

Aspects of Environmental Toponyms in The Muarajambi Temple Area

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Abstract. Environmental toponyms for rivers, lakes, and other features with their own uniqueness are documented in the Muarajambi temple area. The question is where did these names come from Therefore, the aim of this study was to a) describe the unique toponyms in the Muarajambi temple complex, b) identify the origins of these names, and c) describe the aspects that influence these names. The research method used was a qualitative method in which data collection was done through observation and interviews. The results show that the toponyms were determined based on appearance and cultural aspects. The predominant appearance aspects are florae and faunae. The predominant cultural aspect is folklore.

Keyword: Aspects, Environmental, Toponyms, Muarajambi Temple Area

1. Introduction

Language is an exceptionally flexible means of human communication. We can combine a finite number of sounds and signs to form an infinite number of sentences, each of which has its own meaning. Thanks to it, we can store, consume, and transmit so much information about the world around us [1, p. 26]. However, the concept of language used may be limited depending on which society uses it. For example, if it never snows in a region, then people in that region probably do not have words to describe snow conditions [2, p. 398]. For example, languages spread across the Indonesian archipelago thrived in specific historical environments and evolved based on their interactions with specific social environments that overlapped between spaces [3, p. 93]. In essence, language is man's primary means of transmitting traditions from generation to generation [4, p. 11]. Man tends to give a name to the place he inhabits. The naming of a place or an area is usually connected with the language and the natural environment in that area. Naming may be motivated by history, among other factors, as in the naming of Kandangan, the capital of the Central Hulu Sungai Regency. According to history, the name Kandangan briefly refers to people who disagreed with the rule of Patih Lambung Mangkurat. They then built a kandang or cage (fort) as a boundary marker. The

people who lived inside the cage were eventually called Kandangan [5, p. 130]. According to the Language Developing and Fostering Agency [6], the science that deals with the origin, form, and meaning, especially of personal and place names, is called onomastics. The branch of onomastics that deals specifically with the origin of place names is called toponymy, while the study of personal/personal names is called anthroponymy. Toponymy can also mean the name of a place. Toponymy has two meanings [7, p. 5]: 1) the study of the toponym in general and the geographic name in particular, and 2) the overall value of the toponym in the region. According to Yayat [8, p. 10], a toponym is determined based on three aspects, namely: 1) manifestation aspect, 2) social aspect, and 3) cultural aspect. The manifestation aspect refers to the background of the earth (geomorphological) and other natural forms such as water forms, flora, fauna, and settlement patterns. The social aspect refers to social interaction, position, or livelihood. The cultural aspect, on the other hand, is closely related to myths, folklore, and belief systems. Thus, toponymy encompasses language/linguistics, anthropology, history, and culture. Naming a place is a manifestation of the relationship between language, culture, and thought. In Indonesia, many place names are associated with forms of natural phenomena and cultural products [9, pp. 78-83]. In Indonesia, many place names are associated with forms of natural phenomena and cultural products. For example, in West Java, place names associated with rivers or water begin with "ci" [10, pp. 18-26]. The scientific study of place names is found in linguistics, onomastics, philosophy, and a number of other disciplines [11, pp. 383-410]. In Indonesia, there is already a regulation that governs topographic naming, namely Law No. 24 of 2009 on the Flag, Language, National Emblem, and National Anthem, in which Article 36 stipulates that the Indonesian language must be used in geographical names in Indonesia, although the names in question may also use regional languages. Minister of Interior Regulation No. 39 of 2008, which refers to topographic names, also emphasizes the use of local names, particularly Indonesian and/or regional languages. Topographic names that are accurate, consistent, and standardized are maintained in the National Directory. Names differ from words in that they are deliberately chosen or assigned to emphasize a more specific connotation of something (place, thing, etc.) without sounding superficial, e.g., New Orleans. The more obscure the original sound or meaning, the more it shows a connection to the culture of the people who assign or use the name. New Orleans itself signifies the characteristics of the place that cannot be separated from its history of origin, namely, the history made around the area [2, p. 410]. There are different types of morphological processes in naming places or toponyms, including compounding, borrowing, and mixing [11, pp. 126-136]. When classifying toponymic naming, multiple (intra- and extralinguistic) principles must be considered [12, pp. 73-79]. As a result of ethnic migration, different ethnic assimilation or assimilation occurs, which often affects toponymy [11, pp. 11-23]. When classifying toponymic terms, multiple (intra- and extralinguistic) principles must be taken into account [12, pp. 73-79]. As a result of ethnic migration, different ethnic assimilation or assimilation occurs, which often also affects toponymy [11.p. 11-23].

This also applies to the names in the Muarajambi temple complex. In the Muarajambi temple area, there is a group of temples lined up linearly along the Batanghari River. In this area, there are rivers, ponds, ditches, lakes, temples, menapo, and other natural features that have unique/distinctive names not found in other areas. The following questions arose: a) What unique/distinctive names exist in the Muarajambi temple area? b) What is the origin/history of these names? c) What aspects influence these names? The researcher was interested in conducting a study on toponyms in the Muarajambi temple area to a) identify local toponyms in the Muarajambi temple complex, b) identify the origins of these names, and

c) identify the aspects that influence these names. There are several studies on toponymy, one of which is by Yulianti Puspita Sari entitled *Aliran Air Sebagai Pembentuk Toponimi di Kelurahan/Desa di Kota Banjarmasin dan Kabupaten Banjar: Kajian Ecolinguistics* [5, pp. 129-142]. In this study, the influence of water flow in shaping the toponymy of villages in Banjarmasin City and Banjar Regency is discussed. Similarly, [15, pp. 89-99] conducted a study on toponymy and aspects of village naming in Kumpeh Ulu Subdistrict and Taman Rajo Subdistrict, Muaro Jambi Regency. The results showed that the most dominant aspect that influenced village toponyms in the two subdistricts was an appearance aspect, namely flora.

2. Data and Methods

This study was a qualitative study that aimed to understand a phenomenon in a natural social context by focusing on the process of deep communicative interaction between the researcher and the phenomenon under study [16, pp. 9-12]. Qualitative studies attempt to determine the origin of a toponym in a social and cultural context. Data collection in this study was done through observation and interviews. First, the researcher made observations on the names or toponyms of Muarajambi. Then, interviews were conducted with the goal of obtaining as much information as possible about the origin of the names in the temple area of Muarajambi. The qualitative interview method aimed to explore or understand the meaning that was considered as the subject of the problem. This study focused on implementing an inductive research perspective, especially on individual meanings, and translating the complexity of a problem. The research strategy was a case study in search of empirical knowledge that examines phenomena in the context of life. The interviews were conducted because a preliminary study was needed to find the problems to be studied and because the researcher wanted to better understand things from the interviewees. A purposive sample was drawn because the researcher had certain considerations in sampling. Thus, people familiar with the conditions of the study area were interviewed, especially local people who live and make a living there, traditional leaders, observers of rivers and temples in the Muarajambi temple area. The interviews were conducted face to face. The results of the interviews were used to clarify the data on the geomorphological control of the placement of the spatial pattern in the wetlands. The researcher asked each interviewee questions about the origin of the names in the Muarajambi temple area.

3. Results and Discussion

3.1 Unique Toponyms in the Muarajambi Temple Area

The Muarajambi temple area is located in the Muarajambi district of Jambi province. The temples are located on the left and right sides of the Batanghari River. On the right side, Kutomahligai Temple, Kedaton Temple, Gedong Temple, Gumpung Temple, Inggi Temple, Kembarbatu Temple, Sialang Temple and Astano Temple are located in a linear arrangement. On the right side are temples such as the Teluk Temple and the Cina Temple. Muarajambi temple area is divided into five sections, namely section I, II, III, IV and V. Four of them are located on the north side (I, II, III, IV), while one is located on the south of Batanghari River (V). The prayer group is located in a linear position along the Batanghari River. The five sections have unique names such as the name of the temple, menapo, river, lake or pond. Section I is bordered on the west side by a river flowing from north to south, namely Buluran Paku, Buluran Keli and 3 parallel rivers flowing from east to west, namely parallel A:

Kemingking Luar River, Selat River, parallel B: Buluran Taman Kemingking and Buluran Dalam and parallel C: Buluran Kangkung. In parallel A, there are Selat Menapo 1, 2nd Selat Menapo 2, 3rd Selat Menapo 3. In parallel B, there is one temple, namely Sialang Temple, and several Menapo such as: Sialang Menapo 1, Durian Sakat Menapo, Kedondong Menapo, Buluran Keli Menapo 1, Keli Menapo 2.

3.2 The Origin of the Names in the Muarajambi Temple Area

In Muarajambi sanctuary area, there are temples with unique names such as Astano, Kembarbatu, Kuto Mahligai, Kedaton, Gumpung, Tinggi, Sialang, China, place names such as Bukit Perak, names of ditches, rivers, lakes (Payo) and ponds. Based on the interview results, the origin of these names can be determined. Astano Temple is a cemetery or a place of cremation or cremation according to the interview with Sukri, Abdul Haviz and Datuk Gondang (Sambawi HB). The people of Muarajambi called the Astano Temple by this name even when the temple was a hill. After the restoration of the site, traces of burnt ashes were found. According to Sukri, the Kembarbatu temple was named by the people of Muarajambi not after the shape of the temple, but after the topography of the path to the temple. According to people's stories, there was once a Menapo called Sengkuang Menapo on the south side of the hill that is now called Kembarbatu Temple. Near the Menapo Sengkuang there was a tomb whose tombstones were quite large. There were two tombstones, one at the head and one at the feet with twin forms. The Kembarbatu Temple was so named because the road to the temple passes through the "Kembarbatu" or a tomb at Sengkuang Menapo on the south side of the temple. Abdul Haviz added that in Buddhist buildings, the setyagara (main) and mandava are usually different, but here in Muarajambi they are almost identical. Chinese gongs were also found in the vicinity of Kembarbatu Temple. The Telago Rajo pond is located near the Gumpung temple and the Tinggi temple. According to the description of Abdul Haviz, Rajo meant merchant during the Srivijaya era. The people of Muarajambi themselves often refer to people who are revered, who have much knowledge, and whose words are always used and heeded as rajo. When people need help, the person who provides the help is referred to as "iyo rajo". Presumably, the Telago Rajo pond belonged to a rajo, a merchant or a revered person in the past. The word "koto" in Koto Mahligai comes from the word "kota" (city) according to Datuk Gondang (Sambawi HB), Sukri and Zubaidi. The difference in pronunciation is related to the dialect of the Jambi community, which ends a word with the suffix "o," e.g., "di mano" for "di mana" (where) or "apo" for "apa" (what). Also, "mahligai" means crown or high. So, combined, Koto Mahligai means a city that occupies a high position (honourable) and is beautiful like a crown. The name of Gumpung Temple is derived from the word "gampung" in Malay language, which means "broken" or "severed". There are two versions about the origin of the name of Gumpung Temple. First, Sukri told that in the past, when the Gumpung Temple was discovered, there was a durian tree nearby that bore heavy fruit and was often blown by the wind. Because it was often blown by the wind, the branches of the durian tree easily broke off or became "gampung". Therefore, the temple near the durian tree was eventually named Gumpung Temple. Bukit Perak is the name for the man-made hill of red earth that is the only elevation in the Muarajambi Plain. It is located at the western end of the Muarajambi site. To date, it is not clear who built it, when it was erected, or what the function of such a large mound is [17]. As told by Datuk Gondang (Sambawi HB) and also written down in *Mimpi-Mimpi dari Pulau Emas*, legend has it that in the 1960s, when the people of Desa Baru wanted

to hold a wedding, they went to the top of Bukit Perak. There they asked to borrow equipment for a party or celebration.

Sukri said that a moat is a very narrow watercourse that usually surrounds a house, a temple, or a specific area such as a garden. However, according to Sukri, ditches that surrounded a temple were not named, but were only called "marginal ditches" because they surrounded the temple. For example, the name is Astano temple ditch. Ditch, furrow and river names are unique names that we do not find anywhere else. This is because most of the names of rivers, furrows and ditches in Muarajambi were established based on plant names or typical natural features in their surroundings. When we hear Soloka from the elders, we will find each word in similes based on the environment, for example, vegetation or tree names. For the people of Muarajambi, it is natural to name an area or region based on the natural features of the environment. According to Abdul Haviz, this may be because the people of Muarajambi did not know about land certification or a similar system in the past. For example, if there was a Simpurn tree in a stream, the stream was called Simpurn River, and this name is still passed down from generation to generation. Another example: If there were many Keli fish in a furrow, the furrow was called Keli Furrow. The name of the river is also derived from the name of a tree or plant. Besides the Seno River, there are also the Medak River, the Bengkal River, the Engas River, the Sialang River and the Jambi River. The name of a river is also derived from the results of human activities in that place, such as the Amburanjalo River, which has a depth of 2 (two) meters before being normalized. According to Zubaidi, it is called Amburanjalo River because many people put their nets or "jalo" in this river to catch fish. The constant forward movement of the boat gave the Terusan River its name. However, according to Zubaidi, it was named Terusan River because its flow was transferred to the Berembang River. The Berembang River itself is a fairly large river that serves as the mouth of smaller rivers such as the Terusan River. The Berembang River also empties into a larger river, the Batang Hari. Abdul Haviz, Sukri and Zubaidi said that many ceramics and pottery for household furniture were found along the Melayu River. This means that there used to be a settlement there, and it is likely that the Malays lived there, hence the name Melayu River. Among the people of Muarajambi, the term "payo" refers to a large area of land whose surface tends to be lower than that of the surrounding area. However, the Payo is neither a lake nor a swamp. It is sometimes watery, sometimes dry. The beginning of Terjun Gajah Payo was the large number of elephants in Muarajambi in the 1970s. The forest in Muarajambi is still huge, and the temples have not yet been restored. Elephants were able to enter and roam in the Kedaton temple. Rimbo Terbakar Payo is located on the north side of the temple. According to Sukri and Datuk Gondang (Sambawi HB), it was so named because the payo was not a payo planted with rice as it is today, but a rimbo (forest). On the south side of the Terjun Gajah Payo is a small payo called Buluran Paku Payo. According to Zubaidi, the name Buluran Paku Payo is due to the fact that the payo is covered with ferns, with elephant fern being the predominant species. According to Zubaidi, the Buluran Paku Payo used to be larger and could be navigated by boats. According to Sukri, the lake in the area of Muarajambi Temple is better known as an estuary. Therefore, people around Kelari Lake do not know where the name of the lake came from. According to the Kamus Besar Bahasa Indonesia, the Kelari is a freshwater fish whose scales are white. However, according to Abdul Haviz, Lake Kelari used to be a large water reservoir where many fish lived. Some of these fish swam to Serapil Basin, Godo Basin and Ulat Lake as these basins were connected to Kelari Lake. According to Zubaidi and Datuk Gondang (Sambawi HB), Lake Ulat got its name because there were a lot

of fish there. When the dry season came, the surface of the lake sank, the fish died, rotted and became infested with caterpillars.

3.2 Aspects of the Muarajambi Temple Toponyms and Natural Features

The aspect of temple toponyms is dominated by cultural aspects closely related to folklore. This is evidenced by the origin of the naming of the temples in Muarajambi. Besides Sialang Temple and Cina Temple, the toponyms of the other six temples have been known, spoken and used for a long time, and people even believe that the naming has been passed down from generation to generation from the classical civilization of Muarajambi. The belief that the people of Muarajambi are descendants of the classical civilization of Muarajambi is not unfounded. As Andaya [18, p. 318] writes, southeast Sumatra, including Jambi, is a "homeland" or ancestral land of Malay culture when traced through historical and linguistic evidence. If this is true, then the classical civilization of Muarajambi is the forerunner of Malay culture, and it is possible that the Muarajambi living today are descendants of this civilization. This is indicated by the findings of temples named after the discovery, shape, or structure of the building, and these names have been passed down orally from generation to generation, regardless of when they were built.

The natural features surrounding the Muarajambi burial area also bear unique and distinctive toponyms. The aspect of naming rivers, lakes and payo is dominated by the aspect of manifestation. And the dominant manifestation aspect is florae and faunae. This can be seen in the emergence and history of toponymy of natural features in Muarajambi. Many toponyms, especially of rivers, are based on plant names. As the informants explained, the naming of the river was done spontaneously by looking at the predominant plant on the riverbank. The name of the river based on the name of certain plants not only shows the richness of the flora in Muarajambi, but also that the people of Muarajambi are very sensitive to exploring the natural conditions around them, which is reflected in the saying "alam tekambang menjadi guru": The people of Muarajambi consider nature as their teacher. However, other name aspects are used for other natural features such as payo and lakes, although they are still associated with appearance aspects. Toponyms like Terjun Gajah Payo, Rimbo Terbakar Payo, or Ulat Lakes can give insight into the natural state of Muarajambi in the past and changes in the present. For example, from the origins of the toponym Terjun Gajah Payo, we can infer that Muarajambi was a friendly route and home to Sumatran elephants in the 1970s, but the expansion of oil palm plantations forced the elephants to migrate until they could no longer be found. From the origins of the Rimbo Terbakar Payo and Lake Ulat, it appears that Muarajambi was rich in natural resources in the past, with shady forests and abundant fish. Similar to New Orleans, Terjun Gajah Payo, Rimbo Terbakar Payo or Lake Ulat represent the characteristics of these places that are inseparable from their history of origin.

4. Conclusion

The aspect of temple toponyms is dominated by cultural aspects, closely related to folklore. Besides the Cina temple, the toponyms of the other six temples have been known, spoken and used for a long time, and it is even believed that the naming has been passed down from generation to generation from the classical civilization of Muarajambi. This is evidenced by the discovery of temples named after the discovery, shape, or structure of the building,

while these names have been passed down through language from generation to generation. The naming of rivers, lakes and payo is dominated by the aspect of manifestation. Many toponyms, especially for rivers, were established on the basis of plant names. And they were given spontaneously according to the predominant plant on the river banks. The aspects of the toponyms of payo and lakes show the character and nature of the place, which are inseparable from their history of origin. In general, the toponyms in Muarajambi are determined based on appearance and cultural aspects. The predominant appearance aspects are flora and fauna, while the predominant cultural aspect is folklore.

5. Acknowledgement

Our thanks to the head of the South Sumatra Provincial Archaeological Centre for providing the opportunity and facilities to conduct research in the Muarajambi excavation area. The researcher would also like to thank the head of Marosebo sub-district and the head of Baru village, the head of Lake Lamo village and the head of Muarajambi village for their permission to conduct research in Muarajambi excavation area

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