



## ETHNOLINGUISTIC STUDY OF STREET NAME TOPONYMS IN SESELA VILLAGE MOUNTAIN SARI WEST LOMBOK

<sup>1</sup>Rabiyatul Adawiyah

Nadhatul Wathan Mataram University, NTB, Indonesia, rabiyatula@gmail.com

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### Abstract\*

*This study aims to examine the toponymy of street names in Sesela Village, Gunungsari District, West Lombok Regency, by analyzing their forms, meanings, and cultural values. This study uses a qualitative descriptive method with an ethnolinguistic approach. Data were obtained through observation, interviews with community and traditional leaders, and historical document analysis. Data analysis was conducted using an ethnosemantic approach and cultural interpretation. The results of the study show that the toponymy of street names in Sesela Village consists of only two categories, namely naming based on social figures and historical events. The novelty of this study lies in the finding that street naming is completely dominated by social and historical memory, without involving geographical or natural aspects, thus confirming the function of toponymy as a medium for preserving collective memory and strengthening the cultural identity of the local community.*

### 1. Introduction (Bold 12)

This study explores the ethnolinguistic aspects of street names in Sesela Village, Gunung Sari District, West Lombok. Toponymy, the study of place names, reveals the complex relationship between language, culture, and the environment (A Hersy, 2020). By examining the origins and meanings of street names, we can gain insights into the history, social values, and cultural identity of the community in Sesela Village. This study will use an ethnolinguistic approach, considering the linguistic structure of the names and their cultural significance in the local context. Toponymy is more than just identifying place names; it investigates the reasons behind those names and their evolution over time (A. Hersy, 2020). It is a field that intersects with various disciplines, including linguistics, history, geography, and anthropology. On the other hand, ethnolinguistics focuses on the relationship between language and culture, exploring how language reflects and shapes a community's worldview. Combining these two approaches allows for a comprehensive understanding of how place names, especially street names, embody the cultural and historical experiences of a community (Budiono, 2022). Street names, as part of toponymy, provide a unique lens through which to examine the cultural landscape of villages such as Sesela. Street names are expected to exhibit a variety of linguistic structures, ranging from simple names consisting of a single word to complex phrases consisting of many words (Hestiyana, 2022). This research has particular urgency given that cultural acculturation and

globalization have caused communities to neglect local culture and history (Syamsuddin, 2023). Systematic documentation and analysis of street name toponymy is important for the preservation of cultural heritage before this information is lost due to modernization.

Previous studies related to this research include: Syamsuddin's (2023) study entitled *An Ethnosemantic Study of Palu Toponym and Its Association with Natural Hazards*. This study highlights the importance of local knowledge, particularly that of the Kaili tribe, in understanding the region's vulnerability to disasters. It addresses the gap in geographical studies that often overlook the cultural and historical context embedded in place names, especially after the devastating earthquake and tsunami on September 28, 2018. The study states that these toponyms, which originate from the Kaili language, encapsulate important information about geographical conditions, historical events, and vegetation patterns, which can reveal areas prone to natural disasters.

*Toponymy of villages on Bawean Island, Gresik Regency: An ethnolinguistic study* (Melisa Wulan Purnama, 2024) This study analyzes the names of 30 villages on Bawean Island using qualitative descriptive methods. The data obtained in this study were collected through participant observation techniques and then corroborated with in-depth interviews with the research subjects. In this study, the researcher found morphological processes, toponymic forms based on naming theories, and physical characteristics that underlie the naming of villages on Bawean Island, Gresik Regency, East Java. This study found legends, folklore, physical characteristics, and the Bawean language as the background for the naming of villages on Bawean Island. This shows that culture greatly influences the naming of villages on Bawean Island, Gresik Regency, East Java.

*Regional Toponymy in Cirebon Regency: An Ethnolinguistic Study* (Darheni, 2018) This study explores regional toponymy in Cirebon Regency through an ethnolinguistic lens, examining the complex relationship between language, culture, and the collective mindset of the local community (Darheni, 2018). This study aims to (1) describe the underlying aspects of toponymy, (2) describe its morphological forms, and (3) reveal the philosophy and local wisdom embedded in the toponymy system of the regencies and cities in Cirebon (Darheni, 2018).

Using a descriptive-qualitative method with an ethnographic approach, this study collected data from the names of villages, subdistricts, and districts in Cirebon, utilizing written sources, literature reviews, and oral accounts from cultural experts, historians, and community leaders (Darheni, 2018). The research instruments included a descriptive questionnaire, a structured observation sheet, and ethnographic interviews (Darheni, 2018).

Toponyms in the Cirebon regency and city consist of: (a) background aspects, such as geographical, historical, and cultural (puri-centered/non-puri-centered); (b) word forms, phrases, idioms, and categories such as maritime, names of trees, fruits, historical figures, nature, geography, hydrology, occupations of figures, origins/events that occurred in society, functions, and others; (c) philosophies of life in the form of comprehensive patriotism/respect for ancestors and gratitude, a dynamic life, progress, and many others.

There are similarities between this study and previous studies, namely (1) both examine the typology of street names and (2) both use a qualitative descriptive approach. Meanwhile, the differences between this study and the three previous studies lie in the research objects and the formulation of the problem. The problem formulation in this study is:

1. What are the forms and types of street name toponymy found in Sesela Village, Gunungsari District, West Lombok Regency?

2. What are the lexical and cultural meanings contained in the toponymy of street names in Sesela Village based on an ethnolinguistic perspective?
3. What cultural values are reflected in the naming of roads in Sesela Village?
4. How are street names related to the social, historical, and cultural background of the Sesela Village community?

This research article was written using several theoretical foundations relevant to the research focus. The following are the theoretical foundations used in this study:

#### Semantic Categories

The meaning of street names can be divided into several semantic categories (Darheni Nani, 2018):

- a. Natural Features: Names that refer to prominent geographical features, such as hills, rivers, or forests.
- b. Historical Events: Names that commemorate important events in the history of the village or region.
- c. Social Figures: Names that honor important individuals, such as village founders, religious leaders, or local heroes.
- d. Occupation: Names that reflect the traditional livelihoods of the community, such as farming, fishing, or weaving.
- e. Descriptive Qualities: Names that describe the physical characteristics of the road or its surroundings, such as its length, width, or slope.
- f. Flora and Fauna: Street names are taken from the names of local plants or animals.

Furthermore, according to Foley (in Abdullah and Pitana, 2016: 17), ethnolinguistics is a branch of linguistics that focuses on the role of language in a broader social and cultural context to support and preserve cultural practices and social structures. Operationally, ethnolinguistics can be defined as a branch of linguistics used to compile the language and/or vocabulary of a particular ethnic community based on the perspectives and culture of its speakers, with the aim of revealing or explaining the culture of that community (Baehaqie, 2013: 15).

In this context, ethnolinguistics utilizes ethnoscience, which is methodologically considered adequate for revealing aspects of human knowledge that guide daily behavior. Ethnoscience emphasizes the systems or knowledge tools that are characteristic of a society, showing how these groups survive in specific ecological niches. Definitively, ethnoscience refers to the knowledge possessed by a nation, more precisely by a particular ethnic group or social group. In relation to ethnoscience, knowledge of language is the easiest way to understand a society's knowledge system. Through language, various types of knowledge, both tacit and explicit, can be revealed by researchers (Abdullah and Pitana, 2016: 17).

Based on the explanation of ethnolinguistics, which is essentially a tool for analyzing linguistic data used to describe, reveal, and uncover the cultural phenomena of a particular ethnic community, these linguistic phenomena are related to cultural elements, which include seven elements other than language. The seven cultural elements are, in order, 1) religious systems, 2) social systems, 3) knowledge systems, 4) language systems, 5) art systems, 6) livelihood systems, and 7) technology systems. So, when there is analysis, study, investigation, examination, or research on linguistic phenomena related to at least one of the six existing cultural elements, the study is included in ethnolinguistic studies. The distinctive feature of ethnolinguistic studies is not only seen in the object of study or

analysis, but also in the method of analysis. The object of study is the vocabulary or language structure of a particular ethnic community (ancestry, customs, ethnicity, and religion). The analysis method can be briefly described as linguistic facts moving towards cultural phenomena (Baehaqie, 2013: 15-16).

Another significant approach is ethnosemantic theory. Using ethnosemantic research, historical and geographical observations, and involving cultural and traditional figures, researchers answer this phenomenon based on evidence (Syamsudin, 2023). This theory focuses on the semantic meaning contained in place names based on the local cultural context.

## **2. Research Methods**

This study applies qualitative methods with a qualitative ethnographic approach because it focuses on culture. Qualitative methods are generally used in social and cultural sciences related to human behavior that is difficult to measure quantitatively (Hadi, Asrori, and Rusman 2021). The descriptive research method applied in this study aims to describe systematically, factually, and accurately the facts related to situations or events in a particular region (Giftia Fadilah Nursani 2021). Qualitative research aims to describe, illustrate, explain, and answer in more detail the issues to be studied by studying individuals, groups, or specific events in depth. In qualitative research, the researcher himself acts as a research instrument or tool. As a Human Instrument, the researcher functions to determine the focus of the research, select informants as data sources, and conclude the findings. A deep understanding of toponymy requires a diverse approach.

The data collection technique in this study using street names in Sesela Village was carried out through direct observation, interviews with local residents (especially community and traditional leaders), and analysis of documents or historical maps (Darheni, 2018). The collection of street name data must be as complete as possible in order to obtain a representative sample.

Data analysis techniques are carried out by analyzing the structure of each street name, identifying its constituent morphemes (the smallest meaningful units of language), and determining their grammatical categories (e.g., nouns, adjectives, verbs) (Hasyim Nur, 2024). After obtaining the data, the next step is to describe and process the data using cultural interpretation, investigating the cultural significance of each street name through interviews and ethnographic research. Next is comparative analysis, which involves comparing street names with those in neighboring villages or other areas in Lombok to identify patterns of similarity or difference. This can explain the historical relationships and cultural influences that have shaped the toponymy of Sesela Village.

## **3. Discussions**

Based on the results of the research that has been conducted, the history of Sesela Village will be presented first, followed by answers to the research questions, as described below:

### **3.1 History of Sesela Village**



In Old Javanese, "Se" means One or First, and "Sela" means Stone. Therefore, Sesela can be interpreted as "First Stone" or "One Stone." In several discussions with many figures in Sesela, it was revealed that Sesela Village was the first village in Lombok, contrary to the assumptions of the community and historians. The village of Sesela was officially established in 1880, marked by the appointment of Mr. Muhammad as the first village head at that time. After that, the village of Sesela was led by H. Arif (1900-1924). Then H. Ach Saruji became the third village head in Sesela, with a term of office from 1924 to 1959. The position of village head of Sesela was then held by H. Zaini AS (1959-1960), TGH. Mustafa Kamal (1960-1974), H. M. Ishak (1974-1975), Muhsinin (1975-1976), Darma Setiawan (1976-1978), Abd. Kadir (1978-1982), Abd. Hamid (1982-1990), Ahmad Sanusi (1990-2001), TGH. Muhajirin (2001-2013), Bapak Asmuni AS (2013-2019), and H. Abu Bakar (2019 - 2023)

Drs. TGH. Munajib Kholid, a prominent religious figure in Sesela, revealed that the origins of Sesela are linked to the spread of Islam during its heyday in Spain. He noted that at that time, a judge decided to resign from his position to focus on spreading Islam globally. His colleagues advised him to head east, which took them to Sumatra (Samudra Pasai) and then to Batavia. From Java, they continued their journey east until they arrived in Lombok, specifically in South Lombok. The area where they landed became known as Jerowaru (newcomers). From Jerowaru, these immigrants planned to spread Islam, which eventually spread to various areas of Lombok, including Sesela. Subsequently, four prominent figures arrived in Sesela, consisting of several experts. These four people were known as Nurussalam, Nurulalam, Nurul'alim, and Nurisah/Nurulaisyiah. They were the first inhabitants of Sesela Village. They began their activities by clearing, cultivating, and expanding their territory in Sesela. At the same time, they established a *jajar* (majlis) as a place of worship and deliberation.

Year after year, they continued to preach, attracting many followers from various places to their majlis. Finally, one of the four figures took the initiative to build a mosque as a means of preaching to spread the teachings of Islam. In addition to carrying out their preaching duties, these four figures had their own respective expertise. For example, Nurussalam was a figure who was an expert in the field of medicine, which later produced many *tabib* (doctors). Nurulalam was a figure in government, Nurul'alim was a religious figure who produced many scholars, and the last was Nurulaisyiah, better known as Nurisyah, an economic figure who revived and developed the economy in Sesela.

From the four figures mentioned above, we can conclude how the early history of the Sesela community developed into a religious society to this day. This is evidenced by the many Islamic boarding schools that have been established in Sesela. In addition, a mosque was built by these four figures to symbolize the unity of the Sesela community, namely the Nurussalam Mosque, which was named after the initiator of this mosque.



***(Doc. Nurussalam Mosque)***

The Nurussalam Sesela Mosque is one of the oldest mosques in Lombok. This is evidenced by the existence of relics and other heirlooms. One of them is the wooden pillars and dome of the mosque. These wooden pillars and dome can still be seen at the Nurussalam Mosque. Based on these relics, it is estimated that this mosque was built around the 16th century, between 1625 and 1630. Therefore, the mosque is currently around 392 years old. Nurussalam Sesela Mosque was built on waqf land granted by the Hindu kingdom when the Karang Asem kingdom still ruled Lombok.

The Nurussalam Mosque serves as a symbol of unity for the Sesela community. This is evident from the enthusiasm of the residents who gather at this mosque, which remains the center for all hamlets in the village of Sesela. Unlike other areas in Lombok, where almost every hamlet has its own mosque, the Nurussalam Mosque is a gathering place for at least seven hamlets. These hamlets include Desa Hamlet, Lendang Utama Hamlet, Lendang Hamlet, Kebon Bawak Hamlet, Dasan Utama Hamlet, Cengok Hamlet, and Bile Tepung Hamlet. In addition, this mosque also serves as a center for social development, where the religious leaders of Sesela emerged. These figures have a significant influence as role models and mentors for the community.

### **3.1.1 History of the Figures Behind Each Street Name in Sesela Village**





**a. TGH. Mustafa Kamal Street, Kebon Baw Hamlet**

TGH. Mustafa Kamal was born in 1930 and passed away in 2004. His life was dominated by education. From a young age, he studied religion at an Islamic boarding school in East Lombok, more precisely in the Pancor area (which was directly managed by TGKH. Muhammad Zainuddin Abdul Majid). He studied religion for approximately 4 years while also devoting all his time to serving his teacher, helping with his teacher's daily activities. After completing his studies, he was allowed to return home (graduate). Upon hearing of his knowledge in Pancor, he was immediately offered a teaching position by TGH. Soleh Hambali at an Islamic boarding school in the Bengkel area. He immediately accepted the offer. He was still very young at the time, so the local community nicknamed him the young teacher. He taught in the village of Bengkel for many years, not only at the Islamic boarding school, but also at mosques and prayer rooms.

Not satisfied with the knowledge he had acquired, the young TGH. Mustafa Kamal continued to deepen his knowledge under one of his teachers, who was also his spiritual guide, named Hj. Syahnun. From his teacher, he learned various subjects, one of which was Sufism. In 1960, when he was 30 years old, he was appointed head of Sesela Village, a position he held from 1960 to 1974. During his tenure, he accomplished many things, one of which was freeing the people of Sesela from the threat of the Indonesian Communist Party (PKI). At that time, many Sesela residents were suspected of being PKI sympathizers and were to be brutally killed. At that time, TGH. Mustafa Kamal told the authorities, "If any Sesela residents are killed, then kill them all without leaving a single one alive." Hearing this, the authorities reconsidered their intentions, and ultimately the residents of Sesela were saved from this threat.

In addition, he also donated his land to be used as a residential complex called Gubuk Baru (now Johar Pelita Jatisela), because his previous residence was always flooded by the Meninting River. Even though the hut was located on the banks of the river. In 1983, he taught the Quran to the local community. Many of his students came from outside Sesela, such as the villages of Sekarbela, Jatisela, and Bengkaung. Even today (2025), his students still serve at his residence. Behind his role as a teacher, he also dedicated himself to the Sesela community by running for village head. At that time, Sesela was still bound by the PKI system, which only allowed the ABRI (Indonesian Armed Forces) to hold government positions, preventing ordinary people's children from becoming anything.



**b. TGH. Muhammad Saleh Street, Lendang Utama Hamlet, Sesela Village**



*(Doc. TGH. Muhammad Saleh Street)*

TGH. Muhammad Saleh was born in 1915 and passed away in 1986. Not much information is available about TGH. Muhammad Saleh, but in general he was a religious figure who was highly respected by the residents of Sesela. He established and developed an Islamic educational institution named Ponpes Arrosyidiyah, derived from the name of his father, TGH. Abdurrasyid, a prominent Sufi leader of his time. The leadership of the Sufi order was passed down to him, and he continued to carry out Islamic missionary work in Sesela Village.

He also served as Imam and khatib at the Jamiq Nurussalam mosque, which was the first mosque in the village of Sesela and even on the island of Lombok, but due to several renovations, this statement is not recorded in history. During his lifetime, TGH. Muhammad Saleh was quite mysterious. It is said that no camera could photograph him and no recorder could record his voice during his lectures. He was even known for never teaching with a microphone. He believed that a voice without amplification could bring students and teachers closer together and create a stronger connection. Therefore, during his lifetime, he often taught without a microphone. In addition, there are many stories about his miraculous powers, one of which is when he went to teach in Bengkaung. At that time, the Meninting River was overflowing due to rain, and there was no bridge to cross the river. Finally, he crossed the river by walking on water. He also did this when he returned home. This was recounted directly by his son, TGH. Tibrizi, who accompanied him on his journey to teach the Quran in Bengkaung.



**c. Amaq Nurisah Lane, Kebon Bawaq Hamlet, Sesela Village**



*(Doc. Gg Amaq Nurisah)*

Amaq Nurisah is a religious figure who is respected by the residents of Sesela. He is one of the devout and pious figures who spread Islam. His expertise in the field of spiritual knowledge (sejayan) has made him a healer who is skilled in treating illnesses using traditional methods, such as herbs and prayers. As a renowned figure, he is a mosque leader who often leads congregational prayers at the Beleq Sesela Mosque. He is also known as a social activist among the residents of Sesela.

Under the leadership of Amaq Nurisah, the people of Sesela openly declared their rejection of the new tax policy. The issue of land ownership, which was still unregulated, was also a source of discontent among the people towards the Dutch government. The Dutch government, understanding the background to the people's unrest, attempted to approach the people through direct dialogue. Two controllers, the agricultural controller and the BB controller (van der Hout), came to Sesela Village accompanied by several officials, but their arrival was met with hostility by the people. They were attacked and Controller van der Hout was tragically killed. His head was severed and his body was covered in stab wounds from a keris kelewang. Some say that Van Der Hout's body was carried by his own horse to

Mataram, and to this day there is a place called Karang Jangkong, whose name is derived from the history of Van Der Hout's body being carried by his horse to that location.

The resident assistant who received this report immediately notified and ordered the military commander in Ampenan to crush the Sesela rebellion. Because the distance between Ampenan and Sesela was no more than 4 km, within a few hours the village of Sesela was surrounded by Dutch soldiers. The fighting was fierce. Forty fighters from various hamlets in the village of Sesela gathered to repel the attack. They were one large family who still had family ties. They were joined by brave young men who participated in the resistance. Many of the fighters had high martial arts skills so that they were not even slightly scratched by the sharp weapons and bullets of the Dutch troops. It is even said that Amaq Nurisah was showered with bullets, but he was not even slightly scratched by them. The battle was temporarily halted because the Dutch were nervous about fighting the people of Sesela, so they withdrew their troops and devised a strategy to lay siege again.

The next siege took place at night. Amaq Nurisah was hunted down with long-barreled guns loaded with golden bullets. Resistance broke out again. At this point, a number of residents were killed in the battle, and Amaq Nurisah died with a golden bullet piercing his heart. The Dutch troops also burned several houses belonging to residents living on the banks of the Meninting River until they were completely destroyed, even though the houses at that time were still made of wood, bamboo, and reeds. The burning of these houses is now remembered as Gubuk Kotong (the burned village).

**d. Dende Siti Fatimah Street, Sesela Hamlet, Sesela Village**



*(Doc. Dende Siti Fatimah Road)*

The name of the village of Sesela is derived from the historical site of a stone where Dewi Sungkarwati, also known as Dende Siti Fatimah, disappeared. "Se" means one and "sela" means stone (Sesela means a stone). As time passed, the story of Dewi Sungkarwati became a legend that spread throughout the community. The site of her disappearance became a sacred place of pilgrimage for the people of Selaparang in the past, especially those who had family ties to the Datu Selaparang clan and their guards.



*(Doc. Batu Sesela)*

It is said that Dewi Sungkarwati often appeared as a female warrior riding a white horse, bravely slaughtering the invaders. This was recounted by our elders during the Sesela war against Japan. She was able to slaughter Japanese soldiers with strange wounds. According to several sources, there is a story about a cidomo driver. Late one night, he was returning home after a day of work. Halfway there, at the intersection of Taman Adi Sucipto Ampenan, he saw a woman wearing a green kebaya, complete with a royal sash, her long hair flowing down to her waist.

At this time, the goddess was being married to a descendant of the king of the Karang Asem Kingdom. It is said that in order to marry the goddess, the royal descendant was instructed to convert to Islam, so the wedding ceremony was conducted according to Islamic rites. The goddess Sungkarwati, or Dende Siti Fatimah, was given a dowry of a plot of land, which was then donated to the community. This land was then used as the Sesela public cemetery, based on the name wakaf dende. The mystery of Dewi Sungkarwati's disappearance after her marriage is not widely known. Some say that she disappeared again in the same place and continues to appear in different forms. Only Allah knows.

**e. H. Azhar Lane, Dasan Utama Hamlet, Sesela Village**



*(Doc. H. Azhar Lane)*

Guru Azhar, whose real name is Ahmad Azhar, is a Sasak martial arts master known as Bang Ujang. Bang Ujang himself was a traveler who came from Java as the captain of a ship that transported industrial goods such as rice, sugar, flour, cloth, and other daily necessities. This story was written to commemorate the greatness of Guru Azhar, who has inspired the people of Sesela Village with his courage, power, and humility.

The young Ahmad Azhar became a pencak silat teacher, naming the style he taught after his teacher, Bang Ujang. Guru Azhar became the most respected person in the world of martial arts in West Lombok, despite his considerable knowledge of kanuragan.

Ahmad Azhar once embarked on a long spiritual journey, traveling in search of knowledge of supernatural powers. Even though at that time, he was a member of a wealthy family who owned vast rice fields and gardens. This long journey made him a wise and courageous person. Bang Ujang's arrival made him even more mature as a person, so much so that he was called the grand master of Sesela pencak silat by the local community ().

Guru Azhar made the name Sesela famous through the pencak silat competition held during this yellow day event. At first, martial artists and warriors from various regions on the island of Lombok gathered. The most famous ones were from Dasan Agung, Sekarbele, and Sesela Village. In Sekarbele Village, the martial arts they learned and developed were

different from those in Sesela and Dasan Agung Villages. They brought their best fighters to participate in the competition.

The legend of Master Azhar became a source of motivation and courage for the people of Sesela in eradicating immorality and injustice. Master Azhar was one of the most renowned martial arts masters in West Lombok. Many of his students came from various regions in West Lombok. Master Ahmad Azhar passed away in 1974. The pencak silat school in Sesela continues to develop and grow. Students who studied directly under Master Azhar continue to carry on their master's legacy by teaching this martial art to the younger generations in Sesela Village and its surroundings.

### 3.2. Form and Types of Toponymy of Street Names in Sesela Village

Based on the results of inventory and data analysis, the toponymy of street names in Sesela Village shows a very distinctive and unusual pattern compared to other regions in Indonesia. All street names found are divided into two main categories, namely toponymy based on social figures and toponymy based on historical events. There were no street names derived from natural features, geographical conditions, flora and fauna, occupations, or physical characteristics of the area.

This phenomenon shows that the people of Sesela do not view public space merely as an administrative area, but as a symbolic space laden with social and historical meaning. Street names are not formed descriptively or functionally, but through a process of cultural selection that considers the values, services, and roles of certain figures and events in the history of the village.

Toponymy based on social figures dominates, such as *TGH. Mustafa Kamal*, *TGH. Muhammad Saleh*, *Amaq Nurisah*, and *H. Azhar*. These figures are not only individuals but also social institutions that live on in the collective memory of the community. They represent religious authority, social leadership, colonial resistance, and the transmission of cultural values across generations.

Meanwhile, toponymy based on historical events, such as *Dende Siti Fatimah*, does not merely refer to a single event, but to a series of historical-legendary narratives that connect the Sesela community with the past of the kingdom, the spread of Islam, and the sacred symbols of the region.

### 3.3 Lexical and Cultural Meanings of Street Name Toponymy

Lexically, the street names in Sesela Village are specific nouns that refer to human names or historical entities. However, from an ethnolinguistic perspective, the meaning of these street names cannot be understood literally without considering the local cultural and historical context.

The cultural meaning of these names is formed through oral traditions, collective experiences, and social practices that have been passed down from generation to generation. For example, *TGH. Mustafa Kamal* is culturally interpreted as a symbol of protection for the community from ideological threats and colonial violence. This name not only reminds us of the individual, but also of the values of courage, leadership, and sacrifice.

The name *Amaq Nurisah* has a more complex ethnosemantic meaning. It represents a figure who was a healer, spiritual leader, warrior, and martyr. In local narratives, the meaning of this name is intertwined with the concepts of supernatural powers, courage, and the spiritual legitimacy of the Sesela community in their fight against the colonizers.

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The name *Dende Siti Fatimah* has a layered cultural meaning, situated between history, mythology, and local cosmology. This name reflects a sacred female figure who transcends the category of ordinary historical figures, while also affirming the position of women in the cultural narrative of the Sesela community.

### 3.4 Cultural Values Reflected in Street Naming

The naming of streets in Sesela Village reflects a highly selective and hierarchical cultural value system. Religious values are the most dominant, as seen in the strong representation of religious figures in street toponymy. This shows that religion is not only a belief system but also **the foundation of the community's social and political identity**.

In addition to religious values, the values of heroism and struggle are also very prominent. The naming of streets after resistance figures and conflict events shows that the Sesela community has a strong historical awareness of the colonial period and structural oppression.

The value of social solidarity is also reflected in the fact that the figures immortalized generally played a role in uniting communities across hamlets and generations. Thus, street naming becomes a symbolic medium for strengthening social cohesion.

Interestingly, the absence of economic, professional, or productivity values in toponymy indicates that the Sesela community does not prioritize material values in the representation of public space.

### 3.5 The Relationship between Toponymy and Social, Historical, and Cultural Background

The toponymy of street names in Sesela Village is closely related to the religious-communal social structure of the community. Religious and traditional leaders occupy a central position in the social system, so that immortalizing their names in public spaces is a form of symbolic legitimization of their moral authority.

In addition, naming streets after historical events and figures shows that the Sesela community actively preserves its collective memory. In the context of globalization and modernization, this practice can be understood as a cultural strategy to resist historical amnesia.

Toponymy also functions as a symbolic social control tool, as street names remind the community of the shared values, norms, and identities that must be upheld.

## 4. Novelty

An important novelty of this finding is the extreme and consistent reduction of toponymic categories. The village of Sesela actually displays a symbolic monocategory oriented towards humans and history. This shows that road toponymy can be a reflection of the cultural ideology of the community, rather than a reflection of the physical conditions of the region. It reveals that the meaning of road toponymy in the village of Sesela is narrative and performative. Street names not only carry meaning, but also reactivate stories, beliefs, and cultural values every time they are mentioned. Thus, toponymy functions as *a living cultural text*, not merely a label for space. Street toponymy functions as a mechanism for the indirect internalization of cultural values. Children and young people learn about history, religion, and local figures not through formal institutions, but through daily interactions with street names. This expands the function of toponymy from a symbol of identity to an instrument of cultural value transmission. The meaning of toponymy as a tool of cultural and ideological resistance. The naming of streets in Sesela Village is not neutral, but rather laden with cultural interests to maintain local identity, religious value structures, and historical narratives from the dominance of modern and administrative discourse.



## 5. Conclusion

This study examines the toponymy of street names in Sesela Village, Gunungsari District, West Lombok Regency using an ethnolinguistic approach. The purpose of this study is to reveal the form, meaning, cultural value, and socio-historical connections contained in the naming of streets in the area. This study uses a qualitative descriptive ethnolinguistic method with an ethnographic approach, through observation techniques, interviews with community and traditional leaders, and analysis of historical documents and regional maps. The results of the study show that the toponymy of street names in Sesela Village consists of only two categories, namely naming based on social figures and historical events. Street names such as TGH. Mustafa Kamal, TGH. Muhammad Saleh, Amaq Nurisah, H. Azhar, and Dende Siti Fatimah represent religious figures, struggle figures, and historical-legendary figures who played an important role in shaping the identity and history of the Sesela community. No street names based on natural features, flora and fauna, occupations, or geographical conditions were found. Ethnolinguistically, these street names not only serve as spatial markers, but also carry strong cultural meanings, reflecting religious values, heroism, respect for ancestors, and social solidarity. Street naming serves as a means of preserving collective memory and transmitting cultural values to the next generation. Thus, the toponymy of street names in Sesela Village reflects the close relationship between language, culture, and local history, and becomes a form of cultural resistance against the forgetting of history due to modernization.

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### *Author Biography*



**Dr. Rabiyyatul Adawiyah, M.Pd.**

Nahdlatul Wathan University Mataram

The author was born on September 19, 1985, in Parado Rato, Parado District, Bima Regency, West Nusa Tenggara Province. Her educational background includes graduating from Parado State Elementary School in 1997, SMPN 3 Monta in 2000, SMAN 1 Kota Bima in 2003, and then continuing her studies in the Indonesian Language, Literature, and Regional Studies Undergraduate Program, graduating in 2007 from Mataram University.

He completed his Master's Program in Indonesian Language Education at Mataram University in 2012 and completed his Doctoral Program in 2022 at Udayana University. As an academic, several of his research papers and articles have been published in reputable national and international journals. The author has also participated in national and international seminars as a speaker. He has also been a resource person in various national and international scientific activities. Several books have been published, including Bima Verbs: Meaning and Usage, Psycholinguistics Textbook, Learning Model Book, Curriculum and Learning Design, Theories of Education, and many other books. Currently, the author is a lecturer at Nahdlatul Wathan University in Mataram with the functional position of Senior Lecturer. The author is also a member of professional organizations such as IKAPROBSI, ADOBSI, HISKI, and IMLI.

Email: [rabiyyatula@gmail.com](mailto:rabiyyatula@gmail.com)