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Cartographies of Meaning: Toponymic Language Reconstruction of Socio-Cultural Narratives in an Indonesian Urban Context

Martina Martina ^{1,2*}, Akin Duli ¹, Mardi Adi Armin ¹, Nani Darheni ², Katubi Katubi ², Sariah Sariah ², Resti Nurfaidah ², Exti Budihastuti ², I Wayan Nitayadnya ², Djoko Sutrisno ³

¹ Faculty of Humanities, Universitas Hasanuddin, Makassar and PKR BRIN Archeology, Makassar 90245, Indonesia

² National Research and Innovation Agency, Jakarta 12710, Indonesia

³ Faculty of Teacher Training and Education, Universitas Ahmad Dahlan, Yogyakarta 55161, Indonesia

ABSTRACT

Street naming represents a critical component of the linguistic landscape, reflecting the complex sociocultural dynamics of urban environments. This study investigates the toponymic practices of Pontianak City, West Kalimantan, Indonesia, exploring how street names encapsulate collective memory, social identities, and historical transformations in a multilingual and multiethnic urban context. While previous research has largely examined isolated aspects of urban nomenclature, this study provides a comprehensive analysis of the intricate relationships between place names, cultural heritage, and urban development. Employing a qualitative descriptive methodology, the research utilized a multi-method approach, including surveys across six sub-districts, in-depth interviews with government officials and community leaders, and extensive archival document analysis. The investigation focused on tracing the historical evolution of street naming practices and understanding their underlying cultural and social significance. The findings of this 2024 research reveal three main dimensions of street nomenclature in Pontianak City: historical periodization influencing naming practices, multifaceted naming strategies incorporating geographical and cultural elements, and linguistic transformations reflecting ethnic diversity. Street names emerged as sophisticated cultural artifacts that transcend mere geographical markers, serving as repositories of collective memory and social identity. This research contributes significantly to the understanding of urban linguistic landscapes, demonstrating how toponymic studies can illuminate the complex interplay between language, culture, and urban space. The study provides valuable insights into the preservation and interpretation

*CORRESPONDING AUTHOR:

Martina Martina, Faculty of Humanities, Universitas Hasanuddin, Makassar and PKR BRIN Archeology, Makassar 90245, Indonesia; National Research and Innovation Agency, Jakarta 12710, Indonesia; Email: mart013@brin.go.id

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of cultural heritage in dynamic urban environments, offering a nuanced approach to understanding local identity through the lens of street naming.

Keywords: Toponymy; Culture; Local Wisdom; Pontianak; Indonesia

1. Introduction

Urban nomenclature represents a critical linguistic landscape that reflects the complex sociocultural dynamics of multiethnic societies. Pontianak City, the capital of West Kalimantan Province, exemplifies this complexity through its linguistic diversity and intricate cultural interactions. The city of Pontianak is the capital of West Kalimantan Province which is multiethnic. Ethnic diversity leads to many languages being used in society. Language as a means of public communication is essential for interethnic interaction. In this regard, Shee & Suthiwartnarueput ^[1] in their paper explained that language policy is the main mechanism for regulating, managing, and manipulating language behavior because it consists of decisions made about language and its use in society. Meanwhile, Sumarsono ^[2] views language as a social behavior that is used in touch because society consists of individuals, and communities, influencing each other and depending on each other. While Denisova, Galina V., et al. ^[3] explain that culture influences language teaching in two ways, namely linguistic, and pedagogical. Linguistically, it affects the semantic, pragmatic, and linguistic discourse levels, while pedagogically, it affects the choice of language materials.

Language as a property of society is also stored in everyone. Everyone can behave in this individual's form of speech and language behavior broadly and can influence other members of the language community. For example, language choice in the workplace has attracted increasing attention in research on international business Aichhorn & Puck ^[4], international business communication Tenzer et al. ^[5], and language management Lauring & Selmer ^[6]; Qian & Ke ^[7]. The process of communication between humans requires means in the form of language. In fact, their article Sutrisno ^[8] explains how language affects political communication in Indonesia, a country known for its diverse linguistic and cultural landscape. Their research explains that language standardization emphasizes management's efforts to instill language, in general, to

harmonize internal and external communication through common rules and policies.

In the context of culture, language is an important element and can be seen as a resource to unravel cultural mysteries in society, such as language behavior, identity, and people's lives, the use of language in society, and the development and preservation of cultural values Masfufah ^[9]; Singtuen et al. ^[10]. The cultural patterns that humans have will be recorded by identifying street names. Asinmaz & Ozcan ^[11] in their research explained that after humans inhabit an area on earth, humans also give names to all geographical elements, such as the names of rivers, hills, mountains, valleys, islands, bays, seas, straits, and so on that are in their territory or visible from their environment.

Oral or cultural traditions are closely related to linguistics, environment, and history. Möller ^[12] views oral tradition as an evolving naming system that reflects a precise and efficient system of orientation in which geographic features and other entities are identified. To identify and uncover these features, studies such as sociolinguistics, anthropolinguistics, or ethnolinguistics are required. Darheni ^[13] in his research explained that anthropolinguistics or ethnolinguistics is a branch of science that investigates the relationship between different linguistic uses and certain cultural patterns in society or science, which tries to find the relationship between language, linguistics, and cultural use in general. One of the anthropolinguistic studies examines local wisdom based on the relationship between text structure, co-text, and context in an event or performance of oral tradition or cultural tradition. Local wisdom as an artistic practice reflects reality Duranti ^[14]; Sibarani ^[15].

Morphy et al. ^[16] in their article explain that although northeastern Arnhem Land has a relatively short colonial history and therefore records Western cultural archives, there is ample evidence for continuity in knowledge of names and naming over time. The evidence serves as a container for memory, storing history, and cultural

significance for the community, both related to certain objects, roads, and events Administrator^[17]. Zainudin^[18] illustrates that many people may not know and memorize the history of the city, especially the city where they were born.

Regarding the history of the origin of the name of a street or place, it cannot be separated from the role of language as an identity revealer. Language as a means of self-identification, both people's names, regional terms, and the words fauna and flora. Hamzei et al.^[19] in their article explain that the geographic information used serves to provide a generic description of the characteristics of a road. Related to these findings, this study highlights how the history of naming the Pontianak City area is seen from the toponymic approach and its implications for the development and preservation of cultural heritage in Indonesia. The purpose of this study is to explain the history of street naming in Pontianak City with a toponymic approach and its implications for the development and preservation of cultural heritage in Indonesia.

Research on toponymy in Indonesia has been carried out a lot, including by Hamdani et al.^[20] who explained that the people of Aceh have a culture that mentions street names based on the physical environmental conditions of the area, important events or events, legends, and a person's character. The same research conducted by Karsana^[21] stated that the names in Donggala Regency are always motivated by geographical phenomena that exist or have never existed on the road, both physical and social aspects. The names of sub-districts or villages in Donggala Regency toponyms have physical aspects, which include hydrological elements (water), geomorphological elements (landscapes), and biological elements (flora and fauna). Another study by Halfian et al.^[22] in this study found that many roads in Lasalepa District do not have signage but residents in line can recognize and indicate the location of these roads well without mistakes. The names of the streets are divided into two aspects, namely the aspect of manifestation including names such as Jalan Nambo and Jalan La Sari Muna related to geographical conditions (waters and land shapes). Then, the community aspects such as the names of Jalan Kabuluha and Jalan Cumi-Cumi reflect the habits and leaders of the community. This naming system involves symbols, ideas, and references

that are directly related to each other, while references have more indirect relationships.

Existing literature highlights the multidimensional significance of language and naming practices. Scholars like Shee & Suthiwartnarueput^[1] emphasize language policy as a mechanism for managing social communication, while Sumarsono^[2] conceptualizes language as a dynamic social behavior that mediates inter-community relationships. Denisova et al.^[3] further illuminate how culture permeates linguistic practices through semantic, pragmatic, and pedagogical dimensions. Prior toponymic studies in Indonesia have predominantly focused on isolated geographical or historical aspects. Research by Hamdani et al.^[20] and Karsana^[21] explored street naming through environmental and geographical lenses, but failed to provide a comprehensive analysis of the intricate relationships between language, cultural identity, and urban nomenclature.

Existing toponymic scholarship presents significant methodological and conceptual limitations in understanding the complex relationship between linguistic practices, cultural memory, and urban development. Contemporary research predominantly adopts a fragmented approach that fails to capture the holistic nature of street naming as a dynamic cultural phenomenon. Previous studies have been constrained by narrow disciplinary perspectives, primarily reducing street names to mere geographical markers or administrative labels, without exploring their deeper sociocultural significance.

The prevailing research paradigm demonstrates critical shortcomings, including an overemphasis on descriptive geographical naming conventions, a systematic neglect of the broader sociocultural implications embedded in urban nomenclature, and a fundamental inability to develop comprehensive analytical frameworks that can meaningfully interpret toponymic transformations. These limitations significantly restrict our understanding of how street names function as sophisticated cultural texts that encode collective memory, social identities, and historical narratives.

This study directly addresses these critical scholarly gaps through a comprehensive and innovative approach to toponymic analysis. By providing an integrated examination of urban nomenclature, the research seeks to transcend traditional disciplinary boundaries and

offer a nuanced understanding of street naming as a complex linguistic and cultural practice. The study will systematically explore the intricate relationships between language, cultural identity, and urban spatial representations, demonstrating how street names operate as dynamic repositories of collective memory and social meaning.

The research's significance lies in its ability to reframe street naming from a marginal administrative practice to a critical lens for understanding urban cultural dynamics. By employing a multidisciplinary methodology, the study will generate sophisticated insights into how linguistic landscapes reflect and shape social identities, historical consciousness, and cultural preservation strategies in multiethnic urban contexts.

Based on the findings of the above research, this research was carried out to enrich toponymic research in Indonesia, especially in the city of Pontianak, West Kalimantan. The research problem is how the history of street naming in Pontianak City with the toponymic approach and its implications for the development and preservation of cultural heritage in Indonesia. This is very necessary because research on toponyms in this region is minimal. Therefore, this research is important to provide an overview of the history of street naming in Pontianak City with a toponymic approach. In addition, this research provides valuable insights into urban development and structuring and enriches understanding of local culture and society in Indonesia.

2. Literature Review

2.1. Studies Related to Toponym Reconstruction

Research on street names and places has been extensively conducted in various countries. This research attracted the attention of many international researchers, who referred to Hough's ^[23] idea of the naming and naming of a region. The term "naming" refers to the cultural and historical landscape, which includes the characteristics of toponymic groups formed by certain factors in a given area. Several researchers, such as Medway & Warnaby ^[24], Imomov & Kuldashv ^[25], Farkas ^[26], and Mandillah ^[27], have also examined this aspect. The field of naming is a branch of science in linguistics that addresses the principles

of naming roads, regions, or other elements of the earth's surface, including natural features such as rivers, oceans, and mountains, as well as artificial ones such as cities, buildings, roads, and bridges.

Wang et al. ^[28] their study examined the changes in the administrative toponymic cultural landscape at the district level in the eastern plains of China, with the aim of exploring the factors influencing these changes. They note that the study of toponyms in China has been around for a long time, along with academic works on ancient geography such as Shang Shu Yu Gong, Shan Hai Jing, geographical records from the Han dynasty, and commentaries on Shui Jing Zhu. These works record important information about the toponym. In addition, De Vinne ^[29] mentions in his writing that Morrison's novel criticizes "artificial boundaries of citizenship, gender, race, and history", suggesting that those boundaries cross a real roadmap.

This paper uses an anthropolinguistic approach to explore the culture and history reflected in various aspects of language. Anthropolinguistics, also known as linguistic anthropology, is a field that studies the relationship between language and various aspects of human life, including culture as a core element of human life (Sibarani ^[15]). Hymes ^[30] also supports the view that linguistic anthropology is the study of language in an anthropological context. In this context, Mahsun ^[31] argues that anthropological linguistic research aims to find the cultural meanings contained in linguistic evidence. Experts agree that culture and language are intertwined in people's lives; Through language, culture can be better explained and understood. In addition, the anthropolinguistic approach is also able to reveal the history behind certain situations. The importance of language in this context is also recognized by Lasekan ^[32], who explains that there is an increase in interest among bilingual researchers in the dominance of language in their works.

Research on the history of roads and toponymy has been carried out by various researchers. Atik et al. ^[33] conducted a study on toponymy that shows that street names in Serik can be categorized into several types, namely vegetation-related street names (white alleys, grayish holes, rocky fields) that reflect differences in soil color and structure. Then, the name of the water-related street (red hole, red alley, red field) indicates the

quality and color of the water. Next, geology-related road names such as kizilcukur and kizibelen also describe the difference in soil color and structure. Finally, the names of the streets are culturally related e.g., the lower large layer and the upper large sleeping walks that indicate the interaction between the local culture and the surrounding environment. Thus, this study provides insight into how street names reflect various aspects of the local environment and culture.

Bishi et al.^[34] have also conducted research on street naming related to conflict. This article discusses the dispute over the name of the Enkeldoorn Street in Southern Rhodesia (now Zimbabwe) in 1935. The British colonial government, through ETMB, attempted to change the name of Enkeldoorn to Charter with the aim of attracting British investors and residents. However, the Afrikaner community living in Enkeldoorn rejected the change as they considered Enkeldoorn to be a symbol of their identity and history.

Furthermore, Martina et al.^[35] in research that focuses on the exploration of place names in describing the characteristics of the Pontianak City area as a national mapping effort reviewed the semantic meaning. The results of his research show that the naming of streets in Pontianak City has elements of flora, fauna, heroes, and community leaders who have a relationship with local history and culture.

2.2. Theoretical Framework

This study uses a combination of several theories to reveal the findings in this study. The theories used include linguistics, semantics, sociolinguistics, toponymy, and anthropolinguistics. Tannen^[36] views that language and culture are closely intertwined in complex ways; indeed, many anthropological linguists argue that they are inseparable. The meaning of utterances comes not only from the words spoken but also from culturally agreed-upon conventions for how those words are used and interpreted, as well as from how they have been used in the past within a given culture. The importance of language and culture in society is due to the tools of daily interaction. In this regard, Möller^[12], argues that semantic science is needed to analyze the language conveyed, both the meaning, connotations, and representations associated

with ethnic identity. His research explains that the existence of ethno-marked units in the language system is a key feature in the formation of ethnocultural knowledge.

Ullman^[37] emphasizes that in language analysis, in addition to paying attention to the verbal context, linguists must also consider the context of the situation. The context of the situation includes field experience related to the language and culture of the local community. According to Ullman, the context of the situation not only refers to the actual conditions in which the communication takes place but also involves the entire cultural background that influences the communication event, including the social aspects that surround it. Meanwhile, Sumarsono explained that sociolinguistics is the study of the relationship between language and social conditions. He quotes the opinions of Pride and Holmes, who stated that sociolinguistics is the study of language as part of culture and society. In other words, the study of a language is inseparable from its culture and society. Emphasis is placed on the fact that language is an integral part of culture (language within culture), not a stand-alone entity (language and culture).

Mahsun^[31], in line with the views of other experts, explained that anthropological linguistics studies language from the point of view of core concepts and anthropological culture. This approach seeks to uncover the hidden meanings behind the use, misuse, or even uselessness of language, including variations in language forms, variety, and styles. Thus, anthropological linguistics focuses on understanding the meaning of linguistic practices that are integrated into the cultural practices of society. Mahsun emphasized that the concept of meaning is the most fundamental element in the study of anthropology and linguistics. He argues that the essence of meaning is a mental process that is different from the elements of language in its formative forms, such as sounds, morphemes, words, phrases, clauses, and sentences. In this context, the study of toponymy—the study of place names—has an important role. Toponymy research helps to uncover the semantic meaning of place names used to describe certain areas, such as the Pontianak City area. The study of place names became an integral part of the anthropological linguistic approach carried out.

Rais et al.^[38] argue that humans give names to various objects around them, such as hotels, streets, shops, and clinics, to distinguish one object from another. This naming

aims to identify, communicate, and create connections between people. The same goes for naming places such as villages or other regions, which are also done for a similar purpose. Hough ^[23] asserts that the study of these names is known as onomastics. The term is recommended in a list of key terms by the International Congress of Onomastic Sciences (ICOS 2011). However, some experts prefer the term “toponymy”, although this term has ambiguity because it can refer to a collection of place names (toponyms) as well as the science that studies place names themselves.

2.3. Research Objectives and Justifications

This study aims to explain the history of naming streets and places in Pontianak City in the context of toponymic studies and their implications for the development and preservation of cultural heritage in Indonesia. This research is very important to identify the characteristics of the landscape that are reflected in the names of streets and places in this region. The results of the study show that the naming of certain streets and places emphasizes the collective memory of the people of Pontianak City. For example, street names are taken from heroes, famous figures, and geographical elements that are already known to residents. This is in line with the provisions for naming places set by the government of the Republic of Indonesia and international standards.

3. Methodology

This study uses a descriptive method with a qualitative approach. A qualitative approach was chosen to trace the history of street naming as well as socio-cultural information from the community that influenced the naming process Hough ^[23]. Hough explains that since Ancient Greek times, names have been central to the study of languages that highlight how humans communicate and organize their worlds. In toponymy research, Abdullina et al. ^[39] stated that the descriptive method is a comprehensive approach and involves a series of comple-

mentary methods to reveal topics in depth. Teik and Rahim ^[40] also used a descriptive method to explain the field findings in detail.

Data collection techniques are through three main techniques, namely surveys, interviews, and literature studies. A field survey was conducted to identify road names in six sub-districts in Pontianak City, Pontianak City, West Pontianak, South Pontianak, Southeast Pontianak, East Pontianak, and North Pontianak. Researchers directly observed the names of the roads in the area. The interview technique was carried out with various relevant parties to dig up further information related to the naming of areas in Pontianak City. The interviewees included officials from the West Kalimantan Provincial Government, the Population and Civil Registration Office, the Regional Library and Archives Service, the West Kalimantan Center for Historical Studies, historians, researchers, and local community leaders. The final technique of literature study includes the analysis of literature such as historical documents, journal articles, mass media, and other sources relevant to this research topic.

The data were analyzed using an interactive analysis model proposed by Miles and Huberman ^[41]. This model consists of three main stages, namely data reduction, data presentation, and conclusion drawn. The reduction of data on the researcher's activities to the data obtained from the field and literature is filtered to select information relevant to the research objectives. Then the presentation of data, namely data that has been reduced is arranged in the form of a narrative or table to facilitate further analysis. Finally, the draw of conclusions is made based on the patterns of findings that emerged during the data analysis process. With this approach, the research aims to provide a detailed description of the history of street naming in Pontianak City and its application to the sociocultural aspects of the local community (see **Figure 1**).

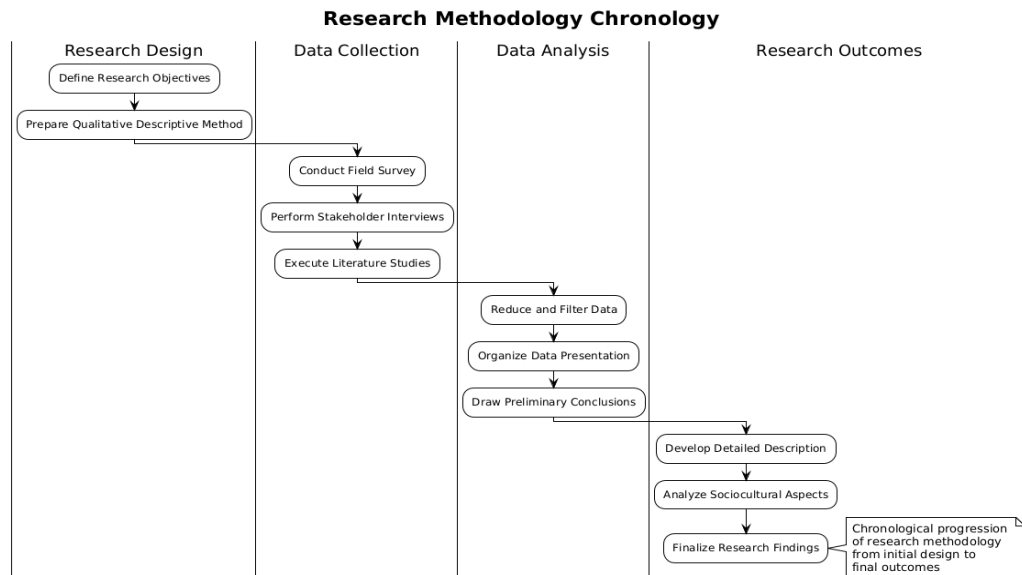


Figure 1. Research Method Chronological.

4. Results

The **Figure 2** presents the naming of streets in Pontianak City is based on many cultural and historical backgrounds. The names used in this region perpetuate the collective memory of the community. This means that the names used in this area have an important and influential role in the lives of the people of Pontianak City in their time. The important role in question is

figures and characterizations, features that are considered representative or inherent in every person living in this region. The disclosure of the names in this region provides an overview of past and present names that occurred in a given period. The naming of this area is also related to cultural and historical elements that cannot be separated from the journey and development of Pontianak City. In addition, the role and policies of the government also affect the naming and renaming of this region.

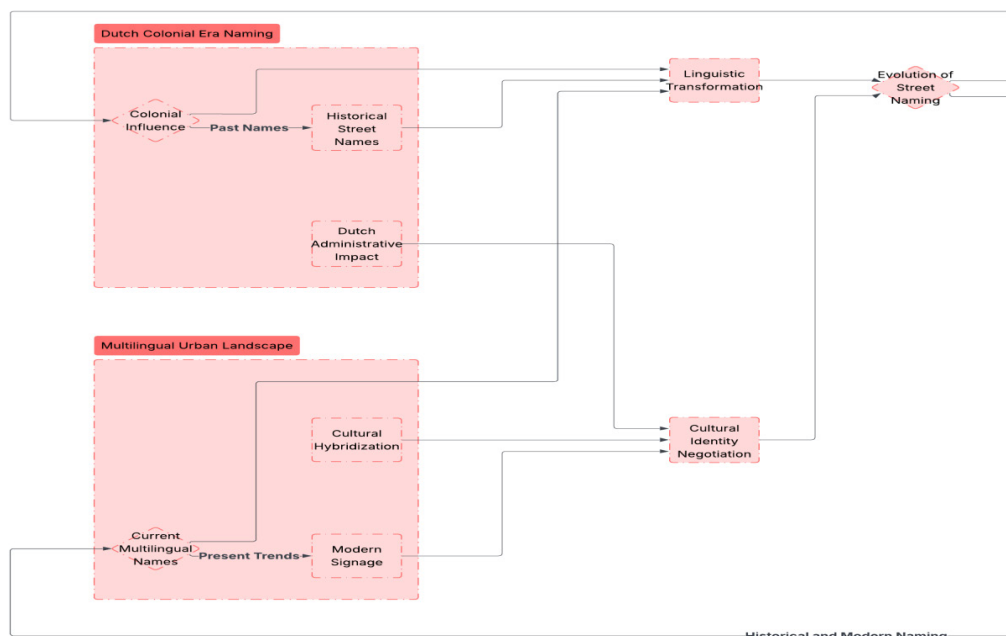


Figure 2. Historical and Modern Naming Chronological.

Naming streets with historical and cultural elements is widely found in Pontianak City. This history and culture can be observed in the names of roads with aquatic elements, such as rivers, ditches, straits, and capes in the **Table 1** below.

Table 1. Naming of Aquatic Element Roads.

No.	River Names	Trench Name	Strait Names	Name of the Cape
1.	Sungai Kapuas	Parit Demang	Selat Sumba	Tanjung Hilir
2.	Sungai Landak	Parit Tokaya	Selat Bali	Tanjung Raya
3.	Sungai Bangkong	Parit Wansalim	Selat Panjang	Tanjung Harapan
4.	Sungai Jawi	Parit Haji Husin		Tanjung Pulau
5.	Sungai Raya	Parit Pangeran		Tanjungpura
6.	Sungai Sambas Barat	Parit Masegi		
7.	Sungai Ambawang	Parit Nanas		
8.	Sungai Mendalam	Parit Makmur		
9.	Sungai Sekayam	Parit Tengah		
10.	Sungai Pawan	Parit Selamat		
11.	Sungai Barito			
12.	Sungai Mahakam			
13.	Sungai Musi			
14.	Sungai Siak			
15.	Sungai Ciliwung			

Source: Researcher Documentation.

The street names in **Table 1** have a long history in determining street names in Pontianak City. The naming of this area considers the events that are in the background, geography, and local wisdom that exists. For example, the names of Jalan Sungai Landak, Jalan Parit Demang, and Jalan Tanjungpura. The three names have their own legends in their determination to be quite famous names in the city of Pontianak. According to legend, the name Sungai Landak is taken from the name of the hedgehog animal. According to developed folklore, there was once a poor farmer who found a statue of a golden hedgehog in a lake. The golden hedgehog statue can grant all the farmer's wishes until he becomes rich. One day, the golden hedgehog statue was stolen. The thief stole so that his request was to provide water to his village which was being hit by drought. After rubbing the statue and saying the request sentence, water appeared from the statue's mouth. However, the water that comes out does not stop even though the water is considered sufficient. Unable to stop the flow of water, the residents of Langgang saved themselves on the high road. Finally the village was flooded, and drowned by water and the thief could not save himself. He saw a giant hedgehog holding his legs. The

flood water eventually became the Landak River.

In addition to naming with aquatic elements, street names were also influenced by government policies at the time. This can be evidenced by the change of street names in several areas in Pontianak City based on the periodization of the rulers who ruled at the time. For example, the name of the region determined by the previous government is then replaced by the next government with a different name. Examples of the change of Parit Besar Weg (during the Dutch rule) to Jalan Diponegoro (during the Indonesian independence period), Sinthiong Weg (during the Dutch rule) to Jalan W.R. Supratman (during the Indonesian independence period), Prison Street to Wahid Hasim (during the Indonesian independence period), Kalimantan Street to Sultan Abdurrahman Street, and so on.

The change in the names of the streets in **Table 2** occurred when the Dutch government was still controlling Indonesia, especially in the Pontianak City area. However, not all the heads of government in power in Pontianak City made changes to the existing street names. The reasons for changing the names of the streets include changing the head of government, respecting and appreciating the

sacrifices of heroes, and avoiding regional forms. The change of names in the Pontianak City area such as Parit Besar Weg to Jalan Diponegoro, Senthiong Weg to Jalan W.R. Supratman, Jalan Prison to Jalan Wahid Hasim is proof that the Indonesian government really appreciates and respects the heroes who risked themselves for the country. The change of name of the region that refers to the region or tribe is changed to the name of the hero figure. For example, Jalan Kalimantan was changed to Jalan Sultan Abdurahman,

Jalan Jawa to Jalan Uray Bawadi, and others. The reason for the name change is to avoid the impression of tribalism in the community so that unity is maintained. However, there are still many names that refer to the name of the region in Indonesia that are still maintained in the Pontianak City area. For example, Jalan Sumatra, Jalan Sulawesi, Jalan Irian, Jalan Almahera, and so on. Not all areas that refer to tribal names have been replaced but are still maintained in Pontianak City because they consider their benefits.

Table 2. Street Name Changes by Periodization.

No.	Government of The Netherlands	Government of Indonesia
1.	Besar Weg	Jalan diponegoro
2.	Sinthiong Weg	Jalan W.R. Supratman
3.	Jalan Penjara	Jalan Wahid Hasim
4.	Jalan Kalimantan	Jalan Sultan Abdurahman
5.	Jalan Jawa	Jalan Urai Bawadi

Source: Researcher documentation.

The naming of streets in the Pontianak City area is motivated by historical and cultural factors that shape the identity of this city. Street naming research in Pontianak can be classified into several main categories that reflect the influence of time, culture, and geographical conditions. First, the naming of roads in Pontianak can be categorized based on historical periodization. During the colonial period, especially during the period of Dutch rule, the names of streets and streets were Dutch. This reflects the great influence of the Dutch government at that time to determine the naming of the area in Pontianak City. In addition, the Chinese community who settled in Pontianak also made a significant contribution to the naming of streets in this city. This Chinese influence is evident in the names of streets or streets that are still used today, which shows the continuity of the culture and history of the people in Pontianak City. For example, Jalan Senthiong Weg which means Jalan Parit Senthiong, and now changed to Jalan W.R. Supratman.

Senthiong or *Sentiong* has the meaning of the burial road of the Chinese people in the Dutch era. This is like the naming of Catholic cemeteries (*keerkoff*) in Pontianak at that time. The term *Keerkoff* is *four series of tombstones which is one of the rows of tombstones found in the Catholic cemetery complex in Pontianak*. In the past, the location of Keerkoff was to the south of the military complex and the vacant land that later became the Kebon

Sajoek field (now the PSP stadium), precisely next to the Pontianak sister junior high school complex. Currently, the location is on Jalan A.R Hakim, formerly named *Francis Weg* (Jalan Francis) and Jalan R A Kartini, formerly called *keerkoofweg* (*Catholic cemetery*).

The naming of roads in Pontianak City is also closely related to geographical and natural characteristics. The naming of roads based on this feature can be divided into three categories, including street names that contain water elements. The naming based on this feature is very relevant to the condition of Pontianak City which is surrounded by the Kapuas River and the Landak River so that it has many canals. The name of the road is water-based because it reflects the community's relationship with water sources that are important for daily life, transportation, and agriculture. Furthermore, naming is based on geographical characteristics such as certain soil shapes, vegetation, or topography that characterize an area. Next, some street names in the Pontianak area use characters or traits owned by residents or that are attached to the history of the road, for example, street names that reflect courage, strength, and local wisdom.

Further exploration of street naming in Pontianak City will reveal in more detail how history, culture, and the physical environment have shaped local identity. The street names are not only geographical markers but also a

reflection of the historical dynamics and social interactions that have occurred over the centuries in the city. A deep understanding of street naming in Pontianak City will provide valuable insights into the social and cultural development of this city over time so that local wisdom nationally will be well maintained.

4.1. Periodization of Naming of Pontianak City Area

The naming of roads in Pontianak City from time to time has undergone developments and changes. The change of name in this area occurred because it was influenced by the policies of the rulers and geographical factors. The naming of Pontianak City, for example, was listed by Sultan Syarif Abdurrahman who at that time made a long trip with his entourage in this region. Based on historical records, Pontianak was founded by Syarif Abdurrahman Alkadrie on 24 Rajab 1181 Hijri which coincided with October 23, 1771, AD. At that time, Syarif Abdurrahman Alkadrie's entourage cleared the forest at the intersection of the three Landak Rivers, the small Kapuas River and the Kapuas River to establish a hall and house known as Pontianak. Thanks to the leadership of Syarif Abdurrahman Alkadrie, Pontianak developed into a trading city and port in the Southeast Asian region.

When the Dutch still controlled Pontianak, the naming of roads in this area was mostly Dutch. Dutch rule over the city of Pontianak resulted in the freedom of naming Dutch-language roads in this area. Evidence of Dutch

rule over the Pontianak area can be observed with Dutch-speaking names. For example, the naming of the streets with De Steurs Weg, Majoor Weg, Voor Straat and Sultans Weg. At that time, these names were familiar to the people living in Pontianak because most of the people understood Dutch. The names were given by the Dutch government from around 1771 to 1934. (source: Flat Ground of the Principality of Pontianak, B.O.W., and Landscape Recording Service, 1 March 1934).

Table 3 shows the names of the streets in Pontianak City using Dutch. This is since the influence of Dutch power over the area of Pontianak City is very strong. After the Dutch were no longer in power, the names of the streets in the Pontianak City area were changed by the next ruler. This can be seen from the change in street names in **Table 3**. For example, the name of *Djeroedjoe Weg* 'jeruju road' was later changed to Kom Street. Yos. Soedarso, *Majoor Weg* 'Jalan Sadang' became Jalan Sadang. The change in the name of the region in Pontianak City was not only due to the ruling factor of the time but also the element of comfort was also considered. The example of giving Dutch names must be changed because not all people in Pontianak City understand the language well. Adaptation of Dutch into Indonesian is necessary when it is not in accordance with the user's era. For example, it is difficult for people to spell the names of streets in Dutch because of a foreign language (the younger generation) that did not live in their time (Dutch government). However, people living in his time did not have difficulty spelling or pronouncing in Dutch.

Table 3. Changes to Dutch- Indonesian Roads.

No.	Dutch Name	Indonesia Name	Location Description
1.	Djeroedjoe Weg	Jalan Komyos Sudarso	Komyos Soedarso Street located in Mariana Village, Pontianak Kota District
2.	Majoor Weg	Jalan Sadang	Sadang Street located Mariana Village, Pontianak Kota District.
3.	Voor Straat dan Sultans Weg	Jalan Tanjungpura	Tanjungpura Street located in Kelurahan Tengah, Pontianak Kota
4.	Klooster Weg	Jalan Ir. Juanda	Street Ir. Juanda located in Kelurahan Darat Sekip, Pontianak Kota District
5.	De Steurs Weg	Jalan Pattimura	Pattimura Street located in Mariana Village, Pontianak Kota District

Source: Researcher Documentation.

During the Dutch rule, the use of Chinese-language street names was also found in the city of Pontianak. Historical records show that the Chinese came to Pontianak City to trade at first. Chinese merchants interacted through trade with locals, merchants from abroad, and Dutch rulers. Most of the Chinese traders settled in Pontianak City because they had permission from the ruler (Dutch) and indigenous peoples at that time. Interaction was well established between the indigenous population, the rulers (Dutch), and the merchants, especially with the Chinese. Evidence that the Chinese received attention from the Dutch government at that time can be seen in the names of Chinese-speaking streets in the Pontianak City area. The names of Chinese-speaking streets and places include *Sinthiong Weg*, *Lan Fong Weg*, *Kap Thai Weg*, *The Seng Hie Weg*, and so on. The following are the names of Chinese speakers in the Pontianak region during the Dutch rule. (source: Flat Ground of the Principality of Pontianak, B.O.W., and Landscape Recording Service, 1 March 1934).

Table 4 shows that the names of streets and places

in Pontianak City have changed from the previous government to the next government. Changing the names of Chinese-speaking streets and places in the Dutch era to Indonesian. The name of this Chinese-speaking street and place was used by the Dutch government in the area where the Chinese lived at that time. After Indonesia's independence, the change of names of roads and regions was carried out by the Indonesian government gradually based on the needs of the community. Note the change in street and place names that originally used Chinese to Indonesian (see **Table 4**). For example, *Sinthiong Weg* means *Jalan Sinthiong* becomes *Jalan W.R.Supratman*. *Sinthiong Weg* consists of two words, namely *Sinthiong* and *Weg*. The two words are a combination of Chinese and Dutch. *Sinthiong* or *Sentiong* comes from the Hokkien *Sin-thiong* (新冢) which means new burial. Chinese cemeteries in Indonesian can also be called *Sentiong* or *bong*. Meanwhile, *weg* is a word derived from the Dutch language which means road. The use of *sintiong* is not only found in Pontianak City but also found in the Jakarta area. This can be seen on the following map (**Figure 3**).

Table 4. Changes in Chinese-Language Road to Indonesia.

No.	Chinese Name	Indonesia Name	Deskripsi Lokasi
1.	The Seng Hie Weg	Jalan Pangsuma	Pangsuma Street is located on Street Pangsuma, Kelurahan Continent Melayu Laut, South Pontianak District
2.	Sinthiong Weg	Jalan WR Supratman	Jalan W.R. Supratman terletak di Desa Parit Tokaya, Kecamatan Pontianak Selatan
3.	Sungai Perioek Weg dan Kwit Kang Pak Weg	Jalan Situs Gst. Mahmud	Gusti Situt Mahmud Street in Siantan Hulu Village, East Pontianak District
4.	Lan Fong Weg	Penyeberangan Feri	Saat ini dikenal sebagai Stree Rahadi Usman, Tengah, Kec. Kota Pontianak
5.	Kap Thai weg	Jalan Selat Bali	Jalan Selat Bali Located in Desa Siantan Tengah, Kecamatan Pontianak Utara

Source: Research documentation.



Figure 3. Source Tsun Tsun: Map of 1914 showing the *Sentiong* area west of Batavia City. Wikimedia Commons.

Furthermore, the name of *Lan Fong Weg* which is located on Jalan Rahadi Usman Pontianak changed to Ferry Crossing at this time. *Lan Fong Weg* is a Chinese language (Cantonese) and in Indonesian it is the name of a famous milk tea shop in Hong Kong. Literally, the translation of the word is as follows.

兰 (*Lan*): Lan, the name of a fragrant and graceful flower.

芳 (*Fong*): Aroma, harum, harum.

域 (*Weg*): Place, region, region.

Lan Fong Weg: It can be interpreted as “a place of fragrant flowers” or a “fragrant fragrance area”. Likewise, the name *Kap Thai Weg* means “Cape Thai Road” and was later changed to Sumba Strait Road. The change in the name of streets and places in Pontianak City took into account the interests and needs of the government and the community in their time. Although some names have changed, Chinese-speaking street and place names are still retained today because they take into account the history and local wisdom implied by the name.

4.2. Water-Based Naming

The naming of roads and places that use water elements is often found in Pontianak City because it is surrounded by water. This is very related to the names of the regions used by the people of ancient times until now. The names of roads and places that use water elements are for example, Parit Tokaya, Parit Demang, Parit Wan Salim, Sungai Jawi, Sungai Kapuas, and Sungai Landak. The giving of these names is not just an ordinary name but has a special and historical meaning for the people of Pontianak. These names have local wisdom and an important meaning for the history of the development of Pontianak City as the provincial capital. In addition, it has an important role in developing curriculum teaching materials for local history, oral literature, and culture.

Water-based naming is also attached to the figures of philanthropists, community leaders, religious leaders, and legends in the community, namely Parit Tokaya, Parit Demang, Parit Wan Salim, Sungai Jawi, Sungai Kapuas, and Sungai Landak. Paritokaya is the name of a village located in the South Pontianak District, West Kalimantan Province. This village used to be Jalan Paritokaya and turned into a village due to regional development in

Pontianak City. Paritokaya stands for ditch and datok kaya. With the development of the times, ditches and rich datok have changed their name to Paritokaya or some also call it “Parit Tokaya”. The history of the naming of Paritokaya and the Tokaya Party is taken from the name of a wealthy datok in the district in his time. He was known as a wealthy datok, pioneer, and community leader. This wealthy Datok pioneered the development of its territory, especially paving the way for trade routes because it was still a forest at that time. One of the things that Datok Kaya-Raya did was to open dirt roads and ditches for people to pass through so that they could easily do their activities. This is done by datok kaya because people have difficulty bringing their garden products to the city. Datok Kaya’s efforts and struggles paid off with the breakthrough of roads and ditches to transport the community’s garden products. The breakthrough made by Datok Kaya, makes it easier for people to carry out their daily activities, namely transporting their garden products to urban areas through water transportation (ditches). The Tokaya trench is used to immortalize datok kaya as a symbol of his dedication and struggle to pioneer and help the lives of the people better in his time. Currently, the name Parit Tokaya is the name of the village area located in South Pontianak District, Pontianak City.

Likewise, Jalan Parit Demang was used because it remembered the pioneering of Demang figures who were rich and generous. This Demang figure opened the forest area by making a ditch as a means of transporting garden products to the city at that time. This trench was the only path used by the community to carry out their life activities at that time. The community is very grateful for the help and pioneering of this Demang figure so that the area that was his pioneer was given the name Parit Demang is now Jalan Parit Demang. However, the Demang ditch is no longer a traffic route for the community because a paved road has been made in this area by the government of West Kalimantan Province, Indonesia. This road is in the area of Parit Tokaya Village, South Pontianak District, Pontianak City. This area has become very crowded because residential buildings, shophouses, business districts, and cafe-cafes are mushrooming everywhere. In addition, Jalan Parit Demang is an area that is easily accessible to everyone because of the alternative road that is not jammed and connected to Bansir Laut and Bansir Darat Villages,

Southeast Pontianak District, Pontianak City.

Furthermore, Jalan Parit Wan Salim was taken from an Islamic religious figure who had an important role for the people of Pontianak City. Wan Salim is a religious figure and a pioneer in opening one of the new areas in North Pontianak District, Pontianak City, West Kalimantan. His name was used as a street name to commemorate his services and pioneers, both in the field of religion and in other people's lives. Thanks to its pioneering, this region has become a destination for traders from various regions, cities, and other countries to this day. The use of the names of figures in the Pontianak area is inseparable from the participation of figures in their time. High dedication is devoted by leaders to their environment so that it has an

impact on society. To appreciate the efforts made by these figures, the community commemorates their names on the names of streets and places in Pontianak City. The figures who were used as street names were figures who were known to the public because they had a very good track record in their time. This means that the determination and determination of the name of a street or place must consider the emotional closeness of the community to the figure. In addition, the elements of local wisdom from the designated street names must contain local wisdom because there is a history that accompanies it. The **Table 5** below will provide a brief explanation of the name, meaning, and description of the region.

Table 5. Name of the Water Element Road.

Street Name	Explanation of the Meaning of the Name	Region Description
Parit Demang	The name of the Demang trench road consists of two words, namely ditch and demang. A trench has the meaning of a long hole in the ground where water flows or sewers. Meanwhile, demang is a community leader who pioneered the construction of waterways to make it easier for people to lift crops to the city	Jalan Parit Demang is located in the South Pontianak District, Pontianak City
Parit Wan Salim	The name Jalan Wan Salim is taken from the words wan and salim. Wan is a title of honor for the descendants of the Prophet Muhammad PBUH, especially among Arab-Malays in Indonesia, Thailand, and Malaysia which is also known as Ahlul Bait. Meanwhile, salim means safe, clean, holy, straight, peaceful, protected, perfect, and healthy.	Jalan Parit Wan Salim is located in the North Pontianak District, Pontianak City, West Kalimantan Province, Indonesia.
Sungai Jawi	The name Sungai Jawi is derived from the words river and jawi. River means a large flow of water (usually made of nature) and the word Jawi is a type of tree that grows around this river. The tree is named jawi-jawi which used to thrive in this region.	Sungai Jawi Road is in West Pontianak District, Pontianak City, West Kalimantan Province, Indonesia.
Sungai Kapuas	The name Kapuas River is used as a name because it has an important meaning in the development of Pontianak City, especially West Kalimantan. The Kapuas River originates from the Muller Mountains in West Kalimantan. This river is the longest river in Indonesia with a length of 1,143 kilometers. This river crosses various districts in West Kalimantan including Sintang Regency, Melawi Regency, Sekadau Regency, Sanggau Regency, Landak Regency, Kubu Raya Regency, and Mempawah Regency.	The Kapuas River divides Pontianak City, separating East Pontianak and North Pontianak Districts from Pontianak City Districts.
Sungai Landak	The Landak River is a river in West Kalimantan Province, Indonesia. The Landak River is also a tributary of the Kapuas River. This river flows from the north to the southwest of the island of Borneo and mostly crosses the area of Landak Regency. The Landak River crosses three districts/cities, namely Landak Regency, Kubu Raya Regency, and Pontianak City. The naming of the hedgehog river has its own story in the community. Hedgehogs are animals that are widely found in the West Kalimantan region.	The Landak River in Pontianak through the East Pontianak and North Pontianak Districts.

Source: Researcher Documentation.

4.3. Geographical Names of Indonesian Regions

The naming of roads and places with geographical

elements of several regions in Indonesia is also found in the city of Pontianak. The names mentioned are geographically elemental, such as Kampung Bangka (Bangka

Belitung), Semorbor, and Prison Street. Although the naming is geographical, the names adopted by the people of the region still have a historical background so that the collective memory is well preserved in this city. For example, the name Bangka Village is now Bangka Belitung Village, which is in the Southeast Pontianak area, Pontianak City, West Kalimantan has a quite unique history in its naming. Bangka Belitung is the name of a sub-district that is divided into two in Pontianak City, namely Bangka Belitung Darat District and Bangka Belitung Laut District. Bangka Belitung was previously known locally as *Kampung Bangke Belitong*. The mention of *Kampung Bangke Belitong* is inseparable from its community which is dominated by the Malay community. This can be seen in the *Kampung Bangke Belitong* phrase in Indonesian changed to 'Kampung Bangka Belitung' because it followed the spelling adjustment in Indonesian at that time. The vowels [o] and [e] change in Pontianak Malay to [u] and [a] in Indonesian.

Another opinion about the name of Bangka Village is influenced by the arrival of Malays who came from the Bangka Belitung Islands and settled in the Pontianak City area. If observed, Kampung Bangka is indeed located on the banks of the Kapuas River in Pontianak City and historically the Malays at that time preferred to occupy areas close to water. This is quite rare because the Kapuas River is a means of transportation for daily needs. It is strongly suspected that the people living in the Bangka Village area are native speakers of the Pontianak Malay language which is almost like the Malay speakers in the Bangka Islands. This very strong linguistic state with a Pontianak Malay accent, can be observed especially at sites on the banks of the Kapuas River, Pontianak, West Kalimantan. There are many Pontianak Malay vocabulary with the Malays in the same Bangka Islands. The following **Table 6** is an example of vocabulary in Pontianak Malay and Bangka Malay.

Table 6. Similarities of words in Pontianak Malay and Bangka Malay.

No.	Malay Pontianak	Melayu Bangka	Indonesia	Inggris
1.	Lapok	Lapok	Lapuk	rotten
2.	Dapok	Dapok	Dapur	kitchen
3.	Gembire	Gembire	Gembira	Happy
4.	Melok	Melok	Memeluk	Embrace
5.	Beradu	Beradu	Bertanding	Compete

Source: Researcher documentation.

Another name that has a history in the Pontianak area is Jalan Sumorbor. Jalan Sumorbor is inseparable from the history of geographical conditions, especially the land in Pontianak City. In historical records, Jalan Sumorbor was taken from the existence of steam engines used in his time. Currently, this steam engine is right in the yard of the Pontianak Kota District office, Jalan Pangeran Natakusuma, Sungai Bangkong Village, Pontianak Kota District, is an inseparable part of the journey of Pontianak City. Although it is not a building, this borewell steam engine has been designated as a cultural heritage object. Geographical and soil conditions in the Pontianak area, which are in river deltas and peatlands, greatly affect water

conditions. The water turns brown, sometimes black, and salty. The availability of clean water is also one of the main reasons. To meet daily consumption, rainwater was initially the only way out. However, the high acid content is also not very friendly. Not to mention during the dry season, it makes rain less frequent. Then, the community looked for several other alternatives related to these conditions. One of the ways the government did at that time was to find a way for a water source.

The Drill Hole Steam Machine was inseparable from the existence of the Dutch East Indies government at that time. History records that around the 1930s, the Dutch East Indies government built borewells with planted

pipes, built ponds, prepared water tanks, and placed steam engines (*dampf maschine*) on the land about 1–2 km from the southern boundary of Tanah Seribu. One of the considerations for drilling wells at this location is the possibility of larger and more fertile soil conditions compared to those in the ‘Tanah Seribu’ settlement on the banks of the river. Especially based on the map of Pontianak City in 1934, not far from the Landbouw Proeftuin area. Considering the geographical conditions and history of its manufacture, the borehole steam engine initiated by the Dutch government was immortalized in the form of naming the area as *Jalan Sumorbor* by the people of Pontianak City.

The name of a street or place that is considered to have history and is unique to know is Prison Road. Prison Street has been used since the Dutch era around the 1930s; It used to be called *Weg Prison*. The naming of this area was once named *weg prison* by the Dutch because in 1910–1911, a prison house was built on the corner of the Jawi River called *Gertak Tiga*. Since the prison was moved to Sungai Raya (now in Kubu Raya Regency) and the former prison was used as St. Antonius hospital. St. Anthony’s Hospital was inaugurated on December 31, 1928, and on January 1, 1929, received the first patients (Source: Web. https://rs-antoniuss.com/?page_id=408; Santa Antonius General Hospital Pontianak). In line with the times, the name of the street changed to *Jalan Kiyai H. Wahid Hasyim* due to the government’s policy to perpetuate the names of meritorious figures in Indonesia.

The change of name from *Jalan Prison* to *Jalan Kiyai H. Wahid Hasyim* did not receive a positive response from the community. The people in Pontianak City are familiar with the use of Prison Street even though it has been renamed *Jalan Kiyai Wahid Hasim*. The reluctance of the community to use *Jalan Wahid Hasyim* after the change from *Jalan Prison* is due to the lack of socialization by the government. In addition, the government does not pay attention to the collective memory of the people, so the change of regional names is less known and rarely used. The government also does not involve the community regarding the giving and change of names used in the Pontianak area so the existing names feel unfamiliar.

4.4. Street Names Elements of Figures and Nobles

Street names from royal figures from several regions in West Kalimantan are found in Pontianak City. For example, *Jalan Putri Dara Nante* is in Sungai Bangkong Village, Kota Pontianak District, Pontianak City, Indonesia. The use of this name is motivated by the popularity of the story of Putri Dara Nante from Sanggau Regency, West Kalimantan. This figure is the choice of the people of Pontianak to be used as a street name in this city. The actions of this figure are widely known by the public so they seem familiar with Princess Dara Nante in her time. Putri Dara Nante’s fame at that time made her name immortalized as one of the street names in Pontianak City. This is also a form of appreciation for the struggle of Putri Dara Nante related to the development and progress of the Sanggau kingdom so that it is known throughout the country.

Another figure whose name is used as a street name in Pontianak City is Alianyang. Alianyang is one of the street names located in Pontianak Kota District, Sungai Bangkong. Alianyang was a figure who was highly respected by the people of Pontianak at his time. He was born on October 20, 1920, in Sintang Regency, West Kalimantan. He was born in a Dayak settlement in Nanga Mantak Village. During the Dutch colonial period, Alianyang was among those who fought for Indonesian independence. He was active in various struggle move-ments, including youth movements and cooperative move-ments. Alianyang is a member of the Indonesian National Party (PNI) which was founded in 1927. After Indonesia’s independence, Alianyang was active in the community. He was involved in various social and political activities and became one of the figures who played an important role in advancing the economy of this region. To commemorate the services of this figure, the government paid tribute to Alianyang by enshrining his name as a road in the Pontianak City area called *Jalan Alianyang*. With this hope, the people of Pontianak City make the spirit of Alianyang in advancing their region.

5. Discussion

The research on street naming in Pontianak City provides a nuanced exploration of toponymy as a complex linguistic and cultural phenomenon, substantiating and extending theoretical perspectives on language, culture,

and urban identity. This discussion critically examines the research findings in dialogue with existing theoretical frameworks and previous scholarly investigations. The study's findings align closely with the theoretical perspectives advanced by Tannen^[36] and Möller^[12], who emphasize the intricate relationship between language and culture. The street names in Pontianak City emerge as sophisticated linguistic artifacts that transcend mere geographical markers, embodying a dynamic system of cultural meaning-making. This observation validates the anthropological linguistic approach that views language as an inseparable component of cultural expression. The research substantiates Ullman's^[37] assertion about the importance of contextual analysis in linguistic interpretation. The street names revealed in this study are not random designations but complex narratives that encode historical experiences, social relationships, and collective memory. For instance, the water-based naming conventions reflect a profound connection between geographical environment and cultural identity, demonstrating how linguistic practices serve as repositories of local wisdom and historical consciousness. Comparing the findings with previous toponymic research provides valuable insights into the unique characteristics of Pontianak City's urban nomenclature. The study by Hamdani et al.^[20] in Aceh and Karsana^[21] in Donggala Regency identified similar patterns of geographical and cultural influences in street naming. However, the Pontianak City research offers a more comprehensive analysis that highlights the multilayered nature of toponymic transformations. The research extends the work of Atik et al.^[33] by revealing how street names function as dynamic cultural texts. Unlike previous studies that primarily focused on descriptive aspects, this research illuminates the complex interplay between historical periodization, governmental policies, and cultural identity in street naming practices. The findings resonate with Morphy et al.'s^[16] observations about toponyms as containers of cultural memory. The street names in Pontianak City serve multiple functions: they are historical documents, cultural markers, and mechanisms of collective remembrance. The transformation of street names from Dutch colonial era designations to Indonesian independence period names illustrates the powerful role of toponymy in negotiating cultural and political identities. The research provides empirical support for

Mahsun's^[31] theoretical perspective on anthropological linguistics. Street names are not merely linguistic markers but complex semantic systems that reveal hidden cultural meanings, variations in cultural practices, and the intricate relationship between language and social identity. The study's qualitative descriptive approach demonstrates the effectiveness of anthropolinguistic methodologies in uncovering nuanced cultural narratives. By employing a multi-method approach involving surveys, interviews, and document analysis, the research offers a comprehensive understanding of toponymic practices that go beyond traditional linguistic analyses. The identification of three primary dimensions in street naming—historical periodization, multifaceted naming strategies, and linguistic transformations—provides a sophisticated framework for understanding urban linguistic landscapes. This contributes significantly to the theoretical understanding of how language reflects and shapes cultural identity. The research underscores the importance of toponymy as a critical tool for cultural heritage preservation. Street names in Pontianak City are not static entities but dynamic representations of historical continuity and cultural evolution. The study demonstrates how linguistic practices can serve as mechanisms for maintaining collective memory and cultural identity in rapidly changing urban environments. The findings challenge simplistic views of language as a neutral communication tool. Instead, they position toponymy as a complex cultural practice that mediates social relationships, historical consciousness, and identity negotiation. This perspective aligns with contemporary anthropological linguistic theories that emphasize the performative and contextual nature of language. From a practical standpoint, the research offers valuable insights for urban planners, cultural heritage managers, and policymakers. It highlights the need to approach street naming as a nuanced cultural practice that requires careful consideration of historical, social, and linguistic contexts. The study of street naming in Pontianak City provides a rich, multidimensional understanding of toponymy as a dynamic cultural process. By integrating theoretical frameworks from linguistic anthropology, sociolinguistics, and cultural studies, the research offers a sophisticated analysis of how language, culture, and urban identity intersect and evolve. The findings not only contribute to our academic understanding of toponymic

practices but also demonstrate the profound ways in which linguistic landscapes reflect and shape collective cultural experiences.

6. Conclusions

This study discusses the importance of toponymy science about naming places or geography in revealing the history, culture, and identity of the people of Pontianak City and its implications for the development and preservation of cultural heritage in Indonesia. This study uses a descriptive motto with a qualitative approach. Data collection techniques through field surveys, interviews, and literature review to analyze the history of road naming in six sub-districts in Pontianak City.

The main results of the research are divided into three parts, namely the pattern of street naming, cultural and historical functions, and the role of government. The street naming pattern was found that street names in Pontianak City reflect physical aspects (such as water), social, and cultural aspects. Examples of names related to rivers, ditches, straits, and capes that present the geographical characteristics of the region. Then the cultural and historical function is to explain the planting of roads that act as a forum for the collective memory of the community, immortalize important figures, historical events, and local characteristics inherent in the Pontianak City area. Finally, the role of the government related to government policies also influences the process of naming and renaming streets that reflect social dynamics and cultural preservation.

This research shows that toponymy is not only a tool for geographical identification but also a means to preserve the cultural and historical heritage of the community. The naming of streets in Pontianak City has relevance in the development of urban planning based on local wisdom as well as being an important reference in the preservation of cultural heritage in Indonesia. Thus, this research enriches the understanding of the relationship between language, culture, and the identity of local communities.

Author Contributions

Conceptualization, M.M. and A.D.; methodology, M.A.A.; validation, M.A.A., A.D. and N.D.; formal analysis, R.N., I.W.N.; investigation, K.K.; resources, K.K.,

E.B.; data curation, S.S., I.W.N.; writing—original draft preparation, M.M., N.D.; writing—review and editing, M.M. and D.S.; visualization, D.S.; supervision, E.B. All authors have read and agreed to the published version of the manuscript.

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This study did not involve humans or animals.

Informed Consent Statement

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Data Availability Statement

The authors confirm that the data supporting the findings of this study are included in the manuscript. Additional data can be provided by the the corresponding author (AM) upon reasonable request

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Conflicts of Interest

The authors declare no conflicts of interest.

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