Changes in the Naming Patterns of Javanese Proper Names in Solo, Central Java

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Abstract

This paper presents the description of the pattern of Javanese proper names in Solo, Central Java both traditional and modern. Javanese names in general have their own uniqueness and are very easily recognized by the common Indonesian people if we look deeper, it turns out that Javanese names have a pattern like Balinese names. The pattern here is that the first child's name usually begins with the word Eko or Eka; second child Dwi; third Tri; fourth Catur; fifth Panca or Ponco and sixth Sapto or Sapta. With the changing times, this pattern of names is rarely used anymore. Today's child names are heavily influenced by English and Arabic words. This research uses Grounded Research method of qualitative approach, descriptive-analytic type, phenomenological strategy. This activity was carried out in Solo or Surakarta, Central Java. The research took place in January 2023. The population of this research is the people of Solo, Central Java. The sample of this research amounted to 8,842 names in the Solo or Surakarta area. The results of this study indicate that the naming system of proper names in Solo culture, both traditional and modern, has changed. This is viewed from the aspects of modernization, religion, culture, and the situation when the baby is born.

Keywords: *Javanese Culture, Javanese Language, Name Pattern, Proper Names*

INTRODUCTION

Name is the most basic identity that can indicate someone's religion, race, nation, ethnicity and social level in society so that someone can easily call and classify someone by name. 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). 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 basic thing and deserves attention or focus on this research is a system that is permanent and that 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 (Sharma, 2005; Rahman, 2019; Tektigul et al., 2020). This is in line with the opinion of Danesi (2011, p. 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 name is a symbol for individuality. In this context, the name can be used to refer to oneself (the speaker), the second person (who is spoken to), or the third person (the speaker). So, in naming implicitly revealed thoughts, feelings, and behavior of a nation or community group that produces the name (Clarke et al., 2017; Rahman & Weda, 2019; Paul et al., 2009; Gray, 2014).

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Likewise, regarding the reference to the name given to a child, the method is different. There are people who give names based on major events that occurred at birth, others who give names based on names that are considered good based on the scriptures, others who name their children using the names of their ancestors, and in the next phase of life, for example after marriage. there are certain societies that change their-call to married people. Likewise, those who already have children will be called by different names according to the name of their first child (tectonym) (Miller et al., 1995; McShane, 1979; Market & Nissim, 2006; García-Carpintero, 2018).

The naming function which is followed by ritual events in society is a form of socialization in giving identity, both personal identity and social identity. According to the previous researches analysis, the ritual of naming among the Solo ethnic community serves as a sign of joy, an expression of gratitude, an introduction to family and society, protection for the baby, and a symbol of regeneration in a family.

The following tables are examples of names of Javanese:

Table 1. Examples of naming a baby based on the birth time

No.	Names	Meaning
1	Ratri	night
2	Rina	day
3	Enjang	morning
4	Anggara:	Tuesday
5	Respati:	Thursday
6	Wage	market day wage
7	Suro	the month of Suro
8	Gumbreg	One of the names of wuku in the Javanese calendar
9	Alip	a name of the year in the windu cycle (8 years)

Some baby names can be chosen based on time of birth in Javanese culture. In Javanese, the time of birth have special meaning, and parents often choose names for their babies based on the hour or day of birth. These names often contain cultural values and deep meanings related to the time or day the baby was born, as seen in the table above.

Table 2. Examples of Naming Based on Birth Order

No.	Names	Meaning
1	Pambarep	the first born child
2	Wuragil	the last born child
3	Eka/Eko/Ika	one
4	Dwi	two
5	Tri	three
6	Catur	four
7	Panca	five

As shown in the table above, there are a number of baby names chosen based on their birth order in the family. Based on Javanese culture, a person's birth order is often considered to have special meaning. Parents often choose names that reflect the baby's role or position in the family, which can reflect certain hopes and aspirations. In this way, choosing baby names based on birth order can be a way to honor family traditions and give each family member a unique identity.

Table 3. Examples of Names to be Good for Inspiration

No.	Names	Meaning
1	Narimo	to accept, the situation that occurred at the time of birth in a state of deprivation, parents tried to accept (accept what the situation is)
2	Gangsar	smooth, when giving birth is given smoothness or ease.
3	Beja	luck, as gratitude, given the good fortune to give birth to a child smoothly.
4	Sugeng	safety, when giving birth all are safe
5	Widada	safe

As listed in the table above, there are several baby names that can be used as a source of inspiration, for example the name "Beja" which means lucky. In choosing names for babies, parents often look for inspiration from the meaning of the name itself. Names with positive meanings such as luck, happiness, or goodness are often given

priority because they are expected to bring blessings and happiness to the baby throughout their life.

Table 4. Examples of naming to be Character-Liked

No.	Names	Meaning
1	Dananjaya	the puppet character Arjuna
2	Ismaya	puppet character Semar
3	Mayangkara	Hanuman character
4	Vishnu	the figure of Batara Vishnu

The table above lists baby names chosen with the aim of becoming beloved names such as "Dananjaya," which refers to the puppet character Arjuna. In traditions such as wayang, names derived from literary or mythological figures are chosen because they have strong characters and loved by many people.

Table 5. Examples of naming a baby using Adjectives

No.	Names	Meaning
1	Sabar	the child has a patient nature
2	Asih	the child has a compassionate nature
3	Nastiti	careful
4	Kiat	strong
5	Jatmika	polite
6	Darsana	role model

In Javanese tradition, there is also a custom to name babies using adjectives. This is a unique and creative approach to choosing baby names, as the names often reflect characteristics or traits that parents hope their child will have. For example, a baby might be given the name "sabar" means patience which reflects the parents' hopes and aspirations for traits considered positive.

Table 6. Examples of naming a baby using Nouns

No.	Names	Meaning
1	Baskara	sun
2	Sekar	flower
3	Kirana	light
4	Rukmi	gold
5	Light	light
6	Kartika	star

In choosing baby names in Java using nouns, parents try to provide a deep meaning or quality that they hope will be contained in their child. For example, "Sun" it is chosen as a name to reflect the hope that the baby will bring light and warmth to family life and society

From the example of names based on the tables above we can see that Javanese names have good meanings and naming is influenced by many factors.

Examples of names that use the Javanese month base are:

Surati, Suratmi, Suratinah, Suratmin, and Suratman are given to children born in the month of Suro.

Sapariah, Suparmi, Supardi, and Suparno are given to children born in the month of Sapar.

Mulyati, Mulyani, Mulyadi, and Mulyono are given to children born in the month of Mulud.

Jumadi, Jumali, Juminah, and Juminem are given to children born in Jumadilawal and Jumadilakir.

Waljinah, Waluyo, Walgito, Walimin, Waluyan are given to children born in the month of Sawal.

Besar, Bachelor, Saryanto, Saryanto, Sartini, Sarmini, Sarmina, andSaryati are given to children born in the month of Besar.

Examples of names that use the based on the spirit of national month are as follows:

Apriati, Priatmi, Priono, and Pribadi are given to children born in April.

Mei Hastuti, and Meilani are given to children born in May.

Yuni, Yunawati, Yuniarti, given to children born in June.

Yuli Setyawati, Yuli Astuti, Yulianto, and Yuliana are given to children born in July.

Agustin, Agustinah, and Agus are given to children born in August.

Septiani, and Septianingsih, Saptoto are given to children born in September.

Nofianto, and Novianti are given to children born in November.

Javanese people are generally familiar with dino (hari) and pasar. Dino pitu and the common limo market each have a value called neptu. Neptu dino: Monday (4), Tuesday (3), Rebo (7), Kemis (8), Jemuah (6), Setu (9), Ngahat (5) and common neptu; Legi (5), Pahing (9), Pon (7), Wage (4), Kliwon (8). The number of Neptu Dino and the market will later be linked or equated with the serial number of the Javanese letters, which are 20 (ha, na, ca, ra, ka, da, ta, sa, wa, la, pa, dha, ja, ya, ma, ga, ba, tha, no).

Let us see the example: a child born on Saturday Legi. Saturday Legi has 14th frequency, which is from Saturday 9th and Legi's 5th. While the 14th Javanese letter is "yes". So the name of the child will use the letter "yes", for example Yata, Yana, Yani, Yati.

To remember the child's number, the child's parents use the child's serial number (from oldest to youngest) as a basis for naming. For example:

The name that uses Eko is given to the number one child. For example: Eko Pratiwi, Ekorini, Ekasari, Eko Budi Santoso.

Names that use Dwi, are given to child number two. For example: Dwi Asih, Dwi Anto, Dwi Cahyono.

The name that uses Tri is given to child number three. For example Triono, Trianah, Tri Puji Astuti.

The name that uses Chess is given to child number four. For example Wikansari Chess, Putranto Catur, Caturini, and so on.

Example of names based on the hopes or aspirations of parents are

Names: Slamet, Widodo, Mulyono, Rahayu, contain hope that the child will be safe.

Names: Prakoso, Santoso, Kuwato, contain the hope that the child will be strong or mighty.

Names: Margono, Sugiharto, Hartati, Hartini, Sri Rejeki have the hope that the child will have a lot of sustenance or become a rich person.

Names: Sabar, Trimo, Bariah, Sabarti, contain the hope that the child will become patient.

Names: Cahyono, Cahyadi, Kartikasari, Fajarini, contain the hope that the child will shine brightly in his life.

Example of names based on an important event at the time the child was born:

Names: Merdekawati, Mardikani, Mardikoyuwono, given because the child was born at the time of independence (in 1945).

Name: Linggarjati, because the child was born at the time of the Agreement of Linggarjati.

Name: Hariadi, Fitriani, because the child was born on Eid al-Fitr.

Irianto, Irawati, iriani, the child was born during the expulsion of the Dutch from West Irian.

Concerned, Suprihati, Prih Martini, because when the child was born, his parents were in trouble (in a state of concern)

Theories of Naming

In everyday conversation, name is very vital terms and it is commonly used as references, whether it is conveyed without any additions or with the addition of elements such as titles (Murphy 1988; Lukmana 2002).

Proper names are often compared with common nouns and personal pronouns that share the same main characteristics (van Langendonck 2007, p. 169-171). For instance, like common nouns (and unlike pronouns), proper names form an open word class that allows easy addition of new members.

The choice of name for an individual is always based on certain reasons, which are in line with the purpose of the name itself. Riyadi (1998, p. 81) suggests that a good name is "a name that is chosen wisely from words, phrases or terms that are considered attractive, authoritative, have a positive meaning, reflect elements of modernity, and have other positive values ".

From a cognitive point of view, it is worth noting that personal names have a prototypical effect, which means that a certain number of names exhibit grammatical features and meanings that are more or less generally considered typical for that name. For example, in Tse's research (2000, p. 491-493), there is a determination of orthographic, morphological, syntactic and semantic criteria used to differentiate the status of personal names from common nouns.

Having a name is a privilege or honor for everyone. There is no one who does not have a name at birth. The name has such an important role that the name is often followed by magical powers and the occult and taboo (Hasjim, 2023; Price & Price, 1972; Puzey & Konstanki, 2016). The names are so closely identified with their owners that it immediately describes a reputation, good or bad. Synonyms between the name and fame have been put forward. The concept of self-name is rooted in tradition, and in everyday life it is not difficult to find these names and distinguish them from nouns in general by writing the name in capital letters. However, it is not always easy to put forward the basics of distinguishing a personal name from a noun Leech's concept (2003).

RESEARCH METHOD AND SOURCES OF DATA

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.

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.

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.

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.

Source of Data

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.

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.

RESULTS AND DISCUSSION

Based on the results of research conducted for 3 months in Solo (Surakarta), Central Java, the following names were obtained:

Some name groupings are based on construction, as seen below:

Table 7. Names Construction One Word

No.	Names Construction	Remarks*)
1	DWIHASTANTO	Several individuals created single names without
2	TRIYONO	eliminating the typical elements of the naming
3	TRIYADI	traditions of the Solo community.

As can be seen in the table above, some Javanese people decided to employ single-word names while still adhering to the naming traditions that already exist in Solonese society. These names are carefully designed to reflect their proud cultural heritage.

Table 8. Names Construction Two Words

No.	Names Construction	Remarks*)
1	AGUS TRIYONO	Even though it only consists of two words, the name
2	ARIP TRIYONO	identification is still there.
3	BUDI TRIYANTO	

Even though it only consists of two words, the identifying marks in its name can still be identified. These signs play a role in separating one person from another and in forming a unique identity for the people of Solo.

Table 9. Names Construction Three Words

No.	Names Construction	Remarks*)
1	DANANG TRI HARYANTO	The name construction is very common
2	DAMSIRI DWI PRATOMO	
3	DANANG EKO SUTRISNO	

The naming system known as the Solo structure is a traditional naming system that has unique characteristics in their culture. Within this framework, the names of individuals from Solo can have deep meaning and indicate the differences between men and women.

Table10. Names Construction Four Words

No	Names Construction	Remarks*)
1	FRANSISCA WIEN DWI MASTUTI	The name construction is very Seldom
2	OKTAVIA TRI PUSPITA SARI	
3	JOKO PRILTANTO EKO SAPUTRO	

The naming system, which is uncommon among the people of Solo, has become something special in their culture.

Table 11. Names Construction Five Words

No.	Names Construction	Remarks*)
1	RADEN AJENG MURTI FITRI DWI HASTUTI	The name construction is rarely
2	DYAH AL FATHIRA DWI SAPUTRI	
3	STELA ADHELIA MELDA EKA PUTRI	

Although it doesn't happen often, there are individuals in Solo who have five words in their name. This extraordinary naming pattern reflects the cultural diversity and values upheld by the people of Solo.

From the data above, it can be seen that the naming of Javanese proper names in Solo has changed. These changes are influenced by English, Arabic and other factors such as the use of names obtained from books on names. From the names above, there are still Javanese names, but the number is only a few.

Emphasizing Reduction And Eradication Of Safety Threats

This paper aims to find out the changes in the pattern of proper names in Solo, Central Java. From the results of observations made and based on facts in the field with a total sample of more than 8000 names. The data of the names studied are based on age clusters ranging from 0 to 60 years of age and above (see table).

Table 12. Statistical Description

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%

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.

From table above it can see that modern Javanese names are different from those born in the 70s and 80s.

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.

CONCLUSION

This research began by identifying ungrammatical Indonesian language in students' thesis writing. Then, the identification results are classified based on similarities in structure or form to determine the pattern of ungrammatical Indonesian language in the student's thesis writing.

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.

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