

Nekronim: Toponim Pekuburan di Kecamatan Kragan, Kabupaten Rembang, Jawa Tengah = Necronyms: Toponyms of Cemeteries in KRagan District, Rembang Regency, Central Java

Dwika Muzakky Anan Taturia, author

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Abstrak

Seperti toponim lainnya, nama kuburan (nekronim) sebagai bagian dari unsur rupabumi bernama tentu perlu dihimpun dan dikaji eksistensinya. Karena, kuburan merupakan salah satu jenis ruang sakral yang syarat akan makna filosofis dan historis. Penelitian ini bertujuan untuk mengeksplorasi mengapa ada kuburan di tepi pantai Kecamatan Kragan, Kabupaten Rembang, Jawa Tengah melalui pintu masuk toponimi.

Eksistensi kuburan tepi pantai dirasa unik walau jarang ditemukan, tetapi masih difungsikan. Mengingat tradisi dan filosofi letak kuburan di Indonesia pada umumnya berada di tempat yang tinggi. Sampel purposif data berupa tiga belas nekronim tepi pantai dikumpulkan dari hasil wawancara menggunakan Metode Cakap Semuka dan bantuan Teknik Rekam dan Catat. Dengan memanfaatkan pendekatan kualitatif dan metode deskriptif, ketiga belas data dianalisis menggunakan Teori Makna Praanggapan Nyström (2016). Ada delapan kategori yang mempengaruhi penamaan kuburan tepi pantai. Adapun kategori mitos merupakan kategori yang mendominasi. Dominasi ini merupakan cara masyarakat melestarikan dan mengabadikan tradisi lisan turun temurun sebagai asal-usul penamaan tempat. Ada 4 model pembentukan nekronim tepi pantai, yaitu bentuk dasar, prefiksasi, frasa, dan abreviasi. Asosiasi positif dominan pada asal-usul penamaan nekronim, sedangkan asosiasi negatif dominan pada hilangnya benda-benda di sekitar kuburan. Di samping itu, emosi positif didominasi hilangnya rasa takut, sedangkan emosi negatif didominasi rasa kecewa. Melalui hasil identifikasi makna asosiatif dan emotif dapat digali pemaknaan kuburan tepi pantai, yaitu: (1) mengikuti sistem penguburan purbakala yang bertujuan untuk pengawetan tulang, dan (2) mengikuti letak makam para walisono sebagai bukti jejak penyebaran agama islam di pesisir utara Jawa Tengah.

.....Like other toponyms, cemeteries names (necronyms) as part of named toponyms certainly need to be collected and studied. It is because the cemetery is a type of sacred space that contains philosophical and historical meaning. This study aims to explore why there are seaside cemeteries in Kragan District, Rembang Regency, Central Java through toponymy. The existence of seaside cemeteries is considered unique, even though they are rarely found, they are still used. Given the tradition and philosophy of the location of graves in Indonesia, in general, they are in a high place. Purposive sample data in the form of thirteen seaside necronyms were collected from interviews using the Cakap Semuka Method and the assistance of Record and Record Techniques. By utilizing a qualitative approach and descriptive method, the thirteen data were analyzed using Nystrm's Theory of Presuppositional Meaning (2016). There are eight categories that influence the naming of seaside graves. The myth category is the dominating category. This dominance is a way for the community to preserve and perpetuate oral traditions passed down from generation to generation as the origins of naming places. There are 4 models of forming seaside necronyms, namely basic forms, prefixations, phrases, and abbreviations. Positive associations are dominated by the origins of naming necronyms, while negative associations are dominated by the loss of objects around the cemetery. In addition, positive emotions are dominated by the loss of fear, while negative emotions are

dominated by disappointment. Through the identification of associative and emotive meanings, the meaning of seaside cemetery can be explored, namely: (1) following an ancient burial system that aims to preserve bones, and (2) following the location of Walisongo graves as evidence of traces of the spread of Islam on the north coast of Central Java.