Indonesia's Territorial Naming Tradition at the Saka Year and Strenghtening the Tourism Industry: A Critical Anthropolinguistics Research

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ABSTRACT

The name of regions in Indonesia have been the subject of research. However, because of the constrained scope, geographic location, and analytical depth, no significant findings have been made. The names of Indonesian areas need to be thoroughly and critically studied. This study employs a critical ethnography methodology and critical discourse analysis to examine the data. The findings demonstrate that the early Javanese name for the region in ancient Indonesia, Saka, accurately defines that civilization. A chronogram-based digital technique is used to create region names. The chronogram technique for naming regions result in parallel regional nams between provinces, regions, and islands within the same jurisdiction. By building a state, demarcating territory, and organizing a connection of authorities,the Saka dynasty created hegemony of authority. The archipelago model area names has the potential to support the traditional tourism industry in Indonesia.

Keywords: digital connections, Medang Kamulan, region names, the year of Saka, tourism industry.

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I. INTRODUCTION

Every country in the world has established a naming system that is connected to numerous aspects of daily life. For instan ce, naming persons (Scheetz, 1988; Anderson, 2007; Ngade, 2011; Temaja, 2017), naming places (Puspaningrat, 2006; Amanah, 2020), and titles of nobility (Ekwall, 1960; Harder, 1976; Room, 1997; Mulyana *et al*., 2012; Muhyidin, 2017; and Sihombing, 2018).

The names of significant locations were written in official documentation during the period of ancient Indonesia (Pigeaud, 1960). The names of the areas mentioned are usually related to (a) Regions of authority, (b) Prominent locations that have been visited, and (c) Historical places. For instance, Empu Prapanca recorded the names of villages in East Java and the Archipelago in 1365 as a record of Majapahit's area in the Desawarnana book (Salindri, 2019, p. 106). As a significant location that offers spiritual experiences for Hindus to reach maturity as individuals, Bujangga Manik from the kingdom of Pakuan Pajajaran recorded the names of ports, villages, rivers, mountains, and the island that is visible from the top of Mount Papandayan in 1511 (Setiawan, 2012, pp. 1–36). According to Raffles (1814), who wrote The History of Java, the name of the island of Java was derived from the name of the plant "jawawut," a variety of wheat plant. Java Island is renowned for being both a historical location and the center of authority in prehistoric Indonesia.

Numerous studies on Indonesian regional names have been conducted. Christie (1964, pp. 53–62) reported on her study of the condition of the area in Java that was granted Kamal-Pandak autonomy by King Airlangga of the Kahuripan kingdom in 1009–1222 AD. The "Kamal-Pandak" area is in the Lodoyo-Blitar and Tulungagung areas, East Java. However, the history of the names Kamal and Pandak is not fully explained by this sociological study.

In his study of the Babad Blambangan manuscript, Arifin (1995, p. 23–246) noted a number of ancient village names in East Java, such as Garudo, Banger, Kedawung, Tepososono, Seloputih, Basini, and Bulater. This study is limited to the historical setting. There is no etymological explanation about the meaning and derivation of the region's name.

The history of the place name in Bandung, West Java, is covered in the report by Bachtiar, Etti, and Permadi (2008). This study used an anthropological method to trace the development of village names in Bandung. By using a linguistic method, Nusarini and Marwati (2014, p. 207–214) reported on their research of the name of the Sleman region in Central Java. Due to changes in the pronunciation of language sounds, the name of the Sleman region, which contains monomorphemic and polymorphemic constructs, has changed. Mulyana (2015), Emalisa, Kusnadi, and Badrudin (2016), and Puspitasari (2016) provided reports on research on place names in East Java by using anthropological methodology. Zaman (2017, p. 4–7)

conducted his research in Kebumen; Sobarna, Gunadi, and Wahya (2018) in Banyumas; and Sudaryanto (2018) in the palace site of Yogyakarta. In general, geographical features, aquatic environments, historical context, meteorological context, fauna, and flora, which define local culture and future hopes, were used in the naming of areas in Java.

According to Suprayogi (2020, p. 252–265), a linguistic approach was used to analyze the toponyms of the Pringsewu region of Lampung. The name of the region in Pringsewu includes information about its geography, social culture, and origins of the transmigrant population. Perdana (2020, p. 218–229) provides a linguistic analysis of the toponymy of the Simalungun region of North Sumatra. The area's name, which is in the Simalungun language, refers to the palace-centered local clan and the social culture of the Simalungun monarchy.

The methods used in toponymy study are often sociological, historical, anthropological, anthropolinguistic, and linguistic. Since the toponymy study's scope, analysis, and focus are constrained, it has not found anything fundamental. The regional name system, the contents of the chronogram in toponymy that contains the time code, and the perception of authority hegemony are a few examples of fundamental concepts (van Dijk, 2015, p. 467–479). For instance, the name of the city of Batu in East Java was determined by the year of the proclamation of the establishment of the state, the identity of the royal socio-political alliances, and the identity of the religious alliances. Such in-depth studies have not been done.

The studies that have been conducted have not revealed information about the meaning of the area's name, when it first appeared, who the controlling authority was, or the naming scheme that was used. Due to a lack of information, locals are often unaware of the origins and significance of their area's name (Ruspandi, 2014, p. 1–13). As a result, it is important to conduct a critical study on the area's name.

II. METHOD

This study intends to investigate how Javanese society functions for people's daily lives on the island of Java. An ethnographic research is one that examines people's daily lives in an attempt to comprehend how they find meaning in them (Spradley, 1980). This study was conducted using critical ethnography. According to Lather in Atkinson et al. (2001, p. 482–488), critical ethnographic research is carried out using the following guiding principles: (a) Understanding facts from the perspective of the local community; (b) Maintaining the authenticity and representativeness of thoughts; (c) Expressing philosophical meanings in a representative manner; and (d) Interpreting the meaning in-depth and collaboratively in accordance with the meaning agreed upon in the field.

The selection of a critical ethnographic design is based on the need (a) To describe the naming concepts of areas in Java in depth; (b) Find new knowledge about regional toponymy; and (c) The need for a critical perspective in understanding the phenomenon of regional naming in Java, Indonesia. Based on these needs, this critical ethnographic design was selected.

The data were collected by using participatory observation methods, in-depth interviews, and document utilization. The research data are the names of regions in Java, Indonesia. The study of regional names is related to the establishment of regions, speeches by cultural actors, explanations by Javanese culturalist regarding the procedures for naming regions, the function of naming areas for Javanese people, and historical events related to regional nomenclature. In conducting participatory interviews and observations, researchers used in-depth free interview guides and participatory observation guides.

Critical discourse analysis was applied to analyze the data (van Dijk, 2015). To describe the hegemony of authority in regional nomenclature in Java, an analysis is carried out on (a) The microstructure and functions of regional nomenclature texts, (b) The discursive practices carried out by the creators of the nomenclature, (c) Tracing the system for creating regional nomenclature, and (d) The macrostructure in the form of sociopolitical ideology contained in the nomenclature of the island of Java. The hegemony of the Javanese dynasty is the focus of macro-structural analysis, which focuses on (a) The declaration of state establishment, state identity, time of establishment, and territorial acquisition, (b) Symbols and monuments of authority, (c) Socio-political alliances, (d) Digital technology in making regional nomenclature, (e) Competition for identity and authority in regional nomenclature, and (f) The empowerment of regional nomenclature for the tourism industry.

There is a historical nomenclature that describes historical events that occurred in ancient times. On the island of Java, for instance, there are three villages by the names of Purwaraja in Serang Banten, Purworejo in Central Java, and Purworejo in Blitar, East Java. The word "purwo" or "purwa" means "the beginning" or "the ancient." The word "rejo" or "raja" refers to "the king" as the supreme ruler in antiquity. Thus, the king who originally ruled in prehistoric Indonesia is represented by the town name Purworejo or Purwaraja. Because the name of the Purwaraja region is very old—both etymologically and historically—and needs to

be investigated individually, ancient toponymy is not examined in this study. Based on chronogram analysis, this study is only concerned with regional nomenclature that existed since to 1 Saka or 79 AD.

To analyze the data, this research employed instruments guides for domain analysis, taxonomy analysis, componential analysis, and analyzing cultural themes as suggested by Spradley (1980). The researchers did data checks again in the field, consulted cultural actors and Javanese culture specialists, and held "focus group discussions" with local people to validate the data and outcomes.

III. FINDINGS AND DISCUSSION

The early Saka Years' culture is described by the region names that were found in Indonesia in the first century. The toponym, or name of the region, creates a relation to religion and authorities, an attempt to establish legitimacy, and an identity. In other words, toponym serves as a dynastic identity and socio-political alliances. The Saka dynasty established the state, ruled the area, created memorials in the form of digital toponyms, and built historic structures as a means of strengthening their dominance. A socio-political alliance between tribes, islands, and countries was also established by the Saka dynasty. In the name of Indonesia territory, (a) The declaration of the founding of the state, (b) Digital authority monuments, (c) Authority/socio-political alliances, and (d) Spiritual alliances are described as follows. The use of regional names in the established tourism industry is then described.

A. The Declaration of Medang Kamulan Establishment in Territory Names

The toponymic names in Indonesia reflected Raja Saka's declaration of the state's establishment. With a cultural center on the island of Java, the declaration indicated the beginning of King Saka's rule. This declaration serves as a statement of the identity of the state. According to Zaman (2017, p. 4–7), Sobarna, Gunadi, and Wahyu (2018), and Sudaryanto (2018), naming regions serves as place identities, historical markers, and goals for the future of a group or kingdom. The result of this research is aligned with their findings.

The territorial naming has political-strategic value. The name of the Medang Kamulan kingdom is indicated by the names of the Medang and Kamulan regions. It was established at the beginning of the Javanese year by Raja Saka or Aji Saka (Sukatman & Taufiq, 2017). Regional names, including (a) Sumedang area in West Java, (b) Medang Kamulan village in Grobogan, Central Java, (c) Medaeng in Surabaya, and (d) Modangan Beach in Donomulyo Malang, East Java, indicated the existence of the Medang Kamulan state. There are also (a) Mulo village in Wanasari, Gunung Kidul, Yogyakarta; (b) Sukomulo village in Kendal, Central Java; (c) Kamulan village in Durenan in Trenggalek; (d) Kamulan village in Talun Blitar; and (e) Kemulan village in Malang, East Java. The naming of those regions is constituted as a political declaration of the establishment of the Medang Kamulan kingdom.

A ritual center was built in the Kamulan or Kemulan region as a medium for the spiritual legitimacy of authority. The prehistoric sculptures are in the form of lingga-yoni stones located at Indihang site in Tasikmalaya (Widyastuti, 2012, p. 31-42) and in Sumedang. Other evidence were (a) Batu lumpang, yoni, and watu lesung in Medang, Grobogan regency, Central Java; (b) The lingga-yoni site at Sukosewu Temple near Kamulan village, Talun district, Blitar regency, East java; (c) Watu Dakon site at Kemulan village, Turen district, Malang regency in East java; (d) The lingga-yoni site and Kamulan inscription at Kamulan village, Durenan District, Trenggalek, East Java; and (e) The lingga-yoni site at the Sokajawa site in Bondowoso, East Java.

After the declaration of the state's establishment, efforts to build the legitimacy of authority were carried out by King Saka. According to critical discourse, legitimacy is an effort to either dominate or, at the very least, acquire authority (van Dijk, 1993, p. 49–50). Raja Saka built legitimacy through the establishment of the lingga-yoni site in Sokajawa village in Tlogosari, Bondowoso Regency, East Java. The toponym Saka Jawa is how the term Sokajawa originated. While the word "java" comes from the word "jawata," the words "soka" and "saka" mean "pole." Meanwhile, the word "Jawata" is an acronym from the toponym teja purwa nata which means "king of light." Therefore, the construction of the Sokajawa site serves to prove Raja Saka's ancestry as a part of the Teja Purwa Nata (Jawata) or Cahaya dynasties. Jawata Island, or Jawa, was the name of the island where Raja Cahaya lived.

The geographical position of the Sokajawa site is at the foot of Mount Raung, East Java. The name Raung comes from the toponym raya hyang, which means Hyang Cahaya and refers to the Sun King. The Sun King is also called Teja Purwa Nata (Jawata). Pragmatically, the establishment of the Sokajawa site was a declaration of legitimacy that Raja Saka was the Sun King's (Raya Hyang) grandson.

King Saka denoted his territory with the following names and initials: (a) Soko area in Tuban, East Java; (b) Sooko Village, Sooko District, Ponorogo, East Java; (c) Soko Village, Bagelen District in Purworejo, Central Java; (d) Sokasari Village, Bumijawa District in Tegal, Central Java; and (e) Sukabumi Village, Sukabumi area in West Java. The names of these areas confirmed the existence of Raja Saka in Java, who was supported by his political partners ("batur") in Kutai Kalimantan.

King Saka attempted to reassure the Javanese people that Medang Kamulan was a pious nation by establishing the lingga-yoni. This sculpture was constructed in an effort to increase the legitimacy of authority from a religious perspective. As stated on the Indihiang site in Tasikmalaya, the religion embraced at the time was the Indian version of Hinduism. The toponym "hindi hyang" is where the word "indihiang" originates. The toponym "hindi hyang" is where the word "indihiang" originates. Hindi is the name for the nation of India, while hyang is Chinese for ancestor or forefathers. The Raja Saka dynasty was a Javanese one with Indian ancestry, according to the Indihiang site.

The lingga sculpture represents King Saka's seat of authority, or saka, in semiotic terms. Meanwhile, Mother Prithvi is represented by the yoni sculpture, which resembles a female guagarba. The lingga-yoni sculpture represents King Saka's position as the lingga (the center of authority) in the motherland (yoni), which is the Land of Java. After more than 2000 years, the lingga-yoni's significance and role as the centerpiece of religious rites have changed. There hasn't been any research that explains how the phallus-yoni changed from being a governmental sculpture to being a way to worship God. In fact, only Java Island remains when referring to the Tanah Jawata term, which means archipelago (Nusantara).

Long before the year 1 Saka, the area was known by the name Java Island. The name Teja Purwa Nata (Jawata), which translates to "the first king of light" and alludes to the King of the Sun, is the toponym of the island of Java. Then, the name was subsequently shortened to become Java. Changes in speech lead to changes in Javanese names. According to linguistics theory, changes in pronunciation occurred because of the "principle of ease of speech" of language sounds (Anderson, 2000, p. 2). It is stated that "Ease of articulation pressures languages to minimize articulatory effort. Sounds used in a language should be easy for its speakers to articulate." Due to pronunciation convenience, regional names might vary in Indonesian culture. For instance, the names Jayakarta and Ngayogyakarta Hadiningrat were changed to Jakarta and Yogyakarta, respectively, and the name of the Bali island village of Tarumenyan was changed to Trunyan.

Raja Saka was a Javanese dynasty of Indian blood, raising an issue in Javanese society. According to local stories, a royal son of India married a Mayan princess. Then, the Mayans disappeared. In reality, the Mayans did not disappear; rather, they appeared as the Jawata (Javanese) dynasty beginning in the year 1 Saka, which was indicated by the name of the territory, Cetho Jenawi. The name cetho jenawi (jinawi) is derived from the toponym cetha j(in)awi, which means "clearly open (cetha)" in Jawi. The construction of the Cetho Temple at Cetho Jenawi, Central Java, commemorates this tragedy.

According to tradition, because his mother, Maya, was a concubine, Aji Saka did not have the right to rule India. As a consequence, he went back to Java and established himself as king there. This spoken information makes sense when compared to Medang Kamulan's script, which is similar to South Indian script. The script in question is Hanacaraka, or Javanese script.

The Saka year, also known as the Javanese year, was instituted by King Saka. The Saka year, which corresponds to 79 AD in the Javanese calendar, begins on January 1st, the first month of Sura. King Saka's political move to begin the hegemony of authority in Java through a cultural strategy marked the beginning of the Saka year. This proves that King Saka had an impact on Indonesian state affairs in antiquity.

B. Digital Monument of Authority in Territory Names

The region names in Java are created by using a digital system called a chronogram. Apart from being a location identity, the names also indicated the year they were created or the region was established. In this context, the names also referred to "chronometer technology," or what is called a chronogram (Daliman, 2012). It was called candrasengkala in Javanese (Macaryus, 2007; Sastrawan, 2016). This chronogram was also developed in Urdu culture (Farooqi, 2003).

In the prehistoric Indonesian chronogram system, region names served as symbols of authority. Words in the chronogram form have particular digit values. It is necessary to first understand the meaning of the word in order to comprehend the value of the digit. It is important to understand semantic elements and word prototypes in order to trace their morphosyntactic roots and ascertain the meaning of regional names (Anderson, 2007). For instance, if a place is called Seloliman, it was founded in Saka 51.

The word Seloliman was derived from toponym sela lima which was given the suffix –an. This suffix is used to express the meaning of place. The word sela has 1 digital value, and 5 for the word lima. Chronologically, the name Seloliman has the value "Selo (1) liman (5)", which were 15, then, it is reversed to become 51 Saka. The year 51 Saka is equivalent to (51+78)=129 AD. The word sela (selo), which was a symbol of Raja Sela or Raja Saka, confirmed that the name was founded in the year of Saka. Therefore, a chronogram analysis can be carried out with the help of semantics, word derivation theory, morphosyntax, and associated symbols from the era to comprehend the code for the founding year of a region.

The transition from the Sura year to the Saka year (zero) is designated by a region name with the digit value of 0. According to the prehistoric Javanese calendar, the Sura year is the year of enumeration, which corresponds to the year prior to Christ or Solon time (Sagstetter, 2013, pp. 20–24) according to the Athenian calendar. The year 0 Saka was indicated by the nomenclature of the Suroloyo, Srati, tumpang, and tumpak regions. Suroloyo Peak in Magelang, Srati in Cikarang, Srati in Kebumen, Sraten in Benculuk Banyuwangi,

and Srati in Mengwi, Bali, are a few examples. Tumpang region is in Malang and Blitar, whereas Tumpak region is located in Pujut, Lombok tengah.

The word Suroloyo means that the year of Sura has ended (loyo) so it has value of 0. Meanwhile, the word Srati came from the toponym sura pati which was also meant that the year of Sura has ended. The word tumpang and tumpak mean "above" or "high" has a digital value of 0. The name Suroloyo indicates that the Sura year has come to an end and the Saka year has begun as a sign of this transition. The words (a) Suroloyo/suramati signify transitioning to the Saka year, (b) Tumpang refers to "batu menumpang" as a symbol of King Saka, and (c) Tumpak refers to "batu umpak" as a symbol of King Saka provided proof that the name of the region is connected to the Saka year. Therefore, the Saka year's starting point is marked by the regions Suroloyo, tumpang, and tumpak.

King Saka's rise to prominence following his ascension to the throne in Medang Kamulan 1 Saka is symbolized by the name of a particular region. The first year of Saka began when the name of Batu region in Malang, east Java, was created. It has a digital value of 1. It was followed by the naming of Selo (1) gung (0) village in Siliragung, Banyuwangi, East Java; Watu (1) gede (0) village in Singosari, Malang, East Java; Batu (1) aji (0) in Ringinreja, Kediri, East Java; Watuaji village at Keling in Jepara, Central Java; Watu (1) agung (0) in Tambak, Banyumas, Central Java; and Batu (1) luhur (0) Pasawahan village in Kuningan, West Java.

Chronologically, the region names of Seloagung, Watugede, Batuaji, Watuagung, and Batuluhur were related to 01 Saka or 79 AD. The word "selo"—also known as "batu" or "stone"—in the name refers to the King of Selo. Meanwhile, the word agung/gedhe/aji/luhur means "exalted" and "respected." The declaration made by King Saka upon taking the throne in Java in the year 1 Saka is reflected in the names of these villages. The name "Batuaji" is a representation of King Saka, also known as Saila Indra (Sailendra) or King Batu.

Further investigation reveals that the name of the region on the island of Java refers to the first century of the Javanese calendar. Region names are made up of one to two words, each of which contains a numeric identifier. The year the region was founded will be determined if these numbers are added together. The following are the names of the regions designating the years 79–178 AD, or 1–100 Saka. (The number in the region's name is a digital value that serves as the region's founding date code.)

The following region names indicate the years 1-10 Saka, or 79-88 AD. Seloagung village (01) in Central Java, Mantenan hamlet (02) in Blitar East Java, Cetho village (03) in Central Java, Karyamukti village (04) in Cianjur West Java, Siliragung village (05) in Banyuwangi East Java, Kebon Agung village (06) in West Java, Gunung Gedhe village (07) in Blitar, East Java, Kranggan village (08) Bekasi, West Java, Margomulyo village (09) in Lodoyo Blitar, and Kertosono (10) in East Java.

The name of the area serves as an indicator for the Saka year's development every decade. The region names listed below correspond to the years 88–168 AD, or 10–90 Saka. Some villages have the following names: The village names of "Kerta (0) sari (1)" in Bandung, "Mukti (0) sari (1)" in Jember, "Mumbul (0) sari (1)" in Jember, "Tawang (0) sari (1)" in Pujon Malang, and the village of "Kerto (0) sono (1)" in Nganjuk indicated 10 Saka or 88 AD. "Harjo (0) tangan (2)" or Rejotangan village in Blitar and "Tanjakan (0) Manten (2)" hamlet in West Java marked the time of 20 Saka or 98 AD. The name of the village "Harja (0) kuncaran (3)" in South Malang marked the time of 30 Saka or 108 AD. "Kerto (0) negoro (4)" village in Jember and "Tumpak (0) Dawet (4)" in Binangun Blitar marked the time of 40 Saka or 118 AD. "Tumpak (0) Suru (5)" village in Blitar, East Java, marked the year of 50 Saka or 128 AD. "Tumpak (0) Randu (6)" hamlet in Purworejo Blitar, "Panggung (0) asri (6)" and "Tumpak (0) Oyot (6)" villages in Panggungrejo Blitar marked the year of 60 Saka or 138 AD. The "Tanggung (0) Gunung(7)" village in Tulungagung, "Tawang (0) argo (7)" village in Karangploso Malang, and "Kerta (0) giri (7)" in West Java marked the year of 70 Saka or 148 AD. "Tumpak (0) Warak (8)" hamlet in Sawo village, Campur Darat, Tulungagung marked the year of 80 Saka or 158 AD. Lastly, "Tumpak (0) Songo (9)" region on Mount Wilis Nganjuk marked the year of 90 Saka or 168 AD (see Appendix 2). The following region names indicate the periods of 90–100 Saka or 168–178 AD.

The following region names indicate the periods of 90–100 Saka or 168–178 AD. The Tumpak Songo region of Mount Wilis (90) is valued at 90 saka. Selopuro, Selarong, Lemahdewa, and Selo Lawang (91) in Sine Beach, Tulungagung are valued at 91 Saka. Banjar Dewa (92) in Lampung is valued at 92 Saka. Lesanpuro in Malang and Tegowangi in Kediri (93) are valued at 93 Saka. Sumberporong and Sumbermanjing in Malang, Sumberarum in Blitar, Kalisong in Tulungagung, and Cimanuk (94) in West Java are valued at 94 Saka. Pagardewa (95) in Bengkulu is valued at 95 Saka. Tegalgondo in Malang, Karangwangi in Cirebon, and Sukapura in Gunung Bromo (96) are valued at 96 Saka. Gunung Wangi (97) village in Majalengka is valued at 97. Simolawang in Surabaya (98) is valued at 98 Saka. Songsong in Malang, and Maguwo or "Humahguwo" (99) in Yogyakarta are valued at 99 Saka. The digital region name creation above describes years 0–99 of the Saka calendar. The names of the regions were applied in West Java, Central Java, East Java, and outside Java.

In fact, the chronogram in the name of the Java area refers to the period up to 791 Saka. The year 791

Saka, or 869 AD, is indicated by the symbols "Watu (1) Gudang (9) ing Gunung (7) Kumitir (0)." On Mount Kumitir in East Java, there is a place known as Watu Gudang. Due to space limitations, this discussion is only 100 years long.

C. King Saka's Authority Connections in Territory Names

Javanese dynasties employed a digital system to create regional nomenclature by employing names that were similar to or the same between regions. The system's homogeneity is implemented as an act of aggregation, which is distinctive to society (Ong, 1983, p. 38–42). The aggregative action is carried out to unite their community to create the authority system. It was formed using the phrases selo/batu, jajar, banjar, pagar, buaya, and mataram. Due to the fact that they were created using the same cognitive style, the region names were in a unified authority system (Semino, 2002, p. 95–99). The authority system consists of connections between different ethnic groups, nations, islands, and faiths or religions.

Connections of interethnic authority were created between the Sundanese and Javanese dynasties. For example, the name of the Kebumen region in Central Java is used in Javanese society. The area shares a socio-political alliance with West Java's Sukabumi region, which has a Sundanese cultural heritage. The Javanese-Sundanese authority system was also discovered by Wulandari (2016, p 175–182) in examining the toponymy of "Cilacap" with a linguistic and historical approach. Linguistically, the name "Cilacap" is a combination of the words "ci/cai," which in Sundanese means water, and "lacap" or "tlacap," which in Javanese indicates land that protrudes into the sea. The Sundanese and Javanese cultures were historically assimilated into each other to create the Cilacap nomenclature. This socio-political alliance occurred when the Tarumanegara kingdom in Pasundan ruled Java around the IV-VII centuries.

Between the islands of Java, Bali, and Kalimantan, an inter-island socio-political alliance was created. For instance, the name of the area that begins with "banjar" and "suka." The region known by the initials banjar arose from the regional socio-political alliance that includes Banjarsari in Kuningan, West Java; Banjarnegara in Central Java; Banjarsari in Sidoarjo, East Java; and Banjarmasin in South Kalimantan, which are all connected to the Banjar area in Buleleng, Bali. Sukajaya, a region in West Java, is related to Kejayan, a region in Pasuruan, East Java. Considering that there are several tribes on each of Indonesia, the inter-island connections also reflects the inter-ethnic connections.

There was also a socio-political alliance between nations, between ancient Indonesia and Malaysia. For instance, a socio-political alliance connecting the village of Sutojayan in Blitar, East Java, and the Putra Jaya region of Malaysia was created as a result of the area's name beginning with the word "suta." These locations' names represent a connection of authority that was created between ancient Indonesia and Malaysia using regional nomenclature.

Connections of political alliances were formed between the Sukapura region on Mount Bromo, Mount Argopuro, Selopuro village in Blitar, East Java, Tanjungpura, West Kalimantan, Martapura Bajar District, South Kalimantan, Martapura, OKU South Sumatra, Telanaipura, Jambi, and the cities of Jayapura and Abepura, both in Papua. These geographical names in Indonesia are linked to the Singapore's connection of political alliances.

The naming of religious regions is a manifestation of the connections of theological authority. The inner bond is strong because of the connection of authority founded on shared religious beliefs. The location on the island of Java is named for the theological idea that prevailed there at the period. Language, according to a sociolinguistic perspective, expresses the social reality of language users (Chaika, 1982). In this instance, the Javanese region's name reflects Hinduism in its use of language; for instance, the Guo Selo Mangleng site in Mojoroto Kediri, the Selarong Cave site in Guwosari Village, Pajangan District in Bantul, Yogyakarta, and the Guo Selo Mangleng site in Sanggrahan Village, Boyolangu District in Tulungagung. Place names with the digits 9-1-9 include "Cave (9) Selo (1) Mangleng (9)" and "Gua (9) Sela (1) Rong (9)." This means the cave was constructed on the ninth, first month, ninth Saka, or 87 AD, according to the digital sign 9-1-9. The chronogram conveys the idea that Raja Sela constructed the cave as a hermitage or "ngeleng" for himself. The term "selo/sela" in the nomenclature denotes either Raja Sela Saka or Aji Saka. The cave's designation as a hermitage is an attempt to build an emotional connection based on shared religious beliefs. Additionally, the theological terminology demonstrates that King Aji Saka was a devout leader.

On the slopes of Mount Budheg in Tuluangung, there is a place known as Joko Budheg Rock. The chronogram "Selo (1) Joko (3) lenggah (1) agung (0) ing Gunung (7) Budheg (0)" that indicates the time as 07-01-31 Saka or 109 AD could be seen on this building. The location is known as Joko Budheg, which refers to a young man who meditates on a mountain like a "budheg" (deaf) person.

There is the Bantar Angin Temple in Ponorogo, East Java, and the Angin Temple in Tempur Village, Keling District, Jepara Regency in Central Java. The historic structures "Temple (1) Angin (5)" and "Temple Bantar (1) Angin (5)" commemorate the accession of King Batu Bajak to the throne in the 51st year of Saka. Empu Bajrastawa, the son of King Aji Saka, is also known as Raja Batu Bajak. The building of the temple serves as a place of worship for Hindus, an inscription, and a connection of theological

authority.

In order to increase religious strength, the theological idea behind the name of the Javanese region was enhanced. The Sri Tanjung Myth contains the management strategy for this religious model area (Sukatman, 2015, p. 89–102). The myth of Sri Tanjung is sacred by the Javanese people. It has been established that the story was carved into the reliefs at the Surowono Temple in Kediri and the Penataran Temple in Blitar. Similar to Javanese society, ancient societies used myth as a source of indigenous knowledge and a media for legitimacy (Sailor, 2010, p. 15–23). Thus, the name of the Java region refers to the mythical regional arrangement that took place in Sri Tanjung to build the state.

The authority regeneration in Medang Kamulan is known by a region name. The ancient Mataram dynasty continued to hold the authority after the Saka dynasty stepped down. In this case, the designation of the Mataraman region served as a historical testament to the dynastic authority of the Javanese people ("mataram"). For instance, Mataraman is the name of a town in Donomulyo, Malang, East Java; the old Mataram kingdom's territory was in Central Java; the Matraman neighborhood is in Jakarta; and the city of Mataram is on Lombok. The Mataraman region's name emphasizes the authority regeneration in Java and surrounding territories. The designation of the Medang-Kamulan and Mataram regions as Mataraman or Matraman is a symbol of the transition of authority from the ancient Mataram to the Medang Kamulan kingdom.

D. Theological Connections in Widara Toponymy

The names of symbolic plants were used as a spiritual connection for defining the Java region. According to Ashcroft, Griffith, and Tiffin (1998), the naming procession involved the colonization process of spiritual movements into one colony, the Saka generation. The bidara or widara tree is a symbolic plant that can be found all over Java.

The widara plant serves as a symbol for Resi Withadarma's existence. Resi Witahadarma is related to the name of the widara tree. The words "Withadarma" and "raya" are both derived from the Javanese language. That is an indication of the beginning (awit) of the great Dharma (hadarma) teachings in prehistoric Indonesia. Raja Saka is also known by the name Resi Withadarma (Gamabali, 2012). This proves that King Saka was not only the ruler of ancient Indonesia's Medang Kamulan nation, but also a great sage. He is the father of Empu Bajrastawa, who brought masters to East Java, including Empu Baradha in the Kahuripan kingdom (Tattwa, 2003).

Since 1 Saka, Raja Saka has used the widara tree as a symbol to denote the beginning of the spread of Hindu Dharma ideology in Java.Raja Saka is hence known as Resi Withadarma, the initiator of the (Hindu) Darma ideology in Java. Elders from Bali claimed that Hindu Nusantara predated the arrival of Hindu-Darma ideology in the archipelago.

Widara's toponymy is evenly spread across Java's island. Widara village, Pematang village in Tangerang, Banten; Widarasari village in Kuningan; Bidara Cina village in Jatinegara; and Dukuhwidara village in Pabedilan, Cirebon, are all regions with the initial widara. Widoro hamlet, Semin village in Gunung Kidul, Widarapayung village in Cilacap, and Widoro area in Kebumen are all located in Central Java. Widoro village in Donorojo Pacitan, Widoro village in Gandusari Trenggalek, Widoro Payung village in Situbondo, and Bukhol Hamlet (bidara) Pandansari village in Lumajang are all located in East Java.

The following are Bidara toponyms with their local names outside of Java. They are (a) Samadua, South Aceh's Bidari Beach; (b) The village of Rantau Bidaro in Merangin, Jambi; (c) Katang Bidare village in the Riau Archipelago's Lingga District; (d) Banjar Bekul in Denpasar, Bali; (e) Bidara Village in East Flores, NTT; (f) Komodo Island in NTT; (g) Rangga Solo Village in the West Nusa Tenggara province's Bima district; (h) Aji Bidara Putih village in East Kalimantan's Kutai Kartanegara; (i) Bidara Island in West Kalimantan; (j) West Sulawesi's Mamasa region (mammosa-bidara upas); (k) Wetar Island (widara) in Maluku; (l) Bedare Village in Sorong, Papua; and (m) Bidara bay in Malaysia.

Bidara fruit (ziziphus mauritiana) in Indonesia has various regional names. For example, widara in Sunda and Java, bukhol in Madura, bekul in Bali, kok in Rote, bedara in Alor, bidara in Bugis and Makasar, kom in Timor, rangga in Bima, and kalangga in Sumba. The toponymy of bidara affirms King Saka's existence. For instance, the name Rangga Solo in Bima indicates that Raja Solo or Raja Saka is in charge of the region of Rangga (bidara). At the beginning of the Saka year, the bidara tree (sidr), which is referenced in the Qur'an, therefore became a common toponym for the archipelago.

The Widoro-Payung Temple in Besuki Situbondo, East Java, got its name from the widara tree (also known as widoro). The Umbrella Temple has a slight gold fish relief, while the Widoro Temple is built like a wren bird. The temple, regrettably, is not kept up. As the time code 01-1-1 Saka, Widara Payung Temple has the chronogram "Temple (1) Awit (1) Darma (1) Raya Payung (0)." The chronogram message states that the Darma Agung ideologies started to be followed as a sort of protection (payung) in the first day, first month, and first year of Saka.

The bidara tree is a landmark in Saba's territory. The people of Saba's land once experienced a severe flood that caused many of them to vanish. The land has once again dried up. The Land of Saba is described

in the Qur'an as having cypress trees (atsl), figs (tin), bitter fruit trees (maja), and bidara (sidr). In the early Javanese years in Medang Kamulan, ancient Indonesia, the bidara tree, or widara, became a symbol of authority (mascot) for Raja Saka. The Land of Saba, which still exists today, is an ancient Indonesian kingdom with a ruler named Resi Withadarma, also known as Raja Saka, and a bidara tree as its symbol.

Fig. 1. Widoro Payung Temple in Besuki Situbondo, East Java.

E. Region Names as Tourism Industry

By promoting William Shakespeare's writings, England has promoted literary tourism since the 19th century (Hendrix, 2009:13). From European explorers, American tourism "travel literature" arose. Reading American literature inspired people to travel the world (Melton, 2002, p. 16). Western Australia has transformed regional and rural literature into tourism endeavors that benefit the local populace's income (Yiannakis & Davies, 2012, p. 33). The development of regional names, rural nature, and local legends as traditional and tourism literature can be learned from this successful example for Indonesia.

The naming of regions in Java has unique characteristics. The chronogram system, dynasty descriptions, nation names, and similarities both inside and beyond Java are what make toponymy in Java unique. This distinction has the potential to grow as a tourism industry. The names of the village, region, and specific temples give information about their construction or naming history. The name of the king is also reflected in the name of a region. In Indonesia, there are numerous ways to pronounce region names. At the start of the Saka year, the name Sela, Saka, or Soka—which alludes to King Saka—becomes the crucial initials.

There are "twins" of several regional names in Indonesia, for each district, province, and even country. Tourists are interested in this information, so tour guides need to be knowledgeable about it. Indonesian region names have the potential to grow as a tourism sector for their customs and natural beauty.

IV. CONCLUSION

The names of regions in Indonesia in the Saka year have various and rich meanings. A digital system was used to produce region names in the year Saka. The region's name encapsulates its identity, political hegemony, historical context, and the religions that prevail. The state ideology that the community group has adopted is reflected in the area's name. The fact that ancient Indonesian regional names were created in the same cognitive manner showed that the technology used was derived from the same source, namely the chronogram.

The name of the region functions as a national identity, preservation of history, defense strategy, and means of recording history. In building hegemony, the Saka dynasty founded the state, marked, and controlled territory, created digital toponymy, and built ancient temples. Since 1 Saka, or 79 AD, the Saka dynasty has built a socio-political alliances among tribes, islands, and nations.

The names of the regions in the first century covered identification toponymy, digital-monumental toponymy, symbolic bio-toponymy, and theological toponymy depending on their functions. Identity toponymy serves as a declaration of dynastic and state identity. Digital toponymy serves as a historical monument. Widara is a biotoponym that stands as a representation of the Saka dynasty. Lastly, theological toponymy served as a marker of the connections between the state and religion.

It is necessary to conduct separate research on the names of the pre-Saka and Medang-Mataram regions because they pertain to various historical eras and kingdoms. The names of regions at the start of the first century might be used as information on conventional and natural tourism.

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