The Lexicon of the verb "Like" of Geographic’s Toponymic at West Java: Study of Ethnosemantic

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Abstract. The lexicon of the verb "like" is one of the language phenomenon as a product of unique cultural development. The lexicon of the verb "like" can be found in the toponym at West Java. The development of Sundanese toponym is depended time and social situations. This is proven by the naming of places and roads associated with factors of socio historical and geographical activity. This study aims to describe (a) toponym in West Java, especially the lexicon of the verb "like"; (b) the formation meaning of the toponym; (c) the relationship between its meaning based on its component meanings, and (d) the socio-cultural representation that emerges behind the verb "like" toponym in West Java. In addition, to explore a number of lexeme express like verb 'like' in Sundanese. The data used in this research is the lexicon of the verb "like" in the toponym in West Java. The process of data analysis refers to the qualitative approach with the method of meaning. The research stage is done through topic selection process, determining the focus of research, designing research, data collection process, data analysis, data interpretation, and conclusion drawing. The end result of this study provides an ethno semantic discipline perspective.

1. Introduction
The verb "like" in Sundanese is inseparable from the state of happiness (excitement). It is closely related to human daily activities, especially those involving human mood. The number of lexical elements in a field of meaning between one language and other languages is not the same in number because it is closely related to the cultural system of the language owner's society [1].

Through language, people not only express their thoughts, but can also conceptualize and interpret the world that surrounds them. Language studies, especially ethnolinguistic, are competent in the study of human existence as the owner of the language [2]. Revealing the cultural behavior of a society can be done through various ways, one of them is through the study of certain terminology contained in the language used by the community. Nature and culture cannot be separated because of the interconnectedness [3].

With regard to Sundanese culture in West Java, this study is very reasonable to do considering language is one of the elements of culture in which another cultural element is contained. There are verbal markers that is accounted for the expression of a particular cultural aspect [4]. A speaker / writer will make the transition from previous writing as a marker to mastering written language as a discourse [5].

The development of ages and social situation in West Java has an impact on the development of Sundanese lexicon. Based on the knowledge of researchers, study on Sundanese has been done by
several linguists but still in limited numbers. As an illustration, lexicon of the verb "like" in Sundanese can be manifested in some toponym lexicon in West Java, for example, (1) Sukajadi, (2) Sukaresmi, (3) Sukabumi, (4) Sukaseuri, (5) Sukacai, (6) Sukamandi, (7) Sukaluyu, (8) Sukasenang, (9) Sukamantri, (10) Sukamiskin, (11) Sukanegla, (12) Sukamaju, (13) Sukamekar, (14) Sukawening, (15) Sukamulya, (16) Sukasari, (17) Sukajadi, (18) Sukaurip, (19) Sukareja, (20) Sukalila, (21) Sukawera, (22) Sukamelang, (23) Sukaslamet, (24) Sukagalih.

This study aims to (a) describe the toponym of Sundanese language in West Java containing lexicon of the verb "like" along with the following words; (b) the formation meaning of the toponym; (c) the relationship between its meanings based on its component meanings, and (d) the socio-cultural representation that emerges behind the like toponym in West Java. In addition, this study was conducted to find and describe a number of lexeme expressing the meaning of Sundanese language in the toponym in West Java. Some examples of lexeme such as (1) seuri; (2) senang; (3) luyu; (4) resmi; (5) slamet (salamet); (6) mekar; (7) maju, and (8) jadi.

This study focuses on the behavior of the community of the user, especially those relating to the Sundanese collective minds towards their existence in expressing the concept of verb “like” (happiness or excitement state).

2. Methods
The method used in analyzing the data is descriptive qualitative. This descriptive method is used to describe the findings obtained in the research in the form of systematic and factual description of place names based on data collected. The steps taken in the data collection are (1) topographical data collection containing morpheme of sensory activity from various sources, (2) searching the meaning of dictionaries and other sources, (3) gathering information about the meaning of eye activity in Sundanese contained in the toponym from the public figures, especially to foreign names. The descriptions and analyzes are done by several techniques, namely the marking of the meaning components of lexemes that have components of shared meanings.

The data used in this paper comes from a written source in the form of a Sundanese dictionary, which are (a) Kamus Bahasa Sunda-Bahasa Indonesia [6]; (b) Kamus Dwibahasa Indonesia-Sunda [7]; (c) Kamus Bahasa Sunda Buhun [8]; (d) Kamus Bahasa Sunda Kuno Indonesia [9]; and (e) written source data (obtained from newspapers, tabloids, magazines, internet, and also the monographs of Bandung which contains the necessary information). The data is taken with the technique of recording and selection of data.

3. Results and Discussion

3.1 Theoretical basis
Toponym studies resulted in an interesting study in the wider debatable context in geography [10]. Toponym is a place name, and toponym refers to "a systematic study of the origin and history of toponyms"[11]. The focus lies in the etymology of place names according to the sociohistorical context. Toponym is a marking of the road and place and the physical observation system that becomes an important component of an effective and efficient city management system [12].

There are two experiences that are considered for the name of the place. First, the considerations generated by the natural processes and names of the results of human engineering. Second, the naming of a place may be based on ideas, hopes, aspirations, and a sense of the human image of the place and conformed to what they want. In addition, it can also be based on the characteristics or properties that have been given by nature itself. The name of the places is inherited through an oral tradition that gives life to the community of the place [3].

Specific or dominant phenomena are usually chosen to be the name of the place where the phenomenon was present or ever present at the venue. The name of the place aims to determine existence, to be known and recognized according to space and time. The giving of place names is a process of recognition and is recognized by the surrounding community [13].
Place name is related to the surrounding environment. Just like people who have a relationship with their ancestors. Society also has an attachment to the name of the place where they live [3]. The name of the geographic element or geographic name is called a toponym. The subfield of science that investigates place names is called toponymy [14].

The world is full of names and people not only give names to things, but also to its meanings. Anthropolinguistic observes several things, namely (1) analyzing the terms of culture and expression, (2) analyzing the naming process, (3) analyzing politeness, (4) analyzing the cultural concepts of language elements, (5) analyzing ethnicity from a language point of view, and (6) analyzing the way of thinking through language structures [22].

On this occasion, it will be discussed the lexicon that states the activity of the eye senses in Sundanese. The lexicon that uncover the sensory activity is categorized as a verb enclosed in a semantic field. The semantic field is part of the realm of life or reality in a particular universe and is brought to life by a set of lexical elements whose meaning is related [14].

The study of the relationship between language and culture in America is called linguistic anthropology (with its anthropological linguistic variants) and spearheaded by Franz Boas, while in Europe the term ethnocultural is used [15]. In Indonesia is also known the term cultural linguistics [16]. Basically linguistic anthropology, anthropological linguistics, ethnolinguistic, or cultural linguistics have similarities in general [15, 16]. If there is a difference, it is just a matter of point of view.

Semantic analysis is an important thing to do because it can contribute too many interesting things, especially when viewed in relation to the cultural aspects of the user’s community. On this occasion will be discussed the lexicon of the verb “like” in toponymy in West Java. The verb “like” lexicon with adjectives category are covered in a semantic field. For example, the word suka “senang” have the lexeme members of mikaresep ‘resep’, mikacinta ‘cinta’, mikahoyong ‘hoyong’, bungah, atoh, girang, seneng, satuju, gumbira, seuri, sukzes, maju, sejahtera, bagja, makmur with the meaning of the variety of the scope of its usage; Whereas in Indonesian language, the adjectives of suka is used to express happiness or excitement lexeme (with the lexeme member of simpati, setuju, menaruh kasih; kasih sayang, cinta).

This study is a study of semantics field (linguistics) and ethnohistory so it is included in the ethnolinguistic research. The original language in pure semantic study is related to its syntaxes [18]. Shifting factors of semantic variations such as function, shape, and geography reveal semantic variations in the Formosa language [19]. The semantic references and similarities in the concept of taxonomy must be found [20]. The lexical semantic system in the language goes through difficulties so that the response is not optimal when ensuring the language efficiency of a name [21]. In semantic informal annotations there is a messaging component that leads to integration problems [22]. Ben's research discusses the challenges of place indexing including semantic meaning [23]. The semantic priming paradigm becomes the most commonly used method to denote semantic networks [24]. With it, can be described components of the shared meaning and components of contrastive meaning. The meaning can be found by grouping and contrast [17].

The challenge is empirical testing of aspects of word meaning such as the denotation of a word in semantic studies [25]. However, a major challenge in semantic representation is how to combine different types of semantic relationships to capture more evidence [25]. In semantic theory, it is known several semantic relations, among them are the relation of synonymy, antonym, and hyponymy. In relation to this paper, the analysis of the relation of meaning discussed is the relation of hyponymy which is also called the inclusion relationship. Place names with semantic meaning are a common technique of manual annotation [27]. Beneventaro proposes an automatic semantic method for filtering/searching references using simple keywords. They focus on semantic analysis and techniques with semantic-based engine components [28]. Lee proposes an integrated framework for semantic search of a place [29].

3.2 The relations of meaning based on the meaning components
Lexicon Reveals the Meaning of 'Likes (suka)' in Sundanese Based on the component analysis of lexicons the concept of 'like (suka)’ in Sundanese language can be classified as follows.
Lexicon of ‘like (suka)’ with the meaning component of ‘Happiness (Perasaan Gembira)’ Lexicon of “like (suka)” with the meaning component of “Happiness (Perasaan Gembira)” is divided into two, which are visible happiness and invisible happiness. (a) Lexicon of ‘like (suka)” with the meaning component of ‘Visible Happiness’ Lexicon of “like (suka)” that express the meaning component of visible happiness namely seuri. (b) Lexicon of ‘like (suka)” with the meaning component of ‘Invisible Happiness’ Lexicon of “like (suka)” that express the meaning component of invisible happiness, namely bungah and senang.

Lexicon of ‘like (suka)” with the meaning component of ‘Prosperity (Sejahtera)’ Lexicon of “like (suka)” that express the meaning component of prosperity, namely “maju, mekar, and slamet selamat”. Lexicon of ‘like (suka)’ with the meaning component of ‘Attitude (Sifat)’ Lexicon of “like (suka)” with the meaning component of “Attitude (Sifat)” is divided into two, which are Positive Attitude and Negative Attitude. (a) Lexicon of ‘like (suka)” with the meaning component of “Positive Attitude” Lexicon of “like (suka)” that express the meaning component of positive attitude, namely wening and mulia “mulia”. (b) Lexicon of ‘like (suka)” with the meaning component of “Positive Attitude” Lexicon of “like (suka)” that express the meaning component of negative attitude, namely wera, lila, and galih.

Lexicon of ‘like (suka)” with the meaning component of ‘Circumstances (Keadaan)” Lexicon of „like (suka)” that express the meaning component of circumstances, namely slamet selamat‘, wening, mekar, maju, jadi, urip (hurip), and luyu.

Lexicon of ‘like (suka)” with the meaning component of ‘Target (Berasarasan)” Lexicon of “like (suka)” that express the meaning component of target, namely pada. Lexicon of “like (suka)” with the meaning component of target is divided into three, namely (a) target + routinity, (b) target + activity, (c) target + object, (d) target + feeling, dan (e) target + attitude.

(a) Lexicon of ‘like (suka)” with the meaning component of “Target + Routinity” Lexicon of “like (suka)” that express the meaning component of targeted routinity, namely mandi.

(b) Lexicon of ‘like (suka)” with the meaning component of “Target + Activity” Lexicon of “like (suka)” that express the meaning component of targeted activity, namely mandi and reja ‘rejah’.

(c) Lexicon of ‘like (suka)” with the meaning component of “Target + Object” Lexicon of “like (suka)” that express the meaning component of targeted object, namely cai, warna, sari, and bumi.

(d) Lexicon of ‘like (suka)” with the meaning component of “Target + Feeling” Lexicon of “like (suka)” that express the meaning component of targeted feeling, namely melang dan rasa.

(e) Lexicon of ‘like (suka)” with the meaning component of “Target + Attitude” Lexicon of “like (suka)” that express the meaning component of targeted attitude, namely luyu.

Lexicon of “like (suka)” that express the meaning component of habit, namely lila. Lexicon of “like (suka)” acquired from the toponym of West Java is really limited. Those lexicons includes (1) Sukajadi, (2) Sukamiskin, (3) Sukaresmi, (4) Sukabumi, (5) Sukaseuri, (6) Sukamandi, (7) Sukaluyu, (8) Sukasenang, (9) Sukamantri, (10) Sukanegla, (11) Sukamaju, (12) Sukamekar, (13) Sukawening, (14) Sukamulya, (15) Sukasari, (16) Sukajadi, (17) Sukaurip, (18) Sukareja, (19) Sukalila, (20) Sukawera, (21) Sukamelang, (22) Sukaslamet, (23) Sukagalih, (24) Sukacai, (25) Sukawarna, (26) Sukabungah, (27) Suka Asih, (28) Sukapada, (29) Sukaraja, (30) Sukapura, (31) Sukarasa, (32) Sukahaji, and (33) Sukamenak. These Lexicons of “like (suka)” are followed by several word. These lexicons are used in the naming of places in West Java in which the usage are varies with lexicons (adjective + verb, adjective, adverb, noun, or preposition) presented below.

- Adjective + Adjective
  Sukabungah = suka “like” + bungah “happy”
  Sukabungah means cheerful, happiness or excitement.

- Adjective + Noun
  Suka Asih = suka “like” + asih “love”
  Suka Asih means ‘Love the mercy of each other to fellow human beings’.
  Suka Asih is the name of the village located in Bojongloa District, Bandung City.
Sukamiskin = suka “like” + miskin “poor”  
Sukamiskin means 'Be patient and grateful for the way of life that God gives, even in the test of the state of poorness.'  
Sukamiskin is the name of the village located in District Arcamanik, Bandung.

Sukamaju = suka “like” + maju “forward”  
Sukamaju means 'Has reached or is at the top of all ideals or is at a high level of civilization'.  
Sukamaju is the name of the village located in District Cibeunying Kidul, Bandung.

Sukamulya = suka “like” + mulya “noble”  
Sukamulya means 'High and respectable in terms of position; rank; Dignity or nobility or high quality (worth).'  
Sukamulya is the name of the village located in District Cinambo, Bandung.

Sukagalih = suka “like” + galih “anger”  
Sukagalih means “Easily offended or hotheaded.”  
Sukagalih is the name of the village located in District Sukajadi, Bandung.

Sukamelang = suka “like” + melang “worries”  
Sukamelang has the meaning “Like to worry about the nearest person or loved family member”.  
Sukamelang is the name of the village located in District Subang, Subang Regency.

Sukawarna = suka “like” + warna “color”  
Sukawarna means 'Likes favorite colors or even likes all colors'.  
Sukawarna is the name of the kelurahan located in Sukajadi Subdistrict, Bandung City.

Sukabumi = suka “like” + bumi “earth”  
Sukabumi means 'To love and love the earth and all its contents as a form of gratitude towards God the Creator of the Universe'.  
Sukabumi is the name of the street in the village of Kacapiring, Batununggal District, Bandung City.

Sukacai = suka “like” + cai “water”  
Sukacai means 'like water or love to play water'.  
Sukacai is the name of the area located in the village Mandalajati, District Jatihandap, Bandung.

Sukaraja = suka “like” + raja “king”  
Sukaraja means 'to love the king or to be pleased with the king figure in the story or the movie'.  
Sukaraja is the name of the village located in Cicendo District, Bandung City.

Sukasari = suka “like” + sari “essence”  
Sukasari meaning 'likes the essence or main content of an object'.  
Sukasari is the name of one of the district in Bandung City.

Sukahaji = suka “like” + haji “hajj”  
Sukahaji means 'like the fifth pillar of Islam, that is the pilgrimage or has ever gone on a pilgrimage and want to go back again to hajj'.  
Sukahaji is the name of the village located in Babakan Ciparay, Bandung.

Sukarasa = suka “like” + rasa “feels”  
Sukarasa means 'to be carried away feeling or full of consideration in everything about good or bad, wrong or right'.  
Sukarasa is the name of the village located in District Sukajadi, Bandung.

Sukamenak = suka “like” + menak “royal”  
Sukamenak means 'to like the royalty or the royal'  
Sukamenak is the name of the village located in Margahayu District, Bandung Regency.
• Adjective + Noun + Adverb
  Sukabumi Dalam = suka “like” + bumi “earth” + dalam “deep”
  Sukabumi Dalam means “love and love the earth and all its contents in depth.
  Sukabumi Dalam is the name of the street in the village Kacapiring, District Batununggal, Bandung.

• Adjective + Verb
  Sukamandi = suka “like” + mandi “bath”
  Sukamandi means ‘liking the activity of bathing or even the most frequently performed routine’.
  Sukamandi is the name of the village in Kecamatan Ciasem, Subang Regency.

• Adjective + Preposition
  Sukapada = suka “like” + pada “on”
  Sukapada means ‘likes to something or likes a target’.
  Sukapada is the name of the village located in Cibeunying Kidul Subdistrict, Bandung City.

3.3 Sosio-cultural representation arisen from the toponym of like (suka) in West Java

The variety of uniqueness of the meaning of lexicon in Sundanese, especially in the toponyms in West Java, gave rise to various socio-cultural reflections. Toponym discussions cannot be separated from historical and linguistic developments [12]. In addition, it also raises the various terminology of the „like” lexicon. The background of “like” lexicon as part of the life of Sundanese society, where Sundanese society always prioritize togetherness and kinship in behavior of social life. It is also expressed in one of the philosophy/slogan of the Sundanese, namely silih asih, silih asah, silih asuh. That philosophy is one of the philosophies found in the life of Sundanese ethnic communities, and become part of Sundanese cultural wisdom in the process of organizing and building a harmonious environment [30].

Suryalaga said that the silih asuh give a thorough understanding by being aware of their personal position. In other words, silih asuh must be oriented to the profession and proportion in accordance with the ability and position owned. In relation to the philosophy of silih asih, silih asah, silih asuh, socio-cultural representation arising from the „like” lexicon in the toponym in West Java can be seen in some forms of the following toponym: (1) Sukapada, (2) Suka Asih, (3) Sukarasa, (4) Sukabungah, (5) Sukaslamet, (6) Sukaluyu, (7) Sukasenang, (8) Sukajadi, (9) Sukamelang, (10) Sukawening, (11) Sukaseuri.

4. Conclusions

Based on observations through component analysis and meaning relation there are 33 toponyms in West Java containing “like (suka)” lexicon. These toponymic lexicons can be grouped and broken down by the components of shared meanings and their specific meaning components. Some components of meaning found in “like (suka)” toponym in West Java, namely: happiness; prosperity; attitude; circumstances; target; and habit. The form of the lexicon of the toponym is also very varied. The form of toponym based on the following word, namely: adjective + adjective; adjective + nouns; adjective + noun + adverb; adjectives + verbs; and adjective + prepositions. In addition, the sociocultural representation that emerges from the “like (suka)” lexicon in the toponym in West Java can be seen in one of the Sundanese philosophy of silih asih, silih asah, silih asuh, which means that Sundanese society always prioritizes togetherness and kinship in the behavior of social life, so the creation of situation and harmonious social conditions.
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