Doctorship Examination

NAMING SYSTEM OF PROPER NAMES FOR
JAVANESE SOCIETY OF SOLO OF CENTRAL JAVA

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ABSTRAK

AMIRRUDIN. *Sistem Penamaan Nama Diri Dalam Budaya Jawa Solo Jawa Tengah.* Dibimbing oleh **Fathu Rahman, M. Amir P.** dan **Prasuri Kuswarini.**

Penelitian ini berfokus mengkaji sistem penamaan nama diri pada budaya Jawa Solo Jawa Tengah. Sistem penamaan Solo Jawa merupakan salah satu warisan budaya dan memiliki sejarah panjang. Selain sebagai identitas budaya yang mengandung makna kesamaan atau kesatuan dengan yang lain dalam suatu wilayah atau hal-hal tertentu (Rummens, 1993:157-159), juga sebagai sarana pengharapan dan doa untuk kesejahteraan dan perdamaian. Secara linguistik, penamaan orang Solo dapat dikenali tidak hanya dari segi budaya tetapi juga dari segi konstruksi bahasa. Secara kultural, ciri penamaan masyarakat terdiri dari dua bagian, yaitu konsep tradisional (ditandai dengan penanda nama yang menjelaskan kedudukan dalam keluarga; *Eka, Dwi Tri, Catur, Panca*) dan konsep modern yang tidak lagi melestarikan penamaan tradisional. Penelitian ini menggunakan teori Tyler Burge (1973), dengan pendekatan kualitatif deskriptif. Tujuan penelitian ini dirumuskan untuk 1) membuktikan pola pemberian nama diri pada budaya masyarakat Solo Jawa Tengah baik tradisional maupun modern, 2) memberikan kesaksian faktor-faktor yang mempengaruhi praktik penamaan nama diri di budaya tradisional dan modern masyarakat Solo, dan 3) membuktikan faktor dominan pola penamaan nama pribadi pada budaya tradisional dan modern masyarakat Solo. Hasil penelitian menunjukkan bahwa sistem penamaan nama diri untuk budaya Jawa, khususnya untuk wilayah Solo Jawa Tengah, mengalami pergeseran yang disebabkan oleh modernisme, akulturasi, dan eksogami. Hasil penelitian menyimpulkan bahwa pelestarian budaya harus dibangun secara internal dari budaya dan siap menghadapi tantangan pengaruh budaya dari luar.

Kata Kunci: *Sistim Penamaan, Nama Diri, Budaya Jawa, Cultural Identitas Budaya, Konsep Traditional.*

ABSTRACT

AMIRRUDIN. *Naming System of Proper Names for Javanese Culture of Solo of Central Java*. Supervised by Fathu Rahman, M. Amir P. and Prasuri Kuswarini.

This research concentrates on studying the naming system of proper names for the Javanese culture of Solo of central Java. The naming system of Javanese Solo is one of the cultural heritages and has a long history. Aside from being a cultural identity which implies similarity or unity with others in a certain area or matter (Rummens, 1993: 157-159)., it is also a means of hope and prayer for prosperity and peace. Linguistically, the naming of the Solo people can be recognized not only in terms of culture but also in terms of language construction. Culturally, the naming characteristics of the people consist of two parts, namely traditional concepts (marked with name markers that explain the position in the family; *Eka, Dwi Tri, Catur, Panca*) and modern concepts which no longer preserve traditional naming. This study uses the theory of Tyler Burge (1973), with a descriptive qualitative approach. The aims of this research are formulated to 1) attest to the pattern of self-name in the culture of the people of Solo, Central Java, both traditional and modern, 2) testify to the factors that influence the practice of naming personal names in the traditional and modern culture of the Solo community, and 3) prove the dominant factors in the pattern of naming personal names in the traditional and modern culture of the Solo community. The results showed that the naming system of proper names for Javanese culture, especially for the area of Solo of central Java, experienced a shift caused by modernism, acculturation, and exogamy. The research concludes that cultural preservation must be built internally from culture and be ready to face the challenges of cultural influences from outside.

Key words: *Naming System, Proper Names, Javanese Culture, Cultural Identity, Traditional Concept.*

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CHAPTER I

INTRODUCTION

A. Background

In our life, there is always interdependence between one another or in other words that humans as social beings always need other humans and they cannot live without other people. Because of the basic nature of humans as social beings, humans need interaction, communication, and interdependence on others. Based on this basic nature, humans form identity groups that have the same interests, who have the same needs and complement each other. Therefore, a social group or society emerges.

In interacting with others, humans use a tool or system called language. Language is the main means of humans in carrying out their social life (Kramsch, 1998:98). With language, a person can express what he or she wants to others. Language is also the identity of an individual or group in a society. Through language, the identity of an individual or group can be found in a name.

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 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 question that arises then is whether the name itself has a meaning (sense) or not? Does the name always refer to (reference) at once? Can the name designate or identify the person we are referring to? are there any linguistic tools that can help pinpoint the referent we mean?

Frege, et al. (2004) gives the view that the meaning (sense) and reference (reference) contained in expressions, words and signs might be understood as proper names. Meaning is colesly related to what we think about something, not only about what is actually being a reference. But in thinking about something, we also expect a reference for our thinking. There is an ontological difference between reference and to what we think of it. All references related to reality that determines the truth value of something we

think about. Furthermore, Frege et al., 2004) explained that the reference of a name is not always the truth value of that name.

People in social life that are full of dynamics are constantly experiencing developments and changes in various systems of life. The changes can be found in the language it uses. Likewise, with names that also undergo changes or adjustments, but there are certain parts that are permanent in naming.

1. Language Levels

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:

a). *Ngoko Lugu* **language**

Ngoko Lugu is the first and most basic level in the Javanese language. This language is used to communication with people who are younger or who are on the same level as us. For example, communication between parents and their children, employers and their assistants, or friends who are close and familiar with each other.

In the life of the people of Yogyakarta, Solo and the surroundings areas, language also determines whether a person is polite or not. If

people who are of lower age or position talk to their parents using *ngoko* innocent language, then they will be considered impolite with us.

b) 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. For example, communication between fellow co-workers in the office.

c). 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*. This Krama Lugu is the most basic level of the Krama language.

Krama Lugu is used for communication with people who are older, or higher in position, as well as fellow friends who are not yet close and intimate, second class.

d). Krama Inggil Language

Krama Inggil is the highest level in the Javanese language. Not much different from the Krama Lugu, this language is used for communication with people who are higher both are in age and position. In addition, this language is also used as a means of communication between people who do not know each other. The difference between Krama Lugu and Krama Inggil only lies in the level and some of the vocabulary.

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 to be 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.

2. Naming Pattern

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.

a). Naming the Baby Based On The Name At The Time Of Birth

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:

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)

b). Naming Babies Based On Birth Order

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:

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

c). Naming Based On Situation At Birth

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:

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

d). Giving A Name Based On Example

Most people usually have a character that they admire, as well as Javanese people. The certain characters are often used as references in naming babies are usually based on wayang stories that are closely related to Javanese culture. By giving the name of the puppet character, parents have hope that the child will later "become" or imitate the character. For example;

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

e). Giving Names Based On Adjectives that Have A Positive Meaning

Being a good person is the biggest hope of parents for their children, for this reason, naming babies by taking adjectives is often done by Javanese people. These adjectives are expected to be pepiling (reminders) of their children so that they have the nature or character according to the name attached to them. Examples of naming babies using adjectives:

Table 5. Examples of Naming a Baby Using Adjectives

No	Names	Meaning
1	Patience	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

f). Giving Baby Names Based On Nouns That Have A Positive Meaning

Giving baby names that refer to the names of objects is mostly done by Javanese people so that children born can have the same nature or character as the object used as the name. Objects that are often used as names for example about plants (fauna), natural elements, and others. Examples of naming babies using nouns:

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	Cahya	light
6	Kartika	star

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. 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.

Maknun (2010: 675) argues that cultural values are socialized from generation to generation and serve as guidelines for human behavior in their social system. In this case, it can be stated that the name given by parents to their children is a symbol or label attached to the child to project social values and noble hopes that are in the minds of his parents or previous generations. This is also stated by Kosasih (2012) which states that in general the name of a person is understood as a label, sign, and identity of a person that distinguishes someone from others.

Although a name refers to a person, it does not indicate any attributes of that person. This was stated by Searly (1963), "*proper name denotes the individuals who are called by them but they do not indicate or imply any attributes as belonging to those individuals". Thus*, even though one name is used by several individuals, it can still distinguish the individual because the name does not designate the attributes of that person.

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.

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).

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.

Based on the description above, the study of the form of the name elements of the Solo ethnic people which is closely related to the name, sense and reference, as well as the pattern of classifying the self-names of the Solo Community, both traditional and modern.

This study will also examine the existence of structured patterns and changes in linguistic structures and non-linguistic values such as social values, cultural values, religious values in the system and patterns of naming in Solo society. Through analysis of interpersonal meaning (interpersonal meaning) on linguistic metafunctions in Halliday's Systemic Functional Grammar theory (1963), especially on the tenor aspect to identify the context of speech that refers to the use of self-name based on the relationship between participants and their socio-cultural status, contact between participants, whether it is close or far, and how the effect will be when the participants involved in the speech event use lingual markers that mark the reference.

B. Javanese Culture of Solo

Talking about Javanese culture is directly dealing with the culture of the Javanese people. Javanese culture is basically centered in the provinces of

Central Java, Yogyakarta and East Java in Indonesia. The various migrations of Javanese people caused them to be able to be found in other parts of the world, such as Suriname (where 15% of the population are of Javanese descent), the broader Indonesian archipelago region, Cape Malay, Malaysia, Singapore, Netherland and other countries. The migrants bring with them various aspects of Javanese cultures such as Gamelan music, traditional dances and art of Wayang Kulit shadow play.

Solo is located in Central Java, in the heart of Javanese culture. Living in Solo allows you to witness the heritage city's historical relics and distinguished culture. The traditional way of life is inextricably intertwined with the urban style that colors Solo's living atmosphere. The city's complete facilities do not eliminate the long-established local identity of Javanese tones in every beat of the city's day-to-day activities.

The migration of Javanese people westward has created the coastal Javanese culture that is distinct from inland Sundanese culture in West Java and Banten. Being the largest ethnic group, the Javanese culture and people influence Indonesian politics and culture, a process sometimes described as Javanisation.

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 it 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.

1. Day of Birth (Weton)

As we know, Javanese people generally think that the day of birth (weton) is an important event that should not be forgotten throughout life. According to Javanese belief, *weton* is considered to be able to determine a

person's fate in everything. And, one way to always remember it, then the day of birth is used as the basis for naming the baby in question.

Weton or birthday consists of dino (Monday, Tuesday, Rebo, Kemis, Jemuah, Setu, Ngahat) and pasar (Legi, Pahing, Pon, Wage, Kliwon). Therefore, the names of some Javanese are also based on dino, pasar or a combination of the two. Examples of names that use the base dino (day), as follows:

- Senan, Saniman and Saniah are given to children born on Monday.

- Lasa, Lasiman, Lasiah, Lasmini, Lasman, are given to children born on Tuesday.

- Rebi, Rubinah, Rubiyo are given to children born on Wednesday.

- Kemis, Misman, Misiah Kemin, given to children born on Thursday.

- Jumidi, Jumali, Jumini, Juminah, Jumiyo are given to children born on Friday.

- Setu, Saptini, Sabeni, given to children born on Saturday.

- Ngadinah, Ngatiman, Ngatemi, Ngatino are given to children born on Ngahat day (Sunday).

Examples of names that use a common basis are as follows:

- Legimin, Gino, Gito, Leginah, Ginah, given to children born in the common Legi.

- Paino, Painem, Paimah, Paijo, Paimin, given to children born in the common Paing.

- Ponirah, Poniman, Poinah, Ponijan, given to children born in the common Pon.

- Wagino, Wagiman, Waginah, Wagini, given to children born in the common Wage.

- Kliman, Klimin, Kliwon, given to children born in the common Kliwon.

- Tugino, Tuginah, Tugimin, Tugiman, given to children born on Saturday Legi

Examples of names that use a combined basis between dino and market are: Tugino, Tuginah, Tugimin, Tugiman, given to children born on Saturday Legi.

2. Javanese People's Month of Birth

In general, it is known the Javanese months like Suro, Sapar, Mulud, Bakda Mulud, Jumadilawal, Jumadilakir, Rejeb, Ruwah, Poso, Sawal, Dulkangidah, Besar and the national months (January, February, March, April, May, June, July, August, September, October, November, and December)

Although in reality, not all months (Javanese and national) are used as the basis for naming. For the names of the Javanese months, only a few are generally used, including: Suro, Sapar, Maulud, Jumadilawal, Jumadilakir,

Sawal, Besar. Meanwhile, the national months commonly used are January, March, April, May, June, July, August, September and November.

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:

- Aryani, and Aryana are given to children born in January.

- Maryati, Maryani, Maryono, Maryoto, and Margono are given to children born in March.

- 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.

3. Neptu

As mentioned above, 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.

4. Serial Number of Children in the Family

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

5. Parents' Hopes or Dreams

Giving names based on the hopes or aspirations of parents are as follows:

- 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.

6. Important Event

Giving a name based on an important event at the time the child was born, for example, are:

- 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).

7. Puppet

Naming is based on the names of the characters in the puppet (wayang). It means that the child has a spirit and virtuous character like the

puppet characters. For example: Kunto Wibisono, Bimo Arioteja, Harjuno, Endang Suprobowati, Siti Sundari, Sri Sukesi, Sri Lestari, Sintawati and so on.

8. Combination of Father and Mother

Naming is based on the combination of the names of the child's father and mother. For example: A husband named Maryono and a wife named Sundari, after having children they were named Rinawati or Daryono.

9. The Apostle / His Companions

Giving a name based on the names of the Prophet / Apostle or friends, contains the hope that the children who are given that name have big souls like the Prophet / Apostle or the friends. For example: Dawut, Ibrahim, Muhammad, Yusuf, Solomon, Yunus and so on.

10. Based on Al-Quran

Naming is based on the verses of the Holy Quran. For example: Rachmat, Taufik, Hasanah, Umi Kulsum, Nurjanah, Siai Aisyah, Hamidah and so on.

C. Identification of the Problems

In this research, we will examine the practice of naming in the culture of the Solo community, which has undergone many changes from various orders and traditions in Solo society. This study will try to observe the empirical phenomenon of naming in Javanese culture, especially Solo,

Central Java and examine whether this phenomenon has a certain system or pattern or is only sporadic. The variables are the people of Solo who have Solo parents and live in Solo, Central Java. In this study, the researcher examines the practice of giving names in the culture of the Solo community which has undergone many changes from various orders and traditions in the Solo community

Solo is an autonomous region with city status under Central Java Province, Indonesia, with a population of 522,364 people (2020) and a density of 11,861.00/km2. The city with an area of 44.04 km2 is bordered by Karanganyar Regency and Boyolali Regency in the north, Karanganyar Regency and Sukoharjo Regency in the east and west, and Sukoharjo Regency in the south. This city is also the third largest city in the southern part of Java Island after Bandung and Malang by population. The east side of the city is crossed by a river that is immortalized in one of the keroncong songs, Bengawan Solo. Together with Yogyakarta, Surakarta is the heir to the Islamic Mataram Kingdom which was divided through the Giyanti Agreement, in 1755. (https://id.wikipedia.org/wiki/Kota_Surakarta)

To obtain a comprehensive picture of the practice of naming in the Solo community, the problems studied stem from big questions such as how the system and pattern of naming in the Solo community and how the practice of naming grows and develops and changes.

D. Research Questions

Based on the explanation above, so the questions that arise in this study are as follows:

1. What is the pattern of self-name in the culture of the people of Solo, Central Java, both traditional and modern?

2. What are the factors that influence the practice of naming of personal names in the traditional and modern culture of the Solo community?

3. What are the dominant factors in patern of naming of personal names in the traditional and modern culture of the Solo community?

E. Research Objectives

In order to achieve the main aim of this research, the research objectives are formulated as follows;

1. to attest the pattern of self-name in the culture of the people of Solo, Central Java, both traditional and modern?

2. to testify the factors that influence the practice of naming of personal names in the traditional and modern culture of the Solo community?

3. to prove the dominant factors in patern of naming of personal names in the traditional and modern culture of the Solo community?

F. Significance of Study

1. Theoretical Benefits

The results of this research are expected to be able to make a positive contribution to the development of linguistics, especially semantics, sociolinguistics, anthropolinguistics, which will be useful for lecturers and students in the learning process.

2. **Practical Benefits**

Provide complete information for the community about the naming system and pattern in the culture of the Solo community and the reasons behind the naming practice and the direction of its changes.

The results of this study are expected to make a positive contribution to the development of linguistics, especially semantics, sociolinguistics, anthropolinguistics which are beneficial for lecturers and students in the learning process. In addition, this research is expected to provide complete information for the community about the system and pattern of naming in Javanese culture.

a. Public services in general

This research is expected to provide information to the general public about the pattern of naming in Central Javanese society (Solo) along with the values and factors that become the background in the naming practice and the directions of change.

b. Development of research

The findings in this study are expected to support previous findings that discuss other aspects of Central Javanese society so that a comprehensive picture and understanding of the cultural structure of the Solo community in Central Java will be obtained.

c. Application

This comprehensive understanding is in fact very useful for policy-making efforts related to the people of Central Java, whose population is very large and spread to other regions throughout Indonesia.

CHAPTER II

LITERATURE REVIEW

A. Previous Related Studies

There are several relevant studies that have been carried out regarding self-naming, including Javanese self-names. Research conducted by Nuryatingsi (2012) concluded that Javanese ethnic names are basically fragments of several lexemes mixed into complex forms. In the singular found the form of conversion. Meanwhile, in that sense it is to use the triangle of meaning as a standard in research and it can be obtained meaning that has a meaning of the relationship between the name and cultural elements, which are names based on self-image, *"pranata mangsa"* (historical relics of ancestors in the form of a calendar system and is used by farmers since thousands of years ago which is no longer relevant to be applied in today's modern times), systematic and birth order, interpretation of natural elements and creatures, and also based on prayer and hope.

Riyadi (2010) also did a research on Javanese Ethnic Names and Their Functions in society. He was doing an approach of sociolinguitic. This study emphasizes the elaboration of functions in the process of naming oneself in Javanese ethnicity.

In his research, Riyadi discusses Javanese ethnic proper names and their function in society. In the article, it is also mentioned that the names of

people in the Javanese ethnic group have changed in line with changes (circumstances) in space and time. In the modern world like today, for example, most members of the Javanese ethnic community try to choose names for their newborn children with names that are well-motivated, positive, and or modern. In addition, the article also mentions that in Javanese society such naming has certain functions, including as a marker of kinship, as a marker of respect, and as a marker of order.

Furthermore, Widodo, et al. (2006) examined Javanese Names: Various Elements and Their Meanings. This research departs from an interpretation that the name is a social product so that to know the social perspective of the community can be understood in the name attached to the Javanese. In this research, Widodo, and friends explained that in general the proper naming in Javanese society can be traced by paying attention to the vocal formulation used in the name as a word, paying attention to the final syllable of name components that can mark gender, and paying attention to the syllable/ syllable in the name. In addition, naming can be done arbitrarily (naming is just to distinguish from other people and the name is not known for its meaning and origin) and non-arbitrary (has equivalent to other lexicon; contains goals, hopes, ideals; describes aspects of the historicity of birth, etc). In addition, it can be seen that the naming of children in Javanese society is generally well considered for the sake of the 'safety' of the child in going through the stages of his life. Essentially the naming is used as a marker of

the identity of a person's existence in a society. Several other functions appear as an effort to fulfill situational and conditional needs, for example for respect, order markers, gender markers, intimacy, confidentiality and so on.

Hasyim (2015) in her research "Permanence and the Change of Naming System of Proper Names and *Pakdaengang* as the Signifiers of Identity in Makassarese Ethnic Community Culture" (2015) indicated that both traditional and modern forms of naming system of proper names and Pakdaengan in Makassarese Ethnic Community some are permanent, while the others have changed. This is viewed from process, ritual aspects, structure, meaning, and the system of greeting patterns. Meanwhile the factors affecting the changes are geography, history, language and culture, the advance of technology and media, the educational level of parents, demography ad social factor, future orientation, and prestige.

Another research as conducted by Gita Anggria Resticka and Sri Nani Hari Yanti (2018) described that naming is the process of finding a language symbol to describe objects, concepts, processes by utilizing existing vocabulary, among others by changing possible meanings or by creating words or groups of words. This research is a qualitative descriptive study. The approach used is cultural approach. This research is a study of anthropological linguistics that focuses on linguistic studies. The method used in determining informants is by using snowballing theory. The structure and pattern of the names of people in the Banyumas community vary greatly,

consisting of a single form and a combination of words. The structure of the word can also consist of one, two, three to six syllables. Every self-name in Banyumas society contains meaning that can be used as self-identity, a marker of ideals and hopes. The structure of the self-name can come from elements of the Javanese language or the absorption of foreign language elements (Sanskrit, Arabic, English, French, Japanese). Absorption elements are words that come from other languages with their spelling, speech and writing adapted to the narratives of the Indonesian people to enrich vocabulary such as English. It can be said that words derived from foreign languages are spoken and written according to the Javanese pronunciation of them or it can be said that the naming adjusts the spelling and pronunciation of foreign language absorption vocabulary. However, even though foreign elements have been used in naming Javanese people, the fact is that the reference concept used in the structure of their children's names still has the same meaning. The construction of self-names in Javanese society can be in the form of a single (monomorphemic) or in the form of a combination of words.

In this study, Gita Anggria Resticka and Sri Nani Hari Yanti (2018) concluded that self-name is used as a reference to determine a person's cultural identity. The inherent self-name is determined by the parents' knowledge of the child's name, the hopes or aspirations of the parents in the child, the dominant culture that influences the naming, social stratification, the

birth order of the child in the family, the religion adopted and the presence or absence of the influence of a foreign language in giving the name. The structure and pattern of people's names in the Banyumas community varies greatly. The structure of the person's name will continue to change over time. The diversity of these names shows that the self-name and culture of the Banyumas people are very open to be influenced by other cultures around them.

A research by Wening Sahayu (2014) with the title "Proper Names in Javanese Society in Yogyakarta" resulted that the proper names in Javanese society are in the form of words and phrases. The languages of proper names are the Javanese language, mixed languages, and foreign languages. Proper names refer to filling elements related to cultural experiences constituting names. The revealed semantic features are those related to expectation, event remembrance, patronymic, and gender markers. In the eras of 1970s and 2000s, there were such semantic features. However, words expressing semantic features undergo shifts in addition to several words that are still used. This shows that Javanese society in Yogyakarta feel that they need new words considered more appropriate to express semantic features in accordance with cultural experiences through proper names. Factors affecting proper name shifts are, among others, mobility, connection, and technology development that bridge the occurrence of language and culture contacts.

From several descriptions of the results of the research on "personal names" above, it is clear that the naming of names in the culture of the people of Solo, Central Java needs to be investigated more deeply to find patterns of self-naming and factors that influence the pattern of self-names so that the Javanese ethnic community, especially the Solo community, has guidelines or references in naming practices in the community.

B. Theoretical Review

In order to find out more deeply or prove substantive theory regarding the pattern of self-naming factors that influence the self-naming pattern of the Solo community, Central Java as a marker of identity in the culture of the Solo community. The theories related to this research are the theory of Semantic Relation.

1. Descriptivist Theories

According to descriptivist theories of proper names, a particular use of a proper name refers when the descriptive content somehow associated with that use suffices to pick out a specific object or individual. On one standard way of working out this sort of view, one associated with both Gottlob Frege (1892) and Bertrand Russell (1911), some particular descriptive content is associated with a given use of a name because *the speaker* associates this content, in her mind, with the name in question.

For the use of the name to refer, this descriptive content must *uniquely determine* the name's referent. So when a speaker uses the name '*N*' and, in so doing, successfully refers to a particular object or individual *x*, this sort of descriptivist claims (i) that the speaker must be thinking of *N* as the (unique) *F* and (ii) that *x* must in fact be the (unique) *F*. In other words, this sort of 'classical' descriptivist posits that referential success hinges on speakers attaching to each name in their repertoire some descriptive content *F* which uniquely singles out a specific object in the world. Conversely, when speakers fail to associate a sufficiently precise description with a name, this sort of descriptivist predicts that reference fails.

Classical descriptivists, like Frege and Russell, were perfectly willing to acknowledge that the descriptive content in question might vary— sometimes quite markedly—from one speaker to the next. Indeed, according to Russell, such contents may vary across time for one and the same speaker. Thus, while I might associate the name 'Obama' with the descriptive content *the previous U.S. president*, Michelle Obama might associate the same name with the descriptive content *my husband*. If Trump were to assume dictatorial powers, my identifying content associated with Obama might well change—perhaps to something like *the last legitimate president of the United States*. If Barack and Michelle were to divorce, Michelle's identifying descriptive content would no doubt

change as well—perhaps to *my ex-husband*. In all of these cases, the individual referred to by means of the name is determined (or, as it is often put, is 'picked out' or 'fixed') by the particular descriptive content the speaker associates with that name. Because the descriptive content in question is typically characterized by means of a definite description (an expression of the form *the F*), such theories are often (even if somewhat misleadingly[)] known as 'descriptivist theories' of proper names.

2. Semantics Theory

The semantic theory of self-name, Kridalaksana (2008:216) argues that semantics is divided into two, namely: (1) the part of language structure related to the meaning of expressions and also the structure of the meaning of a speech and (1) the system and investigation of meaning and meaning in a language or language in general. If it is specified again, Semantics also provides a theoretical cover for self-names, precisely in naming people. The discussion consists of six, namely: (1) the notion of naming which by Poerwadarminta (2007:793) is defined as a word to express a call or designation of people, goods, places, and so on; (2) types of naming which Chaer (1990:44) describes into eighteen, namely sound imitation, mention of parts, mention of distinctive characteristics, inventor and maker, place of origin, material, similarity, shortening, new naming, terminology, and definition; (3) the forms of naming that Soeharno et al

have matched with forms of self-names in Javanese society consist of four, namely the choice of words for self-names, meaning of self-names, number of words in self-names, and wording in self-names; (4) type of name meaning; (5) the purpose of using a personal name; (6) and the language of the name.

3. Semantics of Proper Names as a Philosophical Problem

Standard semantics of proper names assigns them the function of reference to individual things. This presupposes that to understand the meaning of a proper name is to understand what it denotes in the context of its referential use. But unambiguous identification of the referent of a proper name in its normal (referential) use looks like an unsolvable problem. Senses associated with referential uses of such names don't allow ascribing them singular referents in their contexts; and what concerns contexts themselves, they either don't contain proper referents at all or contain more than one, thus being referentially ambiguous. Some philosophers of language believe that the main problem for the standard semantics of proper names is that they assign them referents of wrong kind: that these, for instance, should be rather abstract entities, i.e. sets, than individual things. In this paper I try to argue that the choice of an alternative semantics for proper names does not solve the main problem with their meanings, i.e. that of their referential ambiguity. On the one hand,

even in the most transparent contexts there is always available an alternative referent to be assigned to the proper name's use along with some standard or default one; the fact that we prefer some standard interpretation (when we actually do) over alternative ones reflects at best that certain semantic theories contribute more substantially to ordinary communication in comparison with others. This does not yet imply that they better explain meanings of proper names. On the other hand there is also no good explanation of a phenomenon of reference to a particular thing as such: we still don't understand how a name may become referring to one and the same particular thing in many different situations for many different agents of its use etc., and how the thing may literally become a bearer of a name.

C. Naming System in Javanese

The naming system in Javanese culture may be the same or may be completely different from what happens in other cultures. However, it is certain that the naming system in Javanese culture has its own characteristics. These characters are explained at several points below

1. Onomastics (the definition of a name)

Proper names have often been compared to common nouns and personal pronouns with which they share central characteristics (van

Langendonck 2007; 169-171). For example, like common nouns (and unlike pronouns), proper names form an open word class that easily allows for the addition of new members. They can also be combined with adjectives and other modifiers (*the late king – the late Shakespeare – *the late him*). In English, neither common nouns nor proper nouns are case-inflected (vs. pronominal case distinctions: *I – me*, *he – him* etc.). In languages with grammatical gender, both common nouns and proper nouns possess an inherent grammatical gender value, while pronouns often agree with controller nouns and, therefore, show various grammatically gendered forms.

One aspect that becomes an indicator of the development of the socio-cultural situation of the Solo community is found in the practice of naming (onomastics). The practice of giving this name reflects the psychological condition of the people of Central Java, especially Solo, at the macro level, which in turn reflects the thinking structure of its citizens. This mindset will ultimately determine the socio-cultural structure of the Solo community at a more practical level. The practice of giving names can also be one of the ideological indicators of a community group which includes, among others, the values adopted (good-bad, appropriate-inappropriate) as well as beliefs and hopes that the given name will be in accordance with the demands of the community at the time it was made and or in the period after the name was given. In everyday communication, name is a very important and commonly used reference term, whether it is mentioned without frills or accompanied by

other elements such as titles (Murphy 1988; Lukmana 2010). Along with pronouns, proper names have inherent definiteness. Common nouns, by comparison, require a definite article to become definite (*she – Mary – the woman*). Proper names and pronouns both serve a referential rather than descriptive function. Moreover, both cannot normally be used in connection with determiners, restrictive adjectives, or restrictive modifiers such as relative clauses and prepositional phrases.

An important terminological distinction exists between "proper nouns" and "proper names". "Proper nouns" are nouns that are used as names for certain entities, such as persons, cities or countries. In written English, they tend to form single, capitalized orthographic words (e.g. *Mary, London, Greece*). The term "proper name", by contrast, denotes a more abstract class of naming expressions of various complexity, including simple proper nouns (*London*), combinations of proper nouns (*London Heathrow*), modified proper nouns (*Greater London*), combinations of common and proper nouns (*London Bridge*), noun phrases containing a proper noun (*Tower of London*) or (originally) descriptive noun phrases without any proper noun (*Tower Bridge*) (Allerton, 1987, 63–64).

From a cognitive point of view, it is essential to note that proper names exhibit prototype effects, that is, particular (groups of) names may show more or fewer of the grammatical and semantic features generally considered to be typical of names. Tse (2000: 491-493), for example, identifies orthographic,

morphological, syntactic and semantic criteria for the identification of proper name (vs. common noun) status. Orthographically, proper names in English are typically marked by initial capitalization (*Oxford – *oxford*).

Morphologically, a proper name prototypically consists of a singular proper noun that does not allow for pluralization (*Oxford – *Oxfords*). Similarly, less prototypical proper names that are collective plural forms do not allow for singularization (*the Alps – *the Alp*). This restriction suggests that proper names do not exhibit a functional grammatical number contrast.

At the syntactic level, the absence of a premodifying article (or any other determiner) is typical of proper names (*Oxford – *the Oxford*). Proper names are inherently definite and thus generally form full noun phrases on their own. They cannot normally express contrastive definiteness (*Oxford – *an Oxford – *the Oxford; *Hague – *a Hague – The Hague*). This characteristic indicates that definite articles occurring with proper names do not have the same function as definite articles that occur with common nouns. The latter need the article to become definite and to achieve reference. By contrast, names already inherently possess a definite meaning and a referential function. They, therefore, do not typically allow for a definite article or restrictive modification (Anderson 2015, 606–607). Originally non-proper components of proper names are also not contrastive. Whereas a (non-proper) noun phrase like *the good book* can be contrasted with other noun phrases (*the bad book*, *the*

interesting book; *the good song*, *the good film*), this is not usually possible with proper names (*Long Island* vs. **Short Island*, **Long River*).

Semantically speaking, proper names have an identifying function, as they denote a single individual rather than classes of entities. They are often considered to be devoid of lexical meaning, even though they can regularly be traced back to descriptive lexical items (*Oxford* < originally "passage for oxen"). These etymological meanings, however, are synchronically irrelevant as far as the description of a referent is concerned; and, in many cases, they are no longer transparent. The function of direct referential identification is a characteristic that proper names share with pronouns and noun phrases (or determiner phrases) (Colman 2014, 50; Ghomeshi and Massam 2009; Lyons 1977, 179). This similarity suggests that proper names are more similar to noun phrases than to nouns. This can also be seen in coordinative structures, where names can be combined with noun phrases (*Tom and the dog*) but not with bare nouns (**Tom and dog*) (Ghomeshi and Massam 2005, 1). The referential function of proper names is independent of context (for example, *Greece* always refers to the same entity), whereas noun phrases and pronouns can only identify entities contextually (it depends on the context whether the noun phrase *the country* or the pronoun *it* refers to Greece or another country, for example).

Personal names, and in particular given names like *Mary* or *John*, are generally considered to be the most prototypical name categories, as they

exhibit all of the criteria outlined above (Tse, 2000: 494). Place names like *London*, *Austria,* or *Europe* are also prototypical proper names. Among place names, however, the incidence of less prototypical cases, in which cases that do not show some of the features discussed above – is much higher than it is among personal names.

2. Meaning of the Name

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. 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. There are four criteria of self names based on Leech's concept (2003). They are as follows;
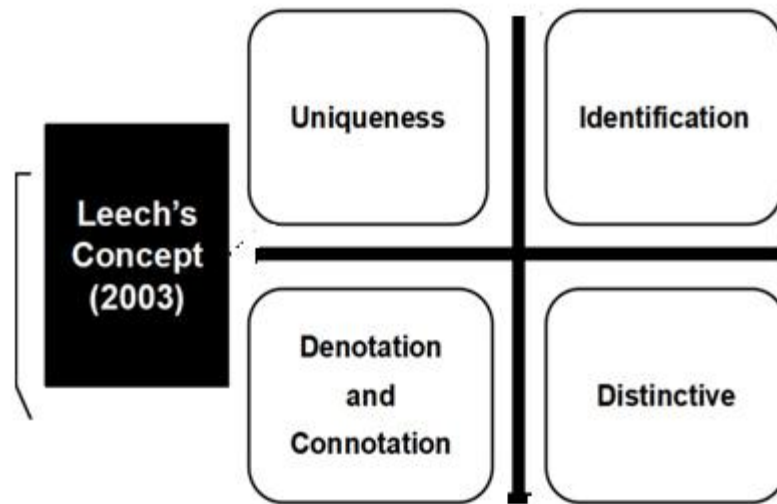
Figure 1. Criteria of Self-names based on Leech's

Furthermore, these concepts, of course, might be explained in detail as follows;

1. Uniqueness, a self-name is a part of speech that cannot be changed which refers to a body or an activity. So that the self-name indicates a specific individual creature.

2. Identification, identification mark or identity marker. Not like a noun which functions as a specific subordinate specimen under a general concept. This label contains the name to be able to identify it and distinguish it from other elements.

3. Denotation and connotation, from a self-name that is never connotative owned by a noun but refers to an individual who has the attributes possessed by the individual, and.

4. Distinctive sound as a series of phonetics as the uniqueness of the name itself to identify the difference in sound.

For more information regarding the Leech's concept can be described that Uniqueness means unique or the Javanese names aren't used by other communities. And the description of identification here means identity or the Javanese names show their identity.

Based on Leech's theory (uniqueness, identification, denotation and connotation, distinctive) it turns out that the author's data found other elements that are not included in Leech's theory. Another theory that discusses naming is Conventional Social Theory by Ludwig Wittgenstein.This theory states that naming is the result of social convention and usage in everyday communication practices. Names acquire their meaning and reference through usage within a particular linguistic community. Wittgenstein introduced the concept of "language games" to show that the meanings of words, including names, are determined by rules and usage in a social context.

The naming pattern of Solo for example:

1.   RATNA DWI WULANDARI

Ratna and Wulandari are Hindu or Sanskrit-influenced names, while Dwi is the second child.

2.　　　DWINOV　YOHANNES　NOVIYANTO

Dwinov is a combination of the second child's name and a slight western influence while Yohannes is a Christian name and Noviyanto is a Javanese name. Some Javanese names are found that use Christian names because their parents are Christian.

3. ACHMAD　　FAUZI　DWI　RAHMANTO

Achmad Fauzi is an example of the influence of Islam in naming. Islamic names are now common in the age group between 0-25 years old based on the group that we had classiefied before. This shows that parents in Solo, especially those in the Modern Javanese category, are mostly using Islamic names.this fenomenon is existing based on the presented previous data.

The research also found in the sample that the names obtained were outside Leech's concept or in other words, it was found that there were many names that did not use Javanese names at all. And this phenomenon mostly comes from the age group between 0-25 years old. Here are the names:

1. ABID ARFA
2. ABU DZAR ZUFAR AL GHIFARI
3. AIKO KANZA JELOMI
4. AKILA SAVA VANIA

5. ALISHA UNZILLA QUENETA

6. ELBRUST ALFATH MAHERZEIN

7. JAVAS DANENDRA PALEVI

8. MIFTHAKHUL NUR HIDAYAH

9. MISCELLA ANNISA

10. MONIKA SELLY NURTA

11. MUAMAR HAWARI

12. MUHAMMAD ABDURRAHMAN FIRMANY

3. Functions of Proper Names

Giving a name to someone is always based on certain reasons. Those reasons are the function of the self-name. According to Riyadi (1998:81), a good self-name is "a name given and chosen from words, words, or terms that are considered beautiful, authoritative, have good meaning, describe modernity, and so on that have positive values". In addition, Riyadi (1999:82) also adds that self-names can function as markers of identity, ideals or hopes, authority, profession, order, history, ideology, gender, kinship, confidentiality, and tectonics.

The most basic function of self-name is the function of identity markers (Riyadi, 1999:82). This function is usually just as a differentiating sign between one person and another so that sometimes motivation is not really cared for. The second function is as a marker of hopes and ideals. Personal

names usually use personal names taken from idol figures, such as the names of prophets, angels, artists, sportsmen, and politicians or world leaders. The third function is self-name as a marker of authority Giving a name to someone is always based on certain reasons. Those reasons are the function of the self-name. According to Riyadi (1998:81), a good self-name is "a name given and chosen from words, words, or terms that are considered beautiful, authoritative, have good meaning, describe modernity, and so on that have positive values". In addition, Riyadi (1999:82) also adds that self-names can function as markers of identity, ideals or hopes, authority, profession, order, history, ideology, gender, kinship, confidentiality, and tectonics.

The sixth function is self-name which functions as a marker of the order of children in a family. For example, the names Eka 'one', Dwi 'two', Sri 'three', or in Balinese society there is Wayan/putu 'first child', made 'second child', nyoman 'third child' and Ketut 'fourth child'. However, in the naming system in the Makassar ethnic community, it is not known that the use of self-names with sequential numbers is systemically because it is not a local culture. Even if there are names that use the words eka, dwi, and sri, it is still a name that appears sporadically and may be an imitation or borrowing from outside cultures.

Seventh, self-name serves as a historical/historical reference which is a description of certain events or circumstances. For example, the name Reni

Angreni, given her birth, is set during the orchid season. Eighth, self-name that functions as ideological. This self-name refers to a certain ideology, be it religion, understanding, or politics. Naming in the Makassar ethnic community refers more to religion, especially Islam. Eight, self-name that functions as a gender marker. For example, the name of the daughter and siti for the name of the girl, and the name of the son for the name of the boy. The Makassar ethnic community usually uses names such as Baso, Sangkala, and Muhammad for males, and Basse, Sitti and Wati for females. Ten, self-name that serves as a marker of kinship.

The next function is self-name as confidentiality. This function is usually used for a specific purpose and is the result of a self-renaming. The self-name change is usually related to a person's profession.

The last function is the name itself which serves as a tectonym. This function can be found in the Makassar ethnic community, namely by changing the name of the parents taken from their eldest child, for example a husband and wife, named Sangkala Naba and Sitti Aminah, once they have a child and then they give the child a name, for example, they are given the name Rumallang. , then Sangkala Naba and Sitti Aminah are in the greeting system. "Manggena I Rumallang" or "Ammana I Rumallang". This tectonic naming is done because there is a feeling of being impolite to mention the names of parents or those who are already married.

Ullmann (1972:86), mentions five criteria for defining self-name, these criteria are (1) uniqueness, (2) identification, (3) denotation and connotation, (4) distinctive sound, and (5) grammatical criteria. The five criteria for defining self-name are as follows;
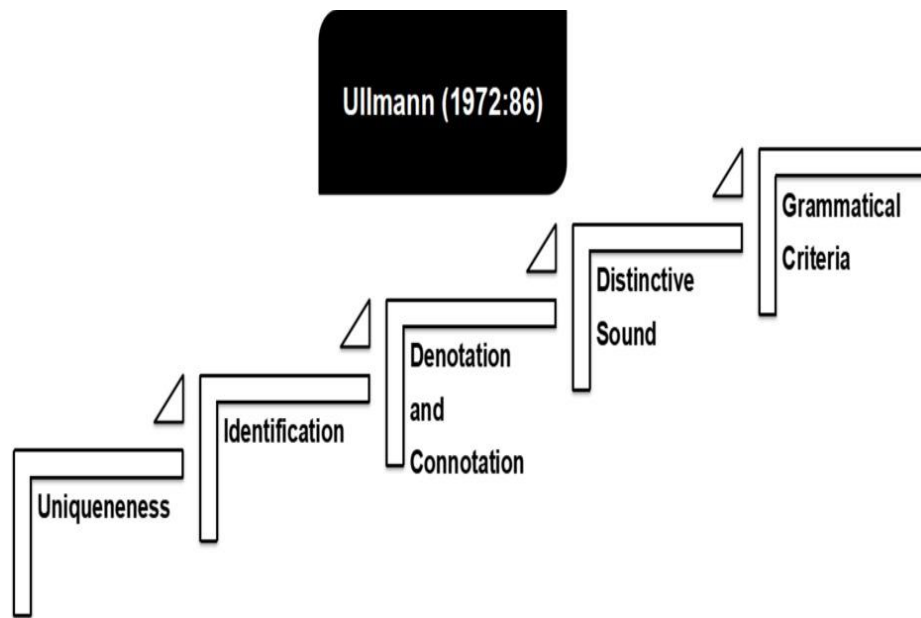
Figure 2. Criteria for Defining Self-name

A word is considered unique because it has marked someone as the owner of the name. Dyonisius Thrax (in Ullman, 2009: 86) concludes the difference between a proper name and a noun as follows: "a name is an immutable part of speech that refers to a body or an activity, a body like a stone and an activity such as education, and can be used both generally and individually: in general as people, horses, individually as Socrates".

The second criterion for defining a personal name is identification. This criterion makes the self-name can be seen as a marker of identification or a

marker of identity. So, the self-name is not like a noun which functions as a certain subordinate-specimen under the general concept (genetic) (Ullman, 1972:86). For example, the word house, its shape, color, size, remains as an object under the general word house. While the self-name is not like that, once the self-name is attached as a personal name to a person, the noun has changed its reference and is different from the others because it is an identification marker or a marker of one's identity.

The third criterion for defining the name itself is the denotative function of the name as opposed to the connotative value of the noun. So, according to Mill in Ullman (1972), "when the names have their own meaning, then the meaning does not stay on what is indicated (denoted), but on what is connoted. The name of an object that does not connote something is a name in itself, and has no meaning. For example, the name Gugun Gondrong, is still called Gugun Gondrong even though it is no longer long hair.

The criteria for defining the name itself is to look at the distinctive sound. The distinctive sound or sound difference is not the ultimate goal of a self-name because the main thing is to identify the self-name with its object to achieve certain goals.

4. The meaning of proper names

The semantic status of proper names has been extensively discussed in linguistics and language philosophy (for detailed overviews of these debates,

see Anderson 2007; van Langendonck 2007). Most linguists agree that proper names are mainly used to refer to certain entities, not to describe them. A central issue in this respect is the question of whether proper names carry a meaning or not – a question that crucially hinges on the notion of "meaning" employed. On the one hand, there are proponents of the view that proper names do not possess a lexical meaning but directly refer to a certain entity. This perspective is sometimes called "the Millian approach", in honor of its first prominent proponent in the 19th century, John Stuart Mill. In line with this view, names are frequently described as "rigid designators" (Kripke 1980) without any lexical meaning that would restrict the number of potential referents (as is typical of common nouns).

On the other hand, there are theorists who argue that proper names do carry certain meanings (e.g. Colman 2014; van Langendonck 2004, 2005). Various types of meaning are potentially relevant here: denotational vs. connotational meanings; lexical vs. proprial meanings; and presuppositional meaning (Nyström 2016). Denotation refers to the relation between a certain form and the class of entities to which it can be attributed (the so-called "denotata"). Denotational meaning stays constant across usage contexts and, therefore, largely corresponds to the dictionary definition of a lexical item. Proper nouns are special in this respect, as they denote only one particular entity (and are not normally listed as entries in dictionaries). There, of course, may be several entities in the world that carry the same name (*Cambridge* in

Masachusetts and in the UK; personal given names in general). However, this fact does not mean that the name denotes these referents as a class. For example, a noun like *boy* denotes all young male human beings, but a name like *George* does not create a similar, semantically based class of entities (Ghomeshi and Massam 2009, 74).

Besides their unique denotation, proper nouns may possess connotative meanings. Language users may have various associations with names depending on their personal knowledge and experience. Take the name *Oxford*, for instance: for some, it may be a place associated with an academic elite; for others, it may be the place where their grandmother lives. Such connotations can be quite individual (the grandmother association), but often they are shared by many people (the academic elite association). With regard to personal names, they frequently involve connotations concerning the social group to which the name bearer is thought to belong. For example, in German society, some English-based male names (*Justin*, *Kevin*) and French-based female names (*Chantal, Jacqueline*) are stereotypically connected to a lower social-class milieu, while other names like *Ronny, Maik, Mandy, Nancy, Dorit* or *Doreen* are stereotypically connected to Eastern Germany or the former GDR (Hayn 2016, 99-101).

Another meaning distinction that has a bearing on proper names is between lexical and proprial meanings. Names that are etymologically nontransparent possess a proprial meaning (e.g. *London, Prague*), as they

are exclusively used to identify a certain entity. However, names may contain elements that are homonymous with parts of the lexicon of a language and thus carry a lexical meaning (e.g. *New York*, *Long Island*). Even though these elements (*new, long, island*) may be thought to have no lexical meaning when they form parts of names, their descriptive meaning may in fact be contextually activated. For example, people may be startled if they find that *Long Island* is not literally a long island. This surprise bears witness to the fact that people treat the lexical meaning as potentially relevant.

Finally, names may carry presuppositional meanings. One such meaning type that is highly common in names is categorical meaning: the perception that a name is connected to a certain kind of basic-level concept category (Nyström 2016, 48; van Langendonck 2007, 86). For example, even if someone does not know who the referent of a name like *Stephanie* or *Christopher* is, that person will still most likely assume that these names refer to a person and that that person may be female or male, respectively. Likewise, *Smith* is commonly perceived as a personal surname, *Birmingham* as a place name, *Thames* as a river name, *Lassie* as the name of a dog, etc. These categorical name meanings are presupposed, even though they may be contextually incorrect (sometimes *Stephanie* may be the name of a dog, or *Birmingham* may be a personal surname). The categorical meaning of names can often be made explicit through extension

to a complex phrase (*the city of Birmingham*, *the river Thames*, *Lassie the dog* etc.) or an obligatory name part (e.g. *the Czech Republic*).

One recent development in the onomastic discussion of name meaning is the "pragmatic approach". This approach was developed by Coates (2005, 2006, 2009), who distinguishes between two types of referential modes: onymic reference and semantic reference. Both modes can, in principle, be expressed by both proper names and descriptive noun phrases, even though there is a strong tendency for onymic reference to be performed by means of the former and for semantic reference to be associated with the latter. In other words, "properhood" does not inherently reside in certain forms, but in the onymic use to which forms are put in a communication context. This usage mode is in principle applicable to all kinds of nouns, not just proper names (Coates 2006a). Thus, language change processes that involve proper nouns turning into common nouns (*Kleenex > kleenex*, *Band-Aid > band-aid*), and vice versa (*long island > Long Island*) are associated with shifts in the dominant usage patterns of forms.

Using country names as an example, etymologically nontransparent, morphologically simple names like *Greece* or *Norway* are commonly used as proper names, that is, for purposes of onymic reference. They tend to denote a unique entity, namely the country in question. In certain contexts, however, these names may be used as common nouns that denote a certain type of the entity denoted by the name (*the Greece I used to know*, *today's Greece*).

Conversely, the noun phrase *the old vicarage* can be used either by exploiting its descriptive semantic content ("an old house where a vicar lives"), or by onymically referring to a specific house (*The Old Vicarage*), which may not be old or a vicarage but rather a newly established pub (Coates, 2005: 130).

Van Langendonck (2005, 316) postulates an abstract lexematic category, the "proprial lemma", which unites the various onymic and semantic referential uses of a certain form (see also Vandelanotte and Willemse, 2002; van Langendonck, 2007: 7-8; van Langendonck and van de Velde, 2016: 19-20). Proper names are defined as forms that are onymically used, while proprial lemmas include a number of other usage types, including appellative (*a different Oxford*) and metalinguistic uses (*This city is called Oxford*) (van Langendonck, 2005: 318-321).

Proper names are familiar expressions of natural language, whose semantics remains a contested subject. Do names have meanings, or do they simply refer to particular things without that reference being mediated by a meaning?

D. Names as Cultural Identity

It is basically and frankly realized that names play an intriguing role in the construction of our lives, selves, and placement in society. So, when parents wait for their baby born, they usually have prepared the names for the

babies. Names can affect how we see ourselves and how we are understood by others. Mary Seeman tells us that beyond just identifying a person, personal names serve even more purposes, both for the namer and for the person being named (Seeman, 1983). Names are often strongly encoded with identity, traditions and expectations. "Bestowing or adopting a name is often dictated by a number of wishes and associations which may not all be conscious" (Seeman, 237). Understanding the depth behind your name, she claims, is one of the first steps in recognizing its power. However, most people do not explore the significance of names. Personal names are worth looking into more because humans naturally make quick judgements and assumptions based on them. Names are initially chosen by someone else, yet they shape the ways in which we identify with our gender, self-worth, and identity as a whole. Names are worthy of further investigation because they are labels we carry with us through life and Naming is influenced by many different factors, including geography, religion, culture, and language.

A study conducted in 2010 by Jean Wenge, a psychology professor at San Diego University, examined the names of 325 million American babies born between the period of 1880 and 2007. The study revealed that common names have dramatically decreased in popularity since the 1980's. An example derived from the study shows that while more than 30% of boys were given names from the top-10 used names in 1950, less than 10% of boys were given a top-10 name in 2007. This shift in the way parents name

their children is caused by the growing cultural shift toward individualism and a need to stand out from the crowd.

Names are arbitrary, but they carry significant social and cultural signals. Since the practice of naming varies throughout different parts of the world, this poses problems for the translation of names. Generally, translating personal names poses a tremendous challenge to stay true to the given definition of a name. Some names are deeply rooted in culture. Translators also have a challenge in the ordering of first names and surnames, which is not the same in all languages. For example, in Korean, Japanese and Hungarian cultures, surnames come before the first name. In the English, French and Western hemisphere, first names come before the surname. Researcher Albert Peter Vermes asserts that: The translation of proper names has often been considered as a simple automatic process of transference from one language into another, due to the view that proper names are mere labels used to identify a person or a thing. Contrary to popular views, the translation 16 of proper names is a non-trivial issue, closely related to the problem of the meaning of the proper name. (Vermes, 2003, 88-90) For many cultures, names strengthen familial ties and reinforce the historical continuity of the culture. Some countries, including Sweden and Denmark, have official lists of names that citizens have an obligation to conform to. In Germany, the gender of a child must be apparent with the first name. In Norway, you are not permitted to use a first name that has been

historically used as a last or middle name. In the United States, parents have the liberty to name a child anything they choose because it is considered a form of personal expression and protected by the constitution. In most Western societies, the proper name is composed of the given name, the middle name, and the surname, with optional titles such as Junior or Senior. The Chinese name their children by combining two or three characters that are symbolic to the powerful characteristics they hope their child will possess. Regardless of cultural context and the naming expectations within different cultures, naming is always part of a social process.

Lieberson and Bell write, The naming activity is ultimately a social process, and the resulting pattern of name usage reflects the combined influence of the imagery associated with each name, the notions parents have about the future characteristics of their children, estimates of the response of others to the name, the awareness and knowledge of names through the mass media and other sources, parents' beliefs about what are appropriate children's names for persons of their status, and institutionalized norms and pressures. As Lieberson and Bell defend, parents do not choose names in isolation. They consider social factors in the process of naming, even if they are not aware of it. 17 Names have a strong correlation to cultural identity. Cultural identity is defined as a person's self-conception and self-perception, as related to nationality, ethnicity and religion. Names create an inclusive and supportive space to identify with others. Further, names allow

you share a similarity with others within the culture you identify with. The strongest takeaway is that people with culturally distinctive names are more likely to stick together due to a sense of belongingness.

In principle, there are many ways to determine the naming of a person's name, for example based on the day, month, events that occurred when a person was born, and so on. 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 in the future the child becomes someone he hopes for.

The next chart is an overview of the theory that will be used to guide the achievement of the product that is targeted in this dissertation. Next, the researcher presents the method that will be used in this study. The details of the research framework in question can be seen in the following picture:
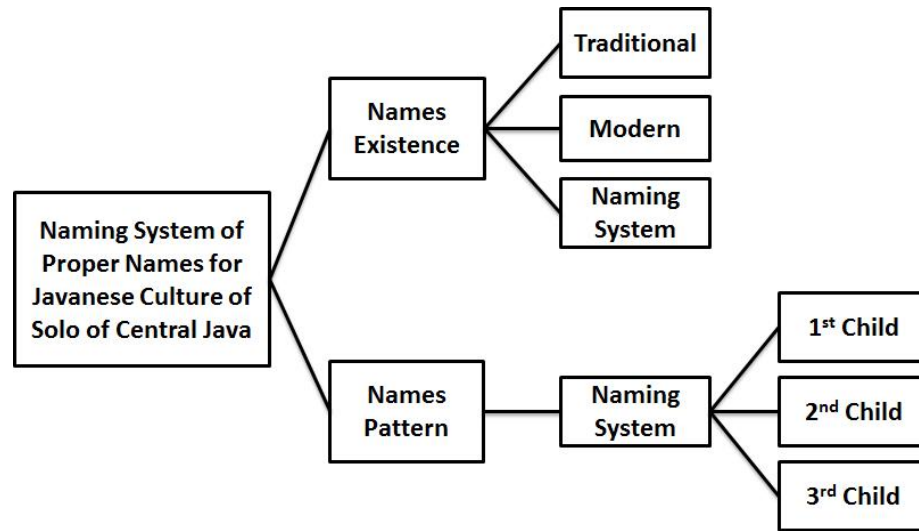
Figure 3. Theoretical Research Framework

E. The Specific Perspective of the Current Research

There are several relevant studies that have been carried out regarding self-naming, including Javanese self-names. Research conducted by Nuryatingsi (2012) concluded that Javanese ethnic names are basically fragments of several lexemes mixed into complex forms. In the singular found the form of conversion. Meanwhile, in that sense it is to use the triangle of meaning as a standard in research and it can be obtained meaning that has a meaning of the relationship between the name and cultural elements, which are names based on self-image, "pranata mangsa" (historical relics of ancestors in the form of a calendar system and is used by farmers since thousands of years ago which is no longer relevant to be applied in today's modern times), systematic and birth order, interpretation of natural elements

and creatures, and also based on prayer and hope. The specific perpective of this research is the relationship between names and cultural elements with emphasize of historical relics.

Again, Riyadi (2010) also researched Javanese Ethnic Names and Their Functions in society. This study is specifically emphasized the elaboration of functions in the process of naming oneself in Javanese ethnicity.

Furthermore, Widodo, et al (2006), examined Javanese Names: Various Elements and Their Meanings. This research departs from an interpretation that the name is a social product so that to know the social perspective of the community can be understood in the name attached to the Javanese. In this research, Widodo, and friends emphasized that in general the proper naming in Javanese society can be traced by paying attention to the vocal formulation used in the name as a word, paying attention to the final syllable of name components that can mark gender, and paying attention to the syllable/ syllable in the name. In addition, naming can be done arbitrarily (naming is just to distinguish from other people and the name is not known for its meaning and origin) and non-arbitrary (has equivalent to other lexicon; contains goals, hopes, ideals; describes aspects of the historicity of birth, etc). In addition, it can be seen that the naming of children in Javanese society is generally well considered for the sake of the 'safety' of the child in going through the stages of his life. Essentially the naming is used as a marker of the identity of a person's existence in a society. Several other functions

appear as an effort to fulfill situational and conditional needs, for example for respect, order markers, gender markers, intimacy, confidentiality and so on.

Munira Hasyim in her research "Permanence and the Change of Naming System of Proper Names and Pakdaengang as the Signifiers of Identity in Makassarese Ethnic Community Culture" (2015) indicated that both traditional and modern forms of naming system of proper names and Pakdaengan in Makassarese Ethnic Community some are permanent, while the others have changed. This is viewed from process, ritual aspects, structure, meaning, and the system of greeting patterns. Meanwhile the factors affecting the changes are geography, history, language and culture, the advance of technology and media, the educational level of parents, demography ad social factor, future orientation, and prestige.

Another research as conducted by Resticka and Yanti (2018) described that naming is the process of finding a language symbol to describe objects, concepts, processes by utilizing existing vocabulary, among others by changing possible meanings or by creating words or groups of words. This research is a qualitative descriptive study. The approach used is cultural approach. This research is a study of anthropological linguistics that focuses on linguistic studies. The method used in determining informants is by using snowballing theory. The structure and pattern of the names of people in the Banyumas community vary greatly, consisting of a single form and a combination of words. The structure of the word can also consist of one, two,

three to six syllables. Every self-name in Banyumas society contains meaning that can be used as self-identity, a marker of ideals and hopes. The structure of the self-name can come from elements of the Javanese language or the absorption of foreign language elements (Sanskrit, Arabic, English, French, Japanese). Absorption elements are words that come from other languages with their spelling, speech and writing adapted to the narratives of the Indonesian people to enrich vocabulary such as English. It can be said that words derived from foreign languages are spoken and written according to the Javanese pronunciation of them or it can be said that the naming adjusts the spelling and pronunciation of foreign language absorption vocabulary. However, even though foreign elements have been used in naming Javanese people, the fact is that the reference concept used in the structure of their children's names still has the same meaning. The construction of self-names in Javanese society can be in the form of a single (monomorphemic) or in the form of a combination of words.

In this study, Gita Anggria Resticka and Sri Nani Hari Yanti (2018) concluded that self-name is used as a reference to determine a person's cultural identity. The inherent self-name is determined by the parents' knowledge of the child's name, the hopes or aspirations of the parents in the child, the dominant culture that influences the naming, social stratification, the birth order of the child in the family, the religion adopted and the presence or absence of the influence of a foreign language in giving the name. The

structure and pattern of people's names in the Banyumas community varies greatly. The structure of the person's name will continue to change over time. The diversity of these names shows that the self-name and culture of the Banyumas people are very open to be influenced by other cultures around them.

A research by Wening Sahayu (2014) with the title "Proper Names in Javanese Society in Yogyakarta" resulted that the proper names in Javanese society are in the form of words and phrases. The languages of proper names are the Javanese language, mixed languages, and foreign languages. Proper names refer to filling elements related to cultural experiences constituting names. The revealed semantic features are those related to expectation, event remembrance, patronymic, and gender markers. In the eras of 1970s and 2000s, there were such semantic features. However, words expressing semantic features undergo shifts in addition to several words that are still used. This shows that Javanese society in Yogyakarta feel that they need new words considered more appropriate to express semantic features in accordance with cultural experiences through proper names. Factors affecting proper name shifts are, among others, mobility, connection, and technology development that bridge the occurrence of language and culture contacts.

From several descriptions of the results of the research on "personal names" above, it is clear that the naming of names in the culture of the people of Solo, Central Java needs to be investigated more deeply to find

patterns of self-naming and factors that influence the pattern of self-names so that the Javanese ethnic community, especially the Solo community, has guidelines or references in naming practices in the community.

F. Conceptual Framework

This conceptual framework is meant to show the pathway of this research. It starts from the concept of Naming System in the frame of Naming system in Javanese. The naming system itself is divided into two points, they are the naming system of Javanese of Solo, and all about the philosophical problem.

From those two points, the discussion will be about cultural context of the names, and the meaning of the names, both are in tradisitional and in modern perspectives.

Based on the framework pathway, this research terminates in naming system of proper names in Javanese culture of Solo. The Conceptual framework is shown as follows;
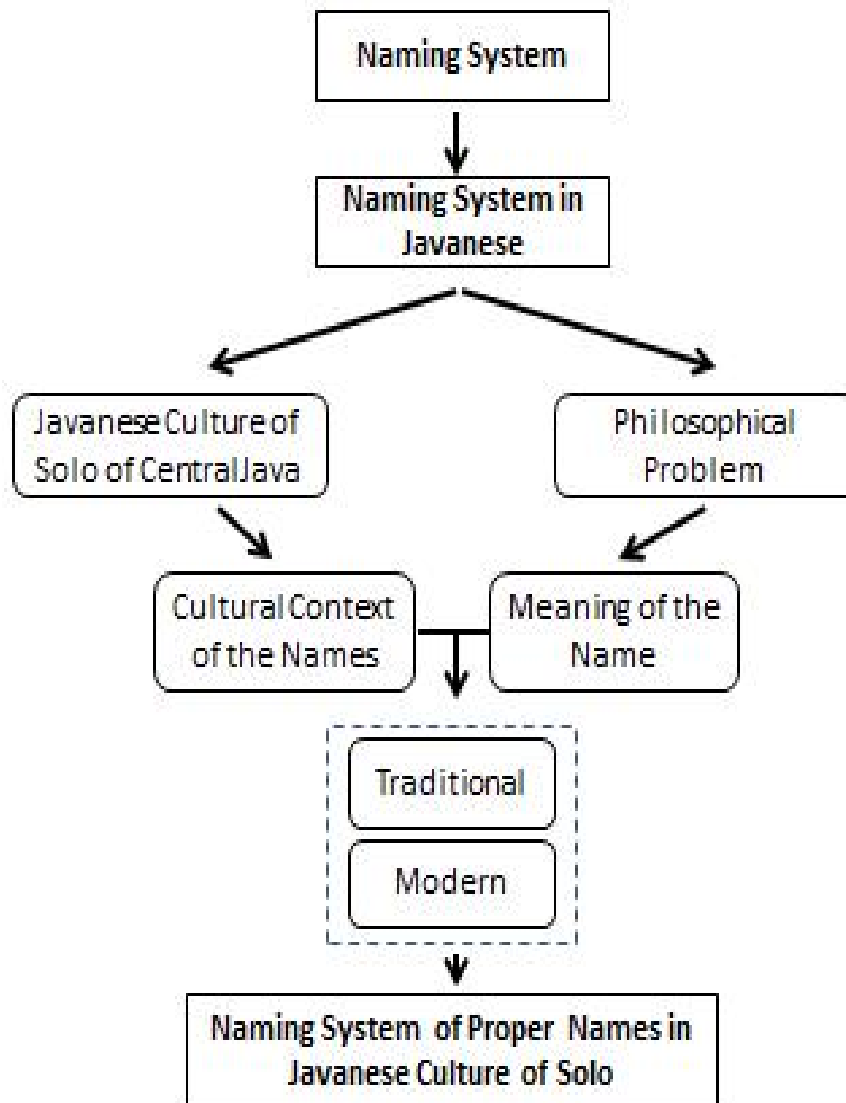
Figure 4. Conceptual Research Framework

The conceptual framework is intended to explain that the meaning system studied here is the meaning system in Javanese culture. This will be described in two sis namely Javanese Culture (cultural context of the names) and philosophical problems/aspect (meaning of the names).

Based on cultural evidence and linguistic facts, the naming system of Solo people can be seen from two things, namely the traditional and the modern. The traditional survives on the system of tradition, while the modern has abandoned tradition and received the absorption of naming from the wider world.