



Toponymy of Street Name Changes in Gorontalo City: An Anthropological Approach and its Contribution to Indonesian Language Learning

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Article Info	Abstract
<p>Received: 2026-05-12 Revised: 2026-06-02 Accepted: 2026-06-04</p> <p>Keywords: <i>Toponymy, Anthropological, Street Name Changes, Gorontalo City.</i></p> <p>DOI: 10.24256/ideas.v14i1.10557</p> <p>Corresponding Author: Sri Justevani srijustevani@gmail.com Bahasa dan Sastra Indonesia, Universitas Negeri Gorontalo</p>	<p><i>Street naming, as part of toponymy studies, does not merely serve as a geographical marker but also represents history, cultural identity, and collective memory of the community. Although various studies on toponymy have been conducted, research specifically addressing street name changes in Gorontalo City from an anthropological perspective and their implications for Indonesian Language learning remains limited. This study aims to describe the relationship between street name changes and socio-cultural identity, analyze street name changes from a toponymy perspective, and explain their contribution to Indonesian Language learning. The study employs a descriptive qualitative method using observation, interview, and documentation techniques. Results show that street name changes in Gorontalo City are dominated by eponymic naming that uses names of national heroes, local figures, royal figures, and other influential persons. The change from Jalan Merdeka to Jalan Taki Niode and from Jalan Usman Isa to Jalan Raja Eyato reflects efforts to preserve local history and strengthen the cultural identity of the Gorontalo community. From an anthropological perspective, street names function as a medium for representing cultural values, collective memory, and reverence for figures of merit. The findings also indicate that toponymy studies can be utilized as contextual learning resources for biography texts, descriptive texts, and local culture-based literacy projects in Indonesian Language learning. Thus, street name changes are not merely</i></p>

administrative in function but also play a role in preserving cultural identity and developing education based on local wisdom.

1. Introduction

Street names do not merely function as location indicators; they also reflect history, reverence for notable figures, and the local characteristics of an area. In the field of toponymy, street naming is known as odonymy, which specifically examines the origins and meanings of street names. The phenomenon of street naming is globally commonplace and closely related to political, social, and cultural aspects of society. Neethling 2016 (in Fajar et al. 2022:13–15) argues that the phenomenon and naming of streets is something that naturally occurs throughout the world. Such changes are generally influenced by evolving social values, social transformation, and efforts to preserve local identity. In Gorontalo City, street names are frequently drawn from the names of heroes, important figures, agricultural produce, and names of other regions in Indonesia.

Gorontalo City, as one of the oldest cities on the island of Sulawesi, has a long history in the social and cultural development of its society. In line with urban development and modernization, the government has made changes to several street names as a form of homage to meritorious figures and as a means of strengthening regional identity. These changes take two forms: major changes and minor changes, and the process of change naturally requires time. Change can occur because society seeks to adapt to new circumstances, needs, and conditions arising alongside societal growth (Soerjono Soekanto, in Risqi, M. 2023:269).

Major changes refer to socio-cultural conditions that have a broad and fundamental impact on social life (Gusmiarnum & Suryanto, in Fatchul, Manalu, and Ramlan 2023:53). In linguistics, the field of anthropolinguistics is defined as a branch of linguistics that examines the relationship between language and culture, and how people use language as part of their socio-cultural experience. Street name changes are among the phenomena that frequently occur in urban dynamics.

Toponymy is a branch of onomastics that studies the origins, meanings, and changes of place names. In the context of social life, street names do not merely function as location markers but also become symbols of cultural identity, history, and representations of the values held by local communities. Street name changes in a region are often related to the social, political, and cultural dynamics developing within society.

In this study, the aspect examined through Linguistic Landscape is the use of eponyms in street names that have changed in Gorontalo City. An eponym itself is a word derived from a person's name, an object, or a place that forms the basis of a particular designation. As stated by Van Dale (2002), an eponym is a word

taken from the name of a person who has become renowned or has achieved distinction in a certain field. In Gorontalo City, street name changes represent a compelling phenomenon to study, as many street names have undergone transformation by adopting the names of national figures, local figures, or local cultural symbols. This phenomenon indicates that street naming is not merely administrative in nature but also carries strong socio-cultural meaning.

Previous research on toponymy has been conducted by several scholars. Research by Nursella D. Hulopi addressed toponomastics of village names in Bulawa, Bone Pantai, and Kabila Bone sub-districts in Bone Bolango Regency using an anthropolinguistic approach. The findings showed that village names are closely related to the history and culture of local communities. Other research by Muhammad Fachreza Rahmadian examined street name changes in Yogyakarta City during the period 1958–2016, highlighting the shift from colonial-era names to the use of national hero names as symbols of the city's new identity.

Additionally, a scholarly article by Inggit Dian Novitaningrum and Heri Sutanta discussed street name changes and the construction of city identity in DKI Jakarta and Yogyakarta, explaining that such changes are influenced by urban development, community culture, and local government policy.

Although research on toponymy and street name changes has been widely conducted, studies specifically examining street name changes in Gorontalo City using an anthropolinguistic approach remain very limited. Previous research has largely focused on historical and geographical aspects, whereas the relationship between street name changes and the socio-cultural identity of local communities has not been thoroughly examined. Furthermore, the contribution of toponymy research to Indonesian Language learning in schools has rarely been discussed in prior studies. This constitutes a research gap that warrants further investigation.

Based on this gap, the present study aims to describe the relationship between street names and the socio-cultural identity of the Gorontalo City community, analyze street name changes from a toponymy perspective, and explain the contribution of toponymy research to Indonesian Language learning. The novelty of this study lies in the application of an anthropolinguistic approach to analyze street name changes in Gorontalo City and their relevance to Indonesian Language learning. Thus, this research is expected to make an academic contribution to the field of toponymy studies and the preservation of local culture through language.

Based on the background described above, this study seeks to answer the following questions:

- 1) How do street name changes relate to the socio-cultural identity of the Gorontalo City community?
- 2) How can street name changes in Gorontalo City be explained through a toponymy and anthropolinguistic perspective?

3) What is the contribution of toponymy studies on street name changes to Indonesian Language learning?

This study integrates three main perspectives: toponymy, anthropolinguistics, and linguistic landscape. Toponymy is used to examine the origins and meanings of street name changes. Anthropolinguistics is used to understand the relationship between language and culture as reflected in the practice of naming public spaces.

Meanwhile, linguistic landscape theory is used to explain the informational and symbolic functions of street names in public space. These three perspectives complement one another in explaining how street name changes serve as a means of representing cultural identity, collective memory, and the preservation of local history.

2. Method

This study uses a descriptive method with a qualitative approach. The descriptive method was chosen because the study aims to describe the phenomenon of street name changes in Gorontalo City systematically based on conditions observed in the field. A qualitative approach was employed because the study focuses on the socio-cultural meanings embedded in street name changes and how the community interprets those changes. The research was conducted in Gorontalo City, with the research object comprising 25 street names that underwent changes in 2024. Research data were obtained from the Gorontalo City Transportation Department (Dinas Perhubungan). Data sources consisted of primary and secondary data. Primary data were obtained through interviews with government officials namely the head of the traffic division of Gorontalo City as well as customary figures and community members residing near the roads that had undergone name changes. Secondary data were obtained through documentation in the form of archives, photographs, and official documents related to street name changes.

Data collection was carried out through observation, interviews, and documentation. Observation was conducted by visiting the locations of roads that had undergone name changes to examine the socio-cultural conditions of the surrounding communities. Interviews were conducted in a semi-structured format lasting 30–60 minutes per informant.

All interviews were recorded using digital devices after obtaining the informants' consent and were subsequently transcribed for data analysis. Documentation was used to supplement research data in the form of photographs of locations, street name signs, and official government documents. Data analysis was carried out in four stages: data reduction, data presentation, data verification, and conclusion drawing. Data reduction involved selecting data relevant to the research focus. Data presentation was carried out in the form of narrative description for ease of comprehension. Subsequently, data verification was

performed to ensure the accuracy and validity of the data obtained. The final stage involved drawing conclusions based on the results of the systematically conducted data analysis.

3. Result

a. The Relationship Between Old and New Street Names and the Socio-Cultural Conditions of the Community

- 1) Jalan Jend. Ahmad Yani, Jend. D.I Panjaitan – Jalan H. Nani Wartabone
Jalan H. Nani Wartabone has now become one of the gathering spots for young people in Gorontalo City. The presence of micro, small, and medium enterprises (MSMEs) along this street has made it a bustling area with a high volume of visitors. The surrounding area is characterized by numerous large buildings, which frequently cause traffic congestion during weekdays. Furthermore, during the rainy season, Jalan H. Nani Wartabone, situated in a low-lying area, is often prone to flooding. In terms of the socio-cultural context, most of the community residing around this street consists of native Gorontalo people.
- 2) Jalan Merdeka – Jalan Taki Niode
Jalan Taki Niode faces Jalan Nani Botutihe, not far from a mall that is one of the most frequently visited places by the community. The community living around Jalan Taki Niode is predominantly engaged in trade. The straight and flat road also makes this street susceptible to flooding during prolonged rainfall. The residents around Jalan Taki Niode are predominantly native Gorontalo people, with some coming from outside Gorontalo Province.
- 3) Jalan Sultan Amay – Jalan Panca Wardana I
Jalan Panca Wardana I has winding geographical conditions that can make it somewhat confusing for first-time visitors seeking an address, compounded by the absence of street name signs. However, Google Maps can assist in navigating to the location. The socio-cultural conditions of the community around Jalan Panca Wardana I consist mostly of native Gorontalo people whose livelihoods are predominantly as small traders, bendor (motor-pedicab) drivers, and civil servants.
- 4) Jalan Aloei Saboe – Jalan Prof. DR. Hi. Aloei Saboe
The location of Jalan Prof. Dr. Hi. Aloei Saboe leads toward the RSUD Prof. Dr. Aloei Saboe hospital, so when asked about this street name, the community immediately associates it with the hospital location. In addition to the hospital, several important government institutions in Gorontalo are located around this street. The community primarily earns its livelihood through trade, including building materials, household goods, and foodstuffs.
- 5) Jalan Kasuari Lama – Jalan Dr. Hi. Medi Botutihe
Jalan Dr. Hi. Medi Botutihe is located just across from Jalan Taki Niode, both

situated in a fairly busy area. The livelihoods of residents around this street consist mostly of street food vendors. Due to the straight geographical conditions, this street is also susceptible to flooding during the rainy season.

6) Jalan H.A.R. Koniyo, Bsc. – Jalan Sultan Amay

Based on the researcher's observations, Jalan Sultan Amay is situated in the middle of a residential area. The street, like Jalan Panca Wardana I, lacks a street name sign, and its condition — passing through several alleyways — can be somewhat confusing for those seeking the address. However, Google Maps can be used to locate Jalan Sultan Amay. The livelihoods of the community around this street are similar to those previously described, primarily as traders, including street food vendors.

7) Jalan Yusup Polapa – Jalan H. Yusup Polapa

Jalan H. Yusup Polapa is located near the shopping district of Gorontalo City, resulting in many traders from outside the region who have migrated to Gorontalo and established their businesses there. Native Gorontalo people have also set up businesses along this street. Due to its low-lying geographical location, this street is susceptible to flooding during prolonged heavy rainfall.

8) Jalan Raden Saleh – Jalan Drs. Achmad Nadjamudin

When discussing this street, the community associates it with the GOR Nani Wartabone sports venue. Along Jalan Drs. Achmad Nadjamudin, there are several major institutions in Gorontalo City, as well as several shopping venues. The community living around this street earns its livelihood primarily as street vendors and bendor (motor-pedicab) drivers.

9) Jalan Sarini Abdullah – Jalan H.A.R Koniyo, Bsc

Jalan H.A.R Koniyo, Bsc. is located adjacent to Jalan Drs. Achmad Nadjamudin, situated in a small alley with an old street name sign, so the surrounding community still refers to the street by its former name, Sarini Abdullah. However, information obtained from the government indicates that the name Sarini Abdullah was officially changed to Jalan H.A.R Koniyo, Bsc. in 2024, and is currently awaiting a budget allocation from the local government to replace the old street name sign with the new one.

10) Jalan Samratulangi – Jalan Letkol Drs. Jusuf Bilondatu

Based on interviews with residents living around Jalan Letkol Drs. Jusuf Bilondatu, the social life in this area is relatively conducive with a fairly high level of social solidarity. This street also leads to the central market, which serves as a daily shopping center for the community, and in the evenings becomes a coffee-selling hub for young people, similar to Jalan H. Nani Wartabone. The livelihoods of the community range from small to large-scale traders, as well as public transportation drivers and bendor drivers.

11) Jalan Kartini, Ki. H. Agus Salim – Jalan Prof. Dr. H.B Jassin

Jalan Prof. Dr. H.B Jassin is one of the streets well known to the community, although residents are still attached to the former name. However, the

community is aware that the government has changed the street's name. Its geographical proximity to Jalan H. Nani Wartabone frequently causes traffic congestion on weekdays, as office areas also route through this street.

12) Jalan Husni Thamrin – Jalan M. Husni Thamrin

The socio-cultural and occupational conditions of the community around Jalan M. Husni Thamrin demonstrate that language functions as a connector between cultural values, social identity, and economic activities. This street is in the middle of a residential area. Finding Jalan M. Husni Thamrin is somewhat challenging, as it is one of the new street names that lacks a name sign. However, some business owners have included the street name on their banners to help identify their trading locations around Jalan M. Husni Thamrin.

13) Jalan Yos Sudarso – Jalan Komodor Yos Sudarso

Jalan Komodor Yos Sudarso is an area that serves a dual function as both a residential zone and an economic activity corridor. Due to its proximity to the sea, the majority of the community's livelihood is fishing.

14) Jalan Satsuit Tubun – Jalan Karel Satsuit Tubun

The socio-cultural conditions of the community around Jalan Karel Satsuit Tubun are similar to those of other streets reviewed by the researcher. In this area, the government made only minor changes by adding more detail to the name — from Satsuit Tubun to Karel Satsuit Tubun — resulting in many residents being unaware that this street has undergone a name change.

15) Jalan Soputan – Jalan Karel Satsuit Tubun I

According to local residents, the change from Jalan Soputan to Jalan Karel Satsuit Tubun I has not caused any significant social conflict, and the community continues its daily activities as usual.

16) Jalan Anton Sujarwo – Jalan Jend. POL. A. Sujarwo

Based on interviews with residents living around Jalan Jend. POL. A. Sujarwo, the name change was made more complete by the government for certain reasons. However, the community around Jalan Jend. POL. A. Sujarwo is still more familiar with the former street name. This street is located not far from the Gorontalo City Police headquarters.

17) Jalan Laks. Martadinata – Jalan R. Atje Slamet

The location of Jalan R. Atje Slamet near the beach means that the majority of the community's livelihood is fishing. Some residents have also established seaside restaurants or food stalls around this street. When asked about R. Atje Slamet, the community is very familiar with him as the First Mayor of Gorontalo.

18) Jalan Awara Karya – Jalan Awara

The majority of residents living around Jalan Awara are of Gorontalo ethnicity, so from a socio-cultural perspective, they share similar

characteristics with the communities around other streets that have undergone name changes.

19)Jalan Andalas – Jalan Prof. Dr. Hi. Jhon Ario Katili

This street was renamed in 2024, yet many residents still refer to it by its former name, Jalan Andalas. Its central location in Gorontalo City makes it very strategic, with coffee vendors commonly found along the sidewalk every evening. Most residents around Jalan Prof. Dr. Hi. Jhon Ario Katili are native Gorontalo people, with some migrants from outside Gorontalo.

20)Jalan Pangeran Hidayat – Jalan Ir. H. Joesoef Dalie

This street is quite unique due to its double-lane elevated road structure, commonly referred to by residents as JDS (“Jalan 2 Susun” or double-deck road). Not many people are aware of the name change, so when asked about Jalan Ir. H. Joesoef Dalie, few residents know it by that name. However, the direction is clearly indicated on Google Maps.

21)Jalan Cendana – Jalan Pangeran Hidayat I

Residents around Jalan Pangeran Hidayat I come from both outside the region and from native Gorontalo communities. The street is also known as “the road behind UNG Campus 1” because of its location behind the gate of Universitas Negeri Gorontalo.

22)Jalan Tondano – Jalan Drs. H. Achmad Arbie

Jalan Drs. H Achmad Arbie is located in Sipatana sub-district. The socio-cultural conditions of residents around this street are similar to those of other streets, predominantly of Gorontalo ethnicity and engaged in trade. However, upon visiting the location, Google Maps still displays the former name, Jalan Tondano, and no street name sign has yet been installed.

23)Jalan Bengawan Solo – Jalan Drs. Hi. Thayeb Mohamad Gobel

Residents around this street earn their livelihoods as bendor drivers and traders. Its strategic residential location supports the community’s socio-economic needs. The community here consists of both native Gorontalo people and migrants from outside Gorontalo. Locals commonly refer to this street as “Bengsol.”

24)Jalan Usman Isa – Jalan Raja Eyato

Jalan Raja Eyato is one of the intersections located in Kota Barat sub-district. This area is also close to the shopping district in Gorontalo City. The straight geographical alignment and low-lying terrain of this street make it prone to flooding during prolonged heavy rainfall.

25)Jalan Beringin – Jalan Prof. Dr. H. Hasan Abas Nusi

Not many residents are aware of the new name for this street. However, the government has installed a name sign at the end of the street, enabling residents to know that the street name has changed.

b. Street Name Changes from a Toponymic Perspective

a. Eponyms of New Street Names Derived from National Heroes

1) Jl. H. Nani Wartabone

Every commemoration of Patriotic Day on January 23rd, this street frequently serves as the location for ceremonial and cultural activities related to nationalism and the spirit of struggle. Jalan H. Nani Wartabone is located in the center of Gorontalo City, stretching from KM 0 northward, passing through the four-way intersection of the gas station roundabout, to the gate of Universitas Negeri Gorontalo. Jalan Nani Wartabone is one of the main thoroughfares in Gorontalo City, named in honor of Hi. Nani Wartabone, a National Hero from Gorontalo. To this day, Jalan Nani Wartabone continues to develop as a public space representing the confluence of history, local identity, and modern community life in Gorontalo City.

2) Jl. Komodor Yos Sudarso

Jalan Komodor Yos Sudarso is one of the street names in Gorontalo City, stretching from the three-way intersection at the Pabean Bridge southward to the Pertamina depot junction in Hulontalangi sub-district. Its location in a port or maritime area reinforces Indonesia's maritime identity. This is because Komodor Yos Sudarso is a symbol of naval courage in Indonesia, particularly in defending the nation's territorial waters during the colonial era. The street is named in honor of Komodor Yosaphat Sudarso, a national hero of Indonesia who fell in the Battle of the Aru Sea (1962) while defending Indonesia's sovereignty over West Irian. This naming reflects the effort of the state and local government to immortalize the values of heroism, nationalism, and sacrifice through the naming of public spaces.

3) Jl. M. Husni Thamrin

Jalan M. Husni Thamrin is located in Kota Selatan sub-district, bounded from the three-way intersection of Jalan Jaksa Agung Suprpto in front of the student dormitory eastward to the three-way intersection of Jalan HOS Cokrominoto. Muhammad Husni Thamrin is known as one of the national movement figures in Indonesia during the Dutch colonial era. He played an active role in championing the interests of indigenous people through political channels and the colonial parliament. His critical thinking on colonial injustice and his courage in voicing the aspirations of the people made him a respected national figure across regions, including outside his place of origin.

4) Jl. Jend. Pol. A. Sujarwo

General of Police A. Sujarwo was a senior officer of the Indonesian National Police (Polri) widely known as a national figure in the field of security and public order during the early to mid-development of the Polri institution in post-independence Indonesia. He served as the Chief of the Indonesian

National Police (Kapolri) from 1982 to 1986. In recognition of his contributions to Indonesia, the name Jend. Pol. A. Sujarwo was given to one of the streets in Gorontalo City as a form of appreciation and remembrance. Jalan Jend. Pol. A. Sujarwo is located in Hulonthalangi sub-district, bounded from the three-way intersection of Jalan Jalaludin Tantu near the Talumolo Bridge westward, passing alongside the Samsat office, to the three-way intersection of Jalan Wolter Monginsidi.

5) Jl. Prof. Dr. Jhon Ario Katili

Prof. Dr. Jhon Ario Katili was an Indonesian scientist widely recognized as an expert in geology and tectonics, particularly in the study of geological structures and plate dynamics in the Indonesian region. He was among the first generation of Indonesian scientists who played an important role in establishing the tradition of modern geology in the country, both through research, higher education, and intellectual contributions to earth science policy. He was born in Gorontalo, and his courage and intellect made him known as a proud son of the region. The street boundary runs from the Telaga five-way intersection to the four-way intersection of Jalan Joesoef Dalie–Jalan Brigjen Piola Isa.

6) Jl. Prof. Dr. Aloei Saboe

Prof. Dr. Aloei Saboe was a physician, Muslim intellectual, academic, and also known as one of the fighters for Indonesian independence. He was a son of Gorontalo who became one of the figures who succeeded in expelling the colonizers from Gorontalo alongside Nani Wartabone on January 23, 1942, known as Patriotic Day. Aloei Saboe pursued medical education at the *Nederlandsch Indische Artsen School (NIAS)* in Surabaya.

In recognition of his spirit of struggle for the region, beyond being honored as a national hero, his name has been given to public spaces including a street. Jalan Prof. Dr. Aloei Saboe is located in Dembe II Village, Kota Utara sub-district, bounded from the four-way intersection of Jalan Sultan Botutihe northward, passing through *RSU Prof. Dr. Aloei Saboe*, to the three-way intersection of Jalan Brigjen Piola Isa.

b. Eponyms of New Street Names Derived from Revolution Heroes

1) Jl. Karel Satsuit Tubun

The Gorontalo City government assigned two streets to the name Karel Satsuit Tubun at different locations. His correct name is Karel Sadsuitubun, a police officer who became one of the victims of the G30SPKI tragedy while on duty guarding the residence of Prime Minister Dr. J. Leimena. In recognition of his bravery and responsibility, he was honored as a Hero of the Indonesian Revolution. Jalan Karel Satsuit Tubun is located in Hulonthalangi sub-district, Tenda Village, bounded from the three-way intersection of Jalan Jend. Katamso southward, running along the slopes of the former shooting range hill, to the three-way intersection of Jalan Komodor Yos Sudarso near the Pabean Bridge. Jalan Karel Satsuit Tubun I is

bounded from the three-way intersection of Jalan Karel Satsuit Tubun westward to Jalan Tupai in the Galian C complex.

c. Eponyms of New Street Names Derived from Professions and Official Titles

1) Jl. Taki Niode

Jalan Taki Niode is in Kota Timur sub-district, Ipilo Village, bounded from the four-way intersection of Jalan 23 Januari northward to the three-way intersection of Jalan Sultan Botutihe. Taki Niode was a former Mayor of Gorontalo and a graduate of Wayne State University in the United States. He was an official closely connected to the regional center when Gorontalo was still part of North Sulawesi Province. Taki Niode was also known as a disciplined and highly regarded honest mayor during his term of office.

2) Jl. Dr. Hi. Medi Botutihe

Jalan Dr. Hi. Medi Botutihe is located in Kota Timur sub-district, bounded from the four-way intersection of Jalan Sultan Botutihe northward to the four-way intersection of Jalan Gelatik. Dr. Hi. Medi Botutihe was a former Mayor of Gorontalo who served two terms from 1998 to 2003. Having led Gorontalo City, his contributions are greatly remembered by the community, and accordingly, the government honored him by giving his name to a street as a permanent historical record of his leadership.

3) Jl. Drs. Achmad Nadjamuddin

Jalan Drs. Achmad Nadjamuddin is located in Kota Selatan sub-district, Limba U Dua Village, home to several institutions including Universitas Negeri Gorontalo (Campus 2). Its boundary runs from the four-way intersection of Jl. Prof. Dr. H.B Jassin–Moh Yamin northward, passing through the youth sports complex, to the three-way intersection of Jalan Kalimantan. Drs. Achmad Nadjamuddin was an important figure in Gorontalo who served in regional government, particularly in North Sulawesi and Gorontalo. He served as Mayor of Gorontalo from 1983 to 1988 and was subsequently elected as Deputy Governor of North Sulawesi from 1991 to 1997. In honor of his extraordinary leadership experience, his name was given to one of the streets in Gorontalo City.

4) Jl. Letkol Drs. Jusuf Bilondatu

Letkol Drs. Jusuf Bilondatu was a military officer with the rank of Lieutenant Colonel, as well as a bureaucrat trusted to lead the Gorontalo City government in the early period of regional autonomy in Indonesia during the New Order era. He served as Mayor of Gorontalo from 1971 to 1978. Jalan Letkol Drs. Jusuf Bilondatu is located in Kota Utara sub-district, specifically in Limba U Satu Village. Its boundary runs from the four-way intersection of Jalan Prof. Dr. H.B Jassin near the Kramat Market northward, passing through the western section of the central market, to the three-way intersection of Jalan Jend. Sudirman RRI Gorontalo.

5) Jl. Ir. H. Joesoef Dalie

Ir. H. Joesoef Dalie was an important figure in the world of government. The title "Ir." indicates an engineering background (Engineer), while the prefix "H." indicates that he had performed the Hajj pilgrimage, which also formed part of his social identity, particularly in the context of Gorontalo culture, which is deeply imbued with religious values. As Mayor, Ir. H. Joesoef Dalie led the city government amid social and administrative changes, marked by efforts to improve public services, develop basic infrastructure, and strengthen the city's bureaucratic structure. His term lasted five years, from 1988 to 1993. Jalan Ir. H. Joesoef Dalie is located in Kota Tengah sub-district, Liluwo Village, with boundaries from the three-way intersection of HOS Cokroaminoto–Jend Sudirman northward to the four-way intersection of Jalan Rusli Datau–Brigjen Piola Isa in front of Mesjid Jami Kota Utara. Residents commonly refer to it as JDS upper road.

6) Jl. Drs. H. Achmad Arbie

Drs. H. Achmad Arbie was a government figure and bureaucrat who served as Mayor of Gorontalo from 1993 to 1997. His name is recorded as the leader of the Gorontalo City government after Ir. H. Jusuf Dalie and before Dr. H. Medi Botutihe. The title Drs. indicates a background in social sciences, governance, or administrative sciences. Although detailed information regarding his specific policies or administrative achievements is not widely documented in public sources, his name and term of office are listed in the official records of Gorontalo Mayors as one of the pioneers in building city governance following the establishment of regional autonomy. Jalan Drs. H. Achmad Arbie is located in Sipatana sub-district, Bulotada Timur Village.

7) Jl. Prof. Dr. H. Hasan Abas Nusi

Prof. Dr. H. Hasan Abas Nusi was an academic, bureaucrat, and government figure who played an important role in the development of Gorontalo and North Sulawesi. He is known as a former Mayor of Gorontalo, Deputy Governor of North Sulawesi, and one of the figures in the struggle for the establishment of Gorontalo Province. He served as Mayor of Gorontalo from 1978 to 1983, implementing various development programs including improvements to public facilities, infrastructure development, and community organization. He subsequently served as Deputy Governor of North Sulawesi accompanying Governor E.E. Mangindaan during the period 1995–2000. He also played a role in the establishment of Gorontalo Province, which was ultimately realized through a declaration on January 23, 2000. This street is located in Kota Barat sub-district, Buladu Village.

8) Jl. R. Atje Slamet

R. Atje Slamet was a government figure and local hero in Gorontalo who played an important role in the early period of the Republic of Indonesia's independence, particularly in organizing and stabilizing local governance. He was the first mayor of Gorontalo, serving from 1961 to 1963 before being

succeeded by Taki Niode. In recognition of his contributions to Gorontalo, his name has been given to a street located in Leato Selatan Village, Kota Timur sub-district.

9) Jl. H.A.R Koniyo BSc.

H.A.R Koniyo, BSc was a former Deputy Mayor of Gorontalo, serving alongside Dr. Hi. Medi Botutihe during the period 2003–2008. H.A.R. Koniyo pursued higher education and obtained a Bachelor of Science (BSc) degree, an achievement that in his era reflected a high level of intellect and scholarly capacity, particularly within the regional bureaucratic environment. In recognition of his dedication to Gorontalo, his name was given to one of the streets in Gorontalo City.

This street is located in Limba U Dua Village, Kota Selatan sub-district. The current street name sign still bears the old name, Jalan Sarini Abdullah, as the Department of Transportation is awaiting a budget allocation from the local government to replace it.

10) Jl. Drs. H. Thayeb Gobel

Drs. H. Thayeb Mohamad Gobel was an Indonesian businessman and politician who served as a member of the House of Representatives of the Republic of Indonesia (DPR RI) from 1982 to 1987. He is also widely known as a successful entrepreneur through the Gobel Group. His spirit of struggle and enterprise earned him the Satyalancana Pembangunan Award for his contribution to industrial development. His legacy continues to be carried on by his descendants. In recognition of his contributions, Gorontalo proudly gave his name to a public space, specifically a street located in Sibatana sub-district.

11) Jl. H. Yusup Polapa

H. Yusup Polapa was a respected Islamic scholar from Gorontalo, known as an educator and teacher of Islam who was highly regarded in the history of Islamic education in the region. He is included in the list of prominent Gorontalo scholars who were dedicated to the dissemination of religious knowledge. H. Yusup Polapa is not merely a name, but a symbol of religious integrity and the spirit of community service in Gorontalo. His da'wah legacy in Gorontalo carries great significance, as educational facilities, street names, and other public spaces bear his name as a tribute. Jalan H. Yusup Polapa in Gorontalo City is located in Limba B Village, Kota Selatan sub-district.

d. Eponyms of New Street Names Derived from the Names of Kings and Royal History

1) Jl. Sultan Amay

Sultan Amay was one of the most important figures in the history of Gorontalo, known as the first king to convert to Islam in the Gorontalo region. He ruled the Kingdom of Gorontalo in the early 16th century. A major

turning point occurred when he formed a relationship with Princess Owutango of the Kingdom of Palasa (Tomini). This marriage marked the beginning of Islam's entry into Gorontalo, as one of the conditions was that Sultan Amay convert to Islam. His greatest contribution was laying the foundation for the relationship between adat (customary law) and religion, which was later systematized by his son, Raja Eyato. In his memory, a street in Padebuolo Village, Kota Timur sub-district, bears his name.

2) Jl. Raja Eyato

Following Sultan Amay, rule was continued by his son Raja Eyato, the first king of Gorontalo to fully embrace Islam. After ascending to the throne, Raja Eyato continued and strengthened his father's policies, making Islam the primary foundation of governance and social life in Gorontalo. He also played a role in the development of religious education and Islamic da'wah. Mosques and centers of religious teaching began to flourish. Raja Eyato was not only a king but also the chief architect of the Gorontalo socio-cultural system that united adat and Islam within a single framework. His name was given to a street in Kota Barat sub-district, covering two villages: Pilolodaa and Molosipat.

3) Jl. Pangeran Hidayat I

Pangeran Hidayat was an important noble and fighter in the history of Gorontalo, particularly during the resistance against Dutch colonialism. He was known as a courageous, leadership-spirited figure with a strong commitment to defending the sovereignty and dignity of the Gorontalo community. His struggle was not always expressed through open warfare, but also through political strategy and customary diplomacy — strengthening unity among Gorontalo community groups and preserving local values as a form of cultural resistance. This street is located in Liluwo Village, Kota Tengah sub-district.

e) *Eponyms of New Street Names Derived from Literary Figures*

1) Jl. Prof. Dr. H.B. Jassin

Prof. Dr. H.B. Jassin was an Indonesian literary critic from Gorontalo, whose deep love for literature earned him the title "Pope of Indonesian Literature." He attended the AMS (Algemene Middelbare School) in Jakarta. His interest in the world of literature grew from an early age, particularly through reading, writing, and discussions on modern Indonesian literary works. His intellectual career flourished after Indonesian independence, during which he actively wrote essays, reviews, and critical studies on the works of Indonesian authors such as Chairil Anwar, Asrul Sani, Rivai Apin, and Pramoedya Ananta Toer. One of his greatest contributions was the establishment and management of the H.B. Jassin Literature Documentation Center (PDS HB Jassin) in Jakarta. Jalan Prof. Dr. H.B. Jassin is located in Kota Selatan sub-district, with its boundary stretching from the four-way intersection of Jalan Jend Ahmad Yani–Jalan Nani Wartabone westward to

the Telaga five-way intersection.

f. Symbolic and Informational Functions of the Linguistic Landscape

1) Jl. Awara

Based on the researcher's interview with a traditional figure who participated in the street naming process in Gorontalo City alongside the city government, it was stated that Jalan Awara derives its name from a person named Awad Rahman, the owner of a company that formerly operated in Gorontalo known as "Awara Karya." In 2024, the Gorontalo City government changed the name of Jalan Awara Karya to Jalan Awara. Jalan Awara is located in Kota Tengah sub-district, Liluwo Village, with its boundary from the three-way intersection of Jalan Kalimantan northward to Jalan Manado.

2) Jl. Panca Wardana I

Panca Wardana, also known as "Panca Wardhana," was Indonesia's curriculum system in 1964. This curriculum aimed to provide the Indonesian people with academic education as a foundation at the elementary school level, focusing on five areas of development: moral, intellectual, emotional, skills, and physical development. Panca Wardana has thus become a symbolic element in the public space of Gorontalo City, including as a street name located in Kota Timur sub-district, with its boundary from the three-way intersection of Jl. Panca Wardana eastward to Jalan Bypass.

e. The Contribution of Street Name Toponymy to Indonesian Language Learning

A biographical text is one of the materials in Indonesian language learning that discusses the life story of a person written by someone else. Biographical texts contain the life journey of a figure, from their background, education, and struggles to their achievements and contributions to society, the nation, and specific fields.

Through biographical texts, readers can learn about the life experiences of a figure and draw inspirational values from their life. Kosasi (2017) states that a biographical text is a text that contains the story or life account of a person written by others based on verifiable facts and data. The objective of Indonesian language learning in Grade X SMA/MA/SMK is for students to be able to understand the content of biographical texts, analyze their structure and linguistic features, and emulate the positive values found in the life of the figure being narrated.

There are 5 categories of eponyms in the street names that have undergone changes in Gorontalo City, namely:

- 1) Eponyms of new street names derived from the names of national heroes.
- 2) Eponyms of new street names derived from the names of revolution heroes.
- 3) Eponyms of new street names derived from professions and official titles.
- 4) Eponyms of new street names derived from the names of kings and royal history.
- 5) Eponyms of new street names derived from the names of literary figures.

Street name changes that adopt the names of specific figures reflect the efforts of the community and local government to preserve collective memory and honor figures deemed important in the social and cultural development of society. In the Indonesian language curriculum, biographical texts are one of the materials aimed at introducing students to the life accounts of figures who have played important roles in specific fields, as well as instilling exemplary values in students.

Through the use of street names as a learning resource, students can study the life stories of figures whose names are used as street names, including their background, struggles, and contributions to society.

4. Discussion

a. *Relationship Between Street Names and the Socio-Cultural Identity of the Gorontalo City Community*

Street names do not merely function as administrative markers; they also represent the socio-cultural identity of the community. Street name changes in Gorontalo City reflect the social dynamics and modernization taking place within society. Based on Soerjono Soekanto's theory of social change, street name changes constitute minor social changes because they do not fundamentally alter the social structure but are merely symbolic and administrative in nature. Interview results indicate that residents do not experience significant difficulties regarding street name changes. However, some community members continue to use the old names in daily communication because those names are deeply embedded in collective memory. This demonstrates a historical and emotional attachment to the old street names. From a linguistic standpoint, residents continue to use the Gorontalo language in social interaction, thereby preserving local cultural identity. Furthermore, street name changes have not had a direct impact on community economic activities such as trade and transportation services. Thus, street name changes in Gorontalo City continue to uphold the cultural values, history, and social solidarity of the local community.

b. *Street Name Changes in Gorontalo City from the Perspective of Toponymy*

Street name changes in Gorontalo City can be examined through the perspective of toponymy and linguistic landscape theory, specifically the concept of eponymy and the informational and symbolic functions of names.

The findings show that the majority of street names use the names of national figures, local figures, royal figures, and cultural figures as a form of respect for their contributions and history. Street names such as H. Nani Wartabone and Komodor Yos Sudarso represent values of struggle and nationalism. Additionally, names of local government figures such as Taki Niode and Medi Botutihe reflect the government's effort to immortalize the history of regional leadership through public spaces. The naming of streets after Sultan Amay and Raja Eyato also carries symbolic meaning, as it relates to the cultural history and development of Islam in Gorontalo. In their informational function, street names provide information about specific historical figures or events. Their symbolic function is evident in the use of street names as a means of preserving cultural identity and collective memory. Thus, street name changes in Gorontalo City are not merely administrative but are also part of the representation of the history and culture of the community.

c. Contribution of Toponymy in Street Name Changes to Indonesian Language Learning

The study of toponymy in street name changes is relevant to Indonesian Language learning, particularly in the areas of biography texts and local culture-based learning. Streets named after notable figures can be utilized as contextual learning resources to introduce local history to students. Through project-based learning, students can trace the background of street names, conduct interviews, and compile information in the form of biography texts, descriptive texts, or explanatory texts. This approach makes learning more engaging and connected to students' daily lives. In addition to improving literacy skills, toponymy-based learning can also cultivate a sense of love for regional culture and history. The utilization of toponymy studies in Indonesian Language learning has not yet been optimal, owing to the limited availability of local teaching materials. Therefore, the results of this research can serve as a source for developing teaching materials that integrate language, history, and local culture, making learning more contextual and meaningful for students.

5. Conclusion

The naming and renaming of streets serve not merely as a geographical and administrative marker but also as a symbol representing the history, cultural values, and collective memory of the Gorontalo community. Through an anthropolinguistic approach, it can be understood that the language used in street naming reflects the value systems, worldviews, and socio-cultural identity of the local community.

However, the findings indicate that the majority of residents are still more familiar with and continue to use the old street names in everyday communication. This reflects a strong emotional attachment and established linguistic habits

connected to the old names, meaning that awareness of the new names has not yet been fully internalized in community social practice. The presence of street name signs can therefore help residents recognize that a name change has occurred.

From the perspective of toponymy specifically eponymic toponymy within the framework of linguistic landscape studies street name changes in Gorontalo City have predominantly drawn on the names of notable figures as a form of tribute to their contributions. These eponymic designations serve a dual function: as markers of public space (informational function) and as symbols of identity, ideology, and historical memory (symbolic function). Street names that adopt the names of notable figures do not only serve as geographical markers but also function as a means of preserving the collective memory of the community and introducing important figures to younger generations.

Therefore, the findings of this study demonstrate that toponymy studies with an anthropolinguistic approach can make a significant contribution to the development of Indonesian Language teaching materials, particularly for biography texts at the SMA/MA/SMK level. A limitation encountered in this study was the absence of new street name signs on several of the renamed roads.

Based on the findings of this study on the toponymy of street name changes in Gorontalo City using an anthropolinguistic approach, it is recommended that the local government increase efforts to socialize information about street name changes to the community, both through the installation of clear street signs and through various public information media. This is important so that residents can become better acquainted with and understand the historical and cultural rationale behind the name changes, thereby encouraging the use of new street names in daily life.

Future researchers are also encouraged to develop in-depth studies on toponymy using diverse approaches and a broader geographical scope, enriching research on the relationship between language, culture, and community identity. This study can serve as a reference and foundation for future research into toponymy particularly odonymy using a wider range of approaches, including comparisons of street name changes across cities or examinations of community responses from various perspectives.

Research Limitations

The limitations of this study include its focus on street name changes in Gorontalo City in 2024, and the absence of quantitative data on community perceptions. Additionally, several road sections had not yet been given official signage, which made the field identification process more complex.

Recommendations

Future researchers are encouraged to develop in-depth studies on toponymy using diverse approaches and a broader geographical scope, so as to enrich

research on the relationship between language, culture, and community identity. This study can serve as a reference and foundation for future research into toponymy particularly ononymy with more diverse approaches. Future research can broaden the scope of inquiry, for example by comparing street name changes across cities or examining community responses from more varied perspectives.

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