

THE USE OF WORD “*Oe*” IN NAMING PLACE IN KUPANG CITY: CULTURAL LINGUISTICS PERSPECTIVE

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Abstract: This article is intended to investigate about the use of word “*Oe*” in naming place in Kupang city. Furthermore, this article applied two (2) theories. The first theory is cultural linguistic perspective as the core theory and the second theory is morphology as the supporting theory. Obviously, this article applied qualitative research method. Based on the data analysis, it can be concluded that (1). From 51 districts and sub districts in Kupang City, there are ten (10) places (district and sub district) which used the word “*Oe*” before the name of the place. They are Oesapa, Oesapa Barat, Oesapa Selatan, Oeleta, Oeba, Oepura, Oebobo, Oetete, Oebufu, and Oebobo. (2). The morphological process system in naming place in Kupang city by using the word “*Oe*” is “*Oe*” + Noun suffix (the name of the place). It means that the pattern of morphological process in naming place by using word “*Oe*” is Noun (N) → N. Suffix → Noun (N). (3). The culture imagery of Kupang speech community believes that the water becomes the important thing in their life. Therefore, they give the name of their place by using word “*Oe*”, in order that they will get sufficient water sources around their living environment.

Keyword: “*Oe*”, Naming Place, Kupang City, Cultural Linguistic Perspective

INTRODUCTION

Kupang city is a municipality and a capital city of East Nusa Tenggara Province. The acronym of this province also known as NTT. Kupang city is located in Timor island and it is also the biggest city on Timor island which is located on the coast of Kupang bay, the northwest part of the Timor island. Based on census 2020, Kupang city had a population of 442,758 people. Furthermore, Kupang city has an area of 180, 27 km² and it is divided into six districts. They are **Oebobo**, Maulafa, Kelapa Lima, Kota Lama, Alak, and Kota Raja. The 6 districts are also divided into 51 sub districts such as **Oesapa**, **Oesapa Barat**, **Oesapa Selatan**, **Oeleta**, **Oeba**, **Oepura**, **Oebobo**, **Oetete**, **Oebufu**, Tuak daun Merah, Liliba, Kayu Putih, Fatululi, Sikumana, Penfui, Naimata, Naikolan, Maulafa, Kolhua, Fatukoa, Belo, Tode Kisar, Solor, Pasir Panjang, Nefonaek, Merdeka, Kopan, Lai-lai Bisi, Fatubesi, Manipoi, Airmata, Nunleu, Naikoten I, Naikoten II, Kuanino, Fontein, Bakunase II, Bakunase, Airnona, Lasiana, Kelapa Lima, Penkase, Nunhila, Nunbaun Sabu, Nunbaun Delha, Namosain, Naioni, Manutapen, Manulai II, Mantasi, Fatufeto, Batuplat, dan Alak.

Based on the name of district and sub district of Kupang city, it can be seen that there are some places (which sign by bold marker) which use word “*Oe*” before the name of the place. This phenomenon is very interesting because there are ten (10) places which use word “*Oe*” before the name of the place from fifty seventh (57) places. As the linguist, the writer is very excited to investigate why those places (district and sub district) use word “*Oe*” before the name of place. I assumed that it is one of the linguistic phenomena which relates in language and culture of Kupang speech community.

By and large, language, culture and speaker cannot separate each other because the three aspects have the powerful connection. These three aspects are also known as relativity linguistic theory. This theory proposes by Sapir. According to Sapir (Astrea, 2017: in Wedasuwari, 2020: 4), relativity linguistic theory consists of three aspect; they are language, culture and speaker. On the other hand, the principle of relativity linguistic theory triggers the hypothesis of Sapir-Whorf. The meaning of this hypothesis is the structure of language which always used by someone will influence the way of thinking and behaving (Kramsch dalam Jufrizal (2018: 71). It means that language and culture can influence the way of thinking and behaving of a speech community. In other words, the writer can say that the phenomena of naming place by using word “*Oe*” in Kupang city has the connection between the language and culture. It means that Kupang speech community give the name of the place in their environment based on their language and culture.

As the writer assumed and explained on the previous paragraph that Kupang speech community gave the name for some places in Kupang city by using word “*Oe*”. Based on linguistic point of view, this phenomenon is very interesting and unique. Therefore, as the linguist, it is very important for me (the writer) to know why Kupang speech community gave the name for those places by using word “*Oe*”? That is why in this article, the writer apply one of micro linguistic theory. That is morphology. According to Bonvillain (2003: 17), morphology is the analysis of word structure. Similarly, Haspelmath (2002: 1) defines morphology as the study of internal structure of words. Actually, this definition comes from the two main definitions from Haspelmath in his book. The first one, morphology is the study of systemic co-variation in the form and meaning of words (Haspelmath, 2002: 2). The second one, morphology is the study of the combination of morphemes to yield words. Therefore, in this case, by using morphology theory, the writer can investigate each word/morpheme from the name of the place in Kupang city which used word “*Oe*”. In other words, by using morphology theory, the writer can separate each morpheme and identify the meaning from each of them.

It has generally known that there are several basic ideas in morphology that is function as fundamental concepts in linguistic studies or theory, especially micro linguistic studies; namely morphemes, morphs and allomorphs. A morpheme is the smallest part of a word (McCarthy, 2002: 25). By and large, morpheme is divided in two kinds, they are free morpheme and bound morpheme. Free morpheme is morpheme that can stand alone or do not require other morphemes. Meanwhile, bound morpheme is a morpheme that must be accompanied by a free morpheme. In general, bound morphemes have no lexical meaning. A bound morpheme will have meaning if it is accompanied by a free morpheme. This is because bound morphemes are usually in the form of affixes.

This phenomena is also known as morphological process. The morphological process is a word formation process that connects one morpheme to another morpheme. In other words, the morphological process is the process of combining several morphemes to a wordform. One of the morphological processes is the affixation. Affixes are bound linguistic forms that only have a grammatical meaning, which are direct elements of a word, but are not the basic form, which have the ability to form new words (Muslich, 2009: 48). Affixes consist of four parts, namely prefix, infix, suffix and confix. The addition of affix in a word can change the structure, class and meaning of the word. For examples; some words in English, such as 'write'. The meaning of this word is doing something in writing. This word also belongs to verbs (V). Absolutely, the word “write” is a free morpheme. If this morpheme is affixed by another morpheme, such as a suffix (er) to become a new word 'writer', the structure, class and meaning of the word also change. The word structure changes from its basic pattern 'write' to 'writer' by adding of suffix -er. The word class also changes from the verb class (V) to the noun class (N) (if symbolized, it will be $V \rightarrow \text{Noun Suffix} \rightarrow N$). It cannot be argued that the meaning of the word has also changed. Therefore, on this article, the writer also investigate the morphological process of naming place by using word “*Oe*” in Kupang speech community.

Besides morphology theory, the writer combines with another macro linguistic theory that is cultural linguistic perspective. This theory is the main theory of this research because this article also intends to investigate the culture imagery of Kupang speech community in naming place in their culture environment. In this case, Cultural linguistic perspective is a theory intended to approach human language. The theory of cultural linguistics (TCL) apparently intends to study human being through the language they speak and not merely to study the language they speak. What is studied in the human being is the ideology in his mind implied in the language he speaks which is called imagery by Palmer (1996: 3 in Erfiani, 2018: 126). The linguistic analysis in the light of the TCL intends to uncover the imagery of the speaker, especially the native speaker that bases their language plays/expressions because language is the play of verbal symbols that are based in imagery. Imagery is a mental representation of something (especially a visible object), not by direct perception, but by memory or imagination; a mental picture or impression; an idea, conception. Palmer (1996: 3 in Erom 2019: 74) argued that Imagery is what we see in our mind's eye, but it is also the taste of a mango, the feel of walking in a tropical downpour, the music of Mississippi Masala. Our imaginations dwell on experiences obtained through all the sensory modes, and then we talk.

Based on the explanation above, it can be concluded that this article covers two important things; they are the morphological process of naming place by using word/morpheme “*Oe*” in Kupang city by Kupang speech community and the cultural imagery of Kupang speech community of naming place by using word/morpheme “*Oe*”.

RESEARCH METHOD

This article applied qualitative research method because this article is intended to investigate the use of word “*Oe*” in naming place in Kupang city. That is why this article should belong to qualitative research method. Perry (2005: 75 in Erfiani, 2015: 15) argued that qualitative research is characterized by verbal description of its data. Furthermore, it works to uncover information from information rich samples. The similar opinion comes from Bogdan and Taylor in Moleong books (2017: 4) about the qualitative research method is research procedures that produce descriptive data in the form of written or spoken words from people and observable behavior. Furthermore, the data were gained from informant. The data were also in forms of oral, written and qualitative. The oral data was obtained by the informants, whereas the written data was obtained from some books, journals, articles and etc. The data were gained through involved observation, elicitation, interview, documentation study, listening and recording. Furthermore, the instruments of this article are the researcher and the questionnaires. Technique of Data analysis of this article is grouped by some techniques by Miles dan Huberman (1992 in Sugiyono (2009: 338) which consists of three interconnected lines, they are (1) reduction data, (2) data presentation, dan (3) conclusion (verification).

FINDING AND DISCUSSION

The topic of this article contains the analysis of using word “*Oe*” in naming place in Kupang. Furthermore, the analysis of this article is intended to uncover some points, such as: how many district and sub districts which used word “*Oe*” before the name of the place, the formal operation of morphological process system in naming places in Kupang and the culture imagery of Kupang speech community that bases in that system. Therefore, the analysis of using word “*Oe*” in naming place in Kupang is explained below.

The Name of District and Sub district in Kupang City

Kupang is a municipality and a capital city of East Nusa Tenggara Province. The acronym of this province also known as NTT. This city is located in Timor island and Kupang city is also the largest city on Timor island which is located on the coast of Kupang bay, the northwest part of the Timor island. Kupang city is divided into six districts. They are **Oebobo**, Maulafa, Kelapa Lima, Kota Lama, Alak, and Kota Raja. Furthermore, the 6 districts are also divided into 51 sub districts such as **Oesapa**, **Oesapa Barat**, **Oesapa Selatan**, **Oeleta**, **Oeba**, **Oepura**, **Oebobo**, **Oetete**, **Oebufu**, Tuak daun Merah, Liliba, Kayu Putih, Fatululi, Sikumana, Penfui, Naimata, Naikolan, Maulafa, Kolhua, Fatukoa, Belo, Tode Kisar, Solor, Pasir Panjang, Nefonaek, Merdeka, Kopan, Lai-lai Bisi, Fatubesi, Manipoi, Airmata, Nunleu, Naikoten I, Naikoten II, Kuanino, Fontein, Bakunase II, Bakunase, Airnona, Lasiana, Kelapa Lima, Penkase, Nunhila, Nunbaun Sabu, Nunbaun Delha, Namosain, Naioni, Manutapen, Manulai II, Mantasi, Fatufeto, Batuplat, dan Alak. Those districts and sub districts are showed in the table below:

Table 1. The Name of District and Sub District in Kupang City

No	District	Number of Sub district	The list of Sub district
1	Alak	12	Alak, Batuplat, Fatufeto, Mantasi, Manulai II, Manutapen, Naioni, Namosain, Nunbaun Delha, Nunbaun Sabu, Nunhila, Penkase, dan Oeleta
2	Kelapa Lima	5	Kelapa Lima, Lasiana, Oesapa , Oesapa Barat , dan Oesapa Selatan
3	KotaRaja	8	Airnona, Bakunase, Bakunase II, Fontein, Kuanino, Naikoten I, Naikoten II, dan Nunleu.
4	KotaLama	10	Airmata, Bonipoi, Fatubesi, Lai-lai Bisi Kopan, Merdeka, Nefonaek, Oeba , Pasir Panjang, Solor dan Tode Kisar.
5	Maulafa	9	Belo, Fatukoa, Kolhua, Maulafa, Naikolan, Naimata, Oepura , Penfui, dan Sikumana
6	Oebobo	7	Fatululi, Kayu Putih, Liliba, Oebobo , Oebufu , Oetete , dan Tuak Daun Merah

Total	51
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Based on the table, the data showed that there are some places in Kupang city which used word “*Oe*” before the name of the place. This phenomena is very interesting because there are 10 places from 51 places in Kupang city which used word “*Oe*” in front the name of the place. For example: **Oesapa, Oesapa Barat, Oesapa Selatan, Oeleta, Oeba, Oepura, Oebobo, Oetete, Oebufu, and Oebobo.**

Linguistic Features of Morphological Process in Naming Places in Kupang City

To find out and to identify the linguistic features of morphological systems in Naming place of Kupang speech community can be obtained from the data investigated. It is done by presenting and analyzing the data. The linguistic features show that the formal operation of morphological process in naming place by using word “*Oe*” consists of two morphemes. They are free morpheme and bound morpheme. It can be seen on this table below.

Tabel 2. The Name of the Place by Using Word “*Oe*”

No	The Word “ <i>Oe</i> ”/ <i>Free Morpheme</i>	By adding the Bound Morpheme/ (suffix)	The Name of the Place
1	“ <i>Oe</i> ”	Sapa	Oesapa
2	“ <i>Oe</i> ”	Sapa (Barat)	Oesapa Barat
3	“ <i>Oe</i> ”	Sapa (Selatan)	Oesapa Selatan
4	“ <i>Oe</i> ”	Leta	Oeleta
5	“ <i>Oe</i> ”	Ba	Oeba
6	“ <i>Oe</i> ”	Pura	Oepura
7	“ <i>Oe</i> ”	Bobo	Oebobo
8	“ <i>Oe</i> ”	Tete	Oetete
9	“ <i>Oe</i> ”	Bufu	Oebufu
10	“ <i>Oe</i> ”	Bobo	Oebobo

The formula in naming place by using the word “*Oe*” is “*Oe*” + noun suffix (the name of the place). It can be seen that there are 10 places (district and sub district) which used word “*Oe*”. Therefore, there are 10 data. Furthermore, one set of data consists of three lines. All the data are presented in the following.

1. Oesapa

Oe → *Sapa* → *Oesapa*
 Noun (N) → N. Suffix → Noun (N)
Water - *The Name of the Place*

2. Oesapa (Barat)

Oe → *Sapa (Barat)* → *Oesapa (Barat)*
 Noun (N) → N. Suffix → Noun (N)
Water - *The Name of the Place*

3. Oesapa (Selatan)

Oe → *Sapa (Selatan)* → *Oesapa (Selatan)*
 Noun (N) → N. Suffix → Noun (N)
Water - *The Name of the Place*

4. Oeleta

Oe → *Leta* → *Oeleta*
 Noun (N) → N. Suffix → Noun (N)
Water - *The Name of the Place*

5. Oeba

Oe → *Ba* → *Oeba*

Noun (N)	→	N. Suffix	→	Noun (N)
<i>Water</i>		-		<i>The Name of the Place</i>
6. Oepura				
<i>Oe</i>	→	<i>Pura</i>	→	<i>Oepura</i>
Noun (N)	→	N. Suffix	→	Noun (N)
<i>Water</i>		-		<i>The Name of the Place</i>
7. Oebobo				
<i>Oe</i>	→	<i>Bobo</i>	→	<i>Oebobo</i>
Noun (N)	→	N. Suffix	→	Noun (N)
<i>Water</i>		-		<i>The Name of the Place</i>
8. Oetete				
<i>Oe</i>	→	<i>Tete</i>	→	<i>Oetete</i>
Noun (N)	→	N. Suffix	→	Noun (N)
<i>Water</i>		-		<i>The Name of the Place</i>
9. Oebufu				
<i>Oe</i>	→	<i>Bufu</i>	→	<i>Oebufu</i>
Noun (N)	→	N. Suffix	→	Noun (N)
<i>Water</i>		-		<i>The Name of the Place</i>
10. Oebobo				
<i>Oe</i>	→	<i>Bobo</i>	→	<i>Oebobo</i>
Noun (N)	→	N. Suffix	→	Noun (N)
<i>Water</i>		-		<i>The Name of the Place</i>

Cultural Imageries Crystallized in the Morphological Process in Naming Places in Kupang

It has generally known that cultural linguistic perspective is proposed by Gary B. Palmer on his book: *Toward a Theory of Cultural Linguistic*. In his book, Palmer explained that language is the play of verbal symbols that are based in imagery. Imagery is what we see in our mind's eye (Palmer, 1996: 3). One of the play of verbal symbols can be considered is grammatical aspects of language. Grammatical aspects of language cover phonetics, phonology, morphology, syntax, and semantics (Fromkin, et al., 1990. v – vi). Based on the theoretical statement above, it can be said that morphological process is one of the plays of verbal symbols that are based in the imagery. In this case, the cultural imagery is from Kupang speech community. Therefore, based on the data, it can be seen that there are 10 districts and 51 sub districts in Kupang city. From those places, there are 10 places which used word “*Oe*” in front the name of the place. It means that the word “*Oe*” is very important thing and very close to the Kupang speech community.

Before, the writer explains about the culture imagery of using word “*Oe*” from Kupang speech community in naming place. First of all, the writer should explained about the meaning, the word classes and the category of word “*Oe*”. The meaning of “*Oe*” is water. It has generally known that water is very important for all human being in this world. Water is (1) a clear liquid without color and taste that is presented and need for human, animal and plant life that chemically contains hydrogen and oxygen; (2). Water is a liquid commonly found in wells, rivers, lakes that boil at the temperature of 100 C (KBBI Online, 2021). Whereas, the word class of “*Oe*” is noun (N) and it is a morpheme, especially free morpheme.

From the explanation above, it can be concluded that the use of word “*Oe*” before the name of the place in Kupang city based on the connection of some important elements which exist on Kupang speech community culture. Kupang speech community belief that water becomes the important thing in their life. Therefore, Kupang speech community give the name of their place by using word “*Oe*”, in order that they get sufficient water sources around their living environment.

CONCLUSION

From all the data analysis, it can be concluded that

1. There are 10 places (district and sub district) which used the word “Oe” before the name of the place. Oesapa, Oesapa Barat, Oesapa Selatan, Oeleta, Oeba, Oepura, Oebobo, Oetete, Oebufu, and Oebobo.
2. The morphological process system in naming place in Kupang city by using the word “Oe” is “Oe” + noun suffix (the name of the place). It means that the pattern of morphological process in naming place by using word “Oe” is Noun (N) → N. Suffix → Noun (N).
3. The culture imagery of Kupang speech community believes that water becomes the important thing in their life. Therefore, they give the name of their place by using word “Oe”, in order that they get sufficient water sources around their living environment.

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