A MORPHOSEMANTIC STUDY OF TOPONYM WITH PREFIX 'CI' IN SUNDANESE ETHNIC – INDONESIA

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Abstract

The study highlights the morphosemantic analysis (morphological classification and semantic category) of toponym with prefix 'ci' in Sundanese ethnic of West Java-Indonesia. The results of analysis are used as substantive sources to describe the former local wisdom values reflected on the social and cultural paradigm, such as norms, ethics, people's mental capacity, and local traditions. The study also attempts to examine the contemporary evidence of values in the community to ensure its sustainability. The research methodology uses a descriptive qualitative by collecting the data with field observation, depth-interview, and documents. It contributes to the debates of rethinking the agenda of political toponymy stated by Reuben Rose-Redwood. The findings indicate that the morphological classification of Cikalong toponym includes a derivative form referring to a poly-morphemic word. The denotative meaning of toponym includes a complex category that reflects the complex ways of thinking in naming the place. Toponym is contemporary signified by the destructions of local wisdom values due to the incoming new social and cultural shapes. It offfers some arguments for the preservation process.

Keywords: Morphosemantic Study, Toponym, Prefix 'ci', and Sundanese Ethnic, and Local Wisdom Values

Introduction

Humans tend to give a name at the time they occupy a place with several reasons, such as place identification, postulate, and easier communication because name can function as identification unit. Every place name has a story behind it - the name was bestowed by someone, at a particular time and for a particular reason, and sometimes the name is changed for various reasons. Hence, place name or toponym is not just merely a name, but it reflects the identity which describes the indigenous norms and values of society. It is a kind of tradition that implements practical, historical, and sociological considerations. The distinctive drive to name places provides them with an identity to organize people's lives and their social structures. In various contexts and for various reasons, we have seen human beings initiate and adapt place and feature names to suit circumstances and preferences, and to provide those places and features with an identity. But this is not the only way in which toponym and identity interact. It can also be stated that both individual and group of people in the community feel the need of undertaking the naming processes which denote an identity to be properly recognized and identified.

Toponym can denote the different sorts of environmental identities which tell us the culture of people who inhibit a place and where they come from which also shows a reflection of attitudes of those in power and a reflection of the surrounding environment. Probably people in general feel more attached to the place names of their childhood, and then to the names where they have lived for a long time. If a person has positive experiences in a place, he or she will have positive feelings in relation to the

place and its name, and conversely, negative feelings if he or she has negative experiences in a place. Kostanski (2011) stated that the interrelationship between community and a place is a concept categorized as 'sense of place' which is compliance with the construction of identity and dependence to a place. A place name is a construction which builds humans civilization which tends to shift from time to time depending on the development of values and norms in the community; places that are referred to by their indigenous names anchor indigenous identity to those places, replacing histories of dispossession and erasure of cultural knowledge with accounts grounded in precise locations (Cruikshank & Argounova 2000); and a place name does not only point out a place, but also mediates a cluster of qualities and meanings, partly valid for a single individual, partly shared by a given social group (Hellaland, 2006).

Toponyms as a local cultural asset are formed from ideas, values, and concepts of local people with the spirit of protecting and preserving local wisdom. They constructed place names traditionally adapted with the people's interest that integrated the manifestation, social, and cultural aspects through discussion among the member of society. Developing local wisdom in toponyms is very essential nowadays a long with the development of science, technology, and globalization effects that tends to change and even destroy the indigenous place names. there are two experiences taken into consideration in naming a place: (1) consideration produced by process, feature, or characteristic indicated by nature and name from the changes of humans; (2) consideration based on ideas, hopes, intention, and image of humans toward the place in order to be appropriate with what they expect;

The study is conducted in Cikalong as one of the villages located in Cikalong Sub-District on the south of Tasikmalaya Regency around 75 km from Central City of Tasikmalaya. It is in the coastal area of Cikalong Beach around 15 km from the east coast of Cipatujah. It was established in 1932 with the area coverage nearly 1,189,337 ha. The village today has a population around 7000 people. It is a hilly and low plain area, 15 meters above the sea level. The area of village is also dominated by rather steep area (15-25%) and steep area (25-45%). Such condition provides a significant impact on the uniquness of toponym that shows not only the classical stories referring to the quality content of local wisdom values but also the specific features of language constructions. In Sundanese ethnic, the place name with prefix 'ci' can be argued to have the similarities in all aspects. Therefore, the study only takes one place name as the research object.

The study uses the grand theory of ethnolinguistics stated by Duranti (2000) as the study of speech and language within the context of anthropology. Ilic (2004) also stated that language might influence and be influenced by culture, and what can be found out about a particular culture by studying its language by providing an overview of the relationship between the study of language and the study of culture. Therefore, the use of this theory concerns with the toponyms that describe the interelationship between language and culture. Ullman (2012) stated that in reference to toponyms or place names, words or phrases have competence to refer to an event, matter, goods, and case existing in the real world outside of language. Reference words as a symbol or sign have a connection with the something signed. They reflect language-user perception of and relation with their environment.

Taylor (2016) also stated that place names are cultural artefacts produced by complex interactions between mind, culture and environment.

The study highlights the morphological classifications and semantic categories of place names with prefix 'ci'. In connection with naming a place, word or phrase has the capability to refer to the phenomena, things, or matters in the real world. Referencial meaning is a symbol or sign that has a connection with all designated aspects (Ullman, 2012). During the naming of places in a society, the morphological and semantic aspects are considered together to bring out the meaning of the toponyms (Haspelmath, 2002). At the moment a name is given to an object, the language of the name-giver provides both the elements needed and the structure to join them together. it attempts to respond to the following research questions: (1) how are morphological classification and semantic categories of place names with prefix 'ci'?; (2) what local wisdom values do place names refer to?; (3) how are the contemporary evidence of toponymic local wisdom values?; and (4) what appropriate solutions to preserve the local wisdom values of toponym. The morphological classifications relate to the grammatical structures of toponyms that can be divided into mono-morphemic and poly-morphemic: (1) mono-morphemic (a singular morphemic word); and 2) Poly-morphemic (plural morphemic words: two or more morphemes) that includes: (a) affixations: prefix, infix, suffix, and confix; (b) Reduplication and (3) Composition. In addition, the semantic categories of toponyms focus on denotative and connotative meanings and classify them into concrete or abstract nouns. Denotation is the basic word meaning while connotation is described as the real world experience one associates with an expression when one uses or hears it. Then, the results of morpho-semantic analysis are used as the substantive source to examine the previous local wisdom values of toponyms and the contemporary evidence of those values. We pay considerable attentions on the most prominent values that may interconnect with the former creation of place names and the current destructions of those values that may occur in the modern world. At last, we attempt to offer several arguments to safeguard them.

The study is expected to develop people's knowledge, insights, and views towards the precious local wisdom values of toponyms that futher build their awareness and self-belongings to preserve this indigenous cultural heritage. Finally, it can offer important arguments as a new model of toponymic literatures and provide wider sources of information that can be the essential references for the next researchers.

Research Method and Data Collection

The study highlights the morphosemantic analysis of toponym with prefix 'c' as one of the specific features of place name in Sundanese ethnic. The results of analysis is used as the substantive source to identify the former local wisdom values of toponym. It also focusses on discovering the contemporary evidence of values that seem to face the threats over the excessive impacts of global world. In addition, the study concerns with arranging the design of toponymic documents as media to safeguard the sustainability of place name as precious local wisdom values. At the end of discussion, it pays attention on providing appropriate solutions for its preservation.

The study uses a descriptive qualitative method and collects the data through field- observation, depth-interview, and the essence of related

documents. The data collection is conducted through the following steps: (a) the collection of textual data by collecting the articles, manuscripts, writings, brochures, and books relevant with the research topics; (b) interviews with local authorities, community leaders, or persons considered to know the subject matters of this study; and (c) field observation and audiovisual recording. The data analysis is conducted by elaborating the results of field study, literature study, and review of documents.

Theoretical Framework

Inportant Functions of Toponyms

Place names commemorate important events or personalities from a country's history as significant expressions of national identity with powerful symbolic importance (Duncan Light, 2004); contain ideas and understandings towards their ecosystems that primarily reflect the social identity or as a branding of those places, even branding of a nation (Konstanki, 2011); fulfil the task of identifying localities thereby distinguishing them from one another (Ormeling, 2007); play an important role on a regional and national level too, and name changes may create strong feelings among large groups of people, especially in multi-ethnic areas (Lietz, 2009), are some of the most durable of national symbols. They are important features of national and territorial identity (Saparov, 2003); and a political practice and is underpinned by a recognition that naming a place is always a socially embedded act, one that involves power relations (Vuolteenaho and Berg, 2009).

Martha (2007) stated that toponyms are very beneficial for the interest of culture. At least, national culture can be indicated through toponyms spread all over the country.

Besides, the directness of history and the archaeological remains of olden times can also be indicated by toponyms. There are several benefits which can be taken from the development of toponyms related to cultural interest, as follows: (1) to show the culture of a nation; (2) to indicate the directness of history and the archaeological remains of olden times; (3) to involve history, linguistics, sociology, and ethnography; (4) to be able to answer the historical questions, such as (a) when was the written names firstly documented?; (b) What form of name existed that time?; (c) Had the names ever shifted that time?; (d) Who firstly gave the name?; and why did they choose that name?; (5) to know colonial experience; and (6) a place has many names

Lupke (in Lauder, 2015) stated that one of the primary tasks of toponyms is to record written place names. In Indonesia, toponyms are mostly used in verbal communication and they have not had transcription system yet. Therefore, it requires linguists which intend not only to make standardization of transcription system of toponyms but also to be prerequisite for many programs specifically revitalization and documentation of the endangered languages. To accomplish the system, it also requires the considerations of historical, cultural, practical, and identity factors. Place names create nostalgia in people mentally for cultural and personal experiences. Though the work partly covers symbolic meaning, he does explain how a sense of identity is fostered in place names.

Considering the importance of toponyms, the Indonesian Government has been taking efforts to keep and preserve the place names primarily place names taken from the local languages. One of the implemented programs is standardization of toponyms. The Indonesian government has set a priority

for the standardization of names, as follows: (1) name the outer islands as this concerns national sovereignty and all other natural name features such as mountains, rivers and lakes, (2) work to define the names of administrative places such as provinces, villages and districts, and (3) manage names in urban areas, for example for streets, businesses and housing estates. Another priority for the government is standardization of names for the manmade or built environment. This includes streets, dams, bridges, reservoirs, housing estates, schools and other buildings. In charge of this is the National Executive Team for the Standardization of Geographical Names, headed by the Head of Geospatial Information Agency (BIG) and assisted by the Director General of Public Administration at the Home Affairs Ministry. They coordinate with other agencies such as Regional government, other government bodies, the Indonesian Chamber of Commerce and Industry (KADIN), the Indonesian Young Entrepreneurs Association (HIPMI), the Association of Indonesian Real Estate Developers (REI), Advertising agencies and production houses (Lauder: 2014a).

Toponyms as Indigenous Cultural Heritage

Three reasons have been put forward for the link between geographical names and a nation's cultural heritage: (1) geographical names provide information about natural and cultural conditions at the time they were coined and thus represent a memory of places, and this can act as a historical documentation; (2) they are part of the local language and history; and (3) they represent a link between communities and their environment (Helleland, 2006); interest in the relationship between cultural heritage and toponymy has grown in UNGEGN since its

establishment in 1960. In 2012, a working group was established to address the promotion and use of indigenous, minority, and regional language names (Kerfoot, 2015, Watt, 2015). The values of geographical names in preserving cultural heritage are: (1) geographical names can often tell a story that can help preserve cultural heritage; (2) they give us clues to a cultural landscape from the past (Thomas and Kelly, 2006). Officially, geographical names are declared to be important parts of human cultural heritage requiring maintenance and protection in today's rapidly changing world (UNGEGN, 2007).

Toponyms are not merely abstract names in the spatial structure of places, but also represent the construct of social and power relations, through which the identity of the city and society is being formed (Berg & Voulteeenaho, 2009). The knowledge of toponyms and local knowledge of each individual within the community—due to the variety of socio-cultural backgrounds—may be significantly different (cf. e.g. Heinrich 2000) while they share some common features as well. The group of those with a similar toponymic knowledge can be referred to as the name community. A name community can be defined as the network of these smaller name communities loosely or more closely connected to each other (Hoffmann 2012).

Toponyms as cultural heritage call for a great attention from United Nations Group of Experts on Geographical Names (UNGEGN). Multamia RMT Lauder and Allan F. Lauder (in Kerfoot, 2015, Watt, 2015) stated in the 1st Regional Training Program in Toponymy including Marine Toponymy Manila, 19—24 March 2018 that interest in the relationship between cultural heritage and toponymy has grown in UNGEGN since its establishment in

1960. In 2002, a working group was established to address the promotion and use of indigenous, minority and regional language names. In 2012, this working group was changed to a working group for the issue of geographical names as cultural heritage. The issues of toponyms are the agenda of UNGEGN to conduct the promotion to all over the world related the use of local language in naming places. It is very essential because toponyms are the origin cultural heritage of an area or nation. Toponyms can be the medium to provide views or description of culture that is developing in an area. Multamia RMT Lauder and Allan F. Lauder (in Vecco, 2010) also stated that cultural heritage is the cultural legacy of past generations. This can include (1) tangible products of heritage such as built structures, tools and fabricated items; (2) intangible heritage such as folklore, oral history, traditions, language, and indigenous knowledge; and (3) natural heritage, which refers to works of nature with cultural value, and with which humans interact meaningfully. UNESCO has offered some protection for the endangered languages of small indigenous communities and their oral traditions, arts, social practices and traditions. These things are all part of their intangible cultural heritage and relevant to toponymy (Marrie, 2009; Kurin, 2004).

Language Use in Naming Places

Toponyms are inseparable from the members of the speech community since the speakers operate the rules of use between the name and the object denoted by it and in certain situations, they refer to places using their proper names. The individual acquires the knowledge of names and develops his or her language use within the community while he or she also influences the language use of the community

(Reszegi, 2012). The language constructions of toponyms are able to inform about the historical background of forming place names in the society, particularly the naming motifs. With respect to this, place names are instruments of communication network between people and their environment. Toponyms are a set of communication network between society and environment. Toponyms are symbols of language that conventionally convey cultural identity in society.

Toponym is a process of using language symbol to describe objects, concepts, and process in naming a place. Naming places usually utilizes the existing vocabulary items and the uses of word or group of words along with the knowledge and experience of community. The use of words in arranging place names or toponyms denotes meanings indicating varieties of events outside of language. It is a linguistic expression which relates humans' thought with objects, such as mountain, river, sea, strain, island, and so on. As a set of communication network between community and their environment and a symbol or sign system of language, toponyms conventionally convey cultural identity of community formed from words, affiliation of morpheme-words, and alliance of words.

Morphological Patterns of Toponyms

In linguistics, morphology is the study of words, how they are formed, and their relationship to other words in the same language. It analyzes the structure of words and parts of words, such as stems, root words, prefixes, and suffixes. Morphology also looks at parts of speech, intonation and stress, and the ways context can change a word's pronunciation and meaning. Haspelmath (2010) stated that, morphology is the study of systematic covariation in the

form and meaning of words and the study of the combination of morphemes to yield words; and the study of form or 'elements' in a word known as morphemes (Yule, 2006). In morphology, the basic units of the word are morphemes. Words occur in the structure of phrases -Morphemes -Words -Phrases -Clauses – Sentences; and words consist of bound and free morphemes. A bound morpheme cannot stand alone and is usually attached to other morphemes while a free morpheme can stand by themselves as independent words. Free morphemes are usually called roots and don't have affixes.

Toponyms are regarded as a set of communication networks between people and their environment composed from word, combination of morpheme - word, and word connection. (Haspelmath, 2002) and Communities have varying linguistic abilities and this uniqueness can possibly be found in place names, which are known to reflect not only physical characteristics of the place but characteristics of the community and the people's linguistic history. This includes derivation and inflectional processes, preferred prefixes used and so on. Different morphologies may have an effect on meaning of a name (Crystal, 2003).

Semantics of Toponyms

Semantics is the study of meaning of morphemes, words, phrases and sentences. It cuts across many linguistic fields or concerns among them naming. Morphemes are the smallest units of meaning in an utterance and therefore contribute to providing the complete meaning of toponyms. During the naming of places in a society, the morphological and semantic spects are considered together to bring out the meaning of the toponyms (Haspelmath, 2002); and semantics is the study of

meaning through words and sentences (Saeed, 2009).

Leech (1983) identified seven meanings: conceptual, (cognitive /denotational), social, affective, reflected, collocative and thematic meanings. It does not limit meaning to conceptual meaning only. Connotation is described as the real world experience one associates with an expression when one uses or hears it while denotation is the basic word meaning. Reflected meaning involves synonyms where a word has many conceptual meanings. Collocative meaning is what a word acquires due to words that usually occur with it. Social meaning is about emotions and tones which may be hard to detect in names. Thematic meaning is seen to be relating constructions that are mostly syntactic. Meaning can also be classified into three components: (1) lexical meaning (meaning that is possessed on the stem without any context; (2) grammatical meaning (meaning on the grammatical process, such as affixation, reduplication, and composition); and (3) contextual meaning (meaning of stem or word on a context).

Findings and Discussions

Morphosemantic Analysis of Toponym

Morphologically, Cikalong comprises three syllables, 'ci-ka-long' and two elements of word-formation, namely 'prefix (ci) and stem (kalong)'. The grammatical structure of prefix 'ci' functions as a bound morphem in the form of abstract noun that cannot stand alone or does not have a meaning if it is not constructed in a complete word or phrase form. In addition, the stem 'kalong' is a root of word that is meaningful or can stand alone even though it exists without affixations. It is a concrete noun referring to an animal

(bat). The morphological classification of toponym refers to a poly-morphemic word since it is composed of 'stem + affixation'. Hence, it includes a derivative or complex form that reflects a complex way of thinking in naming the place. Place name is constructed with two elements of natural environments, namely hydrology (water) and biology-ecosystem (an animal: bat).

Prefix 'ci', in Sundanese language, means water that refers to a meaning of toponym as a place with the abundant water resource. This prefix becomes the specific feature that is used as a sgn or symbol to designate this place name. Such kind of place name is indicated to have fertile lands that may grow many kinds of plants and attract to live a lot of kinds of birds. The existence of rivers around the place, such as Cijoreh, Citoe, and Estuary of Cimedang, seems to be the primary reason of ancestors to create the place name that relates to this natural resource. In addition, the place name concerns with the name of animal. The stem 'kalong' means bat which is used as a sign or symbol to designate the place with such kind of bird. According to the informants that a long time ago, bat was the most salient bird that could be found in this place. With respect to this, the semantic content of Cikalong toponym refers to a denotative meaning that can be defined from the specific features of place with abundant water resource and bat population. Therefore, toponym includes a descriptive category since it describes and represents the salient natural resources as the place identity.

Local Wisdom Values of Toponym

From the morphosemantic points of view, we could interpret several aspects that mainly concerned with the local wisdom values in creating toponym in the past that had provided a significant impact on almost all sorts of people's life characterizing the specific features of local wisdom values in the community. The specific local wisdom values of toponym were reflected on norms, ethics, people's mental capacity, and occupation. The reflection of values referring to the norms and ethics could obviously be seen in the process of naming the place that was taken from the elements of natural resources. In this case, toponym was mainly created to impart certain values of how people lived in harmony with nature that played an important role to support the sustainability of their life. The place name constituted an important signal of place identity that indicated not only linguistic expressions referring to an object in the real or imagined world but also symbols that brought about a variety of feelings of community on the relationship between the name users/creaters and the named object. The language use of toponym was mainly in line with people's emotional ties that not only reflected the perception of language users but also demonstrated the close relationship between bearing a name and their attachment feelings of belonging on the natural environment.

The local wisdom values of toponym also referred to the people's mental capacity that was reflected on their life-styles, such as modesty, tolerence, and togetherness. It could be stated that at that time, living atmosphere considered as most important on the modesty on almost all sorts of human's life. One of the most prominent features was seen on the models of houses, household instruments, and musical instruments. People preferred to build houses from wood and even bamboo although at that time, they were capable of being rich by selling a large amount of wood and other natural resources. Then, they used to utilize the natural resources to make household instruments, such as siwur (water

dipper), aseupan (an instrument for cooking rice made from pieces of bamboo in the cone form), and tampir (an instrument for spreading out in the sun to dry paddy made from pieces of bamboo in the circle form with the size around one meter). They also made some kinds of plate, glass, and fork from the remains of wood. In addition, the creativity of people was seen on utilizing wood and bamboo to make the musical instruments, such as suling (a traditional blowing instrument made from bamboo), kacapi (plicked stringed instruments made from wood and wire), and calung and angklung (traditional musical instruments made from a sets of bamboo with certain sizes). Besides, tolerence and togetherness were two prominent aspects that became the specific features of people living in this place. Those values had taken roots individually and collectively colouring the social and cultural interactions among the members of community, such as building houses, and conducting wedding parties. The significant local wisdom value was reflected on people's tolerence and togetherness to help one another if one wanted to build a house. They worked together without taking the profits or charges as if it were a must for them. Another example was manifested on the process of conducting wedding parties. If parents wanted to marry their sons or daughters, the neighbours usually visited it one or two days before reception. Each person took a washbasin of rice and and even a living animal, such as chicken. They took turns of conducting such kinds of activities in the community.

Toponym built the people's awareness to create certain occupations as one of the specific features of place. Based on the results of interview with informants that formely, most people in this place worked as farmers. The agricultural sector specifically planting paddy became the daily activities of most people as the primary occupation to defend their life. The management of farming was conducted traditionally that only relied on the simple instruments, such as toe, machete, chopping knife, and buffalos to plow the rice fields. They used to use the organic fertelizer as a way of cultivating the fields to produce the expected harvests. In addition, they were accustomed to plowing the rice fields using two buffalos that were conducted personally by the owners of fields or with the help from other people. One of the local wisdom values was reflected on the unique ways of plowing the fields. was the attachment feeling and communication between people and buffalos by singing songs during the process of plowing (in Sundanese language is usually called kidung) to entertain and attract the spirit of both people and buffalos to enjoy working. Few days before the allocated time of taking the harvest, people sent up the prayer to God and made the fireplace around the fields to avoid the disruption of animals, such as birds and rats.

The Contemporary Local Wisdom Values of Toponym

The contemporary evidence of toponym faces significant threats over the lose of identity and indigenous local wisdom values, such as norms, ethics, people's mental capacity, and occupation. This fundamental problem is inseparable with several aspects, as follows: (1) the fast development of global world that has prompted the emergence of new social and cultural values in the community that provide the significant impacts on the shifts of people's mental capacity on social, cultural, economy, and political aspects that are mostly incompatible with the former philosophical values of toponym; (2) less attention from the local government; (3) poor knowledge of local people about the importance of

preserving the local wisdom values as the identity of toponym; (4) foreign cultural interference influencing local people's lifestyle due to the increase of information technology; (5) less information about precious local wisdom values of toponyms as indigenous cultural heritage; and (6) the unavailability of related documents.

The new shapes of social and cultural paradigm in the community provides a significant impact on the changes of norms and ethics towards the natural resources. The decrease of toponymic values can be seen on a set of phenomena that refer to the people's less emotional ties and feelings of self-belongings towards the preservation of natural resources as the place identity. Even, some of them do not care about the sustainable development of those resources and the negative impacts that may happen of their destructions. The economic sector seems to be the main priority that has changed the people's mental capacity in which profit-taking is always to be the obsession and expectation for some people to defend their life in the modern world. Consequently, they seem to be more greedy and exploitative and pay little attention on the preservation of natural resources. Illegal logging and massive exploitations of iron sand around the seashore are parts of the recent alarming phenomena that contribute to the destructions of natural resources as the core elements of place identity. Ironically, in the last two decades, people are often short of clean water for daily consumption due to the limited stock of ground water. Even in the dry season, they are accustomed to using the river water for cooking, bathing, and washing cloths. In addition, we do not find a large number of bat population in this place. Such condition is obviously incompatible with the former local wisdom values of toponym. People who

had ever lived in this place in the past time tend to lose their memories to recognize the place.

Modesty, tolerence, and togetherness as the former local wisdom values of toponym seem to be the memories for some people that will never come back. The great changes of social and cultural paradigm have triggered the shifts of people's mind-sets on almost all sorts of their life. Some people tend to be more proud of building modern houses and using luxurious household instruments. Traditional musical instruments are also rare to find since some people prefer more modern musics, such as pop, dangdut, and western songs in the wedding parties and events. In addition, the destruction of local wisdom values on toponym is reflected on the decline of tolerence and togetherness among the members of community. The emotional ties of some people seem to perform the individualistic manners that consider important of their own interests and never care of others. When they see one is building or reconstructing his house, they are reluctant to give some help because it is not their own business. We argue that people begin to keep in mind of the principle 'time is money'.

Other changes of local wisdom values on place name concern with people's occupations. The contemporary evidence shows that the social and cultural paradigm has provided a significant impact on the emergence of both various occupations and more modern technology of farming. People do not merely rely on the agricultural sector but other sectors, such as trade, embroidery, and state and private officers. In addition, the processing of rice fields does recently not use buffalos. People prefer to use tractor to plow the rice fields since they think that such equipment is regarded more efficient and effective. Ironically, the lose of values is

equivalent with the lose of productivity. It means that since farmers use machine in the manufacture of rice fields, the yields of harvest tend to reduce.

Arguments of Preserving Toponym

Cikalong toponym contains the precious local wisdom values as the reflections of social and cultural values in the past time. One of the strategic issues of this place name is the destructions of values due to the negative impact of the global world. Therefore, taking into consideration of the crucial problems above, it seems very essential to offer solutions to preserve the toponymic values, as follows: (1) developing the wider insights of people about the precious local wisdom values of toponym. We propose the local governments to create and arrange the appropriate programs; (2) educating people through making posters, advertisement, documents, and information about toponym; (3) building special local organizations that is assigned to manage, control, and evaluate the sustainability of toponymic values; (4) propagandazing the roles or functions of toponym through powerful slogans, exclamation, and religious advice; and (5) building tight cooperations among local governments, civil organization, village leaders, and local people to promote the preservation programs of toponym.

Conclusion

Toponym not only points out a place but also mediates a cluster of qualities and meanings that reflects descriptions of various entities constituting a crucial component in the formation of place and identity. It also tells about language construction, language use, human relations, and social-cultural values. Morphosemantic perspectives of toponym attempt to examine the linguistic aspects that comprises morphology and semantic. Morphology concerns with not only the construction of words but also the mental process in word-formation and semantics deals with construction of meanings. The results of morphosemantic analysis become the substantive sources to describe the local wisdom values of place name.

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