

The Form of Linguistic Landscape Name and *Gala* in Lembah Gumanti Subdistrict

Zarwan Marnisa¹, Oktavianus² & Ike Revita³

Faculty of Cultural Studies, Andalas University

Limau Manis, Pauh, Padang, Sumatera Barat 25163

z.marnisa@gmail.com¹, okv_26@yahoo.com², ikealimuddin@gmail.com³

Abstract

This study aims to describe the form of the linguistic landscape of names and *gala* in Lembah Gumanti Subdistrict. This research was conducted qualitatively using a linguistic landscape approach. The data in this study are names and *gala* in public spaces in Lembah Gumanti Subdistrict. The data source is billboards in Lembah Gumanti District. This research data was collected by being photographed using a smartphone and analyzed using the theory of language forms. The method used to analyze the data is the equivalent method. Data is presented using formal and informal methods. After analyzing the data in this study, it was found that the form of language used in the name and *gala* in Lembah Gumanti Subdistrict was generally at the word level for the name which was dominated by a phrase consisting of two words for *gala*. In addition, the names and *gala* that appear in public spaces in Lembah Gumanti Subdistrict are dominated by noun word classes.

Keywords: language form, linguistic landscape, name and *gala*.

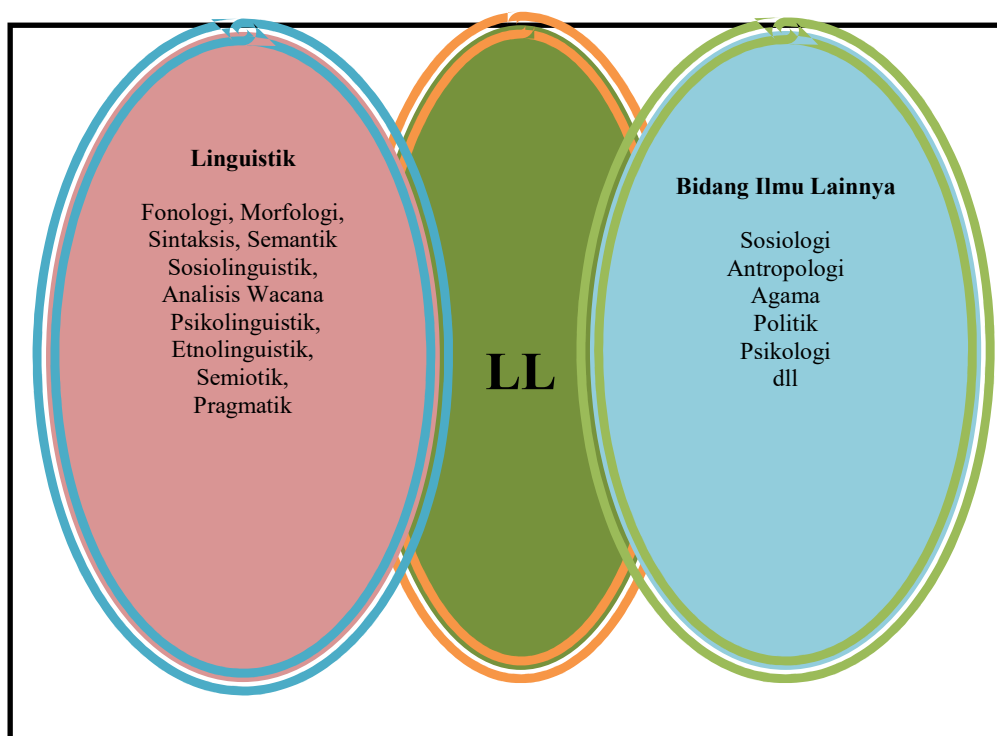
1. INTRODUCTION

There are many ways to communicate in public spaces. Likewise, many forms of language are found in public spaces. One form of language that exists in public spaces is the name and *gala* which is displayed on billboards in Lembah Gumanti Subdistrict. Lembah Gumanti Subdistrict as an area that is still thick with its customs has its own characteristics in attracting the interest of its people to communicate. One example, can be seen in the billboards of candidates displayed along the road in Lembah Gumanti Subdistrict when the election season arrives. The billboards on display have linguistic and nonlinguistic elements that can be studied using a linguistic landscape approach.

Over the last few decades there has been a focus on language studies in Europe. The study is a linguistic landscape. The basic concept contained in the word natural landscape, was adopted into the field of linguistics for the purposes of language study so that the term linguistic landscape, which is popularly known with the abbreviation LL. In the LL study, the focus of linguistics is not speech or speech but what is written in public spaces such as posters, banners, traffic signs, billboards, and other public markers (Gorter, 2008). Linguistic landscape is an approach that can be used to describe a linguistic situation or linguistic landscape in an area. LL studies refers to research on the existence, representation, meaning and interpretation of languages displayed in

public places or public spaces. The appearance of these languages sometimes has functional reasons, but can also serve symbolic purposes.

Oktavianus (2017) states that the linguistic landscape as an approach in language assessment has a broad scope of study. In describing the range of languages in a region, the linguistic landscape is in contact with other linguistic and scientific fields. The contact can be described as follows.



Picture 1. Multidisciplinary Approach of Linguistic Landscape
(Source: Oktavianus, 2017)

Furthermore, Oktavianus (2017) explains that the LL approach analyzes the use of languages found in a landscape in an area. The landscape can be in the form of a person's educational background in an area, the influence of technology, culture, and so on. Languages that unfold in the public space consist of two components, namely the linguistic unit component and the nonlinguistic unit component. The linguistic unit components are in the form of words, phrases, clauses, and sentences, while the nonlinguistic unit components are sound, coloring, pictures, scenery, and decorations of a language stretch.

The people of Lembah Gumanti Subdistrict have various *suku*. There are seven *suku* groups in Lembah Gumanti Subdistrict, namely the Melayu, Caniago, Kutianye, Bendang, Tanjuang, Panai, and Sikumbang. These *suku* are scattered throughout the Lembah Gumanti Subdistrict area and to give a label that the person is from which *suku*, the person is given a *gala*. Most of these *gala* are given to men in the Lembah Gumanti

and most of them are given when the man is married. Some of the men of Lembah Gumanti express themselves by accentuating their identity in the public sphere for certain purposes, such as elections. When the election comes, including the name and *gala* given by the *suku* on the campaign billboard seems to be a prestige and a special attraction for the owner of the name and *gala*. All forms of writing and symbols that appear in this public space are very interesting to note because they become symbols or indicators of what the public thinks of the language used and how the language is used.

Each *suku* in the Lembah Gumanti has its own characteristics in providing *gala* to its people. Therefore, to find out the extent to which a society is characterized by its language, a language study is needed, one of which is the linguistic landscape. This paper will discuss the form of the linguistic landscape of names and *gala* in Lembah Gumanti Subdistrict.

2. REVIEW OF LITERATURE

Based on the research conducted by the author, research related to linguistic landscapes has been carried out before, namely in the form of a dissertation, thesis, and scientific articles. Research on linguistic landscapes has been carried out by Darmawan (2019), Oktavianus (2017), Ferdianti (2016), Amer (2014), and Coluzzi (2012). Darmawan (2019) conducted a research entitled Linguistic Landscape in Lake Toba Tourism Destinations. This research was conducted qualitatively with the Spradley model ethnographic method using a linguistic and multimodal landscape approach. The data source is the language displayed on the signboard in public spaces at the Lake Toba tourist destination. Data was collected by being photographed using a camera. In the results of research conducted by Darmawan (2019) it was found that first, the language forms used in Lake Toba tourist destinations are at the level of words, phrases, clauses, and sentences. Second, the function of language in the Lake Toba destination is as a means of communication and services, language learning media, official language and language policies, naming, and as an advertising language. Third, the meaning contained in the languages used is dominated by conceptual meanings. Fourth, the cultural values contained on the nameplate in Lake Toba tourism destinations are security values, attraction values, comfort values, accessibility values, politeness values, beauty values, and satisfaction values.

Oktavianus (2017) conducted a linguistic landscape study of the naming and labeling of Minang restaurants. This study applies a sociolinguistic approach with the LL concept. From this study it can be concluded that language has a role as a means of communication, labeling, disseminating culture, and storing values. Ferdianti (2016) conducted a study of the linguistic landscape on language multilingualism in the city of Surabaya. The data used in this research is the variety of written languages found in language markers which are spread over five areas of the city of Surabaya. The study covers three languages, namely Indonesian, English and Javanese. The results of his study indicate that the overall Indonesian language frequency from the research location is at the highest level. This is because the location is a trade and service activity in the scale of city services and parts of the city area compared to others. In addition, the highest frequency of use of English is located only in the Tunjungan rectangular area

because it is a strategic area for economic growth. The frequency of using Javanese language ranks the lowest in the linguistic landscape markers in the city of Surabaya.

Amer (2014) conducted an LL study on the names or labels of stores in the city of Aqaba, Jordan. The purpose of this research is to investigate the business language in the city of Aqaba, Jordan and see to what extent English influences the local language, namely Arabic in the business sector (trade), as well as what regards the presence of foreign elements in the business language. In addition, it is to see how the attitude of shop owners towards English as a foreign language. The results of his study show that most or more half of the names or store labels in Aqaba Jordan use Arabic and English, or more precisely in Arabic, which is then translated into English. This aims to attract the attention of foreign visitors. In addition, English is used because it is related to things related to globalization, modernity, prestige, and decoration. English has received a positive reception as a foreign language for shop owners as it increases their business targeting foreign visitors in their country.

Coluzzi (2012), he conducted a study of linguistic landscapes on road signs in Brunei Darussalam. His research is the role and meaning of road signs in Brunei Darussalam with a focus on minority languages in Brunei Darussalam. The results of his research show that the linguistic landscape of Brunei Darussalam has a high degree of diversity with three languages commonly used, namely Malay, English and Chinese. The three languages are written in three different forms, namely Roman, Arabic characters, and Chinese. Chinese is the most minority language, this is due to factors such as the low status of the language, the absence of literary traditions, and the lack of literacy towards Chinese characters itself. In addition, in his research Coluzzi found that English was considered a highly prestigious language.

Research on the linguistic landscape of name and *gala* in Lembah Gumanti Subdistrict has never been conducted. This research is important because it is not only useful as a written document, but can also show the uniqueness of the names and *gala* used in Lembah Gumanti Subdistrict, both for the Lembah Gumanti community itself and for those outside the Lembah Gumanti Subdistrict. In addition, this research is important because it is useful as knowledge or a guide for the people of the Lembah Gumanti itself, if one day there is a change in name and *gala* along with the times.

Ulmann (2007) says that no one lower or higher in rank lives without a name, once he is born into the world everyone is given a name by his parents. In giving names, many things were taken into consideration, starting from the parents' background, socio-culture, parental love stories, and some were based on films or soap operas that were popular at that time. Sibarani (2004) states that culture as an adaptive system functions to connect human society with its ecology. The socio-cultural system also includes the lifestyle of the community. One of them is illustrated by giving a name to a child. Many hopes are tucked into a name. The name is also a parent's prayer indirectly to their child. The name is so close to its owner that it describes a reputation for both good and bad, the sad, happy, joy and sorrow stories behind the name.

Apart from the name, in Minangkabau it is also known as *gala*. *Gala* can be interpreted as an identity (honor) given to Minangkabau men by their *suku* or clan in which there is hope and responsibility for the owner of the *gala*. According to Tuanku

Bosa XVI (2015) in Minangkabau, there are three types of traditional titles, different in nature, who have the right to use them, and how to use them, namely *Gala Mudo* (youth title), *Gala Sako* (folk heritage title), *Gala Sangsako* (honorary title).

1. *Gala Mudo* is a *gala* that is given to all Minangkabau men who have reached adulthood and given at the time of the wedding ceremony, the right to give *gala mudo* is the *mamak* or uncle of the *marapulai* or the groom, but may also be from his wife's family. Especially in the Pariaman area, the *gala mudo* was given by his father. This *gala* is often associated with the characteristics, characteristics and status of the recipient. An example of *Sutan Batuah* because the person concerned has outstanding expertise. *Sutan Pamenan* is often given to beloved son-in-law, and others.
2. *Gala Sako* is an inheritance title for the people, namely the title of *datuak*, *pangulu* or king. The king in Minangkabau is called *Pucuak Adat*. *Gala Sako* is a hereditary title according to the maternal line. It cannot be given to people who are not descendants according to Minangkabau customs. *Gala datuak* or *pangulu* is given to men in a clan or *suku* who are deemed capable of leading the people because the title is the highest position in the people who have the authority and right to lead the people. The process of selecting the *datuak* or *pangulu* was very democratic and involved all members of the clan. Examples of *gala sako*, *Datuak Kayo*, *Datuak Sati*, *Datuak Bandaharo*, as well as *Pangulu Gadang*, *Pangulu Kociak*, *Pangulu Pasa*, *Pangulu Kayo*, and others.
3. *Gala Sangsako* is an honorary title given to someone who is meritorious and accomplished who makes Minangkabau, the religion of Islam, the nation and the state and is beneficial to the Minangkabau people. People who have the right to give *gala sangsako* are the traditional *limbago* of the *Pucuak Adat* of the Pagaruyung Kingdom, the *Pucuak Adat* of the *sapiah balahan* and the *datuak* or *pangulu* clan. *Gala Sangsako* can only be used by the recipient of the award, it cannot be passed on to children or nieces. "If the recipient dies, the *gala* returns to the *aluang petibunian*. In traditional terms it is called *sahabih kuciang sahabih ngeong*, which means that if the cat runs out (dies) it won't meow again.

If you pay close attention, the name is a nickname given by the family based on the agreement of the mother and father, while *gala*, especially *gala mudo*, is a nickname given to the *niniak mamak* (*suku*) or the people after marriage. Names usually consist of one or more words. A name can come from various sources, such as time, singer, plants, love stories, novels, films, songs, moon, solar system, and so on. Here are examples of names, Fajar (time), Sunny (sun/sunshine), Sephia (song), and others. *Gala* generally consists of two words. One word is used as the basis. Here is a source of basic *gala*. First, natural forces, such as *Sati*, *Batuah*, *Alam*, *Lintang*, and so on. Second, the kingdom or government, such as *Mantari*, *Nagari*, *Rajo*, *Sutan*, *Bandaro*, *Karajan*, and so on. Third, association, such as *Pamenan*, and so on. Fourth, jewelry, such as *Intan*, *Parmato*, *Ameh*, and so on. Fifth, ranking, such as *Pamuncak*, and so on. Sixth, religion, such as *Malin*, *Katik*, *Kari*, and so on (Hosein, 2015).

Form is the appearance or appearance of the language unit; the appearance or appearance of grammatical or lexical units is seen phonologically or graphically (Kridalaksana, 2008:26). The form of language in question is the forms of language that act as a means of conveying content conveyed by a language user. This is manifested in the form of a name, which has elements of culture, hopes, ideals, religion, and so on. Linguistic forms can be in the form of phonemes, morphemes, allomorphs, words, to a higher level such as phrases, clauses, and sentences. However, the forms of language to be discussed in this study are words and phrases.

Word

Word is the smallest free unit (minimum free form). Kridalaksana (2008:98) states that a word is a morpheme or combination of morphemes which linguists consider as the smallest unit that can be pronounced as a free form. He also added that a word is a language unit that can stand on its own, occurring from a single morpheme (house, money, car, etc.) or a combination of morphemes (walker, cry, laugh, etc.). According to Kridalaksana (2008), the word class is divided into 13 parts, namely:

- 1). Verb is a word in a phrase that has the possibility of being accompanied by a word that is not and cannot be accompanied by a word at, to, from, very, more, or somewhat. For example, eating, dressing, and so on.
- 2). Adjectives are categories characterized by their probability of being (1) joining the word no, (2) accompanying noun, (3) accompanied by words such as: more, very, somewhat, (4) having morphological characteristics such as -er (in honorary), -if (in sensitive), -i (in natural), or (5) formed into a noun with a confix of ness, such as fair to justice, subtle to refinement, sure to be belief. For example, cheerful, kind, and so on.
- 3) Nouns are categories that syntactically do not have the potential to (1) join the word no and (2) have the potential to be preceded by the word from. For example, radio, power, and so on.
- 4) A pronoun is a category that replaces a noun. For example, Mr. Arif, your cousin. Her house is close.
- 5) Numeralia is a category that (1) can accompany nouns in syntactic construction, (2) has the potential to accompany other numerals, and (3) cannot join with no or very words. For example, the second revision has been approved.
- 6) Adverbs are categories that can accompany adjectives, numeralia, or prepositions in syntactic constructs. For example, what, perhaps, may not, often, and so on.
- 7) Interrogative is a category in which in an interrogative sentence serves to replace something the speaker wants to know or confirm what the speaker already knows. For example, what, if, not, and so on.
- 8) Demonstrativa is a category that functions to show something inside or outside the discourse. For example, that, this, the following, so on, and so on.
- 9) Articles are categories that accompany basic nouns, deverbal nouns, pronouns, and passive verbs in exocentric constructions which are categorized as nominal. For example, the hare, the accused, the me, the educated, and so on.

- 10) Prepositions are categories that lie in front of other categories (especially nouns) so that directive exocentric phrases are formed. Example: at, to, from, on, above, and so on.
- 11) Conjunctions are categories that function to expand units in hypothetical constructs and always connect two or more units in a construction, either level or non-level. Example: He got angry because I left him.
- 12) The phatic category is the category which has the duty to initiate, maintain, or strengthen the conversation between the speaker and interlocutor. The phatic category is usually found in the context of the dialogue or interview. Example: ah, okay, congratulations, thank you, and so on.
- 13) Interjection is a category that is tasked with expressing the speaker's feelings and syntactically unrelated to other words in the utterance, is extra-sentence in nature, and always precedes the utterance as a loose or independent shout. Example: Alhamdulillah, duh, and so on.

Phrase

In general, phrases can be interpreted as a combination of two or more words that have the same meaning and occupy one function in a sentence. Jufrizal (2007:10-11) says that phrases are groups of words that are grammatically equivalent to words and do not indicate the existence of subject and predicate elements. Examples include the phrase *rumah makan*, *rumah sakit*, *rumah cantik*, and so on.

3. METHODS

This research was conducted qualitatively using a linguistic landscape approach. The data in this study are names and *gala* in public spaces in Lembah Gumanti Subdistrict. The data source is billboards in Lembah Gumanti Subdistrict. This research data was collected by being photographed using a smartphone and analyzed using the Kridalaksana language form theory (2008). The method used to analyze the data is the equivalent method. Data is presented using formal and informal methods.

4. RESULTS AND DISCUSSION

Lembah Gumanti Subdistrict consists of four villages, namely Nagari Alahan Panjang, Nagari Sungai Nanam, Nagari Salimpat, and Nagari Air Dingin. The following is the distribution of billboards with names and *gala* in Lembah Gumanti Subdistrict.

4.1. Arlon St. Sati

Picture 1. plastered on a building shop in Nagari Alahan Panjang. This billboard looks a little dull. *St.* on the billboard is short for *sutan*. The *gala sutan* on the billboard is shortened to *St.* for aesthetic reasons and does not take up much space when written. The name *Arlon* consists of one word, namely *Arlon*. The word *Arlon* comes from the *Dutch* language. *Arlon* is the name of a city in *Belgium*. Apart from that, *Arlon* was also the name of a popular *Western* boy at that time. Based on the word class theory put forward by Kridalaksana (2008), *Arlon* words are words that belong to the *noun* word

class. The name *Arlon* was given by his parents in the hope that one day *Arlon* will become a man who has western thoughts and faces.



Picture 1. *Arlon St. Sati*

Arlon comes from the *Suku Kutianyie*. *Gala Sutan Sati* was obtained when he married. *Gala Sutan Sati* consists of two words, namely *Sutan* and *Sati*. Based on the opinion expressed by Hosein (2015), the *Gala Sutan Sati* consists of the *Sutan* base *gala* and the additional *gala* is *Sati*. *Gala Sutan Sati* consists of *gala* which comes from the vocabulary of government (*sutan*) and the vocabulary of natural forces (*sati*). Based on the word class theory put forward by Kridalaksana (2008), the word *sutan* belongs to the noun word class and the *sati* word is an adjective word class. According to Niniak Mamak Lembah Gumanti, *gala sutan* is given to someone who is respected in his community. *Sati* means magic. The person who is given *gala sati* is a person who can provide many miracles in life and is good at using inner knowledge. *Arlon* was given *gala sutan sati* because he was a person whom he respected. His daily life is an active person in politics and various organizations in the region.

From the previous description, it can be concluded that the shape of Picture 1. First, the name which consists of one word, and the *gala* which consists of two words. Second, a name consisting of one word belongs to the noun word class, while *gala* which consists of two words is a noun word class and an adjective word class.

4.2. Irdam Ilyas Dt. Bijo Sari Dirajo

Picture 2. is data from billboards located at Alahan Panjang terminal and Salimpat highway. The owner of this name and *gala* is a resident of the Lembah Gumanti from Nagari Alahan Panjang. These billboards are scattered in two villages because the owners of these billboards are candidates from the PDIP party. *Dt.* on billboards this is short for *datuak*. *Gala datuak* on billboards is shortened to *Dt.* for aesthetic reasons and does not take up space on billboards. The name *Irdam Ilyas* consists of two words, namely *Irdam* and *Ilyas*. The word *Irdam* comes from Arabic which means people who are brave and defend the truth. The word *Ilyas* is a word taken from his father's name. The name *Irdam Ilyas* means a father's son who dares to defend the truth. Based on the word class theory put forward by Kridalaksana (2008), said *Irdam* is a noun word class and *Ilyas* word is also a noun word class.



Picture 2. *Irdam Ilyas Dt. Bijo Sari Dirajo*

Irdam Ilyas comes from the *Suku Bendang*. He got the *Gala Datuak Bijo Sari Dirajo* because he was deemed appropriate by *Niniak Mamak* and his people to get the *gala*. According to *Niniak Mamak* Lembah Gumanti, *Datuak* is a person who is exalted in a *suku*. The *gala* was given to the leader of a *suku* in Minangkabau. The person who has the *gala datuak* is usually the tallest person in the *suku*. *Gala Datuak Bijo Sari Dirajo* consists of four words, namely *datuak*, *bijo*, *sari*, and *dirajo*. *Datuak* means leader in the *suku*. *Bijo* means single. *Sari* means essence. *Dirajo* means a person who is exalted or honored by all kings. So, *Datuak Bijo Sari Dirajo* means the supreme leader of the other leaders in the *suku*, who is single (only one) and is the core of all leadership in the *Suku Bendang*. The word *rajo* is usually a typical word for *gala* from the *Suku Melayu*, but *Irdam Ilyas* received a grant from his *Induak Bako* from the *Suku Melayu* so that in all of them the word *rajo* is included which is applied in the word *dirajo*. The word *dirajo* comes from the word *adirajo* which undergoes aferesis process (a-) to become *dirajo*. Aferesis is the process of removing or dating one or more phonemes at the beginning of a word (Muslich, 2009).

Based on the opinion expressed by Hosein (2015), the *Gala* of *Datuak Bijo Sari Dirajo* consists of the *Datuak* as base *gala* and the additional *gala* is *Bijo Sari Dirajo*. *Gala Datuak Bijo Sari Dirajo*, consists of *gala* which is derived from government vocabulary (*datuak*), natural vocabulary (*bijo* and *sari*), vocabulary ranking (*dirajo*). Based on the word class theory put forward by Kridalaksana (2008), said *datuak* is a noun word class, *bijo* is a noun word class, *sari* is a noun word class, and *dirajo* is a noun word class.

From the previous description, it can be concluded that the shape of picture 2. First, a name consisting of two words, and a *gala* consisting of four words. Second, a name consisting of two words is a noun word class, while *gala* which consists of four words is a noun word class (*datuak, bijo, sari, dirajo*).

4.3. Jufrizal Rj. Malano

Picture 3. is data obtained from billboards found along roads and people's houses in Nagari Sungai Nanam. The owner of the billboard is a candidate from the Nasdem party. The owner of this name and *gala* is a resident of the Lembah Gumanti from Nagari Sungai Nanam. *Rj.* In the billboard is short for the word *rajo*. *Gala rajo* on billboards is shortened to *Rj.* for aesthetic reasons and does not take up much space on billboards. The name *Jufrizal* consists of one word, namely *Jufrizal*. According to him, this name was a popular name in the 1960s. His parents gave the name *Jufrizal* to his son because the name looked attractive to his parents in the hope that one day Jufrizal would be a good, smart, and lucky child. Based on the word class theory put forward by Kridalaksana (2008), *Jufrizal* said is a noun word class.



Picture 3. Jufrizal Rj. Malano

Jufrizal comes from the *Suku Melayu*. When he got married he was given a *Gala Rajo Malano*. *Gala Rajo Malano* consists of two words, namely *rajo* and *malano*. The *gala rajo* is a typical *gala* of the *Suku Melayu*. According to *Niniak Mamak* Lembah Gumanti, people who are given *gala rajo* are people who are respected, respected and exalted by their people. *Malano* means people who are devout in religion. The word *malano* comes from Arabic, namely *maulana*, which means an obedient

leader. However, in the Minangkabau language, the word *maulana* goes through a syncope process (-u-) to become *malano* to make it easier to pronounce. Syncope is the process of removing or dating one or more phonemes in the middle of a word (Muslich, 2009). Based on the opinion expressed by Hosein (2015), the *Gala Rajo Malano* is a *gala* consisting of the basic *gala* is *rajo* and additional *gala* is *malano*. *Gala Rajo Malano* is a *gala* derived from government vocabulary (*rajo*) and religious vocabulary (*malano*). Based on the word class theory put forward by Kridalaksana (2008), the word *rajo* belongs to the noun word class and the *malano* word is also the noun word class.

From the previous description it can be concluded that the shape of Picture 3. First, the name which consists of one word, and the *gala* which consists of two words. Second, a name consisting of one word belongs to the noun word class, while *gala* which consists of two words is also a noun word class.

4.4. Rusli Intan Sati

Picture 4. is data obtained from billboards found in Nagari Alahan Panjang and Nagari Salimpat. The owners of the name and *gala* are residents of the Lembah Gumanti from Alahan Panjang. The owner of this billboard is a candidate from the Perindo party. Rusli's name consists of one word, namely *Rusli*. The word *rusli* comes from Arabic which means my representative. His parents gave the name *Rusli* in the hope that one day the owner of the name *Rusli* could become a people's representative, as well as being a good listener, able to accommodate the conscience of the people, and be of benefit to the community at large. Based on the word class theory put forward by Kridalaksana (2008), *Rusli* said is a noun word class.



Picture 4. *Rusli Intan Sati*

Rusli comes from the *Suku Caniago*. When he married he was given a *gala Intan Sati*. *Gala Intan Sati* consists of two words, namely *intan* and *sati*. *Intan* means

something valuable. *Sati* means magic or has supernatural powers. *Gala Intan Sati* means people who are respected and clever in using inner knowledge. Based on the opinion expressed by Hosein (2015), the *Gala Intan Sati* consists of the *intan* as base *gala* and *sati* as the additional *gala*. *Gala Intan Sati* consists of *gala* which is derived from jewelry vocabulary (*intan*) and natural vocabulary (*sati*). Based on the word class theory put forward by Kridalaksana (2008), *intan* words are included in the noun word class and *sati* word is an adjective word class.

From the previous description it can be concluded that the shape of picture 4.4. First, the name which consists of one word, and the *gala* which consists of two words. Second, a name consisting of one word belongs to the noun word class, while *gala* which consists of two words is a noun word class and an adjective word class.

4.5. Zul Adris Moncak Sati

Picture 5. is data obtained from billboards. The billboards are scattered around Nagari Alahan Panjang and Nagari Sungai Nanam. The owner of this name and *gala* is a resident of the Lembah Gumanti from Nagari Sungai Nanam. The owner of this billboard is a candidate from the Perindo party (Indonesian Unity Party). The name *Zul Adris* consists of two words, namely *Zul* and *Adris*. The word *Zul* was an interesting name at that time. The word *Adris* comes from Arabic which means a confident leader. The name *Zul Adris* means an attractive and confident leader. Based on the word class theory put forward by Kridalaksana (2008), *Zul* is a noun word class and *Adris* word is also a noun word class.



Picture 5. *Zul Adris Moncak Sati*

Zul Adris comes from the *Suku Caniago*. When he married he was given a *Gala Moncak Sati*. *Gala Moncak Sati* consists of two words, namely *moncak* and *sati*. The

word *Moncak* comes from the word *pamuncak* which means high. The word *sati* means magic. So *Moncak Sati* means someone who is exalted and has supernatural powers. Based on the opinion expressed by Hosein (2015), the *Gala Moncak Sati* consists of the *moncak* as base *gala* and *sati* as the additional *gala*. *Gala Moncak Sati* consists of *gala* which is derived from ranking vocabulary (*moncak*) and natural vocabulary (*sati*).

Based on the word class theory put forward by Kridalaksana (2008), *moncak* is a noun and *sati* is an adjective word class. The word *moncak* comes from the *pamuncak* which undergoes aferesis process (the removal of the pa- syllable) becomes *moncak*. Aferesis is a change that removes the first sound or syllable of a word (Campbell, 1996:32). According to *Niniak Mamak* Lembah Gumanti, the person who is given the *gala* is someone who is exalted, respected, and is the lord of his people. The person who is given this *gala* is also a person who is good at using inner knowledge or has certain skills in everyday life.

From the previous description, it can be concluded that the shape of picture 5. First, a name consisting of two words, and a *gala* consisting of two words. Second, a name consisting of two words is a noun word class, while *gala* which consists of two words is a noun word class and an adjective word class.

4.6. Zulkarnolis Moncak Sutan

Picture 6. is the name and *gala* data taken in the form of billboards. These billboards are found in Nagari Sungai Nanam, Nagari Alahan Panjang, Nagari Air Dingin, and Nagari Salimpat. The owners of these billboards are residents of the Lembah Gumanti from the Nagari Sungai Nanam. These billboards are found in all nagari in the Lembah Gumanti because the owner of these billboards is a candidate from the Golkar party. The name *Zulkarnolis* consists of one word, namely *Zulkarnolis*. This name is a duplication of the name of a Paderi warrior from Java. The origin of this name is as a form of perpetuation of the story of friendship between his father and a Javanese peasant warrior. This person was named *Cornelis* and was a very memorable friend to *Zulkarnolis*'s father during his struggles as a war soldier at that time.

Apart from being kind, handsome, and humble, *Cornelis* was the best warrior in his father's party at the time. He is also the leader in his entourage. Therefore, his father gave the name *Zulkarnolis* in the hope that one day his son would become like his friend *Cornelis*, kind, handsome, humble, and the best person in his people. *Cornelis* became *Zulkarnolis* because of his father's tendency to give the beginning of *Zul* for each son's name that was born, then it felt more Minang if he became *Zulkarnolis* according to him. Everyday, the owner of the name *Zulkarnolis* is a very active person in community organizations in his village, besides that he is known to be friendly and humble. Based on the word class theory put forward by Kridalaksana (2008), *zulkarnolis* is a noun word class.



Picture 6. *Zulkarnolis Moncak Sutan*

Zulkarnolis comes from the *Suku Tanjuang*. *Gala Moncak Sutan* was given to him when he married. *Gala Moncak Sutan* comes from the word *Pamoncak Sutan*. *Pamoncak Sutan* is a *gala datuak* from the *Suku Tanjuang*. This *gala* is a hereditary *gala* from the *Suku Tanjuang*. However, because this *gala* was felt to be very heavy by *Zulkarnolis*, this *gala* was finally changed to *Moncak Sutan*. *Gala Moncak Sutan* consists of two words, namely *Moncak* and *Sutan*. The word *Moncak* comes from the word *pamuncak* which means high. Based on the opinion expressed by Hosein (2015), the *Gala Moncak Sutan* consists of *moncak* as base *gala* and *sutan* as additional *gala*. *Gala Moncak Sutan* consists of *gala* which comes from ranking vocabulary (*moncak*) and government vocabulary (*sutan*). Based on the word class theory put forward by Kridalaksana (2008), *moncak* is a noun and *sutan* is a noun word class. The word *moncak* comes from the *pamoncak* which undergoes aferesis process (the removal of the pa- syllable) becomes moncular. Aferesis is a change that removes the first sound or syllable of a word (Campbell, 1996:32).

According to *Niniak Mamak Lembah Gumanti*, the person given this *gala* is a person who is exalted, respected, and is a master of his people. The person given this *gala* is also a person who is good at leading, protecting, and flexible in his people. In addition, according to *Niniak Mamak Lembah Gumanti*, *gala sutan* is given to someone who is respected in his race. So, *gala Moncak Sutan* means a person who is exalted, good at protecting, good at socializing, and respected.

From the previous description can be deduced the shape from picture 4.6. First, a name consisting of one word, as well as a *gala* consisting of two words. Second, names

consisting of one word include a class of nouns, while a *gala* consisting of two words also includes a class of nouns.

5. CONCLUSION

Based on the previous description, five things can be concluded. First, that the names and *gala* that appear in public spaces in the form of billboards in Lembah Gumanti Subdistrict are the names and *gala* of the *Suku Caniago, Melayu, Tanjung, Kutianye, and Bendang*. In its distribution, it is found in Nagari Alahan Panjang and Nagari Sungai Nanam. This is because Nagari Alahan Panjang is the capital of Lembah Gumanti Subdistrict and Nagari Sungai Nanam is the most populous Nagari in Lembah Gumanti Subdistrict. Second, the forms of people's names in the Lembah Gumanti is varied, there were one word and two words. These names come from Arabic, Dutch, and also English. Third, the forms of *gala* orang in the Lembah Gumanti were dominated by two words. Fourth, the *gala* in Lembah Gumanti Subdistrict mostly consists of basic *gala* with *gala* which comes from the vocabulary of government (*rajo, sutan*) and religion (*malano*). In addition, the additional *gala* consisted mostly of *gala* which was derived from natural vocabulary, such as *sati, sari*, and so on. Fifth, the names and *gala* in Lembah Gumanti Subdistrict are dominated by noun word classes.

REFERENCES

- Amer, Faten & Rasha Obeidat. (2014). "Linguistic Landscape: A Case Study of Shop Signs in Aqaba City, Jordan". *Asian Social Science*; 10(18), 34-42.
- Bosa, F. M. Tuanku Bosa XIV. (2015). *Gelar Kehormatan dalam Adat Minangkabau*. <http://www.jambiexpresnews.com/berita-584galasangsako-adat-minangkabau.html>. Diakses, Juni 2018.
- Campbell, Lyle. (1996). *Historical Linguistics*. Edinburgh: Edinburgh University Press.
- Coluzzi, Paolo. (2012). "The Linguistic landscape of Brunai Darussalam: Minority Languages and the Threshold of Literacy". *Southeast of Asia: A Multidisciplinary Journal*. 12(3): 345-356.
- Darmawan, Rahmat. (2019). "Lanskap Linguistik Di Destinasi Wisata Danau Toba". *Disertasi*. Medan: FIB USU.
- Ferdianti, Intan Novita. (2016). "Multilingualisme dalam Lanskap Linguistik di Wilayah Kota Surabaya." *Tesis*. Surabaya: FIB UNAIR.
- Gorter, Durk. (2008). *Linguistic Landscape: New Approach to Multilingualism*. Toronto: Multilingual Matters, Ltd.
- Hosein, Haslizen. (2015). *Gala dan Nama: Apakah Suatu Harapan, Kehormatan atau Hanya Sekehendak?*. <https://lizenhs.wordpress.com/2015/05/05/gala-dan-nama-apaakah-suatu-harapan-kehormatan-atau-hanya-sekehendak/>. Diakses, Mei 2020.
- Jufrizal. (2007). *Tipologi Gramatikal Bahasa Minangkabau: Tataran Morfosintaksis*. Padang: UNP Press.
- Kridalaksana, Harimurti. (2008). *Kelas Kata dalam Bahasa Indonesia*. Jakarta: Gramedia.
- Muslich, Masnur. (2009). *Fonologi Bahasa Indonesia: Tinjauan Deskriptif Sistem Bunyi Bahasa Indonesia*. Padang: Bumi Aksara.

Marsina, Zarwan; Oktavianus & Revita, Ike. (2021). The Form of Linguistic Landscape Name and *Gala* in Lembah Gumanti Subdistrict.

IJOTL-TL, 6(1), 14-29. DOI: [10.30957/ijotl-tl.v6i1.647](https://doi.org/10.30957/ijotl-tl.v6i1.647).

Oktavianus. (2017). "Lanskap Linguistik dan Variasi Bahasa: Kajian terhadap Nama-nama dan Label Rumah Makan Minang". *Penelitian RUPT*. Padang: FIB UNAND.

Sibarani, Robert. (2004). *Antropolinguistik*. Medan: Penerbit Poda.

Sudaryanto. (2015). *Metode dan Aneka Teknik Analisis Bahasa*. Jakarta: Sanata Dharma University Press.

Ulmann, Stephen. (2007). *Pengantar Semantik*. Jakarta: Pustaka Pelajar.