Trend of Change in Javanese Proper Names in Solo, Central Java

Amirrudin Amiruddin[1*]

[1] *Linguistics Study Program, Faculty of Cultural Sciences, Hasanuddin University, Makassar, Indonesia*

[*]*Corresponding author. Email: Johnamir.daffa@gmail.com*

ABSTRACT

This study aims to describe the changing pattern of Javanese proper names in Solo or Surakarta, Central Java, Indonesia. The changing pattern of proper names occurs due to the factors of modernization, religion and the environment. Javanese names in the past were more influenced by the birth order of the child, the situation when the baby was born, wayang characters, and positive meanings. Baby names predominantly use patterns, such as Eko for the first child, Dwi for the second child, Tri for the third child, Catur for the fourth child, Ponco for the fifth child and Sapto for the sixth child. This pattern of proper names is found in many names born before the year 2000. This is proven based on research conducted in January - March 2023 in Solo (Surakarta) with a sampling of 8000 names. Along with the times, this pattern of naming proper names began to decrease or experienced a trend that was adjusted to the modern era. Currently, Javanese names are dominated by English, Arabic and naming trends obtained from books on names, current famous figures and other sources such as the internet and social media. This research uses Grounded Research method of qualitative approach, descriptive-analytic type. From this research, it is concluded that Javanese people, especially Solo as one of the cities in Central Java with Javanese culture and language that is known to be refined, are experiencing a trend of changes in naming themselves to children born in the modern era.

Keywords: naming trend; pattern of names; Javanese Language; Javanese culture.

1. INTRODUCTION

The name serves as a designation to show people or as a marker of someone's identity. Based on the science of language, Saussure (1088:147) suggests that self-name is a lingual unit that referred to as a sign. Sign is a combination of concept (signified) and form (written or spoken) or signifier. These signs include conventional signs called symbols. According to Sandarupa (2005), in a certain culture there are names believed to bring sustenance and some bring bad luck. Names are also associated with social status differentiation. There are self-name markers of high social status such as the names of brightly lit celestial bodies, while there are self-names for markers of low social status that are associated with darkness. So, the name plays an important social role in the life of human social interaction, which can refer to a particular family, identity, ethnicity, nation, belief, and hierarchical social relations. The basic thing in this research is the pattern of naming that is standard, patterned or permanent or in Javanese terms is the standard, be it a personal name or a kinship name, especially Javanese people (Solo, Central Java).

Based on facts about Javanese, the language with the most speakers in Indonesia, there are 4 levels of language as follows: Ngoko Lugu Language (the first and most basic level in the Javanese language); Ngoko Alus Language (The second level, is Ngoko alus. A level higher than ngoko lugu, this language is used for communication with people who are already familiar but still uphold politeness and mutual respect); Krama Lugu Language (A higher level than ngoko is Krama Lugu. The language of manners is further divided into two, namely Krama Lugu and Krama Inggil.); Krama Inggil Language (T*he highest level in the Javanese language). Those are the four levels of language in the Javanese language used by the people of Yogyakarta, Solo and surrounding areas. The*

higher the level of language used, the higher the person is considered polite.

The speaking style of the Solo people is identical to being slower and smoother because the customs left in ancient times are still attached to this day. The behavior that prioritizes politeness and hospitality that blends in with the people of the city of Solo is still maintained. The Solo community is a group of people who speak smooth Javanese (Kromo Inggil).

Javanese society has a unique cultural tradition in the practice of naming newborns. "Asma Kinarya Japa" (Name created from a prayer), is a sentence that most Javanese people hold on to the importance of naming newborn babies. The name in addition to functioning as an identity, a marker, a brand, also functions as a hope from parents so that one day the child becomes something he hopes for. The people of Solo still use the pattern of naming themselves (standard), or permanent, but over time some have changed, adapted to, for example: religion and belief, Javanese culture itself, based on the month, year of birth, events that occurred at the time of birth babies are born, and so on.

The name of the time when the baby is born is often used by Javanese as the baby's name, which means the time here, for example, day/night, the name of the day, the name of the market, the name of the month or the name of the year. The use of the time-based name is usually intended as a marker of when this baby was born. Examples of naming a baby based on the birth time are Ratri, Rina, Enjang and Anggara. Many Javanese people also do baby names based on birth order. This birth order is usually in the form of numbers in the ancient Javanese language or the name of the order of the children born. Examples of giving this name for example:Eka, Dwi. Tri, Catur and Panca. The situation when the baby is born usually can also be used as an inspiration to give a name, if in a bad situation the name is usually based on better expectations. Examples of cases for example: Narimo, Gangsar and Sugeng.

The basic thing that deserves attention or focus on this research is a permanent system and changes in naming practices, both permanent ones such as family names or changes that are adapted to the points explained above in the culture of the Solo Community, Central Java.The selection or self naming becomes a reflection of the socio-cultural conditions of the community in which the name giver is located. The practice of naming can be an indicator of the socio-cultural structure of the community where the naming takes place. This is in line with the opinion of Danesi (2011: 119), who argues that the act of naming a newborn baby is a status change ritual that a baby must undergo in society, and the baby is identified as an individual with a positive and unique personality.

The development of civilization in a society does not mean completely changing the order of life. Changes or system shifts in the cultural traditions of a society certainly occur, especially in the practice of naming. This has become an interesting phenomenon to be studied more deeply so that we can find out the conditions that develop in society, especially in terms of naming practices in a community culture such as the people of Solo, Central Java.

2.   RESEARCH METHOD

The method used in this study is the grounded method. The Grounded method is useful in situations where very little is known about a particular topic or phenomenon, or when a new approach to familiar settings is required. In general, the purpose of the Grounded Method is to build a new theory, although it is often used to extend or modify an existing theory. In this study, a theory will be built regarding the description of self-names in the self-naming system in the culture of the people of Solo, Central Java.

3.   RESEARCH DESIGN

In this study, the researcher will use the phenomenological school of philosophy as a school that is relevant to the research problem, namely about naming system of proper names for Javanese culture of solo of central java.

1.   **Naming System** is a connected set of contexts of the same type (they have the same naming convention) and provides a common set of operations. The research is focused on the naming system of Solo Society of Central Java.

2.   **A proper name** is a noun or noun phrase that designates a particular person, place or object, such as George Washington, Valley Forge, and the Washington Monument. A common noun, on the other hand, is not a particular place or thing, such as a president, a military encampment, or a monument. Proper names are uppercase in English. In this research, the proper name focused is the proper name of Solo Society of Central Java.

3.   **Names Existence** is the names that someone's use as his/her existence in life and all names are not equal. Hereby especially is the name existence Solo Society of Central Java.

4. **Traditional** is something that is in keeping with long-standing tradition, style or custom. In this research, the traditional is focused on the Solo Traditional societies living in rural areas located in Solo, Central Java.

5. **Modern** means relating to the present time, for example the present decade or present century. *The problem of materialism in modern society and the risks facing every modern marriage* In this research the modern is focused on the Solo modern societies living in city located in Solo, Central Java.

B. Scope of Study

In this study, the researcher will use the phenomenological school of philosophy as a study that is relevant to the research problem, namely about Naming System of Proper Names for Javanese Culture of Solo of Central Java.

C. Scope of Data

Data to be obtained for research on "Naming System of Proper Names for Javanese Society of Solo of Central Java "is the information dealing with the research. This study uses a qualitative approach, analytical descriptive type, phenomenological strategy. As a qualitative research, the researcher himself will be the data collection tools. This research is guided by the main questions that are relevant to the research paper. The interview guide will be used when the researcher has a dialogue with key informants such as community leaders, cultural observers and local traditional stakeholders.

D. Source of Data

The method that will be used in this research is the grounded method. The purpose of the grounded method is to build a new theory or expand or modify an existing theory. In this study, a theory will be built regarding the description of self-names in the self-naming system of proper names for Javanese Society of Solo of Central Java. The source of data that will be used in this study is the respondent, which is a source of evidence that can provide verbal data and can be obtained through interviews. In addition to the respondents, document names are also very important and primary data. Sources of data (documents) to be used are in the form of identity cards, birth certificates, and historical documents. The researcher will do a series of activity in order to gather the data mainly from the Civil Records Service (DUKCAPIL) of Solo, Central Java.

The researcher will also conduct interview with some respondents regarding the meaning of names, ages, sexes, social status, and respondents' domicile.

E. Procedure of Data Collection

Data analysis using grounded method uses inductive technique. Based on the data that will be collected based on the description of self-names in the self-naming system of proper names for the Javanese Society of Solo of Central Java, the data will then be classified according to the existing naming system, both the traditional era and the modern era. This method emphasizes observation and develops a practical basis for intuitive relationships between variables. This research process will involve the formulation, testing and redevelopment of prepositions during theory.

Data to be obtained for research on "naming system of proper names for Javanese society of Solo of central Java " is the information dealing with the research. This study uses a qualitative approach, analytical descriptive type, phenomenological strategy. As a qualitative research, the researcher himself will be the data collection tools. The research is controlled by the main questions that are relevant to the research paper. The interview guide is used when the researcher has a dialogue with key informants such as community leaders, cultural observers and local traditional stakeholders.

1) *The Grounded Method*

The method is used in this research is the grounded method. The purpose of the grounded method is to build a new theory or expand or modify an existing theory. In this study, a theory will be built regarding the description of self-names in the self-naming system of proper names for Javanese Society of Solo of Central Java. The source of data used in this study is the respondent, which is a source of evidence that can provide verbal data obtained through interviews. In addition to the respondents, document names are also very important and primary data. Sources of data (documents) to be used are in the form of identity cards, birth certificates, and historical documents.

2) *Data Analysis*

Data analysis using grounded method uses inductive technique. Based on the data that will be obtained regarding the description of self-names in the self-naming system of proper names for the Javanese Society of Solo of Central Java, the data will then be classified according to the existing naming system, both the traditional era and the modern era. This method emphasizes observation and develops a

practical basis for intuitive relationships between variables. This research process will involve the formulation, testing and redevelopment of prepositions during theory. Hereby is example of names classification.

F. Technique of Data Analysis

The research data were analyzed using descriptive methods by utilizing the characteristic variants of each data. Research data was obtained from text sources, then randomly selected as many as 10 pieces from each type of data.

Based on the selected data, it is then plotted for the respondents to respond by giving an assessment (marking a tick) in the columns of the very good, good, and bad. Based on each group of raters, the average is calculated to ensure the results of the assessment which are then converted into percentages (%).

From the results of the presentation, each translation result was analyzed to answer why respondents gave such an assessment. The following analysis compares four types of translation clusters, namely free translation, aesthetic-poetic translation, and semantic translation. It is intended to further examine the power of translation as well as the data of this study. By this way, the translation results' assessment can be measured scientifically.

G. Steps and Schedule of the Research

This research will be carried out for one year, commencing after the proposal seminar, with the following series of activities; 1) initial observation of the object of study for one month, 2) compiling a research design for one month, 3) collecting data for two months, 3) grouping data for one month, 4) validating, reducing and classifying data for one month, 5) data analysis for three months, 6) preparation of research reports for three months.

These schedule can be rescheduled tentatively based on the need and condition.

4. RESULTS AND DISCUSSION

Table 1: Older Javanese Names

Table 2: Younger Javanese Names

No	Age Cluster (Year)	Number of Traces	Number of Findings	Percentage
1	<-05	1008	11	2
2	06-12	329	19	3
3	13-25	2263	90	15
4	26-60	5147	491	80
5	61 ->	74	1	0
6	TOTAL	8821	612	100%

Table 3. Statistical Description

Based on the findings of the research conducted, it was revealed that the data of names in the age range of 0-5 years, 6-12 years and 13-25 years, names with self-naming patterns experienced a significant reduction compared to the data of names aged 26-60 years. The people of Solo, Central Java. Many people in Solo today no longer use Javanese names as they did in the past. This is due to the modernization factor where almost everyone has understood technology, the digital era and the computerization era.

5. DISCUSSION

In relation to giving names to Javanese people, especially Solo, it is inseparable from the characteristics of a pluralistic Indonesian culture. This plurality is not only marked by the existence of various kinds of customs and religions, but also ethnic groups that develop different cultures from one another. Java is the name of one of the ethnic groups which in terms of number is the largest compared to other ethnic groups. Their areas of origin are the Special Region of Yogyakarta (DIY), Central Java, and East Java. Among them there is a tradition regarding naming. This tradition in turn makes the name not only as an identification, but also contains a certain meaning so that the owner of the name is safe in living his life. According to the belief of some Javanese people, giving an inappropriate name to a child will result in the child being sick or having bad luck. Giving names to Javanese people generally coincides with the market celebration ceremony for the newborn child. The gift can be made by the father, mother, grandmother, or other

people (e.g: kyai, dukun or lurah) with the consent of the baby's parents. The basics used in naming the Javanese include: day of birth, month of birth, neptu, serial number of children in the family, hopes or aspirations of parents, important events, wayang, combination of father and mother, apostle/ his companions, and based on the Qur'an.

From table 3 we can see that modern Javanese names are different from those born in the 70s and 80s (see table 1). Modern names tend to have longer syllables, Islamic names, Western names and more complicated pronunciations. In addition, there is also a loss of names with Javanese characteristics, or in other words, modern Javanese names are now not much different from names from other regions.

From this discussion, we can see that the trend of proper names in Solo has changed, which is quite interesting to study. Solo as one of the cities in Java with strong Javanese traditions and the most refined (Javanese) language and a strong hold on traditional Javanese culture, where the Kasunanan Surakarta Palace is located, cannot avoid the influence of the modern world in the naming of personal names.

6. CONCLUSION

Naming oneself is basically influenced by language, culture, customs, religion, natural events that occur, certain conditions and situations and so on. Solo or Surakarta is a city in Central Java that has a fairly good language and culture. Javanese names, including Solo, are quite popular and easily recognized by most Indonesians. This happens because the names have certain characteristics and have a sequential pattern starting from the first to the sixth child. As human civilization evolves into modern times, the naming of Solo people has undergone changes or trends. This trend is an influence of modernization and the advancement of the social status of the Solo people today.

REFERENCES

[1] Abbott, B. (2002). Discussion note: definiteness and proper names: some bad news for the description theory. *Journal of Semantics, 19*(2), 191-201.

[2] Almog, J., John P., and Howard, W. (eds.) (1989). *Themes from Kaplan*, New York: Oxford University Press.

[3] Anderson, J. M. (2007). The grammar of names. Oxford University Press.

[4] Ayers, D. M. (2021). English words from Latin and Greek elements. University of Arizona Press.

[5] Bach, K. (1981) "What's in a Name", *Australasian Journal of Philosophy*, 59(4): 371–386.

[6] Barcan, R. C. (1947). The Identity of Individuals in a Strict Functional Calculus of Second Order", *Journal of Symbolic Logic*, 12(1): 12–15.

[7] Boër, S. E. (1975). Proper names as predicates. Philosophical Studies: An International Journal for Philosophy in the Analytic Tradition, 27(6), 389-400.

[8] Braun, D. (1993). Empty names. Noûs, 27(4), 449-469.

[9] Burge, T. (1973). Reference and proper names. The Journal of Philosophy, 70(14), 425-439.

[10] Burks, A. W. (1951). A theory of proper names. Philosophical Studies, 2(3), 36-45.

[11] Baugh, A.C. (1957). A History of the English Language. Routledge & Kegan Paul. London and Henley

[12] Bright, W. (2003) What IS a name? Reflections on Onomastics. Language and Linguistics (4.4), 669-681

[13] Clark, C. (2005). Onomastics, in: The Cambridge History of the English Language. Cambridge University Press. United Kingdom

[14] Clark, C (2006). Onomastics, in: The Cambridge History of the English language. Cambridge University Press. United Kingdom

[15] Clark, C. (1995). Socio- economic status and individual identity: essential factors in the analysis of Middle English personal- naming, in: Words, Names, and History: selected writing of Cecily Clark. St Edmundsbury Press Ltd. Bury St Edmunds. Suffolk

[16] Coates, R. (2007) Onomastics, in: The Cambridge History of the English Language. Cambridge University Press. United Kingdom

[17] Caplan, B. (2007). Millian descriptivism. Philosophical Studies, 133(2), 181-198.

[18] Carroll, J. M. (1985). Whats in a Name. An Essay in the Psychology of Reference. New York, US.

[19] Chalmers, D. (2006). The foundations of two-dimensional semantics. Two-dimensional semantics, 55-140.

[20] Church, A. (1951). A formulation of the logic of sense and denotation. Liberal Ars Press.

[21] Davidson, D. (1967). Meaning and truth. *Synthese*, 17(1): 304–323. doi:10.1007/BF00485035

[22] Dickie, I. (2011, April). III—How Proper Names Refer. In Proceedings of the Aristotelian Society (Hardback), 111(1.1), 43-78. Oxford, UK: Blackwell Publishing Ltd.

[23] Donnellan, K. S. (1972). Proper names and identifying descriptions. In Semantics of natural language Springer, Dordrecht. (pp. 356-379).

[24] Dummett, M. (1981). Frege: Philosophy of language. Harvard University Press.

[25] Everett, A. J. and Thomas, H. (eds.), (2000). *Empty Names, Fiction, and the Puzzles of Non-Existence*, Stanford, CA: CSLI Publications.

[26] García-Carpintero, M. (2018). The Mill-Frege theory of proper names. Mind, 127(508), 1107-1168.

[27] Geurts, B. (1997). Good news about the description theory of names. Journal of semantics, 14(4), 319-348.

[28] Gray, A. (2014). Name-bearing, reference, and circularity. Philosophical Studies, 171(2), 207-231.

[29] Hawthorne, J., & Manley, D. (2012). The reference book. Oxford University Press.

[30] Hornsby, J. (1976). Proper names: A defence of Burge. Philosophical Studies: An International Journal for Philosophy in the Analytic Tradition, 30(4), 227-234.

[31] Hogg, R.; Denison D. (2006). A History of the English Language. Cambridge University Press. United Kingdom

[32] Jackson, F. (1998). *From Metaphysics to Ethics: A Defence of Conceptual Analysis*, Oxford: Oxford University Press.

[33] Jeshion, R. (2015). Referentialism and predicativism about proper names. Erkenntnis, 80(2), 363-404.