

Civilizing the Cultivation Authenticity of 'Nagari'/'Kelurahan' in West Sumatera, Indonesia

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Abstract: The preservation of regional languages is mandated in article 36 of UUD 1945. Unfortunately, almost no one cares, which has fatal consequences, for example, the majority of 'Nagari'/'Kelurahan' names in West Sumatra are no longer in Minangkabaunese. The research result showed that, for example, 70% (61 out of 104) of regional names in Padang City are no longer original. These names are Indonesianized or take the form of vocabulary that does not exist in Indonesian or Minangkabau. Data on regional naming errors in all 'Kota'/'Kabupaten' in the West Sumatera region that were traced through Kemendagri website, even, reached 80%. Hence, there are consequences; no more following the constitution mandate, disappearing the names origin (locality), and eliminating the next generation pride. Documentation of the authenticity of the names of 'Nagari'/'Kelurahan' in West Sumatera, Indonesia is expected to be determined through "Peraturan Gubernur" or 'Pergub' by governor and "Peraturan Daerah" or 'Perda' by 'DPRD Tk I Sumbar').

Keywords— Authenticity, preservation, name of 'Nagari/Kelurahan', 'Pergub', 'Perda'

1. BACKGROUND

The national language of Indonesia is Indonesian (BI). The inclusion of BI is contained in article 36 of UUD 1945. BI plays an important role in nation building in Indonesia with its diverse ethnic groups and cultures. Thus, BI is a good basic capital for fostering a sense of nationalism and strengthening national identity. The Indonesian government succeeded, furthermore through the SAME-BIPA Program at the Directorate of Higher Education (Dikti), that Indonesian is listed as an international language at UNESCO, following in the footsteps of English, Arabic, Russian and Mandarin (Roza, 2014). Higher Education data up to 2014 shows that BI has been taught in 126 countries. The government has also issued the latest Presidential Decree in 2019 stating that every Indonesian state leader is obliged to use BI in communicating in national and international forums in Indonesia.

Apart from showing pride in speaking Indonesian, the Indonesian nation is blessed with a fantastic wealth of regional languages in terms of numbers. There are around 600 (six hundred) recorded regional languages in Indonesia (Nasanius in Khak *et.al* (Eds. 2011). This number is classified as very large; the number is identical to 10% of the languages on earth. Nationally, it is recorded that regional languages are national identities, part of living Indonesian culture and are one of the cultural elements protected by the state. Then, regional languages are the 'mother' language for the majority of the Indonesian population, such that as Minangkabaunese (BM) in West Sumatera.

In fact, regional languages will be able to be maintained and preserved in use in all aspects of life. However, fulfilling this hope turned out to be difficult to obtain. As reported by Roza and Morelent (2016), Roza, Tawakal, Morelent (2019), and Roza *et.al* (2022), there has been a shift in the use of BM for 'Nagari'/'Kelurahan' in West Sumatera in particular. As many as 70% of the names of 'Nagari'/'Kelurahan' in Padang City are, for example, no longer in Minangkabau. These names have been changed into Indonesian, or even in the form of words/phrases that do not exist in BM and/or BI at all. This percentage, in fact, reached 80%, for all 19 regencies/cities of West Sumatera which can be traced through Kemendagri Website.

Many factors cause the shift or change in the name of the 'Nagari'/'Kelurahan'. Viewed from a character perspective, many people admit that the Minangkabau people are 'talkative' or imitative people, who sometimes imitate without any clear reason. The name change was also due to regional expansion; policy changes according to era, such as from the Old Order (Orla) to the New Order (Orba); population movements, such as transmigration programs; etc.

Shifting or changing the name of a 'Nagari'/'Kelurahan' is, among other things, evidence of non-compliance with the mandate of UUD 1945 and its supporting laws regarding the preservation of regional languages, as well as forgetting the services of heroes. In turn, this trivializes the existence of locality and, in the end, eliminates the pride of the nation and future generations. One opinion is that the original name of the area being damaged or changed can eliminate the origin of the name or the historical value of the name (Nopriyasman, 2018). How Moh. Hatta, H. Agussalim, and M. Yamin are three national heroes from Minangkabau who contributed to the birth of UUD 1945 (Roza *et. al*, 2020). The low level of concern for all aspects of life, including from the government, is still a problem faced by developing countries; This is part of the issue of government accountability (Mwesigwa and Oladapo, 2021). Hence, this paper talks about "Civilizing the cultivation of the authenticity of 'Nagari'/'Kelurahan' in West Sumatera".

2. LITERATURE REVIEW

The following briefly explains the literature review and expert opinions regarding the names of 'Nagari'/'Kelurahan' and cultural elements in West Sumatera, and articles about language as well as linguistic mottoes.

(Names) of Nagari in West Sumatera

Based on the origin of the word, 'Nagari' comes from the Sanskrit word 'nagarom' which means homeland, origin or birth. This word is the same as the words *nagara*, *country*, *nagori*, *nogori*, and *nogoro* (<https://id.wikipedia.org/wiki/Nagari>). The term 'Nagari' is an administrative regional division, namely the area after the sub-district that is only founded in West Sumatera. 'Nagari' as a legal community unit, has territorial boundaries, has the authority to regulate and manage the interests of the local community itself, based on origins and customs that are recognized and respected in the government system of the Unitary State of the Republic of Indonesia (NKRI).

'Nagari' has several 'Jorong'/'Korong'; the goals and principles 'of Nagari' and 'Jorong'/'Korong' are the same. 'Nagari' is led by a 'Wali Nagari' ('Walnag'). In the past, Walnag's assistants were some of the guardians of Jorong; However, now it is assisted by the 'Nagari' Secretary ('Setnag') and several civil servants ('PNS') with many purposes depending on the needs of the 'Nagari' government. Administratively, 'Nagari' is a district apparatus, not a city (using the term 'Kelurahan'). 'Nagari' is different from sub-district; 'Nagari' has the right to regulate the territory more broadly, in the form of a mini republic (<https://id.wikipedia.org/wiki/Kelurahan>). The reimplementation of the 'Nagari' governance model has an impact on the Nagari's authority over the re-possession of customary land as well as customary lands, both individually owned and previously controlled by the state. Meanwhile, 'Nagari' has considerable authority in a number of districts. The effort to restore the term 'Nagari' is so that the term never becomes extinct so that the culture (locality) does not just disappear (<http://repo.stkip-pgri-sumbar.ac.id/id/eprint/4707/>).

(Elements) of Culture in West Sumatera

The word (culture) comes from the Sanskrit *buddhaya*, the plural of *buddhi* (mind or reason). The meaning of the word is "things related to human reason and reason". In English, this word is synonymous with culture. Etymologically, the word culture comes from the Latin word *colere* which means "cultivating or working", or "cultivating the land or farming". The word culture is translated as 'budaya' in Indonesian. Translation is to gain a closer understanding of logic (Koentjaraningrat, 1993: 9). The following is the meaning of the KKBI and several figures:



Figure 1: Understanding Culture

Koentjaraningrat (2009: 144) also details cultural elements. Culture is a building or structure, which consists of seven elements, namely: *language*, knowledge system, social organization, living equipment and technology system, livelihood system, religious system, and art. One important element of culture is (regional) language. Thus, (regional) language is an element of culture which, as mentioned above, must not be lost in people's lives. This has the implication that most the name of 'Nagari', which was originally in Minangkabau, needs to be returned into its original form.

Linguistic Articles and Mottos

As mentioned above, the field of language is contained in article 36 of UUD 1945. Article 36 of UUD 1945 consists of 4 paragraphs: Paragraph (1) "Indonesian language must be used for geographical names in Indonesia"; Paragraph (2) "The geographical name as intended in Paragraph (1) only has one official name"; Paragraph (3) "Indonesian language must be used for names of buildings, roads, apartments or settlements, offices, trade complexes, trademarks, business institutions, educational institutions, established organizations or Indonesian legal entities"; and Paragraph (4) "Naming as referred to in Paragraph (1) and Paragraph (3) uses regional or foreign languages if it has historical, cultural, customary and/or religious value." Regarding Paragraph (4), this is the urgency to return to using BM in the names of regions in West Sumatra; and this is considered very urgent. History records that three figures (Moh. Hatta, Agussalim, M. Yamin) were 'national heroes' from Minangkabau who helped 'midwife' the birth of UUD 1945. Hence, all citizen must preserve the regional language.

In short, two important things can be said regarding the need to reuse BM for the name of West Sumatra 'Nagari'/'Kelurahan', namely: 1) as a mandate of the 1945 Constitution and a form of appreciation for the services of the heroes from West Sumatra, as well as 2) as a 'lift' of local potential that will increase pride for the next generation of Minangkabau. Malli *et.al* (2019:2) reminded that socio-cultural elements, including education in particular, play a very strategic role in developing families, communities and nations as well as in advancing a nation and state.

What is no less important and what is implied regarding the naming is that each name of the Minangkabau-speaking area in West Sumatra has its own origin. This includes historical, cultural and customary values. The original name which is being damaged or changed will eliminate the origin or historical value of the name (Nopriyasan, 2018). Therefore, efforts are needed to preserve regional languages by, among other things, reusing BM for regional names in West Sumatra (Padek, 2018; Roza, 2011a & b; Roza,

2012; Roza, 2013; Roza and Morelent, 2016; Roza, 2016a, 2016b, 2016c; Roza, Muslim, and Morelent, 2019; and Roza *et.al* (2020).

The article on language explained briefly above is strongly supported by the 'National Language Motto'. The motto reads "proud to speak the national language 'Indonesian' as well as the state language, preserving regional languages as part of national culture, and mastering foreign languages in an effort to expand social relations/communication globally." This motto is also, of course, closely related to paragraph (4) of article 36 of UUD 1945 which mandates the need to use regional languages for naming regions because original names have their respective naming origins (historical value). In Jakarta, the Motto was also echoed by the Dignified-Useful Language Agency (<https://balaibahasajatim.kemdikbud.go.id>, April 24, 2022). Furthermore, regional languages are a potential source of enrichment (vocabulary) for the Indonesian language. This means that efforts to utilize regional language vocabulary for the development of BI are expected to lead to the consolidation of the form and function of regional culture as well as national culture (<https://www.researchgate.net> › Jan 30, 2023).

3. RESEARCH METHODOLOGY

The research design used regarding errors in naming 'Nagari'/'Kelurahan' in West Sumatera is descriptive-qualitative. The data collection instrument or tool is to utilize a triangulation of 'combination of data sources', namely 1) observation (seeing, feeling and interpreting various social events and phenomena), 2) in-depth interviews (confirmation with traditional leaders and 'Penghulu'), and 3) literature study, written documents, and secondary data. Data was collected in 4 (four) 'Luhak', namely 'Nagari'/'Kelurahan' in 'Luhak Nan Tuo' (Batusangkar and Tanah Datar), 'Luhak Nan Tangah' (Agam and Bukittinggi), 'Luhak Nan Bungsu' (Payakumbuh and 50 Kota), and 'Luhak Rantau' (Pesisir Selatan and Sijunjung). Therefore, the number of 'Nagari'/'Kelurahan' in the four Luhak, as research samples, was more than 40% of all 'Nagari'/'Kelurahan' in 19 Regencies/Cities of West Sumatera.

4. PREVIOUS STUDIES

The following is a brief explanation of a number of studies and writings related to naming matters. Firstly, Putri Sundari Minang, Miva Aziza, and Yanti Sitepu (2015-2016) reported the results of their research 'Classification and Collocation of Street Names in Bogor: Toponymy Study with a Corpus Linguistic Approach'. The street names are toponymically related to Sundanese culture and geographical features.

Secondly, in *Litera* volume 14 number 2, 'Language Structure of Village Names (Kampung) in the Special Region of Yogyakarta: Anthropolinguistic Study' was reported by Prihadi. This regional name report includes a description of the word structure of each regional name.

Thirdly, an article about 'OK" elemental village names in the Ngalum language, Bintang Mountains Regency, Papua' was written by W. Yuventus Opki in the journal *Sintesis*, volume 10 number 2 (2016). This article is about the semantic meaning of each name.

Fourthly, an article from Cicik Tri Jayanti published in the proceedings of *the International Seminar on Language Preservation and Change* entitled 'The Relationship of "Sanctity" Symbols in Naming Places in Lumajang Regency: Ethnographic Study of the Legends of Naming Lumajang Regency Areas'. This article is about the mythological study of naming.

Finally, an article was also reported by Dr. Nopriyasan, MHum about 'Studying the History of the Nagari Sjunjung Community' (Focud group discussion 'FGD' Dikbud Sijunjung Service, 17 December 2018). Hence, no previous studies talks about the cultivation of the authenticity of regional names yet.

5. RESULTS AND DISCUSSION

The following describes the data and facts regarding the inauthenticity of the name 'Nagari' in West Sumatra. In the introduction, it was mentioned that the majority of 'Nagari' names no longer speak Minangkabau; some were changed into Indonesian, or even created in the form of words/phrases that were

not included in Minangkabau (BM) and/or BI vocabulary at all. Roza (2012; Roza and Morelent, 2016; Roza 2018; Roza, Muslim, and Morelent, 2019; Roza *et.al*, 2020) found error samples in naming 'Nagari'/'Kelurahan' in West Sumatera as follows:

(1) Bandara *Tabing*, Padang

1. KBBI: *Tebing* (aur & tebing; like aur dan tebing; Tebing Tinggi)

2. BM : *Tabiang* (dakek Tabiang)

(2) *Ganting*, Padang Timur

1. KBBI: *genting* (suasana genting)

2. BM : *gantiang* (tali gantiang)

(3) Lubuk *Begalung*

1. KBBI: *bergelung* (tidur bergelung)

2. BM : *bagaluang* (lalok bagaluang, atok rumah bagaluang)

The three regional names in the 3 examples above: *Tabing*, *Ganting*, *Begalung* are not vocabulary in BI and BM. This means that the three names are unacceptable naming forms because they are wrong/not genuine (Habib, 2017).

The name of an airport comes, in fact, from a long and mature design process to a formal decision from the government with standard rules and laws (example 1). However, the name is wrong even though it was used some time ago. It is very unfortunate that the previous government (through the Ministry of Transportation) officially designated this name as the name of the airport in Padang. The last two names (examples 2 & 3) are not either included in BM or BI vocabulary. This means that the three incorrect forms are three words that are unacceptable in both BM and BI. The logical implication, related specifically to example (1), is that the government is involved in destroying languages (Minangkabau and Indonesian). As a consequence, efforts to preserve regional languages will become increasingly difficult when the government also destroys those languages. The same difficulties will also arise if the errors in examples (2) and (3) are not corrected.

Still regarding examples of using the wrong words for regional names; the following are those made by the Padang City government; giving the name of a village from *Ikua Koto* to *Ikur Koto*. The word *ikua* in Indonesian is the same as tail, but the word *Ikur* is neither not included in BM nor Indonesia vocabularies. According to Roza (2012; Roza dan Morelent, 2016; Rizal, 2016; Roza, 2018; Roza *et.al*, 2019, 2020), the additional examples of incorrect/correct regional names in the BM are (in brackets) as follows:

-*Silaing* Atas (Silaiang Ateh, di Kab. Tanah Datar)

-*Alang Lawas* (Alang Laweh, di Kota Padang)

-Padang *Kaduduk* (Padang Kaduduak, di Batusangkar)

-*Labuh* Basilang (Labuah Basilang, di Kab. Agam)

-Sungai *Batung* (Sungai Batuang, di Kab. Agam)

-Lubuk *Basung* (Lubuak Basuang, di Kab. Agam)

-*Balimbing* (Balimbiang, di Kota Padang)

-*Palupuh* (Palupuah, di Kab. Agam)

In the example above, the word *Atas* (BI) has the same meaning as *Ateh* (BM). The word *Lawas* (BI) means memories/old, which is very different in meaning from the word *Laweh* (*luas* in BM) (*Padang Media.com*, 2015). The word *kaduduk* has no meaning in the BI vocabulary as an Indonesianization of the word *kaduduak* (BM). Likewise with words *Labuh* (*Labuah* BM), *Batung* (*Batuang* BM), *Basung* (*Basuang* BM), *Balimbing* (*Balimbiang* BM), dan *Palupuh* (*Palupuah* BM); all of them have no meaning because they are not included in BI vocabulary.

Through the examples above, it can be said that the name of the 'Nagari'/'Kelurahan' in West Sumatera has been changed/damaged, and is no longer in its original form. It seems that the original form of Minangkabau was changed towards BI vocabulary. However, although some have the same meaning in

both languages, many have no meaning, in fact, many are not included in the BI vocabulary, nor do they have meaning. The following is a recapitulation of the results of research on regional naming errors in Padang City (Roza and Morelent, 2016) and regional names in 19 regencies of West Sumatera.

Table 1: Data of Mistakes in Regional Naming in Kota Padang

No.	Sumber Data	Bahasa Indonesia/Minangkabau		Tingkat	
		Salah	Benar	Jml	%
1.	Penamaan Daerah (Kota Padang)				
	Kec. Padang Utara	gunung, air ² , tawar ²	gunuang, aia, tawa	5 (7)	71
	Kec. Padang Barat	ujung, purus, pasir, belakang	ujuang, puruih, pasia, balakang	4 (10)	40
	Kec. Padang Timur	<i>ganting, andalas</i>	gantiang, andaleh	2 (10)	10
	Kec. Padang Selatan	belakang, seberang ² , teluk, bayur, air, manis	balakang, subarang, taluak, bayua, aia, manih	7 (12)	58
	Kec. Nanggalo	kampung ² , <i>tabing</i>	kampuang, tabiang	4 (6)	67
	Kec. Pauh	manis ² , luar, lambung, bukit	manih, lua, lambuang, bukit	5 (9)	50
	Kec. Kuranji	pasar, <i>anduring</i> , lubuk, kalumbuk, gunung, <i>sarik, saph</i>	pasa, anduriang, lubuak, kalumbuak, gunuang, sariak, saphiah	7 (9)	78
	Kec. Bungus Tl Kabung	bungus ³ , teluk ³ , <i>kabung³</i>	saphiah	9 (6)	15
	Kec. Koto Tengah	lubuk ² , kampung, <i>kabung</i> , pasir, <i>parupuk, tabing, tunggu</i>	bunguih, taluak, kabuang, lubuak, kampuang, kabuang, pasia, parupuak, tabiang, tunggua	8 (13)	62
	Kec. Lb Begalung	kampung ² , tanjung, cengkeh, lubuk, <i>begalung</i>	pasia, parupuak, tabiang, tunggua	6 (14)	55
	Kec. Lb Kilangan	indarung, besi, <i>bandar</i> , buat	kampuang, tanjuang, cangkeh, lubuak, bagaluang indaruang, basi, banda, buek	4 (7)	57
					60 (103)

Table 2: Data of Regional Naming in 19 Regencies

No	Kabupaten/Kota	Kecamatan	Kelurahan	Nagari/Desa	Total
1.	Kota Padang	11—(-4)	104—(-37)		115—(-41)
2	Kota Bukittinggi	3—(-1)	24—(-5)		27—(-6)
3.	Kota Payakumbuh	5—(-4)	47—(-8)		52—(-12)
4.	Kota Padang Panjang	2	16—(-6)		18—(-8)
5.	Kota Solok	2—(-2)	13—(-3)		15—(-5)
6.	Kota Pariaman	4—(-1)	16—(-9)	55—(-23)	75—(-30)
7.	Kota Sawah Lunto	4—(-1)	10—(-2)	27—(-3)	41—(-6)
8	Kab. Agam	16—(-6)		82—(-9)	98—(-15)
9.	Kab. Padang Pariaman	17—(-6)		103—(-21)	110—(-27)
10	Kab. Pasaman	12—(-5)		37—(-1)	49—(-6)
11	Kab. Pasaman Barat	11—(-3)		19—(-1)	30—(-4)
12	Kab. Pesisir Selatan	15—(-6)		182—(-46)	198—(-52)
13	Kab. Solok	14—(-8)	1	74—(-9)	88—(-17)
14	Kab. Solok Selatan	7—(-1)		39—(-28)	46—(-29)
15	Kab. Darmasraya	11—(-2)		52—(-9)	63—(-11)
16	Kab. Tanah Datar	14—(-4)		75—(-13)	89—(-17)
17	Kab. 50 Kota	13—(-1)		79—(-4)	92—(-5)
18	Kab. Sijunjung	8—(-4)		61—(-12)	69—(-16)
19	Kab. Mentawai	10		43	53
	Jumlah: 7 (1)/ 12 (2)	179—(-59)	230—(-70)	928—(-179)	1337

Source: Website Kemendagri, 2018

Thus, the majority of Nagari/Kelurahan names in Padang City are no longer in Minangkabau. As many as 60 of the 103 names of 'Nagari'/'Kelurahan' (70%) in Padang City have been changed: Indonesianized/new vocabulary/not BM and BI vocabulary (Roza and Morelent, 2016). In terms of meaning, some are the same, but many are very different from the original meaning, and some have no meaning at all. This number and percentage becomes greater (80%) when linked to data on Kemendagri website regarding 'Nagari'/'Kelurahan' in all 19 'Nagari'/'Kelurahan' of West Sumatera (Roza *et.al*, 2019; 2020).

6. CONCLUSION

The research findings described above show errors in the naming of 'Nagari'/'Kelurahan' in West Sumatera, in Padang City in particular. The names of the 'Nagari'/'Kelurahan' are originally in Minangkabau and each name has its own origin. Long ago, the heroes (three from Minangkabau: Moh. Hatta, H. Agussalim, M. Yamin), in anticipatory fashion, formulated in article 36 of UUD 1945 that regional languages needed to be preserved. We can see how errors in the naming of 'Nagari'/'Kelurahan', which are such a large percentage, are displayed on nameplates, letterheads, and banners put up by every 'Nagari'/'Kelurahan' in West Sumatera.

It is expected that the findings of this research will 'open our eyes' and motivate us to care about localities that the nation's future generations will be proud of; The naming must be returned to its original form, particularly in Minangkabau. That is the mandate of our constitution and let's prove it, as a great nation, we appreciate the services of national heroes, and we pass on our locality to our future generations. It is expected, in turn, that the cultivation of authentic regional names in West Sumatra will become a model for programs to reuse authentic regional names in other regions in Indonesia and/or other countries. This can increase the next generation's awareness of their national identity and, in turn, make them proud of it.

To facilitate the era of free trade, it is highly recommended that regional names be written in three languages in West Sumatera: English, Indonesian and Minangkabau. This suggestion was inspired by the use of three languages in many places in Mecca and Medina (Arabic, English, Indonesian). Hence, one of the reasons is that the largest number of Indonesian Hajj pilgrims come every year.

Limitation and Next Studies

Research data on naming errors in West Sumatra 'Nagari'/'Kelurahan' was collected from only 4 (four) 'Luhak': Luhak Nan Tuo (Batusangkar and Tanah Datar), Luhak Tengah (Agam and Bukittinggi), Luhak Nan Bungsu (Payakumbuh and 50 Kota), and Luhak Rantau (Pesisir Selatan and Sijunjung). The location of 'Nagari'/'Kelurahan' as the data source is in 40% of the Nagari/Kelurahan in 19 Regencies/Cities of West Sumatera.

The very large percentage of errors in naming 'Nagari'/'Kelurahan' in West Sumatera (70-80%) is expected to provide material for further research. Apart from being directed towards compiling a list of 'Nagari'/'Kelurahan' which are native to Minangkabau, a list of the origins of each 'Nagari'/'Kelurahan' in West Sumatera also needs to be realized. It is hoped that these two important lists will become material for the regional government to issue gubernatorial regulations ('Pergub') and regional regulations ('Perda') which regulate the return and cultivation of the authenticity of West Sumatera 'Nagari'/'Kelurahan' names.

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Figure 1: 'Map of Kota Padang, one of '19 'Kota'/'Kabupaten' of Sumbar'

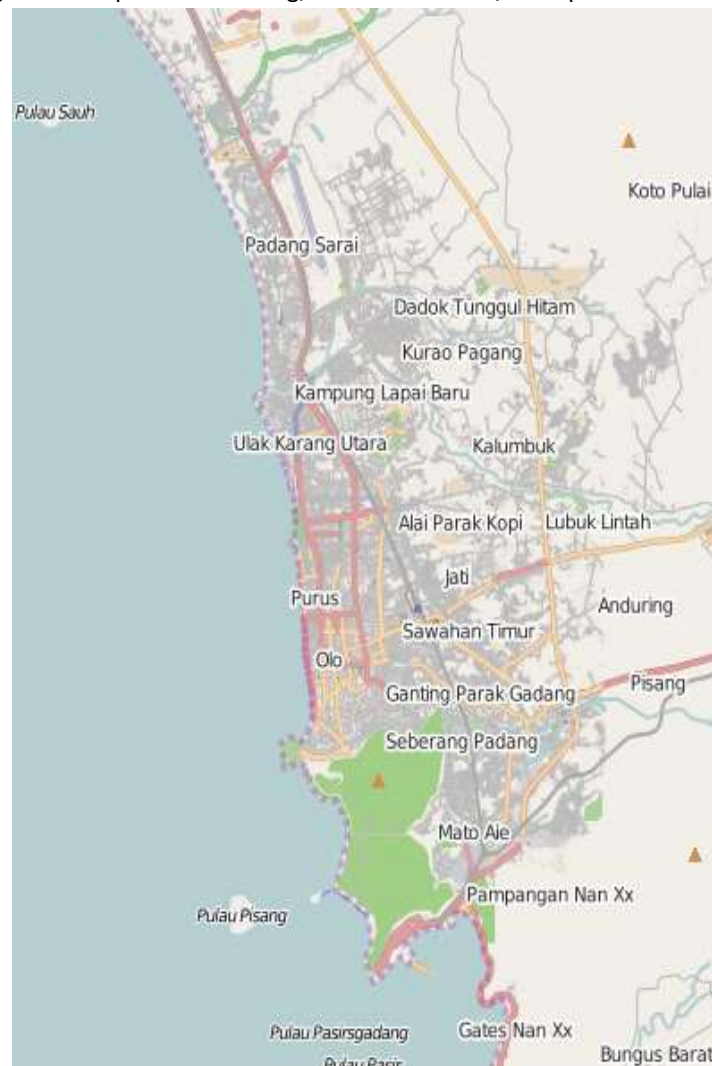


Figure 2: West Sumatera Map



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