

From Garden to Metropolis: Study of Clustering the Name the Kampung as Remembering the Ecological Character of The City

Reza Hudiyanto*

History Departemen, Universitas Negeri Malang
St. Semarang 5 Malang City, East Java, Indonesia
E-mail: r.reza.fis@um.ac.id

Ismail Lutfi

History Departemen, Universitas Negeri Malang
St.Semarang 5 Malang City, East Java, Indonesia
E-mail: ismail.lutfi.fis@um.ac.id

The research is financed by Kemendikbudristek

Abstract

When people arrived in the place where correlated to previous Islamic cultural influence such as cities on Northern East Coast and principalities, they will wonder how the city has totally changed. The figure of place that has been described in historical records and images no longer exists except in its name. The question is, where the source of the naming process in the city come from? And what is the reason behind the identification process? In order to find the answer, this research used historical methods which consist of compelling and appreciating sources, interpreting and presenting the result in written form. Existing kampung names are compared to the ancient ones to find the similarity or correlation between both names. From this analysis, there are three conclusions as follows. The construction of the name indicates the evolution of the term from the ancient, middle, and contemporary periods of Bahasa. Sometimes it shows the inconsistency of Javanese language. The conversion from Hinduism to Islam has strikethrough some words connected to pre-Islamic ritual practice. From geographical standpoints, identities of place represent original landscapes such as water springs, river banks, and dry fields. Otherwise, big trees, specific plants, and rare and extinct vegetation were put as the name for new places that nowadays become residential areas and cultivation fields. Some names are based on Landmarks such as shrines, structures, houses of prominent figures, Chinese-Arabic quarters, government offices, and particular activities. Finally, the toponym plays an important role in tracing a city's past, because it contains collective memories and correlates to local history.

Keywords: Malang City; ecological character; kampung; toponym

DOI: 10.7176/RHSS/13-18-04

Publication date: October 31st 2023

Introduction

Identity signifies the difference between one object and another. Since the early days of human beings, man attached a particular sign to one person and place. After long time pre-literacy periods, nature of the name in Indonesia was influenced by the first religion, which spread on the early of 7th century, Hinduism and Buddhism. The terms *Candrabagha* river, *Purnawarman* and *Taruma Nagara* are foreign words, particularly from India which was absorbed by local people. According to chronicle of *Pararaton* and *Negarakertagama*, there also named that considered as genuine name such as *Kebo Ijo* (green-buffalo), *Mahesa Wong ateleng* (cow), *Hayam Wuruk* (cock from Wuruk), *Banyak Wide* (Geese) and *Gajah Mada* (elephant from Mada) (Atmodjo, 1979). This indicated that Javanese totems have similarities in putting the character of animal in signifying person as what it had happen amongst the Native American (Indian) tribes.

Otherwise, not only Natives American but also Javanese practices identifying places such as mounts, hills, rivers, and ridges. Actually, what is the meaning of the name? What is the purpose of people giving a name to themselves and the place where they live? Secondly, from where do people take name after their village? Is it due to natural factors, or important events or there are other causes? And the third question, what the reason behind this name? The above question is the background for this article.

In terms of Urban History, the study of the context and history of the name is called toponym issues. Study of toponyms must rely on a multidisciplinary approach that combines more than one single discipline, but many disciplines such as philology, anthropology, archeology, history, and geography. This is because toponyms are often synonymous with geographic names for example contour of the land. It represents the situation of the city in the past when the place has not encountered such change. This was one of the issues that Kees van Dijk discussed regarding names in Jakarta (van Dijk, 2005). When economic activities grow fast, and the demographic situation changes rapidly, the circumstances changed undoubtedly. Paddy fields and water springs were converted into a residential area, public space, and government building as the city expand its territories.

Just as van Dijk, Ummatovna has put forward a different argue. He argued that to understand meaning of the name, there must include an eponym approach. Eponym is a way of naming from proper to a common identity. For example, Caesar, Toyota, Kalashnikov, Tupolev, Parkinson and Rontgen were proper identities because these were named after a person. But since these names identified medical operation methods, car brands, weapon types, jet airplane, diseases, and x-ray photos, they turn from proper to a common identity. Furthermore, he identified fields of eponym came including a wide range of fields from foods, geography, fashion, music, fine arts, philosophical term, computer, anthropology etc. He also elaborated 14 types of toponyms such as antropotoponym, etnotoponym, hydrotoponym, zootoponym, phytotoponym, agiotoponym, mythotoponym, cosmotoponym, antropohpyton, antrocosmic dan zookosmic (Ummatovna & Hoshimovna, 2022). Based on this categorization, many kampungs' name in Malang shows ecological and sociological characteristic such as *Meduran* (residential area for Madura), *Pecinan* (residential area for Chinese), *Bugisan* (residential area for Buginesse) and many others. As well as etnotoponym, some kampungs show hydrotoponym, for example, *Sumber sari*, *Tukmas/Guyangan*, *Karuman*, and *Sumpil*.

Methods

Urban spaces are changed rapidly since industrialization's growth in the last nineteenth century. Population in many cities has sharply increased, both in coastal and interior which figured in colonial maps. Therefore, most information used in this article were obtained from nineteenth maps, colonial reports, and manuscript. To analyze the relation between a name and its origin, the researcher compares the spelling of the name according to the old Javanese dictionary, the existing name, and the landscape. Interpretation is also conducted by leveling and grouping toponym according to its similarity in historical, topographical, and shape background.

Discussion

Form an early age, the basic motive of humans to mark their territory is to show their domination to upcoming competitors. In many cases, territorial boundaries were set up when tribes, clans, or small communities began to clear the jungle and steppe to make spaces for their living and social organization. Most of the marking lines used at that time were natural boundaries such as rivers, hills, big stones, ridges, lakes, and trees. They named places from their characters of the surrounding environment such as, shape, number, color, plant, tree, and natural landscape. The information about place names comes from two sources, namely the collective memory of the local community and written sources, both on the inscription of the script.

In the present day, a tendency towards changing place names of quarters, streets, encampments, and places being introduced are those of national and local heroes. In a sense, this still involves cultural change that can be associated with cultural heritage preservation. According to Lauder, naming a place in Indonesia must according to the rules of Law, namely Principles for Geographical Naming in Indonesia (Kementerian Dalam Negeri, 2008). The process of creating or standardizing geographical names based on the principles has been established. The standardization process must keep in view culture, history, religion, philosophy, politics, and linguistics consideration. The principles, which are widely agreed on, provide an external set of conditions that make it possible to justify decisions taken in geographical naming. Eight principles are described here. They cover such issues as the choice of script, whether to use a local or non-local name, or whether to use the national language (Indonesian), vernacular or some other language. They also take into account socio-political and cultural factors such as in accordance to government legislation, and the need to respect the existence of ethnicity, religion, race, and class. Beyond these are pragmatic issues such as keeping names short and not using the names of living individuals (Lauder, 2013).

The case in Indonesia has a lot in common to the Philippines. The most popular place names in the Philippines are religious place names that are derived from the names of Saint Mary and the Catholic saints. This reflects the more than 300 years of colonization of the islands by Spain, whose mission was to spread Christianity and Spanish culture. It is in the process of reurbanization that damage to heritage sites, structures and objects has transpired. In particular, the kind of reurbanization called gentrification has resulted to the demolition and improper restoration of heritage elements-- all for the attainment of overriding pecuniary goals. "Gentrifiers" conduct questionable urban renewal of the inner city to enhance the bid rents of their real estate properties and to increase the tax base of the city government. They do not even pay attention to the plight of the urban poor whom they dislodge with their high-rise condominiums and commercial buildings (Gutierrez & Juanico, n.d.).

Contrary to the naming of places in the city, the naming of villages in Java is closely related to the first pioneers who clear the jungle and open those land for paddy fields and settlement (*Babad Alas*). Among the first forerunners, there was one individual man who became the most outstanding figure based on his ability to tame the wilderness and connect their communities to the supernatural world. After this prominent figure passed away, his grave was enshrined by villagers and later on became *punden*. Big carved tombstones or pattern-configured stones mark the position of the shrine. As usual, in every ritual being held to mark harvest time, the shrine and

tomb become pivotal points and are memorized with toponyms such as *Seloliman*, *Kejuron*, *Watudakon*, or *Pekuncen* (Hudiyanto & Lutfi, 2020).

Often, the naming of the area was obtained from the physical appearance of the land and the dominant vegetation in the area. There are not many naming traditions which are taken from the names of people, which is common in the Western world, especially in America. In the records of the journey of King Hayam Wuruk in the 14th century, there are several names of regions that are specifically mentioned, especially the Sima area (tax-free villages), and villages related to certain events such as war. Based on epigraphical studies on inscriptions found in Dinoyo, the oldest name of a village in Malang can be traced from inscriptions from Singhasari State namely *Balandit*, *Turryan* and *Tumapel*. At the present time, the area at this stage is probably the same as watek, geographical equal to sub-district. According Sedyawati there are sub region named *thani*. Presumably, *thani* even smaller political unit and during the Kadiri period (Sedyawati, 1985). Nowadays, regional unit of *thani* is equal to smaller part of Desa named dukuh. Another inscription from 13 centuries mention the name *waharu*, *Bangliawan*, *Panawijan* and *Bantaran*. If we comparing these three name of place on inscription to the existing, it can be conclude that *Wanaharu* resembles to *Waru*, *Bangliawan* to *Mangliawan*, *Panawijen* to *Palawijen* and *Bantaran*.

These places are known as ancient villages based not only on *Kakawin* and inscriptions, but also on artefacts, iconography, old tombs, and relics found across these areas. *Panawijyan* can be found on prasasti *Wurandungan* which issued on 865 Saka. In conjunction with this inscription, *Panawijan* also is mentioned on the Ancient Javanese chronicle of *Pararaton*. It is a *wanua*, where Mpu Purwa set up a hermitage (*mandala/kadewagurwan*). He has a daughter who is known as Ken Dedes, the foremother of the Rajasa Dynasty. Therefore, it could be assumed that the *wanua* of Panawijen has existed as a settlement since the 10th century until today. On Javanese epigraphic words, the character of N and P sometimes was put on the same position on a word (double). It was the result of grammatical change from Old and middle Java. The second villages were mentioned in 10 century inscription of Rampal as *wanua – ing -Bantaran*, *Bunun* and *Waharu*). Based on the indication of closely related places, those names are similar to the existing names.

Furthermore, by 1818, when the first comprehensive maps were published by Dutch colonial map service, the name of villages resembled the name of what we recognize today. The difference pronunciation and spelling stems from the discrepancy between Dutch and Javanese. Identification of places concluded that there were many continuities of names from Classical periods in 10th century to the Islamization at the end of the 15th century, even though, the changes were only in superficial. Rather than dismantling all Hindu remnants, most of the traditions, particularly correlated to farming activity in interior Java remain intact. In those circumstances, nature comes very close to the living of its people. While district, town, and capital city are written in larger sizes, *desa-desa* can be identified as small size font. Christie argued that before the 19th century in Java, most people lived dispersed on these *desa*, not in the city (Christie, 1991).

By the end of the nineteenth century, the construction of railways and economic development has generated an increasing number of Population in the Region. For example, most part of people in this region are engaged to farming activity. The living is highly dependent on the agricultural sector which is supported by fertile land, rivers, rainfall, and water springs. The predominant population in this region is Javanese who have inhabited this area since the early century (Van Setten van der Meer, 1979). They resided close to the three main rivers and water springs. From the findings of building structures, bath place (*patirtan*), water spring, and other structures, it is estimated that their residence is not far from the Brantas, Metro and Amprong rivers. This can be seen from the villages located near the *Badut*, *Karang Besuki* Temple, and the Megalithic site of *Watu Gong* which exists today. Small-plot land farming is their main source of life. Some of the temples found in the Malang area show that the population has started to grow rice since the classical era. After the collapse of Singasari in the end of twelve century, much information referring to the social and economic live of people in this area cannot be found except from inscriptions and Kitab *Pararaton*. At that time, the ancient Javanese culture was still the main role model in making a bureaucratic system and social organization based on the hydraulic system.

According to Agus Aris Munandar, the origin of name of places in Java can be grouped into six groups as follows. Firstly, names of plants (*flora*), for example Tarumanagara (*tarum*/dye plants which produce material of natural textile coloring), Kanjuruhan (*juruh*: Ancient Javanese of palm sugar tree), Majapahit, Kasuranggan (*rangga* [Jakun]= lilies), Pakwan-Pajajaran (*pakwan* Old Sunda]=where ferns grow), Karangasem (Bali), Pandan alas, Cemoro Sewu, etc. Some names have doublet (consonant exchange) so the words unknown or not already exist, such as medang as the ancient spelling of medang, name of tree. Secondly, names of animals (*fauna*), for example, *Singha* (lion) *sari*, *Panjalu*, *Watukura*, *Palintahan* (leeches), *Gowa Gajah* (Elephant: Bali), Mount *Ngliman* (Nganjuk), *Gajah Mungkur* Hill (Mojokerto), *Kedung Banteng* (water pond and buffalo: Sragen), and others. Thirdly, name of places that refer to historical events, myths, or legends, such as Mount Sindoro, Sumbing, Mount Tangkuban Parahu, Ratu Baka, Serayu River, the name Lara Jonggrang Temple, and the Karang Kamulyan area in Ciamis. Fourthly, names that refer to teachings, religious concepts or iconography, for example, Mount Kajar in Lasem, Mount Pawitra, Semeru, Bromo (Brahma), Panderman in Batu, Dieng (on the

Dieng plateau) from the word *adi-hyang* (Ancient Java) which means means the principle god. Examples associated with Hindu-Buddhist iconography, for example, Jalatunda bath place (name of lightning), and Probolinggo from the word *prabha* (ray). Fifthly, title of Noble figures of the past or Outstanding Figure in History. An example of this name is Rejoso Village in Sidoarjo. The name Rajasa comes from the figure of Rajasanagara (Hayam Wuruk), Kepanjen (in Malang), the city of Indramayu stemmed from the character Nyi Endang Dharma Ayu, the woman who opened the land for settlement on the banks of the Cimanuk River. Sixthly, Geographical conditions, for example *Segara Anakan*, Sewu Mountains, Demak, *Segaran* (Trowulan), *Rawa Pening* (calm swamp, dizzy [Ancient Javanese/Jakun = calm, solemn], *Lwa Wentar* in Blitar (where the Brantas River embankment broke in the past, wentar/bentar [Old Javanese: broke](Munandar, 2016).

One of the region which majority of place name originated from shape, plant, landscape is Malang. When the Dutch came, some new words has been absorbed by people in their own pronunciation. According to Published Rapport of Municipal Malang, there are 57 villages inside city limits (Lutfi & Hudiyanto, 2019). Most of those name have been exist before the coming of Dutch. Before 1969, identity of kampong represent on street names, for example, street which lies on Kampung Tanjung being identified as Jalan Tanjung. It also took placed in Jalan Oro-oro Dowo, Jalan Betek, Jalan Celaket, Jalan Kasin, jalan Sukun etc. On particular European cluster which constructed by Dutch in 1924-1930, these sub urban complex identified with names of Islands, Mount, Governor General of Dutch Indies, and Royal Dutch Family. After the fail 1965 communist resurgence, the army-back Government seized power in the country. Political situation in region followed the political change on the center. Most of street names which formerly represent kampong were converted to the name of Indonesian Arm Forces officer to commemorate their merit to the State (Hudiyanto, 2014).

From all kampong names in Malang, we grouping these names into 6 categories as follows.

1. Plant

Most name of kampong in Malang, were taken from plant species such as *Blimbing* (star fruit), *Gintung*, *Claket*, *Kayutangan*, *Sukun*, *Tanjung*, *Kasin*, *Sono* (Mergosono, Sanan), *Genitri*, *Rampal*, *tunggul wulung*, *Penanggungan* (*Anggung* = palm), *Bareng* (wareng, plant) (Santosa, 2017), *Klampok* (Guava), *Gadingkasri* (Yellow color coconuts fruit), *Kendal*, *Kerep*, *Locari*, *Wonosalam*, *Kemirahan*, *Sumpil*, *Janti*, *Kacuk*, *Lowokdoro* (*Widoro*) and *Kepuh* (Heyne, 1922). At present time, this species of plants has rarely found, at least we hardly find the old name of this threes.

2. Important Person in The Past

In down town Malang, most place were not correlated to natural shape or plant, but attached to outstanding building. We could mention many of Kampung correlated with this, such as *Tumenggungan*, *Kauman*, and *Kejuron*. *Tumenggung* is a title for regent before 1870, but from then on title of *Tumenggung* was upgraded to Adipati (Moertono, 1985). That the reason placed nearby house of Bupati Raden Tumenggung Notodinigrat called *Tumenggungan*. In western part of the city, lies Kampung Dinoyo, place where many artefact and inscription were found. Dinaya named after the stem A-Daya which being inserted infix in (Zoetmoelder & R Peodjawijatna, n.d.). In Javanese grammatical system, words that inserted by infix in means object of something such as person who has been given additional power (*daya*) to make him to be extra ordinary person. According to folktale, as well as information obtained from Javanese Chronicles, a man has been chosen as a leader because of his supernatural power. For example, Mas Karebet or Jaka Tingkir (young single man from Tingkir) has been appointed by Sultan Trenggana of Demak (1521-1550) as a regent of Pajang because of his superhuman powers (J.J Meinsma, 1874). Jaka Tingkir has described as person who able to kill *Banteng* (Buffalo) by a single bare hand. However, there is no information to answer the question about who the man correlated to name *Dinaya* was.

3. Landmark

Sometime, people tried to mark their place using the outstanding person such as, house of Regent, District Officers main post, central market, and cemeteries. Therefore we find name *Kidul Dalem* in down town, but rarely did we find this name on the suburb. In Javanese concept, dalem means home where high-rank official person stay with his family. It refers to Regent of Malang. Elsewhere, that was a placed named Kidul Pasar that refers to place where most horses and chart were stationed. Each horses drink on a large water dispenser called *Combor*, provide by its owner. That's why this placed called *Comboran* (Liempt, 1939).

On the westside of river Brantas, Dutch Indies Compagnie (VOC) built their first in Malang at about 1770 . Hundred years later, the Dutch expands their settlement Eastward from river bank to Northside of Regent Square. They constructed fortification, government office form brick which called lodge (*loji*: Javanese) in Hollands. This which the name Klojen after from Ka – Lodji - an. *Kepunden*, *Kramat* and *Tugu* are names correlated many *punden* (shrines) where local people made offering at particular days. Before modernizing and expanding of the city took place in first decade of twentieth century, there were many *lingga*, *yoni*, statue found in this urban area, particularly nearby river Brantas and Metro. The followers of pre-Islamic faith still uphold their beliefs by retain their ritual in all these shrine.

4. Princedom on Shadow Puppet Story

In outer ring, name of places which could be found are name from *Pawayangan* stories. (Shadow puppet show). Most of place found in the eastern part of the City such as Jodipan, Sawojajar, Madyopura, and Arjowinangun.

5. Natural Landscape

Javanese used to name their place according to something that looks odds and eye catching. It could be big stone, natural shape, topography and land contour. Many that fit to this categories are *Ngaglik* (higher land), *Oro oro Dowo* (long range prairies), *Sumbersari* (water spring), and *Guyangan* -today Tlogo Mas, (place for bath and caring cattle). This name is very important to predict the original shape of a particular area before it totally changes as the city expands its territory. After many years have passed and the landscape of the city has changed, man can still predict the landscape of a place a hundred years before. As proved by archeological research from early times, human settlement in Malang concentrated nearby water, such as rivers, and water springs. Enormous *lingga, yoni*, structure remains are unintentionally found in these places. It happen many times when excavators made ground breaking and found old structures, and statue. *Talun* also name that describe the original character of that area. Before this area was converted to settlement, *Talun* is empty-flat area located between paddy fields, villages, and the surrounding jungle.

6. Ancient Names

Only a few places in which the name is rooted from the ancient era based on inscription and *Pararaton*. There are names such as *Bunul, Sukun, Gadang, Bantaran* and *Palawijen* and *Karuman* (Lutfi, 2003). *Karuman* which means place for bath, is kampong somewhere nearby Brantas Rivier, westward from downtown Malang. *Karuman* is a place where Ken Arok – founder of the Rajasa Dynasty that ruled Singhasari State in the twelve century, spent most of his childhood (Suwardono, 2013). On the present day, the waterspring and jungle mentioned in *Pararaton* (Javanese ancient chronicle) has longer exist. This land has converted to residential and commercial area.

7. Profession dan Ethnic

Urban life was identified by its many kinds of professions. They lived concentrated on a particular place based on their similar occupation. Often their similarity service has formed a distinguished quarter that made their place was different to their neighbor. They live concentrated on their own particular quarter such as *Kampung Pandean* (blacksmith), *Kesatrian* (Soldier), *Kejuron* (graveyard keeper) and tanner (*Samakan*), *Pecinan* and *Kauman*. *Kaum* is the official rank who administers religious matters. Most of them live on the West side of Central Mosque, which people mention this region as *Kauman* (place of *Kaum*) (Pigeaud, 1932).

In the last decade, the municipal has urged each kampung to brand their own titles such as *Kampung Saniter, Kampung Kripik tempe, Kampung Digital* and the last *Kampung Kayutangan*. The process of reshaping landscape has began since the early of tweentieth century. When duchth set up a plan to expand Malang to north and westward, they formulated streets name base on their own histories. Wilhelmina, Maurits, Sophia, members of Orange Dynasti, and Van Den Bosch, Idenburg, van Heutz have been attached as street name in new “kampung” residential. In the same way, Indonesian Government has renamed these names by its own national hero such as Diponegoro, Dr Sutomo, Trunojoyo and the seven Revolution Heroes. Unfortunately, these new policy replace the name of Kampung, such as Ade Irma Suryani Streets has been used to former Jalan Talun. Renaming the city after 1970 has shown the making of new militarized urban landscape, comparing to previous “garden city”.

The same pattern always took place when the new regime, seize the power from the old one which both have different political perspectives. As the case of Iraq’s toponymic reconfiguration during the US occupation powerfully illustrates, the renaming of streets and other landmarks often plays a crucial role in the social production of ‘place’. The discursive act of assigning a name to a given location does much more than merely denote an already-existing ‘place’. Rather, as scholars from various fields have suggested, the act of naming is itself a performative practice that calls forth the ‘place’ to which it refers by attempting to stabilize the unwieldy contradictions of socio spatial processes into the seemingly more ‘managable’ order of textual inscription (Palonen, 1993; Yurchak, 2000; Kearns and Berg, 2002; Rose-Redwood, 2008c). While Massey (2005: 54) rightly warns us against embracing ‘the longstanding tendency to tame the spatial into the textual’, this need not imply a wholesale dismissal of the interrelations of space, place, and textually. On the contrary, a critical analysis of the politics of spatial inscription remains one of the most effective strategies for challenging essentialist claims to affixing stable identities to particular spaces. Moreover, the naming of places is one of the primary means of attempting to construct clearly demarcated spatial identities (Rose-Redwood et al., 2010).

Conclusion

From a chronological perspective, the coming of Dutch had no effect of identity of kampung Malang. Several maps from the early 19th century to the mid-20th century do not show any significant conversion of name, except for the name of the village which had to be integrated to Municipal, because the area has to be covert to European Settlement. There are names created both from pre-Islamic and Colonial period. From Linguistic

standpoint, the formation of names in the city of Malang shows the evolution of language and sometimes showed inconsistencies in the morphology of the Javanese language. There are differences spelling, exchange of vowels, consonants, omissions, addition of poems and in a word and there are even names which its means still unknown. This change is due to political factors when the dominant power often changes several terms related to legitimation of their predecessor - who is considered an enemy. The second possibility is that the loss of some words is due to the limitation of some ritual practices – which in the Classical Hindu era became their day by day activities, by the mass converting during the Islamic period. This makes some words related to pre-Islamic ritual activities disappear along with vanishing of Hindu Java believers in Java on the fifteenth century.

From a geographical perspective, the meaning of names describes character of a particular area before the ecological situation changes – as the result of expanding the plantation industry and urban settlements in the early 20th century, took place. Meanwhile valleys, hills, meadows, and the dominant character of plants are the natural characteristics of a region. According to the name of some areas, especially near rivers, it can be concluded that some villages depend on water supplies. Water spring and river as absolute condition for the living of villagers and monasteries (hermitage). The character of water that appears in Toponame is found in the types of vegetation and animals (*sumpil*) indicating the pattern of settlements in Malang village which is scattered from one another. This is different from settlements in lowland areas which have relatively rural village settlements and are more integrated than mountainous areas.

From the perspective of collective memory, the formation of a name seems to indicate the existence of certain objects or structures which very important objects for the people in the past. In some places, there are many shrines that have a distinctive shape so that residents give the name of the area according to the shape of the shrine. Naming is also taken from the function of the place in the past. In contrary formation of the name in post old order period showed blurred meaning of kampung as marking area. Streets name no longer based on kampung, but on the will of Local Government by putting name of General and middle rank army officer in army as a new streets names.

Naming based on landmarks remains a guideline, but the orientation is not on religion-magical, but rather on dominant activity. Market activities, entertainment, sports and leisure become objects that will be "marked" by the community as the toponym of the village. From a folklore, the origin of a name is oftenly associated to an important part of a battle story, or the journey of an important-outstanding character in history. In some cases toponyms are an indication of the regent's residence, a place where legendary figures in local history stop by and performing miracle (*petilasan*), showing his supra natural ability and or even his final rest. This folklore will be perpetuated by this name. Even if a village does not use the name of a character as an identity, their role and their importance are immortalized in the form of place names.

In closing statements, the results of this study indicate that toponyms are an eternal portrait of human activities in the past. Toponyms also describe original life of humans in the very early times, especially nature, flora and fauna which is no longer found in the present. Toponyms can perpetuate plants that have become extinct due to changes of human space ecosystem. The city of Malang shows its uniqueness because of the diversity in the representation of the times. The toponym of Malang is a description of human activities during the Classical Hindu era, the Islamic period, and the Colonial period. These characteristics are rarely found in other cities, which in general are more dominated by the influence of royal politics and colonialism. Through the study of toponyms, the past, we are able to describe, natural and cultural wealth can be inherited along with character values to the younger generation.

References

- Atmodjo, M. M. S. K. (1979). *Struktur masyarakat jawa Kuno pada jaman Mataram Hindu dan Majapahit*. Pusat Penelitian dan Studi Pedesaan dan Kawasan.
- Christie, J. W. (1991). States without Cities: Demographic Trends in Early Java. *Indonesia*, 52, 23. <https://doi.org/10.2307/3351153>
- Gutierrez, D. O., & Juanico, M. B. (n.d.). *The role of place names in cultural heritage preservation: focus on the Philippines*. .
- Heyne, K. (1922). *De Nuttige Planten Van Nederlandsch Indie (Deel I)*. Department van Landbouw Nijverheid en Handel.
- Hudiyanto, R. (2014). Perkembangan Wilayah dan Masyarakat Perbatasan Kabupaten Malang Kediri Berdasar Analisis Arsip Kartografi (1854-2009). *Jurnal Patrawidya*, 15(2).
- Hudiyanto, R., & Lutfi, I. (2020). The meaning of village purification and worshipping water spring as A ritual to preserve the ecological sustainability of penanggungan sites East java, Indonesia. *Jurnal Ilmiah Pendidikan Pancasila Dan Kewarganegaraan*, 5(2), 376–388.
- J.J Meinsma. (1874). *Serat Babad Tanah Jawi* (terj Ng Kertapradja).
- Kementrian Dalam Negeri. (2008). *Manual for the Standardization of Geographical Names*.
- Lauder, M. R. (2013). The Role of Place Names in Preserving Cultural Heritage in Indonesia. *Place Names*

- Preserving Cultural Heritage, Brunei, 13-14 May; United Nations Group of Experts on Geographical Names (UNGEGN) Asia, South-East Division.*
- Liempt, F. J. M. van. (1939). *Stadsgemeente Malang, 1914-1939*. Stadsgemeente.
- Lutfi, I. (2003). Desa-desa Kuno di Malang Periode Abad ke-9 hingga 10 Masehi: Tinjauan Singkat Berbasis Data Tekstual Prasasti dan Toponimi. *Jurnal Sejarah*, 1(3).
- Lutfi, I., & Hudiyanto, R. (2019). *Toponimi Kota Malang*. Dinas Sejarah Direktorat Sejarah, Direktorat Jenderal Kebudayaan Kementerian Pendidikan dan Kebudayaan.
- Moertono, S. (1985). *Negara dan Usaha Bina Negara: Studi tentang Mataram II, Abad XVI Sampai XIX*. Jakarta: Yayasan Obor Indonesia.
- Munandar, A. A. (2016). Toponimi dalam Kajian Arkeologi . *Seminar Nasional Toponimi: Toponimi Dalam Perspektif Ilmu Budaya*.
- Pigeaud, T. (1932). *Javaans-Nederlands handwoordenboek*. JB Wolters Uitgevers.
- Rose-Redwood, R., Alderman, D., & Azaryahu, M. (2010). Geographies of toponymic inscription: new directions in critical place-name studies. *Progress in Human Geography*, 34(4), 453–470.
- Santosa, I. B. (2017). *Suta naya dhadhap waru : manusia jawa dan tumbuhan*. Interlude.
- Sedyawati, E. (1985). Keadaan Masyarakat Jawa Kuna Masa Kadirri dan Masalah Penafsirannya. In *Pertemuan Ilmiah Arkeologi III*. Puslitarkenas.
- Suwardono, S. (2013). *Tafsir Kesejarahan Ken Angrok: Pendiri Wangsa Rajasa*. Ombak.
- Ummatovna, M. H., & Hoshimovna, S. S. (2022). Eponyms-As Onomastic Unit. *Central Asian Journal of Theoretical and Applied Science*, 3(6), 212–218.
- van Dijk, K. (2005). *Jakarta Batavia*. KITLV.
- Van Setten van der Meer, N. C. (1979). *Sawah cultivation in ancient Java: aspects of development during the Indo-Javanese period, 5th to 15th century*. Faculty of Asian Studies, ANU in association with Australian National
- Zoetmoelder, P. J., & R Peodjawijatna. (n.d.). *Bahasa Parwa I*. Obor, .