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Exploring the Semantic Meaning of Place Names in Describing the Characteristics of the Pontianak City Region as a National Mapping Effort

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ABSTRACT

This study explores the semantic meaning of place names in describing the characteristics of Pontianak City as a national mapping effort. The study highlights the importance of landscape and geography in understanding urban identity. The method used in this study is qualitative descriptive with a semantic and multidisciplinary approach. Data collection techniques include surveys, interviews, literature studies, and the use of social media. The data analysis techniques used in this study include data reduction, categorization, data synthesis, and the preparation of work hypotheses. The results of this study show that the characteristics of the landscape based on the name of the place in Pontianak City include elements of naming flora, fauna, heroes, figures, and characteristics of the natural environment. Street name elements that use plant elements are mostly in the Pontianak City area. Furthermore, street names that use fauna features were found in the West Pontianak area. Likewise, the name of the hero element street exists in several sub-districts, namely South Pontianak, Southeast Pontianak, and Pontianak City. The use of street names for characters or figures is also widely found for example Parit Demang Street dan Parit Wan Salim Street. The naming of roads with geographical elements, for example Equatorial Street and Sentarum Lake Street. Therefore, the findings of this study can be used as a recommendation to the Pontianak

City government and the central government in general for the mapping of street names in Indonesia.

Keywords: Characteristics; Landscape; Toponym; Pontianak City

1. Introduction

Humans always interact with other humans to meet their needs. Regarding interaction, Chen[1] explained that networks serve as catalysts, accelerate interactions, and promote transnational cooperation. This means that interaction (networking) provides an opportunity for a person or group to work together to achieve their respective goals. They trust each other, are loyal, humble, polite, networked, and willing to leave something above all else for their relationship Ong[2]. This occurs because of the interdependent and mutually needy relationship between humans. Therefore, the position of humans in daily life is not only an individual being but also a social being. As social beings, humans get along well with others and interact with them.

The communication interaction used by a person is very decisive. This explanation agrees with Lombard[3] views on Montana. The research team hinted that communication interactions in the community through agreement resulted in features such as the onomastic features of the American cow brand. Socio-onomatic processes play an important role in establishing symbols of sociocultural identity in the Montana region. To establish a symbol of sociocultural identity, communication tools are necessary. Humans always communicate and cooperate with others to meet their needs in life. The process of communication between humans requires means in the form of language. In fact, their article Sutrisno[4] explains how language affects political communication in Indonesia, a country known for its diverse linguistic and cultural landscape. Understanding the semiotic elements of debate discourse can provide insights into how candidates negotiate meaning and influence voters' views. The importance of language facilities, McConvell[5] suggests that conversation and language are a series of speech acts that play a key role in most sharing events. There are also indirect ways to start sharing by expressing one's needs or shortcomings Widlok[6]. In many settings where people routinely share and get to know each other well, explicit and complicated formulations of requests may not be necessary. In other words, communication must be well-built to achieve the desired

goals. To achieve good communication, the language used must be easy to understand.

The process of human interaction requires means in the form of language. Communication tools in the form of language can be used by humans to facilitate intensive and effective social contact with other humans. The extinction of language is not only a huge cultural loss but, more importantly, the mastery of one language by another always reflects the conquest of the community of speakers[7, 8]. Erb[7] emphasized the importance of using and mastering a language in the speech community. In addition, language preservation is performed by humans. Kridalaksana[9] examined the language used by certain groups of people in their cooperation, communication, and identification. In line with the views of previous experts, Baryadi[10] elaborated that language as a human identity can be understood from three perspectives: semiotics, function, and pragmatics. Busri[11] explained that language as a human identity can be understood from three perspectives: semiotics, function, and pragmatics. Baryadi also described language as a type of sign or symbol. Based on its manifestation, a sign can be differentiated into verbal and nonverbal signs. Verbal signs are called language, and as signs, language is formed by two elements: shape markers and meaning markers.

Language has two main functions in human life: symbolizing and representing everything. The first function is referential, representational, or ideation. Second, language serves as a means of communicating with others. This function is also commonly referred to as a communicative function or interactional function. Thus, when performing its functions, language can be in two domains: the individual realm and the social realm. Halliday and Hasan[12] view language as a meaningful language. This expert explained that the study of language in the form of language sounds produced in the form of speech is always associated with real facts that have to do with human life. Language refers to various objects and events, as well as relationships between objects and events. This is reinforced Abdullina et al.[13] that something is already present in the participants before the act of communication is carried out because the context refers

to the cultural and social contexts identified by the domain, tenor, and modi[12].

The cultural and social context of a place begins to exist when people give it a name and meaning so that small and large spaces can be distinguished. Thus, a toponym (place name) is a name given to a place by people. Toponyms are also defined as names for natural and man-made geographical features assigned to space. In this regard, Wang et al.[14] considered it important to discuss the geographical names of physio-geographical areas. This study identified the toponyms associated with flora, fauna, and geography, and their distribution ranges. The spatial image of a tourist site is explained by proving the origin and characteristics of the name. That is, as a cultural landscape, the toponym is the preservation and cultural sign of the region on the surface, as well as directly expressing the spatial distribution of language and ethnic origin.

The term toponym in a cultural landscape refers to the characteristics of a group of toponyms that are formed by consistent factors in a particular area. In addition, the cultural landscape of the tonys not only reflects the characteristics of the environment and historical natural currents, but also records information such as major political changes, the prosperity or decline of a nation, ethnic migration, religious beliefs, and military activities. Not infrequently, a toponym is often used to label, identify, and locate sites in space, and it has been a subjective explanation by locals since its naming. For example, Hamzei et al.[15] study focused on changing county-level toponymic cultural landscapes in the Eastern plains of China to explore the factors that influence them. This study provides theoretical and practical operational guidance for optimizing the administrative division and rational management of the toponym to protect the cultural heritage of the tonys in China. The cultural landscape is closely related to the communication used by the people of a place. Möller[16] asserted that in everyday communication, questions are answered with a description of the place.

Regarding the naming of regions, Talgatqyzy et al.[17] explained that multilingual names require a theoretical approach to understanding the influence of a mixture of languages that are typologically unrelated and grammatically very different from naming features. The impact of using names as markers, or the exchange of place names at the linguistic and onomastic level through borrowing, adapta-

tion, translation, hybridization, folk etymology and other activities, is shown in examples and discussed further. Further excavation must be conducted to identify the functional language to give the name of an area or place for people to know. For example, a place must be known and explained, its characteristics, how, and how until the name is used as a name in society.

The characteristics of the name to be used as the name of the region must go through discussions and agreement within the community. The names used for the name of the region are usually adjusted to the natural conditions and the wishes of the community. For example, the names of places used in Pontianak City are based on geographical conditions in which some areas are flooded. With this type of geography, this region uses many regional names that mean water. For example, Jalan Sungai Jawi, Jalan Parit Haji Husin, Jalan Parit Demang, and Jalan Sungai Raya are the names of areas that are close to the meaning of waters.

This naming means that waters adopted from various places in West Kalimantan Province and Indonesia are also found in the Pontianak City area. For example, Jalan Danau Sentarum, Jalan Teluk Intan, Jalan Teluk Sahang, Jalan Selat Sumba, and Jalan Selat Bali. These names are used as street names in Pontianak City to prove the wealth and fame of the Indonesian nation. The wealth is in the form of landscapes, both on land and at sea, from Sabang to Marauke (Papua). It is recognized by the world that Indonesia has beautiful and unique landscapes.

Another fact, the naming of areas in Pontianak City is used by the community as appropriate. This means that the community gives the name of the place for a simple reason, without considering the collective memory of the community. This is also a problem in naming regions because they do not follow national or international naming standards. Therefore, research on tracing landscape characteristics based on place names in Pontianak City from a linguistic perspective using this semantic approach was conducted. The problem with this research is how to explore the semantic meaning of place names when describing the characteristics of Pontianak City as a national mapping effort. The goal of this study is to explore the meaning of place names when describing the characteristics of Pontianak City as a national mapping effort. This research uses a semantic approach and other disciplines.

1.1. Theoretical Framework

The theories used in this study combine several theories, including semantic, sociolinguistic, toponymic, and anthropolinguistic theories. According to Möller[16], semantics is the analysis of language to understand meanings, connotations, and representations related to ethnic identity. The results of the study explain that the existence of ethno-marked units in the language system is a key feature in the formation of ethno-cultural knowledge. In addition, the effectiveness of using sociophilosophical cultural symbolic, and semantic research methods to determine the verbalization of ethnic worldviews is demonstrated. Ethnomarks material cultural names, precedent names, mythological names and concepts, and zoomorphic and phytonic names are elements that make up the ethnic worldview of Kazakh.

Ullman[18] emphasized that in addition to the verbal context, linguists must also pay attention to the so-called situational context, including based on the field experience of the language and culture of the population. According to him, the context of the situation refers not only to the actual situation where the speech occurred but also concerns the entire cultural background in which the speech event occurred.[1] This is related to social background. Sumarsono[19] explained that sociolinguistics is the study of language associated with social conditions. He quotes Pride and Holmes as saying that sociolinguistics is simply: "... the study of language as part of culture and society". This means that the study of language is part of culture and society. It is emphasized that language is part of culture (language in culture) and not independent (language and culture).

Mahsun[20] explained that anthropological linguistics views language from the perspective of anthropological core concepts and culture and therefore seeks to uncover the meaning behind the use, misuse or non-use of language, its different forms, registrants and styles. Therefore, anthropological linguistics identifies the meaning of linguistic practices in cultural practices. Thus, the concept of meaning is the most basic aspect of anthropological and linguistic research. According to him, the essence of meaning is a mental process that seems different from the elements of language in its formative forms, such as sounds, morphemes, words, word groups, clauses, and sentences. The study of toponymy also plays an important role in this study because the researcher will explore the semantic meaning of place names when de-

scribing the Pontianak City area. Disclosure of the name of this place is related to the study of toponymy[1].

One expert in toponymy studies, Rais et al.[21] argued that apart from humans, all objects around us, such as hotels, streets, shops, clinics, and so on, are named by humans to identify an object with other similar objects. According to him, a name is given for the identification, communication, and inclusion of fellow humans. Likewise, the names of settlements, villages, villages, and so on are named by humans for the same purpose. Hough[22] asserted that the study of names is known as popomastic. The term is recommended in the list of major onomastic terms compiled by the International Congress of Onomastic Sciences (ICOS 2011). The term "toponymy" is preferred by some scholars even though it is ambiguous because it also refers to a collection of place names that are also known as "toponyms."

1.2. Literature Review

Research on naming places or toponymy has been conducted by many researchers around the world. Research on naming places or toponymy has been conducted by many researchers worldwide. For example, Darheni[23] a researcher from Indonesia researched affixation language features on village/subdistrict toponymy in Cirebon regency. The purpose of his research is to describe the linguistic features of diffusivity in the naming of rural and urban areas in Cirebon Regency, based on the process of morphological formation and their semantic origins related to cultural aspects. Sudaryanto's descriptive method[24] and Spradley's ethnographic techniques[25]. Data collection techniques by observation through literature and interviews with proficient techniques, viewing, recording, documentation, and recording[2]. The results of the research explained that the names of villages and villages in Cirebon Regency were categorized based on the origin of the name and the origin of the language. Morphological affirmation in the process of forming village names in the Cirebon Regency area, in the form of (a) Prefix ((Ke-; Ka-), (b) Suffix (-an), (c) Fixation (Ke–an), (Per–an), (Pa–an), and (d) (Ka–an).

Karsana[26] examined ethnostemics in the toponymy of Donggala Regency, Indonesia. Karsana explained that Donggala has its own unique culture. The original ethnicity that inhabited Donggala was the Kaili tribe, which had many sub-tribes, such as Ledo, Tara, Unde, Doi, Rai, Daa, Ado,

Edo, and Moma. The object of the research was the names of places in the Donggala area, using ethnomatic analysis to reveal the origin and background of the naming of these places. This research was conducted using a qualitative descriptive methodology. This study found that toponyms in the Donggala area are greatly influenced by physical and sociocultural factors. These physical aspects include geographical conditions, flora, and fauna. Meanwhile, socio-cultural aspects include history, folklore, ideas, hopes, buildings, and community activities. This finding represents an effort to preserve and protect the toponymy in Donggala.

Rodríguez[27] researched linguistics in relation to the geography of Kazakhstan has revealed the regional toponymy of the current garden steppes of Kazakhstan and some specific places associated with the cultural-historical occupation of these lands by prehistoric and early historical nomadic peoples. This study examines the etymology of the main geographical ties—specific landscape forms—of present-day North and Eastern Kazakhstan—the historical regions under the poetic name Sary-Arka/Saryarka. The results show that the current linguistic evidence shows a chronologically complex and long history-cultural development that is reflected by the best recorded local place names for major rivers and mountains (hydronyms and oronyms, respectively). Not all geo-site names can be safely determined using modern onomastics. Material culture records provide additional multi-proxy information. The local uniformity of several toponyms across a vast region, assuming the same cultural background, attests to the broader ethnic homogeneity and/or mobility of the ancient populations that inhabited these vast and geomorphic mosaic lands. This shows the close relationship and interaction (including demographic exchange and mixing) between past pastoral ethics in the park-steppe and semi-desert areas north of Lake Balkhash between the Aral and Ural Seas in the south and the Alatau-Altai Mountains system in the east. While the Sary-Arka hydronym may have a rather complex and not entirely clear origin with its connection to the Turkish-Tatar medieval tribes and the occupation of the nations of northern Central Asia that was eventually modified into the current form of the Kazakh language, the East Kazakhstan mountain range irony indicates Mongolian roots[3].

Furthermore, Abdullina[13] researched toponymy as a science that studies geographical names, their origins, seman-

tic meanings, developments, current circumstances, spelling, and pronunciation. The primary role of geographical names is to fix a location on Earth's surface. In this regard, the justification and assignment of geographical names for geographical objects such as the Mugalzhar Mountains seem to be at present a topical toponymic problem and therefore a historical-geographical problem. This article discusses the importance of the geographical name of the physical geographical region of the Mugolzhar mountains in the Aktobe region for developing tourism in this region. The nomination of place names for landscape features is based on geological natural historical, and linguistic data. The origin and etymology of the name Mugulzhary were examined using actual data. It was found that the toponyms associated with plants, fauna, and features of the natural environment prevailed, and the range of their distribution was revealed. Space images of sites that could be tourist sites are provided, with justifications for the origin and characteristics of the name.

Toponymy research is not only focused on place names but also on plants. For example, Karsana[26] researched the toponymy of vineyards in Spain, which is a fundamental element for the historical reconstruction of the geography of cultivation. The results of his research show that the toponymy of vineyards in the country is uneven between regions, and there is a relationship between toponymy and grape cultivation. However, this is not the case in all regions: there are areas where such associations are not recognizable because of cultivated areas without toponymy and others with a high frequency of fossil site names that mark where the landscape of old vineyards is located.

This research on toponymy is not only interesting for naming places, geography, fauna, and flora. However, toponymy research has also expanded its scope, for example, to investigate published literary works. For example, Vinne[28] who researched a novel titled "The Bluest Eye", by Toni Morrison, tells the story of Pecola Breedlove, an eleven-year-old black girl in Lorain, Ohio, where her desire for blue eyes represents a desire for what she rejects, the privilege of her white classmates, and the comforts of a safe home. In the middle of this novel, set in 1941 during the Great Migration, a place-name-based analysis reveals the literary landscape of racism in the mid-20th century U.S., from the Jim Crow South to the industrial North. A study of the toponyms reveals how Morrison used place names as a stylistic device

in two ways. In the current narrative, he disseminates it as an opening frame for a direct lesson on racial behavior for the children who are the main characters; In past narratives, he uses it to recall locations far from the history of adult characters to suggest ways in which racism persists across space and time. In combination, Morrison's application of toponymy and arrangement makes Lorain the nation's microcosm and engages all its citizens in a racist ideology that destroys Pecola and her family.

1.3. Research Objectives and Justifications

The purpose of this study was to explain the semantic meaning of place names when describing the characteristics of Pontianak City as a national mapping effort. This research is important for identifying the characteristics of landscapes based on the names of places in the region. The results show that the naming of a given place prioritizes collective memory among the people of Pontianak City. For example, the names of the streets are taken from the names of heroes, famous figures, landscapes, flora, and fauna that are well known to the people of this city. This agreed with the standardization of place names regulated by the government of the Republic of Indonesia and internationally.

2. Materials and Methods

This study uses a qualitative descriptive method with a semantic approach. A qualitative descriptive method was used to describe the semantic meaning of street names in Pontianak City as part of a national mapping effort. Related to this qualitative descriptive method, in her toponymic research, Abdullina[13] mentioned the descriptive method for comprehensive topic disclosure and a set of complementary methods: information retrieval, analysis, and systematization of scientific publications and media materials on research objects and subjects, comparative methods, and cartography methods (using satellite imagery). According to him, the analysis of publications on the research makes it possible to define the concept of locality acronyms that will be used in tourism. As noted, most researchers have mainly reviewed the theoretical problem of toponymy[29–31], and several scientists have analyzed various aspects of toponymy in general[32–35]. Some researchers have considered the use of toponyms for the benefit of tourists Pospelov[36], as a

tourist attraction Light[37] and as a potential factor in tourism development Lemmi[38]. The main analytical tools used are system analysis and qualitative and quantitative methods for collecting and processing information.

This type of qualitative research is applicable because the data obtained from the field will be Konkashpayev[39] explained in detail by the researcher. Related to this qualitative, Teik and Rahim[40], in their research revealed that people are not only persuaded to buy the idea of a new GST tax regime but also to buy nation-building ideologies and discourses from the introduction of more efficient ways of tax collection. Therefore, the research conducted by Teik and Rahim[36] clearly explains what is found in the field. Therefore, this study explains the findings obtained in the field, especially related to the toponyms of places in Pontianak City, using semantic studies.

A semantic approach is required because toponymic data are naturally described based on existing conditions. This approach is used to identify the toponyms of places in Pontianak City in terms of linguistic elements, both in the form of phonology and phrases. Related to this semantic study, Syamsurizal et al.[41] interpret a branch of linguistics that studies the meaning or meaning contained in a language, code, or type of representation. Usually, semantics is associated with two other aspects, namely syntax, the formation of complex symbols from simpler symbols; and pragmatics, the pragmatic use of symbols by communities in specific contexts Chaer[42]. The semantic approach was also used by Jantunen[43] in his research for methodology as the first keyword. According to Scott[44], "keywords" are words that appear in data significantly more often than expected to occur by chance. In this study, keywords were used to determine the semantic context in which forum users talked about the three capital regions. Keyword analysis was performed using a keyword list program in the AntConc corpus toolkit Anthony[45]. The statistical measure chosen for analysis is a *long-likelihood* test that is suitable and valid for frequency profiling Rayson[46]. The first 3 hundred statistically significant keywords for each of the three cities were analyzed. Likewise, Gordon and Harvey[47] linked language related to phonology, orthography, and semantics, but different teachings in the development of reading comprehension that rest on two pillars, namely 'word reading' and 'listening comprehension.' The former relies on emerging literacy skills

related to phonology, orthography, and semantics. Listening comprehension, however, is the result of complex spoken language and cognitive skills that develop over a long time and together Kim[48, 49].

The data collection method included surveys, interviews, and documentation. The survey method is used to collect information from respondents by asking questions. This method is used to obtain data from a large group of people, such as their knowledge, attitudes, beliefs, and abilities. The purpose of this study is to obtain data about beliefs, opinions, characteristics, and behavior of variable relationships and to test several hypotheses about sociological and psychological variables from the sample Sugiyono[50]. In this survey method, the researcher also observed the names of streets in six subdistricts of Pontianak City. Furthermore, the interview technique used in this study was either an open or unstructured interview. Interviews like this were conducted with the aim of obtaining as much information as possible about road reclamation in Pontianak City from several sources who are considered to know and understand this area. The resource persons in this study amounted to 10 people from several agencies or institutions, namely the Governance of the West Kalimantan Provincial Governor's Office, the West Kalimantan Provincial Civil Registration Office, the Cultural Value Preservation Center, which has been changed to the Cultural Heritage Preservation Center, and the West Kalimantan Provincial Library and Archives. In addition to the speakers, the researcher interviewed community leaders who are considered to know and understand the history of the development and development of Pontianak City.

Regarding the interview method, Mahsun[51] defines that the interview method is a data collection method conducted by having a conversation with a source or informant. Data were obtained from the participants: government leaders, community leaders, traditional leaders, local communities, and religious leaders living in Pontianak City. It is possible that the informants also come from art actors, cultural experts, historians, and lecturers/teachers who live and/or know about the problem of naming places in Pontianak City. The next data collection technique was a documentation study. This technique was used to obtain information related to documents that recorded the names of the Pontianak City area, research results, journal publications, books, and information from social media related to this research. This

technique is used to obtain and complete previously obtained data. The data were then analyzed using a matching or constant comparison method, as proposed by Glaser and Strauss in their book *The Discovery of Grounded Research*[52]. This method is considered a matching or appeal method because data are compared to each other during data analysis. In general, the data analysis process in this comparative method includes data reduction, categorization, and synthesis, and it ends with the preparation of a working hypothesis.

Data analysis techniques used in this study include data reduction, categorization, and synthesis, as well as the preparation of a working hypothesis. When reducing data, the data are identified with its unit, which is the smallest part found in the data that has meaning when associated with the focus and problem of the research. Once the data have been subtracted, they are encoded so that the source can still be traced to the unit. For example, how can Parit Demang be used as the name of Jalan Parit Demang in South Pontianak District? This information can be encoded to determine how many street names use ditch elements in Pontianak City. Once the data is subtracted, the data is then selected and sorted based on similarity. Each category of data is given a name or label. Furthermore, after categorizing the data, the data are synthesized to identify relationships between one category and another. The relationship between a category and another is also given a name or label. The final step is to develop a working hypothesis. The working hypothesis is proposed by developing a propositional statement that answers the research question. After the required data are collected completely and analyzed according to the research question, the results of data analysis are presented through, namely (a) formulation using ordinary words, including technical terminology, and (b) formulation using signs or symbols.

3. Results

The classification of street names in Pontianak City, including flora, fauna, rivers, ditches, straits, heroes, figures, and photography, can be observed in **Table 1** below.

The results of the analysis show that the landscape characteristics based on place names in Pontianak City include naming elements of flora, fauna, heroes, figures, and the natural environment. Street names in Pontianak City were also influenced by government policies during his time. For

Table 1. Classification of Street Names in Pontianak City.

No.	Flora	Fauna	River	Ditch	Straits/Cape	Hero	Character	Fotografi
1.	Cendana	Rajawali	Citarum	Demang	Sumba	K.H. Wahid Hasyim	Putri Dara Nante	Tanjungpura
2.	beringia	Kenari	Sambas	Masigi	Bali	Teuku Umar	Putri Candramidi	Kalimantan
3.	Meranti	Camar	Mahakam	Pangeran	Panjang	Hos Cokroaminoto	Putri Dara Hitam	Flores
4.	Seroja	Puyuh	Ciliwung	Nanas		Jendral Urip	Nawawi Hasan	Halmahera
5.	Karet	Kutilang	Asahan	Makmur	Hilir	Jenderal Ahmad Yani	Husein Hamzah	Alor
6.	Lamtoro	Punai	Brantas	Demang	Raya	K.H.A. Dahlan	Muhammad Yusuf	Siam
7.	Jambu monte	Cendrawasih	Indragiri	Wansalim	Harapan	Pattimura	Mat Sainin	Ketapang
8.	Sawo	Hanura	Landak	Tengah	Pulau	Diponegoro	M. Saad Ain	Karimata
9.	Appl		Tupian Kapuas			Jendral Sudirman	H.S. Achmad	Karimun
10.	Tebu		paran			Kartini	H. Siradj	Irian

example, the names of roads given by the Dutch East Indies were renamed after heroes or figures. Based on this analysis, I will discuss the characteristics of the landscape based on place names (toponyms) in Pontianak City based on a semantic review. The author also uses phonological, sociolinguistic, and anthropolinguistic approaches to identify place names in the Pontianak City area. The characteristics of the names of flora, fauna, heroes, figures, and the natural environment described by the community and government in Pontianak City do not indicate that these features exist. However, naming based on the above features is appropriate for the following reasons: ease, regularity, story, culture, and history. In addition to the above features, what is interesting about naming places in this region is that there are many uses of other regional or city names (both from districts in West Kalimantan and from outside West Kalimantan) that are used as place names in the area where they live. The naming of the area in Pontianak City is also the result of community agreement by considering its historical and spatial characteristics. However, the name "manasuka" is also found in this region. The following describes the characteristics of place names in Pontianak City.

4. Discussion

4.1. The Names of the Flora Elements

Street names with characteristic flora are often found. The name was motivated by the fact that West Kalimantan Province has a variety of forest and plantation plants. Geographically, the forest plants in this area are meranti, ironwood, ramin, singkawang, agathis, and garwood. The types of plants are rubber, coconut, and palm oil.

The naming of flora or plant elements is not based on the variety of plants and fruits in this region but on the agree-

ment of the community and the local government. The use of flora-related elements in this area is intended to enhance community order and convenience. The naming with flora elements is focused on the Pontianak Kota area, especially in Central Village, Darat Sekip, and Sungai Bangkong Villages, and West Pontianak in Sungai Jawi Luar Village.

Classification of flora (vegetation) features based on type: trees, flowers, fruits, and plants. Place names that use tree species include sandalwood, palm, banyan, meranti, and Lamtoro. The location of the type of flower is also widely circulated, including roses and jasmine. Likewise, the names of roads with fruit elements can be found in the Pontianak area. For example, pomegranate, mango, apple, langsat, banana, soursop, jackfruit, rambam, papaya, watermelon, pineapple, and others are found. Lastly, names that display the flora of spices are also found in this city, namely cloves, nutmeg, cinnamon, and shang. The name of the place that refers to this type of growth is used in the names of alleys and roads in Pontianak, especially Central Village, Darat Sekip Village, Sungai Bangkong Village, and Sungai Jawi Luar Village. Based on the findings of the data, the distribution of area names that refer to the types of trees, flowers, fruits, and spices above is generally used for the names of alleys and roads that are not main roads or protocol roads. In addition, the naming of the area was intended to make it easier for the community in the future. This is based on the results of interviews with several parties who have the authority to name areas in Pontianak City.

The naming of flora features in Pontianak City is based on the agreement of the community and the local government, especially for convenience and order. Semantically, the names used reflect various plant species, including trees (sandalwood, palm, banyan), flowers (roses, jasmine), fruits (pomegranate, mango, banana), and spices (cloves, nutmeg,

cinnamon). These names are used as street names in areas such as Sekip Darat Village, Sungai Bangkong Village, and Sungai Jawi Luar Village.

The purpose of giving these names is to facilitate the navigation and identification of Pontianak City. The community and Pontianak government have the awareness to properly maintain and preserve the flora, especially in Central Village and Sekip Darat Village, by making it a street name in this area. The goal is to use the names of flora, namely 1) conservation and reforestation: Pontianak City has a green path to maintain a healthy environment and absorb pollution. The community also chooses types of plants that have a bioclimatic function and have high benefits for ecology, such as singkawang and jelutong trees. 2) Introduction to local plants: the people of Pontianak also know and maintain local plants, such as pouring plants, apples, roses, and others. This plant is commonly found in urban green areas. Thus, the people of Pontianak maintain and maintain flora in Central Village and Darat Sekip Village through various efforts that focus on planting, infrastructure development, conservation, and the introduction of local plants.

4.2. List of Fauna Elements

As stated by Möller[16], toponymy can be a reference because the topographic features of flora and fauna serve to determine the motive for naming places. Place names based on fauna elements were found in the Pontianak area. The naming of fauna elements in this area is not a result of the diversity of animals found today. However, the naming of these elements is motivated by past culture and history. Pontianak's city, in the past, was an uninhabited wilderness. It was told by Pontianak's people that the establishment of Pontianak City was inseparable from the role of Syarif Abdurrahman. Syarif Abdurrahman traveled in the West Kalimantan region by boat because the water was passing by. When Syarif Abdurrahman and his guardians traveled, they were always harassed by pirates. To prevent the pirates from disrupting their journey, Syarif Abdurrahman fired his rifle at them. Syarif Abdurrahman also promised that the bullet that had fallen from the rifle would be his place of residence in the future. The bullet fell in the middle of the city, now known as the Kadariah Palace area, Pontianak City.

Based on the cultural and historical facts above, names in Pontianak City generally use elements that are close to the community, especially the types of animals in this area. The many types of animals in this area give the community the flexibility to name their area according to flora elements. The naming of this element is based on the community's collective memory of its environment. This means that types of flora did exist in their time, and they immortalized the history of the environment that once existed in the form of place names in this city. The naming of flora elements can be found in the form of street names in Pontianak City: Rajawali Street, Kenari Street, Camar Street, Puyuh Street, Kutilang Street, Punai Street, Cendrawasih Street, and Haruna Street. The names of flora elements are found in Central Village, Darat Sekip Village, Sungai Bangkong, and West Pontianak in Sungai Jawi Luar Village. However, it should be noted that the use of place names with flora elements is not in the protocol way.

The naming of these fauna elements shows that the toponymy in Pontianak strongly reflects the history and culture of the local community. The naming of places is not only rooted in the present-day existence of animals but also perpetuates the collective memory of the environment that once existed. The street names taken from the flora describe the community's proximity to its environment and the cultural heritage that continues to be preserved. This shows that the naming of places in Pontianak is not just a geographical label but also a reflection of the identity and history of the local community.

4.3. Hero Element Names

Street names with hero names are widely found in Pontianak City. For example, changes in street names were made by the previous government and were replaced by the next government. The names of streets that use this element can be observed on the main roads in Pontianak City. The hero elements are classified into two parts: national heroes and heroes from the West Kalimantan region. The names of national heroes who are street names in Pontianak City include Ahmad Yani, Hos. Cokroaminoto, Teuku Umar, and K.H. Wahid Hasyim, Sisingamangaraja, Pattimura, and Teuku Cik Ditiro. Meanwhile, the names of heroes from the West Kalimantan region are as follows: Sultan Abdurrahman, Sultan Syahrir, Bardan, and Alianyang.

Changes in street names in Pontianak City occurred due to government policies. In the Dutch colonial era, some

places used foreign languages such as Dutch and Chinese. For example, the name was given by the Dutch East Indies government because Indonesia was a separate country. This can be seen in the traces of naming places that use Dutch names. For example, *Gevangenis Weg* is now Jalan KH. Wahid Hasyim, *Darat Weg* became Jalan Teuku Umar, *Kapitan Weg* became Jalan Gadjah Mada, *De Steurs Weg* became Jalan Pattimura, *Djaksa Weg* became Jalan Alianyang, *and* *Electriciteit Weg* became Jalan Gst. Sulung Lelanang, *Sungai Bangkong Weg* became Jalan Johar, *Parit Besar Weg* became Jalan Diponegoro, and others. In ancient times, the public could understand the use of street names in foreign languages. However, changes must be made by the Indonesian government because the existing conditions are no longer in line with the times. To see the changes, see the following **Table 2**.

Table 2. Changes in street names in Pontianak City.

No.	Early Street Names	Meaning and Colonial Netherlands	Alternate Street Names	Meaning and Period after Independence
1.	Gevangenis Weg	The name of this street was used during the Dutch colonial era. Gevangenis means prison, and weg means way. During the Dutch colonial era, the area was a prison.	Jalan KH. Wahid Hasyim	The name KH Wahid Hasim was used as a street name to replace Gevangenis Weg. KH, short for Kiyai Haji Wahid Hasim, is a national figure who participated in the struggle for independence in Indonesia. He is from Java.
2.	Darat Weg	In Indonesian, Darat means land, and Weg means road.	Jalan Teuku Umar	Teuku Umar was a hero who helped fight for Indonesia's independence. He is from Aceh Province.
3.	Kapitan Weg	Based on the Great Dictionary of Indonesian, Kapitan has several meanings: (1) the title (designation) of the regional head during the reign of the king's government, at the same level as the sub-district head in the East Nusa Tenggara and Maluku areas; (2) the head of the Chinese population (during the Dutch rule); (3) the head of the army.	Jalan G. Mada	Gadjah Mada is an Indonesian independence figure who came from the island of Bali. This road is in the center of Pontianak City.
4.	De Steurs Weg, the leading pedestrian	In Dutch, de Steurs Weg denotes Jalan de Steurs. The phrase De Steurs is not equivalent in Indonesian.	Jalan Pattimura	Pattimura is one of Indonesia's most famous warriors. He is from the Maluku region.
5.	Electriciteit Weg	Electriciteit Weg consists of two words: electricity (Dutch), which means electricity, and we, which means road.	Jalan Gst. Sulung Lelanang	Originally named Gusti Soeloeng Lelanang or Gusti Sulung Lelanang, he was a West Kalimantan warrior from the Ngabang area. This name is the only street name in the South Pontianak district.
6.	Djaksa Weg	The prosecutor still uses the old spelling because it was used in Dutch colonial times. The prosecutor in the General Guidelines for Indonesian Spelling (PUEBI) became a prosecutor. Where we mean road in Indonesian.	Jalan Alianyang	Alianyang is a hero from Ngabang Regency, West Kalimantan Province, Indonesia.
7.	Sungai Bangkong Weg	The Bangkong Weh River comprises three words. A river is a large and elongated natural water flow that flows from upstream to downstream.	Jalan Johar	Johar was a hero who fought for Indonesia's independence. He joined the command of Pengeran Diponegoro. His real name is Johar Manik, and he is from Salatiga, Central Java.
8.	Parit Besar Weg, photographer	A large trench is a wide and deep trench that serves as a sanitary channel or water defense structure. Whereas, we mean road.	Jalan Diponegoro	The name Diponegoro Street comes from the name of Prince Diponegoro. He was a hero who fought for Indonesia's independence. Prince Diponegoro was born in Yogyakarta, the eldest son of Sri Sultan Hamengkubuwono III and his concubine R.A. Mangkarawati. He was known as an intelligent person, an expert in the field of Javanese Islamic law, and interested in religious matters.

After independence, the government of the Republic of Indonesia made changes in every field, including a change from Dutch street names to Indonesian ones. This also applies to areas in Indonesia, including Pontianak City. The use of this local name promotes a spirit of nationalism among Indonesians. Another reason for changing names to the names of heroes is to honor and appreciate the heroes who have died defending Indonesian independence. Appreciation and respect for fallen heroes by making their names street names in every region of Indonesia. The names of heroes are street names in every Indonesian region.

4.4. The Names of the Figure Elements

Street names from the community are also found in Pontianak City. These figures are divided into figures from the Kingdom, religious figures, and generous figures. These figures are closely related to the people of West Kalimantan, especially Pontianak City. They are sources of inspiration and role models for communities.

Community leaders from the kingdom whose names are immortalized as street names in Pontianak City include Putri Candramidi Street, Putri Daranante street, Putri Dara Hitam street, and Sultan Muhammad street. These names are found in several areas of the city because they influence the people of West Kalimantan. The influence and fame of these figures have been immortalized by the community by naming places in several areas in Pontianak. In addition, the community hopes that the names of figures from the kingdom will influence the sustainability of the region.

In addition to royal figures, religious leaders color the names of Pontianak streets. Figures representing religious elements used as street names, such as Wan Sagaf and Wan Salim. Wan used in Sagaf and Salim from the word *wan-wan*. These *wan-wan* are a greeting for Arab descendants who have been in Indonesia for a long time, including Pontianak's city. This greeting is familiar to the community, both by the Arabs and the indigenous people. These two religious leaders spread Islam in the West Kalimantan region, especially in Pontianak City. His existence as an Islamic figure in this region cannot be denied. Therefore, his name was immortalized in the name of the street as a way to express his gratitude to Pontianak's people. Jalan Wan Sagaf is in Sungai Bangkong Village, Pontianak Kota District, and Jalan Wan Salim is in North District, Pontianak City.

The use of street names with elements of philanthropic figures is also found in Pontianak City, such as Demang and Tokaya figures. These two figures play an important role in opening up and developing the Pontianak City area. Regarding these two figures, there is no document stating their origins or their real names. The public knows these two figures as Demang and Tokaya. Some sources say that these two figures were the ones who pioneered clearing land and ditches in their time. Demang pioneered opening settlements and roads for the people of his area. The area opened for settlement at that time was still wilderness, and no residents had settled there. At that time, Demong and his family made a ditch to transport their garden products. This trench path is used to facilitate agricultural activities, especially when transporting crops or garden products. This waterway (ditch) eased the work of the community at the time. They no longer travel long distances to bring their crops to the city. Currently, the ditch has changed its name to Jalan Parit Demang, which is in Parit Tokaya Village, Southeast Pontianak District. The name was given to Demang because of his pioneering efforts to create breakthroughs for the community.

Like Parit Demang, Parit Tokaya is taken from a wealthy public figure named Tokaya. Tokaya is an area in the South Pontianak District. In semantic terms, a trench is a long hole in the soil where water flows, a ditch. Meanwhile, Tokaya is formed from the words datos and kaya. Tokaya itself is an abbreviation for "datok kaya", which in its development, experienced the elimination or dissipation of the syllable "da" at the beginning of the word "datok". The completion or omission of "da" from the word "datok" is intended to abbreviate and be associated with the next word, namely "kaya" to form the abbreviation "Tokaya." Datok means "grandfather" to greet male parents from Pontianak City. In KBBI, grandfather means father of father or father of mother. Meanwhile, the word "rich" means having a lot of wealth. If semantically described, *a tokay* is a grandfather who has a lot of wealth, both in the form of money and other assets. In the end, it became the name of Parit Tokaya in South Pontianak District because this *district* was the founder and initiator of this area.

At that time, the Parit Tokaya area remained a wilderness, so an effective way to transport produce was to the plantations. Tokaya and his community opened new territories and created ditches through which everyone could walk

to bring produce. They made a trench from the center of town until they reached their garden. Of course, this effort requires significant time, effort, and cost. The story that developed in the society at that time, this Tokaya was not only rich but also very generous. He spearheaded the creation of new areas and ditches that opened access from villages to cities. The ditch was used as a traffic lane by the community at the time. The products from the gardens are transported from the interior of the village to the urban area. As a form of respect and gratitude to Datok Kaya (Tokaya), who pioneered the opening of this area, the community immortalized his name as Parit Tokaya Village.

Other figures whose names are immortalized are street names in the Pontianak City area: H. Husin, Fatimah, Zainuddin, Hasanuddin, Pak Kasih, Pak Benceng, Wak Dalek, Johar, and others. These names are used as street names because they have a great influence on society. The naming of regions with the names of these figures is mostly because these figures were pioneers and played an important role in society. For example, Haji Husin was used as a street name because it included influential and wealthy people. Jalan Haji Husin used to be a forest area. Then, Haji Husin cleared the land and made a ditch that stretched from Jalan Parit Haji Husin 1 to Jalan Parit Haji Husin 2. At that time, the area was mostly owned by Haji Husin and his family. In the past, these two areas became a single unit because there was no main road (Jalan Ahmad Yani) that intersected Jalan Parit Haji Husin 1 and Jalan Parit Haji 2. Since the existence of the government road, Jalan Parit Haji Husin has been divided into two parts: Jalan Parit Haji Husin 1 and Husin 2. The two areas are currently located in Bangka Belitung Darat Village, Southeast Pontianak District. Husin also pioneered the creation of waterways (ditches) as a means of transportation. This route is very important for transporting community garden products. Abundant garden products, such as bananas, pineapples, sweet potatoes, yams, rambutan, langsat, rice, vegetables, and others, can be easily transported because there are waterways.

The unique name of this place reflects the city's rich history and cultural influences. The names of streets or places are used to honor figures from the royal family, religious leaders, philanthropists, and community leaders who have contributed significantly to regional development. Their names are a reminder of the community's gratitude and respect for their contributions to the development and sustainability of Pontianak City.

4.5. Name of the Physiographic Elements

The use of geographical names is also widespread in Pontianak City. The term geography comes from two words: geos (meaning earth) and graphene (meaning description or pencintraan. Some geographical approaches include spatial, environmental, and regional complex approaches. Related to this explanation, the geography in question is related to the names of areas that are recommended for a particular place, especially in Pontianak City. This recommendation pays attention to historical factors and events occurring and/or desired by the community. Based on type, names with geographical elements found in other Indonesian regions.

The names are taken from geographical elements in the West Kalimantan region, for example, Tanjungpura, Melawi, Siak, and Irian. These names are used in Pontianak City for several reasons. First, the name Tanjungpura was the name of the oldest kingdom in West Kalimantan since the 8th century. The Kingdom of Tanjungpura is known as Tanjungpura and has undergone several changes in its royal capital. This kingdom was first located in Negeri Baru, now in Ketapang Regency. Then, he moved to Sukadana (currently the capital of North Kayong Regency) in the 14th century AD, since King Sorgi (Giri Kesuma) embraced Islam. The Tanjungpura Kingdom provides evidence that the civilization of the Kayong land was quite advanced in the past. Tanjungpura was once a province of the Singosari Kingdom. It is also known as *Bakulapura*. The name *basket* comes from the Sanskrit word, which means cape plant (mimusopselengi). After withering, it becomes Tanjungpura. Some descendants of this kingdom are scattered in several areas because of marriages, etc. Some have occupied Mempawah, Pontianak, and several other cities. According to some search results, some of the descendants of this kingdom gave up their titles and did not use their royal titles. Currently, Jalan Tanjungpura is in Benua Melayu Laut Village, South Pontianak District.

In addition to Tanjungpura, the name of another place is taken from a district in West Kalimantan, namely Melawi. Currently, Melawi is a district in West Kalimantan Province. Its capital is Nanga Pinoh. Melawi Regency has three rivers in this region: the Kayan, Melawi, and Pinoh Rivers. Formerly known as Batang-Melawi (Laway, Melahoei, Pinoe).

The Pinoh watershed is a part of the Kotawaringin Kingdom. Historical records can be found in a contract in 1756 between the Sultans of Banjarmasin and Melawi (Melawi) in the sphere of influence of the Sultanate of Banjarmasin. On January 1, 1817, the King of Banjar Sultan Sulaiman handed over Sintang and Melawi (called Lawai) to the Dutch East Indies. Then, on May 4, 1826, Sultan Adam of Banjarmasin handed over Lawai (Melawi) to the Dutch East Indies. The historical background of the naming of Melawi became the forerunner of naming in the Pontianak area. This means that the name Melawi is used by people from the Melawi area who migrated to and settled in Pontianak City to remind them of their hometowns. Likewise, the names Siak and Irian are used as street names in Pontianak City because of the large number of people who settle and name their areas in this city. They built a new place with the same name in their home area.

5. Conclusions

The results of the discussion on the naming of roads in Pontianak City show that the naming is greatly influenced by elements of flora, fauna, heroes, and community leaders who have a close relationship with local history and culture.

Many street names in Pontianak use plant names that reflect the types of trees, flowers, fruits, and spices. This reflects the richness of flora in West Kalimantan and facilitates navigation and creates order in society. This name was based on an agreement between the local government and the community, with a focus on areas such as Central Village, Darat Sekip, and Sungai Bangkong. In addition, this designation promotes the conservation and introduction of local plants that benefit the environment.

The names of the streets that use fauna elements reflect the cultural history of Pontianak, where these names are taken from the collective memory of the community about their environment. Although many types of animals are rare to find in the region, the names are still used to honor the existing cultural heritage.

The naming of streets in the names of national and regional heroes is also very common. The change of street names from the Dutch colonial era to the names of Indonesian heroes is a form of respect for Indonesian heroes' struggle to defend independence. Names such as Jalan KH. Wahid Hasyim and Jalan Diponegoro illustrate the spirit of nationalism and respect for history.

In addition, the naming of the street also involves influential community figures in local history, both from royal and religious circles. Royal circles, such as Jalan Putri Daranante and Jalan Putri Candramidi, are symbols of royal fame in West Kalimantan. Likewise, names such as Jalan Wan Sagaf and Jalan Wan Salim show recognition of their contribution to the spread of Islam and community development in Pontianak.

Overall, street names in Pontianak not only serve as geographical labels but also reflect the identity, history, and culture of the local community. This name helps preserve the memory of the environment and honors the figures who contributed to the formation of the city.

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Conflicts of Interest

The authors declare no conflicts of interest.

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