

Naming in Banten Community: An Anthroponymy Study

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ABSTRACT

The name is a symbol of a culture. It represents a specific identity or affiliation that is deeply rooted in the cultural context. Names can be derived from various sources such as geographical features, mythological characters, or personal traits, which are often reflective of the cultural values and traditions of a society. The name of Banten community is a symbol of the Banten culture. Banten community generally uses two regional languages: Banten Javanese and Banten Sundanese. This study describes the influence of foreign languages on the names of Banten community. This study used a qualitative approach. The data was taken from the names of prospective students of SMAN 1 Pontang and SMAN 4 Pandeglang. The results showed that foreign languages influenced the name of the Banten community. The foreign languages are Arabic and English. The naming consists mostly of two words. The meaning of the name is based on Islam, famous figures, time of birth, hope, and month name.

Keywords: *Naming; foreign language; Anthroponymy; vernacular*

INTRODUCTION

Entire aspects of human life are covered by language, so that language is an inseparable part of the development of human culture. All activities carried out by humans in this world cannot be separated from the elements of language. Language is one of the elements of culture (Koentjaraningrat, 2005: 25). The practice of using language in daily conversation by language speakers as a manifestation of culture (Duranti, 1997: 16). Regarding the link between language and culture, Kramsch (2001:72) categorizes it into three things, namely: language expresses cultural reality; language is part of cultural reality; and language symbolizes cultural reality.

A name is a symbol of a culture (Prihadi, 2015). Names are words that label every creature, object, activity, and event in this world and names appear in complex and diverse human lives. When a human child is born into the world, the first thing given is a name because that name begins to build a network of communication between the child and the outside world. Giving names to people or things is a universal phenomenon in every society in any part of the world (Sobarna and Afsari, 2020: 288). Nowadays, naming children has undergone many shifts. In the past, children's names were usually taken from the local language. Nowadays, names are influenced by outside cultures.

Anthroponymy is a study that arises due to various factors. Social, political, economic, and geographical conditions greatly influence the phenomenon of anthroponymy. A culture's occupational professional structure greatly influences the emergence of anthroponymy. It reflects the culture formed through the use of chosen

proper names (Boamfa, 2017: 4). Social factors are the most dominant factor in determining proper names. This is because people will use proper names according to their circumstances and social status so that they will be considered acceptable in the society they live in.

Meanwhile, the geographical location of a community affects the use of proper names. This, of course, cannot be separated from the cultural possibilities used by the community. For example, Bantenese living in the southern region will use different anthroponyms than those in the northern region.

Anthroponymy is one of the elements that can be used to identify communities. A proper name is a linguistic element of a society attached to humans, thus creating an onymic subsystem (Boamfa, 2017: 1). This is because the use of a name given to someone in the form of words holds the cultural meaning of the wearer. In Bantenese culture, the naming of a person is usually accompanied by various rituals characterized by Islamic culture. The personal name attached to a person also represents a person's ideology and beliefs. Thus, it can be concluded that a group's culture, ideology, and beliefs can be seen through its language and represented in the form of a proper name.

Regional languages are used as languages of communication in the territory of the Indonesian state and are part of Indonesian culture. Regional languages are used for generations by Indonesian citizens in regions in the territory of the Unitary State of the Republic of Indonesia (PPRI No 57 of 2014). According to Article 36 of Chapter XV of the Constitution, regional languages have duties as (1) a symbol of regional pride, (2) a symbol of regional identity, (3) a means of communication within the family and regional community, and (4) a means of developing and supporting regional culture. The function of the regional language itself is as a symbol of regional pride, regional identity, and a means of communication within the family and regional community.

The local languages referred to in this study are Banten Javanese (BJB) and Banten Sundanese (BSB). Banten Javanese is generally spoken by Banten residents who live on the north coast, starting from the Cilegon City area, Serang Regency, and the Tangerang Regency area. This northern part of Banten is low topography because it is a coastal area and generally an urban area. On the other hand, Banten Sundanese is generally spoken by the people of southern Banten, which has a mountainous topography. This southern Banten is generally a rural area.

Banten society is a multicultural society consisting of many ethnicities. Therefore, various local languages are still alive and used by most Banten people. However, most of the local languages used by the people of Banten are still dominated by Banten Javanese and Banten Sundanese. These two languages have historical value and have become the cultural identity of Banten people (Humaeni *et al.*, 2011: 3). A regional language is a language spoken in an area within a nation-state, whether it is in a small region, a federal state or province, or a larger area (Kemdikbud, 2020: 9). Regionally, Banten is divided into two regions, namely North Banten and South Banten. In general, the people of North Banten use Banten dialect of Javanese (BJB) as their daily language (Muhyidin, 2016). In contrast, the people of South Banten use Banten dialect Sundanese (BSB) to communicate with residents.

One of the North Banten areas is becoming BJB speaker in the subdistrict area of Pontang. Pontang is one of the subdistricts in the regency area Serang Regency. Pontang community uses the Banten dialect of Javanese daily for communication (Robiah and Mu'awwanah, 2020: 55). It is located north of the Serang regency, which includes the north coastal area. The natural contours are flat and has many rice fields

near with sea. Menes subdistrict is one of the regions in Pandeglang regency where people use BSB as a daily lingua franca. Menes is a hilly area with cool air.

The change of proper names in the community in both areas is very interesting to research. This is related to the influence of foreign languages, especially Arabic and English. Typical names are generally given to children in Pontang, for example, for boys such as *Hikmatullah*, *Ubaidillah*, *Attaullah*, etc. Then, for girls such as *Masturoh*, *Sanimah*, *Masnunah*, etc. The giving of these names is expected to be preserved as a form of local cultural preservation. Then, typical names, such as Ukun, Tatang, Nana Sukmana, etc., for boys, are used in the Menes area with Sundanese culture. Then, for girls such as *Cicik Sukaesih*, *Eti Maryati*, *Omah*, etc.

Previous researchers have researched the influence of foreign culture on naming. Bakti, Hamdi, and Nur (2018) researched shifting child naming patterns in millennial and post-millennial generations. This research was conducted in the Aceh region. The results showed a pattern of shifting children's names in the community due to the trend of naming children today. Another study was conducted by Ilyas and Setiawan (2021) on trends in the use of foreign languages with proper Javanese names. The results showed that the proper names of Javanese people born from 2000 to 2020 tended to use English and Arabic vocabulary.

A study about the public Sundanese tribe was carried out by Isnendes (2020). Research results conclude that a Sundanese name is not yet popular for Sundanese parents to attach to their son. Thus, the generation's successor has already uprooted the Sundanese identity. On the African continent, change in names also appears as a result of research by Mensah, Inyabri, and Nyong (2020), who conclude that change in name front of urban youth in Nigeria caused several factors, including religion, taste personality, influence of famous people, and creativity. In this research, the researcher will discuss the phenomenon that influences language foreign to name self Banten people.

METHOD

This study is a qualitative research. The method used is the descriptive method. The purpose of this research is to describe the phenomenon of the influence of foreign languages on the proper names of Banten people. The research data was obtained from prospective high school students who represented their mother tongues, Sundanese Banten dialect (BSB) and Javanese Banten dialect (BJB). The high school from BSB area is SMAN 4 Pandeglang, located in Menes sub-district, Pandeglang district. While the senior high school from BJB area is SMAN 1 Pontang, located in Pontang sub-district, Serang district. The data was taken from prospective high school students accepted through the zoning route in 2021/2022. Consideration of the zoning route is because this route means that the student lives very close to the school location. In the Menes area, the mother tongue used is BSB, while in the Pontang area the mother tongue used is BJB. Data was prepared by collecting, recording, and then selecting data. The self-names of prospective students obtained were categorized based on the influence of foreign language vocabulary. The data were processed using a data analysis table according to the formulation of the proposed problem. Furthermore, descriptions were made using explanations expressed using sentences.

FINDINGS AND DISCUSSION

Based on the data found of 520 names, the candidate student school intermediate of those studied was generally named as self-influenced by Arabic and English. This matter can look at the data contained in Tables 1 and 2. Then, in terms of the number of word quantity, self-names generally consist of two words. The highest number of words is only four, as seen in Table 3.

The influence of Arabic on the proper names of Bantenese people is very significant. This can be seen in Table 1, in the community that speaks daily using BJB, namely in the Pontang area, the influence of Arabic is 83 percent, namely a total of 135 names. Meanwhile, in the regions that use BSB colloquially, namely in the Menes area, the influence of Arabic is 68 percent, namely 120 names. For example, what is the name such as: *Zahratunnis*, *Muzakki*, *Alghifari*, *Mardhotillah*, *Nazw*, *Alfarez*, etc.

Table 1
Finding Arabic Proper Names

| Home Language | BSB (Menes) | BJB (Pontang) |
|---------------|-------------|-----------------|
| Findings | 120 | 135 |

(Source : Primary Data)

The influence of English on the proper names of Bantenese people is smaller than that of Arabic. This can be seen in Table 2, in the community that speaks daily using BJB, namely in the Pontang area, the influence of English is 17 percent, namely a total of 27 names. Meanwhile, in areas that use the daily language of BSB, namely in the Menes area, the influence of English is 32 percent, namely 57 names. This shows that naming trends are influenced by the effects of globalization, which is marked by the massive use of English in various fields of life. Examples of these names include *Marsela*, *Rafael*, *Melinda*, *Frechilla*, *Reonandito*, *Rochi*, etc.

Table 2
Findings of English Proper Names

| Home Language | BSB (Menes) | BJB (Pontang) |
|---------------|-------------|-----------------|
| Findings | 57 | 27 |

(Source : Primary Data)

The quantity of words used in Bantenese proper names generally consists of two words. Of the 520 names studied, the number of names consisting of one word was 105 names (20%), two words were 263 names (51%), three words were 141 names (27%), and four words were 11 names (2%). Names consisting of one word include *Destiana*, *Rosmiati*, *Sabroni*, *Salafiah*. Those with two words include *Tia Awalia*, *Haikal Pratama*, *Aan Handayani*, *Nuroh Salihah*. Then, those consist of three words, such as *Erlangga Gentra Buana*, *Mutiara Aulia Naziha*, *Ajeng Aprilia Putri*, *Reza Aditya Pratama*. Finally, those consist of four words: *Siti Fitri Nur Sulasti*, *Dhiyana Kusuma Wardhani Rachman*, *Mohamad Diky Eka Rusdiana*, *Siti Risah Ristiah Lillah*. In the BJB colloquial area, naming only one word is seen quite often compared to the BSB colloquial area. This

shows that the Pontang community is still quite strong in maintaining its culture. As is generally the custom of the people of Banten, usually naming is only one to two words.

Table 3
Quantity of Proper Nouns

| Description | One word | Two Words | Three Words | Four Words | Total |
|------------------------------------|----------|-----------|-------------|------------|-------|
| SMAN 4 Pandeglang (BSB) | 18 | 133 | 99 | 10 | 260 |
| Pontang 1 Public High School (BJB) | 87 | 130 | 42 | 1 | 260 |
| Amount | 105 | 263 | 141 | 11 | 520 |

(Source : Primary Data)

From the results of the data analysis that has been carried out, there are forms of self-naming of Bantenese people influenced by Arabic and English. The data is grouped based on the meaning of the names found as the influence of Arabic and English.

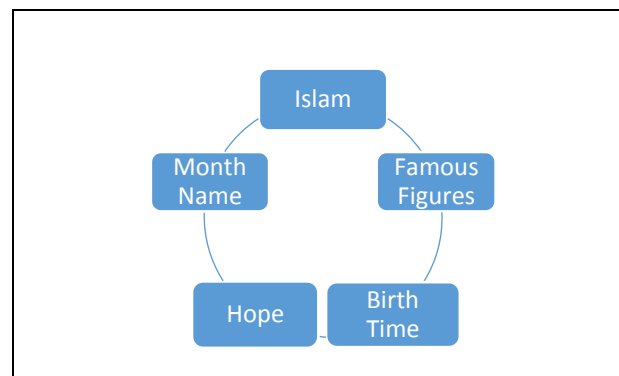


Figure 1 Meaning of Names

1. Islam

Islam is the religion of the majority of Banten people. Since the sultanate of Banten was established until now, Islam has had a lot of influence on the joints of people's lives. The names of people based on the teachings of Islam are found in the naming of Banten people. These names include *Nabawi*, *Firdaus*, *Ismail*, *Jannah*, *Salafiah*, and *Fiqih*.

Naming children based on Islamic teachings is believed to be a form of belief in the teachings of the religion. This naming is one of the characteristics of a devout religious believer. For example, the name *Nabawi* refers to the holy place of Muslims, namely the Nabawi Mosque. *Salafiah* refers to the name of the pesantren, who generally studies the yellow book and is often referred to as traditional. The majority of Banten people are devout Muslims. All aspects of life that occur in Banten society contain Islamic religious principles. The names *Firdaus* and *Jannah* are taken from heaven in Arabic. Every Muslim must want to enter heaven. The name *Fiqih* is taken

from the field of science in Islamic sharia, which discusses explicitly legal issues that regulate various aspects of human life.

The Islamic religion states that every child is mortgaged to his or his *aqiqah*, which is slaughtered on his or her behalf on the seventh day, his or her head is shaved, and a name is given. This is when parents can choose a beautiful name for their child. Therefore, Bantenese people tend to give their children names that emphasize the teachings of Islam, which they adhere to devoutly. They believe that the name contains a prayer.

2. Famous Figures

Currently, Banten society is being influenced by globalization. This also affects the daily culture of the community. Based on the data, names of famous figures were found, including *Nazriel Ilham*, *Asmirandah*, *Sudirman*, *Sultan Muhammad Fatih*, *Arifin Ilham*, *Zinedine Zidane*, and *Atut Chosiyah*. These names are taken from entertainment figures, heroes, sports figures, religious figures, and political figures. Naming children based on political figures, for example, *Atut Chosiyah* is based on the name of the Governor of Banten, who served for two terms.

The name of the Governor of Banten who served for two terms. She was the first female governor in Banten and the daughter of a Banten champion. What is interesting is that the naming omits the word *Ratu*. This is because the term *Ratu* is a royal title. So, it cannot be carelessly pinned to a child without the child having the noble lineage of *Tubagus* from his father.

Sudirman's name was chosen from the name of an Indonesian hero whose many services were expelling the Dutch colonizers. The name *Arifin Ilham* was inspired by a religious figure who is famous as an expert in dhikr. Then, the name *Zinedine Zidane* was taken from a famous football player who came from France and is also a Muslim. The parents chose the child's name *Sultan Muhammad Fatih*, inspired by an Ottoman Empire leader who conquered the city of Constantinople. Then, *Nazriel Irham* and *Asmirandah* were named after entertainment personalities. The male is a famous band vocalist with handsome charisma and a distinctive voice. Meanwhile, the female is an actress who has a beautiful face.

Banten people generally believe that God entrusts children. Therefore, they must be well cared for so that God will bless them in their home life. People who waste children will incur the wrath of God and will be kept away from blessings and peace. For this reason, it is the responsibility of parents to care for, love, guide them to the path of goodness, educate and send them to school, instill religious beliefs, etc. This is intended so that the child grows up to be a child one day. It is intended that one day the child grows up to be a pious person and devoted to parents. Therefore, the name of the child is chosen as well as possible.

3. Birth Time

Humans live in this world limited by time and space. Time in our nation's culture ranges from dawn, morning, afternoon, evening, and night. Names of children are also found based on the time of birth. Based on the data, children's names such as *Fajar*, *Zuhri*, *Lailatul*, *Fitriyah*, and *Adha* were found. The name *Fajar* was given because he was born after the morning prayer when the sun began to come out of its place. Then comes the name *Zuhri* because it is born during the day when the sun is in the middle, which coincides with the time of the Dhuhr prayer. Then, a child is given the

name *Lailatul* because it was born in the middle of the night to coincide with the *tahajud* prayer time.

In addition to coinciding with the time, the naming of children is also adjusted to the events of Muslim holidays. The child is named *Fitriyah* because the birth coincides or is not far from the event of Iedul Fitri. Some are named *Adha* because their birthdays coincide or are not far from the Iedul Adha event.

4. Hope

Bantenese people are motivated to name their children with the hope that the child will have good character according to the name. Based on the data, names such as *Nuraulia*, *Sholihah*, *Nurhayati*, *Mardhotillah*, and *Nurhasanah* were found. Giving the name *Nuraulia* is the parents' desire for their child to become "the light of Allah's beloved." Then, there is the name of the girl *Sholihah* so that the child will become pious. Parents name girls *Nurhayati*, hoping the child will be "the light of life." There is also a girl's named *Mardhotillah*, with the hope that the child's future actions will be pleased by Allah. Then, the child's name *Nurhasanah* with the hope that she will become "the light of goodness."

Banten's predominantly Muslim community generally believes that a name is not just a marker, but behind it are prayers and hopes that the child will one day become a useful person for religion and the nation. Similarly, today's "proper names" are a reality derived from the thoughts and actions of the community. The development of the current trend of children's names in Banten directly or indirectly undergoes an internalization process in the subconscious of individuals in a society. Parents now seem to be competing to give their children the best and most beautiful names, with prayers and hopes always attached to them.

5. Month Name

Bantenese people sometimes name their children based on the month of birth, according to the Hijriah or Gregorian calendar. Based on the data, child names such as *Shafar*, *Mauludin*, *Ramadan*, *Apriliansyah*, *Meilina*, and *Julia* were found. The name *Shafar* is based on the child's birth in the month of Shafar or the 2nd month in the Hijriah calendar. The parents named the child *Mauludin* because the child was born in the month of Rabiul Awal, or the month of *Mulud*. The myth of this month is that it is a good month because it coincides with the birth of the *Prophet Muhammad*. Generally, Banten people celebrate it with a long *mulud* event. Then, the name of the child *Ramadan* is based on birth in the month of Ramadan (fasting month), the 9th month in the Hijriah calendar.

In addition to giving children names based on birth according to the month in the Hijriah calendar, Banten people also name children based on the month's name in the Gregorian calendar. Based on the data, child names such as *Apriliansyah*, *Meilina*, and *Julia* were found. When the child was born in April, the parents named *Apriliansyah*. If the child is born in May, then the name is *Meilina*. The name *Julia* is because the child was born in July.

CONCLUSION

Naming is universal in society. Banten society is known as a religious society. The pillars of community life are based on the Islam religion. Islam is a religion that is followed devoutly by most of the community. Naming children is usually based on Islam. However, at this time the naming of children has begun to shift. In addition to the influence of the Arabic language, which is thick with Islamic culture, there is also influence from the Western world. Children's names are starting to smell westernized. For example, *Rafael*, *Melinda*, *Frechilla*, *Reonandito*, *Rochi*, and others. The pattern of children's names in Banten society generally consists of two words. The naming is based on the meaning of 1) Islam, 2) famous figures, 3) time of birth, 4) hope, and 5) the name of the month.

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