



# Analysis of *Kemantren* names in Yogyakarta City

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## ABSTRACT

*Kemantren* is a reference to the special administrative area in the city of Yogyakarta equivalent to sub-districts in general, basically the use of the name *Kemantren* is used to preserve Javanese culture, especially in the city of Yogyakarta which has a royal background. This study aims to describe the form and meaning of naming *Kemantren* in the city of Yogyakarta in terms of linguistics. The method used in this study is a qualitative method where the source of the data is a list of trends originating from the Central Bureau of Statistics of Yogyakarta City. In addition, data collection was carried out by interview method with local *Kemantren* officers, community leaders, and *abdi dalem Karaton Yogyakarta* who are experts on the history of place names in Yogyakarta. The results of research are the form of *Kemantren* naming in Yogyakarta has polymorphemic which is divided into affix words, reduplication, acronyms, compound words, affixes and compounding and also monomorphemic form. In terms of the meaning of the names of *Kemantren* on Yogyakarta, it is strongly influenced by the history and culture of the community, such as the naming of *Kemantren* which is strongly influenced by the symbols of *abdi dalem Karaton Yogyakarta*.

**Keywords:** *Toponymy, Place name, Onomastics, Yogyakarta.*

## 1. INTRODUCTION

Names are part of language symbols used to label things to distinguish one from another. The giving of a name is usually followed by a meaning. Humans need names to identify themselves, places, or things. Names have a very important role in communicating, both to convey information and recognize the identity of a person or place. In fact, a person's name and place of birth remain attached until a person dies. Names also serve as identity markers in documents such as birth certificates, diplomas, identity cards, and tombstones. Therefore, names are an integral part of human life, especially when it comes to naming places.

By 2020, the Provincial Government of Yogyakarta Special Region aims to reduce the local community's debt and become more resilient. The purpose of the negotiation is to launch UU No. 13 of 2012 regarding the Privileges District of Yogyakarta. Under these regulations, the borough located in the capital of the province becomes *Kapanewon*, while the borough located in the city of Yogyakarta becomes the *Kemantren*. Moreover, the mention of head of sub district was changed to *panewu*. The head of the village was called a *lurah*, while the village secretary was called a *carik*. The *kelurahan* present in the city will not change; the administrative territory of the province of Yogyakarta consists of both *kelurahan* and *kalurahan*. The name change will be associated with many changes in symbol of identities, such as passports and other administrative requirements. The difference in specifications shows local wisdom. In DIY, it is different from other regions to name the *kelurahan* and *kecamatan (kelurahan)*, the problem of sub-districts is that there are *kelurahan* and *kalurahan* that distinguish villages and cities. It can see on the signboard below.



**Figure 1.** Pic of *kemantren Mantrijeron*  
Source: Research Data, 2023

In the pattern of formation of the word *Mantrijeron* comes from the word {mantri} + {jero} + suuffiks {-an}. In the dictionary meaning of meaning (orderly) : partiwa, orderly; [Main orderly]: Sumantri; [Linuwih orderly]: Nindya Mantri; [orderly W. A.]: lively. Source: Bausastra: Jarwa Kawi, Padmasusastra, 1903, #11.

*While jêro (j]ro) : n lèbêt k adoh tèkane in dhasar, kb cèthèk; 2 KB. Jaba, Up. ing [x] omah; 3 hours and rêkasa tmr. Swara (Wong Lara Bangêt); 4 NOT AWOH TMR. Rays lsp; 5 not to gal olèh jodho tmr. prawan; 6 Don't have a TMR child. Wong Wadon; 7 têrus in the mind, felt tèmènan, up. tèmbungku just want kotampa [x]; 8 èngg. dalème priyayi gèdhe; [x] gèdhe èngg: dalème priyayi sublime; orderly [X]: AR. warriors in Ngayogyakarta; ray [x]: a ray that ènggone awoh suwe; Kb. genjah rays; After pari [x] pr: wèwèh that does not ngarèp-arèp wèwalès; Mikul Dhuwur Mèndhèm [x] PR: Agawe Kuncarane Wong Tuwa; Site residence [x] PR: Mblenjani Jangji (Kasaguhan); mèn-[x]: mèbu in jêro; njèroni: muwuhi nganti more jêro; njèrokake: agawe more jêro; In the house: in the house; Sajèroning: 1 in dalèm, up. sajèroning patang taun; 2 in the field, in the field; [x]an kn: 1 existing body battle in the future; 2 ks. character, atèn-atèn. Source: Bausastra Jawa, Poerwadarminta, 1939, #75.*

The combination of these two words refers to palace officials who are in or within a village. This village is a special place for officials or orderlies. Philosophically, the combination of words implies individuals or groups who have the power to participate in decision-making regarding everything within the Keraton.

From the background above, this study will examine the names of *Kemantren* in Yogyakarta. The pattern of naming *Kemantren*, what referent is formed from the naming pattern of the region, the mindset of the community in naming the area and the factors that influence the naming of *Kemantren* in Yogyakarta. Thus, this research is expected to be utilized by the government in the Special Region of Yogyakarta as a formalization of the name of Rupabumi as part of orderly government administration, preserving historical cultural values and customs through the name of Rupabumi, and can help protect the sovereignty and security of the unitary state of the Republic of Indonesia.

## 2. OBJECTIVES

The aims of the research

1. Describe the form of *Kemantren* name in the city of Yogyakarta
2. Describe the meaning of *Kemantren's* name in the city of Yogyakarta

## 3. THEORETICAL REVIEW

Several studies on toponymy analysis of an area have been carried out. Prihadi (2015) on the language structure of pedusunan (kampung) names in the special region of Yogyakarta. The results of his research found that the dominant names of pedusunan or kampung have finished word forms or complex forms, although there are also new findings in the form of phrases or clauses. The form of the verb consists of the base or base form added with affixes or prebasic morphemes that have been affixed or compounded. In addition, there are also names of pedusunan or villages that are predominantly polymorphemic words and have a number of syllables of more than two. In word selection, many colloquial words are used. In the Special Region of Yogyakarta, the majority of pedusunan or kampung names consist of only one word.

Toponymy research was also conducted by Khayitova Feruza Abdikhalikovna (2020) with the title *Principles of Toponyms (Place Names) Classifications* in her research toponymy can be classified based on the following principles; 1). Parametric characteristics, 2). Ontological characteristics 3). Basic types of toponymy 4). Etymological characteristics

of place names 5). Chronological characteristics of place names 6). Structural characteristics of toponymy 7). Polysemy toponymy 8). Toponymy nomination rate 9). Toponymy nomination variations 10). The locality of an object. In his research he explained that it is clearly impossible to create the same classification of a place name that is multidimensional in nature from toponymy. All of them must take into account the principles (intra- and extra-linguistic) in toponymic units.

Another study was conducted by Hilmy (2023) entitled naming villages in Banyuwangi; toponymy study. Based on the results of the research conducted, there are many village names in Banyuwangi Regency that are included in the 12 lexical attributes of DM phrases and 19 core lexicals of DM phrases. In terms of toponymy, there are three aspects identified, namely the Embodiment Aspect, the Social Aspect, and the Cultural Aspect. In the Embodiment Aspect, 4 lexicals are found in the Embodiment of Waters, 7 lexical in the Embodiment of the Earth, and regency 14 lexical in the Embodiment of the Natural Environment. In the Social Aspect, there are 9 manifestations and 9 core lexicals, such as government programs, community activities, industry, forms of government, government policies, events in the community, community conditions, community residence, and community conditions. While in the Cultural Aspect, 1 embodiment and 4 core lexical manifestations were found, namely the Embodiment of History. However, there are also village names that do not follow a structured pattern or use only lexical ones. In the Embodiment Aspect, there are 4 lexicals in the Embodiment of Waters, 14 lexical in the Embodiment of the Earth, and 17 lexical in the Embodiment of the Natural Environment. In the Social Aspect, there are 9 manifestations and 32 lexicals, such as 3 lexical in the Embodiment of Community Activity Places, 5 lexical in the Realization of Community Residence, 1 lexical in the Embodiment of Community Organization, 4 lexical in the Realization of Facilities, 3 lexical in Community Activities, 5 lexical in the Embodiment of Government Residences, 3 lexicals in the Embodiment of Phenomena in Society, 5 lexical in the Embodiment of Place Conditions, and 3 lexical in the Embodiment of Government Programs. In Cultural Aspects, there are 3 manifestations and 13 lexicals, such as 1 lexical in the Embodiment of Cooking Tools, 1 lexical in the Embodiment of Art Tools, and 13 lexical in the Embodiment of History.

Research by Wardatul jannah et al (2021), the conclusion of the study is that the form of language units found in sub-district toponymy in Jember Regency can be distinguished based on the number of morphemes. District names have two types of morpheme numbers, namely monomorphemic words and polymorphemic words. Words belonging to polymorphemic undergo morphological processes such as affixation, compound words, and contraction. The meaning and categories of sub-district toponymy in Jember Regency are based on their physical aspects, such as water, earth, flora, and fauna. In addition, socio-cultural aspects also affect the naming of sub-districts, such as cultural patterns and customs, prayers and hopes, and community stories. The surrounding natural conditions also play a role in naming sub-districts in Jember Regency.

Research on the toponymy of the city of Yogyakarta was also carried out by Arum Jayanti (2020) entitled Toponymy of Njeron Beteng Village and Njaban Beteng Yogyakarta Palace, naming villages in Njeron and Njaban Beteng Yogyakarta Palace consists of one to three morphemes in the form of single, made, and compound words. In the naming there are affixation forms such as {-an}, {pa-/an}, {ng-}, and {ng-/an}, which are used for prince/princess/noble names, courtiers, activities, ethnic communities, parables, and so on. Based on the meaning of toponymy, the naming of Njeron Beteng Keraton village is divided into six, namely the names of princes / princesses / nobles, courtiers of Punakawan, courtiers of soldiers, flora, buildings, and petilasan. While the naming of villages around the palace / palace tends to have the same toponymy pattern, especially based on the names of princes / princesses / nobles, courtiers, and petilasan. The naming of the village in Njeron Beteng Keraton can be used to trace the historical and cultural heritage of Yogyakarta Palace, such as Segaran, Panggung, and Nagan. In naming the village there are influences from various cultures, such as Javanese, Sanskrit, Dutch, and so on.

Nurul hidayah (2019) in her article entitled toponymy of Yogyakarta beach The results of the study concluded that the names of beaches in Yogyakarta can be classified into five linguistic forms, namely basic words, affixed or derived words, compound words, acronyms, and phrases. In addition, beach names can also be classified based on their meaning into three aspects, namely the embodiment aspect, the societal aspect, and the cultural aspect. Each aspect has its own subcategories. The embodiment aspect consists of categories of water forms, earth forms, flora, fauna, and elements of natural objects. Meanwhile, the social aspect consists of categories of activities, names of figures, and expectations. Cultural aspects consist of categories of folklore, mythological creatures, dating patterns, and cultural ceremonies.

#### 4. METHODS

This research is qualitative descriptive research where the names of *Kemantren* in the city of Yogyakarta are the main data in this study. Data on the names of *Kemantren* in the city of Yogyakarta are taken from the Central Bureau of Statistics of the city of Yogyakarta. While other data such as the meaning of a name are taken from several government

documents and interviews with several community leaders, security officers, and historians. The age restriction of informants in this study is informants who are physically and spiritually healthy, aged between 50 – 70 years, know the history of naming the *Kemantren* or area, people who are called by the community. In addition, the author also interviewed the ngayogyakarta hadiningrat karaton where the naming is very closely related to culture and karaton as a kingdom in Yogyakarta.

This study was analyzed by classifying the form of *Kemantren* naming in the city of Yogyakarta. The classification is divided into polymorphemic and monomorphemic. Then the word that is divided into two morphemes is classified again into words that affix, reduplicate, compound words, combined words such as (affix + reduplication) and (affix + compounding). Words that have been classified are then traced to the meaning of each word using the Bausastra Poerwadarminta dictionary. In terms of the meaning of naming *kapanewon* and *kalurahan* DIY is classified in four aspects, namely aspects of embodiment (water, terrain, flora and fauna), society (activities, character names, hopes), culture (folklore, mythology, cultural ceremonies).

## 5. FINDINGS & DISCUSSION

### 5.1. Monomorfemis

Monomorphemes or monomorphemes, etymologically, can be broken down into two words, namely "mono" and "morpheme". "Mono" has one or its own meaning, while "morpheme" is the smallest grammatical unit that has meaning. Thus, monomorphemic can be interpreted as a word consisting of one morpheme. Monomorphemis does not undergo a process of change or formation of new words because the morpheme is the only element or element in the word. In Javanese, monomorphemic is also known as "tembung lingga

In the form of naming *Kemantren* in Yogyakarta, most of them are formed in a monomorphemic pattern. There are 14 name of *Kemantren* with monomorphemic patterns, as:

#### 5.1.1. Baciro



**Figure 2.** Picture *Kelurahan Baciro*  
Source: Research Data, 2023

On the dictionary meaning of the word *bacira* (*baciro*): (S) kw. Plataran, Square. Source: Bausastra Jawa, Poerwadarminta, 1939, #75.

In its history, Kampung Baciro in the past was an area that stretched wide and open like a square. Then, the people of Yogyakarta called this location by the name of Baciro. The person who first called this settlement by the name Baciro was R. Saparjo Sastrosasmito. In writing Javanese script, Baciro writing becomes Bacira but in pronunciation it follows phonemes in Indonesian so that it becomes Baciro.

#### 5.1.2. Polymorphemic

Polymorphemic refers to the formation of a word consisting of more than one morpheme. The formation of the word can involve a combination of free morphemes and bound morphemes (known as affixed polymorphemes) or a combination of two or more free morphemes (known as compound polymorphemes). The merging of such morphemes follows morphological processes prevailing in a particular language. In Javanese, affix polymorphemis is called *tembung andhahan*, while compound polymorphemic is called *tembung camboran*.

When viewed in terms of shape, the naming of *kanewon* and *kalurahan* in the Special Region of Yogyakarta is dominated in polymorphemic form consisting of the word a). affix, b). reduplication, c). compound words, and d). combined words (affix + reduplication), e). (affix+compounding)

#### 5.1.2.1. Affix Polymorphemic

Some names of *kanewon* and *kalurahan* in the Special Region of Yogyakarta are formed from morphological processes in the form of initial and final confixes or affixes such as;

##### 5.1.2.1.1. Danurejan



**Figure 3.** Pic of *Kemantren Danurejan*  
Source: Research Data, 2023

As a form of Danurejan consist of two morphemes, there are {Danureja} + [an]

The name of the Danurejan village is taken from the name of the Danureja patih which ends with the suffix {-an}. Historically, the area was the residence of the patih Danureja who played an important role in assisting the Sultan in driving the government in the Ngayogyakarta Sultanate so that the area where Patih Danureja lived was enshrined into the name of *Kalurahan*, namely *Kalurahan Danurejan*.

The Harlingh Dagregister records that Danureja I was honest, intelligent, and trustworthy. According to Harlingh, in that period there was no more competent person than the former Regent of Banyumas, namely Danureja I. On September 19, 1780, J.R van der Burgh in Semarang recorded in his "memorie" that Raden Adipati Danureja was chosen to be patih at his coronation. Despite much praise from the gentlemen in previous letters, there were those who suspected Danureja and considered him an untrustworthy courtier who liked to play in secret. Despite this, the Sultan still trusted him.

In the book *Javaansche Brieven* by Roorda (1845), correspondence from Danureja is conveyed. The letter contains greetings and respectful greetings from Kangjeng Raden Ngabdullah, Duke of Danureja, Patih Sinuhun, Kangjeng Sultan Ngabdul Khamid Kheruakra Kabirul Mukminina Kaliphatul Rasululahi Hamengkubuwana. In the letter, Patih Danureja's important role in the government of the Yogyakarta Sultanate is seen, including in the development of Islam. This explains why his name has always been revered. As a tribute, the name of Patih Danureja's residence was later remembered by the community and became the name of the sub-district.

##### 5.1.2.1.2. Ngupasan



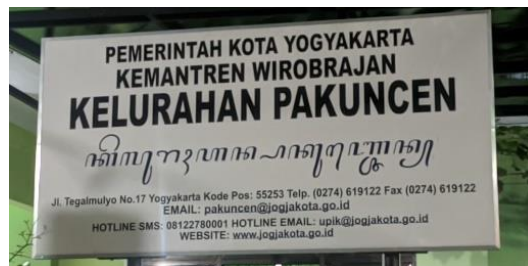


**Figure 4.** Pic of *Kalurahan Ngupasan*  
Source: Research Data, 2023

.From Linguistics form, the name of Ngupasan consist of {N-} + {upas} + {an}

The name *kalurahan* Ngupasan is formed from the root word /upas/ which means it has the prefix {N-} and the suffix {-an}. The prefix {N-} has the allomorph /nge-/ followed by a monosyllabic root word such as /upas/ and has the suffix /-an/ meaning abode. Poerwadarminta noted in the Javanese Bausastra dictionary (1939) that the word "upas" has several meanings, including batur kang dianggo kongkonan (in lsp offices) or servants who can be commanded (in offices and so on), as well as pulisi agèn or police agents. Elinor Clark Horne in his Javanese-English Dictionary (1974) further explains that upas refers to uniformed workers or employees such as postmen, post office employees, sugarcane guards who supervise sugarcane fields, and office employees who clean and open offices in the morning and lock offices at night. Meanwhile, police agèn refers to police employees who guard roads and the like (punggawa pulisi njaga dalam lsp.) (Poerwadarminta, 1939). In Dutch, upas (opas) are called oppassers. The meaning of oppasser is not much different from the definition of upas that has been explained earlier, which includes guards or supervisors (Moemam, Susi & Hein Steinhauer, 2005: 747). According to the oral tradition of the local community, during the Dutch colonial period in Ngupasan there were many police officers who were in charge of maintaining security. These police officers were mostly Bumiputera people employed by the Dutch.

#### 5.1.2.1.3. Pakuncen



**Figure 5.** Pic of *Kalurahan Pakuncen*  
Source: Research Data, 2023

In form, the word Pakuncen comes from the root keyword which is affixed with the prefix {pa-} and the suffix {-an} which means place. In Javanese, the word "key" has two meanings. First, as a designation for the spice bulbs used in cooking. Second, as a term for the key used to open doors, padlocks, and the like. The prefix "pa" and the suffix "an" indicate a place. Therefore, the word "Pakuncen" can be interpreted as a key place. The emergence of this opinion is also related to the existence of Pakuncen Village, which is thought to be an area where spice tubers are planted called "kunci". On the other hand, there is also a belief that the origin of the name Kampung Pakuncen is related to the existence of a tomb guarded by a caretaker.

#### 5.1.2.1.4. Sosromenduran



**Figure 6.** Picture of *Kelurahan Sosromenduran*  
Source: Research Data, 2023

Sosromenduro Village comes from the word {sasra} + {mendura} + {an}

{Sasra} means one thousand.

{Mandura} means Mandura tree.

{-an} means place/region

According to the legend of its origin, Sasramenduran consists of two words, namely "sasra" and "mandura". According to Wintêr in *Têmbung Kawi Mawi Têgêsipun* (1928), the root word "sasra" means "sèwu" or thousand. While Zoetmulder through the Old Javanese Indo dictionary interprets "mandura" as a certain type of tree with its flowers. This information gives the possibility of a new historical interpretation that Sasramenduran was so named because locals in the past saw the area overgrown with mandura trees that looked like they had a thousand flowers because they were very dense or very numerous.

There is also another version that mentions the history of Sasramenduran Village which in ancient times was inhabited by a palace servant named Kanjeng Raden Tumenggung Sasramendura. However, the task carried out by Kanjeng Raden Tumenggung Sasramendura in the palace environment is unclear. Based on the previous explanation, it can be confirmed that the naming of Sasramenduran Village occurred because in the past this area was inhabited by KRT. Sasramendura, and the locals simultaneously named the area after the figure.

When viewed from the Javanese script written on the village signpost, it reads Sasramenduran, but in the pronunciation it is read Sosromenduran. In the field data, there are several differences between writing and pronunciation, such as the case of writing Sosromenduran Village written by Sasramenduran. It can be concluded that the writing of place names in *Kapanewon* and *Kalurahan* in the Special Region of Yogyakarta tends to use pronunciation sounds while the writing follows phonemes Indonesian.

### 5.1.2.2. Reduplication

According to Poedjosoedarmo (1979: 209) Reduplication is a process of repeating basic word forms, both partially and completely. Based on the type and form, there are five types of Javanese repetitions, namely, Dwipurwo, Dwilinggo, Dwilinggo copy voice, affix, and Dwiwasana. From the provisional data, two forms of reduplication were found in the naming of *kapanewon* and *kelurahan* in the Special Region of Yogyakarta.

#### 5.1.2.2.1. Muja – Muju



**Figure 7.** Picture of *Kelurahan Muja Muju*  
Source: Research Data, 2023

The name of this village in the past has something to do with flora. In Padmasusastra's *Bauwarna Dictionary* (1898), there is a root word "muja muju" which means *moedja moedjoe*, *mêgatsih*, and *mungsi*. The term is also found in Purwadarbaru's more recently published 1939 dictionary *Bausastra Indonesia-Jawi*. The term "mujamuju" has the synonym "jemuju", which refers to a type of cumin plant. This explanation is clearer by referring to KBBI which explains that *jemuju* is a grain that has a shape similar to cumin and *mungsi*, usually used as bird food and also as a mixture of cheese. Other names for cumin leaves include *cumin leaves*, *bangun-bangun*, *hati leaves*, *Sukan* (Malay), *Aceran* (Sunda), *Cat leaves* and *Goat leaves* (Java), *Majha Nereng* (Madura), *Iwak* (Bali), and *Golong* (Flores).

### 5.1.2.3. Compounds

A compound is a term used to describe a combination of two or more words that have new meanings that are different from the meaning of their component words. Although it has a new meaning, compound words still follow the same syntactic rules as the syntactic behavior of a word. (Poedjosoedarmo, 1979:153)

In naming *Kapanewon* and *Kelurahan* in the Special Region of Yogyakarta, most of them take the form of compounding such as:

#### 5.1.2.3.1. Tegal Panggung



**Figure 8.** Picture of *Kelurahan Tegal Panggung*  
Source: Research Data, 2023

*Kelurahan Tegal Panggung* is formed from two words, namely the words {tegal} and {stage}. According to the dictionary meaning of the word *têgal* (təgal) : I (ut. [x]-an) n. *têgil* ([x]-an) k. 1 êngg. ara-ara, wêwêngkon; 2 palêmahan covered by crops etc. without diêlêbi banyu; 3 (ut. têtêgal) work (nêndur) in the palêmahan without water diêlêbi; pa-[x]-an. Palêmahan made têtgal. II [x] what êngg. Geneya, what sêbab. Source: Bausastra Jawa, Poerwadarminta, 1939, #75. While the stage word (pagUṅ) : (-an) kn. 1 house that is high (with lotèng); 2 mênara; 3 omah-omahan cagake dhuwur gladhage (jrambahe) ora kambah lêmah; 4 êngg. kêlir kang has not been used by puppets; 5 êngg. Manuk gantangan. Source: Bausastra Jawa, Poerwadarminta, 1939, #75.

Tegalan is a very primitive agricultural system in Java, which is the transition from a gathering culture to a planting culture. Tillage in the moor is minimal, and its productivity depends on the availability of humus. This moor system is generally found in areas with little population. Moor relies on irrigation from rainwater, and is usually located separately from the yard of the house. Common crops grown on the moor include corn, cassava, soybeans, peanuts, and various types of legumes used as vegetables. In addition, the moor can also be planted with coconuts, fruits, bamboo, and firewood trees. Agricultural products in the moor are used to meet the daily food needs of farmers. The stems and leaves of corn plants in the moor are also used as animal feed. The name of Tegalpanggung village describes the condition of high moor land like a stage. Therefore, the people of Yogyakarta in the past maintained this fact in the name of the village. (Sejarah et al., 2019)

#### 5.1.2.3.1. Gedongkiwo





**Figure 9.** Picture of *Kelurahan Gedongkiwo*  
Source: Research Data, 2023

As a linguistics form, the name of Gedongkiwo consist of {gəDɔŋ} + {kiwə}

Based on its form, the word Gedongkiwo consists of 2 words, namely gədhong (gəDɔŋ): 1 kn:1 (omah [x]) omah that mawa pagêr bata; 2 ([x]pêtêng) kunjara; 3 gudhang panyimpênan ut. for cécawis dhahar in the palace etc; 4 ([x]têngên, [x]kiwa) gêclassify the courtiers of the palace that raised the palace 3; 4 (interpreter [x]) wong who are interested in making money etc. in the dalême of the sublime; 4 ([x]pêtêng) kunjara; di-[x]: dilêbokake in gədhong; [X]-an: Êngg: Paturon (Omah Buri); pa-[x]-an: 1 critane dhalang sadurunge ngétokake puppet; 2 paugêran wêwaton in the barrier; 3 different paugêran (ngêlmu); 4 sêdya (karêp) that are still winadi; 5 ar. It happened in ancient times (down to Daha). II kn: jarit lsp. who are used by infants; di-[x]: diubêd-ubêd ing gədhong. Source: Bausastra Jawa, Poerwadarminta, 1939, #75.

Kiwa (kiwə) : kn. 1 KB. têngên; 2 sêpi, ora adhakan (tmr. panggonan lsp); 2 ala (tmr. wêembodiment); ngiwa: 1 nyênnyêkêl etc. take Kiwa's hand; 2 (ut. mêngiwa) ngênêr mênayang in kiwa; 3 mênayang in the middle of the world; 4 (ut. laku ngiwa) laku sèdhèng (tmr. wong wadon); Said: 1 set aside (didokokake lsp) in Kiwa; 2 (ut. dikiwani ak) ora diopèni (dirêmbug), dilirwakake; 3 ak. diskirake, didhêlikake; Kc. Pakiwan. Source: Bausastra Jawa, Poerwadarminta, 1939, #75.

Gedongkiwo itself is a village that was established specifically as a residence for Gedong Kiwa servants who oversee taking care of various affairs. Their duties include srati management (elephant handlers), palace horse trainers, sculptors, sungging (puppet makers), gendhing (gamelan) makers, niyaga (business affairs), boarding house guards, and palace carriage drivers and drivers. (Sejarah et al., 2019)

#### 5.1.2.4. Combined Words (affix + compound)

The pattern of combined words is also found in the naming of *kapanewon* and *kalurahan* in the Special Region of Yogyakarta, such as;

##### 5.1.2.4.1. Mantrijeron



**Figure 10.** Picture of *Kemantren Mantrijeron*  
Source: Research Data, 2023

In the pattern of formation of the word Mantrijeron comes from the word {mantri} + {jero} + suuffiks {-an}. In the dictionary meaning of meaning (orderly): partiwa, orderly; [Main orderly]: Sumantri; [Linuwih orderly]: Nindya Mantri; [orderly W. A.]: lively. Source: Bausastra: Jarwa Kawi, Padmasusastra, 1903, #11.

While *jêro* (j|ro) : *n lèbêt k adoh tékane in dhasar, kb cêthèk; 2 KB. Jaba, Up. ing [x] omah; 3 hours and rékasa tmr. Swara (Wong Lara Bangêt); 4 NOT AWOH TMR. Rays lsp; 5 not to gal olèh jodho tmr. prawan; 6 Don't have a TMR child. Wong Wadon; 7 têtus in the mind, felt tèmènan, up. tèmungku just want kotampa [x]; 8 èngg. dalème priyayi gédhe; [x] gédhe èngg: dalème priyayi sublime; orderly [X]: AR. warriors in Ngayogyakarta; ray [x]: a ray that ènggone awoh suwe; Kb. genjah rays; After pari [x] pr: wèwèh that does not ngarèp-arèp wèwalès; Mikul Dhuwur Mèndhèm [x] PR: Agawe Kuncarane Wong Tuwa; Site residence [x] PR: Mblenjani Jangji (Kasaguhan); mèn-[x]: mèbu in jêro; njêroni: muwuhi nganti more jêro; njêrokake: agawe more jêro; In the house: in the house; Sajêroning: 1 in dalèm, up. sajêroning patang taun; 2 in the field, in the field; [x]an kn: 1 existing body battle in the future; 2 ks. character, atèn-atèn. Source: Bausastra Jawa, Poerwadarminta, 1939, #75.*

The combination of these two words refers to palace officials who are in or within a village. This village is a special place for officials or orderlies. Philosophically, the combination of words implies individuals or groups who have the power to participate in decision-making regarding everything within the Keraton.

#### 5.1.2.4.1. Sorosutan



**Figure 11.** Picture of *Kelurahan Sorosutan*  
Source: Research Data, 2023

The word *Sorosutan* comes from the word {soro} + {suta} and the suffix {-an}. If viewed from the root of the word, it comes from "sara" and "suta". According to the *Kawi-Jarwa* literature written by Dirjasupraba (1931), the lema "sara" has several meanings, such as arrows, sharp weapons, avoiding danger, taking care of life, and the result of helping a job. While Winter through the book *Tèmung Kawi Mawi Têgêsipun* (1928) explained that "sara" can mean archery, sharp weapons, work, sharp, and clever. Meanwhile, the term "suta" in the book *Kawi-Jarwa* by Dirjasupraba (1931) is interpreted as a child.

With the explanation of the meaning above, it can be concluded that "sarasuta" means arrow. This opens up an interpretation of the existence of military forces in the Yogyakarta Sultanate Palace that use arrows. In addition to spears, rifles, kris, and swords, crossbows were commonly used in the kingdom's traditional military weaponry. Based on historical analysis, it can be concluded that the village in the past was inhabited by royal troops who used arrows. (Sejarah et al., 2019)

## 6. CONCLUSION

Based on the results of the research above, it can be concluded that *the Kemantren* signboards in the city of Yogyakarta has multilingualism because they are formed with a pattern of uniformity from the government, including the name of the village or Javanese *Kemantren* written using Latin letters and Javanese script, in which there is an address, and English writing, namely hotline and website.

In terms of the form of naming villages and *Kemantren* in the city of Yogyakarta, two patterns were obtained, namely, Monomorphemic and polymorphemic. The naming of *Kemantren* in Yogyakarta also has its own meaning depending on the history of the region, so that the city of Yogyakarta, which is a cultural city, does not leave its history by attaching it to the naming of *Kemantren*.

## 7. COMPETING INTEREST STATEMENT

This manuscript with title "Analysis of *Kemantren*'s name in Yogyakarta City" by Lia Amalia Amrina.

Hereby I declare, that I had full access to all data in this paper, hold fully responsibility for the accuracy of the data analysis and have authority over manuscript preparation and decision to submit the manuscript for publication.

## 8. AUTHORS' CONTRIBUTIONS

Lia Amalia Amrina and Prof. I Dewa Putu Wijana, S.U.,M.A conceived of the presented idea. Lia Amalia Amrina search data in all *Kemantren* on Yogyakarta city and interview with employees of *kemantren*, society, and elder person in this area. Prof I Dewa Putu Wijana, S.U.,M.A verified the analytical methods and supervised the findings of this work. All authors discussed the results and contributed to the final manuscript.

## 9. ACKNOWLEDGMENTS

We would like to express our sincere gratitude to all the individual and organization that have contributed to the publication of this research paper. First, we would like to thank our supervisor, Professor I Dewa Putu Wijana, S.U.,M.A for his valuable guidance and support throughout the research process. His expertise and insight were instrumental in shaping the direction and focus of our research.

We are also grateful to the Faculty of Cultural Science at Universitas Gadjah Mada Yogyakarta and Karaton Ngayogyakarta hadiningrat for providing us with the resources and support we needed to complete this project.

We are grateful to the Centre of Education Financial Service (PUSLAPDIK), Indonesia Endowment Funds for Education (LPDP), and Centre for Higher Education Funding (BPPT) for providing financial support for this research. Without their support, it would not have been possible for us to complete this project.

Finally, we would like to thank all the participants in this study for their time and willingness to share their experiences. The contribution has been invaluable in helping us to understand the topic and draw meaningful conclusions.

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