



Indigenous knowledge in Cirebon city's road toponymy

(Kearifan Lokal dalam Toponimi Jalan di Kota Cirebon)

Herlinah Damayanti*

Universitas Swadaya Gunung Jati,
Indonesia
damayantiherlinah7@gmail.com

Indri Savitri

Universitas Swadaya Gunung Jati,
Indonesia
indri8savitri@gmail.com

Maya Dewi Kurnia

Universitas Swadaya Gunung Jati,
Indonesia
mayadewi4142@gmail.com

Weli Meinindartato

Universitas Swadaya Gunung Jati,
Indonesia
meinindartato@gmail.com

*Corresponding author: Herlinah Damayanti | email: damayantiherlinah7@gmail.com

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Abstract: The purpose of this study was to describe road toponymy in Cirebon City, identify the origin of road toponymy in Cirebon City, and identify local wisdom in toponymy in Cirebon City. This research examines the local wisdom of road toponymy in Cirebon City. Local wisdom is a form of agreement that becomes a legacy for guidance in social life and can be a benchmark for building civilization and the personal identity of the nation, as well as selecting global culture. The methods of research use qualitative methods with an anthropolinguistic approach. The research data collected are street names in the city of Cirebon. The source of data obtained in the form of street names in Cirebon City contains local wisdom. Data collection methods used were observation, interview, and documentation methods. Data collection techniques include reading, note-taking, and interview techniques. The data analysis technique used was the intralingual pairing method. The results showed that there are 21 street names in Cirebon City. The road names in Cirebon City tend to be influenced by social aspects rather than physical aspects. Street names that contain historical stories and local wisdom in them include Karanggetas, Kanggraksan, Pesayangan, Panjunan, and Lemahwungkuk. Meanwhile, street names influenced by place or building names include Pasuketan, Parujakan, Talang, Kebon Belimbing, and Kolektoran. According to 21 names of streets in Cirebon City, there are only 9 street names that have local wisdom, namely Road Talang, Road Panjunan, Road Pesayangan, Road Pulasaren, Road Sukalila, Road Pekalangan, Road Karanggetas, Road Pekarungan, and Road Larangan.

Keywords **Anthropolinguistics, Local wisdom, Toponyms**

Abstrak: Tujuan penelitian ini untuk mendeskripsikan toponimi jalan di Kota Cirebon, untuk mengidentifikasi asal-usul toponimi jalan di Kota Cirebon, serta mengidentifikasi kearifan lokal dalam toponimi di kota Cirebon. Penelitian ini mengkaji tentang kearifan lokal toponimi jalan di Kota Cirebon. Kearifan lokal adalah bentuk kesepakatan yang menjadi warisan untuk petunjuk dalam kehidupan bermasyarakat dan dapat menjadi tolak ukur untuk membangun peradaban dan identitas pribadi bangsa, serta menyeleksi budaya global. Metode penelitian menggunakan metode kualitatif dengan pendekatan antropolinguistik. Data penelitian yang terkumpul adalah nama jalan yang ada di Kota Cirebon. Sumber data yang didapatkan berupa nama jalan di Kota Cirebon yang mengandung kearifan lokal. Metode pengumpulan data menggunakan metode observasi, wawancara dan dokumentasi. Teknik pengumpulan data menggunakan teknik baca, catat, dan wawancara. Teknik analisis data menggunakan metode padan intralingual. Hasil penelitian menunjukkan bahwa terdapat 21 nama jalan yang ada di Kota Cirebon. Penamaan jalan di Kota Cirebon cenderung dipengaruhi oleh aspek sosial dibandingkan aspek fisik. Adapun nama jalan yang mengandung cerita sejarah dan kearifan lokal di dalamnya meliputi Jalan Karanggetas, Kanggraksan, Pesayangan, Panjunan, dan Lemahwungkuk. Sementara itu, nama jalan yang dipengaruhi oleh nama tempat atau bangunan meliputi, Pasuketan, Parujakan, Talang, Kebon Belimbing, dan Kolektoran. Berdasarkan 21 nama jalan di Kota Cirebon, hanya terdapat 9 nama jalan yang memiliki kearifan lokal, yaitu Jalan Talang, Jalan Panjunan, Jalan Pesayangan, Jalan Pulasaren, Jalan Sukalila, Jalan Pekalangan, Jalan Karanggetas, Jalan Pekarungan, dan Jalan Larangan.

Kata Kunci **Antropolinguistik, Kearifan lokal, Toponimi**

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INTRODUCTION

Language and culture are two interconnected entities that impact, complement, and coexist with one another. Linguistic theories, which are frequently used, have an important role in the study of the socio-cultural and humanitarian domains (Petrenko & Potapova, 2014). In reality, any comparison that includes legal, social, political, and cultural values is reciprocal if it involves language review (Jagessar, 2024). Human communication allows us to exchange ideas, engage in social interactions, and communicate messages. As such, language plays a crucial part in human life (Nurhasanah, 2017). This is due to the fact that language is a means of communication that allows people to connect. In human life, language is a tool for communication and self-expression in a variety of contexts, including culture, science, and other fields (Busri & Badrih, 2022). Humans speak various languages, influenced by their cultures in addition to their native ones. As per (Sukiman et al., 2023), Derrida posits that language is a process-oriented component rather than a fixed one. Language development is inextricably linked to human behavior and social interactions. Because language is the most important factor in the development of a community's culture, language and culture are related (Devianty, 2017). The study of languages can be used to investigate cultural practices since language constitutes one of the sources of culture (Sibarani, 2020).

In the beginning, culture was a continuous concept with an impact on human growth (Purhonen et al., 2023). A culture is a set of ingrained behaviors and customs that are passed down from one generation to the next. An area's identity is undoubtedly formed by the language and culture that are present in daily life. A region's identity is certainly formed by the language and culture that are present in social interactions. Stepanov claims that culture can infiltrate individuals, but in actuality, only a small amount of culture can (Zhanalina & Ordahanova, 2015). Tylor (Wulandari et al., 2023) defines culture as the set of connected information, values, abilities, morality, laws, traditions, and other skills that people acquire via their membership in a social group. There are seven cultural factors: language, knowledge structure, community institutions, living supply structure and technology, work structure, religious structure, and art (Lestari et al., 2019). Therefore, rules that are relevant to that culture must accompany language behavior. This supports the theory put forth by Sapir-Whorf, which holds that cultural heritage rather than biological characteristics is the source of linguistic proficiency. One of the primary facets of cultural interaction, social interactions, has always been linked to cultural heritage (Chairunnisa, 2018).

The geographic location of a place can be used to identify its culture and identity. The act of naming a place serves as a point of reference for the local population. Naming a location or region is an important consideration since it signifies the identity of the people who live there, in addition to the name itself (Izar et al., 2021). Naming an object can also serve as a symbol of the identity that represents it. Furthermore, the name of the place may be determined by numerous elements, such as geographical location, customs, place or building name, river name, and so forth. Many areas rely on the local wisdom that exists. Local wisdom refers to societal behaviors and patterns that have become ingrained in people's daily lives and have strong cultural values. Local wisdom is a type of agreement that becomes a legacy for direction in community life and can serve as a baseline for developing civilization and national identity, as well as selecting global culture (Siregar et al., 2023). Individual character is defined by local wisdom (Sakti et al., 2024). Among the cultural treasures of ethnic communities is the possibility of forming a national identity through the presence of local wisdom (Magdalia, 2023).

West Java's Cirebon City has distinct and intriguing features pertaining to language and culture. While Sundanese is the primary language spoken in most West Javan regions, Cirebon uses its own language, Cirebon, as a colloquial language (Ruspani, 2014). Beginning with the onset of the rainy season, traders would frequently establish themselves and create the first cosmopolitan seashore and

coastal cities (Widodo, 2012). Cirebon is also a coastal area that serves as a stopover for people from a variety of backgrounds, including Arabs, Chinese, and others. The community takes into account a variety of geographical phenomena that occur in a place or region before naming it, as the community's experience and consideration are what ultimately determine a region or place's name (Rustinar & Kusmiarti, 2021). Foreign immigrants who settle in the same area to establish a hamlet and then name it after their home country have an influence on the naming of the area in Cirebon. As a result, the naming of a region in Cirebon City takes into account both the tradition of the Cirebon people and the ethnic associations that call the area home.

Regarding toponymy, the field of study that deals with the naming of geographical features, Toponimi, according to Muhyidin (2017), is a field of study and analysis that looks into the issue of naming geographical features that are either naturally occurring or man-made. In anthropolinguistics, toponymy, often known as place naming, is the scientific study of place names or geographical names (Perdana, 2017). Toponymy is connected not only to a place's exact location but also to its culture, local customs, and the religion that certain people practice (Septiani et al., 2020). Stated differently, the process of cultural creation among the local population does not exclude the name of a location. As an idea proposed by (Ruspandi, 2014), the social and cultural features of a location can be examined to understand the naming practices of that area. In order to perform the study, the social and cultural characteristics of the area were looked at. According to (Erliani et al., 2021), naming is the community's wish based on local customs and the form of a tightly associated interaction between humans and the surrounding environment known as toponymy.

In the past, local customs and wisdom have been reflected in the naming of a region; yet, many people are unaware of the naming's historical roots and the local wisdom that informed them. The existence of cultural and even linguistic diversity in the same region often creates different perceptions of the meaning of a name. In an interview with a trader and the locals on Kebon Belimbing Street in Cirebon City, researchers discovered that very few street names have a rich history and folklore. This is because people don't know how street names form in the area or whether there is innate local wisdom and culture that the community can use as inspiration for street names or regions. This is caused by a lack of understanding and the introduction of culture to the community. The change in anthropology's relativeistic perspective that was caused by the rise in identity politics in society is another reason why individuals lack knowledge about local wisdom and culture. As a result, culture is perceived as closed-off and unapproachable (Österman, 2021).

One of the cultural riches that must be preserved is the general public's knowledge of toponymy, which includes regional languages. If this information is lost, the local population's identity will also be lost (Ruspandi, 2014). This is consistent with anthropolinguistic research that examines how humans and their cultures relate to language (Sibarani, 2015).

In order to investigate how people utilize language as a tool for social communication, anthropolinguistics examines the relationship between language and culture (Prasetyo et al., 2020). Anthropology and linguistics are two scientific disciplines that are combined to form the field of anthropolinguistics. By examining gestures connected to the circumstances surrounding the creation of language and speech, as well as the language and speech itself, the anthropolinguistic method aims to understand the actions taken by individuals and communities (Fadhilla et al., 2023). The study of anthropolinguistics focuses on the vocabulary and grammatical representation of the community's native tongue (Hidayat, 2014). Using this technique of study, observing people's communication patterns is a useful way to get data.

"Toponymy of Villages in Sirandorung District, Central Tapanuli Regency: Anthropolinguistic Study" is a prior work by Manalu & Ramlan (2022) that the author used as support for this research. This study and others similar to it focus on toponymy, interview methods of data collection, and the use of anthropolinguistic studies. The research subject makes a difference. Ruspandi, (2014) in their paper "The Meaning of Toponymy in Cirebon City: A Geographical Phenomenon." The result of the research was that physical, social, and cultural elements also played a role in Cirebon City's toponymy. Just 31.52% of respondents are aware of the definition and history of toponymy in Cirebon. This

study and the previous one are comparable in that they both use interviewing techniques to look into road toponymy in the city of Cirebon. The research factors and data analysis make a difference. The geographical phenomenon underlying toponymy in Cirebon City is the variable in Ruspandi's journal; in this study, the variable is the local wisdom found in road toponymy in Cirebon City.

The paper "Local Wisdom in Toponymy in Pandeglang District, Banten Province: An Anthropological Research" was written by (Muhyidin, 2017). The examination of related morphemes in Pandeglang district toponymy is the main goal of this research. This study and the previous one have in common that they both look at toponymic local wisdom. The distinction is seen in the research topic and object. While the object of Muhyidin's journal is the local wisdom of toponymy in Pandeglang Regency, with the focus of research examining morphemes, the object of this study is the local wisdom of toponymy in Cirebon City, with the research related to the local wisdom behind street toponymy in Cirebon City. The essay "Value Study on Toponymy in Cirebon City Area as a Potential Source of Geography Learning" was written by (Segara, 2017). The pattern of place names in Cirebon City is the main subject of this study, as is the possibility of using place names as a teaching tool for geography. The present research and the previous one are similar in that they both look at toponymy. The study makes a difference. Whereas Segara's essay is phenomenological research, this study is an anthropolinguistic investigation. Another study was carried out by (Halfian et al., 2022) for their paper "Road Naming Toponymy in Lasapela District, Muna Regency." The results of the research indicate that while certain street names lack signage, the local community can nevertheless locate the name, direction, and position of the road. This research and the other one are similar in that they both look at toponymy. The research study is where the differences lie. The research study published in Halfian's journal employs semantic investigations, but this one is anthropolinguistic. Therefore, what sets this research apart is the application of anthropolinguistic studies to find local knowledge in the naming of roads in Cirebon City. Specifically, this involves examining the historical roots of road naming, which are based on customs or traditions that remain ingrained in the community.

The purpose of this study is to identify the significance of local knowledge in the form of linguistic patterns found in Cirebon City's Street toponymy. In order to describe street toponymy in the city of Cirebon, identify the origin of toponymy in the city of Cirebon, and identify local wisdom in toponymy in the city of Cirebon, this research is novel in that it uncovers local wisdom about street names in the city of Cirebon, the history behind it, and the preservation of local wisdom that is still preserved by the community. This study's linguistic analysis focuses on morphemes and words that are utilized to create street names in Cirebon City. This research can be useful in educating the public about the value of acknowledging and maintaining the local name history of a place and introducing them to the local knowledge that exists there. Adding linguistics expertise to students' education is also a significant advantage, particularly in anthropolinguistic studies.

METHOD

An anthropolinguistic approach is combined with a qualitative research methodology in this study. Since the research is predicated on the observable representation of language and culture, the anthropolinguistic approach was adopted in this study. The term "naturalistic method" refers to research methods that are based on natural conditions, such as the qualitative approach (Sugiyono, 2013). The list of street names in the city of Cirebon served as the study's data source. The list of street names in Cirebon City that incorporate local knowledge served as one of the data sources. Because the researchers in this study visited the field personally, field research was the method employed. The city of Cirebon is the location of this study. The focus of this study is the folklore preserved in Cirebon City's Street names. In this study, methods of observation and documentation are used to acquire data. methods for gathering data that include interviewing, recording, and reading. Human instruments are used in data collection to perform tasks including selecting study topics, selecting informants, gathering data, and drawing conclusions from the results. The intralingual approach to data analysis was employed in this investigation. This type of study involves comparing and correlating linguistic elements in multiple languages as well as in one language. The primary

components of the data analysis technique used in this study are data reduction, data display, and conclusion drawing. In the data reduction stage, researchers collect data obtained through interviews. The interview data is written into the second step, and this is data presentation. The data is in the form of inquiries about street names and customs, culture, and local knowledge from the communities. Sources providing information on 21 street names in Cirebon City were interviewed. Researchers discovered that the history associated with the naming of 21 streets in Cirebon City is closely linked to the city's formation, leading them to gather data on street names in Cirebon City. The data is then classified based on local traditions and naming conventions. The last step is to finish up the analysis of the road naming data and local knowledge.

RESULTS AND DISCUSSION

This study looks at common knowledge found in Cirebon's road toponymy. There are twenty-one roads in total that have toponimi. Kebumen Road, Talang Road, Lemahwungkuk Road, Pasuketan Road, Pekiringan Road, Panjunan Road, Pesayangan Road, Pagongan Road, Sukalila Road, Parujakan Road, Pekalangan Road, Kalitanjung Road, Kalibaru Road, Kanggraksan Road, Karanggetas Road, Kebon Blimbing Road, Pulasaren Road, Drilling Road, Pekarungan Road, Prohibition Road, and Kolektoran Road are some of the roads connected to each other.

The process of naming a road based on the presence of a location or structure that is seen as having significant historical significance, notoriety, or importance to the neighborhood is known as "road naming based on the description of the place." The name of the roads in Cirebon City is influenced by a variety of circumstances. In Cirebon City, social factors are more likely to have an impact on road naming than physical factors ([Ruspandi, 2014](#)). These social elements that fall under the social domain nevertheless include customs, historical events, expectations within the group, and the like.

Something like societal culture can have an impact on road names. Social norms, such as guidelines regarding what should and shouldn't be done, serve as handles and role models in daily life. In exchange, agreeing upon and consistently following local wisdom is a way to build tolerance-based social relationships (Agung et al., 2024). These processes and values are part of society's culture ([Pertiwi, 2023](#)). The purpose of using the standards as street names is to remind the general public of the social norms in their town. There's also the view that naming a location has something to do with the community's social interactions or the location itself ([Manalu & Ramlan, 2022](#)).

Table 1
List of Street Names

No	Street Names	Description
1	Kebumen	Derived from the word "Kebumian" from the basic word earth, the prefix "ke-" ending "-an". This place is a milestone in the division of regional distance.
2	Talang	Derived from the word "Toa Lang" which means big man.
3	Pasuketan	Derived from the Cirebon language "suket," which means grass, this place became an andong/delman place, waiting for passengers and feeding their horses with grass.
4	Lemahwungkuk	Derived from the words "weak," which means land, and "wungkuk," which means hunchback
5	Pekiringan	Ki Gede Pekiringan, an elder from the Cirebon Palace
6	Panjunan	Panjunan comes from the word "Anjun," which begins with "pa-" and ends with "-an." Anjun means pottery goods.
7	Jalan Pesayangan	There are three versions related to the history of love. 1. Fasyamula, which means to know, is the origin of the word Pesayangan. 2. Pesayangan is taken from the name of the prince of the beloved, who is a scholar who spread the religion of Islam. 3. Pesayangan is the name given by Prince Sampanan to his two beloved daughters.
8	Kalitanjung	Taken from the name of the tree, "Tanjung," as the dam water that flows to the east
9	Pagongan	The place of making gong that begins with "pa-" ending in "-an"
10	Pulasaren	Prince Pulasaren, who is known as an expert in traditional medicine and also a spreader of Islam
11	Sukalila	There is a river, and the name Sukalila comes from the words "Suka," which means happy, and "Lillahi ta'ala," which means sincere because of Allah.
12	Parujakan	There is an old station that is still in operation today.
13	Pekalangan	Derived from the word "Kalang," which begins with "pe-," and the suffix "-an," which means the person who makes palace buildings and supplies.
14	Kalibaru	There is a new river
15	Kanggraksan	Derived from the word "Anggraksa," which begins with "ka-," which indicates the association or region, and the suffix "-an," which indicates the existence of an activity.
16	Karanggetas	Derived from the words 'Coral', which means forest, and 'Getas', which means blunt.
17	Kebon Belimbing	There are many star fruit trees
18	Kolektoran	Sewerage and horse bath
19	Pengeboran	The pottery burner
20	Pekarungan	The prince who brought sacks to carry pottery crafts
21	Larangan	A reminder not to violate the words of the queen pandita Comes from the word forbid (expensive) and has a final healing

Karanggetas roads are toponyms for roads that have historical significance. One of the streets in Cirebon with historical significance is Karanggetas. Around the intersection of Karanggetas Road, there is a gold-shop complex. Furthermore, the terms "Karang" and "Getas" are the origins of the name Karanggetas. Coral denotes a forest, and brittle denotes a blunt object. One cannot divorce the story that took place during the Sunan Gunung Jati period from the origin of the naming of Karanggetas. Sheikh Magelung Sakti was renowned for his mystical and haughty people when he lived. Its power prevents anyone from cutting Sheikh Magelung Sakti's hair. Whoever could trim Sheikh Magelung Sakti's hair would become a teacher, he said. Upon learning this, Sunan Gunung Jati, who was promoting Islam at the time, felt that Sheikh Magelung Sakti's oath presented a challenge. Until Sunan Gunung Jati finally used just two fingers to clip Sheikh Magelung Sakti's lengthy hair. As a result, Sheikh Magelung Sakti studied at Sunan Gunung Jati and became an Islamic convert (Wildan, 2003).

Due to the creation of a canal that connects to the sea and serves as a reservoir for sea water during high tide, Sunan Gunung Jati is credited with making the Karanggetas area famous for being constantly damp and fragile (unstable). The terrain around the area becomes brittle (fragile) due to the route being often traveled by horses and carts (Indrayana, 2020).

There is some legend associated with the street name Kanggraksan. Beginning with "ka-," which denotes an affiliation or region, and ending with "-an," which denotes the occurrence of activities, is how the word "Kanggraksan" is derived from "Anggaraksa." Furthermore, the etymology

of Kanggraksan comes from a prince named Anggraksan, who assumed the form of Sheikh Lemah Abang with the intention of distorting and misrepresenting these teachings. As a result of Sheikh Lemah Abang's observation of Prince Anggraksan's actions, the latter proceeded to propagate false doctrines and resided in what is now known as Kanggraksan. Sheikh Lemah Abang was actually hiding in the Karang Suwung area. It is the source of the name Kanggraksan. Because of his heretical doctrines, a large number of people in his immediate vicinity adopted the false Shaykh Lemah Abang, Prince Anggraksan, as their teacher (Labibinajib, 2023).

The Arabic word "fasyamula," which means "knowing," is where the word "pesayangan" originated. Raden Walangsungsang removed the forest and moved it to an unidentified location, which is why the name was given. For this reason, he prayed to receive knowledge. Prince Sampanan, who has two sons and two daughters, is also mentioned in the story. Niam Marsih and Niam Angga are the daughters of Prince Sampanan. Before moving to the northern part of Ciporang village (formerly known as Gambaripa Village), Nyi Marsih and Nyi Angga were residents of Parakan Village, but the village's bitter cold eventually became too much for them. When Prince Sampanan's two favorite princesses lived there, the location's name changed to "pity." The term Pesayangan, which has the suffixes pe- and -an attached to it, came from the name of the two adored daughters of Prince Sampanan who resided in this region.

Proscription, meaning that breaking it is not acceptable. It is the queen's priest's words that are forbidden and should not be broken. The term "queen pandita" refers to a clergyman who has a position of authority, akin to a monarchic title. The queen is the nickname given to Syarif Hidayatullah, also known as Sunan Gunung Jati, who is a king and protector (Hasidin, 2023). Many of the community's teachings and directives were obeyed by Sunan Gunung Jati, a leader and propagator of Islam. Furthermore, the prohibition route gets its name from the tale of a household that throws a celebration and values and recognizes visitors who dress like kings more than other visitors. The word "barang" with the healing suffix "-an" has a rich connotation in Javanese, which is where the prohibition originates (Caiber et al, 2023). Prohibition serves as a warning against making assumptions about individuals based only on their looks and as satire.

There is a history between Pekalangan and Prince Cakrabuana, or Prince Walangsungsang. The Pekalangan huge cart is Prince Walangsungsang's means of spreading Islam over Java Island, the Jakartan coast, and Surabaya (Nansha et al., 2021). The term "kalang," which starts with "pe-" and ends with "-an," is where the word "pekalang" originates. It refers to the person who planned the structure and furnishings of the palace (Nansha et al., 2021).

The road's toponym, which includes building names like Talang Street in remnants, The British American Tobacco (BAT) building in Cirebon is not far from this street. The neighborhood uses this particular road to travel to the market. The word "talang" is derived from the phrase "toa-lang," which refers to powerful or prestigious individuals. The three notable Muslim envoys from the Ming Dynasty who had visited Cirebon—Admiral Cheng Ho, Admiral Kung Wu Ping, and Admiral Fa Wan—were honored by the name. The avenue is currently congested with vendors of second-hand products. Additionally, the route of Admiral Cheng Ho's first layover circles the road around a shrine. The word Toa Lang is the source of Talang Street's name. Toa Lang was a difficult word for the Cirebon people to pronounce at the time; therefore, Talang was the term used instead.

One of the streets in the city of Cirebon with a distinctive name is the toponym of the road that has remnants of locations like Lemahwungkuk Street. The term Jalan Lemahwungkuk originates from the Cirebon language and is composed of two words: "wungkuk," which means hunchback or stand out, and "Lemah," which means "land." Lemahwungkuk means "land that is hunched or protruded" as a result. Taryadi Cakradipura's chronicle of Cirebon Klaya is included in the manuscript (Tunjung, 2018). The text is written in the style of pupuh and has 860 poems spread throughout 43 pupuh. Of these, 13 pupuh (19–31) tell the story of Sunan Kalijaga's life from childhood until his peak as a Walisanga member. According to the narrative, Sunan Kalijaga was abandoned in front of the palace gate just as he was ready to start his studies at Sunan Jati. However, Sunan Kalijaga remained waiting in front of the royal entrance until he was bent over, since Sunan Jati

was scheduled to see Prabu Siliwangi at that time. Lemahwungkuk was the area's final name (Fradana, 2024).

Pagongan is the name of a street that also refers to local knowledge about particular locations. Pagongan means "making gong," according to history. This route was once home to Chinese gong manufacturers in ancient times. The region still has a large number of buildings and iron supply stores open for business. Furthermore, according to (Wijaya, 2021) account of Pagongan history, in the 1800s, Tjiong A Teng, his grandfather WP Zhong, the former Head of the Restoration Service, Ali Sadikin, and Tjiong Ateng, who was his great-grandfather Lili and Endang Sembada, pioneered and founded a tile factory known as Bie Liong.

The word "panjunan" originates from the Arabic phrase "fa anjayna," which means "I have survived." In the narrative note, Raden Walangsungsang stated that while attempting to clear the forest to access the interior, home to a variety of wild creatures, Fa Anjayna wished for safety. An intriguing tale surrounds a mosque that features a candrasengkala in the shape of a srimpedan and a crimson structure with asymmetrical mosque arch construction. As Syarif Abdurrahman, also known as Prince Panjunan, left Baghdad at his father's insistence to follow his instructor Sheikh Juned's advice and travel to Cirebon, the construction of the Panjunan mosque got underway. Four ships carried Prince Panjunan, his three younger siblings, and 1,200 other followers. When they arrived in Caruban, they went straight to see Prince Walangsungsang Cakrabuana and requested permission to settle there. Prince Panjunan was assigned to the Panjunan area with the approval of Prince Walangsungsang Cakrabuana. That location is currently home to the Panjunan Red Mosque, which was constructed there by Prince Panjunan and the guardians (Wildan, 2003). In recognition of Syarif Abdurrahman's leadership role at the time of the Arab community's arrival, he was bestowed with the honorary title of Prince Panjunan. His name has since been perpetuated as a street name in Kampung Arab Panjunan (Widyastuti & Widjaja, 2018).

Originally, the area was a clay tool-making village called "Jun" in the local language. Today, it is known as Panjunan. According to (Juwono et al., 2017), the location came to be known as Panjunan due to its widespread recognition as the site of "Jun" synthesis. According to (Widyastuti & Widjaja, 2018), the term Panjunan originates from the word "Anjun," which is prefixed with "pa-" and ends in "-an." The anjun (earthing goods) produced by ethnic Arabs residing in the Panjunan Arab Village region are known as Panjunan because they are professional pottery producers. An interview with Muhammad Irfan, a Panjunan Red Mosque administrator, took place on Monday, May 13, 2024.

Panjunan is derived from the word "Anjun," which means red earthen earth and can be used to make a jug, piggy bank, or pedringan (a location or rice barn). The term "anjunan/anjun" that was once used is now called Panjunan. The Panjunan Red Mosque was constructed with bricks and tiles by Prince Panjunan.

According to the History Book of Peteng, the History of Rante Martabat Tembung Wali, the Panjunan community was responsible for building the Gapura Lawang Yastra Dalem Agung door and the Caruban State Wall (Zaedin, 2020).

The word "pulasaren" is derived from the Arabic phrase *falaa sasarenaa*, which means "I will not keep walking." Prince Walangsungsang is moving southward in pursuit of Anjatan when he says this prayer. Additional details of Pulasaren's or Prince Pulasaren's history include his notoriety as a person who introduced Islam to the island of Java, as well as his skills as an architect, specialist in traditional medicine, and skilled carver (Sudaryanto, 2018).

Pekarungan is based on Prince Pekarungan's biography. Being the brother of Prince Panjunan and a prince of the Prosecutor's Office, Prince Pekarungan is a prominent figure in Cirebon who promotes Islam and religion. According to (Sanjaya, 2022), the word *pekarungan* means "container." Islamic trade and propagation are the objectives of Persian merchant Prince Pekarungan (Jupri, 2020). During a conversation with a Panjunan Red Mosque administrator, Muhammad Irfan discussed the Pekarungan road's past.

The prince who waded through pottery is the source of the original Pekarungan.

As a result, Panjunan Road and Pekarungan Road are still connected.

The phrase *farjanaa*, which means, O Allah, feed Thy servants, comes from the Parujakan. The phrase "easy to get sustenance if a place is easy to be given" is the source of the word "Parujakan," which first appeared in stories told by Raden Walangsungsang. The existence of a Parujakan station along this road serves as evidence of colonialism's past. erected in 1897, the Parujakan station was originally known as the Cheribon SCS Station. Dutch businessmen involved in the burgeoning sugar industry at the time erected the station (Saputra et al., 2022).

Pasuketan is derived from the Cirebon language, where "*suket*" signifies grass. The region is constantly covered in mounds of grass (*suket*) since it was historically used by Andong and Delman to wait for passengers and feed their horses grass (Hermawan et al, 2017). Because of the big grassy patch, the locals began referring to the area as Pasuketan, which is the name given to a location where andongs or delman wait for customers and feed their horses.

The Pasuketan Road and the Kolektoran Road have a same heritage. While Kolektoran is a location for washing and disposing of horse dung, Pasuketan is where andongs and delmans wait for passengers and feed the horses. In an interview, Muhammad Irfan, the Panjunan mosque's administrator, stated that initially, the andong would clean the horse feces and discard it in the same location; with time, this area developed into a regular horse dump.

The data gathered led to linguistic research from a morphological perspective, which focused on the affixations—prefixes and suffixes—found in Cirebon City's Street names. The prefix *pa* and the suffix *-an* are the affixations present in the terms Pasuketan, Panjunan, and Parujakan. In Javanese, the word *suket* signifies grass. Pottery objects are referred to as *panjunan*, which is the basic form of *anjun*. Aside from that, Cirebon City Street names follow a simple pattern derived from the Javanese language, as well as the customs and traditions of the local populace.

Table 2
Local Wisdom

No	Street Name	Local Wisdom
1	Kebumen	-
2	Talang	There is an ancient well that is believed to be able to grant prayers
3	Pasuketan	-
4	Lemahwungkuk	-
5	Pekiringan	-
6	Panjunan	If the community builds a house and does not take roof tiles or water at the Panjunan Red Mosque, then the building will collapse.
7	Pesayangan	The tradition of visiting (pilgrimage) regularly every Friday night
8	Kalitanjung	-
9	Pagongan	-
10	Pulasaren	Pilgrimage to the tomb of Prince Pulasaren
11	Sukalila	If someone who has long hair and wants to cut his hair because he likes and is sincere because of Allah ta'ala, it will be easier to cut.
12	Parujakan	-
13	Pekalangan	The belief that the desire or desire will be quickly come true if you pray in a big cart
14	Kalibaru	-
15	Kanggraksan	-
16	Karanggetas	Don't be arrogant, if an official passes the road then his position will fade
17	Kebon Belimbing	-
18	Kolektoran	-
19	Pengeboran	-
20	Pekarungan	The tradition of pilgrimage in the month of Syawal
21	Larangan	The word of the queen Pandita that should not be violated Don't judge guests (other people) by their clothes only

Residents of Panjunan and those outside of the community have a custom of stealing roof tiles and water from the Panjunan mosque in order to obtain *karomah* from Prince Panjunan. This is

considered a sort of local knowledge in Panjunan, Cirebon. While serving as the Panjunan Red Mosque's administrator and guardian, Muhammad Irfan was interviewed.

The community has many myths and beliefs, but only those who share their beliefs will find them. When someone built a house in the past without taking any of the tile from here, the house crumbled. But thank God teteg (stofy) after taking the roof tile from here. Up until now, anyone wanted to build a house, purchase tiles from here, and obtain water for whatever purpose, including sick folks and those with seven months or more ahead of them. After that, you must bring water and give a new automobile or motorcycle a bath to ensure that there is no moisture left on them.

The ancient tale that gave rise to the belief is the source of the local wisdom along the route. The narrative concerns a builder who intends to construct a house but refuses to employ Panjunan's tiles; eventually, the house crumbles. But once it was reconstructed using Panjunan roof tiles, the home gained stability. The neighborhood still holds this belief, which is still respected and upheld. The concept of drinking water at the Panjunan mosque while making an intention for a seven-month event, for healing from illness, and to clean property from harm is another custom associated with the Panjunan people.

To this day, many people still accept the myth of Pedati Gede Pekalangan. As per Elang pedati gede Pekalangan, the Pekalangan people created it as a means of disseminating Islam and bringing construction materials for the construction of the Great Mosque of Sang Cipta Rasa. In order to expedite the fulfillment of their goals, a great number of guests sought advice and blessings from Prince Cakrabuana. As a token of appreciation, those whose goals were fulfilled would return to Pekalangan and offer charity to the locals.

There has long been a pilgrimage custom to Prince Pekarungan's grave. Many pilgrims travel throughout the month of Shawwal with the intention of engaging in religious tourism or praying for Prince Pekarungan's blessings, according to the locals.

In Cirebon and the surrounding areas, Karanggetas is the most well-known and largely accepted myth. According to information from locals who sell in the Karanggetas area, many officials and powerful people prefer to avoid the area out of fear that their magic and knowledge will be lost. Many younger generations also continue to believe in the myth, according to Mr. Elang Nono, a historian of the KaCirebonan Palace, who spoke with reporters about the subject.

Two fallacies about prohibition are still in the public domain. A conversation with Elang, the KaCirebonan Palace's historian, revealed that the ban serves as a reminder to honor the queen's pandita's teachings, which the modern world has started to overlook. The word "larang" means "expensive" in other societies' stories. This particular narrative, about people who are appreciated for their opulent appearance, offers a moral lesson that most of the prohibition society and its environs still remember.

Pesayangan, also known as Prince Pesayangan, is a scholar who teaches Islam in the Cirebon region. Every Friday night, the inhabitants of Pesayangan have the practice of "visiting" Prince Pesayangan's grave. Interviews with members of the Pesayangan community reveal that only a small number of lone pilgrims continue to carry out the custom, which is no longer practiced by youth.

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There is a theory that the Talang Temple, which is the origin of the Talang street's name, was formerly trusted by the larger population. There is a well in the Talang temple region known as the Bodas Dragon Well, or White Well, because it has an adornment of a white dragon above it (Fahmina, 2018). Interviews with members of the local community reveal that a large number of individuals, both inside and beyond the region, still hold onto the myth of the bodas dragon well, which grants all wishes.

When classified based on social variables, road toponymy in the city of Cirebon is separated into three categories: road toponymy associated with locations, road toponymy including remnants of stories, and road toponymy. Roads with story traces, place-related roads, and roads with place-related traces are all examples of toponimi of roads. Local knowledge that has been maintained by the community up to this point can be found in each of these facet categories. Still maintained by the neighborhood today. One local knowledge can be discovered in the history of toponymy in the collection of building traces; four more can be found in the history of toponymy related to location traces; and one local wisdom can be found in the history of road toponymy that contains tale traces. Thus, nine streets have local knowledge associated with them that the community still adheres to, based on the results of local wisdom regarding the history of street toponymy in Cirebon City derived from the data of 21 street names. Nine streets have traditional knowledge that the locals still hold dear, according to data gathered from 21 street names. It is imperative to uphold the cultural value of public faith in local wisdom. There are a number of discrepancies between this study and the five earlier studies that served as its support. There are a few variations. Research (Manalu & Ramlan, 2022) and this study are comparable in that they both investigate toponymy, employ interview approaches to obtain data, and use anthropolinguistic investigations. The research subject makes a difference. The toponymy of the villages in Sirandor District is the object of Manalu's journal, whereas the local knowledge of street names in Cirebon City is the object of this investigation. Villages in the district of Sirandorung. The similarities between the results of this study and those of other research (Ruspandi, 2014) include the use of interviewing techniques in addition to the examination of road toponymy in Cirebon City. using interviewing methods. The research factors and data analysis make a difference. At The phenomenon of street toponymy in Cirebon City is the variable in Ruspandi's journal; in this study, the variable is the local wisdom found in the street toponymy in Cirebon City. The spatial phenomenon behind the toponymy in Cirebon City serves as the variable in Ruspandi's journal.

The knowledge that both this study by (Muhyidin, 2017) analysis of toponyms' local wisdom unites them. The distinction is found in the research's emphasis and object. The subject of this study is toponym local wisdom in Cirebon City, with an emphasis on local wisdom that is currently in use in the city. The subject of research in the journal Muhyidin is the toponym's local knowledge in Pandeglang Regency, with a particular emphasis on morphemes. This study and by (Segara, 2017) are similar in that they are both investigating toponyms. What separates them is what he studied. In contrast to the phenomenological investigation in the Segara paper, the study was anthropolinguistic (Halfian et al., 2022).

CONCLUSION

According to the research, historical sites or structures with significant social significance provide the foundation for road toponymy in Cirebon City. Street names are often impacted by societal factors, with culture being one of the primary influences. The community's innate culture has a big say in what roads are named in Cirebon City. Many of these names reflect local wisdom and folklore, although public awareness of their origins may be limited.

The local authenticity of the road names in the city of Cirebon has been maintained to this day. The morphology of the affixation of the prefix *pe-* and suffix *-an* found in the names of roads in the city of Cirebon—that is, in the words *Pekiringan*, *Pesayangan*, *Pekalangan*, *Pengeboran*, and *Pekarungan*—was the focus of linguistic studies based on the data gathered. This suggests a strong influence of Javanese language and culture on the city's toponymy. This study uses information from 21 street names—*Karanggetas Street*, *Kanggraksan*, *Pesayangan*, *Lemahwungkuk*, *Panjunan*, and *Parujakan*—that have a folklore origin. The route bears the names of the following locations: *Jalan Pasuketan*, *Talang*, *Kebumen*, and *Kekaran*. Nevertheless, out of the 21 street names in Cirebon City, only nine street names have local wisdom that has been preserved and is still regarded as reliable by the community. These street names are: 1) *Jalan Talang* is associated with ancient wells believed to have spiritual power; 2) *Jalan Panjunan* is linked to specific building practices and local customs.

The presentation of history and local wisdom that has been found above is the result of observation, interviews, and documentation as data collection techniques. The urgency of the next research in analyzing the toponymy related to history and culture is the understanding of the cultural heritage in the region to be analyzed. Understanding cultural heritage can lead to toponymic research in understanding how languages and cultures reflect the heritage of previous communities.

DECLARATIONS

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