

Village Naming By The Mbahammatta Ethnic In Fakfak District, West Papua: Ecolinguistic Study

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Abstract: *This study aims to describe the form of local wisdom in the form of naming villages by the Mbahammatta ethnic group in Fakfak Regency, West Papua Province using ethnographic qualitative methods. The research data were obtained from four sources who are cultural owners, then the data were analyzed using descriptive analysis techniques. The results showed that the Mbahammatta ethnic community in the process of naming places was based on five forms of naming methods, namely based on the inventor, behavior, condition, number and physical form.*

Keywords: *Local wisdom, place naming, Mbahammatta ethnicity.*

I. Introduction

The Republic of Indonesia is known as a country rich in ethnicity, culture and language. Each region has different tribes, cultures and languages with the distribution of the population starting from the islands of Java, Sulawesi, Sumatra, Kalimantan to the eastern tip of the island of Papua. This difference becomes easier to distinguish because it has its own identity, meaning that each area is known based on its characteristics and name. This is in line with the intention of Subayil (2017) that the name is a symbol for every object that has it. We can find naming ourselves for mentioning people's names, plant names, animal names, place names and so on while naming a place or area is very important because the area is very broad in scope.

Regions in Indonesia as a whole have their own names based on naming that has existed since their ancestors, some areas where the origin of their names were born based on natural phenomena such as the names of villages in the Fakfak Regency area. Fakfak Regency is located in West Papua Province with the northern boundary of Bintuni Bay Regency, south of Arafura Sea and Kaimana Regency, northwest of Seram and Berau Sea and east of Kaimana Regency. Fakfak Regency consists of 17 districts consisting of 7 sub-districts and 142 villages. Of the 142 new villages that have been inventoried, only 16 villages have been named (Fakfak in figures, 2018).

Giving the name of a place or village is not only a differentiator in order to easily understand where a person comes from but is also related to local wisdom that is manifested in naming. Perdana (2017) wrote that Law Number 24 of 2009 concerning the Flag, Language and Emblem of the State, and the National Anthem in Article 36 paragraph 4 mandates that the naming as referred to in paragraph (1) and paragraph (3) can use regional or local languages. foreign language if it has historical, cultural, custom, and/or religious values. This means that every community has the right to give a name to the area where they live, one of which is by naming it using the local mother tongue.

Haugen (1972) argues that the study of language with ecology is a study of the interaction of language with its environment or the environment in which language is used. So the study of ecolinguistics is a study of the relationship between the environment and the language in which the language is used. In line with Haugen's understanding of the

phenomena that occur in the way of naming villages, the local people of Fakfak Regency have a way of naming residences based on the inventor/owner, based on behavior, based on conditions, based on number (groups) and based on physical characteristics as a form of connection between environment and language. which they use.

Based on the previous explanation, the researcher is interested in researching how to name villages by local people in Fakfak Regency. The author is interested in writing this title based on previous research. The first research is the study of Prayogo, et al (2016) with the title "Naming Villages and Hamlets in Tegaldelimo District, Bayungwangi Regency: Etymological and Semantic Studies". The results of this study conclude that the majority of village and hamlet names in Tegaldelimo District are based on natural elements, only a small portion are based on circumstances and expectations, as well as the process of their establishment. The second research, namely "Toponymy History of the Lampung Province Transmigration Area through Oral Tradition" is Khoiriyah's research, et al (2019) with the results that the majority of transmigration area toponyms in Lampung province use the name of the area of origin of the transmigrant which has historical meanings and values. Based on the two relevant studies above, the researcher compiled the title of the research "Village Naming by the Mbaham Ethnic in Fakfak Regency". This study aims to, 1) describe the form of local wisdom that exists in the Mbaham ethnic group, and 2) describe the method of naming villages by the Mbaham ethnic group in Fakfak Regency.

II. Reasearch Method

This research uses ethnographic qualitative method. Ethnographic qualitative research method is a method that investigates the patterns of behavior, language and actions of a cultural group in a natural environment (Creswell, 2016: 19). The data in this study were sourced from the results of interviews with the author and the four sources regarding the naming of residences in the ethnic Mbaham community. Interviews were conducted by recording the speaker's speech related to naming methods in the Fakfak community. This study uses descriptive data analysis techniques, namely analysis using words (mainly participants' words) or pictures rather than numbers according to Fraenkel & Wallen (in Creswell, 2016).

III. Result and Discussion

3.1 Research result

This study resulted in the finding that customs and knowledge are a form of local wisdom among the Mbaham Matta ethnicity, thus local people have several ways of naming the place where they live. , naming based on behavior, naming based on conditions, naming based on number (group) and naming based on physical characteristics.

3.2 Discussion

The method of naming a place or village is the local wisdom of the ethnic Mbaham Fakfak, West Papua. The local wisdom is in the form of knowledge and customs or habits.

This is in line with the opinion of Indrawardana (2012) that local wisdom is a social and cultural condition in which it contains a treasure trove of cultural values that respect and are adaptive to the natural surroundings, and are regularly arranged in a customary order of a society. The method used by the indigenous people in Fakfak Regency to name the village or settlement where they live is local wisdom in the form of customs. In addition to the method of naming the mother tongue used in mentioning the name, it is local wisdom in the form of knowledge.

The Mbaham Matta ethnicity is an indigenous people who live in Fakfak district, like other areas, in order to distinguish each place they live in, the Mbaham community has several ways of naming it. In this paper, the limitation is only on the way of naming village names. Indigenous peoples name the place or area they live in using their mother tongue, namely the Iha language with several considerations, both based on ownership or inventor, based on similarities in nature or behavior, based on conditions, based on number or group and based on physical characteristics. The method of naming places discussed in this paper was developed from the method of naming written by Sibarani in (Subayil, 2017)

1. Naming by Owner/Inventor

Naming by owner or inventor means that the naming occurs because of the wishes of the person who found the place. Wayati village, the area named wayati was once the territory of king Ati-ati.

2. Naming Based on Behavior

Naming based on behavior. Naming based on similarities in nature and behavior means something that happens repeatedly in the community in the same place. **Danawria Village**, danawria is a cottage or house where many people make transactions to buy and sell staple food in the form of sago. Danawria comes from the word "ndana" which means sago and "wria" which means house. **Sorpeha Village** from the word "horpeha" which means market. The two villages are so named because they used to be the center of buying and selling transactions between indigenous peoples.

3. Naming Based on Condition

Naming the name of the village is based on the condition of the review, the form of the situation of the existence of the village or place. Mondopma village, mondopma comes from the word "mondop" which means middle and "ma" is a connecting word that is often used according to conversation, the word "mondop" itself means something in the middle in the sense of a village in the middle another village. Tentreda village "tentreda" which means leaf shoots, the people named the village that because it is a new village from the expansion.

4. Naming Based on Number (group)

Naming villages in Fakfak district is also reviewed based on number, naming based on this number focuses on how a place is named based on who inhabits the village ethnically, clan and religion. Wargeb Village and Kampung Wagon, these two villages are named after the existence and ownership of the place by the people of the Wargeb and Wagon clans in the past.

5. Naming Based on Physical Characteristics

Naming based on physical characteristics arises because of the diversity of naming and naming of physical characteristics that focus on how it looks from the place or village itself so as to make people name their place of residence according to the circumstances. Kampung Kramongmongga which comes from the words "kra" which means water and "mongmongga" which means gong so that when combined in the Indonesian sense it will become an air gong, the people named the village that because it was said that a grandmother found the place with a spring that shaped like a gong. **Gewerpe Village** comes from the words "ngeper" which means banana and "qpeh" which means village. When combined in the Indonesian sense, it means banana village, so named because the area is overgrown with banana trees.

Werb Village comes from the word "werbah" which means a lot of water, so named because of the existence of a river on the edge of the village where according to local people the water is very abundant.

Tetar Village comes from the word "tetar" which means a stretch of rock, so named because the local people found that there is a river that has a stretch of rock in a shallow stream of water on the edge of their village. Wartutin village comes from the word "war" which means stone and "tutin" which means headland so that when combined in Indonesian it means stone cape. It is so named because the location of the village is near a rocky headland. Warpeper village comes from the word "war" which means stone and "peper" used to burn, when combined in Indonesian, it is a burnt stone. It is called warpeper because there are relics of burnt stones in the middle of the village.

Kiryawaswas Village Derived from the words "kirya" which means water and "waswas" which means divided, the village is so named because there are several springs located at several points of the village.

Kanantare Village comes from the word "kanan" which means betel fruit and "tare" which means rope, when combined in the Indonesian sense it means betel rope. It is so named because the village has many betel plants with scattered ropes.

Hurimber Village which comes from the word "hurim" which means guava and "mber" which means hamlet, when put together in the Indonesian sense it means hamlet of guava.

The village is named so because there are many guava plants.

Kaburbur Village comes from the word "gamburbur" which means weeds, so named because the village has a lot of weeds.

Mamur Village, Mamur itself comes from the word "mamu" which means grass that is just growing which according to the first story was found where the inventor saw a stretch of newly growing grass.

Table 1. How to Name the Ethnic Village of Mbaham

lexicon	How to Name a Village				
	1	2	3	4	5
Danawria		✓			
Gewab				✓	
Hurimber					✓
Blur					✓
Kanantare					✓
Kramongmongga					✓
Kiryawaswas					✓
Mamur					✓
Mondopma			✓		
Sorpeha		✓			
Tetar					✓
Tentreda			✓		
Wayati	✓				
Wagom				✓	
Warqpeper					✓
Werb					✓

Information:

1. Naming by Owner/Inventor
2. Naming Based on Behavior
3. Naming Based on Condition
4. Naming Based on Number (group)
5. Naming Based on Physical Characteristics

IV. Conclusion

This study uses an ecolinguistic study to find out how to give the name of the village by the Mbaham ethnic group and the form of local wisdom of the local community. Based on the research conducted, the results are 1) the form of local wisdom in the form of customs and knowledge in the way of naming the village of the Mbaham ethnic community in Fakfak Regency, and 2) the way of naming the village by the Mbaham ethnic community in Fakfak

Regency with the connection between the environment and the local language. The community makes the surrounding environment a source of their highly valued life, a form of appreciation, harmony in building relationships with the natural surroundings, then based on the knowledge they have then give the naming of the area or place they live with names taken from something they find around where they live, for example naming the village of kramomongga because of the discovery of a gong-shaped spring in the village. the place. Not only related to the relationship between humans and nature, they also establish good relations

between humans and humans by giving the name of the village they live in based on the person who discovered the place first or who had power in that place first, for example the village of Wayati where this name was given. based on the name of a king who used to be in the area. For example, the naming of the village of kramomongga is due to the discovery of a spring in the shape of a gong in that place. Not only related to the relationship between humans and nature, they also establish good relations between humans and humans by giving the name of the village they live in based on the person who discovered the place first or who had power in that place first, for example the village of Wayati where this name was given.

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According to the researcher, this research is still far from being perfect, so the researcher suggests the need for further research. The researcher hopes that the next researcher can examine it more deeply by focusing more on studies from a historical point of view.

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