



# Artificial Tourism Toponymy in Bangkalan

Mixghan Norman Antono<sup>1</sup> and Afiyah Nur Kayati<sup>2</sup>

<sup>1,2</sup> University of Trunojoyo Madura, Bangkalan, Indonesia  
afiyah.kayati@trunojoyo.ac.id

**Abstract.** Naming a place is symbolic, reflecting socio-cultural forms by contemplating local wisdom and traditional values. The naming of a place can be explored as a historical and symbolic marker. Artificial tourism in Bangkalan has a unique name and distinctive characteristics. The naming is based on the cultural background of the local community. This research aims to describe the form and meaning of the names of artificial tourism in Bangkalan Regency. Data collection techniques in this research were carried out using note-taking and interview techniques. The data analysis technique was carried out using the add-and-match method. The analysis results disclose that based on the form of artificial tourist names in Bangkalan, 18 names are in the form of compound words, and 12 names are in the form of phrases. Based on the meaning of the names of artificial tourism in Bangkalan, it is classified into three aspects, namely the embodiment aspect, the social aspect, and the cultural aspect. There are two names of manifestation aspects related to the appearance of the earth and 12 names of locations. There are nine social aspects related to the names of figures. There are three cultural aspects related to folklore and cultural ceremonies.

**Keywords:** Artificial Tourism, Form, Meaning, Toponymy.

## 1 Introduction

Toponymy theory is an extension of onomastics, studying the naming of places. Currently, onomastics has established itself as one of the fundamental studies of linguistics, which focuses on the development of linguistic anthropology in the development of various aspects, including politics, economics, social history, etc., aligning with the opinion of [1] that toponymy, which is part of onomastics, is related to ethnology and culture. Naming a place has a symbolic form that reflects socio-cultural forms by contemplating local wisdom and traditional values. [2] Explain that in naming places, there are life or philosophical values that are characteristic of the language and society of a region.

Toponymy discusses naming natural and artificial places, such as roads, building names, cities, and even artificial tourist attractions. The reason for calling a place artificial is because it is the result of engineering or is based on the ideas, hopes, ideals, and image of the people's sense of the place so that it matches what they want. Sapir Worf's hypothesis on the naming of a place is related to the people's language, culture, and thoughts [3]. For example, artificial tourism in Bangkalan has a distinctive and unique name that reflects its people.

Artificial tourism in Bangkalan has unique characteristics. Almost all types of tourism are included in it, starting from (a) artificial tourism based on cultures such as art or the Madurese way of life, (b) artificial tourism based on maritime activities such as water sports or water recreation, (c) artificial tourism based on natural reserves such as forest exploration mangroves, (d) artificial tourism based on agro-tourism such as exploration of the management of cashew nuts or other agricultural products, (e) artificial tourism based on pilgrimage tourism which is associated with religious activities and beliefs, and (f) culinary tourism [4]; [5]. Each artificial tourist attraction has a unique name and is interesting to study.

The toponymy of artificial tourism in Bangkalan is closely related to cultural products, both historical and symbolic. Historically, culture is a social inheritance or tradition that passes from past generations to future generations, while culture symbolically is the basis for meaning that society determines jointly [6]. The planting of artificial tourism in Bangkalan is related to the culture and customs of the Madurese people, which are still maintained. Moreover, [7] stated that human attitudes as language users are influenced by the cultural traditions in their environment, which are reflected in the mention of directions or naming locations. Names related to tradition and culture include Aermata Ebho, Topak Ladhe, Taman Paseban Bangkalan, etc.

The naming of artificial tourism in Bangkalan is related to culture, location, and figures' names. This is intended to make it easier for visitors to remember because they already have initial knowledge about the location and names of the characters used in naming artificial tourism. Naming artificial tourism by including elements of location names in the naming aims to make it easier for tourists to find the tourist destination they want to visit. [8] Argue that each tourist attraction has its name to differentiate one tourist attraction from another. Artificial tourist gardens in Bangkalan that are related to location names include Sembilang Lighthouse, Labuhan Mangrove Sepuluh, Alunalun Bangkalan, Bangkalan Recreation Park, Paseban Bangkalan Park, Nasi Serpang, Tajin Sobih, and so on. Names of figures are also used as elements of artificial tourist names in Bangkalan, especially the names of ulama because the religious Madurese community respects teachers or ulema. Apart from that, the naming of artificial tourism in Bangkalan also uses Madurese as a form of identity for artificial tourism. [9] stated that the naming of a place is visible geographically and is formed through origins, previous conditions of society, and the language used in specific regional communities.

Toponymy studies discuss two things: the form or structure of language and the meaning of the place name itself. All place names are analyzed using a unit of linguistic analysis as form structure, whether in the form of words or phrases. Naming artificial tourism in Bangkalan uses a language structure in derivative words, especially compound words and phrases. Apart from that, each name has its meaning, which is interesting to study. The lexical meaning and cultural meaning of place naming terms show that the function of these terms is the thought pattern of the local community [10]. Moreover, [11] stated that naming places or toponymy has three aspects: embodiment, social, and cultural. These toponymic aspects also reference naming artificial tourist attractions in Bangkalan.

Based on the background and problem formulation, this research aims to describe the language form and meaning of the names of artificial tourism in Bangkalan. In a

broader scope, this research has the benefit of identifying the names of artificial tourism in Bangkalan, the meaning behind these names, and the origins and philosophical or cultural values reflected in the names of these artificial tourists. By identifying the names and meanings behind the toponymy of artificial tourism in Bangkalan, this research also hopes that a written document regarding recording the names of artificial tourism in Bangkalan can be compiled so that it can develop artificial tourism in Bangkalan and increase tourist visits in Bangkalan.

## 2 Method

Choosing the proper research method can maximize the achievement of research objectives. [12] declares that the first step in determining the method is to look at the research objectives and the questions to be answered. This research uses a qualitative descriptive method because it considers the characteristics and nature of the data, which aims to describe the phenomenon. Data collection techniques in this research used note-taking and interview techniques. Catalog techniques were used to record the names of artificial tourism in Bangkalan, while interview techniques were used to find data related to the meaning and origins of the names of artificial tourism in Bangkalan. The current study's data analysis techniques plot two techniques: the *agih* and matching methods. The *agih* method uses the direct element bar technique (BUL) to analyze the linguistic form of artificial tourist names in Bangkalan. The referential matching method explores the meaning of artificial tourist names in Bangkalan. The results of data analysis are presented in the form of word descriptions and use tables to clarify the descriptions.

## 3 Findings and Discussion

Artificial tourism in Bangkalan consists of culture-based artificial tourism, marine-based artificial tourism, natural reserve-based artificial tourism, religious or pilgrimage-based artificial tourism, and culinary-based artificial tourism. This artificial tourism has a unique naming form. The results of this research consist of 30 data on artificial tourist names in Bangkalan, which are grouped into two classifications: classification based on language form or structure and classification based on the name of the Bauta tourist attraction. Based on the linguistic form, the names of artificial tourism in Bangkalan can be classified into two compound words and phrases. Based on their meaning, the classification of artificial tourism names in Bangkalan can be classified into three aspects: embodiment, social, and cultural.

### 3.1 Linguistic Forms of Artificial Tourist Names in Bangkalan

In Bangkalan, artificial tourism names can be categorized as compound words or phrases. The language structure of artificial tourist names in Bangkalan includes 18 compound words. A compound word is formed by combining two or more lexemes or

words, as explained by [13]. According to [14], compound words have specific criteria distinguishing them from phrases. These criteria include: (a) each element of the word contributes to the overall meaning, (b) two or more basic words are combined to create a new word, and (c) the structure of the word is distinct, with no possibility of adding a new word between the two elements.

The process of determining compound words for artificial tourism toponymy data in Bangkalan is analyzed using four criteria: (1) the form is a combination of two or more words, (2) the combined form has one meaning, (3) the combination of word elements cannot be inserted with other word elements, and (4) the elemental components are not interchangeable. The form of toponymic compound words for the names of artificial tourism in Bangkalan can be seen in Table 1 below.

**Table 1.** Toponymy of Artificial Tourist Names in Bangkalan Forms Compound Words

No.	Toponymy of Artificial Tourist Names in Bangkalan Forms Compound Words
1.	Mercusuar Sembilang (Sembilang Lighthouse)
2.	Bukit Lampion Beramah (Friendly Lantern Hill)
3.	Kolam Renang Tretan (Tretan Swimming Pool)
4.	Museum Cakraningrat (Cakraningrat Museum)
5.	Aermata Ebho (Mother's Tears)
6.	Religi Perahu Sarimuna (Sarimuna Boat Religion)
7.	Masjid Sunan Cendana (Sunan Cendana Mosque)
8.	Stadion Kerapan Sapi R.P Moh. Noer (Kerapan Sapi R.P Moh. Noer Stadium)
9.	Sumber Air Kolla Al-Asror (Kolla Al-Asror Springs)
10.	Benteng Erfprins (Erfprins Fortress)
11.	Bangkalan Piazza
12.	Topak Ladhe
13.	Bebek Sinjay (Sinjay Duck)
14.	Nasi Setan (Devil Rice)
15.	Rumah Makan Tera' Bulan (Tera' Bulan Restaurant)
16.	Rumah Makan Bebek Rizky (Bebek Rizky Restaurant)
17.	Dapur Potre Koneng (Potre Koneng Kitchen)
18.	Pusat Oleh-Oleh Nusa Indah (Nusa Indah Souvenir Center)

Apart from compound words, the names of artificial tourism in Bangkalan use linguistic structures in phrases. A phrase refers to a grammatical unit consisting of two or more words that do not exceed the functional boundaries of a clause element [15]. A phrase usually consists of two or more words and does not exceed functions not contained in the clause elements. [16] Argued that phrases are formed from a combination of words that are related. The resulting process for determining artificial tourism toponymy data phrases in Bangkalan is based on the criteria (1) a combination of elements of two or more words, (2) the combination of words does not exceed the function of the clause element, and (3) elements of other words can be inserted. The form of toponymic phrases for the names of artificial tourism in Bangkalan is detailed in Table 2 below.

**Table 2.** Artificial Tourist Toponymy in Bangkalan in the Form of Phrases

No.	Artificial Tourist Toponymy in Bangkalan in the Form of Phrases
1.	Labuhan Mangrove Sepulu (Mangrove Sepulu Harbor)
2.	Alun-Alun Bangkalan (Bangkalan Townsquare)
3.	Taman Rekreasi Kota Bangkalan (Bangkalan City Recreation Park)
4.	Taman Paseban Bangkalan (Paseban Bangkalan Park)
5.	Makam Syaikhona Cholil (Syaikhona Cholil Tomb)
6.	Masjid Agung Bangkalan (Bangkalan Great Mosque)
7.	Sentra Batik Tanjung Bumi (Tanjung Bumi Batik Center)
8.	Bukit Kapur Jeddih (Jeddih Limestone Hill)
9.	Tajin Sobih (Sobih Porridge)
10.	Nasi Serpang Madura (Serpang Madura Rice)
11.	Soto Mata Sapi (Cow's Eyes Soto)
12.	Rumah Makan Amboina (Amboina Restaurant)

### 3.2 The Meaning of Artificial Tourism in Bangkalan

Based on its meaning, the toponymy of artificial tourism in Bangkalan is classified into embodiment, social, and cultural.

#### 3.2.1 Embodiment Aspect

In toponymy, the aspect of embodiment is related to humans' relationship with the natural environment as a place of life ([11]; [17]). Aspects of the manifestation of artificial tourist toponymy in Bangkalan can be classified into forms of land and location. Artificial tourist toponyms in Bangkalan that represent the earth's shape are Bukit Kapur Jeddih and Bukit Lampion Beramah. Both tours rely on hill panoramas as a tourist attraction. A hill is a form of land that has a land surface that is higher than the land around it, but relatively lower than a mountain.

The toponymy of artificial tourism in Bangkalan based on the realization aspect with the category of location names is Labuhan Mangrove Sepulu, Alun-Alun Bangkalan, Taman Rekreasi Kota Bangkalan, Taman Paseban Bangkalan, Masjid Agung Bangkalan, Sentra Batik Tanjung Bumi, Bukit Kapur Jeddih, Tajin Sobih, Nasi Serpang Madura, Warung Makan Amboina, Mercusuar Sembilang, and Bangkalan Plaza. The toponymic meaning of the embodiment aspects of location categories is described as follows.

##### 3.2.1.1 Labuhan Mangrove Sepulu (Mangrove Sepulu Harbor)

Labuhan Mangrove Sepulu is a beach with views of the mangrove ecosystem. The name Labuhan is taken from the name of the village where the beach is located. Labuhan

Village is in Sepulu District, Bangkalan Regency [18]. Sepulu is also taken from the name of the subdistrict where the beach is located.

### **3.2.1.2 Alun-Alun Bangkalan (Bangkalan Townsquare)**

Alun-Alun (Townsquare) is an open space that all elements of district society can utilize to relieve boredom. Townsquare is part of the city center, which functions as a community and government center. According to [19], the function of a town square is a protective area for ecosystems that have cultural significance, including beauty, history, or social value for past, present, and future generations. Townsquare is also a matter of pride for city or district residents because almost every city or district has a square. The word Bangkalan, placed after alun-alun, indicates the town square's location.

### **3.2.1.3 Taman Rekreasi Kota Bangkalan (Bangkalan City Recreation Park)**

A recreational park is an area or location designed and organized for recreational or entertainment activities. The phrase Bangkalan City behind the phrase recreation park indicates that this recreation park is located in Bangkalan City. The naming of the Taman Rekreasi Kota Bangkalan shows that the toponymy is related to where the tourist attraction is located.

### **3.2.1.4 Taman Paseban Bangkalan (Paseban Bangkalan Park)**

The name Taman Paseban Bangkalan is influenced by two things: the use of the Madurese language and the location of the tourist attraction. The word Bangkalan placed behind the compound Taman Paseban shows that the park is in Bangkalan. This naming makes it easier for visitors to find the tourist location.

### **3.2.1.5 Masjid Agung Bangkalan (Bangkalan Great Mosque)**

The word "masjid" refers to a place of worship for Muslims. The word "agung" is an adjective that means prominent, noble, or impressive. In this context, "agung" is used to indicate that this mosque is a mosque that is large, majestic, or has exceptional exquisite value. The word "Bangkalan" is an addition specifically in this phrase, which shows that this grand mosque is located in Bangkalan. Mentioning the location in the naming of the great mosque is a characteristic and identity because every city or district has a grand mosque, which is the center of worship for Muslims in that city. Moreover, [20] affirmed that the great mosque has distinctive characteristics and becomes the identity of the city where the mosque is located.

### **3.2.1.6 Sentra Batik Tanjung Bumi (Tanjung Bumi Batik Centre)**

The word "sentra" in the name of the tourist attraction created by Sentra Batik Tanjung Bumi refers to a center or place focused on a particular industry. In this context, "Sentra" refers to the location or area that is the center or place of batik production or trade. "Batik" refers to traditional Indonesian art, which involves dyeing cloth with distinctive

motifs produced or sold in these centers. "Tanjung Bumi" is a specific addition to the phrase which indicates that this batik center is located in an area or region called Tanjung Bumi. Tanjung Bumi is a sub-district in Bangkalan Regency.

### **3.2.1.7 Bukit Kapur Jeddih (Jeddih Limestone Hill)**

Bukit Kapur Jeddih is a combination of natural tourism and artificial tourism. This tourist attraction has the attraction of ornaments left over from mining and panoramic views of the limestone hills. The word "Jeddih" after the compound word limestone hill indicates that the tourist attraction is in Jeddih Village. [21] also stated that the Bukit Jeddih tourist area is located in Jeddih Village, Socah District, Bangkalan Regency, about 10 kilometers from the city center of Bangkalan Regency.

#### **3.2.1.8 Tajin Sobih (Sobih Porridge)**

Tajin Sobih is a typical Madurese food in the form of porridge. Tajin is Madurese, which means porridge. The name Tajin Sobih refers to the name of the region of origin. The area where Tajin Sobih is made (Sobih Village, Burneh District, Bangkalan Regency) indicates that the toponymy of Tajin Sobih is related to aspects of the embodiment of the location category [22].

#### **3.2.1.9 Nasi Serpang (Serpang Rice)**

Nasi Serpang is also a typical Madurese food always sought by tourists. The name nasi Serpang refers to where the rice is made (Serpang Hamlet, Sabiyan Village, Arosbaya District, Bangkalan Regency) [22], indicating the toponymy of Serpang rice is related to aspects of the embodiment of location categories.

#### **3.2.1.10 Rumah Makan Amboina (Amboina Restaurant)**

Rumah Makan Amboina refers to the restaurant's location, Amboina Alley. Several stalls sell typical Madurese food in Amboina Alley, Demangan Village, Bangkalan District, for example, processed beef and offal prepared with typical Madurese spices, indicating the naming of the Rumah Makan Amboina refers to the location of the restaurant.

#### **3.2.1.11 Mercusuar Sembilang (Sembilang Lighthouse)**

The naming of Mercusuar Sembilang refers to the name of the area where the lighthouse is located. Mercusuar Sembilang is located in Sembilangan Village, Bangkalan District, Bangkalan Regency, showing that the word Sembilang is taken from the name of Sembilangan Village. The tourist toponymy of the Sembilang Lighthouse is related to aspects of the embodiment of location categories.

#### **3.2.1.12 Bangkalan Plaza**

The name Bangkalan Plaza refers to the name of the shopping center location. Bangkalan Plaza is located in the center of Bangkalan Regency, showing that the toponymy of Bangkalan Plaza is related to aspects of the embodiment of the location category.

### **3.2.2 Social Aspects**

The meaning of toponymy related to social aspects discusses human relationships as social creatures. Based on data analysis, the social aspect of artificial tourism toponymy in Bangkalan is related to the figures' names. The meaning of the name of artificial tourism related to figures is the Museum Cakraningrat, Religi Perahu Sarimuna, Masjid Sunan Cendana, Makam Syaikhona Cholil, Stadion Karapan Sapi R.P. Moh. Noer, Rumah Makan Bebek Rizky, Dapur Potre Koneng, and Bebek Sinjay.

#### **3.2.2.1 Museum Cakraningrat**

The toponym of the Cakraningrat Museum is taken from the name of the King of Bangkalan, namely Cakraningrat. This museum was inaugurated in 2008 with the name Cakraningrat Museum to honor and commemorate the services of Prince Cakraningrat [23]. Prince Cakraningrat ruled the Kingdom of Bangkalan for generations, and all his descendants also had the title Cakraningrat, showing that the naming of the Museum Cakraningrat is related to social aspects, the names of figures.

#### **3.2.2.2 Religi Perahu Sarimuna (Sarimuna Boat Religion)**

The Sarimuna boat is inherited from Syaikhona Cholil, the great Madurese cleric. The name Sarimuna was given as the name of the boat based on his wife's name in Telaga Biru Village (Hj. Aminah), showing the religious toponymy of Perahu Sarimuna is related to social aspects, the names of figures.

#### **3.2.2.3 Masjid Sunan Cendana (Sunan Cendana Mosque)**

The name of the Masjid Sunan Cendana is taken from the name of a great cleric in Bangkalan. Sunan Cendana is the grandson of Sunan Ampel, whose real name is Ali Syekh Zainal Abidin [24]. Sunan Cendana is a great scholar who is a role model for the Kwanyar Bangkalan Community. Thus, the place naming indicates that the toponymy of the Masjid Sunan Cendana is related to social aspects, the names of figures.

#### **3.2.2.4 Makam Syaikhona Cholil (Syaikhona Cholil's Tomb)**

Religious tourism, especially pilgrimage tourism, definitely uses the name of the figure who is the primary purpose of the pilgrimage. Religious tourism Syaikhona Cholil's



grave is one of the most visited religious tourism destinations in Bangkalan. Syaikhona Cholil is a cleric who developed Islam in Bangkalan. Syaikhona Cholil has an important role and position among Bangkalan Muslims. The toponymic meaning of Syaikhona Cholil's grave is related to social aspects, the names of figures.

#### **3.2.2.5 Stadion Karapan Sapi R.P. Moh.Noer (Karapan Sapi R.P. Moh.Noer Stadium)**

The name of the Stadion Karapan Sapi R.P. Moh. Noer in Bangkalan is taken from the name of the Regent of Bangkalan, namely Raden Panji Mohammad Noer. Raden Panji Mohammad Noer was Regent of Bangkalan in 1959. R.P. Moh. Noer also served as Governor of East Java from 1967-1976. Thus, the naming indicates the toponymy of the stadium and is related to social aspects, the names of figures.

#### **3.2.2.6 Sumber Air Kolla Al-Asror (Kolla Al-Asror Springs)**

The naming of the Sumber Air Kolla A-Asror has several name elements, namely the water source, kolla, which comes from Madurese, which means bathing place, and Al-Asror, which is the name of the kiai in the area. Al-Asror is the name for this tourist attraction because it is related to the history of this water source. The Kolla Water Source is a legacy of Kiai Al-Asror. The water source is Kiai Al-Asror's ablution place. Thus, the naming shows the toponymic meaning of Sumber Air Kolla Al-Asror, which refers to the social aspects of the names of figures.

#### **3.2.2.7 Rumah Makan Bebek Rizky (Bebek Rizky Restaurant)**

Bangkalan has many culinary tours, with the main menu being duck. There are many duck restaurants in Bangkalan, each with its characteristics. The food is characteristic, and the restaurant's name is unique. The word Rizky behind the compound word restaurant comes from the restaurant owner's name, Mrs. Rizkyah, indicating the meaning of the culinary tourism name is related to social aspects, people's names.

#### **3.2.2.8 Dapur Potre Koneng (Potre Koneng Kitchen)**

The naming of Dapur Potre Koneng refers to the name of the daughter of the King of the Sumenep Palace. The Madurese people know Potre Koneng because of his personality and supernatural powers. Potre Koneng is also the mother of Jokotole, the hero and ruler of Madura. The toponymy of Dapur Potre Koneng shows that the meaning behind the name is related to social aspects, the names of figures.

#### **3.2.2.9 Bebek Sinjay (Sinjay Duck)**

Bebek Sinjay is a symbol of Madura Island, especially Bangkalan Regency. The name of Bebek Sinjay refers to the business name of the restaurant's owner. Sinjay is an acronym for Sinar Jaya, the restaurant's owner, indicating the naming of Bebek Sinjay is related to social aspects.

### 3.2.3 Cultural Aspects

Cultural aspects are one of the basics of naming because language and culture are related. Social structure and the way society uses language can lead to linguistic behavior. Language can be realized as a self-reflection, which means that the language used by society reflects the entire culture of that society [25]. The cultural aspect of naming a place refers to the culture the community believes or adheres to. The toponymic meaning of artificial tourism in Bangkalan related to cultural aspects can be categorized into oral literature (folklore) and cultural ceremonies. The names of artificial tourism in Bangkalan related to oral literature (folklore) are Aermata Ebho (Mother's Tear) and Rumah Makan Tera' Bulan (Tera' Bulan Restaurant). The meaning of the name of artificial tourism in Bangkalan related to cultural ceremonies is Topak Ladhe.

The tour made by Aermata Ebho is a religious tour of the Madurese noble burial complex. The name Aermata Ebho is related to folklore believed by the local community. Aermata Ebho is taken from the story of a Queen, Syarifah Ambawi, wife of Adipati Cakraningrat I, who cried in her hermitage. Thus, the naming relates to cultural aspects of oral literature (folklore).

Besides religious tourism, culinary tourism is also related to folklore. The toponym for culinary tourism related to folklore is Tera' Bulan Restaurant. Tera' bulan is Madurese, which means full moon. The full moon's name is intended so that the man's house is always busy with visitors, related to people's traditions on the full moon. When the full moon arrives, Madurese people leave the house to gather and talk [26]. Gathering activities on the full moon are used to relieve the fatigue of life, such as chatting and eating together, showing that the naming of the restaurant is related to community traditions.

Based on cultural aspects, the toponymy of artificial tourism in Bangkalan is also related to cultural ceremonies. Topak ladhe is a culinary tour related to cultural ceremonies. Topak ladhe is a food made from *ketupat* (rice cake boiled in a rhombus-shaped packet of plaited young coconut leaves) with a savory sauce from coconut milk. This food is identical to the Eid *ketupat* tradition, or in Madurese, it is called *topak tellasan*. On the seventh day of Eid, Madurese people deliver *topak ladhe* to neighbors or relatives, indicating that the naming of *topak ladhe* is related to cultural ceremonies.

## 4 Conclusion

Artificial tourist toponymy in Bangkalan can be classified based on language form and meaning. Artificial tourist toponymy in Bangkalan is classified into compound words and phrases based on language form. Based on its meaning, artificial tourism toponymy in Bangkalan is classified into embodiment, social, and cultural aspects. The meaning

of artificial tourism toponymy is related to the manifestation aspect of land and location. The social aspects of artificial tourist toponymy in Bangkalan are related to figures' names. The cultural aspect of artificial tourism toponymy in Bangkalan is related to community traditions or folklore and cultural ceremonies.

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