

## **ETHNOSEMANTIC TOPONYMY OF TOURIST ATTRACTION IN BANGKA ISLAND**

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**Abstract:** Bangka Island has several kinds of tourist attractions, such as natural tourism, historical tourism, cultural tourism and artificial tourism. The names of tourist attractions on Bangka Island still follow the names of the areas where the tourist attractions are located. Unfortunately, many local residents do not acknowledge the origins and meanings of the names of these tourist attractions. There is a need for an in-depth study regarding the naming of tourist attractions on Bangka Island to increase public awareness and the body of knowledge that needs to be preserved to increase tourism potential on Bangka Island. Research on the toponymy of tourist attractions on the island of Bangka uses ethnosemantic methods, and the results are described qualitatively. Ten tourist attractions were selected by random sampling based on the availability of information in the community. From the results of this research, it can be concluded that the names of tourist attractions on Bangka Island consist of three aspects, namely the linguistic aspect, both generic and specific, and the historical aspect of the formation and dynamics of society in the area.

**Keywords:** *elements of naming, ethnosemantics, toponymy, tourist attraction*

### **INTRODUCTION**

Bangka Island has natural beauty and cultural relics of the past as a large capital for the development of tourism. This island cannot be separated from traditions and cultures that have become part of the life of the maritime community. This potential is coupled with soil fertility, flora and fauna, abundance of mining goods, fresh air, nice

geographical and topographical location, and the environment that greatly supports efforts to develop the potential of the Bangka Island area.

The potential of tourist attractions on Bangka Island, Kepulauan Bangka Belitung Province, include nature tourism, historical tourism, cultural tourism and artificial tourism. Some of the existing natural potentials have been developed as tourist attractions, but some of the natural potentials still need planning to develop them. Good planning is needed so that the existing potential can be developed as a tourist attraction and attract tourists. In the planning stage, emphasis is placed on creating diverse tourist objects and attractions in each tourist area.

One of the stages in the planning process is the process of naming attractions. Naming tourist attractions is an important thing that must be noticed. An interesting and even unique name is one of the factors that will make tourists curious to visit. The naming of place names is inseparable from the language and origin of the area. According to Kridalaksana (2008), naming is the process of finding language symbols to describe objects, concepts, processes, etc. This process is usually done using existing words and is the case with changes in meaning that may occur or by creating words or sentences.

The people of Bangka Island use their daily language, Malay or *Melayu*, which has a major impact on the process of naming tourist attractions on Bangka Island. There are many names of tourist attractions on Bangka Island that use Malay, such as *Batu Bedaun Beach*, *Penyusuk Beach*, *Parai Tenggiri Beach*, *Menumbing Hill*, *Batu Rakit Beach*, *Batu Belimbing*, *Nyelanding* hot spring and so on.

Despite many tourist destinations, the residents around these places mostly do not know the meaning or origin of the names of these tourist attractions. This encourages the author to conduct research to determine the origin of the naming and meaning of tourist objects on Bangka Island through ethnosemantics or studies that partially reconstruct language and cultural relationships without forgetting the ethnicity of the research subjects.

By knowing the cultural background of the people of Bangka Island, researchers hope to find out the meaning contained in the naming process. According to Foley (2020), studying language in a cultural context in depth can help find hidden meanings behind language use. Based on the explanation above, not only the form of language units used to name tourist attractions in Bangka island is still unknown, but also the meaning of the

naming process of tourist attractions in Bangka island. Therefore, the objectives of this study are to describe the form of linguistic units in naming tourist attractions in Bangka Island and to describe the meaning of naming tourist attractions in Bangka Island.

This research is expected to be useful both theoretically and practically. Theoretically, this study was conducted to explain the naming aspects used to give a name to tourist attractions on Bangka Island with local perspectives and cultural backgrounds. Practically, this research can add scientific insight into linguistic studies. And is a form of data collection on the names of tourist attractions on Bangka Island. Thus, this research can be a written source for the people of Bangka Island and contribute of researchers in developing information about tourist attractions on Bangka Island to other general public.

This research focused on one research area in the Bangka Island area, which includes four regencies and one municipality where there are many tourist attractions, namely Bangka Regency, West Bangka Regency, Central Bangka Regency, South Bangka Regency and Pangkalpinang City. Bangka Island was chosen because even though it is a small island but rich in natural potential that can be used as a research center on naming tourist attractions on Bangka Island.

The study of naming is focused on the names of tourist attractions only. The tourist objects that are the subjects are randomly selected samples based data availability in the field. The data used is in the form of names of tourist attractions based on data from the Bangka Island Tourism Office and from other sources from several places on Bangka Island. This research focuses on the forms of linguistic units, cultural aspects, and the process of changing the naming of tourist attractions from year to year.

Before compiling this study, the author collected several related literature. Previous research is relevant to Permadi's study (2008). In this study, searches for the name of a street were associated with other elements of the name. To find out the information contained behind a street name, it is related to physical, social and cultural aspects in the community. The first pattern can be reviewed and connected with natural phenomena that have occurred. The second pattern can be adapted from a combination of several aspects, such as a combination of natural symptoms with social symptoms. The third pattern is adapted from social symptoms. The data in this study was obtained from the Bandung Urban Office. The results of this study are the names of streets and areas in Bandung related to water, places of residence, vacant land and cultivated land, natural

characteristics, old buildings that have historical value, names of specific figures, names of islands, cities, puppet figures, and bird names.

The next research is in the form of a thesis written by Mardhoniawati (2016) that discusses the linguistic aspects and characteristics of cultural owners behind the formation of toponymy in Lampung Province. From the research conducted, it was found that the form of linguistic units found was a lexeme with one or two morphemes, and the combination found was a lexeme with one and two morphemes, and a combination of lexemes with two, three and four lexemes; The category of toponymy meaning of villages in Lampung Province consists of aspects of embodiment (the form of water, the form of the earth, flora, fauna, settlement patterns, and the adoption of names/elements of natural objects), social aspects (professions, activities, communities, expectations, adoption of names/building elements), cultural aspects (folklore, religious, tangible culture, and intangible culture), and combination aspects.

Using anthropological linguistic studies, there are differences in the characteristics of each variable. Lampung toponymy uses many adjectives associated with greatness, majesty, wealth, power, and glory, both in place names and in one's name. Javanese and Sundanese toponymy predominantly use the exact same name as the name of the village on the island of Java. Balinese toponymy uses Sanskrit, indicating devotion to Ida Hyang Widhi, dharma, culture, and hope for a new land.

In an international seminar, Kosasih (2010) presented a study of Sundanese Society in the Constellation of Changes in Socio-Cultural Structure. His research focused on highlighting the pattern of naming in Sundanese society diachronically by comparing the Bihari period and the Kiwari period, including how the name relates, meaning, and implications of a name. From his study, it was obtained that naming is closely related to the dynamics of an increasing society, the development of human language vocabulary as the fruit of civilizational communication, the development of reason and human mindset, the development of mental attitudes and cultural responses of society, the development of human needs, and what cannot be forgotten is the services of science and technology through its results.

Like some of the studies above that examine toponymy from language structure and semantics, this study is also based on the exposure of language structure and semantics contained in toponymy. What makes this study different from previous studies

is that the first, this study was conducted in the Bangka Island area. Second, describe the language structure and meaning in the toponymy of Bangka Island tourist attractions related to social and cultural aspects, which are one of the backgrounds for naming tourist attractions on Bangka Island. This study only focuses on naming tourist attractions on Bangka Island and the existing background.

## **REVIEW OF LITERATURE**

Aristotle once mentioned that naming is a matter of convention or agreement among fellow language society members. However, we can still trace the causes or events behind the naming or mention of some words. According to Sudaryat et al. (2009, pp. 12-19), naming or toponymy has three aspects: namely the embodiment, societal, and cultural. These three aspects greatly affect the way places are named in people's lives.

The embodiment (physical) aspect relates to human life, which tends to be one with the earth as a foothold and the natural environment as a place of life. Sudaryat et al divided the natural environment into three groups: aquatic background (water form); earth visual setting (geomorphological); and natural environment background (biological-ecological) (Sudaryat et al., 2009, p. 1215).

The social aspect in naming places is related to social interaction or places of social interaction, including a person's position in his community, work, and profession (Sudaryat et al., 2009, p. 17). The circumstances of the community determine the naming of the place, for example a place where the majority of people farm, then the place where they live is given a name not far from agriculture. Giving place names according to a well-known figure in their community can also be an aspect of society in determining place names.

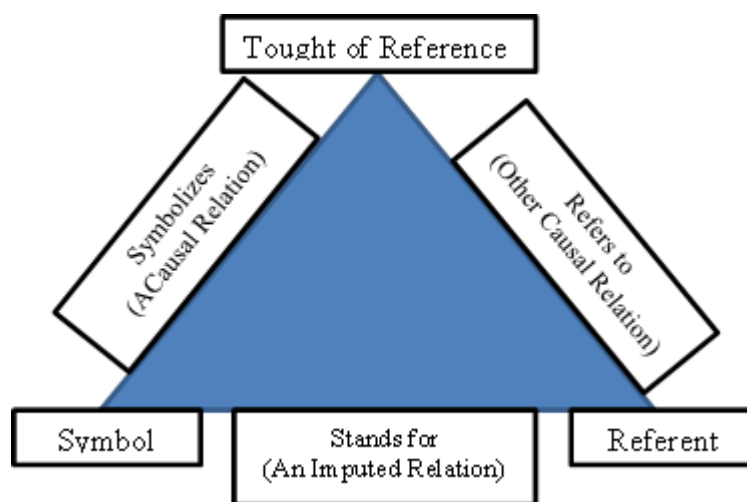
In naming places, many are associated with cultural elements such as mythological problems, folklore, and belief systems (religious) giving this type of place name is often also associated with folklore called legend (Sudaryat et al., 2009, p. 18). Culture can show people's self-respect and pride (Rahayu et al., 2023, p. 79). It can be shown through the myth and legend. So many place names in Indonesia come from legends in the community.

According to Wijana (2015), linguists must at least be reveal three important aspects when carrying out each language research tasks. The three aspects are form,

meaning, and function. Form concerns the formal form of the lingual unit, meaning concerns the relationship of form with the concept and everything it designates, while function relates to the social role carried out by the lingual unit in communication events (Wijana, 2015, p. 1).

According to Wijana (2015, p. 28), lexical meaning refers to linguistic units that can be identified without combining with other lingual units. Names on the emerging data show that some have undergone morphological processes. The morphological process causes lexical meaning to collaborate with grammatical rules, and then grammatical meaning arises. Grammatical meanings are various meanings expressed by grammatical rules (Wijana, 2015, p. 29).

While based on Bowcher's opinion there are so many points of view to determine a meaning. One of them is through the semantic triangle of Ogden and Richards (1923).



**Figure 1. Semantic Triangle**

The semantic elements presented in the picture above are (a) symbol, (b) thought or reference (c) referent. Ogden and Richards (1923) found a way to connect all words with their meanings. There is a relationship between all three factors represented by the sides of the triangle. The relationship between thought and symbol is cause and effect, meaning the symbol evokes an attitude or effect on others. Similarly, the relationship between thought and referent is direct. The dotted line of the relationship between symbol and referent is indirect because it is an arbitrary relationship created by someone who wants a symbol to represent referent (Ogden & Richards, 1923). In other words, the reference requires some previous thought or reference experience of symbols to be comprehensive by connecting the symbols contained in the names of tourist attractions

with referents, namely something contained or contained in the name, and the thought or meaning contained in the names of tourist attractions.

Indonesia has a geographical name, or *rupabumi*, standardized through government regulation number 112 of 2006. As the head of the national geographic name standardization team, Rais (2003) provided principles and procedures for naming geography according to international standards, in this case the United Nations. According to Rais, place naming in Indonesia consists of generic elements and specific elements. Generic elements are topographic elements or visible appearance of the earth such as hills, rivers, seas, islands, and so on.

Residents who first came to the location and lived there tended to name the place according to topographic conditions. The generic name is then connected to something they see dominating the region. The form can be flora: trees, fruits, flowers, and crops. The examples are Kampung Rambutan or Rambutan Village, Pisang (Banana) Island, and so on. It can also be fauna, namely animals both on land, sea, and air as found in the names of Pulau Burung (Bird Island), Pulau Kambing (Goat Island), and so on. In addition to flora and fauna, other unique object names that only exist in the region, for example Mount Tangkubanperahu in West Java and Mount Batok in East Java.

Regarding generic names and specific names, it can be concluded that generic names are place names based on terrain or topography, while specific names are special names given by the community to limit generic names (Rais, 2003). Not infrequently, these two names are used sequentially to identify an area in Indonesia.

## **METHOD**

This study used ethnosemantic methods and qualitative descriptions. In language and cultural studies, ethnosemantics is used so that the discussion of problems remains at the level of meaning by revealing the relationship between language, culture, thoughts and mindsets of society (Duranti, 1997; Humaini, 2007; Kramsch, 2001). The data analysis method used in this study is a method whose determining instrument is outside the language, independent and not part of the language concerned (Sudaryanto, 2015). The research was carried out in three stages: exploring tourist sites and mingling with local residents to find information on the origin of regional naming. The name is then

analyzed lexically. The results of the analysis of these data were then reconfirmed in the Focus Group Discussion (FGD) with Bangka Island culturalists.

## FINDINGS AND DISCUSSION

**Table 1. The Elements of Naming of Tourist Attraction in Bangka Island**

No.	Structural Form	Data
1	Air Panas Nyelanding (Nyelanding Hotspring)	Generic Element/Topography: Hot Spring Specific Language Element: Nyelanding (name of an endemic tree or wood from the area)
2	Pantai Batu Belimbing (Batu Belimbing Beach)	Generic Element/Topography: Beach Specific Language Element: Batu Belimbing (Iconic object in the area)
3	Sumur Tujuh (Well of Tujuh)	Generic Element/Topography: Well Historical Element: Seven (the number of Wells were made by Japan army to supply and make salt from the sea)
4	Bukit Mangkol (Mangkol Hill)	Generic Element/Topography: Hill Historical Element: Mangkol derived from Arabic means 'move'
5	Taman Wihelmina (Wihelmina Park)	Generic Element/Topography: Park Historical Element: Wihelmina (Name of an important figure, Queen of Dutch during the colonial era)
6	Pantai Pasir Padi (Pasir Padi Beach)	Generic Element/Topography: Beach Specific Language Element: Pasir Padi (There was a trial of Rice Planting during the colonial era)
7	Pantai Penyusuk (Penyusuk Beach)	Generic Element/Topography: Beach Specific Language Element: Penyusuk (a traditional device like harpoon to hunt and catch fish used by Suku Laut (sea tribe))
8	Pantai Batu Bedaun (Batu Bedaun Beach)	Generic Element/Topography: Beach Specific Language Element: Batu Bedaun (Iconic Object available only in this area)
9	Bukit Menumbing (Menumbing Hill)	Generic Element/Topography: Hill Historical Element: Menumbing derived from Arabic 'Menumbina' which means 'Menimba' or draw waters.
10	Bukit Maras (Maras Hill)	Generic Element/Topography: Hill Historical Element: Maras derived from Arabic means 'Please, happy, joy.'

### *Air Panas Nyelanding*

Based on data collection around tourist areas, residents say hot springs in the area have existed for a long time. The use of the name hot spring is only used to refer to tourist areas. The village around the tourist attraction is called Nyelanding which is the name of a type of wood. According to folklore, Nyelanding wood-producing trees used to be along the road. The first residents who decided to settle down, cut down the trees and then made huts.

Regardless of whether the folklore is authentic, Nyelanding wood trees are not found in rural areas or Nyelanding hot spring attractions. This was agreed by Bangka



cultural observer, dato Akhmad Elvian. The word Nyelanding is a specific name referring to the name of an endemic tree found only in the area. Regarding the existence of the tree itself is not known with certainty because some things such as the tree is extinct or its name has changed to another tree.

The word Nyelanding consists of three syllables *nye-*, *lan*, and *ding* is a single word that is not yet known precisely what it means. The use of this single name relates to the absence of a specific topography referring to the village, for example water, beaches, hills, or mountains. The use of the word hot water is a gift from residents who find hot springs in the Nyelanding area.

According to research by Pitulima and Siregar (2016), hot water in Nyelanding is the result of geothermal or geothermal activity that is not related to rocks in volcanic areas. The heat source comes from granite rocks that contain Thorium, Uranium, Titanium, and Yttrium.

### ***Pantai Batu Belimbing***

The appearance of large stones with jagged edges is an iconic thing that can be found in the South Bangka Regency. These two giant rocks are located near the beach and are very suitable for friends to see the sunset view. The granite stones circulated various stories related to star fruit which was said to be able to treat diseases that once plagued this area. Culturalist Akhmad Elvian denied the truth of the story in focus group discussion. According to him, the naming of star fruit is purely because of the shape of the granite stone that resembles star fruit. The generic name is the beach because of the tourist location and rocks that are not far from the coast.

The name star fruit purely refers to the shape, not to star fruit as a plant that is easily found in the area. The form of star fruit comes from granite stones formed by intrusion or permeation. Granite is included in igneous rocks and is related to the presence of tin content that is found on the island of Bangka. The age of granite rocks in the Bangka and Belitung regions is estimated exist from 210 – 215 million years ago.

### ***Sumur Tujuh***

At the beginning of the arrival of Japanese troops in 1942 on the island of Bangka, they prepared logistics for food reserves, including salt. Nippon soldiers built seven wells that were given pipes connecting the wells to the sea. With this technology, they were able to provide salt which was one of the basic needs that were very important at that time

to meet their needs while operating in this area. These wells continued to be used until Indonesia became independent. After the departure of the Japanese army, the wells were no longer used. However, residents continue to take care of these wells. The shape and use of the seven wells attracted the attention of residents who then often visited to see. Over time, Seven Wells became a tourist attraction known as Parigi Tujuh. The word Parigi here means Sumur or Sumor in Bangka Malay.

### ***Bukit Mangkol***

There is debate about using hill or mountain names on Bangka Island. Some people argue that the plateau on the island of Bangka need to be higher to be called a mountain because its height does not reach 2000 meters above sea level according to the criteria from British Encyclopedia. On the other hand, some argue that these hills are mountains or were once mountains. The existence of Nyelanding hot spring is said to be a remnant of volcanic activity that was once active in Bangka, even though this opinion has been refuted by Pitulima and Siregar (2016).

In this study, we used the term hill as mentioned by the most people. Regardless of whether the area can be categorized as a mountain or a hill, Bukit Mangkol has a height of 391 meters above sea level. The name Mangkol or mangkul comes from Arabic which means to move. The name appears in the book Akkbaru's-shin wa'l-hind or news from China and India written by Sulaiman in 851 a.d. what was moved here was the flow of water upstream, namely the mountain which was then used for the benefit of the residents.

### ***Taman Wihelmina***

For residents of Pangkalpinang, of course, they are familiar with the square or city hall which in one corner reads Taman Wihelmina or Wihelmina Park. The location is also commonly referred to as Taman Sari. This area consists of colonial-era buildings that are still in use, sports fields, zero point, and various cafes and restaurants. The process of naming tourist attractions for residents and migrants who want to enjoy the atmosphere of this old city cannot be separated from the history of independence and the dynamics of the surrounding community.

Before Indonesia's independence, the square area was the center of government and housing for leaders and officials who controlled Pangkalpinang. The leaders and officials were usually Dutch or educated natives. Local residents mostly served as Opas or errand boys. Taman Wihelmina Park is a place for rare plants, family recreation, and a

short break to unwind. Taken from the name of the Queen of the Netherlands who reigned at the time. Queen Wihelmina (1890-1948) was the daughter of Queen Ema and the Mother of Queen Yuliana. The naming in this section is based on the name of the inventor, maker, and the name of a person commonly called appelative (Chaer, 2013).

When there was a transfer of power from the Japanese army to Independent Indonesian, the Indonesian people took important locations and strategic places, including government offices in Pangkalpinang as well as Wihelmina Park. Starting on December 31, 1945, a government edict was in force that stipulated the shout of 'Merdeka' as a national greeting. This impact on strategic places that are now controlled by Indonesian citizens and are often used as gathering places, their names are added or even changed to the word 'Merdeka'. Since then, Wilhelmina park has turned into Merdeka park.

Taman Merdeka location is in the Taman Sari Sub-district, so often residents also call the city square as Taman Sari. This name means all plant juices, referring to all types of plants in the region. The number is large and varied because of the function of the Wihelmina Park as a place for rare plants. Over time, local residents again used the name Wilhelmina Park, especially for shady areas because of the many plants. Merdeka Park refers to the square and Taman Sari as a sub-district or area next to Merdeka Park.

### ***Pantai Pasir Padi***

According to Aprilina (2016), the name of Pasir Padi Beach consists of a generic name, namely beach as the topography and a specific name of Pasir Padi or rice sand because of the many weeds that look like rice around the beach. This was denied by Bangka culturalist, Elvian. In an article published by Bangka Pos on October 18<sup>th</sup>, 2020, Elvian explained the existence of a rice planting trial program carried out by the Dutch government based on the decision of the Dutch East Indies Government dated December 19<sup>th</sup>, 1851.

This program was carried out to overcome the impact of the Bangka War led by Depati Amir. The legacy of this program is the area of the former agricultural plot between the west side, Poenai Island to Tanjung Boenga (Elvian, 2015).

### ***Pantai Penyusuk***

Data searches conducted around tourist areas do not produce accurate the settlements are pretty far from tourist attractions. According to local residents, a legend related to the sea turtle underlies the naming of one of the beaches in Sungailiat. Enggal

Ganusa, an elementary school teacher who made a compilation of folklore about region's origin. Some sources say the word intruder stands for rotten turtle or *Penyu Busuk*.

In FGD activities, Bangka culturalists denied this. He analogized with a similar case that occurred in *penyak* beach which according to local residents stands for many turtles. Even though in the area no turtles were found at all. Turtle naming is not based on specific names, endemic or widely found flora and fauna.

According to Elvian, the name of the *Penyusuk Beach* can be found in at least three locations, namely near *Pulau Nanas* (Pineapple Island), *Pulau Putri* (Princess Island), and *Sungailiat*. Although different locations and distances are quite far apart, the name *Penyusuk* has the same meaning, namely the name of a tool for fishing. The tool is similar to a spear that is given a rope so that it is easily pulled after being thrown at the target. The users of these tools are sea tribes who live not far from the coastlines. They live and work at sea and only go inland if they want to trade with island inhabitant.

### ***Pantai Batu Bedaun***

*Penyusuk Beach*, also known as *Batu Bedaun Beach* is found in several areas of *Bangka Island*, including *Pernis*, *Nangka Island*, and *Sungailiat*. The study focused on *Batu Bedaun Beach* located in *Sungailiat* because it is considered the most popular and widely visited. Its strategic location, scenic beauty, and the use of the location as a shooting place for a film entitled '*Martabak Bangka*' made the popularity of *Batu Bedaun beach* skyrocket.

The origin of the naming of *Batu Bedaun Beach* is more or less the same as *Batu Belimbing beach* which emphasizes the shape and appearance. *Bedaun* means to have leaves. The word leaf here refers to plants that have green leaves until visible from a distance. If star fruit is on the beach, the specific location of the leafy stone is on banks or small islands made of stone not far from the beach. The uniqueness of this stone island is that it is able to provide nutrients so that plants can survive for a long time.

### ***Bukit Menumbing***

The name *Menumbing* was first mentioned in *Akkhbaru's-shin wa'l-hind* or news from *China* and *India* translated by *Renaudot* in 1718. In the book explained a record of an Arab Merchant named *Sulaiman* who lived in *Bangka*. Other sources say that *Sulaiman* was a traveler (*Najuah et al., 2023*). He looked for a source of clean water and found it at the foot of the mountain which is now called *Menumbing*. The word *Menumbing* comes

from the arabic *menumbina* which means *menimba* (draw water especially from wells). This was confirmed by the tour guide who works in the historical attractions of Menumbing hill.

According to the tour guide of Menumbing Hill, *menumbina* can also mean a place to return. The Dutch government made buildings on the hill as a place to return from a long trip from all around Bangka Island. The building was also used as a place of exile for Bung Karno and Hatta, Indonesian founding Fathers. Now the place is a famous tourist attraction in West Bangka.

### ***Bukit Maras***

The story of Sulaiman the Arab merchant does not stop at Menumbing Hill. While living at the foot of Menumbing Hill, news was heard from settlements at the foot of other hill that residents were attacked by fever and heat that were difficult to cure. The disease is endemic to many residents who are sick. Sulaiman, who had knowledge of medicine, concocted a potion consisting of squeezed leaves and stone bananas.

The medicine is able to heal the community until the residents at the foot of the hill feel happy or in the local language means Maras. Until now the mountain or hill is called Maras. The story was obtained at the FGD event when researchers confirmed the process of naming the highest place on Bangka Island. Again sourced from the book titled News from China and India. Regarding historical origin, naming is an important part of the survey conducted (Sulistyo et al., 2003).

In the surrounding community, Maras Hill has various versions of stories including mystical stories that dominate other high places in Bangka. The existence of mystical stories is quite reasonable because Elvian said, according to customary law which contains territorial and terrestrial principles, the island of Bangka consists of a physical place and a spiritual place. This was confirmed by Van Vollen Hopen who stated that Bangka cosmology consists mostly on mountains or hills.

Until now, there are still residents who believe the highest places such as mountains and hills are the abode of spirits or astral beings who usually visit humans at certain traditional ceremonies such as Perang Ketupat or Ketupat War in West Bangka.

**Table 2 The Aspect of Tourist Attraction Naming in Bangka Island**

No.	Name	Form Aspect	Social Aspect	Cultural Aspect
1	Air Panas Nyelanding	√		
2	Pantai Batu Belimbing	√		
3	Sumur Tujuh	√		
4	Bukit Mangkol	√		√
5	Taman Wihelmina		√	
6	Pantai Pasir Padi	√	√	
7	Pantai Penyusukk	√		
8	Pantai Batu Bedaun	√		
9	Bukit Menumbing	√		√
10	Bukit Maras	√		√

## CONCLUSIONS AND SUGGESTIONS

Based on the explanation above, the linguistic units used to name tourist attractions on the island of Bangka uses the specific-generic topographic system. topographic names are used in almost all tourist attractions such as hills, beaches, hot springs, wells, and so on. The generic topographic name is usually followed by the flora or fauna that is endemic to the area. This naming process involves residents who first inhabited the area around the attraction.

Another naming process is through the intervention of influential people. In this case it is Mangkol Hill, Menumbing Hill, and Maras Hill found in the records of a traveler or trader from Arab named Sulaiman which was later translated by Renaudot (1718). Their high position in the community also influenced the naming of the three tourist sites. Some names comes from the use of technology in that place such as in Sumur Tujuh. The last is the community dynamics that played an important role in the naming process of taman sari which was formerly called wilhelmina park. Various processes that have been passed in naming tourist attractions bangka island are inseparable from the socio-cultural conditions of the community who still uphold the customary laws of the bangka belitung islands.

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