Theology on the Toponymy of Village Names in Jatiasih District, Bekasi City: a Study of Anthropolinguistic Philosophy

Ahmad Khoiril Anam
Fakultas Pascasarjana, S3 Linguistik Terapan
ahmad_9906922003@mhs.unj.ac.id

Zuryati
Fakultas Pascasarjana, S3 Linguistik Terapan
zuriyati@unj.ac.id

Saifur Rohman
Fakultas Pascasarjana, S3 Linguistik Terapan
saifurrohman@unj.ac.id

Abstrak
The purpose of this study is to describe in depth the theological elements of the origin of kampong names in Jatiasih District, Bekasi City. The method used in this study is descriptive which uses a qualitative approach. The object of this study covered the names of kampong in Jatiasih District, Bekasi City. Based on data analysis, the author can conclude: there are five of the eleven villages whose toponymy or the origin of the naming of the village is motivated by theological values in it. The five names of the villages are Kampung Kebantenan, Kampung Pamahan, Kampung Pondok Benda, Kampung Bojong Sari, and Kampung Jatikramat. The overall theological value in naming the names of these villages is set on the basis of the relationship between the two major Islamic works on the island of Java, namely the Kingdom of Cirebon and the Kingdom of Banten. The entire stage of theology adopted in the formation of the names / toponymy of the five villages in Jatiasih is a stage of dynamism that comes from tombs, people, to trees that are sacred. Historically, the value of the theology presented is more about the story of the spread of Islam carried out by religious leaders from the two kingdoms who often stop in villages in Jatiasih.

Kata Kunci: theology, toponymy, village name, philosophy, anthropolinguistics

INTRODUCTION
Anthropolinguistics is an interdisciplinary study that studies the relationship of language to the intricacies of human life, including culture. Culture and language are one unit because language is part of that culture. The anthropolinguistic approach seeks to examine what people do with the language and speech produced, the gestures associated with the context in which they appear.

Things that are observed in anthropolinguistics, namely: (1) analyzing cultural terms and expressions; (2) analyze the naming process; (3) analyze politeness; (4) analyze the cultural concept of the elements of the language; (5) analyze ethnicity from a linguistic point of view; and (6) analyze ways of thinking through language structures. Through anthropolinguistics, we can trace how linguistic forms are influenced by cultural, social, mental, and psychological aspects, what is the true nature of form and meaning and how the two are related.

Knowledge of the name is commonly called onomastika. This science is divided into two branches. First, anthroponyms are knowledge that examines the history or origin of the name of the person or the one who is being anthroponym. Second, toponymy is knowledge that examines the history or origin of place names.

A place naming system is a procedure or rule for giving place names at a certain time (Segara, 2017; Gunardi & Ratnasari, 2015). In other terms it is called "toponymy". Judging from the origin of the word or its etymology, the word toponymy comes from the Greek topoi i.e. 'place' and onoma means 'name'. So, literally toponomy means "place name". In this case, toponomy is defined as giving place names (Sulistyawati, 2020; Anshari, et al., 2017). Toponymy cannot be separated from aspects of linguistic
Theology on the Toponymy of Village Names in Jatiasih District, Bekasi City: a Study of Anthropolinguistic Philosophy

A. Khoiril Anam, Zuryati Salfur Rohman

In his description Kasno (2018) explained that the concept of divinity has appeared since humans existed in this world. This concept of divinity although it has undergone various developments but has the same direction, namely Dzat yang Maha Ghaib (Kasno, 2018). The early development of the long-known concept of divinity was animism and dynamism. This kind of conception of divinity does seem simple according to the quality of thought in primitive times. The existence of God is equated with the different kinds of shrewdness or incongruity that exist in this cosmic space.

The next development of humans knows the level or hierarkhi in their social structure (Kasno, 2018). Furthermore, Kasno reiterated that this condition was then projected into a conception of divinity that knew the existence of a level at the divine level. The conception of God has diversified from animism and dynamism to polytheism. God is understood not to be merely singular or a certain principle but to have had a familial or societal structure in accordance with that of human society. And, this conception of divinity eventually led to a henotheism that states that God has a governing structure that leads to power over the supreme god. This conception of henotheism eventually underwent a later development called monotheism, namely God is the one true.

In Indonesian, the word theo is defined as God. Of course, each religion has its own name of God, for example Allah for Islam, Brahman for Hinduism, Jesus for Christianity, and Yahuza for The Jewish religion.

In simple terms, theology means the science of God or the science of divinity (Mustafa, 2006). Theology is a science that discusses the divinity and obligations of man towards God, using reason and revelation to obtain this understanding (Firman and Yahya, 2022). Meanwhile, Bahaf (2015) argues that theology is a science that studies everything related to religious beliefs. Furthermore, Mukhlis (2015) explained that theology is a science that discusses divinity, and everything related to divine values.

Thus theology means a fundamental teaching or a theory or a science about the problem of God. This is because every religious person from any background wants to know the ins and outs of their religion, therefore it is necessary to have theology as a science that discusses issues around divinity so that it is not easily shaken by changing times.

The concept of divinity has appeared since humans existed in this world. This concept of divinity although it has undergone various developments but has the same direction, namely Dzat yang Maha Ghaib (Kasno, 2018). The early development of the long-known concept of divinity was animism and dynamism. This kind of conception of divinity does seem simple according to the quality of thought in primitive times. The existence of God is equated with the different kinds of shrewdness or incongruity that exist in this cosmic space.

The next development of humans knows the level or hierarkhi in their social structure (Kasno, 2018). Furthermore, Kasno reiterated that this condition was then projected into a conception of divinity that knew the existence of a level at the divine level. The conception of God has diversified from animism and dynamism to polytheism. God is understood not to be merely singular or a certain principle but to have had a familial or societal structure in accordance with that of human society. And, this conception of divinity eventually led to a henotheism that states that God has a governing structure that leads to power over the supreme god. This conception of henotheism eventually underwent a later development called monotheism, namely God is the one true.

In his description Kasno (2018) explained that animism can be interpreted as a belief in the existence of ethereal beings or spirits in every object, either a living object or an inanimate object. Furthermore, Kasno classifies that dynamism is the belief in the existence of ethereal beings or spirits in every object, either a living object or an inanimate object. Thus, toponymy is a science related to naming an area related to linguistic studies, anthropology, geography, history, and culture.

Toponymy can be used to study aspects of local culture so that it is indispensable to preserve the cultural heritage of the nation. The language used in geographical naming indicates the cultural wealth of a nation. In terms of language, the naming of an area is arbitrary, but even though it is manasuka there is always a meaning behind the name of the place. In the toponymy system, there are life or philosophical values that are characteristic of regional languages and peoples. Kridalaksana (2013) explains that toponyms are branches of onomastics that investigate place names. Toponymes comes from the Greek i.e. the word topos meaning place and onomia meaning the name (Berg and Vouletenaaho, 2017; Mursidi, 2019; Hadianto, 2021; Septiani, et al., 2020; Koswara, 2016). According to Sudaryat (2019) toponymy is a science that examines the origin of the name of a place. So it can be concluded that toponymic studies are about the names of places in a region. Etymologically, toponymy cites the names of places used to reveal naming patterns.

In the origin of place names, one of which is the names of the village, we often find the history of naming the village, containing divine elements in it. In this case, there is one big thing we can discuss, which is theology. Etymologically, the term theology comes from the words theology (English), theologie (French and Dutch) or theologia (Latin and Ancient Greek). The theology, which comes from Latin and Greek, comes from two syllables, namely theo and logia. The word theo in ancient Greek mythology was a call to the gods. Meanwhile, logia in Ancient Greek comes from the word logos (reason), which means teaching or theory (science). In Indonesian theo is defined as God. Of course, each religion has its own name of God, for example Allah for Islam, Brahman for Hinduism, Jesus for Christianity, and Yahuza for The Jewish religion.

In simple terms, theology means the science of God or the science of divinity (Mustafa, 2006). Theology is a science that discusses the divinity and obligations of man towards God, using reason and revelation to obtain this understanding (Firman and Yahya, 2022). Meanwhile, Bahaf (2015) argues that theology is a science that studies everything related to religious beliefs. Furthermore, Mukhlis (2015) explained that theology is a science that discusses divinity, and everything related to divine values.

Thus theology means a fundamental teaching or a theory or a science about the problem of God. This is because every religious person from any background wants to know the ins and outs of their religion, therefore it is necessary to have theology as a science that discusses issues around divinity so that it is not easily shaken by changing times.

The concept of divinity has appeared since humans existed in this world. This concept of divinity although it has undergone various developments but has the same direction, namely Dzat yang Maha Ghaib (Kasno, 2018). The early development of the long-known concept of divinity was animism and dynamism. This kind of conception of divinity does seem simple according to the quality of thought in primitive times. The existence of God is equated with the different kinds of shrewdness or incongruity that exist in this cosmic space.

The next development of humans knows the level or hierarkhi in their social structure (Kasno, 2018). Furthermore, Kasno reiterated that this condition was then projected into a conception of divinity that knew the existence of a level at the divine level. The conception of God has diversified from animism and dynamism to polytheism. God is understood not to be merely singular or a certain principle but to have had a familial or societal structure in accordance with that of human society. And, this conception of divinity eventually led to a henotheism that states that God has a governing structure that leads to power over the supreme god. This conception of henotheism eventually underwent a later development called monotheism, namely God is the one true.
existence of supernatural or supernatural powers found in various goods, whether living or dead, and whose supernatural powers are believed to be able to influence what is around them, such as kramat objects, kramat hewat, kramat trees, and kramat people.

In the next elaboration Kasno (2018) explains that Polytheism is the belief in supernatural beings called gods. And, these gods, in addition to having their own names, are also believed to have their own duties in regulating the course of this wheel of life. However, henotheism as well as polytheism also believes in the existence of creatures called gods, but in henotheism it is believed that only one god has the greatest power and is respected by other gods. It can be said that this greatest **** is a king to other gods, so he is also worshipped by other gods. The understanding of this **** king also turned into a one god.

In the next elaboration Kasno (2018) explains that monotheism is a belief that considers God to be only one, it is He who creates, maintains, and then destroys this universe. He is a different Sole ruler and comes from outside this universe. In this study, the authors limited it to the names of villages in Bekasi City. Furthermore, the author limits it to the names of villages in Jatiasih District only. Based on the results of the author's observation of the toponymy or the origin of the name of the village found in Jatiasih, the author found elements of theology in the naming process.

The following are the names of villages in Jatiasih District based on their respective villages. Jatiasih Village: Kampung Kebantenan, Second, Jatimekar Village: Pamahan Village, Rawa Bogo Village, and Jaha Village. Third, Jatirasa Village: Pondok Benda Village and Koja Dam Village. Fourth, Jatiluhur Village: Pedurenan Village, Pulo Village, and Poncol Village. Fifth, Jatisari Village: Cakung Village, Payangan Village, and Sumur Binong Village, Finally, Jatiramad Village with Jatiramad Village. Of the names of some of the villages, there are some that contain elements of religious ethics in the naming process. Thus, the author is interested in conducting a more in-depth study related to theology in the toponym of the names of villages throughout Jatiasih, Bekasi City.

**RESEARCH METHODS**

This research uses a qualitative approach. Moleong (2013:6); Rodiah (2019) states qualitative research is a research procedure that generates descriptive data in the form of written and oral words about the nature of individuals, circumstances, symptoms of certain groups that can be observed. This approach, as a research procedure that produces descriptive data in the form of written or spoken words from people or behaviors that can be observed so as to form a descriptive research method. Descriptive research is a research method that describes all data in the state of the subject or object of study then analyzed and compared based on the ongoing reality at the moment and further tries to provide problem solving and can provide up-to-date information. Analytical descriptive research is a form of research aimed at describing existing phenomena, both natural phenomena and man-made phenomena. According to Sukmadinata (2006: 72); Linarwati, et al. (2016) phenomena can be in the form, activity, characteristics, changes, relationships, similarities and differences between one phenomenon and another. The objects in this study are the names of villages around Jatiasih District, Bekasi City, West Java.

In qualitative research, the instrument used is not a "measuring instrument" that is compiled on the basis of the operational definition of variables, as is common in quantitative research. Because, pragmatically, he does not use deductive-verificative logic, the logic used is just the opposite, namely the "research man" himself. The capacity of his body soul to observe, ask, track, and abstract is an important tool or instrument like no other. That is, the problem that instrumentation cannot be "billed" in a billable qualitative research design is the ability/qualification of the research.
The researcher as a human instrument, who sets the focus of the study, selects informants as the source of the data, who interprets the data and makes conclusions on everything. The instrument of research is in the form of a human being, that is, the researcher himself. Research aids in the form of stationery and supporting reference books.

The data collection technique in this study used observation techniques. Observation is collecting data or information that must be carried out by making observation efforts directly to the place to be investigated (Arikunto, 2006: 124; Joesiana, 2018). The objects observed were the results of interviews from speakers (Lurah / community leaders / ulama / culturalists) in each sub-district and sub-district in the city of Bekasi.

RESULTS AND DISCUSSION

The names of the villages that will be used as samples for this study are all village names contained in the Jatiasih District. First, Jatiasih Village: Kampung Kebantenan. Second, Jatimekar Village: Pamahan Village, Rawa Bogo Village, Poncol Pulo Village, and Jaha Village. Third, Jatirasa Village: Kampung Pondok Benda. Fourth, Jatiluhur Village: Pedurenan Village. Fifth, Jatisari Village: Cakung Village, Payangan Village, and Mayang Sari Village. Finally, Jatikramat Village with Jatiramat Village. Of the eleven names of the villages, there are five names of villages that contain religious aesthetics in the history of the formation of the name of the village, namely Kampung Kebantenan, Kampung Pamahan, Kampung Pondok Benda, Kampung Bojong Sari, and Kampung Jatikramat.

Theological Discussion on Toponymy of Village Names in Jatiasih District, Bekasi

1. Theology on the Toponymy of Kebantenan Village

The history of the formation of the name in this village has to do with the cemetery in the Pamahan Village area called the Keramat Kebantenan Tomb or the surrounding community calls it the Pesarean Cemetery. This Pesarean Cemetery comes from the word "sare" in the Sundanese language which means 'rest' so the word "Pesarean" means 'rest'. It is said that in the past there were scholars from Banten who often went back and forth from the Kingdom of Banten to the Kingdom of Cirebon. It is known that in his time, the journey from the Kingdom of Banten to the Kingdom of Cirebon could take several days. Because of the length of the journey, it is no wonder that the cleric and his troops made an isirahat or spent the night somewhere before continuing the journey the next day. Thus, the name of the tomb is called Pesarean Cemetery which means rest.

It is told that under the road traveled from Banten to Cirebon, one of the areas traversed by the scholars and their troops is the area currently called Kampung Kebantenan, Jatiasih District, Bekasi. When viewed from the map, we can draw a straight line between the two regions and it is possible that the line is indeed through the Kampung Kebantenan area. The source mentioned that the bottom of the road in those days was very straight. If pulled straight to the east, the road will lead to Cirebon. According to his gratitude, this caused that many pilgrims from Banten and Cirebon, many visited this cemetery.

In the beginning, Kampung Kebantenan was so vast that it included several surrounding villages. In the end, this village was blossomed into several villages, including Pamahan Village which became the location of the Pesarean Cemetery. In addition, there is the village of Bojong Kulur which leaves inscriptions inscribed with the Old Sundanese language.

In addition to the Kramat Kebantenan Tomb or Pesarean Cemetery, another find is an inscription found by Raden Saleh in Kampung Kebantenan, Jatiasih, Bekasi in 1867 which is currently stored in the Jakarta National Museum. The inscription consists of five
thin plates containing the Old Sundanese script and language. This inscription was written based on a decree from Sri Baduga in memory of his grandfather (Niskala Wastukancana) and his father (Ningratkancana). Based on inscriptions written since (1482—1521) and the Batutulis inscription, Sri Baduga was titled as “Susuhunan or Ratu Haji”. The message conveyed in this inscription is “Good Luck. This is a warning sign for Rahyang Niskala Wastukancana. Down to Rahyang Ningratkancana, then to the current susuhunan in Pakuan Pajajaran, must leave the capital in Jayagiri and the capital in Sunda Sembawa. Hopefully someone will take care of it. Let no one abolish or disturb him.” In addition, the two cities (dayeuh) of Jayagiri and Sunda Sembawa are exempt from four kinds of taxes called perดกิnas villages or freed villages. Based on this history, the sub-district in Kampung Kebantenan and its surroundings is called Jatiasih District, the origin of the word "loving" for the kindness of Sri Bđuga who exempted taxes in his time.

We return to the history of the name Kampung Kebantenan. Based on the history of banten scholars who stopped in this village when on their way to Cirebon, they left some cultures and teachings from Banten in this village. In addition, the finding of historical inscriptions also corroborates that it is worthy of the name Kampung Kebantenan.

The conception of thology/divinity recognizes the existence of levels at the level of divinity. Starting from animism (spirit) and dynamism (the power of kramat objects, kramat animals, kramat trees, kramat people) to polytheism (many Gods). This conception of divinity eventually led to henotheism (one Great God) which stated that God had a governing structure that led to power over the supreme deity. This conception of henotheism eventually underwent a later development called monotheism, namely God is the one true.

The theological concept adopted in the formation of the name / toponymy of Kampung Kebantenan lies in the theology of the dynamism stage, in this case the Tomb of Kramat Pesarean which became a magical element in the formation of its name.

2. Theology on the Toponymy of Pamahan Village

The village, which is adjacent to the center of Jatiasih District, leaves a lot of history. This village was originally part of Kampung Kebantenan. Kampung Kebantenan was originally very wide so that it experienced expansion and formed several villages, including Pamahan Village and Bojong Kulur Village which are currently included in Bogor Regency, namely the border of Bogor Regency and Bekasi City. Evidence that Kampung Pamahan was originally part of Kampung Kebantenan is marked by the existence of a "Sacred Kebantenan Cemetery" or "Pesarean Cemetery" which is currently located in Pamahan Village. The history related to this cemetery is conveyed by the author in the toponymy of Kampung Kebantenan above.

The village, which was originally part of Kebantenan Village, also has a lot of history. The origin of the name Kampung Pamahan comes from the nickname or can be categorized as a tribute to the surrounding community. Initially, from several sources, kampung came from the word "archery". Archery here is aimed at the warriors of the past in this village who are skilled in archery and riding. However, this assumption was broken by several other sources who knew that the origin of the name Kampung Sendang Kasih which was still part of Kampung Kebantenan. In line with that, it is reinforced that some of the speakers gave a bright spot from the various information on the origins of this village. The term "archery" was once coined in this village which originally came from the word "anchorage". The term "anchorage" is a nickname for the people of this village who are ambushed in catching criminals from Kampung Jaha as captives. The nickname "anchoring" gradually changed its sound to the word "archery" until it became the word "Pamahan". Apart from that, other sources mention that the word "Pamahan" comes from the name of a figure named "Ki Ageng Pamanahan", a figure who is also mentioned as joining a group of religious leaders from Banten to Cirebon. Just like the word "penahan", gradually the word Ki Ageng
Theology on the Toponymy of Village Names in Jatiasih District, Bekasi City: a Study of Anthropolinguistic Philosophy

A. Khoiril Anam, Zuryati Saifur Rohman

Vol. 4, No. 2, Oktober 2022, pp. 654-663
e-ISSN: 2686-5009

Pamanahan gradually changed its sound to the word "Pamahan". Thus, gradually, the name of this village was referred to by many people as "Kampung Pamahan".

The conception of theology/divinity recognizes the existence of levels at the level of divinity. Starting from animism (spirit) and dynamism (the power of kramat objects, kramat animals, kramat trees, kramat people) to polytheism (many Gods). This conception of divinity eventually led to henotheism (one Great God) which stated that God had a governing structure that led to power over the supreme deity. This conception of henotheism eventually underwent a later development called monotheism, namely God is the one true.

Almost the same as the theological concept adopted in the formation of the name / toponymy of Kampung Kebantenan, the toponymy of Kampung Pamahan also lies in the theology of the dynamism stage, in this case the Tomb of Kramat Pesarean which is also a magical element in the formation of its name. That one of the tombs in the Tomb of Kramat Pesarean is believed by the surrounding community to be a figure who is sacred, namely "Ki Agung Pamanahan".

3. Theology on the Toponymy of Jatikramat Village

In the village which is the access of Bekasi-Pondok Gede, there is one kramat tomb, namely the Kramat Mbah Kandong Tomb. The tomb of Kramat Mbah Kandong became the forerunner of the naming of Jatikramat Village which was once filled with dense teak trees. The real name of Mbah Kandong is Sheikh Su'ud or Sheikh Syarifudin who is still a descendant of Sultan Hasanudin Banten son of Sunan Gunung Jati Cirebon. At this time, he fled the Dutch colonial forces using andong, a horse-drawn carriage of the type of delman and settled in the teak forest area and spread the teachings of Islam. The locals then dubbed it as mba Kandong Jati.

Mbah Kandong was the first Islamic religious preacher in Jatikramat and Jatibening who currently embrace animist beliefs. Islam was spread by the door-to-door method which was eroded at that time only amounted to ten heads of families. Although in hiding, Mbah Kandong's heroic soul remains. It is said that the Dutch bomber plane, which at that time was about to destroy the fighters in the Pondok Gede area, at that time did not find any residential areas at all because it was only a dense forest. It is believed that there was interference from Mbah Kandong by blowing dust into the sky. The footsteps of Mbah Kandong are historical as well as the forerunner of the formation of the name Jatikramat Village.

The conception of theology/divinity recognizes the existence of levels at the level of divinity. Starting from animism (spirit) and dynamism (the power of kramat objects, kramat animals, kramat trees, kramat people) to polytheism (many Gods). This conception of divinity eventually led to henotheism (one Great God) which stated that God had a governing structure that led to power over the supreme deity. This conception of henotheism eventually underwent a later development called monotheism, namely God is the one true of the Almighty.

Almost the same as the theological concept adopted in the formation of the name / toponymy of Kampung Kebantenan and Kampung Pamahan, the toponymy of Kampung Jatikramat is also located in the theology stage of dynamism, in this case the Tomb of Kramat "Mbah Kandong Jati" nickname for Sheikh Su'ud or Sheikh Syarifudin which is also a magical element in the formation of his name. In addition, in the tomb, it was also overgrown with teak trees that were encroached on.

4. Theology on the Toponymy of Pondok Benda Village

The village, which is located right in the east of Jatiasih District, is full of inseparable from a long historical story. In short, the name Pondok Benda is taken from one of the names of trees that dominated the village in the past, namely the "tree of objects". The object tree is a type of tree that is still in the same clan as the breadfruit, embossed, and jackfruit trees. The fruit on this tree tends to be more similar to the
embossed fruit with protrusions and soft spines around it. Its scientific name is *Artocarpus Elasticus*. Because of the large number of tree objects in this area, this village is known as Kampung Pondok Benda.

Apart from the embodiment element with the flora background, the origin of the name of this village is also believed to come from the community element which was created to give appreciation to a character. According to information that the author got from a resource person, a marbot who is also a keeper of the Kramat Keringin Tomb, Berliau said that the word "cottage" came from the history of a Sufism scholar named Kupi Tasawuf who used to "muddle" in the village to spread information to the surrounding community. The Dryin Sacred Cemetery is where he built a small pavilion like a hut to take shelter and rest when he preached in this area. In addition, it is called "benda" because it is believed by the natives of "Pondok Benda" that Kupi Sufism has planted heirlooms around the hut where he broadcast. There is still a planting stone that is believed to be irrevocable by anyone who was there to mark its existence to this day. To give an award to the cleric, this village was named as "Kampung Pondok Benda".

The conception of theology / divinity recognizes the existence of levels at the level of divinity. Starting from animism (spirit) and dynamism (the power of sacred objects, sacred animals, sacred trees, sacred people) to polytheism (many gods). This conception of divinity eventually leads to henotheism (one Great God) which states that God has a government structure that leads to the power of the supreme god. This conception of henotheism eventually underwent a later development called monotheism, namely God is the one and only essence.

Almost the same as the theological concept adopted in the formation of the names/toponyms of Kampung Kebantenan, Kampung Pamahan, and Kampung Jatikramat, the toponym of Kampung Pondok Benda lies in the theology of the dynamism stage, in this case Kramat’s Tomb "Mbah Kupi Tasawuf" which is also a magical element in the formation of his name. In addition, at the tomb, until now also overgrown with a large banyan tree that is sacred.

5. Theology on the Toponym of Kampung Bojong Sari

This village, which is located right in the southeast of Jatiasih District, is full of stories from a long history. Most of the area of this village is located on the outskirts of the Cikeas River. In Sundanese, the word “bojong” means ‘a headland located on the edge of a river and is often used as a place name’. Bojong can also be interpreted as land or land that juts into the middle of the waters (river/sea). In addition, the word “Sari” which is paired with the word "Bojong" is based on a sacred figure whose grave is currently sacred by local residents and outside the Bojong Sari area, he is "Nyi Ratu Ayu Dewi Nila Mayang Sari”. Nyi Ratu Mayang Sari is a noble daughter who really likes ylang flowers. No wonder his grave often emits the scent of ylang flowers. She is the wife of Wong si Jaya who comes from Yogyakarta, Mataram Kingdom. Meanwhile, Nyimas Mayang Sari came from the Cirebon Sultanate. According to history, Nyimas Mayang Sari was a liaison or agent or currently referred to as the foreign minister between the two major kingdoms on the island of Java, namely the work of Banten and Cirebon. Because the distance between the two kingdoms is quite far, they always stop to rest in the village which is currently called Kampung Bojong Sari. Because this activity was carried out gradually, they built a house in this village and reproduced to produce offspring. The first child from their marriage is named Mbah Rokinid whose grave is also adjacent to the sacred grave between Nyimas Mayang Sari and Wong si Jaya. Mbah Rokinid has a son named Solihin.

As figures from the kingdom, the surrounding community highly respects husband and wife who also spread Islam in this village. As a form of appreciation for his services, the surrounding community named this village as Kampung Bojong Sari.

The conception of theology / divinity recognizes the existence of levels at the level of divinity. Starting from animism (spirit) and dynamism (the power of sacred
objects, sacred animals, sacred trees, sacred people) to polytheism (many gods). This conception of divinity eventually leads to henotheism (one Great God) which states that God has a government structure that leads to the power of the supreme god. This conception of henotheism eventually underwent a later development called monotheism, namely God is the one and only essence.

Similar to the theological concept adopted in the formation of the names/toponyms of Kebantenan Village, Pamahan Village, Jatikramat Village, and Pondok Benda Village, the toponym of Bojong Sari Village also lies in the theology of the dynamism stage, in this case the Tomb of Kramat "Nyi Ratu Ayu Dewi Nila Mayang Sari “ which also became a magical element in the formation of his name.

CONCLUSION

Based on the results of interviews from several sources and some literature, the origin of the names of the villages in Jatiasih, there are five of the eleven villages which are toponymous or the origin of the naming of the village is based on the theological value in it. The five names of the villages are Kebantenan Village, Pamahan Village, Pondok Benda Village, Bojong Sari Village, and Jatikramat Village. The overall theological value in naming the village names is based on the relationship between the two great Islamic empires on the island of Java, namely the Cirebon Kingdom and the Banten Kingdom. All stages of theology adopted in the formation of the names/toponyms of the five villages in Jatiasih are the stages of dynamism originating from tombs, people, to sacred trees. Historically, the theological value presented is more about the story of the spread of Islam carried out by religious leaders from the two kingdoms who often stop in the villages in Jatiasih.

BIBLIOGRAPHY


LITERATUS is a journal published by Neolectura, issued two times in one year. Literature is a scientific publication media in the form of conceptual paper and field research related to social impact and cultural studies. It is hoped that LITERATUS can become a media for academics and researchers to publish their scientific work and become a reference source for the development of science and knowledge.

Our focus: Social and Culture


Join with us at http://journal.neolectura.com/index.php/Literatus
Theology on the Toponymy of Village Names in Jatiasih District, Bekasi City: a Study of Anthropolinguistic Philosophy

A. Khoiril Anam, Zuryati Salfur Rohman