Toponym Typology of Temples in Tourist Destinations in Bali

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ABSTRACT: This research analyzed the toponym categories utilized in naming temples and the variability in language employed in the process within tourist destinations in Bali. Through a comprehensive analysis of temple names, it examines the prevalence of different toponym categories, including associative, descriptive, copied, and eponymous and also the language used to form the temple names namely Old Javanese, Balinese and Sanskrit. Additionally, the study explores the linguistic sources contributing to the naming of temples, considering factors such as historical, cultural, and religious influences. By synthesizing data from various tourist destinations in Bali, this research sheds light on the complex interplay of linguistic diversity and cultural heritage in temple naming practices, offering insights into the rich tapestry of Bali's religious landscape.

KEYWORDS: Bali, temple, toponymy, tourist destination, toponym typology.

I. INTRODUCTION

The majority of the population in Bali, an island in Indonesia, adheres to the Hindu religion. The designated place of religious worship for Hindus, dedicated to their deity or deities, is known as the temple. The temples in Bali can be categorized into two main types, which are (1) temples with a general function and (2) temples with a special function, as discussed by Soebandi (1983: 4). In its general function, a temple serves as a dedicated space for prayer and the veneration of the greatness of Ida Sang Hyang Widi Wasa. This includes temples with general purposes, such as the Kahyangan Tiga Temple. Meanwhile, temple with specific functions like the Melanting Temple and the Sad Kahyangan Temple, as well as temples specifically for honoring ancestors, such as the Kawitan Temple, Paibon Temple, and Merajan Agung.

The process of naming a temple is inexorably linked to the linguistic, social, and cultural milieu in which the temple is situated throughout its historical trajectory. According to Helleland (2006: 121), place names are derived from the languages of diverse communities that have inhabited an area at different historical periods, and as such, they constitute an integral element of a nation's cultural legacy. The cultural value of place names is now widely acknowledged. Three explanations have been suggested for the correlation between place names and the cultural legacy of nations. First, geographical names offer insights into the environmental and societal characteristics at the moment of their inception, serving as a record of location and historical documentation. Second, they are integral to the language and history of the region. Thirdly, these phenomena serve as a depiction of the intricate dynamic between society and its surrounding environment. The study of place names is referred to as toponymy in scholarly circles.

Toponymy refers to the designation of a location on the Earth or the description of the Earth's physical features, as outlined in Presidential Regulation number 112 Year 2016 regarding The National Team for Standardizing Topographic Names (Rais et al, 2008: 4-5). According to Raper (1996), the term toponymy has two distinct meanings. (a) The discipline of science, which focuses on researching the origin and meanings of place names in general and geographical names in particular. (b) The complete set of place names within a specific geographic area.

The primary objective of toponymy is to transcribe geographic names into a written format. The majority of languages spoken in Indonesia lack a written form. In order to transcribe place names in these languages, it was necessary for a linguist to create a writing system. Many researchers view this work as essential not only for standardizing names, but also as a necessary step for various activities within language revitalization and documentation efforts for endangered languages, which are at risk of loss due to declining numbers of speakers. Creating an orthography or writing system is a multifaceted endeavor that cannot rely exclusively on linguistic considerations. This necessitates the assessment of historical, religious, cultural, identity, and practical elements (Lupke, 2011: 312-314; Lauder, 2015: 404).

This research analysed the toponym category that form the name of temples in tourist destinations in Bali and also identify the origin of the language used to form the name of the temple.

II. LITERATURE REVIEW

First, toponymy research conducted by Multamia R.M.T. Lauder and Allan F. Lauder in 2014. This research is an article entitled "A Historical Perspective on the study of Geographical names in Indonesia" which was published in the book Geographical Names as Cultural Heritage: Proceedings of the International Symposium on Toponymy, Seoul, 7- 9 November 2014. The aim of this research is to discuss the study of place names or toponymy from a historical perspective using historical geography, philology, epigraphy and archelogy methods. Research data was taken from a historical case study of the Javanese kingdom in Mataram. Data tracking was carried out using several methods. First, historical geography method is to reveal the relationship between humans and their environment over time. Social, cultural, and technological factors also play a role in this and are influenced by individual personality and choices. Second, philology and epigraphy method which makes it possible to obtain data from inscriptions and manuscripts by identifying the existence of settlements. Third, archaeological methods involve placing archaeological sites in a spatial frame that can help reconstruct patterns of settlement distribution, migration and invasion. The results of research by Multamia R.M.T. Lauder and Allan F. Lauder show that there are a number of names in the Special Region of Yogyakarta, including: Mentaok (which is the Motherland of Java), Pati, Pajang, Grobogan, Prambanan, Taji, Sesela, Lawiyan, Manahan, Kota Gede, Karta, Plered, Surakarta, and Yogyakarta. Meanwhile, traces of Mataram were found in the Special Region of Jakarta, including: Matraman, Pegangsaan, and Jagakarsa. From an archaeological perspective, temples were found between the 8th and 10th centuries in Sleman and Bantul, Yogyakarta Province. This is the reason why the names of the villages where the temples were found were revealed, such as Candi Miring in Selman, Ngepringan in Minggir, Sawahcandi in Seyegan, Candi Sabisari in Kalasan, and Ratuboko in Prambanan.

In 2015, Camalia conducted a study on the process of naming Lamongan City by identifying recurring naming patterns that were indicative of the values and beliefs associated with the place name. Furthermore, this study aims to uncover the underlying structure in the naming of Lamongan Regency and to investigate the extent to which the Sapir-Worf hypothesis is applicable in the toponymy process of Lamongan Regency.

Moreover, the main phases of the lexicographical description of the toponymy in South Yakutia are examined by Markel and Yakovleva (2018). The collected geographical names were categorized by the researchers according to their structural and derivational aspects. In the course of the investigation, additional non-linguistic examination of toponymy (geographical references, cultural and historical information) was also conducted.

III. THEORETICAL FRAMEWORK

Blair and Tent (2021) differentiate toponymy research into two, namely intensive toponymy and extensive toponymy. Intensive toponymy aims to gather an in-depth understanding of a particular toponym by carefully investigating the history and nature of a single toponym or a small, focused sample of toponyms. Conclusions drawn from such research cannot be easily generalized, only informed statements or hypotheses can be made. In contrast, extensive studies empirically investigate toponymy data through cluster analysis, and ask specific questions to discover underlying patterns of relationships, such as:

(1) Temporal or spatial naming practices and patterns;
(2) Regional distribution of certain types of toponyms, or geographic;
(3) Temporal or spatial settlement patterns;
(4) Geomorphology or topography of an area (concentrating on terms).

Meanwhile, for extensive study of name types to have any practical value must be based on a comprehensive typology. This is the underlying principle for the development of toponym typology. Blair and Tent (2021) propose 7 ways of naming which can be seen in the table below.

Table 1. Toponym Typology (Blair and Tent, 2021)

No.	Toponym Type	Sub-Type	Description
1.	Descriptive	Topographic	Denoting the physical appearance of a feature either literally or metaphorically
		Relational	Denoting a relationship between a feature and another feature nearby, either in time, space or dimensions

		Locational	Denoting the location or orientation of a feature
		Functional	Denoting the function of a feature
2.	Associative	Environment	Denoting something in the local natural environment which is seen with or associated with the feature
		Occupation/Activity	Denoting an occupation, habitual activity, or related artefact associated with the feature
		Structure	Denoting a manufactured structure associated with the feature
3.	Evaluative	Commendatory	Reflecting/propounding a positive response to the feature
		Condemnatory	Reflecting/propounding a negative response to the feature
4.	Occurrent	Incident	Recording an event or incident which led to the naming of the feature
		Occasion	Recognizing a time or date when the feature was named
5.	Copied	Locational	Using the name of a feature from another place
		Linguistic	Using the name-form (or its calque) which the feature has in another language
6.	Eponymous	Human-Namer	Using the namer's own name as the toponym
		Human-Notable Person	Using the name of an eminent person, patron, official, noble, politician etc., or the name of the group of such people
		Human-Colleague	Using the name of a member of an expedition or survey involved in the discovery or naming of the feature, or the name of group so involved
		Human-Family Member or Friend	Using the name of a family member or friend of the namer
		Human-Associated Person	Using the name of a person or a group connected to the feature as, for example, a founder, builder, owner or local inhabitant
		Other Animate Entity	Using the proper name of non-human animate entity
		Non-Animate Entity-Notable Abstract Entity	Using the name of a notable occasion, entity or concept, such as battle, political association, or other abstract category
		Non-Animate Entity-Named Concrete Entity	Using the name of an entity such as (a class of) a ship, train, aircraft
		Non-Animate Entity-Expedition Vessel	Using the name of a vessel involved in the 'discovery' or naming of the feature
		Literary, biblical, or mythical entities	Using the name of a figure or place from literature, the Bible, or mythology
7.	Innovation	Humor	Using language play with humorous intent to create a new toponym
		Aptness	Creating a new linguistic form or importing a word from another language to produce a toponym of pleasing sound, positive connotation, or appropriate meaning

IV. RESEARCH METHOD

This phase of the research is segmented into three distinct stages. The three phases include the provision of data sources and data, the collection of data, and the analysis of data. The data sources to be utilized will consist of the names of temples located in popular tourist destination areas within Bali.

The initial phase of the research process involves the gathering of data. The data collection technique employed in this study is direct observation in the field, commonly known as field research, as researchers directly collect data pertaining to the toponymy of tourist destinations in Bali from the field. In terms of data collection methods, this study employs three distinct techniques: interview techniques, attentive listening and note-taking methods, and recording and transcription techniques.

The research's second stage involves the analysis of data. The research employed a descriptive qualitative data analysis method for the data analysis. According to Miles and Hubermas (1992), qualitative research data manifests in the form of language-based information rather than numerical data. Data may be gathered through a range of methods (such as observation, interviews, document analysis, or tape recordings) and typically undergoes processing prior to utilization (including note-taking, typing, editing, or transcribing), yet qualitative analysis remains centered on linguistic content. which are typically structured as longer passages of written or spoken language.

V. RESULTS AND DISCUSSION

5.1 The Temple Name and its Language Origin

The naming of temples in tourist destinations in Bali originates from different language sources. There are four languages used in the practice of temples naming in tourist destinations in Bali, namely Sanskrit (SS), Old Javanese (OJ), and Balinese (B) and it can be shown in the following table.

Table 2. The Temple Name and its Language Origin

No.	Temple Name	Meaning
1.	Pura Gaduh	*Gaduh* (OJ): a place where treasure is stored
2.	Pura Beji	*Beji* (B): spring, water source
3.	Pura Taman Saraswati	*Taman* (OJ): garden *Saraswati*: one of the names of the goddess in Hindu belief
4.	Pura Perancak	*Encak* (B): broken, destroyed
5.	Pura Sada Kapal	*Prasadha* (SS): majestic tall building, (tall) temple. *Kapal*: a nama of a village in Badung Regency.
6.	Pura Alas Pala Sangeh	*Alas* (OJ): forest Pala: name of a tree *Sangeh*: village name
7.	Pura Taman Mumbul	*Taman* (OJ): garden *Mumbul* (B): water that bursts out
8.	Pura Keraban Langit	*Kereb* (B): roof *Langit* (OJ): sky
9.	Pura Goa Gajah	*Goa* (B): cave *Gajah* (B): elephant
10.	Pura Ulun Danu Beratan	*Ulun/ Ulu* (OJ): head *Danu* (B): lake *Beratan*: name of a village

Based on the data above, regarding the language use in naming the temple, we can see that three temples used Old Javanese and three temples used Balinese, one temple used Sanskrit, and three temples used the combination of Balinese and Old Javanese.

5.2 The Toponym Categories for Temple Names in Tourist Destinations in Bali

Table 3 presents data of the temple names and the toponym categories that form the names of these temples.

Table 3. The Toponym Categories for Temple Names in Tourist Destination in Bali

No.	Temple Names	Toponym category
1.	Pura Gaduh	Copied-linguistic
2.	Pura Beji	Associative-environment
3.	Pura Taman Saraswati	Eponymous-biblical entities
4.	Pura Perancak	Associative -structure
5.	Pura Sada Kapal	Descriptive -topographic
6.	Pura Alas Pala Sangeh	Associative-environment
7.	Pura Taman Mumbul	Associative-environment
8.	Pura Keraban Langit	Descriptive -topographic
9.	Pura Goa Gajah	1. Descriptive -topographic 2. Associative-structure
10.	Pura Ulun Danu Beratan	Descriptive – locational

Based on the above data, it can be seen that there is 1 temple name that is formed using two toponym categories while the other used only 1 toponym category to formed their names. The category used in naming the temples in tourist destination in Bali are vary. Associative category is the most common category used to form the names of the temples followed by descriptive, copied and eponymous. Below is the detailed analysis of the toponymy category used for temples names in tourist destinations in Bali.

5.2.1   Pura Gaduh

The naming of Pura Gaduh using the word *Gaduh* which is interpreted as a place of storage is acceptable, because the presence of relics in the form of a *Pangulu* statue in the shape of a head, copper plates, as well as several statues in the temple environment can strengthen the name of *Gaduh* as a place for storing treasures. The naming of temples uses the name of the building according to its function, so it is in line with the toponymy category copied linguistics, namely copying the name form which the features has in another language.

5.2.2   Pura Beji

In terms of naming, Pura Beji is classified as an associative-environment category because it uses the surrounding natural conditions where there is a water source in the temple to be used by the community called *Subak* for irrigation system. This is in line with the meaning in Balinese Language where *beji* means spring or water source.

5.2.3   Pura Taman Saraswati

Pura Dewi Saraswati is located in Gianyar Regency. Inside the temple there is a statue of Goddess Saraswati standing on a lotus flower. Dewi Saraswati is the goddess of science, art and wisdom. Futhermore there is a huge lotus pond to further emphasize the worship of Dewi Saraswati. The word *taman* comes from Old Javanese which means garden. The presence of the name of Goddess Saraswati in this temple shows that the toponym category is eponymous, especially biblical entities.

5.2.4   Pura Perancak

Pura Perancak is categorized into associative-structure. It is proven by the incident where the stone split as a result of I Gusti Ngurah challenging Dang Hyang Nirartha and make the stone underwent fragmentation, resulting in the formation of multiple pieces. This is what causes the name to be taken from the category of associative-structure.

5.2.5   Pura Sada Kapal

Based on the naming of Pura Sada Kapal Temple, the name of this temple is taken from one part of the temple called prasadha which means majestic tall building or a tall temple, located in the main part the temple. Through the words *Prasadha* or *Purusadha*, which later become *Sada* and then combined with the name of village where the temple is located that is in Kapal village the naming of the temple, Sada Kapal Temple is formed from a descriptive-topographic category.

5.2.6 Pura Alas Pala Sangeh

The naming of Alas Pala Sangeh Temple is based on associative environment category. Associative toponomy, according to Blair and Tent (2020), is naming objects based on things that are associated or related to the conditions around them. *Alas* in Balinese means 'forest'. *Pala* is the name of a tree that *grows* around the temple, and Sangeh is the name of the village where the temple was founded. The words *alas* and pala combine to form the meaning of *Alas Pala*. The natural conditions around the temple, which contain many *Pala* trees, make the associative-environment category as the background for naming Pura Alas Pala Sangeh.

5.2.7 Pura Taman Mumbul

The atmosphere of Pura Taman Mumbul, which is surrounded by a large pool and a fountain that flows water, adds to the beautiful impression and provides tranquillity. In accordance with the name of Pura Taman Mumbul, *mumbul* comes from Balinese which means water that burst out. A park indicates a large area, so the word *Taman Mumbul* means 'water park' therefore the name is taken from associative-environmental category.

5.2.8 Pura Keraban Langit

The name Pura Keraban Langit comes from the Balinese word *kereb* which means 'roof' and comes from the old Javanese word *langit* which means sky. *Kereb Langit* means a temple with a sky roof, because the sky of the cave in this temple is hollow so the sky is visible. During the day, this temple will be very bright because it gets direct light. The naming of Keraban Langit Temple is based on descriptive-topographic category. Descriptive is the naming of a place or object that explains the characteristics of the object (Blair and Tent: 2020).

5.2.9 Pura Goa Gajah

The naming of this temple is related to the physical features found in the temple. The word *Goa* is used in this temple because a niche was found which, if explored, found a room with phallus and statue. This feature is said to be a cave. The word *Gajah* associated with the Ganesha statue found in the alcove. Ganesha is the son of Lord Shiva. Lord Ganesha is picture having a human body and an elephant head. Therefore, the toponym category is found are descriptive-topographic, because the physical elements of the cave are used as names, and associative-structure, because there is a Ganesha statue.

5.2.10 Pura Ulun Danu Beratan

The naming of the Pura Ulun Danu Beratan is based on the location where Pura Ulun Danu Beratan is erected. The word *ulun* means head, the word *danu* means lake, and *Beratan* is taken from the village of Beratan in Tabanan Regency. The analogy of the head is being situated atop the body. The description above carries meaning to be understood connotatively it means that the head is located at the edge of human body, therefore Ulun Danu Beratan means on the edge or shore of Lake Beratan therefore this temple is classified as descriptive locational, which explains the naming of places based on descriptions of the location where the place is located.

VI. CONCLUSION

There are two conclusion that can be drown from the above findings, they are:

1. From the discussion above, it is evident that there exist variability in the language sources employed in the process of naming temples, they are three temples that used Old Javanese namely Pura Gaduh, Pura Taman Saraswati and Pura Alas Pala Sangeh, three temples used Balinese they are Pura Beji, Pura Perancak and Pura Goa Lawah, one temple used Sanskrit that is Pura Sada Kapal, three temples used the combination of Balinese and Old Javanese namely Pura Taman Mumbul, Pura Keraban Langit and Pura Ulun Danu Beratan.

2. Based on the aforementioned discussion, it is found that one temple name is composed utilizing two toponym categories, whereas the remaining nine temples employ only one toponym category. The associative category emerges as the most prevalent category utilized in forming temple names, followed by the descriptive, copied, and eponymous categories.

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