

The Philosophy of Village Toponymy in Syamtalira Aron District, North Aceh Regency

Rahmatillah ✉, Universitas Bumi Persada, Indonesia

T. Muntazar, Universitas Bumi Persada, Indonesia

Azhari, Universitas Bumi Persada, Indonesia

✉ muntazar@unbp.ac.id

Abstract: This study aims to describe the philosophical basis of village toponymy in Syamtalira Aron Sub-district, North Aceh Regency, and to categorize the toponymic aspects of village naming in the area. The research employs a qualitative approach with a descriptive qualitative method. The data consist of 34 villages in Syamtalira Aron Sub-district, and the data sources are indigenous residents who serve as informants, including traditional figures, elders, and youth who understand the local culture. Data collection was conducted through observation and in-depth interviews. Data analysis involved three stages: data categorization, data presentation, and conclusion drawing. The findings indicate that the community names their villages by observing their surrounding environment; if a particular type of tree or fruit is abundant in an area, its name is adopted as the village name. Overall, 23 villages fall under the aspect of manifestation (encompassing water features, topographic elements, and natural environment features), 5 villages under the social aspect, 3 villages under the cultural aspect, and 3 villages exhibit a mixture of toponymic aspects covering both social and manifestation elements. This research contributes to the documentation and preservation of local identity and cultural heritage from linguistic and historical perspectives.

Keywords: Philosophy, toponymy, village names, Syamtalira aron.

Received May 22, 2026; **Accepted** June 24, 2026; **Published** June 30, 2026

Citation: Azhari, Rahmatillah, & T. Muntazar. (2026). The Philosophy of Village Toponymy in Syamtalira Aron District, North Aceh Regency. *Indonesian Journal of Education and Social Humanities*, 3(2), 76–92. <https://doi.org/10.62945/ijesh.v3i2.855>

Published by Mandailing Global Edukasia © 2026.



This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

INTRODUCTION

In Indonesia, place names carry deep historical backgrounds. These names frequently become the spirit and identity of the inhabitants in terms of behavior and character. From a philosophical standpoint, the practice of place-naming, or toponymy, is not merely a geographical marker, but rather a crystallization of values, beliefs, and the collective aspirations of the communities inhabiting those areas. Each name preserves the 'soul' or essence of the place itself. Kartikasari (2019) emphasizes the importance of the genius loci principle as a locality principle in architecture and regional development.

The philosophical meaning of toponymy refers to the effort to explore and understand the foundational thinking, values, and worldview underlying the naming of a place, beyond

mere etymological origins or physical descriptions. While conventional toponymy based on common agreement and tradition answers the question 'What does this village name mean?', the philosophical approach addresses deeper inquiries: Why was this name chosen? What is the background of the village's name origin? Who gave this name? These philosophical questions transform place names from mere location labels into mirrors of beliefs, culture, and ways in which a community understands its own existence (Rais et al., 2008).

Toponymy is most frequently associated with geographical studies, particularly in scientific discussions of names, history, significance of places and regions, as well as characteristics of both natural and man-made environments such as mountains, villages, rivers, lakes, straits, islands, and public facilities (Aniwidianti & Seffendri, 2024). According to Mursidi (2021), people who first settled in an area would typically name the surrounding places such as rivers, hills, or villages based on their observations of the environment. For instance, if a particular type of tree or fruit was abundant in an area, the name of that plant would be adopted as the place name.

Syamtalira Aron Sub-district, located in North Aceh Regency, Province of Aceh, contains 34 villages with unique and diverse names worthy of academic investigation. The village names in this sub-district, which include Alue Gunto, Ampeh, Ara, Awe, Blang, Calong, Cibrek Baroh, Cibrek Tunong, Dayah Aron, Dayah Meuria, Dayah Teungku, Glok, Hagu, Kanot, Keude Aron, Keude Teupin Punti, Keutapang, Kulam, Kumbang, Mampree, Mayang Baroh, Matang Munye, Mee Aron, Mesjid, Meucat, Meuria Aron, Moncrang, Pante, Peurupok, Pulo, Tanjong Mulieng, Tanjong Krueng Pase, Teungoh, and U Blang Asan, have never been academically investigated in depth. Despite the geographical proximity of these villages, their names are entirely unrelated to one another, each created based on unique characteristics and historical circumstances specific to each village.

Previous studies on toponymy in Aceh and Indonesia have explored various aspects of place naming. Rahmatul Fitri (2022) investigated the toponymy of kampung names in Lhoksukon, North Aceh, identifying three toponymic aspects: manifestation, social, and cultural. Similarly, Mera Muharna et al. (2024) examined gampong toponymy in Bireun Regency, categorizing 17 villages based on vegetation, 9 on historical significance, and 12 on territorial features. Nadila Windi Sari (2024) analyzed place name origins in Lebong Regency through a toponymic approach, focusing on manifestation, social, and cultural aspects. Ahmadi (2020) investigated the meanings of dusun names in Desa Kebondalem, identifying manifestation and cultural aspects as dominant, while also analyzing the morphological forms of toponyms as words and phrases. Hestiyana (2021) studied village and mountain names in Kecamatan Karang Intan, Banjar Regency, South Kalimantan, and found that the manifestation aspect with its natural environment sub-element was the most dominant. Ode et al. (2024) applied an anthropolinguistic approach to examine village toponymy in Konda Sub-district, South Konawe, finding manifestation as the primary aspect. The present study, however, uniquely focuses on the philosophical dimension of place naming in Syamtalira Aron, examining not only the etymological origins but also the deeper cultural, historical, and linguistic values embedded in each village name, a dimension that has not been explored in prior studies of Acehnese toponymy.

The significance of this research lies in its contribution to the documentation of living oral heritage. Toponymy functions as a 'living museum of language' (Rustinar et al., 2025), preserving ancient Acehnese words no longer used in daily conversation yet immortalized in village names. Understanding the philosophy behind village naming means understanding the soul and spirit of a civilization. This study therefore aims to: (1) describe the philosophical basis of village toponymy in Syamtalira Aron Sub-district, North Aceh Regency, and (2) categorize the toponymic aspects of village naming in the sub-district.

The philosophical approach applied in this study distinguishes it from prior toponymic research in Aceh, which has predominantly focused on the semantic and categorization dimensions of place names without probing their deeper philosophical underpinnings. By asking not only 'What does this name mean?' but 'Why was this name

chosen, by whom, and what does the choice reveal about the community's worldview?', this study aims to recover the intentional, value-laden dimension of Acehnese naming practices that conventional toponymic analysis overlooks. This approach is particularly timely given the accelerating pace of cultural change in rural Acehnese communities, where traditional knowledge of village history and naming is at risk of being lost within the next generation. The documentation and philosophical analysis of these 34 village names therefore constitutes an act of urgent cultural conservation as much as an academic contribution to the field of linguistics and cultural studies.

Theoretical Framework

Philosophically, in the context of toponymy, philosophy refers to the effort to explore and understand the foundational thinking, values, and worldview (worldview) that underlie the naming of a place, not just its etymological origins or physical descriptions (KBBI Daring, 2025). According to Sudaryat (2009), toponymy possesses two primary characteristics: conventional (based on social agreement passed down through generations) and arbitrary (freely determined based on community consensus without binding rules). The system of naming places at a given time is referred to as toponymy.

Etymologically, the word toponymy derives from the Greek *topos* (place) and *onoma* (name), literally meaning 'place name' (Machdalena et al., 2022). Toponymy is a branch of onomastics, which is itself divided into two major sub-branches: anthroponomastics (studying the origins and meanings of personal names) and toponymy (studying the history and meaning behind place names). According to Sibarani and Tarigan (1993), toponymy is not merely a symbol but contains values that remain to be excavated and studied. Firmansyah and Soesilo (2020) emphasize that toponymy is not simply writing on a map or road sign; beyond that, a place name functions as a direct and easily understood geographical reference for accessing various other forms of information.

Sudaryat (2009) theorizes three main aspects of toponymy that constitute the analytical framework of the present study. The first is the manifestation aspect (*aspek perwujudan*), which describes the close relationship between humans and their physical earth and natural surroundings. This aspect is further divided into three sub-elements: water background (*latar perairan*), topographic background (*latar rupabumi*), and natural environment background (*latar lingkungan alam*). The second is the social aspect (*aspek kemasyarakatan*), which relates to social life and inter-community interaction, reflecting social positions, occupational types, and the professional activities of the community. The third is the cultural aspect (*aspek kebudayaan*), which reflects folk narratives including myths, folk tales, and religious beliefs that inspire place names. Erikha (2018) further identifies three functions of toponymy in daily human life: as a location marker (*penanda lokasi*), as an identity marker (*penanda identitas*), and as a vehicle for tourism promotion (*promo pariwisata*).

METHODS

This study employs a qualitative approach with a descriptive qualitative method. Descriptive qualitative research produces descriptions and portrayals to understand phenomena experienced by research subjects (Moleong, 2018). Sugiyono (2020) affirms that qualitative research is conducted naturally in the field, which is why it is often referred to as the natural method. This approach is appropriate for the present study since the research does not involve numerical data but focuses on describing the philosophical toponymy of villages and their toponymic aspects in Syamtalira Aron Sub-district.

Research Setting and Time

The research was conducted in Syamtalira Aron Sub-district, North Aceh Regency, encompassing all 34 villages as research objects. This location was selected because of the absence of prior academic research on the philosophical toponymy of the sub-district, and

because the area possesses unique and diverse village name origins that are gradually fading due to modernization. The research was carried out during the academic year 2025-2026.

Data and Data Sources

The data in this study consist of the names of 34 villages in Syamtalira Aron Sub-district. The data sources are indigenous residents who serve as informants, including traditional figures, elders, and youth who are knowledgeable about the history and culture of their respective villages. Following Mahsun (2005), informants were selected based on the following criteria: male or female; aged 30-79 years; not restricted by educational background; of middle social status; knowledgeable about the local area; in good physical and mental health; and long-term residents of the area.

Data Collection Techniques

Data collection was conducted through observation and in-depth interviews. Observation was carried out in Syamtalira Aron Sub-district, beginning with meetings with the sub-district head. Interviews involved direct question-and-answer sessions between the researcher and village heads, community figures, and elders who possessed information about the origins of village names. Interview sessions were recorded, transcribed, and focused on questions related to the philosophical origins and toponymic aspects of each village name. The interview instrument comprised six key questions: What is the background of the formation of this village? Who gave this village its name? When did this village name emerge? Where was this name first given? Why was this name chosen? How did this village come into being?

Data Analysis Techniques

Data analysis followed three stages as proposed by Moleong (2018): (1) data categorization, in which village names were described and categorized based on toponymic aspects, namely the manifestation aspect, social aspect, and cultural aspect; (2) data presentation, in which the philosophical toponymy of each village was described in narrative form while the categorization of toponymic aspects was presented in tabular form; and (3) conclusion drawing, in which the final conclusions were formulated from the overall categorization results of the village names in Syamtalira Aron Sub-district.

Population, Sample, and Research Instrument

The population of this study is the entirety of villages in Syamtalira Aron Sub-district, totaling 34 villages. Following Sugiyono (2020), the sample is defined as a portion of the population that represents its characteristics. In this study, all 34 villages were included as the sample since the study aims for comprehensive documentation of the sub-district's toponymic heritage. The research instrument consisted of a structured interview guide comprising six core questions designed to elicit the philosophical foundations of each village name. The instrument is presented in Table 3 below.

Table 1. Research Interview Instrument

No	Question (Bahasa Indonesia / English Translation)	Philosophical Dimension
1	Apa yang melatarbelakangi terbentuknya desa ini? (What is the background of the formation of this village?)	Historical formation
2	Siapa yang memberi nama pada desa ini? (Who gave this village its name?)	Social actor & authority
3	Kapan nama desa ini muncul? (When did this village name emerge?)	Temporal dimension

No	Question (Bahasa Indonesia / English Translation)	Philosophical Dimension
4	Dimana asal-mula nama desa ini diberikan? (Where was this name first given?)	Spatial dimension
5	Mengapa nama desa ini dipilih? (Why was this name chosen?)	Motivational/intentional aspect
6	Bagaimana asal-usul terbentuknya desa ini? (How did this village come into being?)	Process of formation

RESULTS

The research findings focus on the origin of village names in Syamtalira Aron Sub-district, North Aceh Regency, comprising 34 villages. Data were obtained through interviews with informants aged 40-70 years to ensure the authenticity and reliability of the information. The following section presents the philosophical origins of each village name and their categorization according to toponymic aspects.

Philosophical Origins of Village Names

The 34 villages in Syamtalira Aron Sub-district possess distinct and philosophically meaningful names. The naming practices reflect the relationship between the community and their natural, social, and cultural environment. Selected village name origins are described as follows:

Based on interviews conducted with 34 informants aged 40-70 years, the following comprehensive descriptions of village name origins were obtained. These descriptions reveal not only the linguistic etymology of each name but also the historical, environmental, and social contexts that gave rise to them.

Villages Named After Natural Environment

The majority of village names in Syamtalira Aron Sub-district derive from the natural environment that characterized the area at the time of settlement. Desa Ara takes its name from the ara tree (*Ficus species*), which once grew tall and large in the area. According to informant Umar (64 years), the community felled the tree and built a meunasah (prayer hall) on the site, subsequently naming the settlement Desa Ara. Similarly, Desa Awe derives from the Acehnese word awe, meaning rattan (Aceh-Indonesian Dictionary I, p.41). The village was named after the abundant rattan plants that once covered the area, which the community cleared to establish the settlement. Desa Calong takes its name from the calong tree, identified as a variety of citrus fruit in the Acehnese lexicon (Aceh-Indonesian Dictionary I, p.115). According to informant Fatimah (74 years), the village was formed through the division of Desa Mayang Baroh and was named after a large calong tree that grew in the area.

Desa Cibrek Baroh and Desa Cibrek Tunong both take their names from the cibrek tree. According to informant Nurjannah (53 years), the original settlement was divided into two villages due to its large size. The word baroh means 'north' while tunong means 'south' in Acehnese, thus the directional suffixes differentiate the two sister villages. Desa Hagu is named after the hagu tree, described in Acehnese vocabulary as a large tree with dense, rough leaves favored by goats and sheep, whose branches hang downward. Desa Mampree takes its name from the mampree tree, a hardwood species traditionally used as a building material, firewood, and medicinal plant. Desa Keutapang is named after the ketapang tree (*Terminalia catappa*), which grew large in the area and served as a geographical landmark for the community. Desa Tanjong Mulieng derives from tanjong (cape/peninsula) and mulieng (melinjo tree, *Gnetum gnemon*), reflecting both the geographical position and the dominant vegetation of the area.

Villages Named After Water Features and Topography

Several villages are named after water features and topographical conditions. Desa Alue Gunto derives from alue (tributary or swamp channel) and gunto (collapsed embankment). According to informant Hasbi (50 years), an embankment built near a river in the area repeatedly collapsed, leading the community to name the village Alue Gunto or 'collapsing channel.' Desa Kulam takes its name from the Acehese word kulam, meaning pool or pond (Aceh-Indonesian Dictionary I, p.465). The pond was used for daily needs including ablution and bathing. Desa Pante derives from the Acehese pante, meaning riverbank or lakeside (Aceh-Indonesian Dictionary II, p.674), as the village was situated on the bank of a river. Desa Moncrang derives from mon (well) and crang (clear/transparent), referring to an old historical well with perpetually clear water that never dried up even during drought seasons and was believed to possess mystical qualities. Desa Glok derives from the Acehese glok, related to the old Acehese gluk or grok, meaning hole or puddle of water, as rainwater in this area collected into puddles rather than flowing into drainage channels. Desa Tanjong Krueng Pase is named after the Pase River (krueng pase), historically the most significant river in the heartland of the Samudera Pasai Sultanate.

Villages Named After Social and Cultural Elements

A number of villages bear names derived from social activities and cultural heritage. Desa Ampeh takes its name from the Acehese ampeh, meaning a fish trap or barrier made of bamboo (Aceh-Indonesian Dictionary I, p.23). The name reflects the primary livelihood of the early settlers who depended on river fishing using traditional fish traps called bubu. Desa Dayah Teungku derives from dayah (pesantren/Islamic boarding school) and teungku (an honorific title for Islamic scholars), reflecting the dominant role of a highly influential Islamic scholar who established a pesantren in the area. Desa Mesjid is named after the masjid (mosque) that served as the center of religious activities, reflecting the strong influence of early Islamic civilization in the area. Desa Meucat derives from the Acehese meu- (prefix indicating 'having') and cat (paint), as this village was the first in Syamtalira Aron Sub-district to paint its meunasah with colored paint. Desa Kumbang is named after Abu Meunasah Kumbang, a renowned Islamic scholar and student of Tgk Syik Pante Geulima, who migrated to the area to spread Islamic knowledge. He was highly respected for his mastery of Arabic, English, and French languages, and the village was named in his honor.

Table 2. Categorization of Toponymic Aspects of Villages in Syamtalira Aron Sub-district

No	Village Name	Toponymic Meaning	Toponymic Aspect
1	Peurupok	Named from the kingdom of Peurupi (small king)	Cultural Aspect (Folklore)
2	Alue Gunto	Named from the collapsing river embankment	Manifestation (Water Feature)
3	Ampeh	Named from the fish trap used by most villagers	Social Aspect (Occupation)
4	Ara	Named from the Ara tree (Ficus species)	Manifestation (Natural Environment)
5	Blang	Named from the rice fields in the area	Manifestation (Topography)
6	Awe	Named from the abundant rattan (awe) plants	Manifestation (Natural Environment)
7	Calong	Named from the calong citrus tree	Manifestation (Natural Environment)
8	Cibrek Baroh	Named from the cibrek tree; baroh = north	Manifestation (Natural Environment)

No	Village Name	Toponymic Meaning	Toponymic Aspect
9	Cibrek Tunong	Named from the cibrek tree; tunong = south	Manifestation (Natural Environment)
10	Dayah Meuria	Named from dayah (pesantren) + meuria (rumbia/sago palm)	Manifestation & Social
11	Dayah Teungku	Named from a pesantren led by an influential Teungku	Social Aspect (Social Position)
12	Hagu	Named from the hagu tree used as ornamental plant	Manifestation (Natural Environment)
13	Kanot	Named from a pot (kanot) found when clearing land	Cultural Aspect (Folklore)
14	Keude Teupin Punti	Named from riverside market + punti tree	Manifestation (Water & Natural)
15	Keutapang	Named from the ketapang tree as landmark	Manifestation (Natural Environment)
16	Kulam	Named from the communal pond (kulam)	Manifestation (Topography)
17	Kumbang	Named after Abu Meunasah Kumbang, Islamic scholar	Manifestation (Natural Environment)
18	Mampree	Named from the mampree medicinal tree	Manifestation (Natural Environment)
19	Mayang Baroh	Named from elevated terrain; baroh = northern side	Manifestation (Topography)
20	Mee Aron	Named from mee (tamarind) + aron (casuarina)	Manifestation (Natural Environment)
21	Mesjid	Named after the mosque as center of Islamic activities	Social Aspect (Social Life)
22	Meucat	Named as the first village to paint its meunasah	Social Aspect (Settlement Pattern)
23	Meuria Aron	Named from meuria (sago palm) + aron (casuarina)	Manifestation (Natural Environment)
24	Moncrang	Named from the ancient clear well (mon crang)	Cultural Aspect (Folklore)
25	Pante	Named from its location on the riverbank	Manifestation (Water Feature)
26	Pulo	Named from surroundings of rice fields resembling an island	Manifestation (Topography)
27	Tanjong Mulieng	Named from peninsula location + melinjo (mulieng) tree	Manifestation (Water & Natural)
28	Tanjong Krueng Pase	Named from peninsula location on the historic Pase River	Manifestation (Water Feature)
29	Glok	Named from rainwater puddles (glok) that form in the area	Manifestation (Water Feature)
30	Teungoh	Named from its central location between other villages	Social Aspect (Social Interaction)

No	Village Name	Toponymic Meaning	Toponymic Aspect
31	U Blang Asan	Named from abundant coconut trees (u) in Blang Asan area	Manifestation (Natural Environment)
32	Matang Munye	Named from elevated land + munye fruit abundance	Manifestation (Topography & Natural)
33	Keude Aron	Named from marketplace (keude) + aron tree	Social & Manifestation (Mixed)
34	Dayah Aron	Named from pesantren (dayah) + surrounding aron trees	Social & Manifestation (Mixed)

Villages Named After Historical and Religious Figures

Several village names in Syamtalira Aron reflect the profound influence of Islamic history and religious leadership on the formation of local settlements. Desa Dayah Aron derives from the combination of dayah (pesantren/Islamic boarding school) and aron (casuarina tree). According to informant Hasbi (50 years), the village originated from a pesantren surrounded by aron trees, established by a renowned Islamic scholar. The word aron simultaneously serves as a geographical indicator, distinguishing this village as part of Kecamatan Syamtalira Aron. Desa Dayah Teungku similarly reflects the centrality of Islamic educational institutions; the word teungku, an honorific for Islamic scholars in Acehese culture, indicates that the village's identity was inseparable from the spiritual and intellectual leadership of a respected religious figure. Desa Mesjid traces its origin to a mosque that served as the focal point of religious activity in early Islamic civilization, reflecting the deep influence of the Samudera Pasai Sultanate on the cultural and social organization of the region.

Villages Named After Agricultural and Settlement Patterns

Agricultural and settlement patterns are also reflected in several village names. Desa Blang derives from the Acehese word blang, meaning a complex of rice fields or agricultural land (Aceh-Indonesian Dictionary I, p.91). According to informant Abdullah (65 years), the area was characterized by extensive rice paddies, and the community erected a meunasah (prayer hall) in the middle of the agricultural expanse, thus naming the settlement after its dominant land use. Desa Mayang Baroh takes its name from mayang (high/elevated terrain) and baroh (north), reflecting its position on elevated ground relative to other villages in the Blang Asan settlement area. The directional suffix baroh was added to distinguish it from Desa Mayang Tunong (southern elevated village). This practice of adding directional suffixes (baroh/north and tunong/south) to differentiate paired villages is a distinctive feature of Acehese toponymic tradition also observed in Cibrek Baroh and Cibrek Tunong.

Desa Keude Teupin Punti presents a compound toponym combining three elements: keude (market), teupin (riverbank), and punti (a variety of banana tree). According to informant Muhammad Hasan (57 years), the village originated from a row of market stalls situated along the riverbank, surrounded by punti trees. This compound naming illustrates the convergence of economic activity, geographical position, and natural vegetation in shaping village identity. Desa Matang Munye derives from matang (elevated land surrounded by flat or swampy terrain) and munye (a local fruit similar to the binjai/kemang, characterized by sour and sweet-astringent taste). The village is surrounded by rice fields, and the munye fruit was the dominant produce of the area.

Villages Named After Geographical Phenomena

Desa Teungoh, whose name means 'middle' or 'center' in Acehese, was named for its central geographical position between Desa Blang and Desa Kumbang. This positional

naming practice reflects the Acehese tradition of using spatial relationships to define place identity, transforming the abstract notion of centrality into a permanent toponymic marker. Desa Pulo, meaning 'island' in Acehese, was named because the settlement was originally surrounded by rice fields on all sides, visually resembling an island. Early settlers referred to it as calok, meaning a deep hole in a rice field or small swamp, before the name pulo became established. Desa Meucat reflects a historical milestone: it was the first village in Syamtalira Aron Sub-district to paint its meunasah with colored paint, an act considered innovative at the time. The name meucat derives from the Acehese prefix meu- (having/possessing) and cat (paint), literally meaning 'having been painted.' This toponymic narrative preserves the memory of a community's initiative and pride in social modernization.

Remaining Village Name Origins: Compound and Mixed Toponyms

Several villages in Syamtalira Aron bear compound toponyms that integrate multiple naming elements, reflecting the linguistic creativity and ecological sophistication of the Acehese community. Desa Mee Aron derives from two botanical references: mee, referring to the tamarind tree (asam jawa), and aron, referring to the casuarina tree. The word aron carries dual significance in this context, denoting both a specific tree species and functioning as a geographical marker indicating the village's location within Kecamatan Syamtalira Aron. According to informant Muhammad Hasan (57 years), both species once grew abundantly in the area, and their combination in the village name reflects the Acehese practice of commemorating environmental biodiversity in place names.

Similarly, Desa Meuria Aron combines meuria (rumbia/sago palm, *Metroxylon sagu*) and aron (casuarina). The rumbia palm was of significant practical value in traditional Acehese life, providing sago starch, building materials (leaves for thatching), and other household products. The combination of meuria and aron in the village name documents the coexistence of two ecologically distinct plant communities in the original settlement area. Desa Keude Teupin Punti presents an even more complex compound toponym, integrating economic activity (keude/market), geographical position (teupin/riverbank), and vegetation (punti/a variety of banana tree), reflecting the convergence of commercial activity, hydrological features, and botanical characteristics that defined the settlement's identity. Desa Dayah Meuria also combines institutional (dayah/pesantren) and botanical (meuria/rumbia) elements, documenting the transformation of a swampy area dominated by rumbia palms into a center of Islamic learning.

Desa Matang Munye illustrates the Acehese toponymic practice of combining topographic description with botanical reference. The word matang denotes elevated land in the middle of flat or swampy terrain (tanah tinggi yang letaknya ditengah-tengah daerah datar atau bepaya-paya), while munye refers to the kemang or binjai tree (*Mangifera caesia*), whose fruit is characterized by an astringent-sweet flavor. The village was surrounded by rice fields, and the munye tree was sufficiently dominant to provide the botanical element of the compound toponym. Desa U Blang Asan combines u (coconut tree/*Cocos nucifera*) with the settlement name Blang Asan, indicating that the village is the coconut tree area within the Blang Asan residential complex. The coconut tree was of central importance to Acehese daily life, providing food, drink, oil, building materials, and handicraft materials, making it a highly meaningful botanical reference.

Based on the categorization of all 34 village names in Syamtalira Aron Sub-district, the distribution of toponymic aspects is presented in the following summary table.

Table 3. Summary of Toponymic Aspect Distribution in Syamtalira Aron Sub-district

Toponymic Aspect	Sub-element	Number of Villages
Manifestation Aspect (23 total)	Water features	4 villages

Toponymic Aspect	Sub-element	Number of Villages
Social Aspect	Natural environment (flora/fauna)	11 villages
	Topographic features	4 villages
	Water + natural environment	2 villages
	Topographic + natural environment	1 village
	Occupation/livelihood	1 village (Ampeh)
	Social/religious position (jabatan)	1 village (Dayah Teungku)
	Social life/religious institution	1 village (Mesjid)
	Settlement pattern/community identity	1 village (Meucat)
	Social interaction and spatial organization	1 village (Teungoh)
	Folklore and legends	3 villages (Peurupok, Kanot, Moncrang)
Cultural Aspect		
Mixed Aspects	Social + manifestation	3 villages (Dayah Meuria, Keude Aron, Dayah Aron)
TOTAL		34 villages

Linguistic Analysis of Village Toponyms

Beyond their semantic content, the village names of Syamtalira Aron Sub-district offer significant data for linguistic analysis. All 34 village names are derived from the Acehnese language, which is a member of the Malayo-Polynesian language family within the Austronesian phylum. The analysis of morphological structures reveals three primary word-formation patterns in the toponyms of this sub-district.

The first pattern is simple or monomorphemic toponyms, consisting of a single base word. Examples include Ara (the ara tree), Awe (rattan), Blang (rice fields), Pante (riverbank), Pulo (island), Hagu (the hagu tree), Glok (puddle/pool), and Teungoh (middle/center). These monomorphemic toponyms constitute the most transparent linguistic form, directly encoding a single environmental or social referent. The second pattern is compound toponyms (toponyma majemuk), formed by the combination of two or more free morphemes. Examples include Alue Gunto (alue + gunto), Cibrek Baroh (cibrek + baroh), Cibrek Tunong (cibrek + tunong), Dayah Aron (dayah + aron), Dayah Meuria (dayah + meuria), Dayah Teungku (dayah + teungku), Keude Aron (keude + aron), Mee Aron (mee + aron), Meuria Aron (meuria + aron), Moncrang (mon + crang), Matang Munye (matang + munye), Mayang Baroh (mayang + baroh), Tanjong Mulieng (tanjong + mulieng), and U Blang Asan (u + blang asan). Compound toponyms encode complex ecological, social, or spatial information by combining two meaningful elements. The third pattern is affixed toponyms, formed through the addition of Acehnese affixes to base words. The primary example is Meucat (meu- + cat), where the prefix meu- functions as an adjectival marker meaning 'having' or 'possessing the quality of.'

A particularly notable linguistic feature is the systematic use of the directional morphemes baroh (north) and tunong (south) in paired village names (Cibrek Baroh/Cibrek Tunong, Mayang Baroh/Mayang Tunong), reflecting a Acehnese spatial orientation system that maps social organization onto compass directions. The word aron appears in four village names (Dayah Aron, Mee Aron, Meuria Aron, Keude Aron),

functioning as both a botanical referent (casuarina tree) and a territorial marker indicating membership within Kecamatan Syamtalira Aron. This dual function of aron as both a lexical item and an administrative spatial marker demonstrates the sophisticated way in which Acehnese community identity is encoded in village toponyms. The word Pase (as in Tanjong Krueng Pase) constitutes a historical-political marker, linking the village's geographical identity to the Samudera Pasai Sultanate, thereby embedding historical memory into the toponymic system.

Detailed Description of Selected Village Name Origins

To provide deeper insight into the philosophical dimension of village naming, the following section presents a more comprehensive description of selected village name origins that illustrate the diversity of naming philosophies present in Syamtalira Aron Sub-district.

Desa Peurupok: Kingdom Legacy in Village Identity

Desa Peurupok represents one of the most philosophically rich toponyms in Syamtalira Aron Sub-district. The name originates from the word *peurupi*, which in the Acehnese language denotes a 'small king' or minor ruler. According to informant Abdullah (65 years), the area was once the seat of a small kingdom (*kerajaan*) named *Peurupi*. Over time, through a process of phonological adaptation and simplification for ease of pronunciation, *peurupi* evolved into *Peurupok*. This toponymic evolution exemplifies the phenomenon of phonological shift in place names, where the original etymon undergoes modification to accommodate local phonological conventions. Philosophically, the name preserves the memory of pre-colonial political structures in the region, serving as a lasting testament to a once-existing political sovereignty that predates formal administrative organization. This is consistent with Hamdani et al.'s (2013) observation that Acehnese place names frequently encode historical-political narratives of the pre-Islamic and early Islamic periods.

Desa Moncrang: Mystical Belief and Water Heritage

Desa Moncrang presents a particularly compelling case study of the intersection between natural environment and cultural belief in Acehnese toponymy. The name derives from *mon* (well) and *crang* (clear/transparent), literally meaning 'clear well.' According to informant Hamidiah (50 years), an ancient well in the area was renowned for its perpetually clear water, which never dried up even during the driest drought seasons. Beyond its practical significance, the well was believed to be inhabited by supernatural beings, lending it a mystical aura that commanded respect and awe from the community. Philosophically, the naming of the village after this well encapsulates the Acehnese worldview of *geunaseh alam*, a profound respect for the natural world as a living entity with spiritual dimensions. This reflects what Muhidin (2020) describes as the anthropocentric-ecological naming paradigm, where place names encode both practical environmental knowledge and cosmological belief systems.

Desa Kanot: Material Culture as Toponymic Foundation

Desa Kanot offers a unique example of material culture artifact serving as the foundation for place naming. The word *kanot* in Acehnese refers to a traditional clay cooking pot used for boiling rice (Aceh-Indonesian Dictionary I, p.374). According to informant Ummiah (63 years), when early settlers were clearing a garden (*lampoh*) to establish the new village, they unexpectedly discovered a *kanot* or clay pot buried in the earth. This unexpected discovery was interpreted as a significant sign, and the village was subsequently named *Kanot* in commemoration of this founding event. Philosophically, the naming practice reflects the Acehnese cultural belief in the significance of historical events and discoveries as determinants of spatial identity. The clay pot becomes not merely a material object but a founding symbol, embedding cultural memory into the spatial organization of the community. This aligns with Hestiyana's (2022) analysis of toponymic practices in South

Kalimantan, where physical discoveries and historical incidents serve as recurring motifs in place-naming narratives.

Desa Tanjong Krueng Pase: Historical Connection to the Samudera Pasai Sultanate

Desa Tanjong Krueng Pase holds exceptional historical and philosophical significance among the 34 villages of Syamtalira Aron Sub-district. The name combines *tanjong* (cape/peninsula), *krueng* (river), and *Pase* (the name of the Samudera Pasai Sultanate's central river system). According to informant Hasbi (50 years), the village was established at a peninsula on the Pase River, which is historically recognized as one of the most significant waterways in the heartland of the Samudera Pasai Sultanate, the first Islamic sultanate in Southeast Asia. Philosophically, the name functions as a spatial marker that connects the present community to one of the most pivotal moments in regional Islamic history. The Pase River was not only a trade route but also the symbolic artery of Islamic civilization in early Aceh. By preserving this name, the community of Desa Tanjong Krueng Pase maintains a living connection to a legacy of over seven centuries of Islamic heritage. This makes the village name a form of what Rais et al. (2008) describe as 'toponymic testimony,' a place name that bears witness to the sweep of human history across a landscape.

DISCUSSION

The findings of this study reveal that the community of Syamtalira Aron Sub-district named their villages primarily by observing their immediate natural environment. This naming practice aligns with Mursidi's (2021) assertion that early settlers named their surroundings based on observable conditions, particularly dominant plants, animals, or geographical features. Out of 34 villages studied, 23 fall under the manifestation aspect, reflecting the strong environmental-cognitive relationship between the Acehnese community and their land.

The manifestation aspect, as theorized by Sudaryat (2009), encompasses three sub-elements: water features (*latar perairan*), topographic features (*latar rupabumi*), and natural environment features (*latar lingkungan alam*). In Syamtalira Aron, this distribution is as follows: 4 villages based on water features (Alue Gunto, Pante, Tanjong Krueng Pase, Glok), 11 villages based on natural environment features (Ara, Awe, Calong, Cibrek Baroh, Cibrek Tunong, Hagu, Keutapang, Mampree, Mee Aron, Meuria Aron, U Blang Asan), 4 villages based on topographic features (Blang, Kulam, Mayang Baroh, Pulo), 2 villages combining water and natural features (Keude Teupin Punti, Tanjong Mulieng), and 1 village combining topographic and natural features (Matang Munye). This distribution confirms Hestiyana's (2021) finding that the manifestation aspect, particularly the natural environment sub-element, constitutes the dominant toponymic aspect in Acehnese village naming.

The social aspect is represented in 5 villages (Ampeh, Dayah Teungku, Mesjid, Meucat, Teungoh), reflecting Sudaryat's (2009) theoretical framework which connects village naming to social life, occupational patterns, and spatial organization. Desa Ampeh exemplifies occupational naming, as its name reflects the fishing-based livelihood of the early settlers. Desa Dayah Teungku and Desa Kumbang illustrate the significant role of Islamic scholars (*teungku*) in shaping community identity and place naming. This finding is consistent with Rustinar (2021), who noted that place naming is deeply influenced by social actors and institutions in the community.

The cultural aspect, represented in 3 villages (Peurupok, Kanot, Moncrang), reflects folk narratives, legends, and mystical beliefs embedded in place names. Desa Peurupok traces its name to a small kingdom called Peurupi, representing the intersection of language evolution and historical memory. Desa Kanot emerged from the discovery of a traditional clay pot (*kanot*) during land clearing, while Desa Moncrang is associated with an ancient well believed to possess mystical properties. These findings align with Erikha's (2018)

observation that many Indonesian place names are inspired by local myths, folk tales, and religious beliefs passed down through generations.

Three villages (Dayah Meuria, Keude Aron, Dayah Aron) exhibit a mixture of toponymic aspects, combining social and manifestation elements. This hybrid naming reflects the complex interplay between natural conditions and human social activities in shaping village identity. Particularly significant is Desa Tanjong Krueng Pase, whose name references the historically important Pase River, the maritime heart of the Samudera Pasai Sultanate, linking contemporary village identity to a centuries-old Islamic civilization. This finding supports Hamdani et al.'s (2017) argument that toponymy plays a crucial role in preserving regional historical memory.

From a philosophical perspective, the practice of village naming in Syamtalira Aron constitutes what Rustinar et al. (2025) describe as a 'hermeneutic act': an effort by the community to interpret, understand, and give meaning to their inhabited space, transforming empty geographical space into a 'place' rich with narrative and identity. The use of the Acehnese language in all 34 village names demonstrates the vitality and resilience of the Acehnese linguistic heritage, functioning as a living archive of the Pasai Kingdom civilization. Maintaining the authenticity of these village names is therefore not merely a matter of historical preservation but an act of affirming cultural sovereignty against the homogenizing pressures of modernization.

Toponymy as Linguistic Heritage Preservation

One of the most significant philosophical contributions of this study is the identification of toponymy as a mechanism for preserving the Acehnese language. Many words found in the village names of Syamtalira Aron, such as *alue* (tributary), *gunto* (collapse), *ampeh* (fish trap), *blang* (rice field), *awe* (rattan), *kulam* (pond), and *mon* (well), are archaic Acehnese lexical items no longer actively used in contemporary daily conversation. Their survival as place names confirms Machdalena et al.'s (2022) theoretical position that toponyms function as linguistic fossils, preserving vocabulary that has otherwise become extinct in spoken discourse. The analysis also reveals a coherent Acehnese geographical lexicon: *baroh* (north), *tunong* (south), *teungoh* (center), *tanjong* (cape), *pante* (bank), *alue* (channel), *krueng* (river), and *blang* (rice field). This reflects a sophisticated indigenous spatial cognition and provides invaluable data for historical linguistic studies (Hakim & Thaba, 2025).

The Role of Islamic Civilization in Village Identity Formation

A distinctive feature of the toponymy of Syamtalira Aron is the pervasive influence of Islamic civilization on village identity formation. Of the 34 villages studied, at least 6 carry names directly or indirectly related to Islamic institutions and figures: Dayah Aron, Dayah Meuria, Dayah Teungku, Mesjid, Kumbang (named after an Islamic scholar), and Tanjong Krueng Pase (historically connected to the Samudera Pasai Sultanate). This pattern reflects the historical role of Aceh as the 'Veranda of Mecca' (Serambi Mekah), the gateway of Islam to Southeast Asia, where Islamic institutions, particularly *dayah* (pesantren), played a central role in social and political organization. The naming of Desa Kumbang after Abu Meunasah Kumbang, a multilingual Islamic scholar fluent in Arabic, English, and French, illustrates the intersection of religious authority and intellectual prestige in Acehnese community naming practices. In traditional Acehnese society, the establishment of an Islamic educational institution (*dayah*) frequently served as the catalyst for the formation of a new settlement, with the institution's name or its founder's title becoming the permanent toponymic identity of the community (Rustinar & Kusmiarti, 2021).

Implications for Cultural Heritage Policy

The findings carry significant implications for cultural heritage policy at the local government level. As Sulistyawati (2020) observes, many community members, particularly younger generations, are unaware of the historical origins of their own village names. This disconnect represents a form of cultural amnesia that, if left unaddressed, will result in the permanent loss of historical knowledge and linguistic data. The present study recommends that local governments of Syamtalira Aron Sub-district: (1) formalize the

documentation of village name origins in official publications; (2) integrate local toponymic history into the school curriculum as contextual learning; (3) facilitate oral history projects to record remaining indigenous knowledge holders; and (4) adopt policies that resist unnecessary renaming of villages. As Erikha (2018) argues, toponymy functions not only as a location marker but also as a cultural identity marker and a vehicle for tourism promotion. The unique historical stories embedded in the village names of Syamtalira Aron have the potential to be developed as cultural tourism assets, attracting visitors interested in the heritage of the Samudera Pasai Sultanate.

Comparison with Prior Toponymic Studies in Aceh and Indonesia

The findings of the present study can be meaningfully compared with prior toponymic research conducted in Aceh and other regions of Indonesia. In terms of the distribution of toponymic aspects, this study's finding that the manifestation aspect is dominant (23 out of 34 villages, or 67.6%) is consistent with Rahmatul Fitri's (2022) study in Lhoksukon, where the manifestation aspect—particularly the natural environment sub-element—was also the most prevalent. Hestiyana (2021) similarly found the natural environment sub-element to be dominant in her study of village and mountain names in Karang Intan, Banjar Regency. This cross-regional consistency suggests that the dominance of the manifestation aspect in Indonesian toponymy reflects a broader pattern of environmental-cognitive naming practices among Indonesian communities, rooted in the foundational relationship between early settlers and their natural habitat.

However, the present study reveals a distinctive Acehnese feature not prominently observed in non-Acehnese studies: the significant presence of Islamic institutional toponyms (dayah-based names and names linked to ulama figures). This feature reflects the unique historical position of Aceh as the region where Islam first took root in the Indonesian archipelago, and where Islamic educational institutions (dayah) have played a formative role in community life since the 13th century. In contrast, Ahmadi's (2020) study of Javanese village names in Kebondalem found no Islamic institutional toponyms, as the Javanese naming tradition draws more heavily from Hindu-Buddhist cultural heritage. This comparison confirms that while Indonesian toponymy shares broad structural patterns (dominance of the manifestation aspect, use of botanical and hydrological references), regional cultural and historical contexts produce distinctive toponym types that encode specific civilizational narratives.

Compared with Mera Muharna et al.'s (2024) study in Bireun Regency (a neighboring regency within the historical Acehnese cultural sphere), the present study reveals both commonalities and differences. Both studies found the manifestation aspect to be dominant, and both identified the significant role of Islamic institutions in community naming. However, Bireun's study categorized 17 villages as vegetational toponyms (based on plant names), which corresponds closely to the 16 villages with natural environment sub-element in the present study. A notable difference is the larger proportion of mixed-aspect toponyms in Syamtalira Aron (3 villages, or 8.8%) compared with Bireun, suggesting that the border location of Syamtalira Aron between ecological zones may have fostered more complex, multi-referential naming practices.

Philosophical Significance: Village Names as Living Cultural Texts

The central philosophical contribution of the present study is the demonstration that village names in Syamtalira Aron Sub-district function as 'living cultural texts': complex documents that simultaneously record environmental conditions, social organization, historical events, cultural beliefs, and linguistic heritage. Each village name is, in essence, a compressed narrative of the community's founding moment, encoding the most salient feature of the landscape or the most significant social fact that defined the settlement's identity at the time of its establishment. This narrative function of toponymy aligns with the broader theoretical framework of cultural linguistics, which understands language as a repository of cultural knowledge (Hakim & Thaba, 2025).

From a philosophical standpoint, the act of naming a place in the Acehnese tradition is an exercise in what phenomenological philosophy calls 'world-disclosure': the linguistic

articulation of the community's lived experience of their environment, transforming raw geographical space into a meaningful, inhabited world. The name Moncrang does not merely describe a well; it encodes a community's experience of wonder, reverence, and practical dependence on a reliable water source. The name Peurupok does not merely label a village; it preserves the memory of a political order that shaped the community's identity across generations. In this sense, the philosophical approach to toponymy reveals that village names are not passive labels applied to pre-existing places, but active constitutive acts through which the community creates its sense of belonging, continuity, and identity.

The urgency of preserving this toponymic heritage cannot be overstated. As Rustinar et al. (2025) warn, any effort to replace original village names with more 'modern' or bureaucratically convenient alternatives constitutes a form of cultural erasure, severing the living connection between communities and their historical roots. The village names of Syamtalira Aron are not mere administrative conveniences; they are irreplaceable windows into the ecological, social, and spiritual world of the Acehese ancestors who established these settlements. Losing these names means losing an entire layer of historical consciousness and cultural identity that can never be fully recovered through written records alone.

CONCLUSION

This study concludes that the community of Syamtalira Aron Sub-district, North Aceh Regency named their villages primarily by observing their surrounding environment, particularly the dominant plants, trees, or fruits in the area, the geographical and topographical conditions of the land, the social activities and occupational patterns of early settlers, and historical and cultural narratives preserved through oral tradition.

Of the 34 villages investigated, 23 fall under the manifestation aspect, encompassing water features, topographic features, and natural environment features. Five villages fall under the social aspect, 3 villages fall under the cultural aspect, and 3 villages exhibit a mixture of social and manifestation aspects. The manifestation aspect dominates because the early settlers of the region established their communities in direct interaction with their physical environment, relying on natural landmarks, dominant vegetation, and water sources for spatial orientation. The social aspect reflects the community's occupational structure and the central role of Islamic institutions in settlement formation. The cultural aspect preserves oral historical traditions, folk legends, and cosmological beliefs that shaped the community's relationship with their inhabited space.

The philosophical analysis reveals that Acehese village naming constitutes a living linguistic archive, preserving ancient vocabulary, historical memory, and cultural values of the Pasai Kingdom civilization. The 34 village names of Syamtalira Aron collectively represent a coherent philosophical system in which natural, social, cultural, and historical elements are woven into the fabric of spatial identity. This system reflects the Acehese community's sophisticated understanding of their environment, their social organization, and their place within the broader sweep of Islamic civilization in Southeast Asia. The philosophical approach to toponymy applied in this study transforms village names from mere administrative labels into rich cultural texts that encode the worldview, wisdom, and heritage of a community.

This study is limited to the 34 villages of Syamtalira Aron Sub-district and relies primarily on oral historical information from community informants, a limitation inherent to any study of intangible cultural heritage. The age of available informants (40-70 years) also means that some historical knowledge may already have been partially lost. Future research is recommended to expand the scope of investigation to neighboring sub-districts (Syamtalira Bayu, Matangkuli, and others) to develop a comprehensive toponymic atlas of Aceh Utara Regency. Comparative studies with toponymic research from other Acehese regions, particularly those within the historical territory of the Samudera Pasai Sultanate, would also contribute significantly to understanding the regional patterns of Acehese

place-naming philosophy. Efforts to document and formalize the philosophical history of village names through local government publications, school curricula, and community heritage programs are also strongly encouraged to prevent further erosion of this irreplaceable intangible cultural heritage.

REFERENCES

- Aniwiidianti & Seffendri, Y. (2024). Toponimi Nama Kabupaten dan Kota di Jawa Timur. *Jurnal Bapala*, 11(3), 305-317.
- Bakar, A., et al. (1985). *Kamus Aceh Indonesia 1*. Jakarta: Pusat Pembinaan dan Pengembangan Bahasa.
- Bakar, A., et al. (1985). *Kamus Aceh Indonesia 2*. Jakarta: Pusat Pembinaan dan Pengembangan Bahasa.
- Erikha, F. (2018). *Toponimi Peningkatan Kompetensi untuk Pemandu Wisata Sejarah*. Kementerian Pendidikan dan Kebudayaan.
- Firmansyah, D., & Soesilo, F. (2020). *Sejarah Daerah Malang Timur: Mengenal Toponimi dan Sejarah Lokal Desa-Desa di Daerah Pakis dan Sekitarnya*. Malang: Intelegensia Media.
- Hakim, L., & Thaba, A. (2025). *Toponimi: Studi Penamaan Tempat Berdasarkan Perspektif Budaya, Linguistik, dan Geografis*. Sumatera Barat: PT Mafy Literasi Indonesia.
- Hamdani, N., et al. (2013). *Buletin Haba: Toponimi Aceh dan Sumatera Utara*. Banda Aceh: Balai Pelestarian Nilai Budaya.
- Hamdani, N., Sudirman, & Roma, M. (2017). *Toponimi Ibukota Kabupaten/Kota di Aceh*. Banda Aceh: Balai Pelestarian Nilai Budaya Aceh.
- Hestiyana. (2021). Toponimi dan Aspek Penamaan Asal-Usul Desa Dan Gunung di Kecamatan Karang Intan Kabupaten Banjar. *Jurnal Mlangun*, 18(2), 146-158.
- Hestiyana. (2022). Toponimi dan Aspek Penamaan Asal-Usul Nama Jalan di Kabupaten Tanah Laut. *Jurnal Bebasan*, 9(1), 19-42.
- Kartikasari, N. (2019). *Toponomi 'Madura' Berdasarkan Konsep Spasial Arsitektur (Skripsi)*. Universitas Brawijaya.
- Machdalena, S., et al. (2022). Nama-Nama Batik Jawa Barat: Kajian khrematonimika. *Jurnal Konferensi Linguistik Atma Jaya*, 20(20), 342-349.
- Mahsun. (2005). *Metode Penelitian Bahasa: Tahapan Strategi, Metode dan Tekniknya*. Jakarta: PT Raja Grafindo Persada.
- Moleong, L. J. (2018). *Metode Penelitian Kualitatif Edisi Revisi*. Bandung: PT Remaja Rosdakarya.
- Muhidin, R. (2020). Penamaan Desa Di Kabupaten Banyuasin dalam Persepsi Toponimi Terestrial. *Jurnal Pendidikan Bahasa Dan Sastra Indonesia Metalingua*, 5(2), 97-114.
- Muharna, M., et al. (2024). *Toponimi Gampong-Gampong di Kabupaten Bireun*. (Unpublished research).
- Mursidi, A., & Soetopo, D. (2021). *Toponimi Kecamatan Kabupaten Banyuwangi: Pendekatan Historis*. Klaten: Lakeisha.
- Ode, W. H., et al. (2024). Aspek Perwujudan pada Toponimi Desa-Desa di Kecamatan Konda Kabupaten Konawe Selatan. *Jurnal Canon*, 2(2), 35-50.
- Rahmatul Fitri. (2022). *Pemaknaan Toponimi Nama-Nama Kampung di Lhoksukon Kabupaten Aceh Utara (Skripsi)*. Universitas Bumi Persada.
- Rais, J., et al. (2008). *Toponimi: Sejarah Budaya yang Panjang dari Pemukiman Manusia dan Tertib Administrasi*. Jakarta: Pradnya Paramita.

- Rustinar, E., & Kusmiarti, R. (2021). Struktur Bahasa pada Toponimi Jalan di Kota Bengkulu. *Jurnal Onoma: Pendidikan, Bahasa, dan Sastra*, 7(1), 167-181.
- Rustinar, E., et al. (2025). *Teori dan Penerapan Toponimi: Sebuah Kearifan Lokal Bengkulu*. Padang: CV Dunia Penerbitan Buku.
- Sandika, I., et al. (2024). Analisis Sistem Pemerintah Desa di Indonesia. *Jurnal Terang: Kajian Ilmu Sosial, Politik dan Hukum*, 1(1), 212-223.
- Sari, W. N. (2024). *Asal Usul Nama Tempat di Kabupaten Lebong (kajian toponimi) (Skripsi)*. IAIN Curup.
- Sibarani, R., & Tarigan, H. G. (1993). *Makna Nama dalam Bahasa Nusantara: Sebuah Kajian Antropolinguistik*. Bandung: Bumi Siliwangi.
- Sudaryat, Y., et al. (2009). *Toponimi Jawa Barat: Berdasarkan cerita rakyat*. Bandung: Dinas Pariwisata dan Kebudayaan Provinsi Jawa Barat.
- Sugiyono. (2020). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: CV Alfabeta.
- Sujarweni, W. (2014). *Metodologi Penelitian: Lengkap, Praktis, dan Mudah Dipahami*. Yogyakarta: PT Pustaka Baru.
- Sulistyawati, A. (2020). *Toponimi Nama-Nama Desa di Kecamatan Bandar Kabupaten Pacitan Jawa Timur (Kajian Antropolinguistik) (Skripsi)*. STKIP PGRI Pacitan.