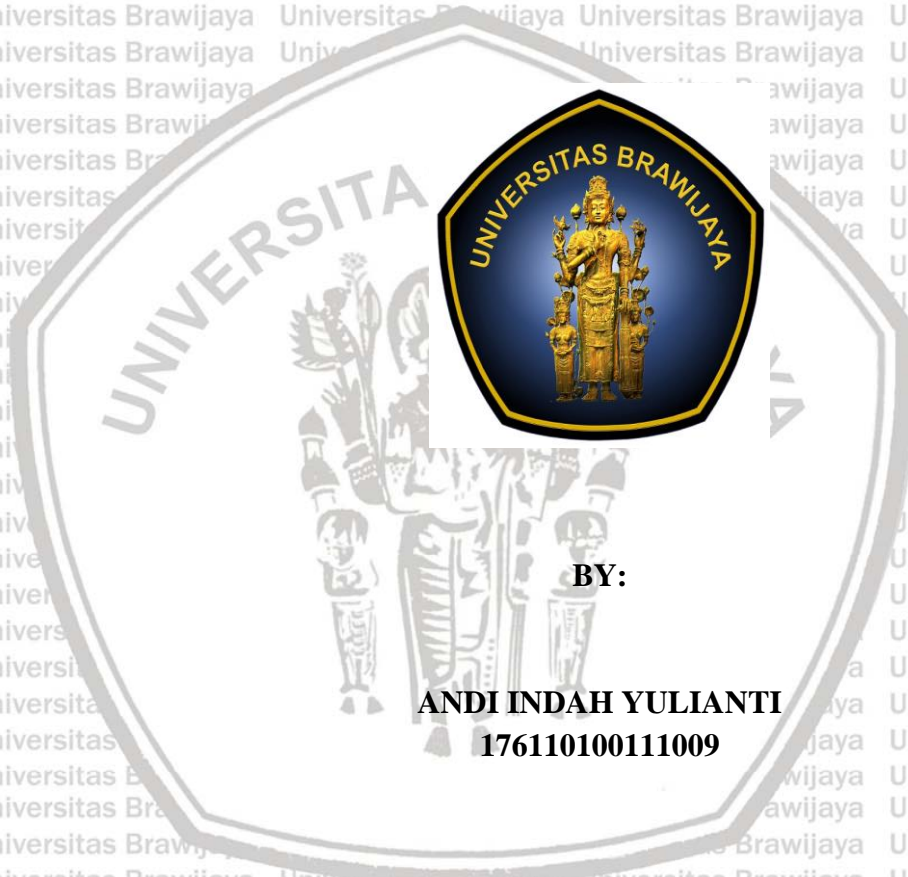


**THE NAMING OF VILLAGES BY DAYAK ETHNICS
IN CENTRAL KALIMANTAN: AN ETHNOLINGUISTIC STUDY**

THESIS



BY:

ANDI INDAH YULIANTI

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**STUDY PROGRAM OF LINGUISTICS
DEPARTMENT OF LANGUAGES AND LITERATURE
FACULTY OF CULTURAL STUDIES
MAGISTER PROGRAM
UNIVERSITAS BRAWIJAYA
MALANG
2019**



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THESIS

**Presented to
Universitas Brawijaya
in partial fulfilment of the requirements
for the degree of Master of Linguistics**

**BY
ANDI INDAH YULIANTI
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2019**



APPROVAL SHEET

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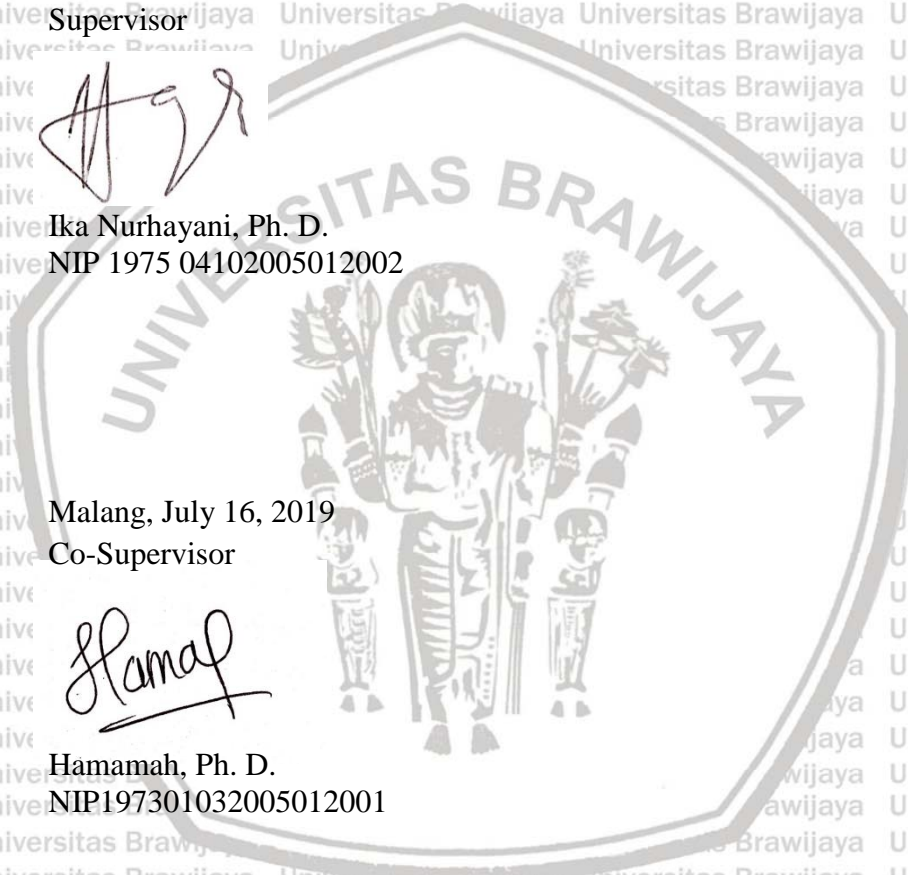
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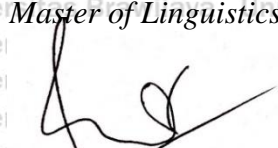
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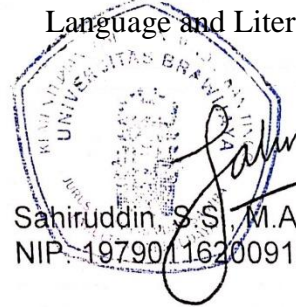

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Finally, may God bless us all, aamiin.

Malang, Juli 2019,

The Writer

ABSTRACT

Yulianti, Andi Indah. 2019. *THE NAMING OF VILLAGES BY DAYAK ETHNICS IN CENTRAL KALIMANTAN: AN ETHNOLINGUISTIC STUDY*. Thesis. Magister of Linguistics, Faculty of Cultural Study, Universitas Brawijaya, Malang.

Supervisors: (I) Ika Nurhayani, Ph. D., (II) Hamamah, Ph. D.

Keywords: naming, villages, Dayak ethnics, ethnolinguistic.

This is an ethnolinguistic research about the naming of villages by Dayak ethnics in Central Kalimantan. This study is focused on the linguistic and cultural aspects behind village names. Selected as many as eight districts and one city in Central Kalimantan. The selection of villages from eight districts and one city is based on six major rivers flowing through these areas. The purposes of this research were to describe the lexical meaning, the cultural meaning and the meaning category of the village names.

This research was designed by using descriptive qualitative because it described and discussed the findings in a multiperspective way without any calculation. The data in this research are primary data and secondary data. The primary data is the result of interviews with Dayak customary observer regarding their perception of the naming of places in Central Kalimantan. While the secondary data are the form of district names and profiles of the districts taken from *Badan Pusat Statistik Kalimantan Tengah*. Wakti Abdullah's theory about ethnolinguistic and Sudaryat's theory about naming were employed in the analysis.

The result indicates that the naming of villages by the Dayak ethnics in Central Kalimantan has special lexicons related to geographical conditions and Dayak cultures in naming the villages. The meaning categories of villages names in Central Kalimantan were divided into some aspect: 1) embodiment aspects in the form of water (river anatomy), forms of earth (geology), flora, fauna, settlement patterns and nature objects, 2) social aspects in the form of community activities, and, 3) cultural aspects in the form of folklore.

Research on naming and its relation to linguistics and culture has not yet been carried out so much that there are opportunities for other researchers to explore naming villages in an area. Aside from being one of the efforts to preserve language and culture, the study of naming is also an effort to strengthen an ethnic identity which is usually not recognized by the cultural owner.

ABSTRAK

Yulianti, Andi Indah. 2019. *THE NAMING OF VILLAGES BY DAYAK ETHNICS IN CENTRAL KALIMANTAN: AN ETHNOLINGUISTIC STUDY*. Tesis. Magister of Linguistics, Faculty of Cultural Study, Universitas Brawijaya, Malang.

Dosen Pembimbing: (I) Ika Nurhayani, Ph. D., (II) Hamamah, Ph. D.

Kata kunci: penamaan, kampung, suku Dayak, etnolinguistik.

Penelitian ini merupakan penelitian etnolinguistik tentang penamaan kampung oleh suku Dayak di Kalimantan Tengah. Penelitian ini berfokus pada aspek linguistik dan budaya di balik nama sebuah kampung. Peneliti meneliti nama-nama desa di delapan kabupaten dan satu kota di Kalimantan Tengah. Pemilihan nama-nama kampung dari delapan kabupaten dan satu kota didasarkan pada Daerah Aliran Sungai (DAS) yang mengalir daerah-daerah tersebut. Tujuan penelitian ini adalah untuk mengetahui makna leksikal, makna kultural dan kategori makna dari nama-nama kampung yang ada di Kalimantan Tengah.

Penelitian ini didesain secara deskriptif kualitatif karena dideskripsikan dan dianalisis secara multiperspektif tanpa melalui prose perhitungan. Data dalam penelitian ini berupa data primer dan data sekunder. Data primer berupa hasil wawancara dengan pemerhati budaya Dayak, sedangkan, data sekunder adalah nama-nama desa yang didapatkan dari Badan Pusat Statistik Kalimantan Tengah. Teori yang digunakan dalam menganalisis ada teori etnolinguistik Wakti Abdullah dan teori Penamaan Sudaryat.

Hasil penelitian menunjukkan bahwa penamaan kampung oleh suku Dayak di Kalimantan Tengah memiliki leksikon khusus yang berkaitan dengan kondisi geografis budaya Dayak. Kategori makna nama-nama kampung di Kalimantan Tengah dibagi menjadi beberapa aspek: 1) Aspek perwujudan air (anatomi sungai), bentuk rupabumi (geologi), flora, fauna, pola permukiman dan benda-benda alam, 2) aspek sosial yang tercermin dalam bentuk kegiatan masyarakat, dan, 3) aspek budaya yang terefleksi dalam bentuk cerita rakyat/folklor.

Penelitian tentang penamaan tempat dan hubungannya dengan linguistik dan budaya belum banyak dilakukan, sehingga ada peluang bagi peneliti lain untuk meneliti penamaan suatu daerah. Selain sebagai sebuah sarana untuk melestarikan budaya dan bahasa daerah, studi tentang penamaan juga merupakan salah satu upaya untuk memperkuat identitas budaya yang mulai jarang diakui oleh pemilik budayanya.

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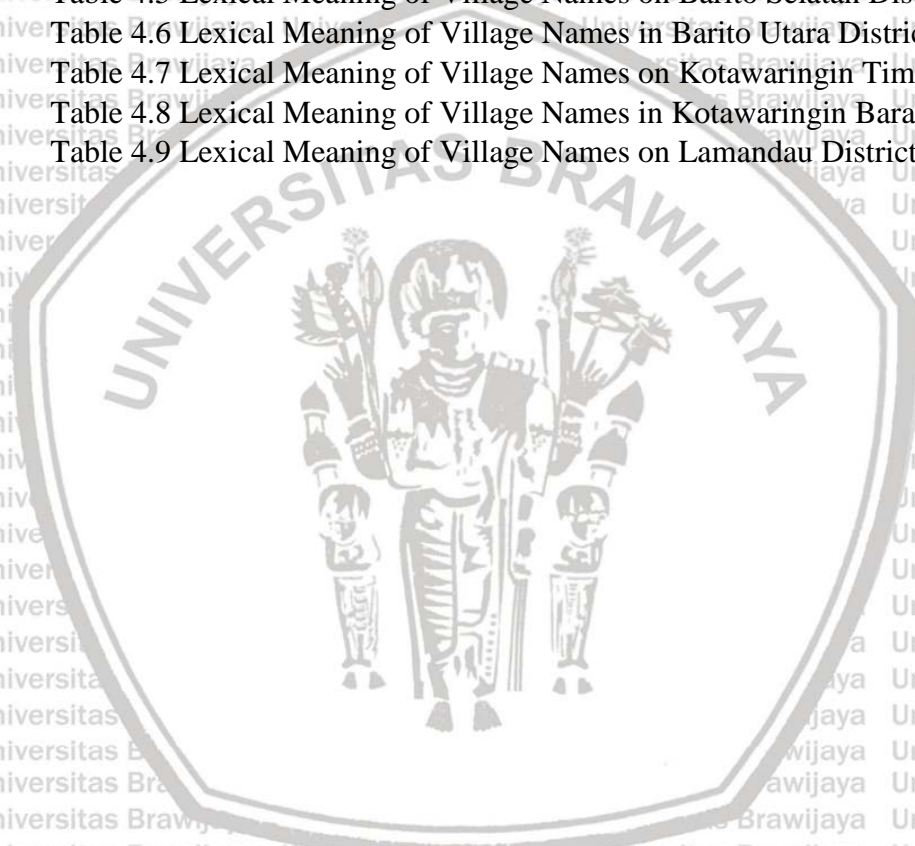
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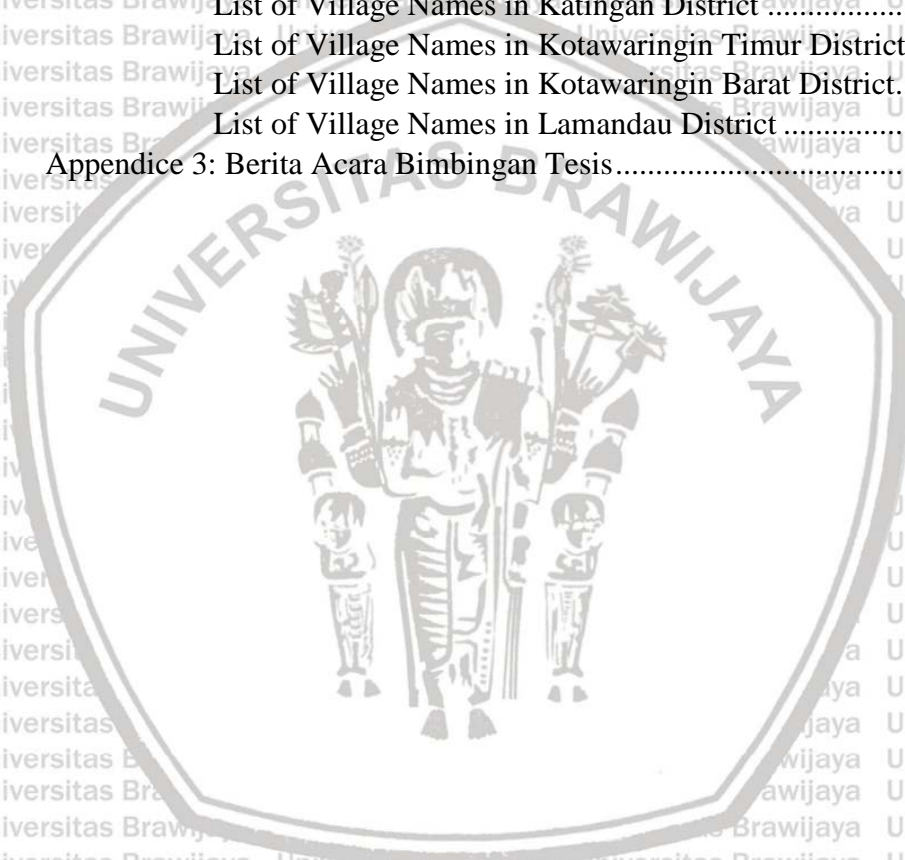
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CHAPTER I

INTRODUCTION

This chapter covers background, problems, objectives, scope, significance of the study, and definition of key terms.

1.1 BACKGROUND OF THE STUDY

Research on naming is fascinating to be conducted because it can enrich linguistic knowledge about form and meaning. Besides that, research on naming can also be a means of expanding social and cultural knowledge because each name has a different historical and cultural story. Sugiri (2003) argues that names have practical values as well as magical values. Names can be expectations, pride, memories, beauty, social level, religion, gender, origin, and so on. Therefore, the name is not only something explicit but also implied. Research on naming is also inseparable from nature and people who inhabit the place. The influence of nature elements can be seen from the naming in the form of geographical conditions (rivers, mountains, hills), and professions that are involved in society. So, that it can be said that social and cultural aspects are the right aspects in creating a place name.

Naming places in a region can be seen from various aspects, such as the story of the people who live there (legends), historical aspects, linguistic aspects and also related to various social, cultural, and events experienced by humans (Rais et al., 2008). That is why every event and public knowledge can be taken as a region name.

Naming the region gets legality in *Undang-Undang No. 32 Tahun 2004* concerning Regional Government that the naming of a region is associated with elements of the appearance of the earth as part of the treasure of national culture. This naming

process proves that each name contains various useful meanings to exploit and explore the potential regions. As an effort to mark and share information with others about the area, the giving of various names is adapted to geographical phenomena that characterize a region. Sibarani (2004) states that the cultural potential of an area can be identified through the process of naming a place, which is the earliest process of using the language in human life. In line with Sibarani, Forde (1963) states that the relationship between human activities and their natural environment is bridged by cultural patterns possessed by humans so that it can be said that the concept of naming is a form of the relationship between human thought, language and culture.

The diversity of cultures in Indonesia is an exciting thing and also a gift to be proud of. From various forms of culture in society, many exciting things need to be investigated. Further, one of them is the naming process. This naming process is one of the most important forms of culture because names can represent values and culture that emerge both from the form of words and the meanings contained in them.

Central Kalimantan is one of the provinces in Indonesia that has three dominant ethnic groups. They are Dayak ethnic, Javanese and Banjar. The main ethnic areas of Dayak are in inland areas, the main areas of Javanese ethnicity are in transmigration areas, and the main areas of Banjar ethnic are in coastal and urban areas. Central Kalimantan has an area of 157,983 km² and has a population of around 2.605.270 people (BPS Kota Palangka Raya, 2017). The formation of Central Kalimantan Province through a relatively lengthy process that reached its peak on May 23, 1957 and strengthened by the *Undang-undang Darurat* No. 10 of 1957, which is about the Formation of the Central Kalimantan Level 1 *Swatantra Area*. Since then Central

Kalimantan has been officially an autonomous region, as well as the anniversary of Central Kalimantan Province.

The naming region in Central Kalimantan is somewhat interesting to be studied because in general, the naming of a region in Central Kalimantan is influenced by the geographical contours. Also, the differentiation of region names can be seen from the anatomy of the river, the speech area, and the culture. Through preliminary observations, it is known that naming places derived from social and cultural elements, as well as local languages of major ethnicities in Central Kalimantan, has a distinctive naming pattern. The following is an example of naming villages in Central Kalimantan contains social elements with its lexical meaning.

Table 1. 1 Example of Village Names

<i>Pahandut</i>	Pa + Handut N + N Kinship system	The word <i>pa</i> (n) means father (KBBI V). The word <i>handut</i> (n) is taken from the name of a kid who lives there.
<i>Panarung</i>	Pa + narung Noun-forming Prefix pa + n They are associated with the activities of a human.	The word <i>tarung</i> (n) comes from the language of Sangiang which means news teller; notification; so word <i>panarung</i> (n) means notifier prefix <i>pa</i> means person; someone;

Based on the form, *Pahandut* comes from the words *pa/pak /bapak* and *Handut*. In the old days in the area, there was a man who had a child named Handut, so his calling in the community became Pak Handut or Pahandut. Mr. Handut is a prominent and respected person in the village. In terms of historical place naming, the



people of Central Kalimantan in general, and the Pahandut village, in particular, have a culture and habit of giving calls to everyone who has a family and has children with the names of their first child. For example, Mama/Indu Rama or Bapak/abah/papa Nathan, so those who are married and have children are not called by their single names. In terms of socio-culture, the embedding of the names of children in each designation or call is an increase in social status so that its position in the community is more appreciated because the Dayak people believe that those who are married and have children are considered more mature and responsible. Thus, the name Pahandut can describe the culture and habits of the people of the Pahandut village in ancient times. *Panarung* comes from a combination of prefix *pa* and *tarung/narung* which has the meaning of the informer/news giver. From the name of the Panarung village, people in the area thought that the name Panarung was motivated by the construction of airports in that area. People in the area think that airports are places where everyone can come and go with the news. Every person who comes will bring something that can be preached for the destination area, and vice versa, every person who has just come will bring news from the area of his departure. With the concept of naming, the area is called Panarung. Thus, the name Panarung describes the social and cultural conditions owned by the people in the region.

The languages widely used in Central Kalimantan is Dayak Language. *Badan Bahasa Kemdikbud* stated that Dayak ethnic uses the Dayak language in Central Kalimantan, such as the Dayak Ngaju language used in the areas of the Kahayan and Kapuas rivers (Palangka Raya, Katingan Kapuas, and Pulang Pisau). Residents along the Barito rivers (Barito Selatan, Barito Utara, and some region in Barito Timur)

Univer speak Dayak Maanyan dan Bakumpai Language. Dayak Ot Danum Language is
 Univer spoken by the community along the Miri River, which is the branch of the Kahayan
 Univer River, Gunung Mas district. Melayu language is spoken in parts of Kotawaringin
 Univer Barat district. The following is a map of the distribution of Dayak languages in in
 Univer Central Kalimantan.



Figure 1.1 Distribution of Dayak Language in Central Kalimantan
 (Source: <http://petabahasa.kemdikbud.go.id/>)



Figure 1.2 Distribution of Dayak Language in Central Kalimantan
 (Source: <http://petabahasa.kemdikbud.go.id/>)

According to Eberhard, Simons, and Fennig (2019), the distribution of local languages in Central Kalimantan are in villages inhabited by indigenous people of Central Kalimantan (Dayak ethnic). The language used in naming those places is the local language (Dayak language). Meanwhile, in the villages which are transmigration areas with residents who are partially Javanese ethnic, they were naming the place with elements of Javanese, and in areas inhabited by Dayak Bakumpai which is influenced by *Melayu* culture, they were naming their territory with elements of *Bahasa Melayu* or Indonesian.

A clear distinction between the naming region in Central Kalimantan has become a unique feature that characterizes Central Kalimantan province and other provinces in Indonesia. So, it is not surprising that linguistically Dayak ethnic is very masterful with the vocabulary related to nature. For example, the areas surrounded by rivers usually start with the name “tumbang”, “kuala”, or “muara” that comes from Dayak language means “river”.

Research about region names has been conducted by Mardhoniawati (2016) about the toponymy of villages in Lampung province concerning anthropolinguistic aspects and characteristics of cultural owners underlying the formation of toponymy in the province of Lampung. Naming the area in Lampung province is dominated by Javanese and Sundanese culture. Another Research about place names also has been conducted by Anshari et al. (2017) in Cirebon. The object of the research used is the names of places in the Cirebon with ethnosemantics approach to reveal the origin and background of naming places in Cirebon. The formulation of the problem that was examined was how the place names in Cirebon originated and the knowledge of the

Cirebon people towards the toponymy of the Cirebon. Besides, Cirebon is a region of cultural crossing between Java and Sunda, so the influence of these two cultures has implications for naming existing places and having its characteristics both those scattered on district and city of Cirebon. Muhyidin (2018) examined the local wisdom in toponymy in Pandeglang Regency, Banten and its relationship to the culture and identity of the speakers. This study describes toponymy in Pandeglang District that uses *Ci-* morfem (Sundanese), *lema kadu* (Sundanese), and *lema pasir* (Sundanese). Based on the results of the study, it is found that the naming factor is related to the geographical and socio-cultural conditions of the community.

From the writer's observations, there has been no research related to ethnolinguistic studies of naming villages conducted in Central Kalimantan. To strengthen why this research must be conducted is, there are several reasons why the writer is interested in studying the naming of regions in Central Kalimantan.

Hopefully, this research will be useful to increase public interest in names that come from local languages. Besides, we can also see a picture of the characteristics of Dayak ethnic in Central Kalimantan through the way they give names to a place, because as we know, Dayak ethnic are known to live close to nature, so they have a lot of local lexicons related to nature in naming their territories. The writer also hopes this research can provide new knowledge concerning linguistics to the people of Central Kalimantan in particular and Indonesian society in general. What makes this study different is, first, the location of the research, as far as the writer's knowledge, the study of naming regions has only been done in the provinces in Java and Sumatra.

Second, the focus of the research in this thesis is the lexical meanings and cultural

meanings. No previous studies have examined the cultural meaning contained in a place name. The description of language structure and its relationship with culture will be analyzed through the ethnolinguistics frame as the background for the creation of names to give a picture of the characteristics of Dayak ethnic.

1.2 PROBLEMS OF THE STUDY

Based on the background, the problems of this study are:

1. What are the lexical meanings of village names in Central Kalimantan Province?
2. What are the cultural meanings of village names in Central Kalimantan Province?
3. What are the categorizations of the names of villages in Central Kalimantan Province based on the meaning of the names?

1.3 OBJECTIVES OF THE STUDY

In line with the problems of the study above, the objectives of the study are:

1. to describe the lexical meaning of village names in Central Kalimantan Province;
2. to describe the cultural meanings of village names in Central Kalimantan Province;
3. to describe the naming categorization of villages in Central Kalimantan Province based on the meaning of the names.

1.4 SCOPE OF THE STUDY

This study is an ethnolinguistics study focused on the linguistic and cultural aspects behind region names. The language aspects of this study are the lexical and its meanings. The writer only analyzes village names in local language, so, not all names will be analyzed. Selected as many as eight regencies and one city in Central Kalimantan. The selection of villages from eight districts and one city is based on

seven major rivers flowing through these areas, namely the Kahayan river (Palangka Raya city), Kapuas river (Kapuas Regency), Katingan River (Katingan Regency), Barito River (Regency Barito Timur, Barito Selatan Regency, and Barito Utara District), Arut River (Kotawaringin Barat Regency), Lamandau river (Lamandau regency), and Mentaya River (Kotawaringin Timur Regency). These large rivers also represent the Dayak ethnic groups and Dayak Language in Central Kalimantan.

1.5 SIGNIFICANCE OF THE STUDY

Theoretically, the results of this study are expected to be a contribution to linguistics, ethnography, ecology, history, and geography because the name of geography is an embodiment of the history of the human culture that occupies in a particular area. Besides, this research was also conducted to describe the linguistic forms used in naming villages in Central Kalimantan Province.

Practically, this research is expected to uncover the sociocultural conditions of Dayak ethnic in Central Kalimantan related to geographical naming in Central Kalimantan. Also, this research can provide additional knowledge to the community about the names of villages in Central Kalimantan as well as the classification of village names that form the basis of the origin of the names as expected to preserve the history and cultural knowledge.

1.6 DEFINITION OF KEY TERMS

Ethnolinguistics: a branch of linguistics that studies the relationship between language and culture especially in observing how language used in the daily life of a community.

Dayak ethnic: native ethnic that inhabit the island of Kalimantan and mostly live in the hinterland.

Central Kalimantan: one of the provinces in Indonesia located in the Borneo island, Palangka Raya is the capital city.

Villages: residential unit which is inhabited by a group of people.



CHAPTER II

LITERATURE REVIEW

In this chapter presents a literature review relating to the issues that will be discussed in this study. In this chapter, some previous research will be elaborated related to the research that has been conducted and the theoretical basis that has been applied in the research analysis. The description of Dayak ethnic is also be presented in this chapter.

2.1 THEORETICAL BACKGROUND

Each study requires a theory that is following the problem under study. The theory is used as a basis, guidance, and direction of studies related to research. This study uses naming theory, semantic, and ethnolinguistics.

2.1.1 Naming Theory

The place naming system is a rule or procedure for giving a place name at a particular time. Nida (1975) states that the naming process is related to the reference. Naming can be conventional and arbitrary. Conventionally because it is based on the habits of the community, while it is said to be arbitrary because a name is created based on the willingness of the people.

According to Thatcher (in Sugiri, 2003) there are seven rules for naming, namely: (1) names must be valuable; (2) names must contain good meanings; (3) the name must be original; (4) names must be easily pronounced; (5) names must be distinguishing; (6) the name must match the family name; and (7) names must indicate gender. The seven rules for naming are intended for naming humans but can also be applied to naming places by removing the sixth and seventh elements. In line

with the rules of naming described by Thatcher, Nida (1975) also explains there are at least ten naming methods, namely: (1) onomatopoeia; (2) mention of parts (synecdoche); (3) mention of the characteristic; (4) mention of appellative; (5) mention of place; (6) mention of material; (7) mention of likeness; (8) shortening (abbreviation); (9) new naming; (10) terminology.

According to Sudaryat et, all (2009) place naming has three aspects, namely (1) aspects of embodiment, (2) aspects of society, and (3) aspects of culture. These three aspects influence the way of naming places in people's lives.

1. Embodiment Aspects

The aspect of the embodiment is related to human life which tends to blend with the earth and the natural environment as a place of life. Sudaryat et al. (2009) divide the natural environment into three groups, namely (1) background of waters (manifestations of water), (2) topographic background (geomorphology), (3) background of the natural environment (biological-ecological).

2. Social Aspects

According to Sudaryat et all (2009), social aspects in naming places are related to social interactions, and social interaction takes places, including work, profession, and one's position in society. The condition of the community determines the naming of the place; for example, a place where most of the people are farmers, the place of residence is given a name related to agriculture. Giving place names in accordance with a prominent figure in their community can also be a social aspect in determining the naming.

3. Cultural Aspects

Sudaryat et al (2009) states that in naming places many things are associated with cultural elements such as mythology, folklore, and religious systems. Giving place names is also often associated with the legend. Many place names come from legends in the community.

2.1.2 Semantics

The author presents several limitations regarding the definition of semantics to provide an overview of the semantics that will be used as the basis for research theory. The following is the definition of semantics.

Griffith (2006) defines semantics as a toolkit about meaning or knowledge that is coded in the vocabulary of a language and its form builds more detailed meanings to the level of meaning of the sentence. The simple definition presented by Saeed (2009) regarding semantics is that semantics is the study of meaning conveyed using language. Riemer (2010: 2) states that semantics is one of the most numerous parts of linguistics. Semantics is a linguistic field that discusses what is meaning, what is the relationship between meanings, how the meaning of words combines and create new meaning, what is the difference between literal and non-literal meanings, how meaning is connected to the mind of language users and with what they refer to, and how the meaning of words interacts with syntactic rules.

Semantics contains the study of meaning, and it is a part of linguistics. Like sound and grammar, the component of meaning in this case also occupies a certain level. That is, if the sound component occupies first, grammar is at the second level while the meaning component occupies the last level. The relationship of these three

components is because language is an abstract sound referring to symbols that have order and relationship that associates to the existence of meaning (Aminuddin, 1988).

From various definitions of meaning and semantics, the most relevant approach to this research is the approach of lexical meaning. The lexical meaning approach is more to the meaning that is owned or existing in the lexeme even without any context. With the approach of lexical meaning, naming a region in Central Kalimantan will be scrutinized by exploring the meaning behind the use of language or certain words by groups of people based on the culture of the Central Kalimantan Dayak community at the ethnolinguistic level. Lexical meaning is the meaning of lexeme when the lexeme stands alone in its essential or derivative forms as we can see in dictionaries (Pateda, 2010). Lexeme stands alone because the meaning of a lexeme can change if the lexeme is in the sentence.

2.1.3 Ethnolinguistics

Ethnolinguistics is a science that combines ethnology (now: cultural anthropology) and linguistics. Ethnology itself is the science of culture while linguistics is the science of language. So ethnolinguistics is a branch of linguistics that combines language with culture of the community as the owner of the language. This term arose when anthropologists begin to conduct field research more professionally the results of in-depth research an anthropologist is required to master the language of the society he studied. In an ethnolinguistic view, there is a connection between language and the worldview of its speakers. The term ethnolinguistics means the study of tribes and linguistics or the study of the ins and outs of everyday human language (Sudaryanto,1996).

Ethnolinguistics is a language that is related to the elements or problems of the groups and people of a region around the world in a comparative manner with the aim of getting an understanding of the history and process of evolution, as well as the spread of human culture on the earth (Baehaqie, 2013: 14). Based on the description above, it can be concluded that ethnolinguistics explains the relationship between the use of language in a cultural context. Language can maintain, connect, and develop various cultural activities and social structures. This cultural activity can be observed based on the habits of the speakers. Therefore, the language intended here is in the form of words or terms used in the cultural activities of a society.

According to Foley (2001), linguistic anthropology is a branch of linguistics that is used to study language in social and cultural contexts. In other words, anthropological linguistics can explore the hidden meanings behind the use of different forms of language and register usage. Another opinion regarding ethnolinguistics is also stated by Duranti (1997: 2) that ethnolinguistics is the study of language and culture which is the primary subfield of anthropology (ethnolinguistics is part of the conscious attempt at consolidating and redefining the study of language and culture as one of the major subfields of anthropology). It was further explained that ethnolinguistics is the study of speech and language within the context of anthropology.

Based on the above understanding it can be concluded that ethnolinguistics is a linguistic study that investigates language concerning the culture of ethnic groups wherever they are. Spradley (1997) argues that every language has many indigenous

terms used by people to refer to the things they experience and the names of things around them.

The ethnolinguistic definition also came from Abdullah (2017), ethnolinguistics is a type of linguistics that pays attention to the dimensions of language (vocabulary, phrases, clauses, discourses, other lingual units) in social and cultural dimensions (such as ritual ceremonies, cultural events, folklore and others to promote and maintain cultural practices and social structures of the society.

From the various definitions above, it can be concluded that ethnolinguistics is the study of the variation and the use of language concerning ethnic, beliefs, customs, and cultures and one of the language usages can be seen from naming a place. Ethnolinguistic theory from Abdullah (2017) is used by the writer in analyzing the naming of the regions in Central Kalimantan and its relationship to the culture of the local community because describing a cultural just like describing a language. In analyzing the cultural meaning, the researcher examines the meaning of language according to the context of the speakers' culture. According to Abdullah (2017), the concept of cultural meaning is intended to understand better the meaning of verbal and nonverbal expressions of a related society with a knowledge system (cognition system) related to mindset, way of life, and views of the world of society. Bottom line, naming in society is inseparable from the cultural background of the society.

2.2.4 Ethnolinguistic Studies through the Lexical Semantic and Cultural Semantics

Abdullah (2017) stated that lexical semantics is one of the linguistic studies that seeks the meaning of words. The meaning of such words can be found in the

general dictionary. Thus, lexical semantics are focused on words in term of meaning, types of meanings, and techniques of describing meaning. Lexical semantic is needed as linguistic a tool for describing lingual expressions and its meanings in support of ethnicity, ethics, time, place, community, and customs that leads to an explanation of the naming of places supported by Dayak culture in Central Kalimantan.

Cultural semantics is the meaning of the language that fits the cultural context of the speaker (Abdullah, 2017). Understanding culture can also determine the system of cultural signs. The cultural meaning is created by using symbols. The symbol itself is an object or event that can be felt or understood, and the symbols discussed in this study are place names in the Central Kalimantan province. The cultural meanings of the place relate to the mindset, outlook on life, and humans' worldview who live in the area. Cultural semantics is a tool to describe the language and cultural life of a society. Socio-culturally, people's lives with culture and customs, and culture as the final determinant of the meaning of language are entirely determined by the cultural context in which the language is used.

2.2.5 Dayak Ethnic and Dayak Culture

Dayak is a term for the native inhabitants of the Kalimantan island. The Kalimantan island is divided into administrative areas that govern its territory, and each is consist of East Kalimantan (Samarinda), South Kalimantan (Banjarmasin), Central Kalimantan (Palangka Raya), West Kalimantan (Pontianak), and North Kalimantan (Tanjung Selor). The Dayak ethnic, divided into 405 sub-tribes (Lontaan, 1974). Each Dayak sub-tribe has similar customs and cultures, in accordance with its social, customs, culture, and language that are typical of each sub-tribe. Dayak

ethnics life scattered throughout the interior of Kalimantan. They live to spread through the rivers from upstream to downstream and then inhabit the coastal island of Kalimantan. The following is cultural systems owned by the Dayak ethnic in Central Kalimantan:

1. Belief System

The belief system in Central Kalimantan is also inseparable from beliefs elements that exist in Indonesia, such as Hindu-Buddhism, animism, totemism, and dynamism. Central Kalimantan has a variety of religious beliefs or systems found in societies such as Islam, Protestantism, Catholicism, Hindu-Kaharingan, Buddhism, Hinduism, and Confucianism. *Kaharingan* is the belief of the native inhabitants of Central Kalimantan which is only found in the Kalimantan so that it can be recognized as a religion then combined in Hinduism. Hindus of Kaharingan religion is spread in Central Kalimantan and mostly found in the upper reaches of the river, including the upper reaches of the Kahayan River, the Katingan River, and other upstream rivers. The term Kaharingan means to grow or live, as in the term *Danum Kaharingan* (the living water), which means tribal religion or belief in God Almighty (*Ranying*), which lives and grows from generation to generation and is lived out by Dayak people in Kalimantan. Kaharingan was first introduced by Tjilik Riwut in 1944. In 1945, the Javanese occupation proposed Kaharingan as the mention of the Dayak religion. While in the new order period, its followers integrated with Hinduism, became Hindu Kaharingan. The choice of integration into Hinduism is not due to the similarity of the rituals, but because of Hinduism is the oldest religion in

Borneo. This reason leads Kaharingan becomes the Hindu section, which became Hindu-Kaharingan.

2. Social Affairs

The Dayak ethnic found in Central Kalimantan consists of *Dayak Hulu* and *Dayak Hilir*. The Dayak Hulu consists of Dayak Ot Danum, Dayak Siang, Dayak Murung, Dayak Taboyan, Dayak Lawangan, Dayak Dusun and Dayak Maanyan.

Whereas Dayak Hilir (*Rumpun Ngaju*) consists of Dayak Ngaju, Dayak Bakumpai, Dayak Katingan, and Dayak Sampit. The dominant Dayak ethnic in Central Kalimantan is the Dayak Ngaju, another Kalimantan native tribe who lives on the coast is the Banjar Melayu Pantai whose $\frac{1}{4}$ population inhabits Central Kalimantan.

Besides, there are also Javanese, Madurese, Bugis, and others. The combined Dayak tribe (Ngaju, Sampit, Maanyan, Bakumpai) reached 37.90%.

3. Cultivating System

The needs of Dayak people in obtaining large yields have resulted in a knowledge system that can understand the characteristics of natural phenomena that affect cultivation. According to Mudiyono (1990), knowledge of natural phenomena related to farming in Dayaks in Kalimantan is the knowledge of *seven stars*. If a seven star has arisen, then at night the air will become very cold until morning is a sign that people have arrived in time to start opening fields. If it is a seven star in the East, one star lower than a seven star indicates that people may start planting rice. If in the sky a line looks like a wall and clouds resemble fish scales, people know that the dry season has arrived. Conversely, if the sky appears red in the morning and

clumping clouds such as mountains are precedents that the rainy day or season will arrive soon.

Symptoms of the arrival of the rainy season can also be known if the roots of the wood that grows on the edge of the river sprout and many fruit trees that flower.

When natural signs have been told that the dry season will soon arrive, people begin to prepare themselves for farming. Machetes and pickaxe as tools for farming began to be sharpened so that they did not encounter obstacles when it came to opening fields.

Farming work must pay attention to the turnaround time and understand its properties. The incompatibility between natural conditions and the stages of farming will result in crop failure and if this happens, it is a disaster for the population. Their knowledge system also teaches that if house made, the home materials, wood, and bamboo trees should not cut down during the moon in the sky being enlarged because the violations committed means that wood and bamboo will quickly rot. Therefore, the right time to look for building materials for wood and bamboo is when the moon in the sky is receding.

4. Knowledge System About the Physical Environment

The physical environment of Dayaks is forest areas. Dayaks recognize the best types of forest to be used as fields. To ensure soil fertility, they usually examine the condition of trees that grow and land on the surface. If there are significant and tall wood trees indicating that the land has not been cultivated for a long time and therefore the hummus is very fertile. To ensure soil fertility is by inserting the tip of the machete into the soil about 10 cm. When the machete is pulled back, the soil

attached to the two sides of the machete can show about soil fertility. If many soils are attached to the two sides of the machete and frosty blackish means the local land is fertile. Conversely, if the local soil conditions are not fertile, the one attached to the two sides of the machete is sandy soil. Another physical environment known as a farm is the land located in a valley between hills. The condition of marshy land is always wet and muddy. Farms in lowland are usually monoculture, can be planted with rice for three consecutive years. After the third year, the land was abandoned for 2-4 years and then planted again.

5. Knowledge System About Plant Types

Knowledge of flora is obtained from generation to generation. Various types of plants are known to be consumed, used as medicines, for hunting and fishing. The types of plants commonly planted are chili, corn, cassava, young bamboo or bamboo shoots. Crops and vegetables are intercropped in fields. Dayak people also recognize the types of plants that can produce colors for handicraft items. The red color can be obtained from the *jonrang* fruit skin to give red color to the rattan and so on. Dayak people in Kalimantan specifically also know wood sap called *ipuh* which contains poison and is very dangerous because it can kill. Ipuh sap is used to polish the tip of the spear or the tip of the *sumpit*. As a community that is familiar with the forest environment, Dayak people also know to distinguish well the types of wood that have excellent quality for building materials.

6. Livelihood System

The Dayak livelihoods have always had to do with forests, such as hunting, farming, and fishing. The livelihoods oriented to the forests have been going on for

centuries and have turned out to influence the culture of the Dayaks. For example, longhouses (*rumah Betang*) that are still original are made entirely from wood taken from the forest, as well as small canoes made with simple technology, by dredging tree trunks, work equipment such as axes, pickaxes, machetes, baskets, mats, *mandau*, shields, and *sumpit* are all (at least in part) from the forest.

2.2 PREVIOUS STUDIES

Research on naming places has been carried out by Prihadi (2015) which discusses forms of hamlet names in Yogyakarta concerning linguistics, origin, and meaning. Another research on naming is a thesis written by Mardhoniawati (2016) about the toponymy of villages in Lampung province concerning anthropolinguistic aspects and characteristics of cultural owners underlying the formation of toponymy in the province of Lampung.

Next research about naming come from Wardoyo and Sulaeman (2017) discussed the naming of buildings in Yogyakarta palace in an ethnolinguistic perspective and explained acculturation of Islamic culture and local culture in naming buildings and ritual ceremonies in Yogyakarta palace. The latest research on naming places is a thesis written by Milayuni (2018) which discusses toponymy in Malang cities and districts concerning the structure of language (monomorphemic and polymorphemic) and meaning (lexical meaning and grammatical meaning).

Some of the studies above examine the place names from the language structures, cultural embodiments, and semantics point of views. From the writer's observations, there has been no research related to ethnolinguistic studies of naming places in Central Kalimantan. This study describes the lexical and cultural meanings

of naming places and then categorize them based on its meaning according to local
culture in Central Kalimantan.





CHAPTER III METHODOLOGY

This chapter describes the method used in this study consisting Place and Time of Research, Data and Data Source, Data Collection, and Data Analysis.

This research approach uses an ethnolinguistic approach that is related to language from a cultural perspective. Weirzbicka (1997) said that there is a very close relationship between the life of a society and the lexicon. This study used qualitative methods because it aims is to get actual and natural exposure to the lexical and cultural meanings of the names of regions in Central Kalimantan. Bogdan & Taylor (2009) suggested that qualitative methods are procedures that produce descriptive data in the form of written or oral words from a community.

3.1 PLACE AND TIME OF RESEARCH

Geographically, Central Kalimantan is located in the area equatorial trajectory which is at position $00^{\circ} 44'54''$ “North Latitude — $03^{\circ} 47'07''$ ” South Latitude and $110^{\circ} 43'19''$ “- $115^{\circ} 47'36''$ ” East Longitude. Borderline of Central Kalimantan Province is; the north borders with East and West Kalimantan, the eastern borders with East Kalimantan and South Kalimantan, the south borders with the Java Sea, and the west borders with the Province West Kalimantan (Ministry of Forestry, 2014). The total area of Central Kalimantan Province is 153,564 km² or 15,356,400 ha. Based on *Undang-Undang* No. 5 of 2002, then the current number of districts/cities in Central Kalimantan Province as many as 13 (thirteen) districts and 1 (one) city.

Most areas of Central Kalimantan Province are lowlands, and the height ranges from 0—150 meters with a slope of 0% - 8%. Areas such as beaches and swamps are found in the South, and the plains and the hills are in the central and mountainous regions in the north and west, which lies the Muller mountains and the Scwanner Mountains with its highest peak reaching 2,278 meters above sea level. As an area with a tropical climate, the Central Kalimantan region gets on average solar radiation around 60% per year. The air is relatively hot, during the day it reaches 34°C and at night around 23°C while the average annual rainfall is relatively high, reaching 200 mm. One of the distinctive characteristics of the Central Kalimantan Province is that it is almost entirely drained by large and small rivers that flow from north to South and empties into the Java Sea. There are 11 major rivers and no fewer than 33 small rivers/creeks which are natural potential that can be developed (<https://ppid.kalteng.go.id/front/dokumen/download/300008326>).

For more details, here is a map of Central Kalimantan province.



Figure 3.1 Map of Central Kalimantan Province (source: www.google.com)

The research period was conducted for nine months from July 2018 to April 2019.

3.2 DATA AND DATA SOURCE

The data in this research are primary data and secondary data. The primary data is the result of interviews with Dayak customary observer regarding their perception of the naming of places in Central Kalimantan. While the secondary data are the form of district names and profiles of the districts taken from *Badan Pusat Statistik Kalimantan Tengah*. There are eight districts and one city selected in this research. The selection of villages from eight districts and one city is based on seven major rivers flowing through those areas. The determination of eight districts and one city is based on the naming theory of Sudaryat et al (2009) which has three aspects, and one of the aspects is the aspect of the embodiment of the natural environment (watershed) collaborated with theoretical-based sampling from Santosa (2017).

Theoretical-based sampling is used because in determining the names of the region the writer uses a specific theoretical basis as the research approach, in this case, naming theory.

3.3 METHOD OF COLLECTING DATA

The following are some steps taken by the researcher in the process of collecting data.

1. Non-Participation Observation

Observation non-participation is used to observe behavior or activities that do not allow researchers to be involved in the process of observation (Kuswarno, 2008).

The researcher is present only as the observer listening to what is said by people in

the process of dialogue (Sudaryanto, 1996b). In this study, the writer conducted observations to capture the culture that existed in the community. The writer observed the villages, rechecked the names, and then linked the naming to the geographic location and culture of the local community. The writer's experiences who have lived in Central Kalimantan for approximately ten years also be used as supporting method in analyzing the culture of the local community.

2. Interview

In this study, the interview consisted of questions that did not have a predetermined alternative response or better known as an unstructured interview (Santosa, 2017). On doing the unstructured interview the writer does not use interview guidelines that have been systematically arranged for data collection. The only interview guidelines are the outlines forms of the problems to be asked. When asking a question, the writer uses communication techniques from Patton (in Fraenkel & Norman E. Wallen, 2008). Patton has identified six types of basic questions that people can ask. Some or all these questions may be asked during the interview. The six types of questions are: (1) background or demographic questions, (2) knowledge questions, (3) experience or behavior questions, (4) opinion or value questions, (5) questions of feeling, and (6) sensory questions.

In collecting the data, the writer started the interview with questions about background or demographic to find out the background characteristics of the informants. The interviews were conducted to obtain information about the cultural meaning of the region names, the history of naming the area, and how the indigenous

people perceived this. The interview was conducted in the form of an informal interview and depends on spontaneity in asking questions to the informant.

The techniques used in determining informants is snowballing techniques; researchers select informants in stages. The first informant determines the second informant, and the second informant determines the third informant, and so on. The writer will stop when the data obtained from the informant is sufficient. After conducting the interview, the writer will transcribe the results of the interview then put it into the analysis sheet to be analyzed.

3. Literature Study

Literature studies are theoretical studies, references, and scientific literature relating to culture, values, and norms that develop in the social situation under study (Sugiyono, 2012). Library study is a complement to the use of observation and interview methods in qualitative research. In this study, the literature study conducted by researchers was by collecting data through written sources. The documents analyzed to find out the culture of the people in Central Kalimantan are Dayak language dictionaries, *Manaser Panatau Tatu Hiang* book written by Tjilik Riwt, and *Mutiara Isen Mulang: Memahami Bumi dan Manusia Palangka Raya* book written by Damianus Siyok and Tiwi Etika,

1.4 METHODS AND TECHNIQUES OF DATA ANALYSIS

Methods and techniques of data analysis are the efforts of researchers to deal directly with the problems contained in the data. Theories and conclusions are formed from various data that are found in the field and discussed in a multiperspective way (Sutopo, 2006). The first step is to analyze the names of villages in Central

Kalimantan Province semantically which is to look for lexical meanings. Lexical meanings obtained from various language dictionaries. Next step is to analyze the cultural meaning. The role of informants as the owners of native languages plays a significant role in this stage. Besides the results of interviews, literature review and books related to Dayak culture are also used in capturing cultural meanings. The third step is to identify the categorization of village names in Central Kalimantan Province based on the name and culture contained in the names of the villages. The final step is to interpret the relationship between place names with the character of the owner of the culture and the language which is the reason for the place name to be formed like that.



CHAPTER IV

RESULT AND DATA ANALYSIS

This chapter explains the lexical meaning, cultural meaning, and categorization of village naming based on its meaning by the Dayak ethnic in Central Kalimantan, besides that, it will also explain the river culture embraced by Dayak people which underlies the formation of a village naming.

4.1 LEXICAL MEANING OF VILLAGE NAMES IN CENTRAL KALIMANTAN

The data used by the writer are the names of villages in the districts which are fed by seven major rivers in Central Kalimantan. The writer took the names of the villages that had diversity in their names based on lexical meaning. The data is a sample of village names, so, the writer did not analyze all the names of the villages in the area, but only took the names of the villages that used the local language.

4.1.1 Lexical Meaning of Kapuas District (Kapuas River)

According to *Badan Pusat Statistik Kalimantan Tengah*, Kapuas Regency is one of 14 regencies/municipality of Central Kalimantan Province. The city is traversed by the Kapuas River which is also the backbone of the region's economy.

The total area of Kapuas regency is 14,999 Km² or 1,499,900 Ha (9.77 percentage of regional area of Kalimantan Tengah Province) which is divided into two of a big area, the, and non-ebbtide area. The ebbtide area (generally in the south area) is potential for food crops agriculture, while the non-ebbtide area (generally in the north area) is potential for public and private rubber farm. Kapuas Regency controls 17

subdistricts, 233 villages/wards consist of 214 villages, 17 wards, and 2 Transmigration Settlement Unit (TSU).

Ethnics in Kapuas Regency are Dayak Ngaju, Dayak Bakumpai, Dayak Maanyan, Dayak Oot Danum, Banjar Malay, Javanese and other tribes in small numbers. The indigenous language used in the Kapuas Regency is the Dayak Ngaju language.

The following are the lexical meaning of the names of villages in the Kapuas District and the Kapuas watershed.

Table 4.1 Lexical Meaning of Village Names in Kapuas District

No.	Village Names	Lexical Meaning
1.	Kuala Kapuas	kuala (n): estuary kapuas (n): name of a river
2.	Mandau Talawang	Mandau (n): Dayaknese weapon talawang (n): shield
3.	Bataguh (ba + taguh)	taguh (adj): firm
4.	Manuntung (ma + tuntung)	tuntung (adj): completed
5.	Petak Batuah (ba + tuah)	petak (n): soil tuah (n): magic, sacred, bringing profit or luck
6.	Tambak Bajai	tambak (n): graveyard bajai (n): crocodiles
7.	Pasak Talawang	pasak (n): house talawang (n): shield
8.	Dandang	dandang (n): feathers on bird
9.	Anjir Serapat	anjir (n): canal serapat (adj): close, tight
10.	Anjir Mambulau Ma + bulau	anjir (n): canal bulau (n): gold mambulau (v): gold mining
11.	Hampatung	hampatung (n): statues
12.	Sei Pasah	sei (n): river

		pasah (n): hut
13.	Hurung Tabengan	hurung (n): U-shaped river located in downstream tabengan (n): footbridge
14.	Pulau Telo	pulau (n): land telo (n): three
15.	Sei Kapar	sei (n): river kapar (n): name of fish
16.	Petak Putih	petak (n): soil putih (adj): white
17.	Masaran	masaran (n): edge.
18.	Mandomai (Mandui + Umai)	mandui (v): bath umai (n): mother

Based on table 4.1 above, it can be seen that the names of the villages in the Kapuas district and the Kapuas River Basin are mostly taken from lexicon related to water or rivers, and the shape of the plain.

4.1.2 Lexical Meaning of Palangka Raya City (Kahayan River)

The city of Palangka Raya is the capital of Central Kalimantan Province.

According to BPS Kalteng, Geographically, the City of Palangka Raya is located at 6°40’-7°20 East Longitude and 1°30’-2°30’ South Latitude. The city of Palangka Raya is the capital city of Central Kalimantan Province. Moreover, the administrative area of the City of Palangka Raya consists of five Subdistricts namely Pahandut, Sebangau, Jekan Raya, Bukit Tunggul, and Rakumpit Districts consisting of 30 (thirty) villages. In general, the language used in Palangka Raya is Dayak Ngaju language, Banjar language, and Maanyan language. The following is a lexical meaning of village names in the City of Palangka Raya and the Kahayan River watershed.

Table 4.2 Lexical Meaning of Palangka Raya City

No.	Village Names	Lexical Meaning
1.	Pahandut (Pa + Handut)	pa (n) means father (KBBI V). handut (n) is taken from the name of a kid who lives there.
2.	Panarung (Pa + narung) Noun-forming Prefix pa + n	tarung (n) comes from the language of <i>Sangiang</i> , which means news teller; notification; thus, word <i>panarung</i> (n) means notifier. Prefix 'pa' means person; someone;
3.	Langkai	langkai (n): a kind of fruit.
4.	Tumbang Rungan	tumbang (n): estuary or end of a river; rungan (n): name of the river
5.	Pahandut Seberang Pa + handut + seberang N + N + N	pahandut (n) means the father of a child named <i>Handut</i> . <i>Seberang</i> (n) means the side of the river, road, sea, etc. (KBBI V).
6.	Menteng	menteng (adj): gallant
7.	Petuk Katimpun	petuk (n): highland like hills usually used for farming katimpun (n): a kind of forest fruit
8.	Tumbang Rungan	tumbang (n): estuary rungan (n): name of river
9.	Sabangau	sabangau (n): crane
10.	Bereng Bengkel	bereng (n): elevated terrain bengkel (n): Taya tree
11.	Kereng Bangkirai	kereng (n): highland bangkirai (n): a kind of tree
12.	Sabaru	sabaru/ (n): bird name
13.	Kalampangan	lampang (v): float
14.	Banturung	banturung (n): fruit like breadfruit or jackfruit
15.	Sei Gohong	sei (n): river

		gohong (n): cascade (<i>Sangiang</i> language)
16.	Petuk Bukit	petuk (n): highland like hills usually used for farming bukit (n): hills
17.	Pager	pager (n): cages that limit the area or fields
18.	Panjehang	panjehang (n): name of a person
19.	Tangkiling	tangkiling (n): name of a person
20.	Kameloh Baru	kameloh (n): nymphs

Based on table 4.2 above, it can be concluded that naming places in Palangka Raya City use fewer lexicons of water or river elements. Naming places in Palangka Raya is much influenced by the shape of the terrain, the name of the character and community activities. Based on the results of interviews with Pak Anthony Suryanyahu, the lack of use of water and river elements in naming places there is because Palangka Raya is not a cultural base of the river. Palangka Raya is a place for the entry of new cultures and because of its function as the provincial capital, the city of Palangka Raya is inhabited by people from various regions and tribes.

4.1.3 Lexical Meaning Analysis of Katingan District (Katingan River)

Katingan Regency is capitalized in Kasongan. According to BPS Kalteng, Katingan consists of 13 subdistricts, namely: Katingan Kuala, Mendawai, Kamipang, Tasik Payawan, Katingan Hilir, Tewang Sangalang Garing, Pulau Malan, Katingan Tengah, Sanaman Mantikei, Petak Malai, Marikit, Katingan Hulu, and Bukit Raya. The thirteen subdistricts are spread from south to north, where the subdistrict Bukit Raya is one with the furthest distance to the capital of regency, as far as 291 km. The Regency is crossed by the river Katingan which has a length of \pm 650 km with many



tributaries. The indigenous language used in Katingan district is the Dayak Ngaju Katingan language.

The following are the lexical meaning of village names in Katingan City and Katingan watershed.

Table 4.3 Lexical Meaning of Village Names in Katingan District

No.	Village Names	Lexical Meaning
1.	Katingan Berasal dari kata <i>eka-kaleka-tingan</i>	kaleka (n) used fruit fields
2.	Sanaman Mantikei	sanaman (n): iron used for making mandau mantikei
3.	Marikit	marikit (n): name of a hero
4.	Mendawai	mendawai (n): name of a village in Pangkalan Bun
5.	Penda Nange	penda (n): below, lower place nange (n): rattan root
6.	Rantau Pandan	rantau (n): straight river pandan (n): a kind of bats
7.	Rangan Bahekang	rangan (n): gravel bahekang (n): a kinda of <i>Baung</i> fish
8.	Galingang	galingang (n): <i>Ketepeng Cina</i> (Cassia Alata). Yellow-flowered round leaves usually used as medicine for skin diseases.
9.	Tampelas	tampelas (n): leaves in the form of fine roots that have a rough side that is used to smoothen the machete handle
10.	Parupuk	parupuk (n): firewood
11.	Karuing	karuing (n): name of a tree, <i>meranti</i>
12.	Baun Bango	baun (n): used fields bango (n): name of a person
13.	Petak Bahandang	petak (n): soil bahandang (n): red

14.	Talian Kereng	talian (n): a place to tie-up the boats kereng (n): highland
15.	Banut Kalanaman	banut (n): delta kalanaman (n): river name
16.	Tumbang Senamang	tumbang (n): tributary senamang (n): river name
17.	Rantau Bahai	rantau (n): straight-shaped river bahai (v): getting bigger
18.	Kiham Batang	kiham (n): cascade batang (n): trees that are made into rafts
19.	Rangan Kawit	rangan (n): sloping stones kawit (n): hooks
20.	Dehes Asem	dehes (n): stream asem (n): tamarind (<i>Tamarindus indica</i>)
21.	Telok Tampang	telok (n): bay tampang (n): woods used for making slugs or <i>sumpit</i>
22.	Napu Sahur	napu (n): village sahur (n): intention
23.	Pendahara	penda (v): below, or lower place hara (n): name of a tree
24.	Kuluk Leleng	kuluk (n): head, upstream leleng (n): current
25.	Buntut Leleng	buntut (n): tail, downstream leleng (n): current
26.	Geragu	geragu (n): name of a tree
27.	Hiyang Bana	hiyang (n): ancestor bana (n): husband
28.	Handiwung	handiwung (n): a kind of palm tree
29.	Hapalam	hapalam (n): sour mango
30.	Tewang Rangas	tewang (n): riverbank rangas (n): <i>Jingah tree (Glutha rengas)</i> ; swamp plants that can cause allergies if touched.
31.	Bangkuang	bangkuang (n): paddy name
32.	Tewang Sangalang Garing	tewang (n): riverbank sangalang (n): palm tree



		garing (n): life
33.	Tasik Payawan	tasik (n): lake payawan (adj): spacious
34.	Petak Malai	petak (n): soil malai (adj): tame, tameable
35.	Mendawai	mendawai (n): flow in the river which in the dry season there is a break

From table 4.3 above, it can be seen that the naming of the village in Katingan was influenced mainly by geography in the form of river anatomy, the shape of the plain, in the form of lowlands and plateaus and the name of the flora. Most of the village names in Katingan District use the ancient Dayak language or Sangiang language.

4.1.4 Lexical Meaning of Village Names on Barito Timur Districts (Barito River)

Based on BPS Kalteng data, Barito Timur Regency with the capital of Tamiang Layang located between 1°2' north latitude and 2°5' south latitude, 114° – 115° east longitude, which is bounded by Barito Selatan Regency in North and West, Tabalong Regency in Kalimantan Selatan Province in East, Barito Selatan Regency and Tabalong Regency in South. The total area of Barito Timur Regency is 3.834 km² consists of ten subdistricts. Dusun Timur and Paju Epat Subdistricts are the two biggest areas with 867,70 km² and 664,30 km². If the two-subdistrict counted, it would make of 39,96% of the total area of Barito Timur Regency. The indigenous language used in Barito Timur is the Maanyan Dayak language.

The following are the lexical meaning of village names in Barito Timur and Barito watershed.

Table 4.4 Lexical Meaning of Village Names on Barito Timur District

No.	Village Names	Lexical Meaning
1.	Banua Lima	banua (n): village (Banjar language) lima (num): number 5
2.	Tamiang Layang	tamiang (n): yellow bamboo layang (v): lost
3.	Paju Epat	paju (n): village (Maanyan Language) epat (num): four
4.	Awang	awang (adj): high
5.	Patangkeptutui	patangkeptutui (n): two rivers, area passed by two rivers
6.	Raren Batuah	raren (n): stone batuah (adj): sacred, magic
7.	Paku	paku (n): a kind of plant
8.	Karusen Janang	karusen (n): name of a river janang (adj): victorius
9.	Pematang Karau	pematang (n): embankment karau (n): name of a river
10.	Kandris	kandris (n): tamarine fruit used for washing brass items
11.	Taniran	taniran (n): big tree as the honeycomb nest
12.	Telang	telang (n): yellow bamboo
13.	Tampu Langit	tampu (n): end langit (n): name of a bird
14.	Siong	siong (n): name of a bird
15.	Balawa	balawa (adj): bright
16.	Putut Tawuluh	putut (adj): under tawuluh (n): name of a tree
17.	Ipu Mea	ipu (n): poison mea (n): red
18.	Janah Jari	janah (n): infertile soil jari (v): succeeded
19.	Bangkirayen	bangkirayen (n): name of a tree
20.	Wungkur Nanakan	wungkur (n): peaks, highlands but not hills or mountains nanakan (n): a tree whose fruit is like

jackfruit, but the meat is softer and more fragrant, *cempedak* (*Artocarpus Intergra*)

From table 4.4 above, it can be seen that the naming of places in Barito Timur is mostly influenced by the names of flora in the form of trees and forest fruits. Besides, the shape of the terrain, folklore and settlement patterns also affected the naming of villages in this area. The lack of water/river elements in naming villages is caused by Barito Timur located in the interior, far from the river, and not the basis of river culture.

4.1.5 Lexical Meaning Analysis of Village Names on Barito Selatan District (Barito River)

By Law Number 5 in the Year 2002 and Nation's Sheet Number 18 of Republic of Indonesia 2002 and Addition of Nation's Sheet Number 4180 of Republic of Indonesia, Barito Selatan district was being apart into two regions, that were Barito Selatan and Barito Timur which Barito Selatan had area of 8830-Km² and six subdistricts. By Governor's Decision of Kalimantan Tengah Number 188.44/329/2013 about Evaluation of Regional Rules Design of Barito Selatan as Regional Spaces Design of Barito Selatan District, it is noted that the entire area of Barito Selatan is 702.009,90 hectare. Barito Selatan Regency district of six subdistricts and consist of 88 villages, seven urban villages), 177 Commune and 657 Neighbourhood. The indigenous Languages used in the Barito Selatan district are Dayak Dusun Language, Maanyan Language, and Bakumpai Language.

The following is the lexical meaning of village names in South Barito and the Barito Watershed.

Table 4.5 Lexical Meaning of Village Names on Barito Selatan District

No.	Village Names	Lexical Meaning
1.	Kalanis	kalanis (n): trees with fragrant stem smells, <i>gaharu</i> .
2.	Rantau Bahuang Bahuang (ba+huang)	rantau (n): areas outside hometown bahuang (affix <i>ba</i> + <i>huang</i>) huang (n): money
3.	Buntok	buntok (adj): middle
4.	Karau Kuala	karau (adj): mixed kuala (n): estuary
5.	Tetei Lanan	tetei (n): footbridge lanan (n): name of a tree

Based on table 4.5 above, it can be seen that the naming of villages in Barito Selatan District is mostly influenced by geographical location (river anatomy), and a small portion uses the names of flora.

4.1.6 Lexical Meaning Analysis of Village Names on Barito Utara District (Barito River)

Barito Utara district is bounded on the north by Murung Raya Regency and Kalimantan Timur Province, on the south by Barito Selatan and Kalimantan Selatan Province, on the east by Kalimantan Timur Province and the west by Kapuas. The Barito Utara Regency comprised a total area of 8,300 Km² consists of 9 Subdistricts and 103 villages. The indigenous Language used in Barito Utara is Maanyan, Language, Taboyan Language, and Bakumpai Language.

The following are the lexical meaning of village names in North Barito Regency and Barito watershed.

Table 4.6 Lexical Meaning of Village Names in Barito Utara District

No.	Village Names	Lexical Meaning
1.	Montallat	montallat (n): the river has stone iron to make <i>mandau</i>
2.	Tumbang Tiwei	tumbang (n): estuary tiwei (n): going home
3.	Rarawa	rarawa (n): a kind of <i>Kasturi</i> , part of the plants that will become a fruit, usually elegant in color and fragrant, kind of flowers.
4.	Walur	walur (n): forest fruits
5.	Sangkurang	sangkurang (n): river plants, plants grow in the bank of rivers
6.	Siwau	siwau (n): <i>rambutan hutan</i>
7.	Jangkang	jangkang (n): name of a tree that has sap
8.	Karamuan	karamuan (n): forest fruits
9.	Papar Pujung	papar (n): lined up pujung (n): a kind of plants
10.	Ipu	ipu/ (n): poisoned plants used for the bullet on <i>sumpit</i>
11.	Bengahon	bengahon (n): name of a tree
12.	Hurung Enep	hurung (n): S/U- shaped river enep (n): name of a person
13.	Lawarang	lawarang (n): forest plants
14.	Lampeong	lampeong (n): sour fruits
15.	Paring Lahung	paring (n): bamboo lahung/ (n): a kind of durian
16.	Trinsing	trinsing (n): <i>pandan-pandanan sungai</i> , nipah (Nipa fruticans)
17.	Butong	butong (n): <i>kundur</i> (Benincasa hispida)
18.	Jingah	jingah (n): sappy trees
19.	Malawaken	malawaken (n): forest fruits
20.	Sikui	sikui (n): forest fruits
21.	Gandring	gandring (n): forest fruits
22.	Benangin	benangin (n): <i>meranti</i>
23.	Mampuak	mampuak (n): buah hutan

From table 4.6 above, it can be seen that the naming of villages in Barito Utara mostly uses lexicons related to rivers and flora in the form of the names of forest fruits and plants that grow on the banks of rivers.

4.1.7 Lexical Meaning Analysis of Village Names on Kotawaringin Timur (Mentaya River)

Kotawaringin Timur Regency is one of the oldest regencies in Kalimantan Tengah Province. The total area of Kotawaringin Timur Regency is 16,796 km² or 10.94 percent from the total area of Kalimantan Tengah Province. Astronomically, Kotawaringin Timur Regency located between 112o7'29" East Longitude up to 113°14'22" East Longitude, and between 1o11'50" South Latitude up to 3°18'51" South Latitude. Geographically, Kotawaringin Timur Regency is adjacent to Katingan Regency in the north and east, Seruyan Regency in the west and the Java Sea in the south.

Kotawaringin Timur Regency is the third largest regency in Kalimantan Tengah Province. Kotawaringin Timur Regency has 17 subdistricts. The capital of Kotawaringin Timur Regency is Sampit. Same goes by most of the regency in Kalimantan Tengah Province, which is bypassed by the river, Kotawaringin Timur Regency is also passed by the Mentaya river. This river then becomes trend mark of Kotawaringin Timur Regency as Mentaya City. The indigenous language used in Kotawaringin Timur is the Sampit language which is a variant of Malayu.

The following are the lexical meaning of village names in Kotawaringin Timur and Mentaya Watershed.

Table 4.7 Lexical Meaning of Village Names on Kotawaringin Timur District

No.	Village Names	Lexical Meaning
1.	Sampit	sampit (adj): narrow
2.	Seranau	seranau (n): name of a river
3.	Telawang	telawang (n): shield
4.	Parenggean	(pa + rengge + an) rengge (n): trawl parenggean (n): trawl places
5.	Antang Kalang	antangkalang (n): name of a person
6.	Kotabesi	kotabesi (n): iron fort
7.	Sebamban	sebamban (n): name of a person
8.	Lampuyang	lampuyang (n): plants
9.	Basawang	basawang (n): plants
10.	Parebok	parebok (n): weathered woods
11.	Hatipan	hatipan (n): name of the river flowing through Sampit to Katingan Regency
12.	Penyaguan	penyaguan (n): sago trees
13.	Pelangsian	pelangsian (n): sawmill, part of wood processing plants
14.	Mentawa	Mentawa (n): fragrant jackfruit
15.	Sawahana	sawahana (n): paddy fields
16.	Batuah	batuah (v): luck
17.	Hanjalipan	hanjalipan (n): centipedes
18.	Simpur	simpur (n): <i>Meranti</i> wood
19.	Pamalian	pamalian (n): <i>Meranti</i> wood
20.	Camba	camba (n): tamarind, tamarind tree
21.	Kandan	kandan (n): a kind of oral literature similar to <i>Karungut</i>
22.	Rasau Tumbuh	rasau (n): <i>pandan air</i>
23.	Penyang	penyang (n): amulet
24.	Luwuk Bunter	luwuk (n): hole bunter (adj): circular

25.	Patai	patai (n): lowland
26.	Keruing	keruing (n): <i>Meranti</i> tree
27.	Sungai Paring	sungai (n): rapid stream in a river paring (n): bamboo
28.	Pundu (sapundu)	pundu (n): statues resembling humans or animals placed in front of <i>Sandung</i>
29.	Tehang	tehang (n): clean and scrubbed places, wide field
30.	Bजारau (jarau)	jarau (n): a tree where the sap used as a bird trap
31.	Pemantang	pemantang (n): embankment
32.	Bawan	bawan (n): name of an ancient Dayak tribe
33.	Baampah	baampah (n): tree debris piled up in the middle of the river
34.	Sationg (tiong)	tiong (n): big boat with no machines
35.	Lunuk Bagantung	lunuk (n): Banyan tree bagantung (n): hang
36.	Tewai Hara	tewai (n): plants that grow jutting into the river hara (n): plants that grow in the bank of a river
37.	Waringin	waringin (n): Banyan Tree

Based on table 4.7 above, it can be seen that most of the village names in Kotawaringin Timur use river names, terrain forms, flora names, fauna names, and names related to community activities.

4.1.8 Lexical Meaning Analysis of Village Names on Katawaringin Barat Districts (Arut River)

Kotawaringin Barat Regency which the capital is Pangkalan Bun, residing in Kalimantan Tengah Regency and located in equator area between 1°19' up to 3° 36' south latitude, 110° 25' up to 112° 50' east longitude. Bounded by the three-neighbor

regency that is, northside with Lamandau Regency, eastside with Seruyan Regency, westside with Sukamara Regency and southside abut on direct with the Java Sea. Three rivers are getting through Kotawaringin Barat Regency that is Arut River, Kumai River, and Lamandau River with the deepness of mean 5 meter and wide 100-300 meter.

The indigenous language used in Kotawaringin Barat is the Waringin language. The following are the lexical meaning of village names in Kotawaringin Barat and Arut watershed.

Table 4.8 Lexical Meaning of Village Names in Kotawaringin Barat District

No.	Village Names	Lexical Meaning
1.	Pangkalan Banteng	pangkalan (n): base, station banteng (n): oxen (<i>Bos sondaicus</i>)
2.	Pangkalan Lada	pangkalan (n): base, station lada (n): pepper (<i>Piper nigrum</i>)
3.	Dawak	dawak (n): name of a person
4.	Sakabulin	sakabulin: creek
5.	Natai Raya	natai (n): hills, plateau raya (adj): great
6.	Gandis	gandis (n): tamarind
7.	Kerabu	kerabu (n): plants, forest fruits
8.	Nanga Mua	nanga (n): estuary mua (n): name of a river

Based on table 4.8 above, it can be concluded that naming villages in Kotawaringin Barat Regency is influenced by the geographical factor in the form of terrain and flora names.



4.1.9 Lexical Meaning Analysis of Village Names on Lamandau District (Lamandau River)

Astronomically, Lamandau is located between 1°19' South Latitude and 3°36' South Latitude and between 110°25' East Longitude and 112°50' East Longitude so this regency has a tropical climate. Lamandau is a fraction regency from Kotawaringin Barat in 2002. Lamandau has an area of 6.414 km² which consists of 8 (eight) sub regency namely Bulik, Bulik Timur, Mentohi Raya, Sematu Jaya, Lamandau, Belantikan Raya, Batangkawa, and Delang.

The indigenous languages used in Lamandau are Tamuan and Delang languages. The following are the lexical meaning of village names in Lamandau District and Lamandau watershed.

Table 4.9 Lexical Meaning of Village Names on Lamandau District

No.	Village Names	Lexical Meaning
1.	Nanga Bulik	nanga (n): estuary bulik (n): name of a river
2.	Batu Tambun	batu (n): stones tambun (n): dragon
3.	Bayat	bayat (n): name of a river
4.	Petarikan	petarikan (n): a boat pulled because of cascades
5.	Riam Penaham	riam (n): cascades penahan (n): a kind of wood grows on a rock and usually used as machete handle
6.	Tapin Bini	tapinbini (n): name of a river

From table 4.9 above, it can be seen that the naming of the village in Lamandau is mostly influenced by the names of the rivers and the names of the natural flora that grow on the banks of the river.

4.2 CULTURAL MEANING OF VILLAGE NAMES IN CENTRAL KALIMANTAN

The names of the villages in Central Kalimantan Province have meaning that represents the culture that is owned by the people who occupy the villages, especially the previous community who gave the concept of naming in their area. For this reason, the researcher examines the meaning of village names based on the meaning of cultural representation that reflects from the people who occupy the villages. The cultural meaning is divided based on the aspects of meaning and change in meaning contained in the names of the Dayak people in Central Kalimantan Province. Not all village names in Central Kalimantan have cultural significance, thus, only village names that have cultural meanings will be discussed in this section. The cultural meaning will be classified according to several aspects related to naming theory by Sudaryat to facilitate its analysis. The following data are presented in this discussion.

4.2.1 Geographical Aspects

Each element of geographical or topographical elements such as mountains, hills, rivers, headlands, valleys, straits, islands and so on which are named by humans is intended as a medium of communication between humans or for reference by designating a particular geographical object in its orientation to its physical environment. Rais et al., (2008) argues that the names of the geographic elements

given by humans living in an area can be used to trace an ethnic group inhabiting a region in the past.

The meaning of culture in naming which involves geographical elements is directly related to the history of human settlements. However, the cultural meaning in the naming of an area may be different from other regions because every human being sees something based on the culture and history he adheres. Below is the description of geographical aspects contained in the naming of the village by the Dayak ethnics in Central Kalimantan elaborated with theory of Naming by Sudaryat (2009)

a. The Anatomy of The River

The Dayak ethnic has many lexicons related to water and rivers. It is because they have a river culture. Rivers are considered the source and support of life. The anatomy of the river can be seen from the flow of the river, the shape of the river located in upstream, in the middle, and downstream of the river.

On the upstream areas, there are several lexicons associated with rivers and water that are used to name places originating from that region, and the lexicons are *Tumbang, Kuala, Muara, Nanga, Kuluk, and Lubuk*. These are the examples of the village names:

1. *Tumbang Rungan*
2. *Kuala Pembuang*
3. *Muara Talang*
4. *Nanga Bulik*
5. *Kuluk Leleng*
6. *Lubuk Hiju*

The *tumbang* lexicon is widely used by people in the Kotawaringin Timur, Katingan and Kapuas areas. In terms of culture, the *tumbang* lexicon is used in naming villages in the region because it is the indigenous language of the community to describe the word “river”. The *Nanga* lexicons are only found in the Lamandau area. Similar to the *tumbang* lexicon, the *lubuk* and *nanga* lexicon also comes from the indigenous language of the Lamandau and Kotawaringin Barat district to describe the word “river”. The *kuala* and *muara* lexicons are found mostly in naming villages in the Kapuas area, and this is due to the influence of the Banjar Melayu language. As is known that the Kapuas river, geographically adjacent to South Kalimantan where the population uses the language of the Banjar Melayu so that it directly affects the naming of villages in the Kapuas. The *kuluk* lexicon is found in Katingan area. The people give the name to a place based on the direction of the river, which is influenced by the anatomy of the human body. *Kuluk* means ‘head’; therefore, culturally, naming *kuluk* is villages that are located in the upstream areas.

On the middle areas, there is lexicon represents the villages which are located in the middle river areas. The lexicon is *hurung* means U/S shaped river. These are the examples of the village names:

1. *Hurung Kampin*
2. *Hurung Tampang*
3. *Hurung Tabengan*

The *hurung* Lexicon is widely used in the Kapuas area. Culturally, there are many villages in Kapuas which are located on the banks of the river. The Kapuas River is a source of life for the Kapuas people because almost some community

activities start from the Kapuas river, such as bathing, fishing, transportation facilities, and so on.

On the downstream area, several lexicons effect in naming the villages. The lexicons are *buntut and kiham*. The *buntut and kiham* lexicon are usually used in Katingan. Here are some examples of village names:

1. *Buntut Leleng*
2. *Kiham Batang*
3. *Buntut Bali*

The people give the name to a place based on the direction of the river which is influenced by the anatomy of the human body. *Buntut* means ‘tail, therefore, culturally, naming buntut is villages that are located in the downstream areas. Meanwhile, *kihama* means heavy flow that reaches downstream, and from the cultural point of view, villages that use lexicon kihama in their names are villages in the downstream river watershed.

b. Lands and Plains

Besides having many lexicons related to rivers, Dayak ethnic also has many lexicons to describe land and plains, both lowlands and highlands.

The following are lexicons to mention areas located on the low land accompanied by the cultural meanings, *Banuai, Patai, Napu, and Luaw*. Below are the examples of the village name:

1. *Bantai Napu*
2. *Napu Sahur*
3. *Pulai Patai*
4. *Luaw Jawuk*

The *banut* lexicon is often found in naming villages in the Katingan area.

Banut means sloping land which is in the creek of a non-flowing river. Lexicon *patai*

is mostly used in naming villages that have slightly elevated plains and are often

found in the Kotawaringin Timur. The *napu* lexicon is often found in naming villages

in the Barito Selatan area, and the *luaw* lexicon is mostly used in naming in the Barito

Timur area to describe elevated landforms. These lexicons have the same meaning,

lowland swamps/swampy area which are flooded in the rainy season and can be used

for farming. In terms of culture, the Dayak people initially harvested rice in

mountainous areas, before finally, they tried a new farming system, namely planting

rice in a swampy area or swampy land. Previously the swampy areas had never been

a residential area, but slowly the community opened up new settlements in the area

because it turned out that swampy areas could be planted with paddy.

The following are Lexicons which are associated with the names of places in

the highlands along with its cultural meaning, *Lungkuh*, *Bantai*, *Bukit*, *Bereng*, *Petuk*,

and *Kereng*. These are the examples of the village names:

1. *Lungkuh Layang*
2. *Bantai Napu*
3. *Bukit Batu*
4. *Bereng Bengkel*
5. *Petuk Liti*
6. *Kereng Bangkirai*

The *lungkuh* Lexicon which means a plateau resembling a hill is often found in

naming villages in the Kapuas area. While lexicon *bantai* which means the same as

lungkuh, which is a plateau resembling a hill is found in many naming villages in the

Barito Selatan area. The *bukit*, *bereng*, *kereng* and *petuk* lexicons are found in the

regions of Palangka Raya, Kotawaringin Timur, and Lamandau. Geographically these areas are highlands. Based on an interview with Pak Yuliadi, an observer of Dayak culture, the reason that makes Dayak people open settlements in highland areas is to avoid floods and overflow of river water.

The Dayak ethnics also have many lexicons related to land that is overgrown by similar plants. Below are lexicons are usually used in naming places where many plants or trees grow in groups and similar in one place along with their cultural meaning, *Pulau*, *Nusa*, *Wungkur*, and *Penda*. Here are some examples of the village names:

1. *Pulau Telo*
2. *Wungkur Nanakan*
3. *Penda Nange*

The *pulau* Lexicon is commonly found in naming villages in the Barito Timur and Kapuas areas. Lexicon *nusa* is mostly found in naming villages in the Katingan area. For lexicons *wungkur*, there are many data found on naming villages in Barito Selatan and Barito Utara areas, and the *penda* lexicon is commonly found in naming villages in the Kapuas, Katingan, Barito Selatan and Kotawaringin Timur areas. These lexicons are usually used to describe settlements overgrown with similar plants (usually fruits or forest). If viewed from a cultural point of view, the reason for establishing a village is based on the fertility of the soil and abundant forest products in the region. That is why in Central Kalimantan many village names are found that use flora names (fruit names, or tree names). As a result of the abundant natural

wealth, residents feel very spoiled, and without hard work, they have been able to live because of the availability of food.

c. Flora and Fauna

Central Kalimantan is famous for its flora and fauna. It is reflected in the behavior of Dayak people in naming villages in their area. The harmonization of human relations with nature is a manifestation of Dayak people devotion to God through the objects of His creation. The Dayak ethnic believes in the quote, “you reap what you sow”. Therefore, they consider nature conservation to be a responsibility that must be carried out by humans. Naming the village using elements of flora and fauna is the evidence of the Dayak ethnic in harmonizing its relationship with nature and its environment. The following are the names of villages that contain elements of flora and fauna along with their cultural meanings.

1. Kandris

The *Kandris* name is derived from the name of a tree, which reaches 15 m in height, yellowish wood, its bark contains a lot of yellow sap, which hardens into small lumps on the stem, colored fruit yellow, tastes slightly sour, used as cooking spices as a substitute for oranges (KBBI V). Communities in the region gave the name *Kandris* because the area they occupied was overgrown with *Kandris* trees. A large number of *Kandris* trees can be found even today. It is proof that in ancient times the people who occupied the area agreed to give the name *Kandris* because of the natural environment in which they lived, was overgrown with trees. If it is viewed from a cultural perspective, *kandris* is a fruit that can be used to wash items made of brass. Usually, in the form of household furniture and ritual equipment in traditional

ceremonies. Thus, the name Kandris is influenced by the factors of the natural environment where people live and their functions, which are then used as naming concepts.

2. Riam Penahan

The name of the *Riam Penahan* comes from the combination of the words *riam*, which means the flow of heavy water in the river, and *penahan* which means the name of a wood that grows on a rock. In ancient times, before becoming a village, the Riam Penahan area was a forest located on the edge of a fast-flowing river, and the people there depend their life on the forest. They use the shifting cultivation system. Opened land is planted with rice. After harvesting, fields are planted with rubber and fruit trees. The community uses the number of retaining wood that grows on the riverbank as a machete handle. Considering that most people live by farming and need tools (machetes) to clear land and hunt, then *penahan* wood is used to support community activities in the area. Thus, the name Riam Penahan describes the condition of the natural environment in the region, especially the natural conditions and community activities in ancient times.

3. Putut Tawuluh

The name *Putut Tawuluh* comes from the Maanyan language, the word *putut* means below, and the word *tawuluh* is the name of a large tree. Historically, initially in the area, there were many large and dense tawuluh trees, so that the area became shady. Under the trees, the community then built a residence which gradually

developed into a village. Thus, the name Putut Tawuluh describes the condition of the natural environment in the region, which later became a naming concept.

4. Taniran

The name *Taniran* is taken from the name of a large tree that grows in the area. In terms of culture, the Taniran tree is usually used as a honeybee nest. A large number of Taniran trees that grow in the area makes the community make the Taniran tree as a place to cultivate honeybee. Through honeybee cultivation, the community indirectly finds solutions to prevent forest fires, strengthen community livelihoods, and maintain food security in the area. Thus, the name Taniran is influenced by the natural environment factors where the people live and the activities of local communities, which are then used as naming concepts.

5. Wungkur Nanakan

Wungkur Nanakan is a village located in Barito Timur District. Wungkur Nanakan comes from a combination of the word *wungkur* which means highland b and *nanakan* which is a tree whose fruit is like jackfruit, but the meat is softer and more fragrant (*cempedak*). From the name of the Wungkur Nanakan village, people in the area thought that the name Wungkur Nanakan was based on the many *cempedak* trees in the area.

Based on the interviews with Pak Anthony, an observer of Dayak culture, Barito Timur District is not very familiar with river culture and is not the basis of river culture like other districts, so that lexicons related to rivers, boat processing, or fisheries are not found, it is allegedly because the Barito River is not so rich in river potential. Barito Timur, which is geographically located in the interior and far from

the river, produces more lexicons related to flora, both the name of trees and forest plants. It is evidenced by the discovery of the “mandai” lexicon, which means the traditional technology of food fermentation made from cempedak skin. The ‘mandai’ lexicon was only found in this area, and then the food preservation technology was adopted by other regions. In this context, it is very reasonable if the nanakan/cempedak, which is one of the food sources for the people in the region, is used as a concept of naming the village.

6. Ipu

The name *Ipu* comes from the Maanyan language, which means poisonous plants commonly used as bullets on sumpit/sipet. The naming of the Ipu village is assumed that in ancient times there were many Ipu plants in the area, considering that it was located in the jungle. When viewed from a cultural standpoint, Dayak soldiers in ancient times only used sumpit or slugs in the battle. Before leaving for the battlefield, Dayak soldiers smeared the eyes of the sumpit with the ipu tree sap. Not only on the battlefield, but poisonous sumpits are also very useful when used for hunting. The animals will be easily conquered within a short period being exposed to this ipu poison. Thus, from these data, it can be concluded that the background of the flora, which has significance for the community at that time can be a naming factor for a region.

7. Tamiang Layang

Tamiang Layang is a combination of the word *tamiang*, which means ‘bamboo’ and *layang*, which means ‘getting lost’. From a cultural perspective, this area was once overgrown with bamboo trees. According to the story circulating in the

community, Tamiang Layang is a village built by *Dambung Sanen* which is also a place of his hermitage where in that area there is a lot of long-rooted bamboo or *bamboo tamiang*. Because of the establishment of a village in the bamboo forest, *Dambung Sanen* was named *Dambung Tamiang*, which is now remembered as the name of Tamiang Layang. Based on the above story, it can be concluded that the naming concept not only originated from the natural conditions of the region but also influential figures in the region in opening settlements which could be used as naming concepts.

8. Bajarau

The name *Bajarau* comes from the name of the plant where stores sap to catch birds. The tool used is a type of stick that has been covered with wood sap to catch birds. If the bird is exposed to this sap, the bird falls because it cannot fly, and this stick is usually placed on the *Bajarau* tree. With the hunting equipment above, the Dayak community made it equipment to fulfill their needs. The hunting technique has become a tradition and culture among the people because even though it still looks traditional, it does not damage the environment. By growing a lot of *Bajarau* trees in the area, it is the reason why the local community made *Bajarau* a village name.

9. Keruing

Based on its name, *Keruing* means the name of a *Meranti* tree. *Keruing* is generally a large tree, with a height of up to 65 meters with a straight stem. Communities in the region give their village name as *Keruing* because the area they occupy is overgrown with those trees. A large number of *keruing* trees in the region can be found even today. If associated with a Dayak culture that is very close to the

forest, naming the village with the name of the plant or flora that grows in the area, is a form of respect for the plant. Based on the results of interviews with Anthony Suryanyahu, the Dayak people believe that each timber tree philosophically has a 'spirit', because from there, the Dayak people benefit from life. The purification of the relationship is interpreted as a part of an effort to maintain the harmonization of human relations with nature, which has implications for the cosmic balance as a whole.

10. Tampelas

The word *Tampelas* comes from the Ngaju language, which means 'plants in the form of roots containing coarse hairs. The people in the area gave the name Tampelas because the area they occupied was covered with Tampelas trees. From a sociocultural perspective, Tampelas is a plant that is commonly used to soften rough objects such as machete gloves or machete handles, which is associated with the activities of people who mostly farm and hunt at that time, then the presence of Tampelas plants is essential for them in caring for machetes and their sharp weapons. Thus, the name is influenced by the natural environmental factors in which the people live in the area, which is then used as a naming concept.

11. Tambak Bajai

Tambak Bajai comes from the Dayak Ngaju language, which is a combination of the words *tambak*, which means 'grave' and *bajai*, which means 'crocodiles'. From the name of Tambak Bajai village, it can be concluded that this village is geographically located on the banks of the river, precisely, on the banks of the *Mangkatip* river. Communities in the region think that giving the name, Tambak

Bajai is motivated by events that have occurred in ancient times. According to stories circulating in the community, there was a feud between humans and the king of crocodiles. Many crocodiles die from being killed by humans and their carcasses floating in the middle of the river. The community then collected the crocodiles and then made a large hole in a location not far from the village and then buried the crocodiles in one hole. Several years after the incident, some residents built a house near the hole, and gradually the location developed into settlements, and people called the new settlement as Bajai Tambak village.

The Dayak belief in crocodiles is contained in the Kaharingan religion and their customary rules that humans should not be hostile to crocodiles and crocodiles should not interfere with human activities such as not allowed to sunbathe on the path that is usually used by humans, or interfere with nets, trawls, or fishing human mounted. Besides, crocodiles are also not allowed to attack humans except humans who have “parasat” or certain signs on parts of the body that may be attacked or killed. For humans who have the sign “parasat bajai” is obliged to eliminate it with certain rituals. In this context, it is reasonable if the ancient community named the region based on history and beliefs that developed at that time. Thus, the name Tambak Bajai illustrates the belief and custom situation that is owned by the people in the region.

4.2.2 Social dan Historical Aspects

The social and historical aspects of naming a village play an important role. Koentjaraningrat (2009) states that to recognize the origin of a tribe can be traced through human symbolic systems both oral and written as a means to communicate

with one another. Language as a form of human symbolism can be reflected through the form of regional naming as a decisive effort to see the social picture of society in the past.

Social and cultural aspects in naming places are related to social interactions, and social interaction takes places, including work, profession, and one's position in society. The following are village names that have historical elements, community activities, and influential community leaders at that time.

1. Paju Epat

The name of *Paju Epat* comes from Maanyan Language, which means village of four or group of Four. From the name of Paju Epat village, people in the area thought that the name was given based on the background that Paju Epat was the four main villages of the Maanyan Dayak ethnic and that the settlement was considered a first settlement. Historically, the original inhabitants of this village originated from coastal areas, but after the war between the kingdom of *Nansarunai* and the kingdom of *Majapahit*, the Maanyan Dayak ethnic was pushed to the eastern interior. In the area, they built new settlements while arranging new lives based on Nansarunai customary law. So, Paju Epat is a group of four or four villages inhabited by leaders, officials, and descendants of the kings of the kingdom of Nansarunai. Paju Epat consists of the villages of *Telang*, *Siong*, *Balawa*, and *Murutuwu*. Based on the historical and cultural context, then, it is reasonable if a village is named in accordance with the conditions of the community at that time.

2. Banua Lima

Based on its shape, *Banua Lima* comes from the word *banua*, which means 'village' and *Lima*, which is 'number five'. The original name of the village of Banua Lima is *Tumpuk Dime*, but due to the influence of the Malay Banjar, *Tumpuk Dime* then called Banua Lima. In terms of history, the village of Banua Lima was the main village of the Dayak Maanyan ethnic which was built by politicians descended from the kings of *Nansarunai*. The village was formed because Banua Lima consisted of five old villages, namely *Jangkung*, *handiwang village*, *Uwai village*, *Pulau Padang village*, and *Kayunringan*.

3. Paju Sapuluh

Paju Sapuluh is a combination of the words *paju* which means 'village' and *sapuluh* which means 'ten' which were built and inhabited by soldiers and knights of the kingdom of *Nansarunai* that functioned as fortresses. Just like the villages of Paju Epat and Banua Lima, the Paju Sepuluh village is also the main settlement of the Maanyan Dayak ethnic which was built by people from the Nasarunai kingdom. Paju Epat position has a swirling position which is curved like a semicircle fort and serves to protect the Paju Epat village. Paju Sapuluh consists of the villages of *Murung Kliwen*, *Pimpingen*, *Mungsit*, *Harara*, *Patai*, *Lasi Muda/Dayu*, *Sarabon*, *Pagar*, *Tangkan*, and *Bangi Sampa Tulen*

4. Pahandut

Morphologically, the *Pahandut* name is formed from two words, namely *pa* and *handut*. The word *pa* (n) means father, male parent; (KBBI V). While the word *handut* (n) is taken from the name of the person; the name of a small child who used

to live in the area (the result of an interview with the Chairperson of the Palangka Raya Hindu Kaharingan Assembly, Mr. Parada). If it viewed from the field of meaning, the word Pahandut is a term, call, or nickname for an adult male who has a child named Handut.

In the old days in the area, there was a man who had a child named Handut, so his calling in the community became Pak Handut or Pahandut. Mr. Handut is a prominent and respected person in the village. In terms of historical place naming, the people of Palangka Raya in general and the Pahandut village, in particular, have a culture and habit of giving calls to everyone with the names of their first child if he or she has already had children. For example, *Mama/Indu Rama* or *Bapak/abah/papa Nathan*, so those who are married and have children are not called by their single names.

In terms of socio-culture, the embedding of the names of children in each designation or call is an increase in social status so that its position in the community is more appreciated because the Dayak people believe that those who are married and have children are considered more mature and responsible. Thus, the name Pahandut can describe the culture and habits of the people of the Pahandut village in ancient times.

5. Panarung

Panarung comes from a combination of prefix *pa* and *tarung/narung* which has the meaning of the informer/news giver. From the name of the Panarung village, people in the area thought that the name Panarung was motivated by the construction of airports in that area. People in the area think that airports are places where

everyone can come and go with the news. Every person who comes will bring something that can be preached for the destination area, and vice versa, every person who has just come will bring news from the area of his departure. With the concept of naming, the area is called Panarung. Thus, the name Panarung describes the social and cultural conditions owned by the people in the region.

6. Parenggean

The *Parenggean* name means the place put nets or trawls to catch fish. If it is associated with the river culture that is carried out by the Dayak ethnic, it would be possible if, in the past, Parenggean village was used as an area for fishing. The livelihood of the people as a fisherman is a big reason behind naming the Parenggean village.

7. Pelangsian

The *Pelangsian* name means the port for cutting and processing wood. From the name of the Pelangsian village, the community in the area assumed that the name was motivated by the community's activity at the time, where logging and timbering were the community efforts to fulfill their daily needs. Because most people are loggers, the community agreed to give the name Pelangsian as the name of their village.

4.2.3 Cultural Aspects

Poerwanto (2010) states that humans and culture are a unity that cannot be separated, while supporters of culture are human beings themselves. Cultural inheritance does not only occur vertically (inherited to posterity and offspring) but can occur horizontally (humans can learn culture from other humans). The process of

inheritance is usually done by communication in the form of vocal symbols in the form of oral and written languages. One manifestation of linguistic forms is through naming a region. The use of language concerning culture can be traced to how a society names their area because the culture embraced by a society plays an essential role in a naming concept. The following is a discussion of village names that contain cultural elements and cultural meanings.

1. Hampatung

The word *Hampatung* means statues. The community in the area gave the name *Hampatung*, because the area they occupied was overgrown with trees commonly used to make statues. *Hampatung* is tall statues made of ironwood or *kayu ulin*. *Hampatung* has a special meaning for the Dayak people because it relates to the beliefs they profess. *Hampatung* is related to death and ancestors because they are considered as representations of individuals who have died. These statues are believed to be guardians to protect people from disasters and disturbances of evil spirits. Statues depicting ancestors are usually placed at the entrance of the village, on the banks of the river, or in front of the left of the *Betang* House.

In the Dayak Ngaju ethnics of Central Kalimantan, *Hampatung* is placed inside the house because it is believed to provide abundant benefits, health, and yields. *Hampatung* itself for *Hindu Kaharingan* people is known as something that is sacred and has a high philosophical value. Thus, the name *Hampatung* is influenced by cultural factors adopted by the people in the region, which are then used as naming concepts.

2. Pundu

The name *Pundu* comes from the word *sapundu* which means a carved pole made of *Ulin/Kayu Besi*, or in a Dayak language known as *Tabalien* wood which at the top is shaped like a human. The community in the area gave the name Pundu because the area they occupied was a lot of sapundu poles. Sapundu is considered as a form of respect and proof of love for the ancestors and is believed to have mystical powers. Sapundu is a media that must always be present at every *Tiwah* ceremony. This statue is usually installed at the venue for the *Tiwah* ceremony (*Sandung*) by previously carrying out a particular ritual first for installation.

A large number of sapundu in the region can be found even today. It can be proof that in the past, the people who occupied the area agreed to give the name Pundu because of cultural factors and ritual activities that are usually carried out in the area.

4.3 THE CATEGORIZATION OF VILLAGE NAMES BASED ON THE MEANING

Semantic is a part of the structure of the language that deals with the meaning of expressions and naming and is included in the semantic domain. Chaer (2009) stated that semantic is a term used for linguistic fields that studies the relationship between linguistic signs and the things they signify. The meaning of each village name must be known in advance to categorize the meaning of village names. The meaning used is lexical meaning and cultural meaning. From the results of the analysis of the meaning carried out, the naming aspect by Sudaryat will be the

starting point in categorizing the meaning of the village names in Central Kalimantan Province.

4.3.1 The Analysis of Village Names in Central Kalimantan Province

4.3.1.1 Embodiment Aspects

In the aspect of the embodiment, Sudaryat divides the natural environment into (1) watershed/waters embodiment, (2) topographical embodiment (geomorphological), and (3) natural environment embodiment (ecological biology).

Physical aspects related to human life that unites human with nature as a place of life.

Humans must be able to adjust to their environment. It is because every place of human life has a background of water, different forms of the earth, flora, fauna, and natural objects.

The framework that makes people dependent on the environment is culture.

Humans, culture, and environment are three factors that are integral to each other.

This statement implies the need for harmonious reciprocal relations between humans and their environment.

1. Watershed/water embodiment (Form of Water)

The embodiment of water is easily found in naming villages in Central Kalimantan which have eleven large rivers and dozens of tributaries; therefore the existence of the river is very influential for the people of Central Kalimantan in general and the Dayak ethnic in particular which is reflected in the naming of villages in the form of water.

The following are lexicons related to river anatomy which are also used as part of naming the area by Dayak ethnics in Central Kalimantan that reflect the embodiment of the water:

Hurung Tabengan

hurung (n): U-shaped river located in downstream

tabengan (n): footbridge

Tewang Rangas

tewang (n): riverbank

rangas (n): *Jingah* tree (*Glutha rengas*); swamp plants that can cause allergies if touched.

Sei Gohong

sei (n): river

gohong (n): cascade (*Sangiang* language)

Kuluk Leleng

kuluk (n): head, upstream

leleng (n): stream

Buntut leleng

buntut (n): tail, downstream

leleng (n): stream

Rantau Bahai

rantau (n): straight-shaped river

bahai (v): getting bigger

The term of rivers or creeks is very diverse in the Dayak language. In Central Kalimantan, there are at least eleven large river grooves, outside the tributaries that connect one village to another. Not surprisingly, the Dayak ethnics have many vocabularies related to water rivers. So, it can be imagined, how the river becomes an essential part of the continuity of life, transportation, social interaction through language, economic life, and cultural transformation. The following are some of the lexicons used to refer to rivers and creeks and are used in naming villages in Central Kalimantan: *Kuala*, *Muara*, *Lubuk*, *Rantau*, *Tanjung*, *Tewai*, *Tewang*, *Terusan*, *Saka*, *Kuluk*, *Buntut* (consist of *ulak* and *dehes*), *Teluk*, *Juking*, *Hurung*, *Kiham*

From the findings of many lexicons in the form of water, it can be concluded that water/river plays an important role in the life of the Dayak ethnics. The human culture that is directly related to rivers are characterized by naming rivers, including by nature or topographical formation due to the presence of water. In addition to carrying out its ecological functions, the river also carries the mission as a means of transforming values and culture for the Dayak people for thousands of years.

2. Topographical Background (Geomorphology)

Geomorphology is the science of the shape of the present earth's surface and the process that resulted in that shape. Van Zuidam & Van Zuidam-Cancelado (1979) stated that geomorphology is the study of landforms and processes that influence their formation and investigate the relationship between forms and processes in their spatial order. The geomorphology process is a change that causes modifications to the surface of the earth, such as the formation of beaches, valleys, lowlands, mountains, and highlands. When humans inhabit a region, they will name the area according to their geographical elements for identification as communication between each other (Rais, 2005). The naming of villages in Central Kalimantan with topographical forms are as follows:

Petuk Katimpun

petuk (n): highland like hills usually used for farming

katimpun (n): a kind of forest fruit

Natai Raya

natai (n): hills, plateau

raya (adj): great

Wungkur Nanakan

wungkur (n): peaks, highlands but not hills or mountains

nanakan (n): a tree whose fruit is like jackfruit, but the meat is softer and more fragrant, *cempedak* (*Artocarpus Intergra*)

Unive Bereng Bengkel

bereng (n): elevated terrain

bengkel (n): Taya tree

Unive Kereng Bangkirai

kereng (n): Highland

bangkirai (n): a kind of tree

Unive Pendahara

penda (v): below, or lower place

hara (n): name of a tree

Naming places using geomorphological conditions in Central Kalimantan is

very diverse. For the mention of “bukit” itself, Dayak ethnics have more than one

lexicon. The Lexicon for topographical contours in Central Kalimantan is used based

on the location of the height of an area. The following are the lexicons for the

mention of plains and plateaus in Central Kalimantan, *Banut, Datai, Napu,*

Pematang, Luaw, Datah, Lungkuh, Bantai, Bukit (bereng/petuk), Kereng, Gagas, and

Puruk

In addition to the lexicons of terrain, the Dayak ethnic in Central Kalimantan

also has lexicons to name plant fields or a collection of plants and trees that similar.

The lexicons are as follows: *Pulau, Nusa, Lawang/Padang, Tabak, Wungkur,*

Hurung, and Penda.

These lexicons are usually used in naming places where many plants or trees grow in

groups and similar in one place.

3. Natural Embodiment (Biology-Ecology)

Aspects of natural embodiment in the form of flora, fauna and natural objects

reflected in the form of naming villages in Central Kalimantan are as follows:

1. Flora

Flora elements are aspects of the most common embodiment in naming villages in Central Kalimantan. According to KBBI V, the flora is the whole life of plant species in a particular habitat, area, or geological strata. The following are examples of village names that use flora elements which are divided into one lexeme and two lexemes.

a. Naming Villages containing Flora Elements consists of one lexeme:

Handiwung:

handiwung (n) a kind of palm tree

Galingang:

galingang (n) *Ketepeng Cina* (Cassia Alata). Yellow-flowered round leaves usually used as medicine for skin diseases.

Ipu:

Ipu (n) poisoned plants used for bullet on *sumpit/sipet*

Sangkurang:

sangkurang (n) river plants, plants grow in the bank of rivers

Kalanis:

kalanis (n) trees with fragrant stem smells, *gaharu*.

Trinsing:

trinsing (n): *pandan-pandan* grows in riverbank, nipah (*Nipa fruticans*)

b. Naming Villages containing Flora Elements consists of two lexemes:

Penda Hara

penda (v): below, or lower place

hara (n): name of a tree

Lunuk Bagantung

lunuk (n): Banyan tree

bagantung (n): hang

Ipu Mea

ipu (n): poisoned plants

mea (n): red

Paring Lahung

paring (n): bamboo

lahung (n): a kind of durian

Wungkur Nanakan

wungkur (n): peaks, highlands but not hills or mountains

nanakan (n): a tree whose fruit is like jackfruit, but the meat is softer and more fragrant, *cempedak* (*Artocarpus Intergra*).

The flora elements in naming villages in Central Kalimantan indicate that it is likely that these plants grow in the area or give a picture of certain plants in the area.

Naming with a background of flora can reveal the extent of the interaction of Dayak ethnics with flora and how they use plants as a conservation effort towards biodiversity in the region.

Flora and fauna in nature are considered to have the same rights to obtain proper treatment. All flora and fauna that provide benefits for Dayak people get proper treatment. Paddy, for example, is not just a plant that only produces rice.

Paddy, like the history of paddy in various Eastern societies, has a spirit that occupies a special place. So, when the community cultivates paddy, it is not just a matter of fulfilling the necessities of life but continuing the mandate of the Creator to preserve and provide food for the earth. Long before the thought of conservation and protected forests are made, the Dayak community had reserved forest areas. They have a reserve forest called *pukung pahewan* (prohibited forest; reserve forest). It is intended as a buffer for biodiversity and reserves for future generations.

Based on the interview with to Anthony Suryanyahu (Dayak culture observer), if one of the residents dies due to being hit by wood, then the traditional ceremony will carry out a series of wooden *mangayau* rituals with the intention that afterward human relations with nature will be restored. Woods are considered philosophically to have 'spirit' because from woods Dayak people get the benefit.

The purification of the relationship is interpreted as a part of an effort to maintain the harmonization of human relations with nature, which has implications for the cosmic balance as a whole.

2. Fauna

According to KBBI V, fauna is the whole animal life in a particular habitat, area, or geological strata. The naming of villages in Central Kalimantan Province with fauna backgrounds are as follows:

Sabangau:

sabangau (n): crane

Sabaru:

sabaru (n): bird name

There are only a few villages that use fauna backgrounds in Central Kalimantan province as village names. *Sabaru* and *Sabangau* are village names that adopt animal names (birds). Based on the results of observations in the field and interviews with some Central Kalimantan Dayak ethnic people, the lack of use of fauna names in naming is because fauna names cannot represent aesthetic values and do not have distinctive features. So, it can be concluded that although many village names use the term "river" which dominates the naming of the area in Central Kalimantan, the names that characterize the fishes are not found.

3. Nature Objects

Natural objects are objects other than water, flora, and fauna. The names of villages in Central Kalimantan that use the names of elements of natural objects are as follows:

Batu Tambun

batu (n): stones

tambun (n): dragon

Raren Batuah

raren (n): stones

batuah (adj): sacred

Petak Malai

petak (n): soil

malai (adj): something magical, sacred

Janah Jari

janah (n): infertile land/soil

jari (v): succeeded

Nature object elements that dominate the naming of villages in Central Kalimantan are a form of soil and stones which are the main elements. Adjectives, nouns, and verbs follow these main elements as explanations of the main elements, such as the words *malai*, *batuah*, *dragon*, and *jari*.

4. Settlement Pattern

The settlement pattern is an area where humans live and carry out daily activities. The form of population distribution can be seen based on natural conditions and population activities.

According to Nofrianti (2014), factors that influence differences in population settlement patterns include:

- a. Relief/the shape of the earth's surface consists of reliefs such as mountains, lowlands, beaches, and hills.
- b. Soil fertility

Settlement patterns are also affected by soil fertility. Soil fertility varies from place to place. People tend to live in areas that have soil fertility, such as in rural areas.

c. Climate conditions

Climate conditions also affect the pattern of population settlement. For example, the intensity of solar radiation and temperature in each region. In mountainous areas with cold temperatures, settlements tend to close, while in coastal areas with hot temperatures, settlements tend to stretch.

d. Culture of Population

Population culture influences population settlement patterns. Bedouins in Banten, Dayaks in Kalimantan tend to have group settlements.

In general, there are three population settlement patterns concerning their landscape, namely 1) The Linear Settlement Pattern. The linear settlement pattern has the characteristic of an elongated settlement because it follows roads, rivers, or coasts, 2) Centralized Settlement Pattern. This pattern of settlements clustered into small and diffuse units, generally found in mountainous areas or highland areas that have rough flowing, and sometimes isolated areas, and usually focus around springs and fertile lands, and, 3) Scattered Settlement Patterns. The pattern of scattered settlements is in Highland or infertile areas. The livelihoods of the population in this settlement pattern are mostly in the fields of agriculture, fields, plantations, and livestock.

The following are examples of village names that use settlement patterns in their names.

Banua Lima

banua (n): village (Banjar Language)

lima (num): five



Paju Epat*paju* (n): village (Maanyan Language)*epat* (num): four**Kameloh Baru***kameloh* (n): nymph*baru* (adj): new**Pahandut Seberang***pahandut* (n): a father of a child name Handut*seberang* (n): side of a river, road, sea, etc.**Tehang***tehang* (n): clean and scrubbed places, wide field

The naming of villages in Central Kalimantan found several forms of settlement patterns based on geographical location, number of villages, and village characteristics. In lexicons ‘epat’ and ‘lima’ explain the initial number of settlements in the area and later develop into more than that. In naming the *Pahandut Seberang* village, a conclusion can be drawn that geographically, there are two villages called *Pahandut*, namely *Pahandut Seberang* which is located on the other side of the river and *Pahandut* which is located on the mainland. On naming the *Kameloh Baru* village, the emphasis is on the characteristic of the environment, the newly opened village. *Tehang* means a clean area from weed. So, it can be said that this area can be a plateau or lowland that is free of weeds and trees. It can be concluded that the naming of villages in Central Kalimantan is not based on the general pattern of settlement forms, but also based on the number of villages, geographical location, and the characteristic of settlements.

4.3.1.2 Social Aspects

The social aspects of naming villages in Central Kalimantan are related to community activities. According to Forde (1963), the relationship between human

activities and their environment is influenced by their cultural patterns. These cultural patterns are recorded in the form of naming places as an effort to conserve local culture. The following are the names of villages in Central Kalimantan with a background in their community activities.

Panarung

tarung (n) comes from *Sangiang* language which means news teller; notification; thus, word /panarung/ (n) means notifier.

Prefix /pa/ means person; someone;

Pelangisian

pelangisian (n): sawmill, port of wood processing plants

Parenggean

parenggean (n): trawl, fishing grounds

The socio-cultural conditions seen in naming the background of community activities reflect what happened in the past in the region. It can be seen from the etymology of *Panarung* sub-district. Panarung comes from a combination of prefix *pa* and *tarung/narung*, which has the meaning of the informer/news giver. From the name of the Panarung, people in the area thought that the name Panarung was motivated by the construction of airports in that area. People in the area think that airports are places where everyone can come and go with the news. With the concept of naming, the area is called Panarung. Thus, the name Panarung describes the social and cultural conditions owned by the people in the region.

Likewise, for the name *Pelangisian* village, which means the port for cutting and processing wood. Because as we know, Central Kalimantan has many trees which are used as materials for building houses and processing furniture. Timber that has been felled is usually placed in the Pelangisian and then processed into plywood

or other processed wood. The wood processing plant is usually built as an effort to improve the welfare of the community living in the forest area or around the forest at that time. As for the name of the *Parenggean* village itself, it reflects the activities of the community at that time, most of whom were fishers. *Parenggean* itself means a place to put trawls to catch fish. So, it can be concluded that the villagers of *Parenggean* live on the banks of the river, and their daily activities are fishing.

4.3.1.3 Cultural Aspects

In naming the villages in Central Kalimantan, there is an element of folklore. According to KBBI V, folklore is a traditional custom or oral tradition that is inherited from generation to generation but not recorded. Naming villages based on folklore in Central Kalimantan is given because of the influence of stories circulating in the community. The naming of villages in Central Kalimantan with a folklore background is as follows:

Petak Bahandang

petak (n): soil

bahandang (n): red

This story takes place in the Katingan River, and there lived husband and wife and their beautiful daughter named Bawi Kuwu. Until one day there was unpleasant news that in the lower reaches of the Katingan River, a traditional ritual *Tiwah* would be held. The *Tiwah* ritual will ask for the sacrifice of an unmarried young woman or girl. Bawi Kuwu's parents became worried about this. They are afraid that their daughters will become victims of the ritual. One day a group of young men was sent to kidnap Bawi Kuwu and then take him to the place where the *tiwah* ritual was held.

Hearing that a group of young people kidnaped Bawi Kuwu from the opposite village, the villagers where Bawi Kuwu lived became angry. Damang (*Ketua adat*) sent six people who had been chosen and were strong in fighting to bring back Bawi Kuwu back to the village. However, Bawi Kuwu has been made a sacrifice on the ritual. The six young men who were sent became angry, and there was a war between six young men and villagers. Because so many victims died in the war and their blood flowed and seeped into the ground, the land turned red. Then the village is called *Petak Bahandang*. ‘petak’ means soil, and ‘bahandang’ means red, which is caused by blood.

Tamiang Layang

tamiang (n): yellow bamboo

layang (v): lost

The history of the establishment of the village of Tamiang Layang comes from the name of *Damang* (leader) who got lost, namely *Tamiang*. According to some stories, he got lost (in Maanyan language ‘layang’ means to get lost) in his search for the Sangarasi village, where Princess Mayang Sari lived. Although in the end, he made it to Sangarasi, Princess Mayang Sari had already died. Therefore, the place was known as the *Tamiang Layang* or *Damang Tamiang* village, which was lost or ‘layang’.

Ipu Mea

ipu (n): poison

mea (n): red

Ipu Mea Village has a historical site in the form of the tomb of Datuk Mariang Janggut. Datuk Mariang Janggut is a person from Kahayan. One time, Mariang Janggut’s brother-in-law named Kaut came from the Kahayan area to visit the

Tudekat village (original name of the Ipu Mea). Kaut is one of the most knowledgeable people and has weapons in the form of three poisonous chopsticks.

After staying a while in Tudekat, Kaut returned to Kahayan and left the three *sumpit* in Tudekat. However, many people cannot stand the heirloom, because it is very poisonous, and many of the villagers vomit blood. Then a procession is carried out; apparently, this heirloom asks for food in the form of human blood. Therefore, it was decided to bury these three chopsticks in an area. According to the story, about 10 square meters where the *sumpit* were buried could not grow grass due to the influence of the poison, and who dared to step over this place would immediately vomit blood. However, after a few hundred years, it seems the influence is gone. Therefore, this area is known as Ipu Mea. *Ipu* in Ngaju language means poison and *Mea* in Maanyan language means Red, so that means Ipu Mea is red poison from the family of Datuk Mariang Janggut. Bottom line, the names of villages that use elements of folklore in their names reflect the traditional customs of the people in the region.

CHAPTER V

CONCLUSION AND SUGGESTION

Based on the findings of the research discussions in the previous section, the conclusions and suggestion can be drawn as follows:

5.1 CONCLUSION

The lexical meaning of naming the village by Dayak ethnics in Central Kalimantan based on the villages located in the watershed are as follows: a). The Kapuas regency and the Kapuas river watershed are mostly taken from lexicon related to water or rivers, and the shape of the plain, b). Palangka Raya City and Kayahan river use fewer lexicons of water or river elements. Naming places in Palangka Raya mostly dominated with the element of terrain, the name of people and community activities, c). Katingan and Katingan river is largely influenced by geography in the form of river anatomy, the shape of the plain (in the form of lowlands and plateaus), and flora name, d). Barito Timur and Barito river watershed are mostly influenced by the names of flora in the form of trees and forest fruits. Besides, the shape of the terrain, folklore, and settlement patterns also affected the naming of villages in this area. The lack of water/river elements in naming villages is caused by Barito Timur located in the interior, far from the river, and not the basis of river culture, e). The naming of villages in Barito Selatan District influenced mainly by geographical location (river anatomy), and a small portion uses the names of flora, f). The naming of villages in Barito Utara mostly uses lexicons related to rivers and flora in the form of the names of forest fruits and plants that grow on the banks of rivers, g). Most of the village names in Kotawaringin Timur and Mentaya river use

river names, terrain forms, flora names, fauna names, and names related to community activities, h). The naming of villages in Kotawaringin Barat Regency and Arut river is influenced by geography element in the form of terrain and flora names, i) The naming of the village in Lamandau and Lamandau river is mostly influenced by the names of the rivers and the names of the usual flora that grow on the banks of the river.

Using ethnolinguistics, the representation of Dayak culture from cultural meaning points of view can be seen from the way they gave names to the village. In general, the reason for giving the name of a village is based on river culture, soil fertility, and the number of forest products. Other aspects, such as folklore, settlement patterns, and community activities, also had a significant influence on the naming of villages in Central Kalimantan.

Based on the analysis of the meaning that has been done, the meaning categories of villages names in Central Kalimantan are as follows: 1) Aspect of embodiment in the form of water (river anatomy), forms of earth (geology), flora, fauna, settlement patterns and nature objects, 2) social aspects in the form of community activities, and, 3) cultural aspects in the form of folklore.

5.2 SUGGESTION

Research on naming villages in Central Kalimantan is still very simple. Further research is needed because there are still many problems and areas that have not been studied. The author faces obstacles in gathering cultural meanings and lexical meanings because some words still use ancient Dayak language, and only certain people know the meaning.

Research on naming and its relation to linguistics is an exciting study and has not yet been carried out so much that there are opportunities for other researchers to explore naming villages in an area. Aside from being one of the efforts to preserve language and culture, the study of naming is also an effort to strengthen an ethnic identity which is usually not recognized by the cultural owner.

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Appendix 1

Data of Informants:

1. Name: Anthony Suryanyahu

Age: 45 years old

Address: Palangka Raya

Occupation: The Civil Servants staff at the Balai Bahasa Provinsi Kalimantan Tengah, observers of the Dayak culture

2. Nama: Yuliadi

Age: 45 years old

Address: Palangka Raya

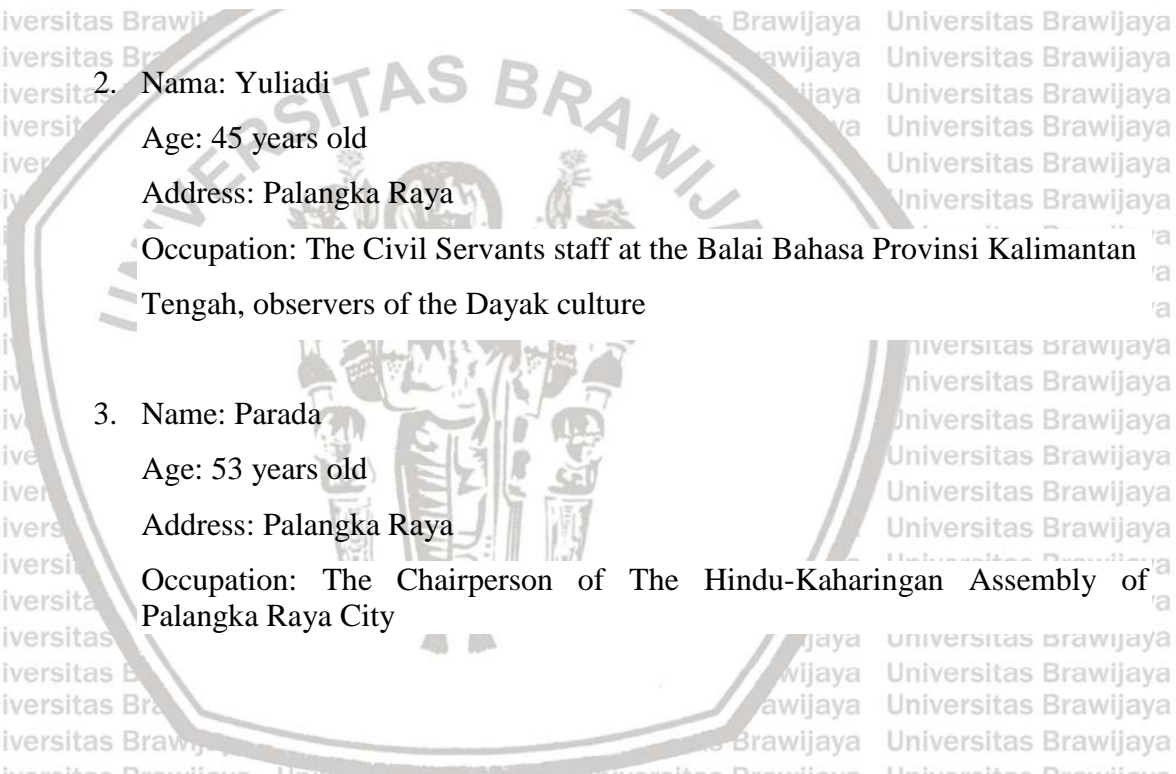
Occupation: The Civil Servants staff at the Balai Bahasa Provinsi Kalimantan Tengah, observers of the Dayak culture

3. Name: Parada

Age: 53 years old

Address: Palangka Raya

Occupation: The Chairperson of The Hindu-Kaharingan Assembly of Palangka Raya City



Appendice 2**List of Village Names in Kuala Kapuas District****1. Basarang Subdistrict**

- Kelurahan/Desa Basarang
- Kelurahan/Desa Basarang Jaya
- Kelurahan/Desa Basungkai
- Kelurahan/Desa Batu Nindan
- Kelurahan/Desa Batuah
- Kelurahan/Desa Bungai Jaya
- Kelurahan/Desa Lunuk Ramba
- Kelurahan/Desa Maluen
- Kelurahan/Desa Panarung
- Kelurahan/Desa Pangkalan Rekan
- Kelurahan/Desa Pangkalan Sari
- Kelurahan/Desa Tambun Raya
- Kelurahan/Desa Tarung Manuah

2. Kapuas Barat Subdistrict

- Kelurahan/Desa Anjir Kalampan
- Kelurahan/Desa Basuta Raya
- Kelurahan/Desa Mandomai
- Kelurahan/Desa Pantai
- Kelurahan/Desa Penda Ketapi
- Kelurahan/Desa Saka Mangkahai
- Kelurahan/Desa Saka Tamiang
- Kelurahan/Desa Sei/Sungai Dusun
- Kelurahan/Desa Sei/Sungai Kayu
- Kelurahan/Desa Teluk Hiri

3. Kapuas Hilir Subdistrict

- Kelurahan/Desa Mambulau
- Kelurahan/Desa Hampatung
- Kelurahan/Desa Dahirang
- Kelurahan/Desa Barimba
- Kelurahan/Desa Bakungin
- Kelurahan/Desa Saka Batur
- Kelurahan/Desa Sei/Sungai Asam
- Kelurahan/Desa Sei/Sungai Pasah

4. Kapuas Hulu Subdistrict

- Kelurahan/Desa Baronang II
- Kelurahan/Desa Bulau Ngandung



- Kelurahan/Desa Hurung Tabengan
- Kelurahan/Desa Hurung Tampang
- Kelurahan/Desa Karetan Mantaa
- Kelurahan/Desa Katanjung
- Kelurahan/Desa Lawang Tamang
- Kelurahan/Desa Masaha
- Kelurahan/Desa Rahung Bungai
- Kelurahan/Desa Sei/Sungai Hanyo/Hanyu
- Kelurahan/Desa Sei/Sungai Pinang
- Kelurahan/Desa Supang
- Kelurahan/Desa Tangirang
- Kelurahan/Desa Tumbang Bukoi/Bokoi
- Kelurahan/Desa Tumbang Manyarung
- Kelurahan/Desa Tumbang Puroh/Puruh
- Kelurahan/Desa Tumbang Sirat
- Kelurahan/Desa Tumbang Tihis

5. Kapuas Kuala Subdistrict

- Kelurahan/Desa Bandar Raya
- Kelurahan/Desa Batanjung
- Kelurahan/Desa Cemara Labat
- Kelurahan/Desa Lupak Dalam
- Kelurahan/Desa Lupak Timur
- Kelurahan/Desa Palampai
- Kelurahan/Desa Sei/Sungai Teras
- Kelurahan/Desa Sidorejo
- Kelurahan/Desa Tamban Baru
- Kelurahan/Desa Tamban Baru Mekar
- Kelurahan/Desa Tamban Baru Selatan
- Kelurahan/Desa Tamban Baru Tengah
- Kelurahan/Desa Tamban Lupak
- Kelurahan/Desa Warna Sari

6. Kapuas Murung Subdistrict

- Kelurahan/Desa Belawang
- Kelurahan/Desa Bentuk Jaya
- Kelurahan/Desa Bina Jaya
- Kelurahan/Desa Bina Karya
- Kelurahan/Desa Bina Mekar
- Kelurahan/Desa Bina Sejahtera
- Kelurahan/Desa Bumi Rahayu
- Kelurahan/Desa Dadahup
- Kelurahan/Desa Dadahup Raya
- Kelurahan/Desa Harapan Baru
- Kelurahan/Desa Kahuripan Permai



- Kelurahan/Desa Mampai
- Kelurahan/Desa Mangala Permai
- Kelurahan/Desa Manuntung
- Kelurahan/Desa Menteng Raya
- Kelurahan/Desa Muara Dadahup
- Kelurahan/Desa Palangkau Baru
- Kelurahan/Desa Palangkau Lama
- Kelurahan/Desa Palingkau Asri
- Kelurahan/Desa Palingkau Baru
- Kelurahan/Desa Palingkau Jaya
- Kelurahan/Desa Palingkau Lama
- Kelurahan/Desa Palingkau Sejahtera
- Kelurahan/Desa Petak Batuah
- Kelurahan/Desa Rawa Subur
- Kelurahan/Desa Saka Binjai
- Kelurahan/Desa Sri Mulya
- Kelurahan/Desa Suka Mukti
- Kelurahan/Desa Suka Reja
- Kelurahan/Desa Sumber Agung
- Kelurahan/Desa Sumber Alaska
- Kelurahan/Desa Sumber Makmur
- Kelurahan/Desa Sumber Mulia
- Kelurahan/Desa Tajepan
- Kelurahan/Desa Tambak Bajai
- Kelurahan/Desa Tanjung Harapan

7. Kapuas Tengah Subdistrict

- Kelurahan/Desa Bajuh
- Kelurahan/Desa Balai Panjang
- Kelurahan/Desa Barunang
- Kelurahan/Desa Buhut Jaya
- Kelurahan/Desa Dandang
- Kelurahan/Desa Dandang Kapas
- Kelurahan/Desa Jangkang
- Kelurahan/Desa Kaburan
- Kelurahan/Desa Karukus
- Kelurahan/Desa Kayu Bulan
- Kelurahan/Desa Kota Baru
- Kelurahan/Desa Manis
- Kelurahan/Desa Marapit
- Kelurahan/Desa Masaran
- Kelurahan/Desa Penda Muntei
- Kelurahan/Desa Pujon
- Kelurahan/Desa Sei/Sungai
- Kelurahan/Desa Tapen



- Kelurahan/Desa Tumbang Diring
- Kelurahan/Desa Tumbang Tukun

8. Kapuas Timur Subdistrict

- Kelurahan/Desa Anjir Mambulau Barat
- Kelurahan/Desa Anjir Mambulau Tengah
- Kelurahan/Desa Anjir Mambulau Timur
- Kelurahan/Desa Anjir Serapat Barat
- Kelurahan/Desa Anjir Serapat Baru
- Kelurahan/Desa Anjir Serapat Tengah
- Kelurahan/Desa Anjir Serapat Timur

9. Mantangai Subdistrict

- Kelurahan/Desa Danau Tawah/Rawah
- Kelurahan/Desa Harapan Jaya
- Kelurahan/Desa Kaladan Jaya
- Kelurahan/Desa Kalumpang
- Kelurahan/Desa Katimpun
- Kelurahan/Desa Katunjung
- Kelurahan/Desa Lahei Mangkutup
- Kelurahan/Desa Lamunti
- Kelurahan/Desa Lamunti Baru
- Kelurahan/Desa Lamunti Permai
- Kelurahan/Desa Mantangai Hilir
- Kelurahan/Desa Mantangai Hulu
- Kelurahan/Desa Mantangai Tengah
- Kelurahan/Desa Manusup
- Kelurahan/Desa Manyahi
- Kelurahan/Desa Muroi Raya
- Kelurahan/Desa Pulau Kaladan
- Kelurahan/Desa Rantau jaya
- Kelurahan/Desa Sari Makmur
- Kelurahan/Desa Sei/Sungai Ahas
- Kelurahan/Desa Sei/Sungai Kapar
- Kelurahan/Desa Sekata Bangun
- Kelurahan/Desa Sekata Makmur
- Kelurahan/Desa Sido Mulyo
- Kelurahan/Desa Sri Widadi
- Kelurahan/Desa Suka Maju
- Kelurahan/Desa Sumber Makmur
- Kelurahan/Desa Tarantang
- Kelurahan/Desa Tumbang Muroi
- Kelurahan/Desa Warga Mulya



10. Pulau Petak Subdistrict

- Kelurahan/Desa Anjir Palambang
- Kelurahan/Desa Bunga Mawar
- Kelurahan/Desa Handiwung
- Kelurahan/Desa Narahan
- Kelurahan/Desa Palangkai
- Kelurahan/Desa Sakalagun
- Kelurahan/Desa Sei/Sungai Tatas
- Kelurahan/Desa Teluk Palinget

11. Selat Subdistrict

- Kelurahan/Desa Pulau Kupang
- Kelurahan/Desa Murung Keramat
- Kelurahan/Desa Selat Hilir
- Kelurahan/Desa Selat Tengah
- Kelurahan/Desa Selat Hulu
- Kelurahan/Desa Bamban Raya
- Kelurahan/Desa Pulau Mambulau
- Kelurahan/Desa Pulau Telo
- Kelurahan/Desa Sei/Sungai Jangkit (Handel Jangkit)
- Kelurahan/Desa Sei/Sungai Lunuk
- Kelurahan/Desa Selat Dalam
- Kelurahan/Desa Tamban Luar
- Kelurahan/Desa Terusan Karya
- Kelurahan/Desa Terusan Makmur
- Kelurahan/Desa Terusan Mulya
- Kelurahan/Desa Terusan Raya

12. Timpah Subdistrict

- Kelurahan/Desa Aruk
- Kelurahan/Desa Batapah
- Kelurahan/Desa Danau Pantau
- Kelurahan/Desa Lawang Kajang
- Kelurahan/Desa Lawang Kamah
- Kelurahan/Desa Lungku Layang
- Kelurahan/Desa Petak Puti
- Kelurahan/Desa Timpah
- Kelurahan/Desa Tumbang Randang



List of Village Names in Palangka Raya City

1. Bukit Batu Subdistrict

- Kelurahan/Desa Habaring Hurung
- Kelurahan/Desa Tangkiling
- Kelurahan/Desa Marang
- Kelurahan/Desa Tumbang Tahai
- Kelurahan/Desa Banturung
- Kelurahan/Desa Sei/Sungai Gohong
- Kelurahan/Desa Kanarakan

2. Jekan Raya Subdistrict

- Kelurahan/Desa Menteng
- Kelurahan/Desa Bukit Tunggal
- Kelurahan/Desa Palangka
- Kelurahan/Desa Petuk Katimpun

3. Pahandut Subdistrict

- Kelurahan/Desa Langkai
- Kelurahan/Desa Pahandut
- Kelurahan/Desa Pahandut Seberang
- Kelurahan/Desa Panarung
- Kelurahan/Desa Tanjung Pinang
- Kelurahan/Desa Tumbang Rungan

4. Rakumpit Subdistrict

- Kelurahan/Desa Petuk Bukit
- Kelurahan/Desa Panjehang
- Kelurahan/Desa Bukit Sua
- Kelurahan/Desa Gaung Baru
- Kelurahan/Desa Mungku Baru
- Kelurahan/Desa Pager
- Kelurahan/Desa Petuk Berunai

5. Sebangau Subdistrict

- Kelurahan/Desa Kereng Bangkirai
- Kelurahan/Desa Sabaru
- Kelurahan/Desa Bereng Bengkel
- Kelurahan/Desa Danau Tundai
- Kelurahan/Desa Kalampangan
- Kelurahan/Desa Kameloh Baru

List of Village Names in Barito Timur District**1. Kecamatan Awang Subdistrict**

- Kelurahan/Desa Ampari
- Kelurahan/Desa Apar Batu
- Kelurahan/Desa Bangkirayen
- Kelurahan/Desa Biwan
- Kelurahan/Desa Hayaping
- Kelurahan/Desa Janah Jari
- Kelurahan/Desa Tangkan
- Kelurahan/Desa Wungkur Nanakan

2. Benua Lima Subdistrict

- Kelurahan/Desa Bagok
- Kelurahan/Desa Bamban
- Kelurahan/Desa Banyu Landas
- Kelurahan/Desa Kandris
- Kelurahan/Desa Taniran Pasar Panas
- Kelurahan/Desa Tewah Pupuh

3. Dusun Tengah Subdistrict

- Kelurahan/Desa Ampah Dua
- Kelurahan/Desa Ampah Kota
- Kelurahan/Desa Dayu
- Kelurahan/Desa Ipu Mea
- Kelurahan/Desa Netapin
- Kelurahan/Desa Putai
- Kelurahan/Desa Rodok
- Kelurahan/Desa Saing
- Kelurahan/Desa Wuran

4. Dusun Timur Subdistrict

- Kelurahan/Desa Magantis
- Kelurahan/Desa Matabu
- Kelurahan/Desa Dorong
- Kelurahan/Desa Haringen
- Kelurahan/Desa Didi
- Kelurahan/Desa Jaar
- Kelurahan/Desa Jaweten
- Kelurahan/Desa Karang Langit
- Kelurahan/Desa Pulau Patai
- Kelurahan/Desa Sarapat (Ex. Harara)
- Kelurahan/Desa Tamiang Layang

5. Paju Epat Subdistrict

- Kelurahan/Desa Balawa
- Kelurahan/Desa Juru Banu
- Kelurahan/Desa Maipe
- Kelurahan/Desa Murutuwu
- Kelurahan/Desa Tampilangit
- Kelurahan/Desa Telang Baru
- Kelurahan/Desa Telang Siong

6. Paku Subdistrict

- Kelurahan/Desa Kalamus
- Kelurahan/Desa Patung
- Kelurahan/Desa Runggu Raya
- Kelurahan/Desa Simpang Bingkuang/Bangkuang
- Kelurahan/Desa Tampa

7. Patangkep Tutui Subdistrict

- Kelurahan/Desa Ampari Bora
- Kelurahan/Desa Bentot
- Kelurahan/Desa Kambitin
- Kelurahan/Desa Kotam
- Kelurahan/Desa Pulau Padang
- Kelurahan/Desa Rmania
- Kelurahan/Desa Tamiang

8. Pematang Karau Subdistrict

- Kelurahan/Desa Bambulung
- Kelurahan/Desa Bararawa
- Kelurahan/Desa Ketap
- Kelurahan/Desa Kupang Bersih
- Kelurahan/Desa Lampeong
- Kelurahan/Desa Lebo
- Kelurahan/Desa Muara Palantau
- Kelurahan/Desa Nagaleah
- Kelurahan/Desa Pinang Tunggul
- Kelurahan/Desa Tuyau

9. Raren Batuah Subdistrict

- Kelurahan/Desa Baruyan
- Kelurahan/Desa Batuah
- Kelurahan/Desa Lenggang
- Kelurahan/Desa Puri
- Kelurahan/Desa Unsum

List of Village Names in Barito Selatan District

1. Dusun Hilir Subdistrict

- Kelurahan/Desa Batampang
- Kelurahan/Desa Batilap
- Kelurahan/Desa Damparan
- Kelurahan/Desa Kalanis
- Kelurahan/Desa Lehai
- Kelurahan/Desa Mahajandau/Mahanjau
- Kelurahan/Desa Mangkatir
- Kelurahan/Desa Mengkatip
- Kelurahan/Desa Sei/Sungai Jaya
- Kelurahan/Desa Teluk Timbau

2. Dusun Selatan Subdistrict

- Kelurahan/Desa Buntok Kota
- Kelurahan/Desa Hilir Sper
- Kelurahan/Desa Baru
- Kelurahan/Desa Danau Ganting
- Kelurahan/Desa Danau Masura
- Kelurahan/Desa Danau Sadar
- Kelurahan/Desa Dangka
- Kelurahan/Desa Jelapat
- Kelurahan/Desa Lembeng
- Kelurahan/Desa Madara
- Kelurahan/Desa Mangaris
- Kelurahan/Desa Muara Talang
- Kelurahan/Desa Murung Paken
- Kelurahan/Desa Pamangka
- Kelurahan/Desa Telang Andrau
- Kelurahan/Desa Teluk Mampun
- Kelurahan/Desa Teluk Telaga
- Kelurahan/Desa Tetei Lanan
- Kelurahan/Desa Kalahien
- Kelurahan/Desa Mabuan
- Kelurahan/Desa Muara Ripung
- Kelurahan/Desa Pamait
- Kelurahan/Desa Pararapak
- Kelurahan/Desa Penda Asam
- Kelurahan/Desa Sababilah
- Kelurahan/Desa Sanggu
- Kelurahan/Desa Tanjung Jawa



3. Dusun Utara Subdistrict

- Kelurahan/Desa Bantai Bambure
- Kelurahan/Desa Bundar
- Kelurahan/Desa Danau Bambure
- Kelurahan/Desa Gunung Rantau
- Kelurahan/Desa Hingan
- Kelurahan/Desa Hulu Tampang
- Kelurahan/Desa Majundre
- Kelurahan/Desa Marawan Baru
- Kelurahan/Desa Marawan Lama
- Kelurahan/Desa Maruga
- Kelurahan/Desa Panarukan
- Kelurahan/Desa Pendang
- Kelurahan/Desa Rampa Mea
- Kelurahan/Desa Reong
- Kelurahan/Desa Sei/Sungai Telang
- Kelurahan/Desa Tamparak
- Kelurahan/Desa Tamparak Layung
- Kelurahan/Desa Tarusan
- Kelurahan/Desa Telekoi

4. Gunung Bintang Awai Subdistrict

- Kelurahan/Desa Baruang/Ekeng
- Kelurahan/Desa Bintang Ara
- Kelurahan/Desa Bipak Kali
- Kelurahan/Desa Gagutur
- Kelurahan/Desa Kayumban
- Kelurahan/Desa Malungai Raya
- Kelurahan/Desa Marga Jaya
- Kelurahan/Desa Muara Singan
- Kelurahan/Desa Muka Haji
- Kelurahan/Desa Ngurit
- Kelurahan/Desa Palo Rejo
- Kelurahan/Desa Patas I
- Kelurahan/Desa Patas II
- Kelurahan/Desa Ruhing Raya
- Kelurahan/Desa Sarimbuah
- Kelurahan/Desa Sei/Sungai Paken
- Kelurahan/Desa Sire
- Kelurahan/Desa Tabak Kanilan
- Kelurahan/Desa Ugang Sayu
- Kelurahan/Desa Wayun
- Kelurahan/Desa Wungkur Baru

5. Jenamas Subdistrict

- Kelurahan/Desa Makmur Merata
- Kelurahan/Desa Panca Karsa
- Kelurahan/Desa Rangga Ilung
- Kelurahan/Desa Rantau Bahuang
- Kelurahan/Desa Rantau Kujang
- Kelurahan/Desa Sukakarya
- Kelurahan/Desa Tabatan
- Kelurahan/Desa Tampulang

6. Karau Kuala Subdistrict

- Kelurahan/Desa Babai
- Kelurahan/Desa Bangkuang
- Kelurahan/Desa Bintang Kurung
- Kelurahan/Desa Janggi
- Kelurahan/Desa Malitin
- Kelurahan/Desa Muara Arai
- Kelurahan/Desa Selat Baru
- Kelurahan/Desa Talio
- Kelurahan/Desa Tampijak
- Kelurahan/Desa Teluk Betung
- Kelurahan/Desa Teluk Sampudau

List of Village Names in Barito Utara District

1. Kecamatan Subdistrit

- Kelurahan/Desa Baik
- Kelurahan/Desa Berong
- Kelurahan/Desa Lampeong I
- Kelurahan/Desa Lampeong II
- Kelurahan/Desa Lawarang
- Kelurahan/Desa Linon Besi I
- Kelurahan/Desa Linon Besi II
- Kelurahan/Desa Muara Mea
- Kelurahan/Desa Payang
- Kelurahan/Desa Tambaba
- Kelurahan/Desa Tanjung Harapan

2. Gunung Timang Subdistrit

- Kelurahan/Desa Baliti
- Kelurahan/Desa Baturaya I
- Kelurahan/Desa Baturaya II
- Kelurahan/Desa Jaman
- Kelurahan/Desa Kandui



- Kelurahan/Desa Ketapang
- Kelurahan/Desa Majangkan
- Kelurahan/Desa Malungai
- Kelurahan/Desa Payang Ara
- Kelurahan/Desa Pelari
- Kelurahan/Desa Rarawa
- Kelurahan/Desa Sangkurang
- Kelurahan/Desa Siwau
- Kelurahan/Desa Tapen Raya
- Kelurahan/Desa Tongka
- Kelurahan/Desa Walur

3. Lahei Subdistrit

- Kelurahan/Desa Benao Hilir
- Kelurahan/Desa Benao Hulu
- Kelurahan/Desa Bengahon
- Kelurahan/Desa Haragandang
- Kelurahan/Desa Hurung Enep
- Kelurahan/Desa Ipu
- Kelurahan/Desa Jangkang Baru
- Kelurahan/Desa Jangkang Lama
- Kelurahan/Desa Juju Baru
- Kelurahan/Desa Karamuan
- Kelurahan/Desa Karendan
- Kelurahan/Desa Lahei I
- Kelurahan/Desa Lahei II
- Kelurahan/Desa Luwe Hilir
- Kelurahan/Desa Luwe Hulu
- Kelurahan/Desa Muara Bakah
- Kelurahan/Desa Muara Inu
- Kelurahan/Desa Muara Pari
- Kelurahan/Desa Mukut
- Kelurahan/Desa Nihan Hilir
- Kelurahan/Desa Nihan Hulu
- Kelurahan/Desa Papar Pujung
- Kelurahan/Desa Rahaden
- Kelurahan/Desa Teluk Malewai

4. Kecamatan Montallat / Montalat

- Kelurahan/Desa Kamawen
- Kelurahan/Desa Montallat I
- Kelurahan/Desa Montallat II
- Kelurahan/Desa Paring Lahung
- Kelurahan/Desa Pepas
- Kelurahan/Desa Rubei



- Kelurahan/Desa Ruji
- Kelurahan/Desa Sikan
- Kelurahan/Desa Tumpung Laung I
- Kelurahan/Desa Tumpung Laung II
- 5. Kecamatan Teweh Tengah**
- Kelurahan/Desa Melayu
- Kelurahan/Desa Lanjas
- Kelurahan/Desa Jambu
- Kelurahan/Desa Beringin Raya
- Kelurahan/Desa Bintang Ninggi I
- Kelurahan/Desa Bintang Ninggi II
- Kelurahan/Desa Bukit Sawit
- Kelurahan/Desa Buntok Baru
- Kelurahan/Desa Butong
- Kelurahan/Desa Datai Nirui
- Kelurahan/Desa Hajak
- Kelurahan/Desa Jingah
- Kelurahan/Desa Lemo I
- Kelurahan/Desa Lemo II
- Kelurahan/Desa Liang Naga
- Kelurahan/Desa Malawaken
- Kelurahan/Desa Pandran Permai
- Kelurahan/Desa Pandran Raya
- Kelurahan/Desa Pendreh/Pandreh
- Kelurahan/Desa Rimba Sari
- Kelurahan/Desa Sabuh
- Kelurahan/Desa Sei/Sungai Rahayu I
- Kelurahan/Desa Sei/Sungai Rahayu II
- Kelurahan/Desa Sikui
- Kelurahan/Desa Tawan Jaya
- Kelurahan/Desa Terinsing/Trinsing
- Kelurahan/Desa Trahean

6. Teweh Timur Subdistrit

- Kelurahan/Desa Benangin 2
- Kelurahan/Desa Benangin 3
- Kelurahan/Desa Benangin 5
- Kelurahan/Desa Benangin I
- Kelurahan/Desa Gandring
- Kelurahan/Desa Jamut
- Kelurahan/Desa Liangbuah
- Kelurahan/Desa Liju
- Kelurahan/Desa Mampuak I
- Kelurahan/Desa Mampuak II (Pantung)
- Kelurahan/Desa Muara Wakat



- Kelurahan/Desa Panaen
- Kelurahan/Desa Sampirang I
- Kelurahan/Desa Sampirang II
- Kelurahan/Desa Sei/Sungai Liju

List of Village Names in Katingan District

1. Bukit Raya Subdistrict

- Kelurahan/Desa Penda Nange
- Kelurahan/Desa Rangan Bahegang
- Kelurahan/Desa Rantau Pandan
- Kelurahan/Desa Rongan Rondan
- Kelurahan/Desa Tanjung Batik
- Kelurahan/Desa Tumbang Dahei
- Kelurahan/Desa Tumbang Gaei
- Kelurahan/Desa Tumbang Kaburai
- Kelurahan/Desa Tumbang Kajamei
- Kelurahan/Desa Tumbang Karuei
- Kelurahan/Desa Tumbang Kataei

2. Kamipang Subdistrict

- Kelurahan/Desa Asem Kumbang
- Kelurahan/Desa Baun Bango
- Kelurahan/Desa Galinggang
- Kelurahan/Desa Jahanjang
- Kelurahan/Desa Karuing
- Kelurahan/Desa Parupuk
- Kelurahan/Desa Tampelas
- Kelurahan/Desa Telaga
- Kelurahan/Desa Tumbang Runen

3. Katingan Hilir Subdistrict

- Kelurahan/Desa Banut Kalanaman
- Kelurahan/Desa Hampalit
- Kelurahan/Desa Kasongan Baru
- Kelurahan/Desa Kasongan Lama
- Kelurahan/Desa Talangkah (Telangkah)
- Kelurahan/Desa Talian Kereng
- Kelurahan/Desa Tewang Kadamba
- Kelurahan/Desa Tumbang Liting



4. Katingan Hulu Subdistrict

- Kelurahan/Desa Batu Bango
- Kelurahan/Desa Dehes Asem
- Kelurahan/Desa Kiham Batang
- Kelurahan/Desa Kuluk Sepangi/Sapangi
- Kelurahan/Desa Penda Tangaring Baru
- Kelurahan/Desa Penda Tangaring Lama
- Kelurahan/Desa Rangan Kawit
- Kelurahan/Desa Rangan Ranjing
- Kelurahan/Desa Rantau Bahai
- Kelurahan/Desa Rantau Puka
- Kelurahan/Desa Sei/Sungai Nanjan
- Kelurahan/Desa Telok Tampang
- Kelurahan/Desa Tumbang Hangei II
- Kelurahan/Desa Tumbang Jiga
- Kelurahan/Desa Tumbang Kabayan/Kabayang
- Kelurahan/Desa Tumbang Kuai
- Kelurahan/Desa Tumbang Labaning
- Kelurahan/Desa Tumbang Mahop/Mahup
- Kelurahan/Desa Tumbang Manangei
- Kelurahan/Desa Tumbang Mangketai
- Kelurahan/Desa Tumbang Sabetung
- Kelurahan/Desa Tumbang Salaman
- Kelurahan/Desa Tumbang Senamang I

5. Katingan Kuala Subdistrict

- Kelurahan/Desa Bakung Raya
- Kelurahan/Desa Bumi Subur
- Kelurahan/Desa Jaya Makmur
- Kelurahan/Desa Kampung Baru
- Kelurahan/Desa Kampung Keramat
- Kelurahan/Desa Kampung Melayu
- Kelurahan/Desa Kampung Tengah
- Kelurahan/Desa Makmur Utama
- Kelurahan/Desa Mangun Jaya
- Kelurahan/Desa Pegatan/Pagatan Hilir
- Kelurahan/Desa Pegatan/Pagatan Hulu
- Kelurahan/Desa Sebangau Jaya
- Kelurahan/Desa Selat Baning
- Kelurahan/Desa Setia Mulia
- Kelurahan/Desa Singam Raya
- Kelurahan/Desa Subur Indah
- Kelurahan/Desa Sungai Kaki

6. Katingan Tengah Subdistrict

- Kelurahan/Desa Batu Badinding
- Kelurahan/Desa Mirah Kalanaman
- Kelurahan/Desa Napu Sahur
- Kelurahan/Desa Petak Puti
- Kelurahan/Desa Rantau Asem
- Kelurahan/Desa Samba Bakumpai
- Kelurahan/Desa Samba Danum
- Kelurahan/Desa Samba Kahayan
- Kelurahan/Desa Samba Katung
- Kelurahan/Desa Telok
- Kelurahan/Desa Tewang Panjang
- Kelurahan/Desa Tumbang Hangei
- Kelurahan/Desa Tumbang Kalemei
- Kelurahan/Desa Tumbang Lahang
- Kelurahan/Desa Tumbang Marak
- Kelurahan/Desa Tumbang Pariyei

7. Marikit Subdistrict

- Kelurahan/Desa Batu Panahan
- Kelurahan/Desa Buntut Leleng
- Kelurahan/Desa Kuluk Leleng
- Kelurahan/Desa Rangan Burih
- Kelurahan/Desa Rangan Surei
- Kelurahan/Desa Rangan Tangko
- Kelurahan/Desa Sebaung
- Kelurahan/Desa Tumbang Bemban
- Kelurahan/Desa Tumbang Dakei
- Kelurahan/Desa Tumbang Hiran
- Kelurahan/Desa Tumbang Lambi
- Kelurahan/Desa Tumbang Mandurei
- Kelurahan/Desa Tumbang Pahanei
- Kelurahan/Desa Tumbang Paku
- Kelurahan/Desa Tumbang Susan - Malaman
- Kelurahan/Desa Tumbang Tabulus
- Kelurahan/Desa Tumbang Taei
- Kelurahan/Desa Tumbang Tundu

8. Kecamatan Mendawai

- Kelurahan/Desa Kampung Melayu
- Kelurahan/Desa Mekar Tani
- Kelurahan/Desa Mendawai
- Kelurahan/Desa Perigi (Parigi)
- Kelurahan/Desa Teluk Sebulu

- Kelurahan/Desa Tewang/Tawang Kampung

- Kelurahan/Desa Tumbang Bulan

9. Petak Malai Subdistrict

- Kelurahan/Desa Batu Badak

- Kelurahan/Desa Batu Tukan

- Kelurahan/Desa Nusa Kutau

- Kelurahan/Desa Tumbang Baraoi

- Kelurahan/Desa Tumbang Habangoi/Habangei

- Kelurahan/Desa Tumbang Jala

- Kelurahan/Desa Tumbang Tangoi

10. Pulau Malan Subdistrict

- Kelurahan/Desa Buntut Bali

- Kelurahan/Desa Dahian Tunggal

- Kelurahan/Desa Geragu

- Kelurahan/Desa Kuluk Bali

- Kelurahan/Desa Manduing Lama

- Kelurahan/Desa Manduing Taheta

- Kelurahan/Desa Tewang Derayu

- Kelurahan/Desa Tewang Karang

- Kelurahan/Desa Tewang Papari

- Kelurahan/Desa Tumbang Banjan

- Kelurahan/Desa Tumbang Lawang

- Kelurahan/Desa Tumbang Tanjung

- Kelurahan/Desa Tumbang Tungku

- Kelurahan/Desa Tura

11. Sanaman Mantikei Subdistrict

- Kelurahan/Desa Daya Manunggal

- Kelurahan/Desa Dehes

- Kelurahan/Desa Kamanto

- Kelurahan/Desa Kuluk Habuhus

- Kelurahan/Desa Rantau Bangkiang

- Kelurahan/Desa Tumbang Atei

- Kelurahan/Desa Tumbang Kaman

- Kelurahan/Desa Tumbang Kanei/Kamei

- Kelurahan/Desa Tumbang Kawei

- Kelurahan/Desa Tumbang Labehu

- Kelurahan/Desa Tumbang Mangara/Manggara

- Kelurahan/Desa Tumbang Manggo

- Kelurahan/Desa Tumbang Pangka

- Kelurahan/Desa Tumbang Taranei/Karanei

12. Tasik Payawan Subdistrict

- Kelurahan/Desa Handiwung
- Kelurahan/Desa Hiang/Hiyang Bana
- Kelurahan/Desa Luwuk Kanan
- Kelurahan/Desa Luwuk Kiri
- Kelurahan/Desa Petak Bahandang
- Kelurahan/Desa Talingke
- Kelurahan/Desa Tewang Tampang
- Kelurahan/Desa Tumbang Panggo

13. Tewang Sanggalang Garing / Sanggalang Subdistrict

- Kelurahan/Desa Bangkuang
- Kelurahan/Desa Hapalam
- Kelurahan/Desa Pendahara
- Kelurahan/Desa Sei/Sungai Keruh
- Kelurahan/Desa Tarusan Danum
- Kelurahan/Desa Tewang Beringin
- Kelurahan/Desa Tewang Manyangen
- Kelurahan/Desa Tewang Rangas
- Kelurahan/Desa Tewang Rangkang
- Kelurahan/Desa Tumbang Terusan

List of Village Names in Kotawaringin Timur District

1. Antang Kalang Subdistrict

- Kelurahan/Desa Agung Muya
- Kelurahan/Desa Batu Agung
- Kelurahan/Desa Beringin Agung
- Kelurahan/Desa Bhakti Karya
- Kelurahan/Desa Bukit Indah
- Kelurahan/Desa Buntut Nusa
- Kelurahan/Desa Gunung Makmur
- Kelurahan/Desa Kuluk Telawang
- Kelurahan/Desa Luwuk Kuwan
- Kelurahan/Desa Mulya Agung
- Kelurahan/Desa Rantau Katang
- Kelurahan/Desa Rantau Sawang
- Kelurahan/Desa Rantau Suang
- Kelurahan/Desa Rantau Tampang
- Kelurahan/Desa Sei/Sungai Hanya
- Kelurahan/Desa Sei/Sungai Puring
- Kelurahan/Desa Tukang Langit
- Kelurahan/Desa Tumbang Bajanei

- Kelurahan/Desa Tumbang Boloji

- Kelurahan/Desa Tumbang Gagu

- Kelurahan/Desa Tumbang Hejan

- Kelurahan/Desa Tumbang Kalang

- Kelurahan/Desa Tumbang Mangkup

- Kelurahan/Desa Tumbang Manya

- Kelurahan/Desa Tumbang Ngahan

- Kelurahan/Desa Tumbang Puan

- Kelurahan/Desa Tumbang Ramei

- Kelurahan/Desa Tumbang Sangai

- Kelurahan/Desa Tumbang Sepayang

- Kelurahan/Desa Waringin Agung

2. Baamang Subdistrict

- Kelurahan/Desa Baamang Hilir

- Kelurahan/Desa Baamang Tengah

- Kelurahan/Desa Baamang Hulu

- Kelurahan/Desa Tinduk

3. Bukit Santuei Subdistrict

- Kelurahan/Desa Lunuk Bagantung

- Kelurahan/Desa Tanah Haluan

- Kelurahan/Desa Teweï Hara

- Kelurahan/Desa Tumbang Batu

- Kelurahan/Desa Tumbang Getas

- Kelurahan/Desa Tumbang Kamining/Kaminting

- Kelurahan/Desa Tumbang Kania

- Kelurahan/Desa Tumbang Payang

- Kelurahan/Desa Tumbang Penyahuan

- Kelurahan/Desa Tumbang Saluang

- Kelurahan/Desa Tumbang Sapia

- Kelurahan/Desa Tumbang Tawan

- Kelurahan/Desa Tumbang Torung/Turung

4. Kecamatan Cempaga

- Kelurahan/Desa Cempaka Mulia Barat

- Kelurahan/Desa Cempaka Mulia Timur

- Kelurahan/Desa Jemaras

- Kelurahan/Desa Lubuk Ranggan

- Kelurahan/Desa Luwuk Bunter (Lubuk Bunter)

- Kelurahan/Desa Patai

- Kelurahan/Desa Rubung Buyung

- Kelurahan/Desa Sei/Sungai Parang

5. Cempaga Hulu Subdistrict

- Kelurahan/Desa Bukit Batu
- Kelurahan/Desa Bukit Raya
- Kelurahan/Desa Keruing
- Kelurahan/Desa Pantai Harapan
- Kelurahan/Desa Parit
- Kelurahan/Desa Pelantaran
- Kelurahan/Desa Pundu
- Kelurahan/Desa Sudan
- Kelurahan/Desa Tumbang Koling/Kuling

6. Kota Besi Subdistrict

- Kelurahan/Desa Bajarum
- Kelurahan/Desa Camba
- Kelurahan/Desa Hanjalipan
- Kelurahan/Desa Kandan
- Kelurahan/Desa Kota Besi Hilir
- Kelurahan/Desa Kota Besi Hulu
- Kelurahan/Desa Palangan
- Kelurahan/Desa Pamalian
- Kelurahan/Desa Rasau Tumbuh
- Kelurahan/Desa Simpur

7. Mentawa Baru / Ketapang Subdistrict

- Kelurahan/Desa Sawahan (Mentawa Baru Hulu Utara)
- Kelurahan/Desa Mentawa Baru Hulu
- Kelurahan/Desa Pasir Putih
- Kelurahan/Desa Mentawa Baru Hilir
- Kelurahan/Desa Ketapang
- Kelurahan/Desa Bapeang
- Kelurahan/Desa Eka Bahurui
- Kelurahan/Desa Pelangian

8. Mentaya Hilir Selatan Subdistrict

- Kelurahan/Desa Basirih Hilir
- Kelurahan/Desa Basirih Hulu
- Kelurahan/Desa Handil Sohor
- Kelurahan/Desa Jaya Karet
- Kelurahan/Desa Jaya Kelapa
- Kelurahan/Desa Sabamban
- Kelurahan/Desa Samuda Besar
- Kelurahan/Desa Samuda Kecil
- Kelurahan/Desa Samuda Kota
- Kelurahan/Desa Sei/Sungai Ijum Raya

9. Mentaya Hilir Utara Subdistrict

- Kelurahan/Desa Bagendang Hilir
- Kelurahan/Desa Bagendang Hulu
- Kelurahan/Desa Bagendang Permai
- Kelurahan/Desa Bagendang Tengah
- Kelurahan/Desa Natai Baru
- Kelurahan/Desa Pondok Damar
- Kelurahan/Desa Sumber Makmur

10. Mentaya Hulu Subdistrict

- Kelurahan/Desa Baampah
- Kelurahan/Desa Bawan
- Kelurahan/Desa Buana Mustika
- Kelurahan/Desa Kawan Batu
- Kelurahan/Desa Kuala Kuayan
- Kelurahan/Desa Pahirangan
- Kelurahan/Desa Pemantang
- Kelurahan/Desa Penda Durian
- Kelurahan/Desa Santilik
- Kelurahan/Desa Sationg
- Kelurahan/Desa Tangar
- Kelurahan/Desa Tangka Robah
- Kelurahan/Desa Tanjung Batur
- Kelurahan/Desa Tanjung Harapan
- Kelurahan/Desa Tanjung Jariangau
- Kelurahan/Desa Tumbang Sapiri
- Kelurahan/Desa Tumbang Tilap

11. Parenggean Subdistrict

- Kelurahan/Desa Bajarau
- Kelurahan/Desa Bandar Agung
- Kelurahan/Desa Baringin Tunggal Jaya
- Kelurahan/Desa Barunang Miri
- Kelurahan/Desa Bukit
- Kelurahan/Desa Cempaka Putih
- Kelurahan/Desa Damar Makmur
- Kelurahan/Desa Jati Waringin
- Kelurahan/Desa Kabuau
- Kelurahan/Desa Karang Sari
- Kelurahan/Desa Karang Tunggal
- Kelurahan/Desa Luwuk Sampun
- Kelurahan/Desa Mekar Jaya



- Kelurahan/Desa Mekar Sari

- Kelurahan/Desa Mirah/Merah

- Kelurahan/Desa Parenggean

- Kelurahan/Desa Sari Harapan

- Kelurahan/Desa Sebungsu

- Kelurahan/Desa Sumber Makmur

- Kelurahan/Desa Tanjung Jorong

- Kelurahan/Desa Tehang

- Kelurahan/Desa Tumbang Mujam

- Kelurahan/Desa Wonosari

12. Pulau Hanaut Subdistrict

- Kelurahan/Desa Babriah

- Kelurahan/Desa Bapinang Hilir

- Kelurahan/Desa Bapinang Hilir Laut

- Kelurahan/Desa Bapinang Hulu

- Kelurahan/Desa Hanaut

- Kelurahan/Desa Makarti Jaya

- Kelurahan/Desa Rawa Sari

- Kelurahan/Desa Satiruk

13. Seranau Subdistrict

- Kelurahan/Desa Ganepo

- Kelurahan/Desa Terantang

- Kelurahan/Desa Batuah

- Kelurahan/Desa Terantang

- Kelurahan/Desa Mentaya Seberang

14. Telawang Subdistrict

- Kelurahan/Desa Biru Maju

- Kelurahan/Desa Kenyala

- Kelurahan/Desa Peryang

- Kelurahan/Desa Sebabi

- Kelurahan/Desa Sumber Makmur

- Kelurahan/Desa Tanah Putih

15. Kecamatan Teluk Sampit

- Kelurahan/Desa Basawang

- Kelurahan/Desa Lampuyang

- Kelurahan/Desa Parebok

- Kelurahan/Desa Ujung Pandaran



List of Village Names in Kotawaringin Barat District

1. Arut Selatan Subdistrict

- Kelurahan/Desa Sidorejo
- Kelurahan/Desa Madurejo
- Kelurahan/Desa Baru
- Kelurahan/Desa Raja
- Kelurahan/Desa Mendawai
- Kelurahan/Desa Raja Seberang
- Kelurahan/Desa Kumpai Batu Atas
- Kelurahan/Desa Kumpai Batu Bawah
- Kelurahan/Desa Medangsari
- Kelurahan/Desa Mendawai Seberang
- Kelurahan/Desa Natai Baru
- Kelurahan/Desa Natai Raya
- Kelurahan/Desa Pasir Panjang
- Kelurahan/Desa Rangda
- Kelurahan/Desa Runtu
- Kelurahan/Desa Sulung Kenambui/Kanam Bui
- Kelurahan/Desa Tanjung Putri
- Kelurahan/Desa Tanjung Terantang
- Kelurahan/Desa Umpang

2. Arut Utara Subdistrict

- Kelurahan/Desa Gandis
- Kelurahan/Desa Kerabu
- Kelurahan/Desa Nanga Mua
- Kelurahan/Desa Pandau
- Kelurahan/Desa Pangkut
- Kelurahan/Desa Penahan
- Kelurahan/Desa Penyombaan
- Kelurahan/Desa Riam
- Kelurahan/Desa Sambu
- Kelurahan/Desa Sukarami

3. Kotawaringin Lama Subdistrict

- Kelurahan/Desa Babual Baboti
- Kelurahan/Desa Dawak
- Kelurahan/Desa Ipuh Bangun Jaya
- Kelurahan/Desa Kinjil
- Kelurahan/Desa Kondang
- Kelurahan/Desa Kota Waringin Hilir
- Kelurahan/Desa Kotawaringin Hulu



- Kelurahan/Desa Lalang
- Kelurahan/Desa Makarti Jaya
- Kelurahan/Desa Palih Baru
- Kelurahan/Desa Riam Durian
- Kelurahan/Desa Rungun
- Kelurahan/Desa Sagu/Dusun Sukamulya
- Kelurahan/Desa Sakabulin
- Kelurahan/Desa Suka Makmur
- Kelurahan/Desa Sukajaya
- Kelurahan/Desa Sumber Mukti
- Kelurahan/Desa Tempayung

4. Kumai Subdistrict

- Kelurahan/Desa Batu Belaman
- Kelurahan/Desa Bumi Harjo
- Kelurahan/Desa Candi
- Kelurahan/Desa Keraya
- Kelurahan/Desa Kubu
- Kelurahan/Desa Kumai Hilir
- Kelurahan/Desa Kumai Hulu
- Kelurahan/Desa Pangkalan Satu
- Kelurahan/Desa Sebuai
- Kelurahan/Desa Sei/Sungai Bakau
- Kelurahan/Desa Sei/Sungai Bedaun
- Kelurahan/Desa Sei/Sungai Cabang
- Kelurahan/Desa Sei/Sungai Kapitan
- Kelurahan/Desa Sei/Sungai Sekonyer
- Kelurahan/Desa Sei/Sungai Tendang
- Kelurahan/Desa Teluk Bogam
- Kelurahan/Desa Teluk Pulau

5. Pangkalan Banteng Subdistrict

- Kelurahan/Desa Amin Jaya
- Kelurahan/Desa Arga Mulya
- Kelurahan/Desa Karangmulya
- Kelurahan/Desa Kebon Agung
- Kelurahan/Desa Marga Mulya
- Kelurahan/Desa Mulia/Mulya Jadi
- Kelurahan/Desa Natai Kerbau
- Kelurahan/Desa Pangkalan Banteng
- Kelurahan/Desa Sei/Sungai Hijau
- Kelurahan/Desa Sido Mulyo/Ponco Mulyo
- Kelurahan/Desa Simpang Berambai

6. Pangkalan Lada Subdistrict

- Kelurahan/Desa Kadipi Atas
- Kelurahan/Desa Lada Mandala Jaya
- Kelurahan/Desa Makarti Jaya
- Kelurahan/Desa Pandu Sanjaya
- Kelurahan/Desa Pangkalan Dewa
- Kelurahan/Desa Pangkalan Tiga
- Kelurahan/Desa Purbasari
- Kelurahan/Desa Sei/Sungai Melawen
- Kelurahan/Desa Sei/Sungai Rangit Jaya
- Kelurahan/Desa Sumber Agung

List of Village Names in Lamandau District

1. Batangkawa Subdistrict

- Kelurahan/Desa Batu Tambun
- Kelurahan/Desa Benakitan
- Kelurahan/Desa Ginih
- Kelurahan/Desa Jemuat
- Kelurahan/Desa Karang Mas
- Kelurahan/Desa Kina
- Kelurahan/Desa Kinipan
- Kelurahan/Desa Liku
- Kelurahan/Desa Mengkalang

2. Belantikan Raya Subdistrict

- Kelurahan/Desa Bayat
- Kelurahan/Desa Belibi (Balibi)
- Kelurahan/Desa Benuatan
- Kelurahan/Desa Bintang Mengalih
- Kelurahan/Desa Kahingai
- Kelurahan/Desa Karang Besi
- Kelurahan/Desa Nanga Belantikan
- Kelurahan/Desa Nanga Matu
- Kelurahan/Desa Petarikan
- Kelurahan/Desa Sei/Sungai Buluh
- Kelurahan/Desa Sumber Cahaya
- Kelurahan/Desa Tangga Batu

3. Bulik Subdistrict

- Kelurahan/Desa Arga Mulya
- Kelurahan/Desa Batu Kotam

- Kelurahan/Desa Beruta
- Kelurahan/Desa Bukit Indah
- Kelurahan/Desa Bumi Agung
- Kelurahan/Desa Bunut
- Kelurahan/Desa Guci
- Kelurahan/Desa Sei/Sungai Mentawa
- Kelurahan/Desa Sumber Mulya
- Kelurahan/Desa Tamiang
- Kelurahan/Desa Nanga Bulik
- Kelurahan/Desa Kujan (Kodepos : 74612)

4. Bulik Timur Subdistrict

- Kelurahan/Desa Batu Tunggal
- Kelurahan/Desa Bukit Jaya
- Kelurahan/Desa Merambang
- Kelurahan/Desa Nanga Kemujan
- Kelurahan/Desa Nanga Koring
- Kelurahan/Desa Nanga Palikodan
- Kelurahan/Desa Nuangan
- Kelurahan/Desa Pedongatan
- Kelurahan/Desa Sepondam
- Kelurahan/Desa Sukamaju
- Kelurahan/Desa Sungkup
- Kelurahan/Desa Toka

5. Delang Subdistrict

- Kelurahan/Desa Kubung
- Kelurahan/Desa Kudangan
- Kelurahan/Desa Landau Kantu
- Kelurahan/Desa Lopus
- Kelurahan/Desa Nyalang
- Kelurahan/Desa Penyombaan
- Kelurahan/Desa Riam Penahan
- Kelurahan/Desa Riam Tinggi
- Kelurahan/Desa Sekombulan
- Kelurahan/Desa Sepoyu

6. Lamandau Subdistrict

- Kelurahan/Desa Bakonsu
- Kelurahan/Desa Cuhai
- Kelurahan/Desa Karang Tabu
- Kelurahan/Desa Kawa
- Kelurahan/Desa Panopa
- Kelurahan/Desa Sei/Sungai Tuat
- Kelurahan/Desa Sekoban



- Kelurahan/Desa Suja
- Kelurahan/Desa Tanjung Beringin
- Kelurahan/Desa Tapin Bini

7. Mentohi Raya Subdistrict

- Kelurahan/Desa Bukit
- Kelurahan/Desa Bukit Makmur
- Kelurahan/Desa Bukit Raya
- Kelurahan/Desa Lubuk Hiju
- Kelurahan/Desa Melata
- Kelurahan/Desa Modang Mas
- Kelurahan/Desa Mukti Manunggal
- Kelurahan/Desa Nanuah
- Kelurahan/Desa Sumber Jaya
- Kelurahan/Desa Topalan

8. Sematu Jaya Subdistrict

- Kelurahan/Desa Batu Hambawang
- Kelurahan/Desa Bina Bhakti
- Kelurahan/Desa Jangkar Prima
- Kelurahan/Desa Mekar Mulya
- Kelurahan/Desa Purworejo
- Kelurahan/Desa Tri Tunggal
- Kelurahan/Desa Wonorejo



Appendix 3

BERITA ACARA BIMBINGAN TESIS

- 1. Nama : Andi Indah Yulianti
- 2. NIM : 176110100111009
- 3. Program Studi : S2 Ilmu Linguistik
- 4. Topik Tesis : Ethnolinguistics
- 5. Judul Tesis : The Naming of Villages By Dayak Ethnic in Central Kalimantan
- 6. Tanggal Mengajukan : 26 Agustus 2018
- 7. Tanggal Selesai : 12 Juli 2019
- 8. Nama Pembimbing : I. Ika Nurhayani, Ph.D.
II. Hamamah, Ph.D.
- 9. Keterangan Konsultasi :

No.	Tanggal	Materi	Pembimbing	Paraf
1.	28 Agustus 2018	Pengajuan Judul	Ika Nurhayani, Ph.D	
2.	3 Oktober 2018	Pengajuan Judul	Hamamah, Ph.D	
3.	5 November 2018	Pengajuan Bab I	Ika Nurhayani, Ph.D	
4.	6 November 2018	Pengajuan Bab I	Hamamah, Ph.D	
5.	22 November 2018	Revisi Bab I	Ika Nurhayani, Ph.D	
6.	23 November 2018	Revisi Bab I	Hamamah, Ph.D	
7.	17 Desember 2018	Pengajuan Bab II, III	Ika Nurhayani, Ph.D	
8.	18 Desember 2018	Pengajuan Bab II, III	Hamamah, Ph.D	
9.	28 Januari 2019	Revisi Bab I, II, dan III	Ika Nurhayani, Ph.D	
10.	29 Januari 2019	Revisi Bab I, II, dan III	Hamamah, Ph.D	
11.	31 Januari 2019	ACC Seminar Proposal	Ika Nurhayani, Ph.D	
12.	31 Januari 2019	ACC Seminar Proposal	Hamamah, Ph.D	
13.	6 Februari 2019	Seminar Proposal	Ika Nurhayani, Ph.D	
14.	6 Februari 2019	Seminar Proposal	Hamamah, Ph.D	
15.	6 Maret 2019	Revisi Seminar Proposal	Ika Nurhayani, Ph.D	
16.	7 Maret 2019	Revisi Seminar Proposal	Hamamah, Ph.D	

17.	22 April 2019	Pengajuan Bab IV, dan V	Ika Nurhayani, Ph.D	S
18.	23 April 2019	Pengajuan Bab IV, dan V	Hamamah, Ph.D	H
19.	30 April 2019	Revisi Bab IV, dan V	Ika Nurhayani, Ph.D	S
20.	30 April 2019	Revisi Bab IV, dan V	Hamamah, Ph.D	H
21.	13 Mei 2019	ACC Seminar Hasil	Ika Nurhayani, Ph.D	S
22.	13 Mei 2019	ACC Seminar Hasil	Hamamah, Ph.D	H
23.	20 Mei 2019	Seminar Hasil	Ika Nurhayani, Ph.D	S
24.	20 Mei 2019	Seminar Hasil	Hamamah, Ph.D	H
25.	12 Juli 2019	Ujian Tesis	Ika Nurhayani, Ph.D	S
26.	12 Juli 2019	Ujian Tesis	Hamamah, Ph.D	H

10. Telah diuji dan dievaluasi dengan nilai:

A

Dosen Pembimbing I,



Ika Nurhayani, Ph.D
NIP. 19750410 200501 2 002

Malang, 16 Juli 2019

Dosen Pembimbing II



Hamamah, Ph.D
NIP. 19730103 200501 2 001

Mengetahui,

Ketua Jurusan Bahasa dan Sastra,



Sahiruddin, S.S., M.A., Ph.D.
NIP. 197901162009121001