural aspects)

(a). Kramat Village

Kramat Village is topographically located at an altitude of 95 M above sea level (DPL). Kramat Village is situated in the north of the Tapa District, which is ± 0.5 km from the district center, with village territorial boundaries as follows: to the north, it is bordered by Lomaya Village of North Bulango District, to the east by Talumopatu Village and Dunggala Village of Tapa District, to the south by the Kramat Village of Tapa District, to the west it is bordered by Bandungan Village of North Bulango District. Kramat Village village is divided into 3 (three) dusun(s), namely: Dusun I Deki, Dusun II Lipu, and Dusun III Hubulo. The population of Kramat Village is ± 1.215 people. Most of the land in Kramat Village is 50% dry land consisting of residential land of 50 Ha/ and plantation land of 30 Ha/M3. Kramat of Tapa District, Bone Bolango Regency, is the result of the division of Talulobutu Village. Before the division, Kramat Village was originally an area of Dusun III of Talulobutu Village, Tapa District. The Regent of Bone Bolango inaugurated Kramat Village on July 14, 2007.

According to Mr. Abdul Abas, one of the village officials, the name "kramat" means something sacred, and it was given the name "kramat" because the name "kramat" was quoted from one of the mountains considered a sacred place by the community. The site is sacred because long ago, the area was the center of the government of King Hubulo. King Hubulo was the eldest of the 5 (five) Kings who spread Islam in the Bulango kingdom. Because he struggled to spread Islam, she was given the title Aulia Sholihin. The name is taken from one of the hills considered sacred by the surrounding community, where a hill is a burial place for pious people of Gobel descent. In addition, the hill is the burial place of Aulia Sholihin King Hubulo. It is the burial place of righteous people of Gobel descent who adhere to monotheism, and until now, the site is believed by the community to be a place of pilgrimage. Mr. Herson Abdul Gani, the Head of Dusun I, said that Kramat Village means something sacred. Mr. Ahmad Hamid, who is a community member, said that Kramat Village means something sacred where in the village, there is a mountain that is used as a burial place for pious people who spread Islam.

The interview results with respondents show that the toponym of Kramat Village is part of the cultural aspect because the name "kramat" means something sacred. It was named Kramat Village because it is based on (wungguli) stories from the community (folklore elements) that on the hill in Kramat village is the burial place of Aulia Sholihin Raja Bolango. Giving village names is influenced by stories (folklore) and people's habits so that they become part of the cultural aspect.

(b). Langge Village

Langge Village is topographically located at an altitude of 100 M above sea level (DPL). Langge Village has bounded by Meranti Village of Tapa District to the North, Dunggala Village of Tapa District to the South, Bulotalangi of East Bulango District to the East, and Lomaya Village of North Bulango District to the West. The population is 1026 people consisting of 327 families, with most of the population working as farmers. Langge Village is divided into 3 (three) Dusun(s), namely Dusun I Alumbango, Dusun II Toliango, and Dusun III Yinengo. The area according to the use of dry land is 403,680 Ha, plantation land 3,552 Ha, public facilities land 92 Ha, and forest land 990.75 Ha.

Based on an in-depth interview with Mrs. Susanti Jahja, a village official, she said that in 1673, Suwawa was ruled by a vicious king in the past. The people of Suwawa felt pressured and became hateful toward the King, so they left the

Suwawa area, which the King led. They crossed Wongkaditi, Dulomo and continued their journey to Bulango. After arriving at Bulango, they found that Bulango was also a territory ruled by a king, even though they moved because they hated the King in their former region. So they discussed their situations and thought about their fate. When they rest for a while and think about where to go, they look up or, in Gorontalo's language, "loolanggelo." They saw there was a place that was a bit high and green. After finishing the deliberation, they agreed to continue the journey to the place they saw by looking up, which in the Gorontalo language means "ilolanggela." After arriving at their destination, they looked for an excellent place to build a resting home. So they were the first to open this place and turn it into a Village. They agreed to name this place Langge Village, which comes from the word "ilolanggela." Following the opinion of Mr. Marshal Dilo and Mr. Ridwan, community leaders said that "langge" means finding an excellent place to make a lodge. The name "langge" is based on folklore in ancient times. Giving village names based on folklore in ancient times contained folklore elements, so the toponym of Langge Village is part of the cultural aspect.

(c). Dunggala Village

Dunggala Village is topographically located at 55 M above sea level. Dunggala Village has bounded by Langge Village of Tapa District to the North, Talumopatu Village of Tapa District to the South, Bulotalangi Village of East Bulango District to the East, and Kramata Village of Tapa District to the West. The area according to the use of dry land is 97,70 Ha, plantation land 10,00 Ha, public facilities land 20.40 Ha, and forest land 130.00 Ha.

According to Mrs. Mortin Isa, a native, in 1580, there was a group of people from Atinggola led by Bulonggodu (Belengkot) who came through the river by boat and were stranded somewhere. After being stranded, this group made a camp to rest for some time. The place where the camp was set up was then given the names "Dunggalo" and "Pilodungga Limongolio" which means "Their Residence" (Group from Atinggola District). After the group from the Atinggola district lived in that place for a long time, Bulonggodu died. His grave is guarded by a Hulubanga/Guard, and this place is named "Dunggalo" or "Pilodunggalio." Not long after that incident, the Dutch colonizers landed in that place and managed to take control of Dunggalo. In 1917, the name Dunggalo was changed by the Dutch government to Dunggalo.

Mrs. Rukmin Ayuba and Mrs. Nani shared the same statement that Dunggala village means "their place of residence." The group from Atinggola District stayed, then Bulonggodu, the group's leader, died and was buried there. Because it was considered the grave of an Atinggola dignitary or noble, the grave was guarded by a Hulubanga or the King's bodyguard at that time. We can still find the Bulonggodu grave in Dunggala Village, considered a sacred grave by the local community. Several myths are circulating about the occurrence at the tomb of Bulonggodu or Blongkot. According to the community, it is forbidden to bring meat if you plan to pass through the Bulonggodu Tomb in Dunggala. If you pass by the tomb while carrying meat, when you get home or to your destination, the meat you have will disappear.

When we pass the tomb carrying meat, it is said that a white cat wearing a gold necklace will appear. People around believe that the cat is the guardian of the grave. A farmer who was an eyewitness said that he passed by the tomb one day and brought meat. When he got home, the farmer was surprised because the meat he was carrying had disappeared from the plastic bag. He also saw a white cat with a gold collar wandering around the tomb. Some people believe in that story. However, some doubt the story and consider it a mere myth. Another tale that spreads in the community is the residents are not allowed to pass through the tomb during the rainy season. It is said that if you pass by the grave in the rainy season, you will be struck by lightning because it is the tomb of Bulonggadu. The word "bulonggodu" is Gorontalo language which means lightning. But in reality, many residents pass by the grave during the rainy season and are not struck by lightning. That myth is part of folklore, a story set in the past, containing an interpretation of the universe. Mythology refers to a traditional story. The results of the respondent's interview show that the toponym of Dunggala Village is part of the cultural aspect because there is an element of folklore related to the origin story of the occurrences (mythology).

IV. CONCLUSION

Based on the study results, the aspects underlying the toponymy of the village in the Tapa sub-district are a phenomenon, social, and cultural aspects. The toponymy of the village in the Tapa sub-district, which is influenced by natural physical geography factors (phenomenon aspects), is in Miranti. Miranti, a big and tall tree, is one of the villages overgrown with various kinds of wood and plants (flora elements). Talulobutu village is included in the hydrological element, which means water coming out of the ground, and South Talulobutu village is a division of Talulobutu village. The social aspect is found in the naming of the Talumopatu village because the village community there takes immediate action in carrying out cooperation activities. The element of community social interaction (gotong royong) is also part of the social aspect.

Furthermore, cultural aspects are found in the naming of Kramat Village based on folklore elements about the hill, which is the burial place of Aulia Sholihin King Bolango. Langge village means finding a good place to build a resting site based on ancient folklore, so the toponymy of Langge village is included in the cultural aspect. Dunggala village is also included in the cultural aspect, because there is an element of folklore related to the origin story of a group of people from Atinggola led by Bulonggodu (Belengkot). Those who came through the river by boat were stranded

somewhere. After being stranded, this group set up camp to rest for some time. The place where the camp was founded was then given the names "Dunggalo" and "Pilodungga Limongolio" which means "Their Residence." The place where the camp was set up was then given the names "Dunggalo" and "Pilodungga Limongolio" which means "Their Residence" (Group from Atinggola District).

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The Toponymy of Village Names in Gorontalo, Indonesia

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Abstract—Geographically, Bone Bolango Regency is divided into 18 districts administration areas consisting of 5 sub-districts and 160 villages. Without a doubt, a significant number of regions resulting from the division are currently unaware of the origin of the naming of regions and boundaries. Therefore, it is necessary to study the existence of these places in terms of the aspect of naming the region (toponymy) and the area where the division of the region occurs. Tapa District is one of the districts in Bone Bolango Regency. This qualitative research combines two approaches, namely anthropolinguistic and geographic approaches. The purpose of this study is to identify the toponymy of the village based on (1) embodiment aspects (water, topographical, and natural environment backgrounds), (2) social aspects, and (3) cultural aspects. Data collection techniques used in-depth interviews and literature studies with data sources obtained from village officials, community leaders, traditional leaders, and indigenous people who were born and live in Tapa. The data analysis used in this research is descriptive. Based on the study results, the aspects underlying the toponymy of the village in the Tapa sub-district are a phenomenon, social, and cultural aspects. The toponymy of the village in the Tapa sub-district, which is influenced by natural physical geography factors (phenomenon aspects), is in the naming of Miranti village, Talulobutu village, and South Talulobutu village. Meanwhile, the social aspect is found in naming the village of Talumopatu. Furthermore, the cultural aspect in the form of folklore is found in the naming of Kramat Village, Dunggala Village, and Langge Village.

Index Terms—cultural, social, phenomenon, toponymy, villages

I. INTRODUCTION

Toponymy studies (place-name) are included in anthropo-linguistic studies, an interdisciplinary field of science that studies the relationship between language and the intricacies of human life or culture (Duranti, 2001). So, a place-name and the people's culture cannot be separated from each other (Sibarani, 2015). According to Sibarani (2004), anthropological linguistics, cultural linguistics, and ethnolinguistics terms are also used. Toponymy is a branch of linguistics derived from several names. The branch of linguistics that deals with names is onomastics or onomatology. Onomastics is under the umbrella of Historical Linguistics which examines self-names known as anthroponyms and place names known as toponyms (Kridalaksana, 2010). Toponymy is a part of exploration that focuses on topographic names, the beginning of place names, and the structure and meaning of human names, primarily individual and point names (Lauder, 2009).

Geographical names often referred to as place names or toponyms, are used more often than other terms (Gammeltoft, 2016). The toponym of a country, region, city, or geographical territorial boundary is a unified design for each component of space (Alasli, 2019). According to Lauder, a corpus-based study of toponymy is an empirical method for examining the image of a place according to the news agenda, based on the frequency of its occurrence and how the place is represented (Lauder, 2018). The term geographical name in Indonesia is also often called topographical name (Nfn et al., 2019). This naming is based on the point of view of origin, meaning, conditions around the components of the region, the design attributes of the area, the evolution of language, and the way they live (Alasli, 2019). Thus, toponymy is an investigation of place names, including their importance, the beginning, and the typology. Toponyms can allude to place-naming demonstrations or can very well be characterized as part of a naming hypothesis. Inconsistent naming is because it is framed or chosen based on the wishes of the local area, and the general arrangement is uncertain because local customs request it. There are three aspects of naming locations or toponyms: (1) phenomenon

aspects, (2) society aspects, and (3) cultural aspects. These three aspects significantly impact how people name places in their lives (Sudaryat, 2009).

Culture and language are united because language is part of a culture. A naming (toponym) related to language will always be influenced by the culture of the people in an area and where the name is taken. Toponymy is also a form of human culture (Camalia, 2015). Saerheim (2014), in his research in Norway, concluded that the naming of places was adapted to local cultural traditions. Naming is based on oral traditions from folklore myths passed down from generation to generation by their ancestors. The oral tradition has existed for centuries. The witnesses and the cultural heritage of the past become one of the keys to tracing the nature of the toponym of an area. As it is known that name is a word used to refer to or call the names of people, places, goods, animals, and so on that exist in this hemisphere. The character of every creature, object, activity, and event in this world produces names that appear due to complex and diverse human life.

Toponyms are closely related to geographical and physical conditions, the people who inhabit them, and the culture that evolves in the area. Toponyms can be contributors in physical science and other sciences (Vuolteenaho, 2017). The name of a site has an expansive meaning, not only physically, such as its geographical conditions, but also includes origins, social conditions, and socially owned culture. It is a manifestation of the symbol of naming and the behavior of a particular society. The meaning of the name is comprehensive, not only physically such as the condition of its geographical location but also includes the origin, condition, and socio-culture, as well as the religion of the community, the values contained in the socially-owned cultural system will appear in the form of symbols naming and behavior of a community (Kosasih, 2010). The existing signs tend to be helpful to be made or understood by the native based on concepts that have meaning within a certain period. Ruspandi and Mulyadi (2014) outline the background of toponymy from physical aspects, social aspects, and cultural aspects. Physical aspects include a) biological elements, b) hydrological elements, and c) geomorphological elements. Social aspects include: a) specific places, b) past activities, c) expectations, d) names of historical buildings, and e) names of figures. The cultural aspect is legend/folklore.

Place-names or toponyms are based on several aspects (Sudaryat, 2009), including 1} phenomenon aspects, 2} social aspects, and 3} cultural aspects. There are three aspects of naming locations or toponyms: (1) phenomenon aspects, (2) society aspects, and (3) cultural aspects. The elements of the embodiment aspect are further divided into several parts, namely: 1} aquatic background (water form, earth form, flora and fauna, settlement patterns, and natural elements), and 2} earth background (geomorphological). The community aspect in naming a place is related to the social interaction of the community, which includes a position in society, a job, and a profession. Meanwhile, the cultural aspects are myths, folklore, and belief systems. The story is treated as a social fact using a folklore approach. Therefore, the things disclosed in it involve social aspects and are also related to the culture of the community (Baruadi, 2017). From the aspect of the natural environment related to human life itself. Humans and the environment have a very close relationship and need each other. It is evidenced by people naming their environment or residence based on the background of the natural environment, such as the background of the waters, the background of the land or the surface of the earth, and the background of the natural environment. While the social aspect in naming places is related to social interaction or as a place for social interaction, for example, matters relating to politics, economy, traditions, customs, a community, and community leaders who play an important or influential role in the area, and it is possible to collect information on alternative place names, their meanings, and history for a percentage of cases where the government and local residents have agreed upon the names, ranging from around 8% to 25%. It's important to ensure that the process of collecting this information is respectful and inclusive of all voices in the community (Perdana & Ostermann, 2018). Toponymy can assist in documentation and mobilize public interest to effectively communicate this knowledge to the general public or the younger generation (Ruspandi, 2014). This is the basis for consideration of the toponymy study of village names in the Tapa, Bone Bolango, and Gorontalo Province. Tapa district area includes seven villages: Talumopatu Village, Meranti Village, Dunggala Village, Langge Village, Kramat Village, Talulobutu Village, and South Talulobutu Village. The village map in the Tapa district is shown in Figure 1.
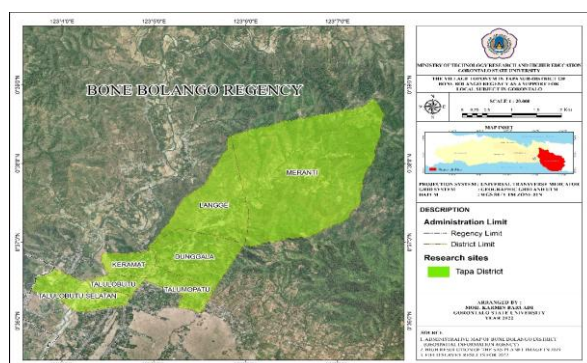

Figure 1 The Map of Tapa, Bone Bolango Regency

II. METHOD

This qualitative research combines two approaches, namely anthropolinguistic and geographic approaches. The purpose of this study is to identify the toponymy of the village based on (1) embodiment aspects (water background, topographical background, and natural environment background), (2) social aspects, and (3) cultural aspects. This study categorizes geographical names, origins of place names, forms, and meanings of self-names, especially names of people and places. Data collection techniques used in-depth interviews and literature studies with data sources obtained from village officials, community leaders, traditional leaders, and indigenous people who were born and live in Tapa. Ten people represent the number of informants in each village, so the total number of informants is 70 people. The data analysis used in this research is descriptive.

III. RESULTS AND DISCUSSION

Tapa District is one of eighteen districts in Bone Bolango Regency and consists of 7 (seven) villages. Tapa District is divided into 7 (seven) villages, namely: Talulobutu Village with an area of 0.80 km^2 and a population of 1117 people, Talumopatu Village with an area of 1.39 km^2 and a population with an area of 1784 people, Dunggala Village with an area of 4, 01 km^2 and a population of 1357 people, Langge Village with an area of 7.80 km^2 and a population of 1027 people, South Talulobutu Village with an area of 0.75 km^2 and a population of 740 people, Kramat Village with an area of 0.85 km^2 and population of 1022 people, and Meranti Village with an area of 48.81 km^2 and a population of 554 inhabitants. The total area of Tapa District is 64.41 km^2. The largest village in Tapa District is Meranti, with a percentage of 75.78%, while the village with the smallest area is South Talulobutu village, with a percentage of 1.16%. North Bulango District borders Tapa District to the North, East Bulango District to the East, South Bulango District to the South, and North Bulango District to the West.

Geography is a science with its spatial identity; the substance of the study includes physical and non-physical aspects. The toponymy of villages in Tapa District in a geographical approach can be studied according to spatial patterns in terms of spatial expression. The background of toponymy related to geography is divided into two, namely physical and non-physical factors. Physical factors consist of typological aspects (related to location, area, shape, and territorial boundaries), non-biotic aspects (such as soil, water, and climate), and biotic aspects (such as humans, animals, and plants). Non-physical factors include social, economic, cultural, and political aspects. There are three classifications: 1) phenomenon aspects, 2) social aspects, and 3) cultural aspects. The naming of villages in Tapa District can be described in the following table:

TABLE 1
AFFECTING FACTORS ON VILLAGE TOPONYMY CHARACTERISTICS IN TAPA DISTRICT

No.	Geographical Factors	Elements	Villages Name	Toponymy Meaning
1.	Natural Physical Factors (phenomenon aspects)	Hydrological (river), morphological/physiographical (mountains, hills, valleys), land use, biodiversity (flora, fauna).	Meranti	Huge and Tall Trees
			Talulobutu	Water comes out of the ground
			South Talulobutu	Water comes out of the ground in the south
2.	Non-physical factors (social aspects)	Community expectations and goals.	Talumopatu	Fast and collaborative action
3.	Cultural non-physical factors (cultural aspects)	Anthroposphere (social, political, tradition).	Kramat	Something sacred
			Langge	Looking for a good place for housing
			Dunggala	Residence

A. Natural Physical Factors (Phenomenon Aspects)

(a). Meranti Village

Meranti Village has bounded by Owata Village of Bulango Ulu District to the North, Langge Village of Tapa District to the South, Lonuo Village of Tilongkabila District to the East, and Langge Village of Tapa District to the West. Based on an interview with Mrs. Novita Abdulah, a Meranti village official, she said that the meaning of the name "Meranti" is a big and tall tree. The name Meranti village is given because Meranti village is one of the villages whose territory is a backbone for the Bogani Nani Wartabone National Park, which is overgrown by various kinds of wood and plants. Meranti Village is a village resulting from division, so on giving the name, through a meeting with Taudaa Lo

Ulipu To Bone Bolango, the Regent of Bone Bolango named it "Meranti" village. The same thing was conveyed by Mrs. Sartin Abdulah and Mr. Oon Septanta Yahya, the native of Miranti village, saying that the meaning of Meranti village is a big and tall tree and is a village that supports Taman Nani Wartabone and many woody plants that grow there.

The results of interviews with informants indicate that the toponymy of Meranti village is an aspect of the phenomenon of the natural-environmental setting and is included in the flora element because the name "Meranti," which means the big and tall tree, is one of the villages overgrown with various kinds of wood and plants (flora elements).

(b). Talulobutu

Talulobutu Village is topographically located at an altitude of 95 M above sea level (DPL). Talulobutu Village has bounded by Kramat Village of Tapa District to the North, South Talulobutu Village of Tapa District to the South, Popodu Village of East Bulango District to the East, and Bandungan Village of North Bulango District to the West. Talulobutu village consists of 3 (three) dusun(s) (hamlets), namely: Dusun I Polanggua, Dusun II Toino, Dusun III Butaalya. The population of Talulobutu Village was 1209 by the time the study was conducted, consisting of 612 males population, 587 females population, and 390 families. Most of the residents of Talulobutu Village work in the agricultural sector. The area according to the use of paddy fields is 3.00 Ha, dry land 786 Ha, and plantation land 15.00 Ha.

Mr. Rahama Mansyur said that the name of Talulobutu Village in 1809 was "Bulango," which the King led because it was a small kingdom. The Bulango Kingdom was located in the Talolobutu village area but was part of the Luwoo area, meaning a forest area that springs from the ground or tamboo. Bala, the region's guardian, led the kingdom of this village. The name Talulobutu Village came from the historical fragment above, which was agreed upon through Hulunga Lo-Lo Bala, or deliberation between the village guard and the community. The name of the village of Talulobutu is taken from the words "talu," which means in front or surface, and "lobutu" which means emitting or releasing something. So "Talu-Lo-Butu" implies something out of the ground that is water which is very meaningful for the needs of living things. One of the informants, Erna Haluti, from the village of Talulobutu, said that Talulobutu means something that comes out of the ground: water. Ms. Hasna Huntoyungo's explanation was the same as what was conveyed by the previous informant; something was coming out of the land: water. So it is called "Talulobutu" which is derived from the words "talu" which means in front or surface, and "lobutu" which means emitting or releasing something. The results of the respondent's interview show that the toponym of Talulobutu Village is included in the aspect of the phenomenon of the hydrological element, which is water that comes out of the ground.

(c). South Talulobutu

The South Talulobutu Village has bounded by Talulobutu Village to the North, South Bulango District to the South, East Bulango District to the East, and a village in Gorontalo Regency to the west. The population of South Talulobutu Village is 765 people, with 232 families consisting of 378 men and 387 women, with the majority of the population working in the agricultural sector, followed by the self-employed sector. South Talulobutu Village consists of 3 (three) Dusun(s) (village subdivision/hamlet). Those are Dusun I Molowahu, Dusun II Tunggulo, and Dusun III Upo.

The interview results show that the toponym of South Talulobutu village is included in the phenomenon aspect, because the name Talulobutu means something that comes out of the ground, which is water (hydrological element). According to Mr. Abdul Fatah, a village official, South Talulobutu is an expansion village from Talulobutu village. He said that South Talulobutu Village means something that comes out of the southern part of the land: water. Mr. Suleman Abjul, a native, said that South Talulobutu village was an expansion area of Talulobutu. Isi Adam, also a native, said that South Talulobutu Village was formerly Dusun I of Talulobutu village and later developed into a village.

B. Non-Physical Factors (Social Aspects)

(a). Talumopatu

Talumopatu Village has bounded by Dunggala Village of Tapa District to the North, Kramat Village and Talulobutu of Tapa District to the West, Popodu Village and Toluwaya Village of East Bulango District to the South, and West Bulotalangi Village of East Bulango District to the East. The Talumopatu Village is divided into four dusun(s): Dusun I Huidu, Dusun II Ayu Hulalo, Dusun III Lumbayaa, Dusun IV Binthalo Dulaa.

Talumopatu village was taken based on the actions of King Pulomoduyo. Ibu Yunita Antu, one of the informants, said that "Talumopatu" means to act quickly. The meaning of giving the name "Talumopatu" can be interpreted as follows, "Talu" from the word "Totalu" which means in front or in front of, "mopatu" means heat which means enthusiasm or act quickly or immediately. So "Talumopatu" means quick action in completing an activity when problems arise, carried out together in cooperation or huyula. Mrs. Purnaningsi Hamzati, a village official, said that Talumopatu Village is a village where the community acts quickly in completing an activity until it is completed and carried out together in cooperation or huyula. The same thing was conveyed by Mr. Yusuf Antu, the Head of Dusun III. He explained that the village of Talumopatu was taken based on the actions of King Pulumoduyo and the Islamic nuances of the people.

According to interviews with several informants consisting of religious leaders and traditional leaders, behind the name "talumopatu" are several meanings associated with customs, culture, and religion. The name "talumopatu" is associated with adat, "talu" means in front, "mopatu" which means heat implies the spirit to work, act quickly, and immediately to get the job done. So "talumopatu" can be interpreted as a quick action in completing a job (activity). Work that can be done today must be done today, not put off until tomorrow. When the work is in sight (to talu) let's do it together in cooperation (huyula). The name "talumopatu" is associated with culture. "talu" can also come from the word "taluhu," which means water. "Mopatu" means hot (warm). Based on this, "talumopatu" is interpreted as a fighting spirit that flows like hot water (passionately) based on honesty and clarity (honesty), selflessly working for the common interest in developing the country. The name "talumopatu" when associated with religious aspects, "talu" means obedient or obedient (tubo) to the leader (who is in front). "Mo" means extraordinary, and "Patu" means command. It means that "Talumopatu" means proof of obedience to the Almighty, who sent down orders through the Prophet Muhammad, whose behavior must be reflected in the leadership model of Ulil Amri (leader). Ulil Amri should act as the representative of God, the representative of the Prophet in carrying out religious law, being an example for the community to achieve happiness in life in this world and the hereafter. The interviews with all informants indicate that the toponymy of Talumopatu Village is a social aspect because the name Talumopatu Village means quick action. It was named "talumopatu" because the villagers there took immediate action in carrying out mutual assistance activities. The element of community social interaction (gotong royong) is also part of the social aspect.

C. Cultural Non-Physical Factors (Cultural Aspects)

(a). Kramat Village

Kramat Village is topographically located at an altitude of 95 M above sea level (DPL). Kramat Village is situated in the north of the Tapa District, which is ± 0.5 km from the district center, with village territorial boundaries as follows: to the north, it is bordered by Lomaya Village of North Bulango District, to the east by Talumopatu Village and Dunggala Village of Tapa District, to the south by the Kramat Village of Tapa District, to the west it is bordered by Bandungan Village of North Bulango District. Kramat Village village is divided into 3 (three) dusun(s), namely: Dusun I Deki, Dusun II Lipu, and Dusun III Hubulo. The population of Kramat Village is ± 1.215 people. Most of the land in Kramat Village is 50% dry land consisting of residential land of 50 Ha/ and plantation land of 30 Ha/M3. Kramat of Tapa District, Bone Bolango Regency, is the result of the division of Talulobutu Village. Before the division, Kramat Village was originally an area of Dusun III of Talulobutu Village, Tapa District. The Regent of Bone Bolango inaugurated Kramat Village on July 14, 2007.

According to Mr. Abdul Abas, one of the village officials, the name "kramat" means something sacred, and it was given the name "kramat" because the name "kramat" was quoted from one of the mountains considered a sacred place by the community. The site is sacred because long ago, the area was the center of the government of King Hubulo. King Hubulo was the eldest of the 5 (five) Kings who spread Islam in the Bulango kingdom. Because he struggled to spread Islam, she was given the title Aulia Sholihin. The name is taken from one of the hills considered sacred by the surrounding community, where a hill is a burial place for pious people of Gobel descent. In addition, the hill is the burial place of Aulia Sholihin King Hubulo. It is the burial place of righteous people of Gobel descent who adhere to monotheism, and until now, the site is believed by the community to be a place of pilgrimage. Mr. Herson Abdul Gani, the Head of Dusun I, said that Kramat Village means something sacred. Mr. Ahmad Hamid, who is a community member, said that Kramat Village means something sacred where in the village, there is a mountain that is used as a burial place for pious people who spread Islam.

The interview results with respondents show that the toponym of Kramat Village is part of the cultural aspect because the name "kramat" means something sacred. It was named Kramat Village because it is based on (wungguli) stories from the community (folklore elements) that on the hill in Kramat village is the burial place of Aulia Sholihin Raja Bolango. Giving village names is influenced by stories (folklore) and people's habits so that they become part of the cultural aspect.

(b). Langge Village

Langge Village is topographically located at an altitude of 100 M above sea level (DPL). Langge Village has bounded by Meranti Village of Tapa District to the North, Dunggala Village of Tapa District to the South, Bulotalangi of East Bulango District to the East, and Lomaya Village of North Bulango District to the West. The population is 1026 people consisting of 327 families, with most of the population working as farmers. Langge Village is divided into 3 (three) Dusun(s), namely Dusun I Alumbango, Dusun II Toliango, and Dusun III Yinengo. The area according to the use of dry land is 403,680 Ha, plantation land 3,552 Ha, public facilities land 92 Ha, and forest land 990.75 Ha.

Based on an in-depth interview with Mrs. Susanti Jahja, a village official, she said that in 1673, Suwawa was ruled by a vicious king in the past. The people of Suwawa felt pressured and became hateful toward the King, so they left the Suwawa area, which the King led. They crossed Wongkaditi, Dulomo and continued their journey to Bulango. After arriving at Bulango, they found that Bulango was also a territory ruled by a king, even though they moved because they hated the King in their former region. So they discussed their situations and thought about their fate. When they rest for a while and think about where to go, they look up or, in Gorontalo's language, "loolanggelo." They saw there was a

place that was a bit high and green. After finishing the deliberation, they agreed to continue the journey to the place they saw by looking up, which in the Gorontalo language means "ilolanggela." After arriving at their destination, they looked for an excellent place to build a resting home. So they were the first to open this place and turn it into a Village. They agreed to name this place Langge Village, which comes from the word "ilolanggela." Following the opinion of Mr. Marshal Dilo and Mr. Ridwan, community leaders said that "langge" means finding an excellent place to make a lodge. The name "langge" is based on folklore in ancient times. Giving village names based on folklore in ancient times contained folklore elements, so the toponym of Langge Village is part of the cultural aspect.

(c). Dunggala Village

Dunggala Village is topographically located at 55 M above sea level. Dunggala Village has bounded by Langge Village of Tapa District to the North, Talumopatu Village of Tapa District to the South, Bulotalangi Village of East Bulango District to the East, and Kramata Village of Tapa District to the West. The area according to the use of dry land is 97,70 Ha, plantation land 10,00 Ha, public facilities land 20.40 Ha, and forest land 130.00 Ha.

According to Mrs. Mortin Isa, a native, in 1580, there was a group of people from Atinggola led by Bulonggodu (Belengkot) who came through the river by boat and were stranded somewhere. After being stranded, this group made a camp to rest for some time. The place where the camp was set up was then given the names "Dunggalo" and "Pilodungga Limongolio" which means "Their Residence" (Group from Atinggola District). After the group from the Atinggola district lived in that place for a long time, Bulonggodu died. His grave is guarded by a Hulubanga/Guard, and this place is named "Dunggalo" or "Pilodunggalio." Not long after that incident, the Dutch colonizers landed in that place and managed to take control of Dunggalo. In 1917, the name Dunggalo was changed by the Dutch government to Dunggalo.

Mrs. Rukmin Ayuba and Mrs. Nani shared the same statement that Dunggala village means "their place of residence." The group from Atinggola District stayed, then Bulonggodu, the group's leader, died and was buried there. Because it was considered the grave of an Atinggola dignitary or noble, the grave was guarded by a Hulubanga or the King's bodyguard at that time. We can still find the Bulonggodu grave in Dunggala Village, considered a sacred grave by the local community. Several myths are circulating about the occurrence at the tomb of Bulonggodu or Blongkot. According to the community, it is forbidden to bring meat if you plan to pass through the Bulonggodu Tomb in Dunggala. If you pass by the tomb while carrying meat, when you get home or to your destination, the meat you have will disappear.

When we pass the tomb carrying meat, it is said that a white cat wearing a gold necklace will appear. People around believe that the cat is the guardian of the grave. A farmer who was an eyewitness said that he passed by the tomb one day and brought meat. When he got home, the farmer was surprised because the meat he was carrying had disappeared from the plastic bag. He also saw a white cat with a gold collar wandering around the tomb. Some people believe in that story. However, some doubt the story and consider it a mere myth. Another tale that spreads in the community is the residents are not allowed to pass through the tomb during the rainy season. It is said that if you pass by the grave in the rainy season, you will be struck by lightning because it is the tomb of Bulonggadu. The word "bulonggodu" is Gorontalo language which means lightning. But in reality, many residents pass by the grave during the rainy season and are not struck by lightning. That myth is part of folklore, a story set in the past, containing an interpretation of the universe. Mythology refers to a traditional story. The results of the respondent's interview show that the toponym of Dunggala Village is part of the cultural aspect because there is an element of folklore related to the origin story of the occurrences (mythology).

IV. CONCLUSION

Based on the study results, the aspects underlying the toponymy of the village in the Tapa sub-district are a phenomenon, social, and cultural aspects. The toponymy of the village in the Tapa sub-district, which is influenced by natural physical geography factors (phenomenon aspects), is in Miranti. Miranti, a big and tall tree, is one of the villages overgrown with various kinds of wood and plants (flora elements). Talulobutu village is included in the hydrological element, which means water coming out of the ground, and South Talulobutu village is a division of Talulobutu village. The social aspect is found in the naming of the Talumopatu village because the village community there takes immediate action in carrying out cooperation activities. The element of community social interaction (gotong royong) is also part of the social aspect.

Furthermore, cultural aspects are found in the naming of Kramat Village based on folklore elements about the hill, which is the burial place of Aulia Sholihin King Bolango. Langge village means finding a good place to build a resting site based on ancient folklore, so the toponymy of Langge village is included in the cultural aspect. Dunggala village is also included in the cultural aspect, because there is an element of folklore related to the origin story of a group of people from Atinggola led by Bulonggodu (Belengkot). Those who came through the river by boat were stranded somewhere. After being stranded, this group set up camp to rest for some time. The place where the camp was founded was then given the names "Dunggalo" and "Pilodungga Limongolio" which means "Their Residence." The place where the camp was set up was then given the names "Dunggalo" and "Pilodungga Limongolio" which means "Their Residence" (Group from Atinggola District).

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