TOPONYMY OF THE HISTORICAL MOSQUES' NAMES IN SOUTH KALIMANTAN
(Toponimi Nama Masjid Bersejarah di Kalimantan Selatan)

Hestiyana & Riani
Badan Riset Inovasi Nasional
Jakarta, Indonesia
Pos-el: rian017@brin.go.id

Abstrak

Penelitian ini bertujuan menelisik toponimi asal-usul nama masjid bersejarah di Kalimantan Selatan. Metode penelitian ini adalah deskriptif kualitatif. Sumber data penelitian terdiri atas data primer dan sekunder. Data primer doperoleh dari tuturan atau cerita dari tatuha kampung dan tokoh masyarakat yang telah dipilih. Data sekunder diperoleh dari dokumen resmi dan hasil-hasil penelitian terdahulu yang terkait dengan kajian toponimi. Teknik pengumpulan data dilakukan dengan metode simak dan catat. Analisis data dilakukan dengan tahap-tahap mengklasifikasikan nama-nama masjid bersejarah berdasarkan deskripsi toponiminya, yakni aspek perwujudan, kemasyarakatan, dan kebudayaan. Penyajian hasil analisis data menggunakan metode informal. Hasil nama-nama masjid bersejarah terdiri atas (1) aspek perwujudan, yakni (a) penamaan berdasarkan nama tumbuhan atau flora dan (b) penamaan berdasarkan rupa bumi; (2) aspek kemasyarakatan, yakni (a) penamaan berdasarkan tokoh dan (b) penamaan berdasarkan nilai-nilai sosial; dan (3) aspek kebudayaan, yakni berkaitan dengan mitos masyarakat setempat. Hasil penelitian ini berkontribusi dalam pendokumentasian toponimi nama-nama masjid bersejarah di Kalimantan Selatan. Melalui penelitian toponimi asal-usul nama masjid bersejarah diperoleh pengetahuan dan kearifan lokal di Kalimantan Selatan. Penelitian ini juga menjadi sarana pewarisan kebudayaan kepada generasi selanjutnya terhadap kebudayaan lokal yang memiliki nilai-nilai luhur, nilai filosofi, dan sejarah.
Kata-kata kunci: Toponimi, Nama masjid bersejarah, Kalimantan Selatan

Abstract

This study is aimed at exploring the toponyms of historical mosque-origin names in South Kalimantan. The research method is descriptive qualitative. The data sources are primary and secondary. Primary data were obtained from speeches or stories from village elders and community leaders. Secondary data were obtained from official documents and previous studies. The data collection technique was carried out using read-and-note method. Data analysis was carried out by classifying the names of historic mosques based on their toponyms descriptions, namely aspects of embodiment, social, and cultural. The data analysis was presented using informal methods. The results of study show that the names of historic mosques consist of (1) embodiment aspects, namely naming based on (a) the names of plants or flora and (b) earth topographical relief; (2) social aspects, namely (a) naming based on figures and (b) naming based on social values; and (3) the cultural aspect, which is related to the myths of the local community. The results contribute to toponymy documentation of the historic mosques' names in South Kalimantan. Through the study, knowledge and local wisdom of historical mosque name origin are obtained. It is also a means of transmitting culture to the next generation of local culture which has noble values, philosophical values, and history.
Keywords: toponym, historical mosque name, South Kalimantan

INTRODUCTION

Muslims build mosques for places of worship in urban and rural areas, especially in South Kalimantan, where the majority of the population is Muslim. The mosque is used not only for worship, prayer, and i'tikaf but also for education and social affairs. Positive and useful activities can be carried out in the mosque both related to religious issues and world problems (Ongka & Ikhsan in (Syarifuddin et.al., 2021))

As a place of worship, the mosque has a unique name, including in South Kalimantan. (Nasution, 2017) states that the mosque has a unique identity name that is related to its geographical location. A mosque has a certain name because it has a history related to certain events or figures. The name of the mosque often changes or has different names in the past and present. The changes occur because of several historical factors and social conditions in society. For example, the naming of the mosque relates to the geographical location of the mosque or certain events that occurred in the past. In fact, the name of the mosque are often taken from the names of religious figures or figures who founded the mosque and the name of a sultan at that time.

Furthermore, Rais (2006) said that the purpose of naming geographic elements is for identification or reference and as a means of communication between human beings. (Rais & dkk., 2008) also revealed that humans generally name the elements of their environment when they settle in a place. Therefore, giving the name of a place to an area results from ideas that are influenced by the cultural factors of the people and the meaning contained therein (Hestiyana, 2021).

The naming of a mosque is also motivated by history, social conditions, and cultural aspects as the local wisdom of the people, so the originality of the name of the mosque is part of the study of toponymy. Mosque names can be used to trace the history and origins of an area by referring to its toponym, especially historic mosques in the South Kalimantan region. Mosques in South Kalimantan have philosophical, social, and historical values. These values can be seen from the characteristics of the shape of the building and their symbols which became the cultural pattern of the Banjar people at that time. In addition, the original of the names of mosques in South Kalimantan were more influenced by names that had Islamic inspiration and local knowledge of the culture that was developing at that time. This phenomenon is interesting to study in depth regarding the toponymy of the original names of historic mosques in South Kalimantan.

Several studies related to toponymy in South Kalimantan have been carried out, including (Jumbawuya & Barjie, 2020), (Hestiyana, 2021), (Hestiyana, 2022), and (Aufa, 2012). The study (Jumbawuya & Barjie, 2020) reveals that old mosques founded by clerics, datu, and the community were built using natural human power. However, during the development process, supernatural powers were also used in the form of the karomah of these scholars. In fact, certain mosques are considered to have karomah, both the mosque as a whole and parts of the building. For example, the pillars of the mosque, the minbar, or the well where wudhu water is taken.

The study entitled "Toponimi dan Aspek Penamaan Asal-Usul Desa dan Gunung di Kecamatan Karang Intan Kabupaten Banjar" conducted by Hastiyana in 2021 found that there are three aspects in naming, namely (1) embodiment aspects,

namely (a) naming based on plant or flora names, (b) naming based on fauna, (c) naming based on the condition of the natural environment, and (d) naming based on the appearance of the earth; (2) social aspects, namely naming based on character; and (3) cultural aspects, which are related to the myths of the local community.

Hestiyana's research (2022) entitled "Toponimi Asal-Usul Nama Desa di Kabupaten Tanah Laut" explores the toponymic analysis and naming aspects of village origins in Tanah Laut Regency, found (1) embodiment aspects, namely (a) naming based on plant or flora names, (b) naming based on animals or fauna, and (c) naming based on environmental conditions natural; (2) social aspects, namely (a) naming based on character; and (b) naming based on occupation or profession; and (3) cultural aspects, which are related to the myths of the local community. Through this research, local knowledge and wisdom were obtained regarding the toponymy of the origin of village names in Tanah Laut Regency.

Aufa's (2012) research entitled "Tipologi Ruang dan Wujud Arsitektur Masjid Tradisional Kalimantan Selatan" examined the form of architecture as a place of worship for the Banjar people, especially the Banjar people as the majority community in South Kalimantan. From the results of the analysis, it was found that the architectural forms of places of worship of the Banjar people have special characteristics that distinguish them from other mosques. Traditional mosques in South Kalimantan have three types of spaces, namely the *palataran* (mobile terrace), a place for prayer, and a mihrab. The *palataran* is in the form of a mobile terrace, while the prayer plan and the mihrab are square. The research has not examined the toponymy of the origins of historic mosques in South Kalimantan.

Based on a search of the literature, toponymic studies of mosque names in South Kalimantanis relatively few. In fact, the naming of mosques in South Kalimantan can be traced to historical aspects and the social values that lie behind them. For example, the name of the mosque was taken from the name of a prominent scholar, king, or sultan who ruled at that time. The geographical location of the mosque also appears in the names of mosques in South Kalimantan. In addition, various names of plants or flora and events that occurred also became the basis for giving the names of mosques. The study of toponymy is not only in the form of lexicon symbols but is also rich in cultural values. This fact is the background for researching the toponymy of the origins of historic mosque names in South Kalimantan. In addition, this study can enrich previous toponymy studies, especially toponymy studies in South Kalimantan.

The research problem focuses on the toponymy of the origin of the name of the historic mosque in South Kalimantan. The purpose of this study is to describe the toponymy of the origins of the names of historical mosques in South Kalimantan based on the description of the origin of the names. This study uses the theory from Sudaryat et.al. (2009) stating that toponymy consists of three aspects, namely (1) embodiment, (2) social, and (3) culture. This theory is used to analyze the toponymy of the origins of historic mosque names in South Kalimantan. The results of this study can be used as toponymic documentation of historic mosque names in South Kalimantan. From this research, local knowledge and wisdom will be obtained on the toponymy of the origins of historic mosque names in South Kalimantan. The results of this research are also a means of cultural inheritance for the next generation of local culture, which is full of noble values, social values, philosophical values, and historical values.

THEORETICAL FRAMEWORK

The name and designation of a building, place, or street have their own category according to the prevailing culture and social context. Names are not only related to linguistics but also become part of society and culture. Names are also often present as a form of interaction and communication in society, which is of course the linguistic community, as well as the surrounding environment (Ainiala in (Erikha & Lauder, 2022).

The naming of a building cannot be separated from the meaning it contains. The name is from an idea that was influenced by the cultural factors of the people and the meaning contained in it (Hestiyana, 2021). In other words, the name of the geographical element is not just a name, but there is a long history of human settlement (Kadmon in Sahril, et.al., 2015).

The naming of a place or a building is also inseparable from cultural elements, such as the myths that developed in society at that time. Aristotle Aristoteles (in Kulsum, dkk., 2008). states that giving a name is a matter of agreement that originates from the gift of a person (expert, writer, author, state leader, and society). The giving of the name can also be traced to its origins.

In naming a place or a building, of course, cultural factors that develop in the community also influence it. According to Franz (in Chandra, 2015), culture is based on aspects: (a) culture originates from emotions and not from reason; (b) culture is sui generis in nature, meaning that it grows and develops based on its principles and can make modifications; (c) each culture is the result of a complex development so that each is unique; and (d) culture, which when viewed subjectively, will reveal dynamics and creativity. So, the culture of a society, including aspects of social conditions and the noble values contained therein, can influence the naming of places.

Radding & Western (in Sobarna et. al., 2019) explained that changes in the meaning of a place's name as a sign are caused by changes that occur in culture. In other words, we can find out the meaning of the given name by tracing the history that accompanies it, such as stories or oral literature passed down from generation to generation about the name of the place. Hestiyana (2020) added that oral literature is part of a culture that is the wealth of its supporting community. The oral literature tradition contains noble values as an old literary heritage passed down from generation to generation.

Toponymy is a study related to place names and it relates to the language, history, and culture of the people. Likewise, the naming of a building, such as a mosque in South Kalimantan, cannot be separated from its historical and cultural aspects because each mosque building has different historical characteristics.

The naming or the name of the place is also called a toponym. (Durkin, 2009) argues that toponymy is the study of the origin of names and the process of their creation. In particular, the etymology of place names focuses on the language in which the place name was coined and whether the name derives from another place name, a personal name, an occasion commemoration, a description of the geographicor social aspect of the place, or has some other origin (McArthur, 1992; Lauder & Lauder, 2015). Ayatrohaedi in Rais et al., (2008)) also states that toponymy is the knowledge that examines the history or origins of place names.

Meanwhile, according to Sudaryat et al. (2009) the word toponymy comes from the Greek, namely topoi 'place' and onoma 'name', literally, toponymy means 'name of the place'. (Sudaryat et al., 2009) then

mentioned three aspects of toponymy, namely: (1) embodiment aspects, (2) social aspects, and (3) cultural aspects. These three aspects greatly influence the way people name places in their lives. The embodiment aspect is related to human life and the natural environment as a place of life, namely: (1) water background (water form), (2) topographical background, and (3) natural environment background. The social aspect relates to social interaction or places of social interaction, including one's position in society, occupation, and profession. Cultural aspects are related to cultural elements, such as mythology, folklore, and belief systems (religion), and can also be associated with local folklore (legends).

Hanks (in Segara, 2017) explains *a toponym is a name used to identify a specific location on the landscape. An examination of place names in a region can provide a great deal of information about the cultural landscape, both past and present, and may provide clues regarding subsequent occupancy.* Toponymy is used by humans to specifically identify a place in the morphology or physical phenomena related to the place.

According to Kridalaksana (2011), toponymy has two meanings, namely the onomastic branch that investigates place names and the place's names. Toponymy is the geographical element of a place, which can be in the form of the names of islands, mountains, rivers, city hills, and villages (BRKP, 2003). Then, Yulius (in Segara, 2017) added that toponymy is the science or study of geographical names. Toponyms themselves have the meaning of elements of geographical names, such as villages, mountains, islands, hills, rivers, and so on.

Concerning toponymy, William and Vaske (Kostanski, 2011) mention that there are two attachments: namely place dependence, which is a functional attachment to a place and place identity, which is an emotional attachment to that place.

Mutakin (Ruspandi & Asep, 2014) said that there are at least two considerations in naming places. First, the experience of phenomena produced by natural processes and those produced by human engineering. Second, the naming of places may be based on ideas, hopes, aspirations, and human feelings for the place. In sum, the name origin means following what society wants or following the characteristics of nature itself.

Furthermore, Kostanski) (2011a) said there is an attachment between (1) dependence on a place, which is a functional link to a place, and (2) place identity, which is an emotional attachment to that place. The science that studies the ins and outs of names is onomastics. Onomastic is divided into four branches of science, namely: (1) anthroponosmatics is a branch of science that investigates the ins and outs of people's names; (2) toponomatics, sometimes called toponymy is a branch of onomastic science that investigates the ins and outs of place names; (3) animanomastics is a branch of science that studies the ins and outs of animal names, and (4) tingonomastics is a branch of science that investigates the ins and outs of object names (Sibarani & dkk., 2003).

Thus, toponymy is the giving of place names such as geographical elements, the origin of the name of a place, such as the names of villages, towns, mountains, hills, valleys, islands, rivers, lakes, capes, straits, and the name of a building. The naming of the origins of a place or a building is associated with elements of culture, history, and local wisdom of the people, which contain meaningful ideas in it. In addition, the naming of a place or a building contains historical, philosophical, and descriptive lives of the people in the past which can be used as a guide in life.

RESEARCH METHODS

The method in this research is descriptive qualitative. Mahsun (2013) states that descriptive research focuses on indicating the meaning, description, clarification, and placement of data in their respective contexts, and the data is in the form of words. Nawawi & Martini (2012) define the descriptive method as a problem-solving procedure that is investigated by describing or describing the state of the subject or object of research (a person, institution, community, etc.) at present based on the facts that appear or as they are.

Furthermore, Moleong (2011) argues that the qualitative method is a procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. The qualitative descriptive method was chosen to describe and explain the origins of the names of historical mosques in South Kalimantan objectively and naturally.

The sources of data in this study are primary and secondary data. The primary data was obtained from the speeches or stories of the *tatuha kampung* and community leaders who had been selected. Secondary data were obtained from official documents and previous research results related to toponymy studies. Data collection techniques were carried out by observing and noting methods. (Sudaryanto, 2015) states that the listening method is done by listening to the use of language delivered by the selected community leaders. In this case, the listening method is done by listening to the names of mosques and making direct observations of historic mosques in South Kalimantan.

Then the note-taking technique is carried out as a follow-up technique to the listening technique. The collected data were recorded on a data card, followed by classification (Sudaryanto, 2015). The note-taking technique was aimed at facilitating

data analysis. Data analysis was carried out by classifying and analyzing the names of historic mosques as a whole in South Kalimantan based on their toponymic descriptions.

The analysis process is in line with Bogdan and Biklen's explanation. Bogdan dan Biklen (in (Moleong, 2017) says that qualitative data analysis is an effort to work with data, organize data, sort it into manageable units, synthesize it, look for and find patterns and things. The findings are important to be learn and to decide what to tell others.

The stages carried out in data analysis, namely classifying the names of historic mosques in South Kalimantan based on the description of the origin of the name, then, analyzing it based on toponymic descriptions, namely the embodiment aspect, social aspect, and cultural aspect. This study will analyze the toponymy of the origin of the name of a historical mosque in South Kalimantan by applying the theory proposed by Sudaryat et al.,., (2009)

Furthermore, the presentation of data analysis is carried out using the informal method by describing in the form of words or sentence descriptions. (Sudaryanto, 2015) states that the presentation of the results of data analysis consists of two methods, namely an informal method and a formal method. The results of data analysis are presented by informal methods, namely formulation in words or presentation in the form of sentence descriptions.

DISCUSSION

Based on the analysis results, the names of historical mosques can be classified into: (1) embodiment aspects, namely (a) names based on plant or flora names and (b) names based on the likeness of the earth; (2) social aspects, namely (a) names based on character and (b) names

based on social values; and (3) cultural aspects, which are related to the myths of the local community. Here are the results of the analysis.

Aspects of Embodiment

Naming based on Plant or Flora Names

The naming aspect of the origin of the mosque is based on the name of a plant or flora. Based on the data, the Jami Tuhfaturroghibin Mosque and the Pelajau Barabai Sacred Mosque are derived from plant names. Here are the results of the analysis.

Origin of the Name Masjid Jami Tuhfaturroghibin

The Jami Tuhfaturroghibin Mosque was originally located in Tatah Masjid Village, Alalak District, Barito Kuala Regency. Along with the increase in population and the number of worshipers, community leaders, and residents, the location of the mosque changed. Then, a strategic mosque location was chosen, namely at the junction of three river currents in the direction of Marabahan, Kapuas, and Muara Kuin.

Jami Tuhfaturroghibin Mosque was founded on 11 Muharam 1357 or 13 March 1938 AD. Initially, the roof of this mosque was in the form of a sharp pyramid, with three steps depicting the spiritual stages, namely Shari'a, Tariqa, and Makrifat towards the essence. For the community, the existence of the Jami Tuhfaturroghibin Mosque has historical value as a witness to the history of the journey from the Dutch colonial period to the Japanese occupation. Apart from that, many fighters made this mosque a place for gathering, holding meetings, and a training ground for Alalak youths to fight colonialism against the PKI (Indonesian Communist Party) group.

The origin of the name Jami Tuhfaturroghibin Mosque is taken from the name of one of the books written by Sheikh Muhammad Arsyad Al-Banjari. He is a great scholar who comes from the Veranda City of Mecca, Martapura, South Kalimantan. The process of building this mosque was also spearheaded by a great scholar who is the fourth descendant of Sheikh Muhammad Arsyad Al Banjary, namely H. Marwan bin H. Amin. The Jami Tuhfaturroghibin Mosque is well known to the public as the Kanas Mosque. This is due to the terraced dome decoration of the mosque, and at its peak a *tajau* pot in the shape of a *kanas* 'pineapple' is placed. Decoration on the dome of the mosque is built in steps or tiers. At the top of the mosque is placed *tajau,* or *belanga* in the form of *kanas* fruit.

For the Banjar people, *kanas* fruit has a philosophical meaning as a cleanser. Pineapple fruit is considered can bleach and clean rust. It is hoped that those who worship at this mosque will have a clean heart from all heart ailments. In addition, by worshiping at the Kanas Mosque, it is hoped that the body and soul will be cleaned from worldly desires and always be obedient to worship. The Kanas Mosque is also beautified with thick zinc leaf decorations mounted to resemble pineapple leaves. Until now, people call the Jami Tuhfaturroghibin Mosque the Kanas Mosque.

The Original Name of the Sacred Mosque Pelajau Barabai

The Keramat Pelajau Mosque is located in Pelajau Village, Pandawan District, which is between 3-5 kilometers northwest of the town of Barabai, the capital of Hulu Sungai Tengah Regency, South Kalimantan. This mosque was founded by scholars from Java who spread Islam, namely Habib Marwan, Imam Bukhari, Malik Ibrahim, Mujahid Malik, Santri Umar, Imam Santoso, and Rangga Alibasah.

These scholars traveled along the rivers to build mosques and preach. The scholars came to the Palayarum River. The

origin of Palayarum is taken from the name of a river in the Meratus Mountains. On the edge of the Palayarum River, there is a bank that is usually used as a place to rest. On the shore, there was a very large and lush tree, so people, traders, or scholars who spread Islam often make this place a stopover and rest. The existence of the Pelajau tree made the community name their village Pelajau Village.

A mosque was built under the large and shady Pelajau tree. The mosque is named the Keramat Pelajau Mosque because the community considers the mosque sacred. Apart from being a place of worship, the mosque was also used to gather people against Dutch colonialism. Purportedly, it is called a sacred mosque because once upon a time, the Dutch troops stopped briefly to rest. Then, not long after, they vomited blood. It was a sign that the mosque was not willing to be visited by the invaders.

Once upon a time, Prince Hidayatullah, who led the Banjar, stayed in Pelajau Village. He was not worried about the Dutch attack because many of the Dutch soldiers fell ill as a result of passing through the Sacred Mosque. They were cursed, or *katulahan* since they dared to enter Pelajau Village to attack fighters. Then, the community named the Pelajau Mosque the Keramat Pelajau Mosque.

Based on the aspect of realizing the origin of the mosque, the names of plants or flora are the names of dominant plants or plant names that have unique and rare characteristics. They have local wisdom of the community. The name of Jami Tuhfaturroghibin Mosque comes from the name of the *kanas* 'pineapple' fruit. Then, the original name of the Pelajau Barabai Sacred Mosque comes from the name of the Pelajau tree.

Naming based on The Earth Topographical relief

The aspect of naming the origin of the mosque based on the similarity of the earth or geographical form is found in the origin of the name Al-A'la Jatuh Mosque. The following is an analysis of the origin of the name Al-A'la Jatuh Mosque.

Jatuh Village is located in Pandawan District, Hulu Sungai Tengah Regency, South Kalimantan. This village is called the *Jatuh* Village because it was once found where ancient objects fell in the form of banners and a handwritten Koran holy book originating from the Kingdom of Saudi Arabia. The banners and the Koran were said to have been brought by Sayyid Muhammad Yusuf, a propagator of Islam. He placed these objects in the courtyard of the mosque, following the mandate of the Kingdom of Saudi Arabia. The banners and the Koran must be placed on the ground in a high position, located on the bank of a three-pronged river, and there were wells around the mosque. With the discovery of these objects, Banua Budi Village, the original village name, was changed to Jatuh Village.

A religious tourism object, Masjid Al-A'la Jatuh, is also in the village. The mosque is more than 300 years old. The original name Al-A'la is from an Arabic word that means high because of its position on high ground. The community believed that the land where the mosque was built continues to rise compared to the position of the land around it. In addition, the community believed that the Al-A'la Jatuh Mosque has *karomah,* meaning that mosque is anextraordinary place, has something that is beyond logic, and is beyond the ability of ordinary people. Relating to the position of the mosque on high ground, there was also a belief in the community at that time that the land location of the mosque increased compared to the surrounding lands.

Social Aspect

Naming based on Figures

The naming aspect of the mosque's origin based on religious figures is found in the names of the Sultan Suriansyah Mosque, the Jami Sheikh Abdul Hamid Abulung Mosque, the Jami Ibrahim Nagara Mosque, and the Besar Mosque. Here are the results of the analysis.

The Original Name of the Sultan Suriansyah Mosque

The Sultan Suriansyah Mosque is located on Jalan Kuin Utara Banjarmasin, approximately 500 meters to the east of the Sultan Suriansyah tomb complex. This mosque was built between 1525 and 1550 AD, during the reign of Sultan Suriansyah. The Sultan Suriansyah Mosque is the oldest mosque in South Kalimantan and has traditional Banjar architecture. The mosque is influenced by the Demak Kingdom.

The original name of the mosque is taken from the name of the figure of Sultan Suriansyah. He was the first Banjar king in South Kalimantan who converted to Islam on September 24, 1526. Before embracing Islam, he was known as Prince Samudera. Khatib Dayan from the Kingdom of Demak converted Raden Samudera to Islam, along with several courtiers and all of his people. This is following Prince Samudera's promise when he won the war.

Sultan Suriansyah built this mosque when he won power from his uncle, Prince Tumenggung. This victory could not be separated from the help of the Kingdom of Demak, so the architecture of this mosque was also influenced by the architecture of the Kingdom of Demak. Meanwhile, the architecture of the Great Mosque of Demak was influenced by ancient Javanese architecture during the Hindu Kingdom. Until now, the name of the Sultan Suriansyah Mosque has not been changed, and its existence is very important because it is still used for worship. In addition, this mosque is a tourist attraction because this place is frequently visitedy by tourists.

The Original Name of the Jami Syekh Abdul Hamid Abulung Mosque

The Jami Syekh Abdul Hamid Abulung Mosque is located in Sungai Batang Village, Martapura Barat District, Banjar Regency. The mosque, also known as the Datu Abulung Mosque, was founded by the King of Banjar, named Sultan Tahmidullah II, who ruled from 1761-1801 AD.

The original name of Jami Syekh Abdul Hamid Abulung Mosque is taken from the name of a Sufi figure or a Sufi scholar in South Kalimantan. He was born in the village of Abulung Sungai Batang in 1148 H/1735 AD. At that time, it was common to refer to a character's name by the name of his place of origin.

Syekh Abdul Hamid Abulung is a highly respected Banjar scholar who has magical and supernatural powers. He was sent to Mecca to study religion by Sultan Tahmidullah II. In Mecca, he studied more in the science of essence, or Sufism, and had many students. When he returned to his homeland, Sheikh Abdul Hamid Abulung actively taught Sufism.

The Sultanate of Banjar considered the religious knowledge taught by Syekh Abdul Hamid Abulung to be deviant and could endanger the faith of the common people. Then, the Banjar Sultanate sentenced him to death. Before he died, he advised that if his blood smelled bad, it meant that his teachings were wrong and there was no need to follow them anymore. On the other hand, if his blood smells good, then the teaching is true.

After he died, the blood of Sheikh Abdul Hamid Abulung smelled good and formed the configuration of Allah's writing. His body was buried in the village of Alung Sungai Batang Martapura. At that time, Sultan Tahmidullah II realized and deeply regretted the death sentence he handed down

to Sheikh Abdul Hamid Abulung. Then, as a form of guilt penance, opposite the tomb of Sheikh Abdul Hamid Abulung, a mosque was built in the name of Sheikh Abdul Hamid Abulung Mosque until now.

The Original Name of the Jami Ibrahim Mosque Nagara

The Jami Ibrahim Nagara Mosque is located in Sungai Mandala Village, Daha Utara District, Hulu Sungai Selatan District. This mosque is at the confluence of two rivers, and there are two modern bridges and a suspension bridge. These bridges connect the mosque with the surrounding villages. Since it was built in 1984, this mosque has not been given a name; the people call it the Jami Nagara Mosque.

The original name of the mosque is taken from the name of Habib Ibrahim Al-Habsy, who founded it. The Jami Ibrahim Mosque refers to his name as the first founder of the mosque. He was born in Seiwun Hadramaut City and came from a charismatic family. His father was Habib Umar Al-Habsy. Habib Ibrahim Al-Habsy wandered and lived in Surabaya. Then he went to Banjarmasin and Martapura and settled in Nagara, Hulu Sungai Selatan Regency.

Habib Ibrahim Al-Habsy studied religion with his father. He also studied religion with Al-Habib Ali bin Muhammad Al-Habsy, Al-Habib Ahmad bin Muhsin Al-Ahdhar, Al-Habib Abdurrahman bin Muhammad Al-Mansur, Al-Habib Hasan bin Ahmad Aydrus, and Al-Habib Ali bin Salim. Apart from being the founder of the mosque, Habib Ibrahim Al-Habsy taught Sufism, Al-Adzkar by Imam Nawawi, Syarah Ibnu Qasim, and Mukhtashar Al-Hadhramiyyah.

In the process of building this mosque, many unusual events occurred. At first, the mosque was built in Tambak Bitin Village, but then there was a storm for three consecutive days, which caused the dome of the mosque to fly away from the wind to the

opposite village, namely Sungai Mandala Village.

When the dome of the mosque was returned to its original place, the same thing repeated itself again up to three times. Finally, Habib Ibrahim Al-Habsy and the local community deliberated and worked together to move the construction of the mosque to Sungai Mandala Village.

Naming based on Social Values

The naming aspect of mosques based on social values can be found in the names of the Banjarmasin Jami Mosque, the Great Syuhada Pelaihari Mosque, and the Sungai Banar Jami Mosque. *Jami* is an Arabic word, meaning unifier or gatherer. At that time, there was no mosque for Muslims to pray in. The Jami Masjid is not only used for five daily prayers but also for Friday prayers because the Jami Masjid is more spacious than other mosques in that area. In general, Jami Masjid becomes the center of religious activities.

The Original Name of the Banjarmasin Jami Mosque

The Jami Banjarmasin Mosque is located on Jalan Masjid, East Antasan Kecil Village, North Banjarmasin District, South Kalimantan. This mosque was founded on Shawwal Saturday, 1195 Hijri, or to coincide with 1777 AD. This is based on the inscriptions written in Arabic found on the pulpit and *beduk,* which explain the period when the mosque was founded.

Initially, this mosque was built on the banks of the Martapura River, about 200 meters from the current location of the mosque. However, in 1352 Hijri or 1934 AD, the mosque, which was built during the reign of Sultan Tamjidillah, was moved to its current location because the soil around the mosque continued to erode. The community was afraid that the mosque would be torn down.

The Jami Mosque was built because the Banjar people at that time no mosque to

accommodate many worshipers. The Dutch government intended to provide assistance to attract sympathy. However, the assistance from the Dutch colonialists was firmly rejected by the Banjar people. They refused to accept money from public taxes.

Then, the community independently worked together to build a mosque. All levels of society collected funds. At that time, some people donated their land and their money. Apart from that, many people donated their wealth and materials to build mosques, such as ironwood as well as sand and stones. The social values of the Banjar people could also be seen in the spirit of cooperation in the mosque-building process. They were always together in the mosque construction process, both from collecting building materials to constructing the building.

Finally, the community worked hand in hand to build the Jami Mosque. At that time, the dream of the Banjar community to unite congregations in large numbers and have a large mosque was realized. The Jami Mosque, is better known to the public as the Sungai Jingah Jami Mosque is a religious tourism area that is always visited by tourists.

Agung Syuhada Pelaihari Mosque

The Agung Syudaha Pelaihari Mosque is the oldest and largest mosque in Pelaihari City, Tanah Laut Regency. According to the local community, apart from being a place of worship, this mosque witnessed fighters gathering and strategizing in the struggle against Dutch colonialism. At the beginning of the establishment of this mosque, many unexpected events occurred. At that time the community was looking for ironwood poles that were 40 meters long and 50 cm in diameter. This wood was only found in the Jilatan forest, which was quite far from Pelaihari City. No transportation was available for carrying the wood, even though the terrain was difficult and the wood carried was heavy. Finally, the community

agreed to work together to bring the wood to their village.

The community passed some villages, namely Jilatan, Tajau Pecah, Tampang, and Sarang Halang. The people of the villages passed by also felt compelled to help hand in hand and worked hard to pull the ironwood trees. The people provided food and drink as well as a place to rest. The attitude of mutual help and the social spirit of the community in the effort to build this mosque were very abundant.

Finally, the community managed to build a mosque. After it was built, the community wanted to give the mosque a name, which was following their effort in building the mosque and the struggle against the Dutch colonial at that time. After consulting religious and community leaders, the mosque was named the Syuhada Mosque. The name of the Syuhada Mosque was taken from its central role during the struggle. Syuhada, or *martyrhood,* is a term for people who died while defending religion. Later, the title *of martyr* was also given to people who fought to defend the nation. The Great Mosque of Syuhada witnessed the struggle of the people of Tanah Laut in facing the invaders.

Along with the development of time, the Muslim community living in Pelaihari has also increased, so that the Syuhada Mosque can no longer accommodate people who want to worship. Then, in 2004, the community carried out a total restoration by building a bigger mosque that had two floors. The community, community leaders, and the local government also contributed to the construction of the Syuhada Mosque. The mosque became bigger, more magnificent, and had two floors. This mosque was also equipped with complete facilities and amenities. Apart from being a place of worship, this mosque is also a place for religious gatherings, education, and various social activities.

Jami Sungai Banar Mosque

The Jami Sungai Banar mosque is located in the southern part of Amuntai City. The mosque is the oldest mosque in Hulu Sungai Utara District. It is precisely located near the Banar River. The mosque is located about 3 kilometers from downtown Amuntai. It was built in 1804 AD. Evidence of the dating of the establishment of the mosque can be seen from the bedug carvings that are still used today. Sheikh Muhammad Arsyad Al-Banjari advised the community to build a mosque on the Banar River because there is no mosque in the area. Then, he also provided provisions in the form of a handwritten Koran.

The community worked hand in hand to collect various materials for the construction of the mosque. When the construction of the mosque was about to begin, a strange event occurred. Some of the ironwood used for the construction of the mosque, especially for the main pillars, was lost. Even though it was the previous night, the community still saw the large log in its initial position. Then the community searched for it. The large log was found on the bank of the river, where the mosque is now located.

Religious and community leaders finally decided to build a mosque on the bank of the river because it was impossible to move ironwood logs that weighed up to several tons. To lift just one log, it required dozens of people.

When the mosque was finally built, the community consulted to name the mosque. However, they did not have an agreement. Suddenly, a boat appeared on the bank of the river near the mosque. The boat belonged to a merchant who wanted to perform the afternoon prayers. The man behaved well, was friendly, and helped people in distress. After the prayer, the man continued his journey. However, without realizing it, the bag full of money was left on the bank of the river near the boat. The people were waiting for his arrival again to return the money. A week later, he came to the mosque to pray. The community immediately returned the bag of money that was left behind. After saying thank you, he asked the residents the name of the river and the name of the mosque because he often prayed there. Unfortunately, he did not know the name of the mosque. Residents simultaneously shook their heads and asked the man to give a name. Finally, the man named it Banar River and the *Banar* River Mosque. According to the man, the community had honest behavior, helped each other, and had a high social spirit. Therefore, the mosque was named Sungai *Banar* Mosque. In the Banjar language, *banar* means right, honest, and not cheating. This honest attitude also raises other good attitudes, such as mutual help and a social spirit towards humans.

Over time, the Sungai Banar Mosque has experienced several attempts to change its name. However, the community still maintains the original name, considering the struggle for development and the history of naming the mosque.

Cultural Aspects

Cultural aspects related to the myths or beliefs of the local community are found in the origins of the naming of the Al-Mukarramah Banua Halat Mosque.

Al-Mukarramah Banua Halat Mosque is located in Banua Halat Kiri Village, North Tapin District, Tapin Regency, South Kalimantan. This mosque is well known as the Sacred Mosque. According to the community, many events are sacred to this mosque. This mosque is often visited by the public for pilgrimages, such as fulfilling vows, praying, and bathing in the tajau water in the mosque.

The Al-Mukarramah Banua Halat Mosque was built around the 16th century by scholars and assisted by the community. The construction of this mosque was led by a charismatic religious figure named Datu

Pujung. The mosque has a roof and dome like the Demak Mosque and stilt construction. Inside the mosque, there is also a pillar called the Datu Pujung pole. This pole was not burned when the fire occurred, and the pole has been maintained until now. Finally, the community named this historical mosque the Al-Mukarramah Mosque, or a mosque that has much karomah.

Formerly, this mosque was located in an old village, namely Kampung Banua Halat. The name Banua Halat Village comes from the myth of the local community. A long time ago, two brothers lived in this village. They were Intingan and Dayuhan. After Islam entered this area, Intingan embraced Islam. Meanwhile, Dayuhan still embraced his beliefs. After that, they decided to split up. Dayuhan went to the Mount Meratus area and made a new settlement there. Intingan remained in this village. Banua is a term for a large village that consists of several villages. The border (which in the Banjar language means halat) between these two areas was then named Banua Halat. Thus, the name of this area is Banua Halat. The mosque located in this banua is also called the A-Mukarramah Banua Halat Mosque.

CLOSING

The toponymy of the original names of the historical mosques in South Kalimantan is as follows, according to the analysis's findings. The first aspect is the embodiment: (a) naming according to the name of a plant or flora, like the Jami Tuhfaturroghibin Mosque and the Keramat Pelajau Barabai Mosque; (b) naming according to the likeness of the earth's topographical relief, like the Al-A'la Jatuh Mosque. The second social feature consists of: (a) naming practices based on religious leaders, including the Sultan Suriansyah Mosque, Jami Syekh Abdul Hamid Abulung Mosque, Jami

Ibrahim Nagara Mosque, and the Great Mosque; and (b) naming practices influenced by social norms; examples of these practices are the original names of the Banjarmasin Jami Mosque, the Agung Syuhada Pelaihari Mosque, and the Jami Sungai Banar Mosque. Thirdly, the cultural component has to do with the local folklore, such the Al-Mukarramah Banua Halat Mosque's original name.

Based on research and study, the original naming of South Kalimantan's historic mosques is rich in cultural elements, social and philosophical values, and local wisdom that sprang up in the area. It is impossible to isolate the naming process from the history of Islam's introduction into South Kalimantan.

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