



Trend of having more name parts in homogenous community

Ajar Pradika Ananta Tur^{a,1}

^aIlmu-Ilmu Humaniora, Fakultas Ilmu Budaya, Universitas Gadjah Mada

¹ajar.ananta@gmail.com

Informasi artikel	ABSTRAK
Article history: Submit 15 December 2021 Revision 24 March 2022 Accepted 3 April 2022 Publish 30 April 2022	Tujuan dari penelitian ini adalah untuk mendeskripsikan pola nama pada anak prajurit Karaton di era modern dan apakah mereka masih memegang teguh budaya Jawa. Pertemuan antara kesetiaan menjaga tradisi di kalangan Prajurit Karaton dengan tuntutan zaman khususnya dalam hal penamaan merupakan topik yang layak untuk dikaji. Selain itu, karakteristik komunitas yang biasa diangkat dalam tulisan ilmiah tentang penamaan adalah komunitas heterogen sehingga komunitas homogen menjadi komponen pendukung penting yang melengkapi topik di atas. Penelitian ini merupakan penelitian kualitatif yang melibatkan Prajurit Karaton sebagai sumber data dan daftar nama keturunan mereka sebagai data primer. Hasilnya adalah nama-nama keturunan Prajurit Karaton berubah dari 1960an yang mayoritas adalah mononym ke 2010an yang merupakan polynym. Bentuk polynym yang ditemukan adalah polynym dengan duan ama, tiga nama, dan empat nama. Meskipun demikian, identitas sebagai masyarakat Jawa tetap melekat. Hal tersebut menunjukkan pula bahwa Prajurit Karaton mengikuti perkembangan zaman dalam memberikan nama namun tidak kehilangan identitas mereka sebagai orang Jawa dan nilai-nilai budaya Jawa.
Kata kunci: Budaya Jawa Komunitas Homogen Mononyms Polynyms Prajurit Karaton	
Key word: Javanese Culture Homogeneous Community Mononyms Polynyms Royal Palace Soldier (Prajurit Karaton)	ABSTRACT The aim of this research is to depict the pattern of names of the Prajurit Karaton's offspring in the modern era and how they keep their values of their culture. The intersection of loyalty to tradition among Prajurit Karaton and the demands of the times, particularly in terms of naming, is a topic that deserves to be researched. Furthermore, the community characteristics that are usually raised in scientific writings about naming are heterogeneous communities, so homogeneous communities become an important supporting component that completes the topic. This is a qualitative study that uses the Prajurit Karaton as the primary data source and a list of the names of their offspring as the secondary data. As a result, the names of the Prajurit Karaton's offspring changed from mostly mononyms in the 1960s to polynyms in the 2010s. The form of polynyms is polynym with two name parts, three name parts, and four name parts. Nonetheless, the identity of a Javanese society remains. This also demonstrates that the Prajurit Karaton give names in accordance with the times while maintaining their identity as Javanese people and the Javanese cultural values.

Copyright © 2018 Universitas Ahmad Dahlan. All Right Reserved

Introduction

Today's world is distinguished by the fact that anyone, from anywhere, can follow anything, including giving names. They may use languages and proper names from other countries and cultures. It has become a trend that has even permeated the idealistic protectors of Javanese culture. One of them is the Prajurit Karaton. The Prajurit Karaton, known for their absolute devotion and membership in the Karaton circle, which strongly maintains its traditions and Javanese culture, are at crossroads in choosing names for their offspring due to their idealism and the globalization era's trend. Should they name their offspring with Javanese names that are close to those elements in order to uphold tradition, or with modern, globally accepted names in order to meet the demands of the era?

Prajurit Karaton is a branch of the Kasultanan Ngayogyakarta Hadiningrat government system. As a result of the Perjanjian Giyanti (Giyanti Agreement), the Kasultanan was declared an independent palace on March 13, 1755 (Kemis Pon, 29 Jumadilawal 1680 TJ) ("Cikal bakal keraton Kasultanan Yogyakarta", kratonjogja.id, 2016). Previously, the Prajurit Karaton acted as protectors of Karaton sovereignty and fought against invaders.

However, as the eras progressed, this role evolved to become the guardian of Javanese cultural values, which the Karaton approves ("Tugas dan fungsi abdi dalem", kratonjogja.id, 2016).

Since the inception, the Prajurit Karaton have consisted of the Karaton's nobles and the Javanese people who apply to serve as Prajurit Karaton. Once in the past, they had prajurit from Bugis and were grouped into Bregada Bugis and Bregada Dhaeng ("Bregada prajurit keraton Yogyakarta", kratonjogja.id, 2017). However, nowadays, all bregadas consist of Javanese. This condition becomes the foundation of a homogeneous community that, in this research, is limited to the ethnic aspect. "Insya Allah Jawa Kabeh, mas. Malah akeh-akehe Bantul" (Insya Allah, all of them are Javanese. Even, mostly are from Bantul), said Tepas Keprajuritan.

The routine agenda of pasowanan, which is held at a predetermined time for all Abdi Dalem (royal officials), including the Prajurit Karaton, demonstrates their compliance. They gathered with their respective identities, which were visible on the clothes they were wearing. The Prajurit Karaton have distinct clothing arrangements for each bregada (group), and this arrangement has meanings and values. Furthermore, they pay close attention to every detail of the agenda because it contains values that must be maintained. In addition to physical appearance, spiritual obedience such as taboos, symbols, and blessings (Fitria & Tur, 2019) are thought to exist and can be used to assess the internalization of Javanese culture in the Prajurit Karaton circles.

Names and naming are also closely associated with the Karaton tradition. Sulistyawati (2004, p. 264) writes the Sultan family's and royal officials' names and titles in the Karaton. The Sultan family's names are commonly for the name of the wife, the childhood name obtained after birth, the adult name obtained after marriage, and the name of the title obtained when occupying a position. The Karaton's prevailing tradition governs the bestowal of these names and titles. The royal officials, including the Prajurit Karaton, are named based on their position in the Karaton. However, the pattern is the same, namely based on the Karaton's place of work, rank of position, and the name given by the Sultan (added by an individual name). These names can be found in the Serat Kekancingan.

Meanwhile, Javanese have been slowly reconsidering their tradition since the turn of the millennium. To some of them, globalization implies westernization, with westernized traditions taking precedence over native ones (Haggan, 2008; Hanks, 2003). This condition can be seen in Aribowo and Herawati's naming practice trend (2016). They emphasized the trend of replacing the Javanese language with other languages such as Arabic (p. 117) or combining some languages such as Javanese-Arabic, Javanese-Arabic-English, Hebrew-English, and others in determining personal names among Javanese. Wening (2015) discusses the evolution of naming practices in Javanese society. Some markers existed, such as gender, social class, name patterns and structures, and other distinctiveness (Wibowo, 2001), but they were recently ignored.

Several name studies have revealed that the majority of name givers prefer modern, unique names (Wibowo, 2001; Widodo, Yussof, & Dzakiria, 2010; Widodo, 2013; Aribowo & Herawati, 2016) and globally-accepted names by multicultural and multilingual society (Tan, 2006; Cheng, 2008; Sercombe et al., 2014; Chen, 2015; and Xu, 2018). Names like Kyera Eksa Goku, Fiarriescha Marra Ardhiana, and Raphael Cirrillo Meshach Kurniawan are examples. The words in the names that are underlined are most likely not Javanese words. They also put their names in the names of their offspring as a genealogy marker (Chen, 2015, p. 203), which Javanese tradition did not have it previously (Uhlenbeck, 1969 & 1982; Bloothoof & Groot, 2008). Bhumi Shankara Prathisara, for example, with the last name part of his father Gibbran Prathisara, or Jati Pangarep Suseno, with the last name part of his father Anwar Suseno.

Wening (2015) conducted research on the change in naming practices in Yogyakarta. She compared naming practices in the 1970s and 2000s to depict the evolution of naming practices in terms of forms, semantic features, name shifts, and factors influencing the shifts. In Javanese society, personal names took the form of words and phrases. The languages that were used were Javanese, mixed languages, and foreign languages. There were semantic features such as expectation, event recollection, patronymic, and gender markers between the 1970s and 2000s. However, in society, changing the word choice would be preferable. They tended to use more popular words to represent semantic features. Personal name changes were influenced by mobility, connection, and technological advancements to support cultural contact.

In line with the explanation above, Aribowo and Herawati (2016) studied changes in personal names in the Javanese community across three villages representing three distinct areas, namely rural, suburban, and urban areas, to demonstrate the massive shift in naming practice from Javanese to Arabic. They claim that the majority of the people in those villages name their children in Arabic. They take Javanese words, patterns, and traditions with them. This means that the location of the villages has no bearing on the traditional reservation. The younger the married couple, the more Arabic names they prefer for their children. This is represented by the pattern of forename, middle name, and surname.

Names in Heterogeneous Communities

A name can reveal the state of mind of the name givers. Every word, pattern, and referent has a rationale and belief that the name givers share and maintain (Kuipers & Askuri, 2017). They hope that by establishing their state of mind, their tradition will be preserved in the future. Names, according to Kuipers and Askuri, are also used as verbal resources to learn about the backgrounds of name givers in the Javanese community. Mensah (2020) observes people in northern Nigeria from the TiV community on the same theme of identity. It is a traditional community with a strong cultural identity. Name givers and their beliefs are strongly linked, particularly in religious-based personal names. Those who adhere to their tradition will have the name of witchcraft reflected in their personal names. The Christians use English names to glorify, honor, and exalt this supreme being, while Muslims use names to identify themselves based on their belief in notable figures and prophets from the Al Quran.

Sulistiyowati has also witnessed the mixed hands of politics toward the existence of culture (2014). She examines the lives of two distinct cultures in the enclave region between Karaton Ngayogyakarta and Kasunan Surakarta. Historically, those palaces decided to divide themselves politically by establishing their own governmental systems and geographically by establishing their own territories. Nonetheless, some areas of Karaton Ngayogyakarta's territory are jointly owned. The areas are the kings' cemeteries and descendants in Imogiri District, known as Makam Imogiri, and Kota Gedhe, known as Makam Kota Gedhe. Both palaces send their abdi dalem to maintain the cemeteries, and live each palace's tradition through traditional rituals, dialects, attitudes, and even culinary traditions. Those areas have distinct identities.

The explanation demonstrates how important a person's personal name is to people. It is a form of identification that people can see. According to Lombard (2011), Niitsitapi is a community with a strong tradition in naming practice. Through the manipulation of personal names, the people there maintain their identity and the perception of outsiders. They frequently have multiple identities. The first is traditional personal names, which they can use in traditional rituals and to communicate with their ancestors. The second is global personal names, which they use to gain a more expansive opportunity in international communication. They frequently use English or European personal names due to the ease with which they are accepted by others and their high social status.

Chen (2015) has previously investigated the significance of English or European personal names in China. The result is similar in that those personal names have a specific place in the global community, though Bloothoof and Onland (2011) state that this is reversed in the Netherlands. According to Chen (2015), those personal names confer high social status and fortune in business or other endeavors on a global scale. When they are born without an English name, they can obtain one from teachers, relatives, colleagues, or others. Sercombe et al. (2014) have previously stated that non-heritage-based personal names are widely used in China today. Beyond the practice, the rationale is that developing a social and global identity is a simple task.

According to the aforementioned explanation, the research subjects are mostly from the multicultural-multilingual community with a global perspective. In the meantime, there hasn't been much research done in a homogeneous community. This study will fill a void in the aspect of homogeneous community in the Javanese territory of Kasultanan Ngayogyakarta Hadiningrat, more specifically Prajurit Karaton. Warren (2015) has previously investigated this aspect in a homogeneous community in Argentina. According to the findings of the study, people in that community have two or more personal names, each with a different function. The first is for traditional matters, while the second is for a marker of citizenship in order to gain the same rights in a national context, such as education, health care, and so on.

Name Parts

The Javanese tradition has given names only (Prabandari, 2017, p. 64) with one, two, three, or more name parts (Rony, 1970). Bertills (2003, p. 23) defines "name part" as "syntactic parts of the name that are significant with regard to the referent," which was first defined by Kurt Zilliacus in 1974 and later expanded as "syntactic parts of the name that are significant with regard to the referent." She continues by stating that there is a distinction between a name part and a name element, and that the name element "refers to both words and affixes." While the terminology of name element is well-defined and free of contradiction, it could be argued that a name element consists of a word and any type of affix, such as prefix, infix, or suffix (Bertills, 2003, p. 23). This is referred to as a "formant" by Room (1996, p. 43). Meanwhile, Lefman (2013, p. 6) defines name part as an inseparable unit composed of a name stem and any orthographically associated affixes with the name stem.

According to van Langendonck and van de Velde (2018, p. 19), the syntactic parts of names describe their peculiarities in established linguistic and onomastic convention. They cite Langaker's (1987) concept of established linguistic convention, which states that the convention for names is both flexible and functional. Names enter the established onomastic convention through community bestowal or gradual onymization. As a result,

when determining the name part, Van Langendock (2007) prefers typology over orthography. Typology (Plungyan, 2011) is concerned with community-accepted linguistic norms, whereas orthography (Coulmas & Guerini, 2012) is concerned with grammatically correct writing, including spelling and dialect. Even if the names are orthographically correct, using hyphenated marks in names is uncommon or even difficult to accept in other cultures. Defining names is not only consistent with grammatical standards, but it is also widely accepted by the community (Van Langendock & Van de Velde, 2018, p. 18-19).

Javanese culture faces its own set of challenges as it adapts to modernity. Changes in Javanese culture are also evidence of foreign cultural infiltration, which has impacted the indigenous Javanese people, such as naming practices. Previously, Javanese people recognized mononyms or single names in naming practices (Uhlenbeck, 1969 & 1982; Lefman, 2013, p. 18; Atmawati, 2020) without adding any other words to it (Aribowo, 2017, p. 290-291, Tur, 2019a). However, Javanese people have adapted to the need for more modern naming by having polynoms, names with two or more name parts, including meaningful hybridization (Aribowo & Herawati, 2016; Widodo, 2013b; Aribowo, Hadi, & Ma'ruf, 2019), and even containing number and codes (Lefman, 2013, p. 18).

Method

This research design employs a qualitative approach, which (Cresswell, 2014) investigates and comprehends the meaning of individuals or groups assigned to a social or human problem. The research process entails developing questions and procedures, data collection in the participant's environment, and data analysis inductively building from particulars to broad themes (Tur, 2019b). The structure of the final written report is adaptable. Those who engage in this type of inquiry advocate for a research approach that values an inductive style and a focus on individual meaning. The data consisted of a list of personal names of the offspring informed by the Prajurit Karaton from ten bregadas (groups) with an average of 40 members in each. The researcher set a limit on the number of data sources he could use. They had to meet certain criteria in order for the data to be considered valid. The name givers had to be officially members of Prajurit Karaton at the time they gave their offspring personal names. In addition, they used Javanese as their primary language in daily life. The data were gathered while keeping the data sources' limitations in mind. The collecting data was conducted in the Karaton area at night from 8:00 p.m. to 10:00 p.m., as per their schedule. Each group was given two nights to stay up late. The purpose of this step was to obtain a list of the offspring's personal names. The data were analyzed through looking at the composition of the name to get the category of name part. The categorization was depended on how the name givers create the name and each name part was separated by the space. The researcher did not consider the name part orthographically but typologically accepted by the society.

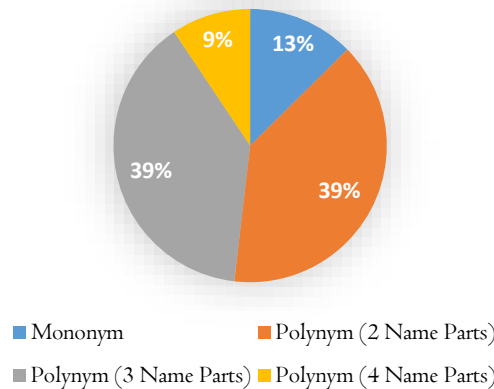
Results and Discussion

The Prajurit Karaton, as a part of Javanese society and their role in preserving Javanese traditions, including naming practice, instill the traditions in naming. The compositions are about mononym names. Those were happening for people born before the 1970s (Uhlenbeck, 1969 & 1982; Lefman, 2013, p. 18; Atmawati, 2020) or in the 1970s (Uhlenbeck, 1969 & 1982; Lefman, 2013, p. 18; Atmawati, 2020; Wening, 2015). Widodo (2013) explains that in the following decades, people are eager to adopt modern naming practices, such as having multiple name parts, unique word choices, and various motivations. Wening (2015) shares this condition by indicating that, in recent years, naming practice has changed significantly in a society such that people born around the 2000s have a more complex pattern of names in order to catch up with the demand of the time.

Result

In response to what some scholars have said about the naming trend, this study depicts Prajurit Karaton's offspring names from the 1960s to the 2010s.

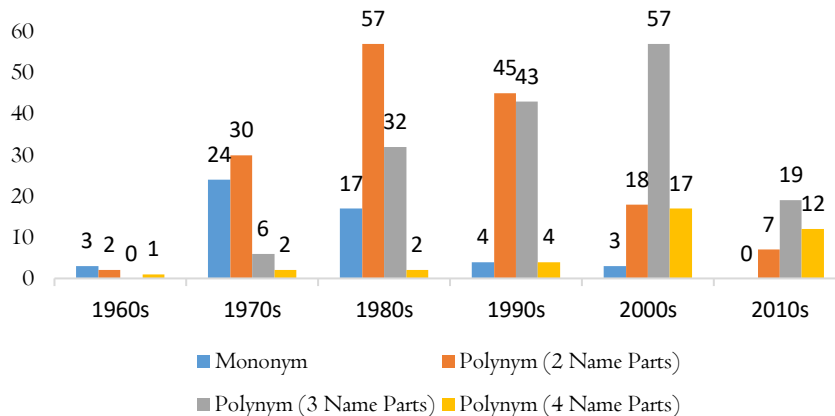
Name Part of Personal Names



Graphic I. Name Parts of Personal Names in Percentages

The figure above depicts the name parts of the Prajurit Karaton's offspring personal names, which are divided into mononym and polynym represented by the two name parts, three name parts, and four name parts. Polynym with two name parts and polynym with three name parts have the highest frequency, with 39 percent for each. Meanwhile, mononym has a 13 percent share of the total, and polynym with four name parts has a 9 percent share. The two percentages above do not mean contradiction to what the experts said, but there are limitations to gathering more representative data. This is due to the age of the Prajurit Karaton at the time of data collection being one of the most important factors. They are too young to have offspring born in the 1960s, when the mononym was still massive, and they are too old and cannot have offspring born in the 2000s-2010s. Nonetheless, the data shows a pattern on which what experts believe can be agreed. Meanwhile, the distribution of name parts by decade is shown below to illustrate the trend of shifting naming practices.

Name Parts of Personal Names by Decades



Graphic 2. Name Part of Personal Names by Decade

The graph represents the loss of a mononym and the presence of a polynym pattern in naming. The mononym was popular in the 1970s and before, but it gradually faded over the decades, eventually disappearing in the 2010s. Polynym, on the other hand, grows in size over time. The polynymic names with three name parts that have become popular in recent decades. Meanwhile, the Polynym with two name parts reaches a peak in the 1980s before declining in the following decades. The final pattern is polynym, with more name parts running gradually to add to the Prajurit Karaton's environment. The tables below are provided to look at specific examples of names from different decades in greater detail.

Table I. Examples of Mononyms 1960s-2010s

1960s	1970s	1980s	1990s	2000s	2010a
Suradi – 1960	Bandiono – 1970	Iswadi – 1980	Ramiati – 1990	Dartini – 2000	-
Suradiman – 1962	Jawadi – 1972	Windarti – 1982	Nurafifah – 1991	Veraningsih – 2005	
Triwidati – 1968	Murwati – 1973	Noviasri – 1983	Arifin – 1997	Arfina – 2005	

According to Uhlenbeck (1969 & 1982), Wening (2015), and Atmawati (2020), it was common for Javanese to give personal names in the form of mononyms and to compose the names in the Javanese language. The table 2.2 also informs the tradition that in the early decades, naming the *Prajurit Karaton's* offspring was mostly done with a mononym. However, the usage of the tradition declines, indicating the loss of the mononym. The amount of the mononym gradually decreases from decade to decade until it disappears in the last decade, the 2010s.

Table 2. The Examples of Polynyms with two Name Parts 19060s-2010s

1960s	1970s	1980s	1990s	2000s	2010s
<i>Sri Budiansi</i> – 1968	<i>Wijang Susanto</i> – 1970	<i>Siti Rojiah</i> – 1986	<i>Prabowo Sulaksana</i> – 1993	<i>Muh. Fitrianto</i> – 2005	<i>Risang Puspitaningtyas</i> – 2010
<i>Rini Siswanti</i> – 1969	<i>Hanung Wimboko</i> – 1972	<i>Sudono Aji</i> – 1987	<i>Iin Setyaningsih</i> – 1994	<i>Bella Destalia</i> – 2007	<i>Nafisa Qotrunnada</i> – 2011
	<i>Riris Yanuarti</i> – 1973	<i>Danang Indarto</i> – 1988	<i>Albertus Yudhistira</i> – 1995	<i>Tabah Uji</i> – 2009	<i>Suciati Puspitasari</i> – 2014

Polynyms with two name parts become popular in the 1980s, displacing mononyms, which had been the norm in naming practice prior to that decade. However, in the *Prajurit Karaton's* offspring circle, this style declines from decade to decade after the 1980s. It is replaced by other types of polynym, such as polynym with three name-parts and polynym with more name-parts, as shown in figure 2.2. You can find an example of those polynyms here.

Table 3. The Examples of Polynyms with Three Name Parts 1960s-2010s

1960s	1970s	1980s	1990s	2000s	2010s
	<i>Agus Wiku Pramono</i> – 1971	<i>Irawan Jatmiko Prastowo</i> – 1981	<i>Mira Sekar Satiti</i> – 1993	<i>Ve Austin Hanakasturi</i> – 2003	<i>Arfan Muruoktama Sutarto</i> – 2011
-	<i>Retno Indah Utami</i> – 1974	<i>Siti Maghri Rezeki</i> – 1982	<i>Kartika Tanjung Karnasi</i> – 1994	<i>Almas Nur Amalina</i> – 2004	<i>Kiyandra Aldia Arkhan</i> – 2012
	<i>Luciana Muji Sundari</i> – 1975	<i>Wahyu Deni Yananto</i> – 1983	<i>Rika Dwi Arni Satuti</i> – 1995	<i>Fitri Nur Rahmah</i> – 2005	<i>Noval Abirama Aprilio</i> – 2013

The distribution of polynyms with three name-parts among *Prajurit Karaton* from decade to decade is shown in table 2.4. Every year in a decade appears to be represented by at least one name. This polynym did not appear in the 1960s because, at the time, most people's names were still mononyms with deeply ingrained traditions surrounding their naming practices. According to Wening (2015) and Widodo (2013), the trend of using polynyms began in the 1970s.

Table 4. The Examples of Polynyms with Four Name Parts 1960s-2010s

1960s	1970s	1980s	1990s	2000s	2010s
	<i>Yohanes Ulkipli Muji Prasetyo</i> – 1971	<i>Tadi' Raharja Ibnu Rokhmi'adi</i> – 1986	<i>Andi Yulianto Tri Wibowo</i> – 1995	<i>Ratiwi Dian Kumala Sari</i> – 2001	<i>Naurika Jasmin Rustantia Latifa</i> – 2015
-	<i>Cicilia Tri Muji Nurini</i> – 1973	<i>Agung Hari Kusuma Nugroho</i> – 1988	<i>Krisna Bani Putri Puspita</i> – 1996	<i>Lintang Febio Araf Firstananda</i> – 2003	<i>Danar Adi Suryo Baskoro</i> – 2016
			<i>Sari Solihatun Kartika Dewi</i> – 1997	<i>Damar Galih Nur Seto</i> – 2004	<i>Muhammad Adzriel Zhafran Sahputra</i> – 2019

Polynyms with four name parts became a "must" for name givers in the 2010s decade. They believe that in order to be modern in this globalization era, a modern name is also required to represent a name bearer's existence in community. One of the characteristics of a modern name is that it has multiple name parts.

Discussion

This transformation validates what several researchers have said about naming trends in Javanese society. The Javanese people's attitudes toward creating or composing personal names have shifted over time. They are consistent with modernity (Widodo, 2013), technological advancement (Atmawati, 2020, and Prabandari, 2017),

foreign language word choice (Aribowo & Herawati, 2016), and hybrid names (Aribowo, Hadi, & Ma'ruf, 2019). Explicitly, even, Prabandari (2017, p. 66-67) said that they are embarrassed and no longer proud of instituting the tradition in naming practice. However, this study discovered something different from what Prabandari stated. Name givers take pride in displaying their Javanese heritage and are not ashamed to admit it. Their adaptability to changing times in various aspects of naming demonstrates the versatility of Javanese tradition. This is clearly reflected in the selection of names that contain cultural values, such as the concept of a name being a prayer, so that name givers carefully select the appropriate meaning.

Javanese culture can be compared to a computer component that includes both hardware and software. The name is hardware, and the values contained in the name are software. Both can be replaced, but in order to achieve optimal performance, the hardware must be replaced, whereas the software only needs to be updated. Similarly, the name has evolved to reflect the times. Names pattern may change, but values that reflect the name givers' state of mind adapt to the times.

Additionally, these findings demonstrate that name givers have considerable flexibility in managing the preservation of Javanese cultural values and the demands of modernity. This can be observed in determining the number of name parts that must be created. Furthermore, the emphasis on typing the names of the *Prajurit Karaton's* offspring is not often based on orthographic forms that correspond to regular spellings or words listed in the dictionary. They, on the other hand, concentrate on how they hear the word and write it down according to what they hear. Acceptance from society is a concept that the *Prajurit Karaton* uphold in order to avoid the judgement of people that their offspring's names are "old-fashioned names" or out of date. Despite the fact that they never verify whether the spelling of the name is correct or not. The critical factor is social acceptance.

Conclusion

In the context of naming, the *Prajurit Karaton*, as the representatives of the people who live in a homogeneous environment and as guardians of Javanese traditions, choose to follow the demand of the times. Gradually, mononyms were no longer used among the offspring of *Prajurit Karaton*, and this was accompanied by an increase in the use of polynoms that were thought to be more appropriate for the modern times. Polynoms can be made up of two, three, or four name parts. Nonetheless, despite their proclivity to keep up with the demand of the times, the *Prajurit Karaton* uphold the Javanese cultural values, which are reflected in their choice of words and languages. As a result, not only the heterogeneous community, but also homogeneous community, follow the trend of giving names that are unique, modern, and globally accepted. Furthermore, it would be fruitful to investigate the motivation beyond the choice of the name for further research. It is since the motivation in giving name is closely related to personal lived experience that each people have different one and need interview to elaborate it.

Acknowledgment

The author would like to dedicate his deep gratitude and high respect to Dr. Aris Munandar as supervisor and Dr. Daru Winarti as co-supervisor of his doctoral dissertation project for any single enlightenment they are sharing in completing the project.

References

- Aribowo, E. K. (2017). Linking Arabic, Islam, and Economy: Onomastics on Business Name of People of Arab Descent in Indonesia. *Karsa: Journal of Social and Islamic Culture*, Vol 25(2), p. 284-306. <http://ejournal.iainmadura.ac.id/index.php/karsa/article/view/1390>
- Aribowo, E. K., & Herawati, N. (2016). Trends in naming system on Javanese society: A shift from Javanese to Arabic. *Lingua Cultura*, 10(2), p. 117-122. <http://dx.doi.org/10.21512/lc.v10i2.1730>
- Aribowo, E. K., Hadi, S., & Ma'ruf, A. (2019). Similar but not the same: How to identify the name of Arab descendent and the Arabic name of Javanese. *Arabi: Journal of Arabic Studies*, Vol. 4(2), p. 115-126. <https://doi.org/10.24865/ajas.v4i2.154>
- Atmawati, D. (2020). The shift of proper names among Javanese society: A sociolinguistic study. *Advances in Social Science, Education, and Humanities Research*, Vol. 509, p. 202-207. <https://doi.org/10.2991/assehr.k.201215.031>

- Bertills, Y. (2003). Beyond identification: Proper names in children's literature. Abo: Abo Academi University Press. <http://bibbild.abo.fi/ediss/2003/BertillsYvonne.pdf>
- Bloothoof, G. & Groot, L. (2008). Name clustering on the basis of parental preferences. *Names* 56, p. 111-163. <https://doi.org/10.1179/175622708X332851>
- Bloothoof, G. & Onland, D. (2011). Socioeconomic determinants of first names, *Names* 59, p. 25-41. <https://doi.org/10.1179/002777311X12942225544679>
- Chen, L. N. H. (2015). Choices and patterns of English names among Taiwanese students. *Names*, 63:4, p. 200-209.
- Cheng, K. K. Y. (2008). Names in multilingual-multicultural Malaysia. *Names*, 56:1, p. 47-53. <https://doi.org/10.1179/175622708X282965>
- Coulmas, F. & Guerini, F. (2012). Literacy and writing reform. In B. Spolsky (ed.), *The Cambridge Handbook of Language Policy*, p. 454. Cambridge: Cambridge University Press. http://assets.cambridge.org/9780521195652/frontmatter/9780521195652_frontmatter.pdf
- Fitria & Tur, A. P. A. (2019). From abstract to concrete: associating the users' tweets on "success". *Indonesian Journal of EFL and Linguistics*, Vol. 4(2), p. 121-134. <http://dx.doi.org/10.21462/ijefl.v4i2.136>
- Haggan, M. (2008). Nicknames of Kuwaiti teenagers. *Names* 56, p. 81-94. <https://doi.org/10.1179/175622708X302368>
- Hanks, P. (2003). Americanization of European family names in the seventeenth and eighteenth centuries. *Onoma* 38, p. 119-154. <https://doi.org/10.1080/00277738.2015.2228986>
- Kratonjogja.id. (2016). Cikal bakal keraton Kasultanan Yogyakarta (2 Agustus 2016). Retrieved at 9 February 2021 from <https://www.kratonjogja.id/cikal-bakal/detail>
- Kratonjogja.id. (2016). Tugas dan fungsi abdi dalem (2 Agustus 2016). Retrieved at 22 January 2021 from <https://www.kratonjogja.id/abdi-dalem/3/tugas-dan-fungsi-abdi-dalem>
- Kratonjogja.id. (2017). Bregada prajurit keraton Yogyakarta (18 September 2017). Retrieved at 15 February 2021 from <https://www.kratonjogja.id/prajurit/2/bregada-prajurit-keraton-yogyakarta>
- Kuipers, J. C. & Askuri. (2017). Islamization and identity in Indonesia: The case of Arabic names in Java. *Indonesia* 103, p. 1-25. <https://doi.org/10.5728/indonesia.103.0025>
- Lefman, G. (2013). Internationalization of People Names. Master Thesis, University of Limerick <http://hdl.handle.net/10344/3450>
- Lombard, C. G. (2011). The Sociocultural significance of *Niitsitapi* personal names: An ethnographic analysis. *Names* 59, 42-51. <https://doi.org/10.1179/002777311X129422255447144>
- Mensah, E. O. (2020). Name this child: Religious identity and ideology in Tiv personal names. *Names*, p. 1-15. <https://doi.org/10.1080/00277738.2020.1731239>
- Plungyan, V. A. (2011). Modern linguistic typology. *Herald of the Russian Academy of Sciences*, Vol. 81, p. 101-113. <https://doi.org/10.1134/S1019331611020158>
- Prabandari, C. S. (2017). Current trend in naming babies in Javanese community. *International Journal of Humanity Studies*, Vol. 1(1), p. 63-70. <https://doi.org/10.24071/ijhs.2017.010107>
- Rony, A. K. (1970). Indonesian names: A guide to bibliographic listing. *Indonesia* Vol 10, p. 27-36. <https://www.jstor.org/stable/3350633>
- Sercombe, P., Young, T., Dong, M., and Lin, L. (2014). The adoption of non-heritage names among Chinese mainlanders. *Names*, 62(2), p. 65-75. <https://doi.org/10.1179/0027773813Z.00000000071>

- Sulistiyowati. (2014). Artikulasi Identitas Wong Solo di Eks-Enklave Surakarta: Konstruksi Bahasa dan Pemertahannya. *Humaniora*, 26(2), p. 149-163. <https://jurnal.ugm.ac.id/jurnal-humaniora/article/view/5238>
- Sulistiyawati. (2004). Nama dan gelar di keraton Yogyakarta. *Humaniora* Vol 16(3), p. 263-275. <https://jurnal.ugm.ac.id/index.php/jurnal-humaniora/article/view/1306>
- Tan, P. K. W. (2006). Towards a standardization of personal names: The case of the ethnic Chinese in Singapore. *Names*, 54(4), p. 291-319. <https://doi.org/10.1179/nam.2006.54.4.291>
- Tur, A. P. A. (2019 a). Iconic English business name as a branding tool in the rural areas of Yogyakarta special region. *LITERA*, Vol. 18(1), p. 136-149. <https://journal.uny.ac.id/index.php/litera/article/view/20736/pdf>
- Tur, A. P. A. (2019 b). Patterns of linguistic features in private chats of social media account leading someone to be a victim of a cybercrime. *LEKSIKA*, Vol. 13(1), p. 29-38. <https://doi.org/10.30595/lks.v13i1.3858>
- Uhlenbeck, E. M. (1969). Systematic Features of Javanese Personal Names. *Word*, Vol. 25: 1-3, p. 31-335. <https://doi.org/10.1080/00437956.1969.11435576>
- Uhlenbeck, E. M. 1982. *Kajian Morfologi Bahasa Jawa*. Jakarta: Penerbit Djambatan.
- Van Langendonck, W. & Van de Velde, M. (2018). Names and grammar. In C. Hough, *The Oxford handbook of names and naming*, p. 17-38. Oxford: Oxford University Press.
- Van Langendonck, W. (2007). Theory and typology of proper names: Trends in linguistics. *Studies and Monographs Vol. 168*. New York: Mouton de Gruyter. <https://doi.org/10.1515/9783110197853>
- Warren, S. D. (2015). Naming regulations and indigenous rights in Argentina. *Sociological Forum*, Vol. 30(3), p. 764-786. <https://www.jstor.org/stable/43654132>
- Wening, S. (2015). *Nama Diri pada Masyarakat Jawa di Yogyakarta*. A Dissertation. Universitas Gadjah Mada.
- Wibowo, R. M. (2001). Nama diri etnik Jawa. *Humaniora*, Vol 13(1), p. 45-55. <https://jurnal.ugm.ac.id/jurnal-humaniora/article/view/710>
- Widodo, S. T. (2013). Konstruksi nama orang Jawa: Studi kasus nama-nama modern di Surakarta. *Humaniora*, Vol 25(1), p. 82-91. <https://jurnal.ugm.ac.id/jurnal-humaniora/article/view/1815>
- Widodo, S. T., Yussuf, N., & Dzakiria, H. (2010). Nama orang Jawa: Kepelbagaian unsur dan maknanya. *Proceeding, Sari - International Journal of the Malay World and Civilisation*, 28(2), p. 259 – 277. <http://journalarticle.ukm.my/1271/>.