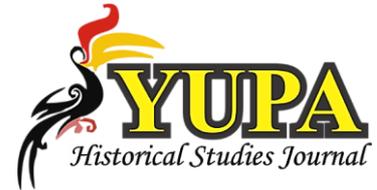


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A Study of Banjarmasin City's Toponyms as a Learning Resource for Local History Based on Wetland Wisdom

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Abstract The city of Banjarmasin has a long history, reflected in the place names (toponyms) scattered across its territory. Toponyms not only indicate locations but also encapsulate historical, cultural, and local wisdom values of the wetland communities. Unfortunately, the use of toponyms as a source for learning local history remains limited, particularly within the educational context. This research aims to identify and describe the toponyms in Banjarmasin, along with their origins and meanings. It also analyzes the connection between toponyms and local history as well as the wisdom of the wetland communities. Furthermore, it seeks to develop a model or teaching material for local history based on toponyms as a contextual learning resource for junior and senior high schools. The research employs historical methods, including heuristics (source collection), criticism (external and internal), interpretation (analysis), and historiography (writing). The study's findings suggest that Banjarmasin's toponyms can be integrated into local history education. Through toponyms, students can learn about the relationship between humans and their environment, the dynamics of settlement, the city's development over time, and support a contextual learning approach.

Keywords: toponymy, Banjarmasin, local history, wetlands

Abstrak Kota Banjarmasin memiliki sejarah panjang yang tercermin dalam nama-nama tempat (toponim) yang tersebar di wilayahnya. Toponim tidak hanya menunjukkan lokasi, tetapi mengandung nilai-nilai sejarah, budaya, dan kearifan lokal masyarakat lahan basah. Sayangnya, pemanfaatan toponim sebagai sumber belajar sejarah lokal masih terbatas, khususnya dalam konteks pendidikan. Tujuan penelitian mengidentifikasi dan mendeskripsikan toponim di Kota Banjarmasin beserta asal-usul dan maknanya. Lalu menganalisis keterkaitan toponim dengan sejarah lokal serta kearifan masyarakat lahan basah. Selanjutnya, mengembangkan model atau bahan ajar sejarah lokal berbasis toponim sebagai sumber belajar kontekstual di sekolah tingkat SMP/SMA. Penelitian menggunakan metode sejarah, dengan tahap heuristik (pengumpulan sumber), Kritik (eksternal dan internal), interpretasi (penafsiran) dan historiografi (penulisan). Hasil kajian menunjukkan bahwa toponim Banjarmasin dapat diintegrasikan dalam pembelajaran sejarah lokal. Melalui toponim, peserta didik dapat mempelajari hubungan antara manusia dan lingkungan, dinamika pemukiman, perkembangan kota serta mendukung pendekatan kontekstual. **Kata kunci :** toponim, Banjarmasin, Sejarah lokal, lahan basah.



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INTRODUCTION

Banjarmasin City, located in South Kalimantan, has very rich geographical and cultural uniqueness. Known as the "City of a Thousand Rivers," Banjarmasin has developed rapidly as an economic, cultural, and political center in the Kalimantan region. Banjarmasin City grew and developed in a tropical wetland area with a river-based culture (Mansyur, 2025). In the life of its community, many place names (toponyms) were formed based on historical and ecological interactions with the wetland environment. These toponyms contain historical, cultural, and local wisdom values passed down from generation to generation.

Wetlands, with all their biodiversity and vital functions, are an integral part of the life of the Banjarmasin community. From large rivers to swamps that are home to various species of flora and fauna, wetlands have contributed greatly to shaping local identity. Place names around rivers, swamps, and coastal areas of Banjarmasin not only reflect geographical aspects but contain local wisdom values that have developed for a long time. The study of toponyms in Banjarmasin can be a learning resource to explore the local history of this city, inseparable from the influence of wetlands.

Geographical names, both spoken and written, emerged from the history of human culture since humans stopped living as nomadic wanderers (Rais et al., 2008). The geographical names or toponyms of an area were initially given by humans for identification, communication, and information among themselves. In line with this, when humans began to inhabit an area to live, the inhabited area was then named based on natural conditions easily recognized in that area and finally became the name of the village/neighborhood where they lived, based on what was initially more prominent in that region.

The concept of naming a place is a sociocultural paradigm present in a society. As a form of realization of the sign system in language, its presence cannot be separated from the socio-cultural aspects underlying it (Camalia, 2015). Piliang (2012) states that in the context of cultural studies, the existence of signs and texts cannot be separated from the social context where the signs and texts are located.

As conveyed by Kamonkarn et al. (2008), naming an area not only refers to physical environmental aspects but has expanded into a language phenomenon in a landscape occurring from local culture, language, and history. In Luo (2009), this naming of areas is an integral aspect of the relationship between place and the politics of identity and power. For example, area names or toponyms are often used by governments to promote specific ideological and political goals. Therefore, toponyms are ultimately influenced by aspects of language, local culture, history, environment, and politics (Asa et al., 2011).

In the practice of history education in schools, local sources such as toponyms are still rarely utilized optimally as teaching materials. History learning tends to rely on national

textbooks that are less contextual with students' lives. In fact, utilizing local history based on the closest environment will increase students' interest and strengthen their local identity. Yet there are learning resources that can be used in History learning (Marini et al., 2019), among them place/environment, objects, people, books, events, and facts (Pratowo, 2012). Thus, learning resources are also interpreted as any place or surrounding environment, objects, and people containing information that can be used as a vehicle for learners to undergo the process of behavioral change (Nugroho, 2013).

The research aims to conduct an in-depth study of toponyms in Banjarmasin City, identify the relationship between place names and local history and the cultural wisdom of the local community. Then analyze how these toponyms can be used as a source for learning history based on wetland wisdom. It is hoped that it can contribute to enriching understanding of Banjarmasin's history and culture, while increasing appreciation for the importance of environmental conservation based on local wisdom. Additionally, provide recommendations for utilizing toponyms as teaching materials in the local history education curriculum, so as to become an effective medium for introducing students to the cultural and environmental richness around them.

METHOD

This research uses historical methods with four steps: heuristics, criticism, interpretation, and historiography. Through historical qualitative and ethnographic approaches to explore the meaning and historical value of toponyms through document analysis, old maps, and interviews with community figures. Then a contextual education approach to analyze how toponyms can become a medium for history learning in schools. Source collection is done by identifying toponyms with historical, cultural, or geographical value in Banjarmasin City. This process includes interviews with local figures, field observation, and literature review from relevant written sources. Results include a list of toponyms and classification of toponyms based on language and cultural value. Then data is criticized to ensure validity and relevance and to obtain a valid toponym-based historical narrative. Next, the interpretation stage by grouping toponyms based on name elements and analyzing their historical background. The final stage is historiography, the compilation of a local historical narrative based on toponym analysis.

RESULT AND DISCUSSION

General Overview of Toponyms in Banjarmasin City

The research results show that toponyms in Banjarmasin City are influenced by various aspects, including history and culture reflected in historical stories, folklore, figures, behaviors, and traditional tools. Additionally, the influence of geographical conditions of wetlands, such as

rivers, swamps, and canals, also plays an important role. The names of sub-districts and areas in Banjarmasin still have a close relationship with flora elements, landforms, to water elements. This reflects the ecological identity of the Banjar people living in water areas. This phenomenon aligns with toponymy theory which argues that place naming is often rooted in human interaction with their environment (Barber, 2015; Krammer, 2018). In the context of Banjarmasin, rivers function not only as transportation routes but also as cultural and social spaces, influencing the naming system of that region.

In the study of toponyms in Banjarmasin City, 52 sub-district names were selected representing the total number of sub-districts in five districts: West Banjarmasin, South, Central, East, and North Banjarmasin. From the list of sub-district names, selection was made against several names that were similar or only slightly different due to administrative area expansion, which were then combined, resulting in 49 sub-district names as study objects. In West Banjarmasin District, there are 9 sub-districts: Basirih, Belitung Selatan, Belitung Utara, Kuin Cerucuk, Kuin Selatan, Pelambuan, Telaga Biru, Telawang, and Teluk Tiram. These nine sub-districts are then grouped into 8 areas with different toponymic backgrounds: Basirih, Belitung, Kuin, Kuin Cerucuk, Pelambuan, Telaga Biru, Telawang, and Teluk Tiram. The meaning of each sub-district name is presented in the following table.

Table 1. Toponyms of Sub-District Names in West Banjarmasin District

No.	Sub-District Name	Meaning Classification	Meaning of Sub-District Name
1.	Basirih	Flora	The Basirih River area, a place where the Dayak Ngaju tribe planted betel.
2.	Belitung/Balitung	Figure	Commemorates the name of Patih Balitung, leader of Belitung Village founded by the Dayak Ngaju tribe (Oloh Ngaju) located around the Kuin area. A neighboring area of Sarapat, Balandean, Tamban, and Kuin Villages.
3.	Kuin	Flora	Location of the river and village where many Kuini trees grew, hence named Kuin River and Kuin Village. The Kuini tree or <i>Mangifera odorata</i> is a type of mango tree with distinctively aromatic fruit, soft flesh, fine fibers, and a sweet-sour taste.
4.	Kuin Cerucuk	History	Originates from the words Kuin/Kuini and Cerucuk, meaning "stake" or "pillar". The area at the mouth of the Kuin River was covered with cerucuk (trucuk) from ilayang trees to protect the Banjar Palace from enemy attacks.
5.	Pelambuan	History	From the word Palambuan or Kapalambuan, meaning Harbor Master (Harbor Official). In the Banjar Chronicle it is written: "...made the harbor official named Kapalambuan, the place of the harbor on the river formerly called Kalayan River, it was named Pelambuan River..."
6.	Telaga Biru	Folklore	The name of a lake with blue water. From oral stories of the local community, a bomb left by colonizers was found around Trisakti Harbor that did not explode. At the bomb discovery site on the edge of the Barito River, there was a kind of lake with bluish water. The blue color content came from the bomb containing saltpeter submerged too long in soil and water.
7.	Telawang	Tool	Originates from the word <i>lawang</i> (door), using a prefix in Banjar language that attaches and is not written with *ta-* but *te-*. An anomaly because in Banjar language there is no variation of the prefix *te-*. The morpheme *ta-* is indeed separate from the

No.	Sub-District Name	Meaning Classification	Meaning of Sub-District Name
			word <i>lawang</i> , and its appearance is due to pronunciation variation in its usage environment (Komalasari & Humaidi, 2023).
8.	Teluk/Taluk Tiram	Fauna	A bay with many oysters. Teluk can mean deep pool or bend. Another version of writing is Taluk Tiram. This term is related to maritime terms, even though far inland and in river areas, or the deepest part of the river. The word tiram refers to the group of bivalve mollusks (shellfish) living in the sea with calcareous shells, some of which are edible.

Source: Primary Research Data, 2025.

In the South Banjarmasin District area, there are 12 sub-districts: Basirih Selatan, Kelayan Barat, Kelayan Dalam, Kelayan Tengah, Kelayan Timur, Kelayan Selatan, Mantuil, Murung Raya, Pekauman, Pemurus Baru, Pemurus Dalam, and Tanjung Pagar. These 12 sub-districts are grouped into 6 areas with different toponymic backgrounds: Kelayan, Mantuil, Murung Raya, Pekauman, Pemurus, and Tanjung Pagar. The meaning of these sub-district names can be seen in the following table.

Table 2. Toponyms of Sub-District Names in South Banjarmasin District

No.	Sub-District Name	Meaning Classification	Meaning of Sub-District Name
1.	Kelayan	Folklore	From the name of the Kelayan River. Kelayan is a geographical naming referring to the name of an island (delta) separated by rivers. Another version, the name Kelayan comes from the Javanese word <i>kalayan</i> , meaning with, and, as well as. <i>Kalayan</i> comes from the word " <i>kalawan</i> ", Old Javanese, and changed form to " <i>kalayan</i> " in New Javanese.
2.	Mantuil	History	At the mouth of the Martapura River on the left side entering the confluence with the Barito River, a fort was built named Schan van Thuyl; this name was taken from a military dignitary Baron van Thuyl. Since built in 1819, in 1852 the Schans Thuyl fort was strengthened in its building and guard by the Dutch. Between 1826 - 1852, gradually river fishermen, small traders built houses around this fort until slowly a hamlet formed. The Dutch called this hamlet Schans van Thuyl, but in everyday speech, residents called it Mantuil (Saleh 2021).
3.	Murung Raya	Landform	Originates from the word <i>murung</i> , meaning the riverbank that protrudes into the middle or the bend of the river opposite the bay, and <i>raya</i> meaning large or wide.
4.	Pekauman	Behavior	Pekauman comes from the base word <i>Qaum</i> in Arabic. Similar to the Kauman area name in Java, although without the same historical background. The name Pekauman in Banjarmasin exists, not because of the presence of "kaum" (religious group), but is suspected to be a naming created by the community, containing a philosophical prayer so that the Muslim community in that area could become religious like the "imam's group".
5.	Pemurus	Folklore	From the name of the Pemurus River. Estimated from the base word "turus" which then became "pemurus". In Banjar language, turus means pole, pillar, or support, functioning to support a building or other structure. This word refers to solid and vertical objects often found in construction or as supports. Similar to the word "tiang" or "pillar" in Indonesian, as the main support in buildings, large trees, or as markers.
6.	Tanjung Pagar	Folklore	The part of the Kelayan River bank that protrudes into the middle, which was then fenced by local residents and named Tanjung Pagar.

Source: Primary Research Data, 2025.

Next, in the Central Banjarmasin District area, there are 12 sub-districts: Antasan Besar, Gadang, Kertak Baru Ilir, Kertak Baru Ulu, Kelayan Luar, Mawar, Melayu, Pasar Lama, Pekapuran Laut, Seberang Mesjid, Sungai Baru, and Teluk Dalam. These sub-districts are grouped into 10

areas with different toponymic backgrounds: Antasan Besar, Gadang, Kertak Baru, Kelayan, Mawar, Melayu, Pasar Lama, Pekapuran, Seberang Mesjid, Sungai Baru, and Teluk Dalam. The meaning of these sub-district names can be seen in the following table.

Table 3. Toponyms of Sub-District Names in Central Banjarmasin District

No.	Sub-District Name	Meaning Classification	Meaning of Sub-District Name
1.	Antasan Besar	Landform	Antasan means canal. Combined with the word besar, thus meaning large canal. Rivers have canals, some deliberately made during the Dutch era, to shorten travel distances on rivers in South Kalimantan.
2.	Gadang	Behavior	Gadang means large or great.
3.	Kertak Baru	Landform	The word "kertak" means highway or main road and is often used as a place name in South Kalimantan. Kertak baru is "Kertak Hanyar", meaning New Road.
4.	Mawar	Flora	Presumably because of many rose flowers or shrub-type plants, thus named Mawar Sub-District. These flowering plants (Genus Rosa) can thrive in temperate climates.
5.	Melayu	History	A village first inhabited by Malay people. The Malays were one group of traders who came from other areas and lived in Banjar Land. In the Banjar Chronicle which mentions the early inhabitants of Banjarmasin were called Banjarmasin people (Olohmasih), meaning they were Malays.
6.	Pasar Lama	Folklore	Pasar Lama is identified as the first land market existing in the city center, different from markets generally on water (floating markets) at that time. This name is used to differentiate the long-existing market from other markets possibly built later. Indeed, it does not use the name "Pasar Lawas". The word "lama" is chosen because it is part of the Banjar language understood by various ethnicities there (in this area there are Javanese Village, Bugis Village, Arab Village, and European/Amerongen Village), thus easier to understand than the word "lawas".
7.	Pekapuran	Behavior	The confix found in this research data is pe--an in the Pekapuran area of Banjarmasin. This affixation often refers to a community group with specific expertise. In the context of the word pekapuran, it means the community in that place is skilled at making lime (Komalasari & Humaidi, 2023).
8.	Seberang Mesjid	History	Previously named Keraton Village, located across from Jami Mosque (old location before moving to the new location), thus named Seberang Masjid (Across from the Mosque).
9.	Sungai Baru	Landform	Originates from the existence of a new river formed or a new settlement near the river in that area, following common naming patterns in river-rich cities like Banjarmasin.
10.	Teluk/Taluk Dalam	Landform	A bay with deep water. Teluk can mean deep pool or bend. Another name is luhuk. This term is related to maritime terms, even though far inland and in river areas, or the deepest part of the River (Komalasari & Humaidi, 2023).

Source: Primary Research Data, 2025.

Meanwhile, in the East Banjarmasin District area, there are 9 sub-districts: Benua Anyar, Karang Mekar, Kebun Bunga, Kuripan, Pekapuran Raya, Pemurus Luar, Pengembangan, Sungai Bilu, and Sungai Lulut. From these nine sub-districts, classification is made into 7 areas with different toponymic backgrounds: Benua Anyar, Karang Mekar, Kebun Bunga, Kuripan, Pengembangan, Sungai Bilu, and Sungai Lulut. The meaning of these sub-district names can be seen in the following table.

Table 4. Toponyms of Sub-District Names in East Banjarmasin District

No.	Sub-District Name	Meaning Classification	Meaning of Sub-District Name
1.	Benua Anyar	Folklore	The origin of the name Banua Anyar comes from Banjar language, namely "banua" meaning village or hamlet, and "anyar" meaning new. So, Banua

No.	Sub-District Name	Meaning Classification	Meaning of Sub-District Name
			Anyar means New Village. Historically, Banua Anyar was formerly part of Pengambangan Village, which was then divided into three sub-districts: Pengambangan, Sungai Lutut, and Banua Anyar.
2.	Karang Mekar	Behavior	The name Karang Mekar in Banjarmasin originates from the combination of the words "karang" and "mekar", symbolizing coral that is strong against waves but still grows and lives, representing that area as always providing life and always new.
3.	Kebun Bunga	Flora	In Banjar language, it can be translated as Kabun Kambang. Kabun indicates Garden, while kambang, from the word kembang or flower. The origin of that area was because of a garden with many flowers.
4.	Kuripan	Figure	A village inspired by a figure's name can be observed in Kuripan Village, which originates from the name Ratu Kuripan. This name also appears in various locations in South Kalimantan, such as sub-district and road names in Banjarmasin, road names in Hulu Sungai Utara, district names in Barito Kuala, hotel names, and sports buildings. The Ratu Kuripan poem is an oral literature and one of the cultural riches of the Banjar people (Komalasari & Humaidi, 2023).
5.	Pengambangan	Behavior	Means a place where people plant and arrange flowers. In 1856-1857, Sultan Adam once ruled the Banjar Kingdom and lived in Banjarmasin. His palace was built on the edge of the Martapura River, between two rivers whose ends cut through Melayu Darat Village. The Sultan then ordered the forest at the farthest end of the village to be cleared. The purpose was to be planted with fruit trees. However, the garden was destroyed by wild boars and monkeys. Finally, the fruit garden was replaced with a flower garden. And it turned out to be successful until now. So the flowers we see sold in markets come from Pangambangan.
6.	Sungai Bilu	Landform	There is a version of oral stories from the Sungai Bilu community that Sungai Bilu comes from the word Sungai biluk. The word biluk in Banjar language means turn or bend, the word bilukan means curve (Hapip, 1977). The geographical condition in Sungai Bilu Sub-District is indeed an area of bends in the Martapura River.
7.	Sungai Lutut	Behavior	The name "Lulut" comes from ancient Banjar language, meaning "surrender" or "bow down," referring to the attitude of past residents who often faced major floods with full patience. Over time, the surrounding area was also named Lutut, and the river crossing it became known as Sungai Lutut. Besides being a transportation route and traditional trading activity, this river holds historical and cultural values of the Banjar people closely tied to water life.

Source: Primary Research Data, 2025.

Next, in the North Banjarmasin District area, there are ten sub-districts: Alalak Utara, Alalak Tengah, Alalak Selatan, Antasan Kecil Timur, Kuin Utara, Pangeran, Sungai Andai, Sungai Jingah, Sungai Miai, and Surgi Mufti. From these ten sub-districts, seven areas can be grouped based on differences in toponymic background: Alalak, Antasan Kecil Timur, Pangeran, Sungai Andai, Sungai Jingah, Sungai Miai, and Surgi Mufti. The meaning of these sub-district names is presented in the following table.

Table 5. Toponyms of Sub-District Names in North Banjarmasin District

No.	Sub-District Name	Meaning Classification	Meaning of Sub-District Name
1.	Alalak	Folklore	The origin of the name Alalak is from Arabic, namely Al-Alaq, meaning a lump/clump/united. The name of this area is already in the Banjar Chronicle written last in 1663. The name Alalak Besar in the Banjar Chronicle is called Halalak. Alalak Selatan Sub-District was originally part of the Banjar Sultanate area and is one of the old villages besides Kuin Village as one of the centers of the Banjar Sultanate at its beginning and the origin of Banjarmasin City. According to its history, Alalak Selatan Village was initially just a delta area at the confluence of 4 small rivers with swamp forest flowing into the Barito River. Slowly, this quiet area

No.	Sub-District Name	Meaning Classification	Meaning of Sub-District Name
			was inhabited by migrants from Pontianak Malays, residents from Pahuluan namely Kandangan and Amuntai, Uluh Baritu or Dayak Bakumpai Barito people, Bugis, Chinese, Arab, and lastly migrants from Daha or Negara. These communities then united, mixed, interacted, intermarried, and finally formed a new society later called the Alalak People.
2.	Antasan Kecil Timur	Water Form	Antasan means canal. Combined with the word kecil, thus meaning small canal. Rivers have canals, some deliberately made during the Dutch era, to shorten travel distances on rivers in South Kalimantan. That canal got its own term in Banjar society. Among others, <i>Antasan</i> and <i>Anjir</i> . In Banjarmasin, Antasan Kecil Barat and Antasan Kecil Timur Sub-Districts are known (Komalasari & Humaidi, 2023).
3.	Pangeran	History	The Pangeran River commemorates a Prince who once became a ruler of Banjar who established a Palace on the Pangeran River (Banjarmasin) in the period 1663-1679. Named Pangeran Dipati Anom II/Sultan Dipati Anom or Pangeran Suryanata 2 (1663-1679).
4.	Sungai Andai	Water Form	Sungai Andai is a river that in the past had a shallow (low tide) surface, not deep. The river could only be passed by water transport during high tide/deep water, while during low tide the river could not be passed by boats/jukung or other water transport. So it was once named Sungai Landai (Shallow River). In the past, people's lives were very dependent on the river, so to make the river easy to pass, mutual cooperation was carried out to dig the riverbed, so the river became deep and no longer shallow or landai. Remembering the river that was once shallow/landai is now deep, it is no longer suitable to be called Sungai Landai, so that the term Landai and the community's mutual cooperation activities are not lost, the river is named Sungai Andai. The word Andai means Hope (the river of the people's hope). Another version is that the name Andai is short for Sungai Pandai. In the past, around the Sungai Andai area, there were many blacksmiths, so it was named Sungai Pandai, which in its development became Sungai Andai.
5.	Sungai Jingah	Flora	The name Sungai Jingah originates from the many jingah trees growing along that river in the past. This river is a type of handil or water channel that is long and functions as a connector in Banjarmasin City.
6.	Sungai Miai	Folklore	In Malay language, the word <i>miai</i> is estimated to come from Malay meaning child or descendant. "Sungai Miai" can then be interpreted as a river having a relationship with a certain family or descendants in that area.
7.	Surgi Mufti	Figure	Commemorates the name of a figure named Syekh Jamaluddin, known in the Dutch East Indies government register as Hadji Djamaloedin, and the position of Moefiti van Bandjermasin en Ommelanden (Mufti of Banjarmasin and Surroundings). He was appointed based on Besluit 30 May 1898 no. 3, based on State Gazette/Staatblad no. 178. Hadji Djamaloedin served as Moefiti van Bandjermasin en Ommelanden.

Source: Primary Research Data, 2025.

Name Meanings, Local Wisdom in Wetland-Based Toponyms

The analysis results show that toponyms in Banjarmasin store local wisdom reflecting community knowledge about swamp ecosystems, river functions, and adaptation of life in water environments. These toponyms function not only as geographical markers but also as archives of the ecological knowledge of the Banjar people. The naming of these areas serves a dual function, as a historical marker and as an ecological guide, for example, related to plant types, soil conditions, or the role of a particular area. This phenomenon aligns with the concept of local wisdom as a source of values and identity for local communities.

Understanding the meaning greatly helps protect Banjar vocabulary and the concepts contained within it. The community can re-excavate the meaning of that vocabulary and relate it to the history and philosophy of establishing the village or area in general, so that the Banjar ethnic identity can be recognized again by the next generation. Village names are documented in the form of nameplates or signs that become community references in pointing to a location. Discussion of the meaning of area names in South Kalimantan based on collected data is not limited to denotative meaning because the naming intent can differ from its original vocabulary (Komalasari & Humaidi, 2023). Based on collected data, the author found eight classifications of meaning: historical stories, folklore, figures, behavior, traditional tools, flora, landforms, to water elements.

a. History

The history of a village is often used as a reference by the community in determining the village name because the name reflects important events, historical figures, or origins that have deep meaning for the local community. Village names rooted in history not only provide identity but also become a means to honor historical values living in the community. For example, the name Mantuil in Banjarmasin originates from a fort built by the Dutch, known as Schan van Thuyl, but called Mantuil by the local community. This name reflects the long history of colonization and the local community's struggle in shaping the identity of that area. Similarly, the name Pangeran, which commemorates the name of a Banjar ruler, Pangeran Dipati Anom II, shows the important role of figures in the history of the Banjar Sultanate, which became part of the cultural and historical identity of that village.

b. Folklore

Folklore becomes an important reference in determining sub-district names because it reflects the cultural, historical, and identity values of the local community passed down from generation to generation. Sub-district names taken from folklore often have deep symbolic meaning, connecting the community with traditions and stories that shape their lives. For example, the name Telaga Biru in West Banjarmasin District originates from a folklore story about the discovery of an unexploded bomb left by colonizers, which caused the formation of a lake with blue water. This story not only describes historical events but also binds the community to their environment, providing deep meaning about the origin of the place, and fostering pride and attachment to local cultural heritage.

c. Flora

Flora often becomes a community reference in determining sub-district names because plants play an important role in their daily lives, both as natural resources, symbols, and ecological identity. Sub-district names related to flora reflect the community's closeness to the surrounding nature and describe the existence of plants that characterize that area. For example, Sungai Kuin in West Banjarmasin District is named based on the kuini tree (*Mangifera odorata*), which thrives in that area. This name not only refers to the existence of the kuini tree but also shows the close relationship between the Banjar people and local flora as part of their identity and life. The existence of characteristic flora in an area makes the name a marker connecting the community with their environment, both ecologically and culturally.

d. Figures

Figure names in naming sub-districts are often chosen as a community reference because the figure is considered to have made significant contributions to the history, culture, or development of that area. For example, in Surgi Mufti Sub-District, this name is taken from the figure of Syekh Jamaluddin, known as Hadji Djamaloedin, who served as Mufti of Banjarmasin during the Dutch East Indies government. The choice of this figure's name reflects the community's respect for the important role played by that figure in religious and governmental life, as well as a symbol of cultural and social identity. Naming a sub-district with a figure's name aims to appreciate and commemorate their services and to strengthen the values instilled by that figure, which then become part of the historical heritage of the local community.

f. Behavior and Hope

Sub-district names related to community behavior or hopes reflect the social and cultural values held by the local community. For example, the name Sungai Andai, meaning "the river of the people's hope," describes the residents' hope that the river in that area can continue to be used as a transportation route passable throughout the year, without being hindered by receding water changes. This shows how the community, highly dependent on the river as a means of livelihood, embedded their collective hopes in naming that area. Another example, Pekauman, which comes from the word "Qauma" in Arabic meaning group, describes the hope of the community in that sub-district to become a religious and prosperous community. This naming reflects the community's efforts to realize their aspirations through the symbolism contained in the sub-district name, which also functions as a reminder of the values they uphold.

g. Traditional Tools

Traditional tools become an important reference in determining sub-district names because they often reflect lifestyle, activities, and the close connection of the community with their surroundings. Sub-district names taken from traditional tools depict local wisdom woven into the culture and history of that community. For example, the name Kuin Cerucuk in West Banjarmasin District, originating from the word "cerucuk" meaning "stake" or "pillar," refers to traditional tools used by the Banjar people to make fences, boundary markers, or other structures in water. These cerucuks had important functions in social and cultural life, such as protecting the palace from enemy attacks in the past. This naming reflects the use of traditional tools with historical, cultural, and functional value, and shows how the community created area identity based on their relationship with nature and the traditional technology they possessed.

h. Landforms

Landforms in a sub-district often become an important reference for the community in determining sub-district names because the physical shape and surrounding natural conditions provide easily recognizable identity and characteristics. For example, in Murung Raya Sub-District, which originates from the word *murung* (riverbank that protrudes into the middle or river bend) and *raya* (large or wide), this name describes the geographical condition of an area on the bank of a large river with a significant bend shape. Similarly, Sungai Baru, which was most likely named so because of the existence of a new river formed or a new settlement near the river, following common naming patterns in river-rich cities like Banjarmasin. These names reflect how landforms, such as rivers, bends, or other geographical shapes, become references in giving names, while also connecting them with the social life and activities of the local community.

j. Water Forms

In the study of toponyms in Banjarmasin City, water forms, especially rivers, are often used as a reference by the community in determining the name of a sub-district because rivers hold an important role in their daily lives. Rivers not only function as transportation routes but also as sources of life, connectors between areas, as well as cultural and social spaces. For example, the name Sungai Andai originates from a river condition that was initially shallow or "landai" but later dug and deepened by the community so it could be passed year-round. This name reflects the community's hopes for the sustainability of accessibility to that river. This phenomenon depicts how the community used natural elements, especially rivers, to give names reflecting the physical and social conditions of that area.

Toponyms as a Learning Resource for Local History

Banjarmasin's toponyms can be integrated into local history learning. Through toponyms, students can learn about the relationship between humans and their environment, settlement dynamics, and city development over time. The use of toponyms as a source for learning local history supports a contextual approach. Teachers can invite students to trace the origins of place names around them, making learning more meaningful. This also aligns with the Merdeka Curriculum, which emphasizes the importance of local wisdom as teaching material (Ministry of Education and Culture, 2022).

Toponyms (origins of place names) store collective memory including events, spatial functions, socio-ecological relationships, and migration traces, thus can be used as a primary source to understand local history (Barber, 2015; Krammer, 2018). History education studies show that toponymy studies help students connect place names with local historical and cultural contexts, so history is not only abstract knowledge but rooted in an environment familiar to students. Toponyms often reflect environmental characteristics (e.g., names referring to rivers, swamps, commodities, or local figures).

By tracing the etymology of place names in Banjarmasin as a study example of city history and area names, students can see how settlement patterns, land use, and human-environment interactions changed over time. Sources of local city history (city archives, oral records, old maps) support this tracing. Using toponyms in learning encourages a contextual approach: teachers bring material to the environment close to students (place-based learning approach), trigger motivation, and facilitate historical skills like source analysis, evidence verification, interpretation of local evidence, and communication of findings. Research in several cities in Indonesia (e.g., Metro, Singaraja, Pringsewu) reports increased student engagement when topics are based on local toponyms (Sari, 2021).

Several practical activities easily implemented: (a) village/road name origin tracing project: interviews with elders, study of old maps, and photo documentation; (b) local narrative map, students create a map listing toponyms and the stories behind them; (c) comparison of old and current maps to see changes in space use; (d) class discussion on how place names reflect power, economy, or religion.

These activities combine field skills, group work, and historical literacy. The Merdeka Curriculum provides space for developing contextual teaching materials and strengthening local wisdom as learning material. Incorporating Banjarmasin's toponyms into local history learning aligns with the principles of the Merdeka Curriculum: learning relevant to students' lives, project-based and contextual, and forming deep competence toward local identity.

Therefore, teachers can design Student Worksheets/Projects based on toponym tracing as part of thematic learning outcomes according to the curriculum phase. There are pedagogical

implications and recommendations: teachers need methodological training (how to conduct oral interviews, map analysis, basic etymology) so that toponym tracing yields valid data. Then collaboration with regional archives, local cultural figures, and education/culture offices enriches sources. Next, toponym project results (narrative maps, interview audio, popular articles) can be published at school or a mini museum to strengthen local identity and conservation of oral knowledge. Furthermore, learning evaluation must assess historical skills (evidence synthesis, source evaluation) besides factual knowledge. (These recommendations are based on implementation practices of heritage/toponym-based history learning). Banjarmasin's toponyms are an effective learning resource for teaching local history contextually. With field activities and integration into the Merdeka Curriculum, teachers can enhance learning meaning, student engagement, and preservation of local wisdom.

CONCLUSION

Toponyms in Banjarmasin City are influenced by various aspects, including history and culture reflected in historical stories, folklore, figures, behavior, and traditional tools. Additionally, the influence of geographical conditions of wetlands, such as rivers, swamps, and canals, also plays an important role. The names of sub-districts and areas in Banjarmasin still have a close relationship with flora elements, landforms, and water elements. This reflects the ecological identity of the Banjar people living in water areas. This phenomenon aligns with toponymy theory, which argues that place naming is often rooted in human interaction with their environment. In the context of Banjarmasin, rivers function not only as transportation routes but also as cultural and social spaces, influencing the naming system of that region. Banjarmasin's toponyms can be integrated into local history learning. Through toponyms, students can learn about the relationship between humans and their environment, settlement dynamics, and city development over time. The use of toponyms as a source for learning local history supports a contextual approach. Teachers can invite students to trace the origins of place names around them, making learning more meaningful. This also aligns with the Merdeka Curriculum, which emphasizes the importance of local wisdom as teaching material.

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