

Language Shifts in Javanese Naming System: A Case in Ngincep Village, Yogyakarta

DOI:10.22515/ljbs.v8i2.7669



SYAFRIANTO SM

syafrianto@udb.ac.id

EVI MURTI WARDHANI

evi_murti@udb.ac.id

FITRIA NAIMATUL ISTIQOMAH

Fna6332@gmail.com

FOURICA YANOTTAMA

Fourica22@gmail.com

English Language Study Program, Universitas Duta Bangsa
Surakarta, Indonesia

submitted: 13/10/2023 revised: 29/12/2023 accepted: 29/12/2023 published: 31/12/2023 pages: 191-202

ABSTRACT

The naming system for Javanese is an impressive tradition performing the Javanese culture and identity and has historically been the case in Javanese culture. The goal of this study is to identify and describe the name patterns of Ngincep citizens from 1900s to 2023, to investigate the cultural factors influencing the naming system of Ngincep residents, and to expose individual attention in the naming system as well as to map the language shifts. This research employed ethnographic and interactive models, each of which was implemented by participant observation and interviews. Additionally, sociolinguistic, ethnolinguistic, and onomastic approaches were also involved in this study. This study was located in Ngincep, a village in Bantul Regency, Yogyakarta Special Province. The data suggest that Javanese people's naming system in Ngincep was significantly affected by social classes, as discovered by Geertz, from the beginning of the 1900s to several decades later. However, the advancement of technology has recently changed this system, as evidenced by the number of words in names and the propensity of groups or individuals in naming children. The reason behind this phenomenon is also supposedly coming from the long-standing flexibility in the naming system for Javanese society, in general, and Yogyakarta Palace servant members, in particular, who are assigned as a part of their responsibilities to preserve Javanese culture and language, one of the cultural products.

Key words: Javanese naming system, language shift, mononym, polynym

INTRODUCTION

A person's identity is shaped by their upbringing, race, gender, and socialization. Identity is essentially a reflection of both our true selves and the opinions of others. From a person's name, one might deduce details about their nationality, gender identification, personal identity, and even religion. Take Muhammad Rasul, Adnan Kapau Gani, Teungku Chik, Gatot Soebroto, Harun Nasution, and Silas Papare, for instance. These are a handful of Indonesia's most well-known individuals. Their names disclose information about their personal identities, religious beliefs, and other aspects of who they are. The word *Muhammad*, for instance in Muhammad Rasul (Abdul Karim Amrullah's original name) is associated with the prophet Muhammad, whose name is broadly used for Muslims. Additional terms that depict ethnicity and place of origin can be gleaned from the words *Teungku* in Teungku Chik (Teungku Chik Pante Kulu), *Nasution* in Harun Nasution, *Kapau* in Adnan Kapau Gani, and sound /ɔ/ in Gatot Soebroto, all of which also list their respective tribes and places of origin.

The word *Teungku*, according to Faizin and Amiruddin (2018), is a title of address used for mature men in Aceh. Every adult male from the Acehnese tribe can be addressed with the greeting *Teungku*. In addition, Puteh (2019) states that an incisive declaration of the *indatu* tradition of the ideals and way of life of Aceh-

nese people—*Aceh 'teungku', Meulayu 'abang', Cina 'toke', Kaphe 'tuan'*—Acehnese are called *teungku*, Malays are called *abang* (brother), Chinese are called *tauke*, Europeans are called *tuan* (Mr). Meanwhile, the moniker *nasution* refers to Mandailing clan, who have its origins in the Mandailing Godang region. They are also known as Mandailing Batak and Angkola Batak. A story that has been passed down through the Mandailing community from generation to generation states that Si Baroar was the patriarch of the Nasution clan (Iskander 1872). Likewise, the word *kapau* refers to an area of Nagari Kapau, West Sumatra Regency. For the Minangkabau community, it has become customary to incorporate the name of the area or tribe. This was even practiced by Sheikh Ahmad Khatib al-Minangkabawi, an Indonesian scholar and the Grand Mosque's imam. Fortunately, there was fear among the Minangkabau people who declared their identification as Minangkabau after 1955 due to the political turmoil in Indonesia at the time, the PRRI movement.

Additionally, the majority of Indonesians are familiar with names that finish in sound /ɔ/, which designates a Javanese tribe. One such name is Gatot Soebroto, a national hero and participant in the country's military struggle for independence. Most informants said that the name Silas Papare came from Eastern Indonesia, a phrase that refers to the part of Indonesia that is to the east of the country, which includes Papua. Compared to Silas Papare, these four names seem to be simpler for some people to identify and infer their ethnicity and place of origin. As previously indicated, names have historically been used in Indonesia to express a variety of identities, including national identity, gender identification, personal identity, and religious identity.

Comparable to the names mentioned above, Ngincep residents in particular and Javanese people in general use names as a means of identity. From the names Pawiro Rejo (1910s), Sungkono (1943), Ngatijo (1953), Sarijem (1960), Ngatini (1970), Suprpti (1983), Rudianto (1996), and Eko Agus Priyanto (2022), one can be sure that they are Javanese. However, it may be challenging to identify some names, such as Axel Keangvalle Aesa (1999), Ferdy Sayyed (2001), Zhio Arzhanka (2016), Sea Shevani Almeyra (2022), and Brianna Nadwa el Shanum (2022) as Javanese. In response to a number of these problems, the researchers decided to conduct a study entitled *Language Shifts in Javanese Naming System: A Case in Ngincep Village, Yogyakarta*.

This study was carried out in a village named Ngincep, which is located in Pajangan District, Bantul Regency, Yogyakarta Special Province. A number of Ngincep citizen's family card indicates the scope of this study, which spans many generations. It attempts to map the language transition by identifying and characterizing the name pattern of the Ngincep citizen populations from the 1900s to 2023, investigating the cultural influences on the naming system of Ngincep residents, and revealing individual attention in the respective naming system. A total of 393 family cards with birth years spanning from the 1930s to 2023 were included as the data sources. As some parents of the family head were involved as the data sources as well, the information regarding the Javanese naming system, specifically Ngincep, from the 1900s was additionally documented.

LITERATURE REVIEW

Some prior studies on this topic looked at language shifts in different Indonesian communities, such as Bugis, Sundanese, Malay, and Javanese. As indicated by the title, this study stands out from the previous studies on this issue in the manner in which it was carried out. According to Muhsyanur (2023) in his article *The Bugis People's Naming System in Bugis Ethnic Tradition*, there are three alternative

methods in three Bugis community groups—Tosora, Lagosi, and Pammana—to name their offsprings. These techniques are predicated on the physical attributes of the child, environmental events, and contextual elements. These findings hasten the process of bringing back Bugis society's traditions. Despite the swift progress of contemporary technologies, the Bugis ethnic groups persist in employing their customary naming systems. Meanwhile, Suherman (2021)—in his research entitled *Sundanese Children's Name Tradition: A Descriptive Case Study of Language Maintenance and Shift in Bandung*—states that, in Bandung, there is a tendency of naming tradition that involves switching from Sudanese to other languages, especially Arabic. This phenomenon contrasts with Muhsanur's (2023) finding above. This might be caused by the majority of the research participants who were Muslims that resulted in the significant influence of Arabic—as the language of Islamic teachings—on Sudanese naming traditions.

In their paper entitled *Arabic Language Representation in Naming Children: A Case of Shift Naming of Malay Children*, Safitri and Fauzi (2021) have also found a similar case by the data collected from students at STIKES Siti Khadijah and MTsN 2 Palembang. However, there was a discernible change from Arabic names to names with Western accents in the 2000s. According to Muhsyanur (2023), only a small number of those locations are able to retain their traditional names. The articles of Suherman (2021), Safitri & Fauzi (2021), and Muhsyanur (2023) describe in detail how names in various parts of Indonesia are changing from traditional names to names with western traits. There is a language transition from hereditary names to global names like Arabic, English, and other names, especially in the Javanese naming system.

Aribowo and Herawati (2016) discover the majority of Arabic intergenerational names in *Trends in Naming System on Javanese Society: A Shift from Javanese to Arabic*. Arabic names are common among parents today. These deeds actualize one's identification as a Muslim. These words are consistent with the suggestion from Mustikawati (2016) in her article *From Indra to Melvino: A Study on Language Shift in Naming Javanese Children* that modern Javanese people would rather stress their Muslim identity than their Javanese heritage. The findings of the study show that the mother tongue, Javanese, continues to have an impact on the naming process. Arabic, English, and Javanese languages all have been influenced by other languages. Multilingualism is influenced by a multitude of factors, such as migration, urbanization, education, and the economy.

Two other significant articles come from Prabandari (2017)—*Current Trend in Naming Babies in Javanese Community* and Tur (2022) — *Trend of Having More Name Parts in Homogenous Community*. Using a Saussurean Semiological method to analyze names across multiple hospitals, Prabandari (2017) postulates that naming patterns in Yogyakarta have changed. Tur (2022), on the other hand, demonstrates how the descendants of *prajurit keraton* (palace soldiers) preserve the principles of Javanese culture through their contemporary naming practices. According to the study findings, the names of the *prajurit keraton's* descendants became polynymous in the 2010s after primarily being mononymous in the 1960s. There is a distinction made between three types of polynyms i.e.: two, three, and four name parts. Javanese society has not lost its distinctiveness, though. It also demonstrates how *prajurit keraton* preserve their cultural identity as Javanese people even when they take on names that are appropriate for the era.

Examining this study in the light of the previous research on the topic of language shift in child naming systems—the transition from inherited names to

Arabic, English, or other contemporary names—reveals a number of ways in which this study differs from the others. The differences can be described as follows:

1. The baseline data set consists of 393 family cards, with the ages of the heads of the families and the children ranging from 1930s to 2023, across six neighborhood locations. To fully and completely determine the name patterns in the Javanese naming system of Ngincep, a detailed analysis of name trends from the early 1900s to the present is carried out. The family head's parents provide secondary data to supplement the primary data.
2. To accomplish the goals of this study, a qualitative approach integrating sociolinguistics, ethnolinguistics (sometimes called anthropolinguistics), and onomastics was employed, along with utilizing ethnographic approach and interactive models.

UNDERLYING THEORIES

Language shift is the process by which a speech community gradually switches to another language over time. It is additionally known as language transfer, language replacement, or language assimilation. Higher status languages frequently stabilize or spread at the expense of lower status languages among speakers of those languages. According to Aitchison (2003), language shifts can happen from the most limited linguistic scope, i.e. phonetics and phonology, up to the broadest one, the exterior dimensions of language studies. Language transitions are resulted from a drawn-out process of language selection. When a language shift happened, most members of the linguistic community chose to speak in the newly acquired language instead of the old (Fasold 1984).

According to Romaine (2000), a language shift is a sign of a change in the form and meaning of a language until a collective symptom appears, that is the community as a whole give up its native tongue in favor of another. The dynamics of a bilingual society, with all of its social components, lead to this collective symptom. Language choices are influenced by the positions, functions, and responsibilities of a language. The speech community will switch to a different language in many domains of language usage, resulting in a language shift, when a language position, function, and purpose are undermined. This phenomenon is known as language extinction or shift.

Language shift may originate from a group of speakers shifting to a different speech community or from a speech community preferring to use a second language out of prestige rather than their native tongue (Chaer and Agustina 2004). This in line with the finding of Kridalaksana (2008) that language shift refers to a long term modification in an individual's language preference for everyday communication, especially following a migration. Some factors that can be identified as the causes of linguistic shifts include the presence of prestige, urbanization, language attitudes, and language transfer in others hands (Fasold,1984).

Various scientific approaches—including sociolinguistics, ethnolinguistics, and onomastics—can be used to study the phenomena of language shifts. All of these linguistics approaches concentrate on particular language properties and how they are related to other sociocultural elements. Specifically, all those methods examine the more general relationship between language and society, the cultural features of language in particular societies, and names in particular situations. All of those approaches have some things to do with the purpose of this research, that is to gain a thorough understanding of how cultural, social, and historical elements affect and influence a language.

RESEARCH METHOD

This study applied a descriptive-qualitative method that relied on sociolinguistics, ethnolinguistics, and onomastics approaches and employed interactive and ethnographic models. These approaches are all connected to the goals of the research, that is mapping the language shift through the identification and description of the naming pattern of Ngincep citizens from the 1900s to 2023, as well as exploring the cultural influences and exposing individual attention on the residents' naming system in the area. The data were collected by participant observation and interviews. To achieve purpose of this study, the researchers mapped the language shift by identifying and categorizing the naming patterns of Ngincep residents from the 1900s to 2023 based on the number of words used in each name, whether they are mononyms or polynoms. The researchers identified Ngincep people's names that have been practiced in this village for a long time in the second section by studying Geertz's theory on social class tendency in naming children—that consists of *abangan*, *santri*, and *priyayi*—as well as cultural variables in the naming system. In the final section, the local particular interests of Ngincep residents in children naming was uncovered.

FINDINGS AND DISCUSSIONS

Ngincep Residents Mononymous and Polynomous Names

The first finding of this study relates to Ngincep residents' mononyms and polynoms in the child naming system. The language shift is determined by how many words are in the individuals' names. In order to do this, Ngincep residents' family cards—which contain the head of the family and children as the primary data and he parents of the head of the family as the supporting data—were used to identify and describe the name patterns of Ngincep inhabitants from the 1900s to present. Based on the primary data, Chart 1 illustrates the change of word numbers in the names (mononyms or polynoms) from 1930s to 2023. It shows a language shift of the naming system in the village.

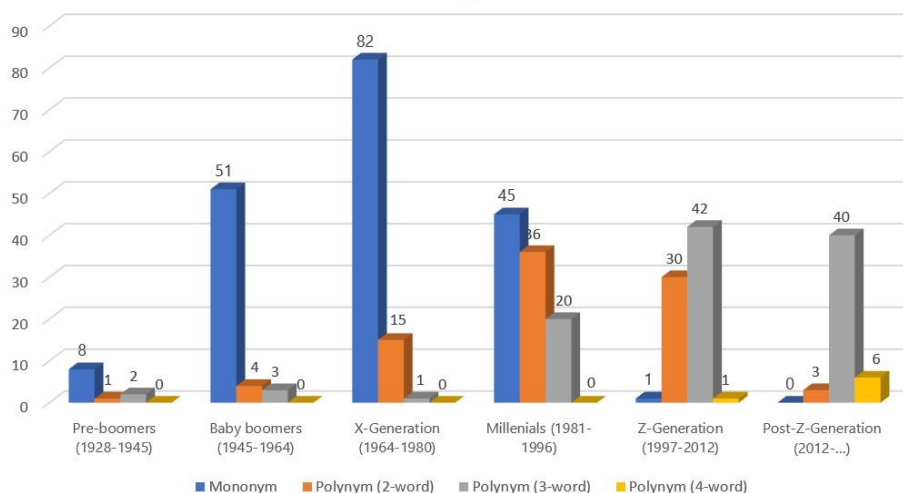


Chart: Ngincep Residents' Mononymous and Polynomous Names

As shown in the chart, the names of baby boomers (born 1945-1964), X-generation (1964-1980), and millennials (1981-1996) children are all dominated by mononyms. There are 51, 82, and 45 residents, respectively. Some instances of baby boomers' mononyms are Gilah (born 1948), Latinem (1953), Ngatijo (1953), Paijo (1956), Partiyem (1960), Wakijem (1961), and Suratijo (1964). Meanwhile, the mononyms of x-generation members are, among others, Jumiran (1965), Miskiran (1968), Bandriyo (1970), Sukamta (1973), Miskiya (1975), Sunaryo (1975) and Iswanto (1980). The mononyms of millenials themselves can be exemplified by

Suyati, Rusmiyanto (1985), Riswanto (1985), Suryandi (1987), Mujianti (1991), Hermawan (1993), and Rudiyanto (1996).

Mononyms are also common among the pre-boomers (1928-1945) and the Z-generation (1997-2012). These are, however, extremely rare, with only eight pre-boomers and one Z-generation member who got mononyms. Two-word polynyms, on the other hand, are most widely used by millennials and Z-generations, which constitute 36 and 30 names, respectively. The X-generation make considerable use of these two-word polynyms as well, in which 15 names follow this pattern. The examples of two-word polynyms from X-generation are Wiji Wiyono (1967), Sri Nuraenun (1973), Endang Marjilah (1976), Singgih Sutrisnoto (1977), Wiji Lestari (1978), Wisnu Cahyadi (1979), and Hari Purnomo (1980). Meanwhile, some millennials' polynyms are Bagus Giarto (1982), Paminto Wahyu (1984), Aris Prastiyo (1985), Anik Kurniawati (1988), Wiwik Sunarti (1990), Rono Karno (1994), and Anggi Supriyati (1995). Lastly, the polynyms of Z-generation, among others, are Heri Setiawan (1997), Agung Priyambodo (1998), Ibnu Adipratama (2001), Misbakhul Mangarif (2002), Listya Kurnia (2009), Marta Andrianza (2010), and Dicky Shodikin (2011).

An additional information regarding mononyms and two-word polynyms can also be grasped from the names of the parents of each family head who was born between 1940s and 1970s. It meant to examine the changes in name patterns over a longer period of time, especially from the early 1900s to present. From the data gained from this procedure, there are found two types of names. The first one is typically used by women and has a mononym pattern and is identical to *abangan* names. The second one is commonly used by men and has a two-word polynym pattern with the characteristic similar to *priyayi* names. The examples are shown in the table.

Table: Typical Names of Family Head Parents

Family Head (Children)	Year of Birth	Parents of Family Head	
		Mother (Mononym)	Father (Polynym)
Muri	1939	Milam	Pawiro Rejo
Tuminem Sasmo Suharto	1940	Ponijah	Selo Dimejo
Siswo Suprpto Teguh	1945	Ponem	Iro Sentono
Jamiyem	1950	Jiyem	Kromo Pawiro
Jumakir	1950	Paijem	Samijo Karso Wirono
Tutik	1955	Tukiyem	Darmo Wiyono
Muh. Jaman	1956	Ponem	Raharjo Winoto
Widodo	1959	Sayem	Nomo Kariyo
Jumiran	1965	Ponikem	Noyo Semito
Miskiyya	1975	Tukiyem	Prapto Utomo

Three-word polynyms became popular as the millennial generation appeared in 198, whereas four-word pattern began to use in post-Z-generation. Some examples of three-word polynyms from the millennials are Diat Rifki Firsadi (1983), Nurlala Setia Utami (1985), Fantri Fina Riyani (1990), Devi Esti Muryani (1992), Mela Puspita Sari (1994), Anggela Kartika Ningrum (1995), and Rizki Agus Prayitno (1996), whereas the typical names from Z-generation are Jenis Anindia Tamera (1998), Axel Keangvalle Aesa (1999), Resa Nanda Mandana (2001), Bintang Manggara Arelendra (2006), Yansa Prasasta Atmaja (2007), Sinta Rengganing Tyas (2010), and Reviananda Haqiru Laskar (2012). From post-Z-

generation the same pattern can be seen in the Syahreza Danendra Ramadhan (2013), Saquila Aish Astila (2015), Infano Nohan Habibie (2016), Danis Zain Al Tamis (2018), Hasna Zahidah Alfathunisa (2017), Elvano Arsyah Irawan (2019), and Brianna Nadwa El Shanum (2022) names. Meanwhile, few four-word polynoms found from the same generation are Fanaya Eka Rahmadhani Fawziyah (2013), Ayu Laczita Putry Nurma Dewi (2014), Zhio Arzhanka Putra Utama (2016), and Divyanisa Indrina Janya Tavisha (2016).

Cultural Factors Affecting the Naming System in Ngincep

The second finding of this study is the change of traditional Javanese naming ideas in Ngincep periodically. It is managed by identifying and classifying the naming concepts in the area from the early 1900s to 2020 along with examining the cultural elements affecting the changes.

In line with Geertz's opinion, Javanese people have long followed the custom of naming their children after their social classes, which are divided into three categories: *abangan*, *santri*, and *priyayi*. These three subcultures or social classes make up Javanese society, as was previously said. For a long time, particularly in Ngincep, the naming customs of Javanese people have been affected by this categorization of economic levels. A subset of Javanese Muslims known as *abangan* incorporate elements of Buddhism, Hinduism, and Animism into their practice of Islam rather than strictly adhering to sharia or Islamic rules, *abangan* people generally follow local belief systems. When naming their children, these individuals frequently select names that are customarily derived from the names of the days, months, years, and family birth order.

Some examples of day-based names are Ponijah (1930s), Ponem (1940s), Jumakir (1950), Ngatinem (1958), Ngatijem (1960), Kemis (1961), Gimam (1963), Wagiran (1965), Tugiyem (1967), Sugimin (1981), and Sugiyono (1992). The names Ngatijem, Kemis, and Jumakir come from *Ngaat/Ahad*, *Kemis*, and *Jumuah*, respectively, indicating that they were born on Sunday, Thursday, and Friday. Ponijah and Tugiyem, on the other hand, are respectively derived from *Pon* and *Legi*, a cycle that repeats every five days which is called as *Pasaran Jawa* (Javanese Market Days) with the complete order *Pon*, *Wage*, *Kliwon*, *Legi*, and *Pahing*.

In addition to naming their children after days, other Javanese children of Ngincep also get their names from the months. As illustrations, there are names such as Widodo (1959), Suratijo (1964), Dalkamidi (1965), Jumiyem (1969), Lely Yuliani (1982), Febrianto (1998), Sholeh Novianto (2006), Annisa Nur Febriana (2008), Yasinta Oktarina Mirza (2014), Irsyad Ramadhan (2020), and Sea Shevani Almeyra (2022). The name Sarijem originates from *Besar* a month in Javanese calendar that resembles *Dzulhijjah* in Islamic calendar. Then, Suratijo comes from *Sura* or *Muharram* the first month in Javanese/Islamic calendar. The name Jumiyem derives from *Jumadilawal* or *Jumadilakhir*, whereas Widodo/Widada is a modification from *Jumadilawal* which has meaning *wiwara* (door).

Another traditional Javanese naming in Ngincep is derived from the birth order of the children in the family. It is illustrated by the names Dwiyanti (1977), Danu Iqbal Pratama (2008), Amelia Eka Putri (2010), Eka Fatmawati (1992), Dwi Raharjo (1994), Nur Dwi Suprihatin (1996), Dwi Agustining Sih (1999), and Triyanto (1988). The words *pratama/eka*, *dwi tri*, indicate that Danu Iqbal Pratama and Amelia Eka Putri are the first son and daughter in their own families, whereas Dwi Raharjo and Triyanto are the second and the third son respectively. A number of simple names whose origins are unknown, were also discovered in Ngincep. These particularly belong to elderly people, such as Rindik (1941), Muri (1939), Sainah (1945), Kliyem (1951), Ginem (1953), Pajo (1956), and Mrajak (1958).

Different origins of the names above show the intentions of Ngincep people to include the birth order, day, month, and year in their children names. This also demonstrates how names may shift over time. For instance, the words *pratama* and *eka*, refer to the first child in a family and was initially used in Iqbal Danu Pratama (2008), Eka Listyawati Tanjung (1983), and Deta Eka Setyaningsih (1990). In the previous years, this birth-order naming system did not exist and the children names were mostly taken from the names of days and months in Javanese or Islamic calendar.

The term *santri* defined by KH Mustofa Bisri as a group of people who consistently follow Islamic law (Rozali 2018). Parents from this group of society usually name their children with Arabic or Islamic taste. These can be derived from the names of prophets and their friends which are positioned as the first, middle, or last names. These Arabic or Islamic names are sometimes combined with Indonesian or Javanese names.

The full Arabic names can be exemplified by Misbakhul Mangarif (2002) and Nur Khasanah (2007), whereas Arabic names that include prophets' names are, among others, Muh. Zaman (1956), Dalih Muhammad Yusuf (1995), Nur Muhammad Sahid (1995), Bihan Fikri Muhammad (2017), and Muhammad Azriel Alfarizi (2018) as proven by the existence of the name Muhammad—the last prophet in Islam—at the initial, in the middle or at the last part of the names. In some other names, this prophet's name is shorten into Muh or Ahmad/Amad only. Meanwhile, the names resulted from combinations between Arabic and Indonesian can be seen in Burhani Agus Sujud (1968), Muhammad Fredi (1992), Ferdy Sayyed Abdholoh (2000), Fahri Najib Gunawan (2009), and Amad Heru Kurniawan (2011) whose Indonesian elements are constituted by the names Agus, Fredi, Ferdy, Gunawan, and Heru Kurniawan respectively. Few other names indicate the inclusion of other languages as well, such as Muhammad Samsudi Parjiman (1960) which contain Javanese as shown by Parjiman and Brianna Nadwa El Shanum (2022) with a typical Irish name in Brianna.

On the other hand, the term *priyayi* which refers to the social class of nobility denotes the offspring of a noble royal line. *Priyayi Rendah*, (a knowledgeable individual) and the *Priyayi Tinggi* (descent of Ningrat) are the two strata of *priyayi* class as the time changes. They offer a second name in the naming system that sounds honorable in addition to the common name. Some examples of the *priyayi* associated names found in Ngincep as can be seen in Table 1 are Pawiro Rejo, Selo Dimejo, Iro Sentono, Kromo Pawiro, Samijo Karso Wirono, Darmo Wiyono, Raharjo Winoto, Nomo Kariyo, Noyo Semito, and Prapto Utomo

The table above also lists the fathers of children born in 1940s to 1970s. Therefore, it can be estimated that people with *priyayi* names to be 20-30 years older than their children's ages. Thus, it can be inferred that individuals with *priyayi* names in Ngincep were born in the early 1900s to the 1950s based on the birth years of their children, which fall between the 1940s and the 1970s. However, the prevalence of names with an *abangan* nuance is greater than the names of this type in Ngincep. The individuals whose names are included in Table 1 are mostly supposed to be connected to the Yogyakarta royal government, which, at the time, are ascribed to a higher social level.

The method of classifying names according to social groups has shifted and is no longer easily found in Ngincep. This is heavily influenced by the advancement of technology, particularly the Internet, which gives room for any gathering of cultures to bring new features to the gathering—in this case, the naming practices of the parents in Ngincep, which will be covered in greater details in the findings of the third study.

The government policy for giving a flexibility in the naming system for the offsprings of Yogyakarta palace soldiers has also had an impact on this trend. Even though this policy is only for palace soldiers, it surely also has an impact on the citizens of Yogyakarta as a whole because one of the duties of palace soldiers (*abdi dalem*) is to be an *abdi budaya* (servant of culture), that is people who will set an example for society in a whole (Bahri 2017). In line with these facts, we can see that the names of the parents of Ngincep residents who were born in 1940s-1950s had names that were truly Javanese and as it was confirmed, almost all of them were formerly soldiers or *abdi dalem* of Yogyakarta palace.

Ngincep Residents' Distinctive Child Naming System

The third finding of this research reveals the importance of individual attention in the Ngincep naming system. In the past, names served as more than just a means of identification. In fact, if we examine the naming patterns of individuals born in the pre-boomer and baby boomer eras, we will consistently discover the name of the day, month, or year associated with their given names, as previously mentioned. However, at present, the Javanese people names in Ngincep also contains prayers and hopes in addition to this pattern.

There are some suggestions, approaches, or themes for the names of Ngincep local children. Some of these include the names inspired by historical events, as Agung Priyambodo (1992), a son of Ngatijan and Ngatinem. Ngatinem, as the mother, claimed that an extended dry season was happening at the time. Water-related issues affected every citizen. Just before the baby was due, Ngincep residents experienced a torrential downpour that flooded the wells to overflowing. To appreciate this incident, the baby was then named Agung Priyambodo. She told that his son Agung was born when there was a long period of dry season when there was no water. When his son was about to be born, suddenly heavy rain fell. It made the wells were full of water. Therefore she named her son Agung Priyambodo. The word *agung* comes from Javanese word that means 'great' or 'majestic' in reference to the God who bestows blessings.

In addition to being derived from notable historical occurrences, names can also be given to remind the children's birth times. In particular, the names that include the days, months, or years can typically be identified as these names. Nevertheless, some parents also include birth time markers in their children's names in unusual ways, as by using initials that correspond to the month of the child's birth, like in the case of Fike Anggraini Putri (2001). The initial F in the word Fike, according to his father, stands for the month of her birth, February. The month marker in the name Fike is undoubtedly uncommon and not readily understood by most people.

Another unique idea in child naming is the use of parent-created meanings for the names. Naturally, these meanings are equally unpredictable, as seen in the names Ferdy Sayyed Abdholoh (2001) and Iswanto (1980). The name Ferdy, according to his father, came from the word *fer* (fair) which means the quality of a person who can act in a way that makes other people around him happy with him. Fair is when being with others can radiates happiness. The name Iswanto, on the other hand, is composed from three syllables is-wan-to. Is stands for 'Islam', *wan* for 'one', and *to* (or *thok*) that means 'only'. The name suggests that Iswanto adheres to Islamic principles and was born only for Islam.

A distinct, but equally original idea, is naming that is based on how the first child's name rhymes. An example of this can be found in the names of the children of Dul Wiyono and Sariyem, who had *Kasiman* as their first child. This name was then followed by his younger brothers and sisters' names *Kasiyem*, *Kaslah*, *Kasirin*, *Kasidah*, and *Kasini*. In addition to names chosen based on the

forementioned rhyme, some parents name their children based on the way the name and the parents' hopes for the child rhymes and creates the impression of a *pantun* (an old Indonesian poem). This pattern was discovered in Fahri Najib Gunawan (2009), and Ayudia Haura Sakhi (2016), the son and daughter of Gunjiyar (1977) and Ufriyani.

Fahri Najib Gunawan
Anak yang nurut dan dermawan
(A generous and obedient child)

Ayudia Haura Sakhi
Anak yang cantik dan suka berbagi
(An adorable child who enjoys sharing)

In addition to the above-mentioned naming scheme, some people are inspired by their Islamic religious instructors for names, such as Misbakhul Mangarif. His mother when she was questioned about the origin of the name said that it was suggested by his father's *ustadz* or the teacher of Holy Qur'an recitation to whom he search for religious knowledge. There are also individuals who choose a name for their child and ask for their religious teacher to affirm it. As stated by the father of Qiqi Vamalik (1979) that he decided the name for his child from his own initiative after discussing with his *ustadz*. Aside from that, some people search the internet for name ideas. It would just be awesome and prestigious, was the response given by a number of people when asked why they searched for names on Google and why they didn't just give their kids Javanese names. Apart from to sounding good, some people look up names from the Google search engine's list of names by considering the relevance and meaning of the specific terms.

Another concept, technique, or pattern that is frequently employed in Javanese society, including Ngincep people, is renaming a child because the previous name given seems inappropriate, a condition typically signaled by the child's lengthy illness. This is a view regarding the ontological value of a name and the condition is called *kabotan jeneng* (bearing a heavier name). The ontological significance of a name can be observed in the relationship between its meaning and the personality of the bearer, as in the case of Seniyati, the daughter of Adi Wiyono and Ngadinem, whose original name was Seniyem. His parents changed his name from Seniyem to Seniyati (means the heart was filled with happiness) for she had been sick frequently. She told that she was previously named Seniyem and frequently suffered from illnesses in the meantime. Then, from a discussion with the head of the village, there was a proposal to change her name into Seniyati in order to please the hearts that would bring happiness and prosperity. The changes of names due to the children's continuous illnesses can be in the form of replacement to the names or parts of the names—such in Seniyem to Seniyati above—or by omitting parts of the name—for example, the turn of the name from Sri Wiyati to Wiyati (1961), the daughter of Sudiharjo/Mirin (1930s) and Muri (1939).

CONCLUSION

There are three findings as the result of this research on language shifts in Javanese naming system in Ngincep, Yogyakarta.

First, based on the quantity of words in a name, two categories of names can be identified to be used at the beginning of 20th century in Ngincep. During this period, it was common for male to have two-word polynoms or names that consist of two parts, such as *priyayi* names. Female names, on the other hand, had mononymous patterns and subtleties similar to *abangan* names. In 1970s and

beyond, the two-word polynym pattern became progressively less common for male names. The X-generation, or those were born between 1960s and 1980s, replaced this pattern with the prevalent mononym pattern. Ten years later, the millennial generation began to use two-word polynyms for their names. This trend continued into Z generation, who were subsequently superseded by the post-Z generation with three-word polynyms. The names of residents of Ngincep currently exhibit a trend of polynyms, and this is probably going to continue to grow.

Second, Ngincep residents are traditionally named following Javanese child naming systems. This aligns with the opinion of Geertz, (1976) on the naming system tendency of the three Javanese social classes—*abangan*, *santri*, and *priyayi*—across the community. Nevertheless, in Ngincep, the name scheme based on these three socioeconomic groups was rarely been applied in these recent decades. Some of the causes include the widespread use of internet technology which has offered new patterns and flexibilities in the naming system regarding the use of Javanese or non-Javanese names for servant members (*abdi dalem*) of the Yogyakarta palace, who serve the Javanese community by serving as cultural ambassadors, part of which is the naming system.

Lastly, there are particular habits in naming system practiced in Ngincep. Some people there name their children after historical events, days, months, or years related to the children's birth times. They also believe in the ontological values of a name, including the names recommended by their religious teacher as well as the names from words that denote prayers and hopes and the names that are created by their parents and relatives.

REFERENCES

- Aitchison, Jean. 2003. *Teach Yourself Linguistics*. Teach Yourself Languages. London: Hodder and Stoughton Ltd. <https://books.google.co.id/books?id=DBFZSA AACAAJ>.
- Aribowo, Eric Kunto and Nanik Herawati. 2016. "Trends in Naming System on Javanese Society: A Shift From Javanese to Arabic." *Lingua Cultura* 10 (2): 117. <https://doi.org/10.21512/lc.v10i2.1730>.
- Bahri, Samsul Abi. 2017. "Pemberian Nama Gelar Abdi Dalem dalam Perspektif Historis Dan Urgensi Untuk IPS di Kraton Yogyakarta." *Pascasarjana MIPS Universitas PGRI Yogyakarta*. [https://repository.upy.ac.id/1652/1/ARTIKEL SAMSUL ABI BAHRI.pdf](https://repository.upy.ac.id/1652/1/ARTIKEL%20SAMSUL%20ABI%20BAHRI.pdf).
- Chaer, Abdul and Leonie Agustina. 2004. *Sociolinguistik: Perkenalan Awal*. Jakarta: Penerbit PT Rineka Cipta. <https://books.google.co.id/books?id=ofvVAQAACAAJ>.
- Faizin, T and Amiruddin. 2018. "Peranan Teungku Dalam Tradisi Kependidikan Islam Di Aceh." *Jurnal At-Tarbiyyah: Jurnal Ilmu Pendidikan Islam* 4 (1): 58–73.
- Fasold, Ralph. 1984. *The Sociolinguistics of Society*. Oxford: Blackwell Publisher.
- Geertz, Clifford. 1976. *The Religion of Java*. Anthropology : Comparative Religions. London: University of Chicago Press. <https://books.google.co.id/books?id=-SYM4PW-YAgC>.
- Iskander, Willem. 1872. *Si-Boeloes-Boeloes, Si-Roemboek-Roemboek, Sada Boekoe Basaon*. Landsdrukkerij. <https://books.google.co.id/books?id=QKPlcDoLY8YC>.
- Kridalaksana, Harimurti. 2008. *Kamus Linguistik*. Jakarta: Gramedia Pustaka Utama. <https://books.google.co.id/books?id=gKNLDwAAQBAJ>.
- Muhsyanur, Muhsyanur. 2023. "The Bugis People's Naming System in Bugis Ethnic Tradition." *Journal of Language and Literature* 23 (1): 67–76.
- Mustikawati, Diah Atiek. 2016. "From Indra to Melvino: A Study on Language Shift in Naming Javanese Children." In *Education Trends for Future Society*.
- Prabandari, Carla Sih. 2017. "Current Trend in Naming Babies in Javanese Community." *International Journal of Humanity Studies* 1 (1): 63–70.
- Puteh, Tengku. 2019. "Hadih Maja Pangajaran serta Hiburan Warisan dari Leluhur." 2019. <https://tengkuputeh.com/2019/03/27/hadiah-maja-warisan-leluhur/>.
- Romaine, Suzanne. 2000. *Language in Society: An Introduction to Sociolinguistics*. Oxford: Oxford University Press. <https://books.google.co.id/books?id=1QZX bCGIhVMC>.
- Rozali, Ahmad. 2018. "Definisi Santri Menurut Gus Mus." 2018. <https://www.nu.or.id/nasional/definisi-santri-menurut-gus-mus-dw7wM>.

- Safitri, Novi Ulfa and Moh. Fery Fauzi. 2021. "Arabic Language Representation in Naming Children: A Case of Shift Naming of Melayu Children." *Izdihar: Journal of Arabic Language Teaching, Linguistics, and Literature* 4 (1): 107–26. <https://doi.org/10.22219/jz.v4i1.16144>.
- Suherman, Rudi. 2021. "Sundanese's Children Naming Tradition: A Descriptive Case Study of Language Maintenance and Shift in Bandung." *EduLite: Journal of English Education, Literature and Culture* 6 (1): 189. <https://doi.org/10.30659/e.6.1.189-197>.
- Tur, Ajar Pradika Ananta. 2022. "Trend of Having More Name Parts in Homogeneous Community." *Bahastra* 42 (1): 17–25.

ARTICLE CITATION IN *THE CHICAGO MANUAL OF STYLE 16*

In-text Citation

SM, Wardhani, Istiqomah, and Yanottama (2023, 196)

..... (SM, Wardhani, Istiqomah, and Yanottama 2023, 196)

Reference List Entry

SM, Syafrianto, Evi Murti Wardhani, Fitria Naimatul Istiqomah and Fourica Yanottama. 2023. "Language Shifts in Javanese Naming System: A Case in Ngincep, Yogyakarta". *Leksema: Jurnal Bahasa dan Sastra* 8 (2): 191-202. <https://doi.org/10.22515/ljbs.v8i2.7669>



This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License.

Copyright ©2023 *Leksema: Jurnal Bahasa dan Sastra*