

The Influence of Cultural Livelihood and Humogo Waterfall Sites (Naming Language Toponymy Point of View)

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ARTICLE INFO

Received

07/06/24

Revised

05/07/24

Accepted

31/07/24

Keywords:

Livelihood,
Toponymy,
Waterfall Humogo

ABSTRACT

This research aims to describe the influence of the livelihood of the Idanoi village community on the naming of Humogo Waterfall and the descriptive toponymy language used in naming the 3 levels of Humogo Waterfall. This research uses a qualitative descriptive method. The data source in this research is the influence of community livelihoods with the naming of Humogo waterfall and descriptive toponymy language in naming 3 levels of Humogo waterfall by using interview techniques with informants to obtain data. This research was conducted in three stages, namely the data collection stage, the data analysis stage, and the stage of presenting the results of data analysis. Data collection was carried out using observation techniques, and interviews. Data analysis was carried out by analyzing what livelihoods have an influence on the naming of Humogo waterfall and how descriptive the toponymy language is used at the 3 levels of waterfalls. Based on the data analysis results, two livelihoods influence the naming of Humogo Waterfall, namely animal husbandry and agriculture/plantations. In contrast, the 3 levels of waterfalls use descriptive toponymy whose naming eyes are by the surrounding nature. This naming involves the local language used so that it can be one way to preserve the local language.

How to cite: Harefa, A. T, Lase, L, Gulo, L.M. (2024). The Influence of Cultural Livelihood and Humogo Waterfall Sites (Naming Language Toponymy Point of View). *English Teaching and Linguistics Journal*,5(2), 96-106.

I. INTRODUCTION

Toponymy is the study of place naming or the origins of places on earth. Toponymy is a branch of onomastics as a study of place names which shows that the investigation of the origin of place names is one of the branches of earth science that examines and studies the problem of naming geographic elements both natural and man-made (Ullman, 2012:92 in Rustinar&Kusmiati, 2021). Toponymy is the science or study of geographical names (Yulius in Setyo&Muryani, 2022). From both opinions, it shows that toponymy is a study that focuses on place or geographical names.

Meanwhile, on the other definition, toponymy as the naming of geographical elements which can be the names of islands, mountains, rivers, hills cities, villages (BRKP, 2003:3 in Roni&Muzammil, 2022). Furthermore, toponymy is a science that discusses places based on their origin or history of formation. So it means that toponymy as naming has a close relationship with the physical geographical conditions of the place, society and culture. In naming a place, of course, it has a procedure of rules so that it shows the natural state of a place. Toponymy has

a certain history in naming something related to the local community (Bishop, et al., 2011 in Putri&Kusmana, 2023).

Toponymy literally means "place name", as the etymology of this word is translated from the Greek words "topoi", meaning place, and "onama", meaning name. In this sense, toponymy is defined as the act of giving names to places. This discipline is closely related to the study of linguistics, anthropology, geography, history, and culture. So toponymy is the history or origin of naming a place. It is a cultural heritage that reflects the identity of a community and its surrounding geographical environment. The naming of a place is often influenced by local culture, including the livelihoods of local people and the presence of important sites in the area. Toponymy plays an important role in understanding the relationship between people and their environment. Place names often reflect how people see and interact with the world around them, including how they utilise natural resources, develop livelihoods, and immortalise important events or legends in geographical names. In many cultures, toponymy also reflects the values, traditions and identity of the people.

In this study, the object of research is the culture of livelihood and Humogo waterfall located in FadoroIdanoi village. This waterfall is one of the natural sites that is a tourist attraction in the area. In addition to its natural beauty, the name 'Humogo' also has a meaning related to the culture of the community, namely the livelihood of the local community. The influence of livelihoods and the Humogo Waterfall site from the toponymy perspective of naming language explores the relationship between livelihood culture, and the naming of the waterfall. This study explores the naming practices associated with the Humogo waterfall site.

By analysing the toponymy of the Humogo Waterfall site, the researcher aims to find out how the livelihoods of the local people may have influenced the naming of Humogo waterfall and how toponymic language descriptions influenced the naming of the Humogo waterfall site. Through the study of toponymy, we can uncover the origins behind the names of parts of Humogo waterfall as well as the name Humogo itself and relate it to the livelihoods of the community that may have influenced the naming. The naming of Humogo Waterfall is influenced by the livelihoods of the people in the area, most of whom make their living as ranchers and farmers. The word 'Humogo' is thought to come from the local language and contains meanings related to livestock activities while the parts of Humogo waterfall are related to agriculture/plantations.

Based on observations made by the researcher, the naming of 'Humogo' is related to the livelihood culture of the local community, namely livestock raising and farming/gardening. This research is expected to contribute to efforts to preserve local cultural heritage, especially in terms of place naming which is one of the community's identities. By understanding the meaning and background of place naming in a region, we can better appreciate the cultural wealth of the local community and preserve the naming tradition.

II. METHODS

This point discusses the research design, technique of data analysis in completing the research paper. This research uses descriptive qualitative methods. According to Sugiyono (2016) in Utami and at all (2021) qualitative research methods are methods used to research on natural object conditions where the researcher is the key instrument. According to Nazir (2014) in Utami and at all (2021) descriptive research examines the status of human groups, objects, conditions, systems of thought or events in the present with the aim of making systematic, factual and accurate descriptions of the facts under study. Qualitative descriptive method is a method that examines an object descriptively, in detail according to the facts and data obtained.

This research method is used in this study because it presents data that is in accordance with the facts directly obtained from the community where the research is conducted. While the data source or object in this research is the livelihood and Humogo waterfall in FadoroIdanoi village. For the subjects in this study are the people of Fadoro Idanoi village who specifically know more about Humogo waterfall, there are 5 people who are the sources of researchers in this study. The research design used in this research is descriptive design because it describes the characteristics or functions of the phenomenon being studied. In addition, with descriptive design, researchers can also provide a comprehensive and in-depth description of the influence of livelihoods on the naming of the Humogo Waterfall site and descriptive toponymy of the language used. How to use descriptive research design in this study, namely (1). This research will begin by formulating a specific objective, which is to explore and describe how the livelihoods of the community around Humogo Waterfall affect the naming of the site. This objective guides the entire research process to ensure a focus on description and a deep understanding of the phenomenon under study. (2). The descriptive research design will utilize a variety of data collection methods, including Interviews and observations. (3). Determine the participants or sources to be interviewed in this study. (4). Setting a schedule for interviewing the interviewees. (5). Analyzing the results of interviews that have been conducted. (6). Presenting the results of the data in the interview. This research was conducted in three stages, namely first data collection, the second data analysis, and the third presentation of the data obtained.

Data Collection Techniques

The processes of collecting the data are as follows

a) Observation

According to Sugiyono, (2016: 145) in Dianita and Risqi (2021) observation is a data processing technique that has specific characteristics when compared to other techniques. In this study, researchers made observations directly on the spot by observing the location of Humogo waterfall.

b) Interview

According to Sugiyono, (2016: 231) in Dianita and Risqi (2021) an interview is a meeting of two people to exchange information and ideas through questions and answers, so that meaning can be constructed in a certain topic. At the interview stage, researchers asked directly 5 resource persons from FadoroIdanoi village.

Data Analysis Techniques

The data collection stage uses observation and interview techniques conducted in FadoroIdanoi village directly.

1. Data collection stage

Sudaryanto (2017) in Oktafiany and Rosa (2022) state that linguistic data collection can be done with various methods and data collection techniques. The method in this research is descriptive qualitative using direct observation and interview techniques. In this study, researchers went directly to the field to observe objects in the study which were then collected in a note. Furthermore, conducting interviews directly with the people of FadoroIdanoi village by asking questions related to the object of research. In the interview technique there are 5 people who are the sources of researchers.

2. Data analysis stage

The data analysis stage is a stage that processes or analyses the data that has been obtained by researchers previously in data collection. At this stage the processed data helps answer questions related to the problems in the research being carried out. In this study, the data analysis stage after collecting data through observation and interview

techniques, researchers analysed what livelihoods influenced the naming of Humogo waterfall and then how the language toponymy used to describe Humogo waterfall.

3. Presenting the results of data analysis

The stage of presenting the results of data analysis in this research is carried out in the form of descriptive or sentence descriptions that clarify the overall picture of the findings of the research. Oktafiany and Rosa (2002) the method of presenting the results of data analysis is divided into two types, namely informal and formal presentation methods. The research findings in this study are presented through informal methods, such as verbal formulation (words) or sentence descriptions, which are derived from data analysis.

III. RESULT AND DISCUSSION

Cultural Livelihood

According to Yessi (2022), Livelihood is the activity of doing work to earn income or profit for at least one hour in one week, carried out consecutively and uninterruptedly including family workers without wages who assist in business or economic activities. Meanwhile, according to Daldjoeni (1987: 89) in Yessi (2022) livelihood is a human activity to obtain a decent standard of living where one region differs from another according to the level of ability of the population and its demographic conditions. Livelihood is a method or source used by a person or group of people to earn income or sustenance to fulfill their daily needs. Livelihoods can be in the form of work, business, or other activities that produce money or goods that can be exchanged for basic needs.

According to Novitasari and Nufus (2020), the phenomenon that exists in the culture of the people in Banaran Village is one of the elements of community culture, namely the livelihood system. Meanwhile, according to Koentjaraningrat in Sumanto (2018), the term universal indicates that the elements of culture are universal and can be found in the cultures of all nations scattered in various parts of the world, of the 7 cultural elements, livelihoods are one part. This shows that livelihoods play an important role in the culture of a society. Each community or village has a unique way of earning a living that is integrated with the local culture. This indicates that livelihoods are not only economic but also closely related to the values, norms, and cultural practices that are unique to each region. This perspective highlights that while the ways and forms of livelihoods may vary, every community must have a system that governs how they seek and manage resources to fulfill their needs. This suggests that there are common patterns that can be learnt and compared across cultures, providing insights into how humans adapt to their environment and socio-economic conditions. Nurliani (2017: 10), livelihoods can be divided into two, namely main livelihoods and side livelihoods. The main livelihood is all activities to utilise existing resources that are carried out daily and are the main livelihood to meet the needs of life.

According to Apriyanti (2019), livelihood is an economic effort or work that aims to obtain the needs of daily life or to obtain living materials for a certain period. According to Dwina (2021), livelihood is the work of a population as the main activity in fulfilling their life needs. Livelihood is the main activity carried out by individuals to fulfill the needs of life and is essential in maintaining survival through business or work that generates income or living materials. In livelihoods, there is certainly an influence in naming a place related to the culture or habits of the local community. The naming of a place is named as toponymy which investigates the origin of a name on earth.

According to Mubyarto (1985: 207-209) in Nurliani (2017: 11-15) livelihoods in Indonesia include:

a. Livelihoods in Agriculture

Agriculture in a broad sense includes farming, plantations, fisheries, livestock and forestry. Agriculture is the oldest form of livelihood owned by the Indonesian people, because there are still many people who rely on their lives through agriculture, Indonesia is often referred to as an agrarian country.

1. Agriculture that is cultivated by the Indonesian people includes the following activities: farming.
 2. Plantation is the business of planting plants that produce raw materials. There are two kinds of plantations, namely smallholder plantations and large plantations.
 3. Fisheries are the business of raising, cultivating, and catching fish. Fisheries can be divided into two, namely marine fisheries and inland fisheries. Sea fisheries cultivate fishing on the coast and in the middle of the sea. Land fisheries can be divided into two, namely freshwater fisheries and brackish water fisheries (pond fisheries).
 4. Animal husbandry is the business of raising and breeding livestock. Animal husbandry is classified into large, small, and poultry animal husbandry.
 5. Forestry is an activity carried out in the forest which is a field of growth of trees which as a whole is a living association of biological nature and its environment. Examples of forest species that are successfully cultivated and utilised include teak, camphor, meranti, resin, bamboo, rattan, pine, eucalyptus, and others.
- b. Livelihoods of the Population in the Non-Agricultural Sector
- The non-agricultural sectors include trade, mining, industry, tourism, and services.
1. Trade is related to the activities of selling and buying goods for profit. Trade is divided into 3 groups, namely: large trade, medium/medium trade, and small trade.
 2. Mining is the business of extracting useful minerals from the earth for human welfare. Mining is carried out by humans by digging, taking, and processing natural resources contained in the bowels of the earth to fulfill some human needs.
 3. Industry is the business of managing raw materials into semi-finished or finished goods using facilities and equipment. Based on the amount of capital, equipment used, and the amount of power, industry can be classified into 4 types, namely: household industry, small industry, medium industry, and large industry.
 4. Tourism is everything related to tourism, including the exploitation of objects and tourist attractions as well as businesses related in that field. The benefits of tourism for the government, the people, and the interests of environmental conservation: Tourism adds to the country's foreign exchange earnings and the welfare of the people, the more open employment, especially in the field of service, the more known Indonesian culture, participate in preserving the balance of the environment, the preservation of the cultural environment.
 5. Service is an act, desire, or effort that is done well so that it is useful for others. Examples: transport, education, health, security, delivery of goods, beauty treatments, public storage. Transport is the process of transporting people or goods from one place to another. Communication is the process of connecting or conveying news. The types of transport and communication sector activities that exist in Indonesia are: land transport, water transport, air transport, and telecommunications.

Definition of Toponymy

Toponymy is a study that studies the naming of a place on earth. According to Muhyidin (2017) Toponymy is a branch of earth science that examines and studies the problem of naming geographic elements, both natural and man-made. Toponymy is a branch of earth science that focuses on studying and understanding the naming of geographical elements, both natural and man-made. Toponymy helps to understand more about how humans interact with their

environment, how they give meaning and identity to the places around them, and how these names can change and evolve along with changes in time and socio-cultural conditions.

According to Wulandari and Sulistyowati (2023) Toponymy is a reflection of the relationship between humans and events, so that it is manifested as a place name. Meanwhile, according to Camalia, (2015) in Sekarsih and Arsanti (2020) Toponymy is also a form of human cultural product. According to Roni et al (2022) toponymy is a science related to the naming of an area related to linguistic, anthropological, geographical, historical, and cultural studies. Toponymy is a reflection of human relationships with events that occur, which are then realised into place names. It emphasises that place names often reflect experiences, historical events, myths or legends that are important to the local community and serve as geographical markers and expressions of a community's cultural and social identity. Place names can reflect the language, traditions, values, and way of life of the communities that name them. So toponymy is the science related to naming an area and includes linguistics, anthropology, geography, history, and cultural studies.

According to Sudaryat (2009: 10) in Ardhina and Hendrokumoro (2023), there are three aspects regarding naming, 1. The aspect of embodiment is something related to human life based on the physical setting of the natural environment, both related to waters, landforms, and the natural environment. 2. The societal aspect in place naming is related to social interaction or social interaction places that play an important role or are powerful in the region. 3. Cultural aspects in place naming are related to community beliefs, livelihoods, language, arts, and knowledge. Mursidi&Soetopo (2019), in Azzahra and Masruhi (2022) toponyms can be interpreted as a branch of onomastica that investigates the naming of geographical elements in place names. Toponymy, as a branch of onomastica, is a study that delves into the naming and meaning of geographical place names. It involves analyzing the origin, history, and relationship between the names and local geographical, cultural, and linguistic elements. Through toponymy, we can understand more about how and why places are given certain names, as well as the cultural and historical values they contain

There are categorise 7 types of toponymy by Tent &Slatyer (2009:2), in Pakaya (2022), namely:

1. Descriptive Toponymy
Descriptive toponymy is the naming of a place based on the description of the place. This description can be a description of nature, plants that grow in that place. For example: Cape Manifold, North Head vs South Head
2. Association Toponymy
Associative toponymy is the naming of a place based on the groups that exist in the area. It can arise due to the existence of certain groups that inhabit the place or it can arise due to the existence of a special place. For example: Lizard Island, Shark Bay
3. Occurrence Toponymy
Event toponymy is based on a track record of events, occurrences, occasions (dates) or actions associated with the characteristics of the object. Examples: Indian Head, Wednesday Island
4. Evaluative Toponymy
Evaluative Toponymy reflects the emotional reaction of the namer or a meaning associated with the characteristics of an area. This category can reflect a positive or negative response to the characteristics of the object. For example: Hope Island, Mount Disappointment
5. Shifting Toponymy
Shifting toponymy is based on the use of a name. In whole or in part, from another place or object. For example: Cape Dromedary

6. Indigenous Toponymy

This indigenous toponymy is based on a place name formed from the owner's regional origin. Toponymy based on the regional origin of the inhabitant of an area arises due to the naming of a group of people from the same area. For example: Parramatta, Turramurra.

7. Eponymous Toponymy

Eponymous toponymy is the use of a person's name to name a certain place, invention or object due to the contribution or role of the character concerned in the named object. For example: Maria Island, AnthoniovanDiemensland

Based on the seven types of toponymy, it can be concluded that toponymy is a complex and diverse way of naming places, which reflects various aspects of human interaction with their environment. Each type of toponymy offers different insights into how and why a place was given a particular name.

The type of livelihood that influenced the naming of Humogo waterfall

1. Animal Husbandry

Animal husbandry is an economic activity related to the maintenance, breeding, and care of farm animals for the purpose of production and human benefit. Animal husbandry is one of the livelihoods of the community in fulfilling their daily needs. The livestock activities that occur in FodoroIdanoi village influence the naming of Humogo waterfall, where the majority of people's livelihoods are livestock farming. One of the most widely farmed animals is pigs.

Humogo was originally named because of the sound of the waterfall splashing (water pressure) falling from above or from the water source, causing the appearance of sound or sound in the local language of Nias "mururu" meaning "the sound", so the ancestors called it "silua" meaning "the one that comes out". Then over time the name of the FodoroIdanoi village community felt unsuitable for the name Silua, so they replaced it with the name "siugu-ugu" "sounding". But the name did not last long in use and changed to the name Humogo until now.

The name Humogo itself comes from the local language of the Nias region which means "animal sound" (pig). This naming is inseparable from the daily activities of the people of FodoroIdanoi village who are more dominant in raising pigs and there they often hear the sound of pigs, which is so distinctive from the sound of Homogo waterfall. Gradually, they named the sound of the pig called Humogo after the waterfall in FodoroIdanoi village.

So, the word Humogo is a local Nias language that is often associated with the sound produced by pigs. This involves the livelihood of the community, namely raising pigs, because of the habit of hearing the sound of pigs, the community names the waterfall in FodoroIdanoi village by the name Humogo because the sound produced by the Homogo waterfall resembles the sound of pigs.

2. Agriculture / Plantation

Plantations are agricultural activities carried out to cultivate certain plants on a large scale with the main purpose of producing products that can be traded. Agricultural/plantation activities around Humogo waterfall, especially at the second level or section, are named "namöweto" which is a local language of Nias which means palm tree. The community uses palm trees as a source of their livelihood, namely making liquor.

The name was given because the geographical location of the level or section of Humogo waterfall, especially the second section, is filled with palm trees. The palm tree became one of the livelihoods of some people in FodoroIdanoi village at that time. So it is not only because of the agricultural/plantation activities that occur around the waterfall especially the level or the second part (namöweto) naming the second level but also the location of the waterfall is also filled with palm trees.

Basically, the plantation or agricultural activities around Humogo waterfall, especially in the second part called "namöweto", are an integral part of the life of the people in FodoroIdanoi

village, who use palm trees as a source of livelihood. The palm tree not only dominates geographically around the second section of the waterfall, but is also one of their economic activities, especially in the production of liquor, a traditional drink produced from the sap of the palm tree. Hence, the name "namöweto" or "palm tree" for the second section of the waterfall reflects not only the physical presence of palm trees there, but also the importance of palm trees in the lives and economy of the local people.

Toponymy language description that influenced the naming of Humogo waterfall site (Level or part of Humogo waterfall)

Level 1

At level 1 of Humogo waterfall where the water first falls is named as "sogawe-gawe" which is the local language of Nias. Sogawe-gawe is a wild plant that grows around Humogo waterfall, especially level 1. Because of this plant, the people of FadoroIdanoi village named the place as sogawe-gawe. As for the height of the section is 1 metre.

Level 1 of Humogo waterfall is named "sogawe-gawe," which is a term in the local language of Nias. The name is taken from the wild sogawe-gawe plant that grows around the waterfall area, especially at level 1. The people of FadoroIdanoi village gave this name because of the presence of the plant. The height of the waterfall at this level is 1 metre.

Level 2

Level 2 of Humogo waterfall is the second part of the water fall. At level 2 there are 2 sections that separate the water from level 1. Both parts are known as "namöweto" which is the local language of Nias meaning "palm tree". The naming process occurs because of the many palm trees around the two parts of the level 2 waterfall. The height of both parts of the level 2 waterfall is 6 metres.

Naming the parts of Humogo waterfall based on the characteristics of the surrounding nature shows the close relationship between Nias people and their natural environment. In the case of Humogo waterfall, level 2 has two sections known as "namöweto." The name comes from a local language word. This name comes from a word in the Nias local language that means "palm tree." The choice of this name is due to the large number of palm trees that grow around the two sections of the waterfall.

This phenomenon shows how local people use natural elements as a reference in naming places. Naming places based on natural characteristics helps to facilitate identification and navigation, and reinforces a sense of connection to the natural environment. In addition, it can also show appreciation and recognition of the uniqueness and richness of the nature around them. Overall, the use of the name "namöweto" for the Humogo waterfall section is not just a geographical naming, but also reflects the Nias people's cultural and ecological relationship with their nature.

Level 3

Level 3 of Humogo Falls is known as "namöziholi," which has a height of 10 metres. This is the last and highest of the three levels of the waterfall. The name "namöziholi" is taken from the local language of Nias. The reason behind this naming is because of the many ziholi trees that grow around the Level 3 area while the word "namö" itself means "deepest". So because the section is the deepest and tallest, the word namö is added to the noun (Ziholi). The presence of these trees was so dominant that the local community decided to name the section of the waterfall namöziholi. This decision reflects the close relationship between the community and its natural surroundings, showing how natural elements play an important role in local

culture and identity. The name not only describes the physical features of the area but also reflects the community's cultural values and familiarity with their natural environment.

Based on this discussion, it can be seen that the naming of Humogo waterfall and its parts influences the livelihood activities of the FadoroIdanoi village community, the majority of which are ranchers and farmers/planters, so that in carrying out their activities they often involve naming Humogo waterfall. In addition, the natural conditions around Humogo Waterfall are also part of the process of naming the parts of Humogo Waterfall. The language used in the naming describes the characteristics of the region and the conditions of the surrounding community. The naming uses Nias' local language so that it becomes a part of preserving the culture of the Nias local language.

IV. CONCLUSION AND SUGGESTION

This research successfully shows that the livelihoods of the Idanoi Village community have a significant influence on the naming of Humogo Waterfall. There are two main influential livelihoods, namely livestock and agriculture/plantations. The naming of waterfall levels using toponymic language that describes the natural surroundings shows the close relationship between the community's economic activities and local geographical identity. This research provides a deep insight into the relationship between livelihood culture and place naming, which is rarely explored in toponymy studies. The use of descriptive qualitative methods allows for a detailed and accurate depiction based on empirical data collected through observations and interviews. The limitation of this study lies in the limited scope of Idanoi Village and Humogo Waterfall, so the results may not be generalizable to other areas with different cultural and livelihood contexts. In addition, time and resource constraints also limited the number of informants that could be interviewed. So Toponymy is very important in naming a place, besides that toponymy is also one way to preserve local culture.

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