

Pattern and Meaning of Buginese People Naming as Cultural Mark

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ABSTRACT

Giving self-naming, or '*pattelareng*,' is a Buginese concept that differs from the naming system in other cultures. The self-naming represents the Buginese community's identity that includes symbols, meaning, or cultural markers. In the Buginese culture, a self-naming system, or '*pattelareng*,' is assigned to them based on their aims and objectives; aside from the meaning, the naming to the Buginese people also concerns the unique pattern or shape. Cultural values are inextricably linked to the naming of the Buginese society. This study investigates the pattern and meaning of naming or '*pattelareng*' for the Buginese community. The research was carried out utilizing qualitative methodologies, with data collected through observation and literature review. The data was analyzed using a sociolinguistic technique based on various theories, including Onomastics and Semantics. The study's findings demonstrate that the Buginese naming system is based on social status, gender, biological attributes, personality, behavior, hope, natural events, and specific situations in general. Meanwhile, language's position in the Buginese community's naming system, or '*pattelareng*,' provides a meaning interpretation that includes positive and negative qualities. In addition, the modern Buginese name system has changed in both form and meaning. Self-naming has become more straightforward, more eponymous, and has adopted more names from other cultures..

Keywords: *naming, pattern, meaning, pattelareng Buginese culture.*

1. INTRODUCTION

The study of naming in society is fascinating through a cultural aspect approach because the naming system is different. Naming is always associated with words that refer to a person's identity or mention an object. The name is an identity for people; even the name is also used as a regional identity [1]. Because each ethnic group has its traits associated with the naming system [3], we may readily determine the owner's origin and even social rank [2]. For most people and ethnic groups in Indonesia, giving someone a name is essential since it has become a symbol or identifier of their original culture and a differentiator from other people or nationalities [4].

The name is a mark or indication of a long-extinct society [5]. Giving a child a name aims to praise it and makes the infant known and cherished for its existence. That is why in Islam, scholars advise parents to prepare

a name before the child is born because if he is not given the word, he will become a *majhul* (unknown) by the community [6][7]. Having a name is a privilege or honor in each people. Stephen Ulmann [8] quotes Odyssey's opinion about the importance of a word that a newborn must have a name even though he has a high or low degree. Everyone needs a name, whether it's a surname or a first name.

Many people or communities offer names based on qualities and forms that have been collectively agreed upon in the cultural context. These names establish the identity of their communal groupings indirectly [9]. The phrase can refer to both the individual who owns it and its cultural roots. The owner's name might be a reflection of their personality and behavior. The name can be construed in a variety of ways, both positively and negatively. The linguistic process also aids in the development of a person's name. The linguistic process contributes to a person's naming [10], for example, in

terms of the given name's [10] pattern, structure, and meaning.

The Buginese language accepts a naming system as a marker of regional identity. The Buginese community's naming system differs from those of other groups. It assigns a self-name or 'pattelareng.' In Buginese society, name or pattelareng is an essential aspect of their lives because it serves as both social identification and a symbol for the people. In Buginese civilization, the name system is culturally based, with cultural markers as a distinct trait assigned to the community's aristocratic position or social level. Buginese' noble titles have names that begin with *andi*, *Tenri*, *Besse*, and *Baso*. Furthermore, the Buginese society's unique trait of naming is based on gender, with *La* as a male gender marker and *We* as a female gender identifier. Other qualities, for example, are determined by physical, mental, and natural factors, as well as behavior, wishes and expectations, and natural events.

Many Buginese people have adopted naming traits from other cultures as their wealth and education have grown. However, many hold a different viewpoint, namely that the Buginese culture should preserve. As a result, they name their children and grandkids after local names in the Buginese language. Many people blend Buginese with other languages, such as Javanese or Malay, and foreign languages, including Arabic, to make the name appear more modern. It is understandable given the Buginese society's open nature, making it easier to adopt outside cultures, including naming people.

2. LITERATURE REVIEW

2.1 Name as Personal Identity

In KBBI, a name entry is defined as a word used to identify or refer to someone [11]. A name is a word or a set of words used to identify and refer to four different types of entities: humans, animals, objects, and places. The name is a symbol or indicator of a civilization that has survived to the present day. A name is also a process of symbolizing a notion to refer to anything outside the language [4], which is formed and given to someone to separate it from other people, family members, or the community who call it [12]. Furthermore, the elements of a name are associated with a specific structure and other categories that are used to distinguish it from other people, family members, or members of the community [13].

The name is employed for various functions, including as a regal title or a social stratification marker, in addition to functioning as a source of self-identification. For example, in the Simalungun Batak group, identifying oneself is based on the cultural system, namely the clan. They go by Damanik and are descended from three immigrant families: Saragih,

Sinaga, and Purba. Furthermore, the elements of a name are associated with a specific structure and other categories used to distinguish it from other people, family members, or community members [13]. In Javanese society, the names Sultan Hamengkubuwono, Gusti Kanjeng Ratu, Raden Ajeng, Raden Ayu, and Raden Mas are used as titles of nobility [15]. Specific names for Balinese people include Anak Agung, Cokorda, Ida Bagus, Ida Ayu, I Gusti, I Wayan, I Made, I Ketut, etc. These are not only based on nobility but also on caste as a differentiator for their collective qualities. Specific names, such as Andi, Baso, Besse, Tenri, and Bau in the Buginese community and La Ode or Wa Ode in the Butonese community, can also reflect a person's nobility [17].

Naming yourself is a fascinating topic to discuss, particularly regarding the ins and outs, structure, and significance. Semantics [9] and onomastics [18] are employed to reveal these elements in a name. Based on anthroponomic investigations, the naming subject can be narrowed. Sibarani demonstrates in his work that the complexities of naming are inextricably linked to the meaning of name elements. There are three crucial factors to consider while naming the Buginese people: names with futuristic, situational, and memory implications [19].

Names often reflect a person's personality and character, conjuring up a mental image of them in their daily lives. Terms allow people to (1) establish their existence, (2) distinguish themselves from other humans, and (3) become a part of the community's history and activities [20].

Naming someone is crucial because it allows parents complete control over what they can provide their offspring. Furthermore, they can tell their offspring apart from other people. A person can also be a human being based on their name, expected to behave appropriately and respectfully following their parents' intentions. According to Thatcher et al., naming is frequently associated with a more specific greeting. Some parents choose a name based on a person's naming requirements, which include: 1) the name must be valuable, valuable, and valuable, 2) the name must contain a good meaning, 3) the name must be original, 4) the name must be easy to pronounce, 5) the name must be distinguishable, 6) the name must match the surname, and 7) the name must indicate gender [13].

2.2 Self-Naming Existence of Buginese Community

The Buginese community's self-name is one of the most specific individual identification markers to discern with the naked eye. Names are composed of terms acquired from language and are always related with more excellent dimensions of social structure as one of the linguistic aspects. The naming of Buginese

society has its characteristics, which have been characterized since the 14th century BC, especially for people from the nobility or descendants of the Buginese King, such as *La Paddasajati to Ampaware' Arung Palakka*, *La Passompereng Arung Téko*, *Wé Tenri Pakakemme Arung Majang*, *We Mariyama Karaéng Pattukangang Somba ri Gowa*, and *La Maddukelleng Amanna Gappa Matowa Wajo*, *La Tobo Whitewater Pénéki*, etc. [21]. The naming style of the Buginese Kings and their descendants in the past was not only marked by gender markers, first names, adult names, origins, and several cultural instruments that had become local characteristics that had become normal in their time.

In keeping with the times, Buginese people, particularly those still descended from kings or nobility, rarely name their children in this manner. The pattern is also more straightforward for the general audience. Although many preserve the Buginese language's local peculiarities in their original names, they are frequently mixed with Arabic names. One of the reasons is that Arabic is the same language as the Qur'an. Therefore the given name connotes prayer or well wishes for the afterlife, as well as the appearance of being Islamic. Another feature of the Buginese community's self-naming is that it is inextricably linked to the positive connotation of Buginese cultural values like politeness, peace, commitment, thankfulness, hard work, health, etc.

3. METHOD

This study uses a qualitative descriptive method that intends to holistically understand the phenomenon of what happened to the research subject with a clear description [22]. The nature of qualitative research aims to understand social phenomena, including the naming system in Buginese society. In collecting data, the author uses the method of engaging in conversation with several informants who can provide data and explanations about the use of the Buginese community's name and answer. A note-taking technique and a recording technique were used for all the data collected [22]. In this qualitative analysis, the data analyzed is not data in numbers but words. The data analysis technique refers to the theory of Anthropolynguistics and Semantics to get the real meaning of the name.

4. RESULT AND DISCUSSION

Example of patterning

1. *La Patau Matanna Tikka Walinoané To Tenribali Matinroé Ri Nagauleng*
JK-L little name adult name1 adult name2 adult name3 posthumous degree
2. *La Maddukelleng Daéng Simpawa Puwanna La Tobo Arung Pénéki*
JK-L little name adult name1 adult name 2 honorary doctorate of power area
3. *We Mariyama Karaéng Pattukangang Somba ri Gowa*
JK-P little name adult name honorary doctorate
4. *Wé Tenri Pakakemme Arung Majang*

Giving one's self-name is a Buginese trait that differs from the naming system in other societies. The self-naming method in the Buginese culture refers to the 'pattelareng' granted to someone.

Aside from the sound's beauty, giving someone a name is extremely valuable, especially if it has a meaningful significance. The owner will gain value and pride as a result of the beauty and good importance. Names that are associated and have a positive connotation symbolize the owner's good traits and character and the parents' ambitions, desires, and hopes. A name with negative associations or analogies with undesirable things will likewise indicate the owner's terrible character and character. Giving such a name is considered an insult in Buginese society; hence it is rarely used.

The Buginese people are named not just for their meaning but also for their particular pattern or shape. The Buginese society uses a variety of naming patterns and forms, which are classified by social status and period of use.

4.1 Patterns and Forms Naming

The study's findings demonstrate that the Buginese naming system follows a pattern that can recognize based on social strata and time of use. There are different trends amongst people with high social status (*arung*), middle social class (*tosama*), and low social level (*tosama*) based on when they started using self-names (*ata*). Since the 14th century AD, the Buginese society's naming pattern has developed its personality and traits. A king's naming pattern is distinct and more intricate than that of his relatives and descendants.

Pattelareng (nickname) is a Buginese community self-name that begins with a social status title (*arung*, *tosama*, and *ata*) followed by an adult name that refers to the nature or quality of life. Adult names are commonly used as nicknames (*pattelareng*) daily, as do intentions, aspirations, desires, prayers, and habits. More than one adult name (*pattelarang*) may be granted to the monarch and his family (*arung*), and the pattern differs from that of ordinary people (*tosama*) and subordinates (*ata*).

JK-P little name honorary doctorate of power area

5. *Wé Tenri Patuppu Da Dussila*

JK-P little name adult name

Similarly, designating people from a middle social strata (To Sama) has a more straightforward pattern of self-naming. Only a first name and an adult name, commonly a self-identification title, are combined in the system (GPS). Meanwhile, in the lower strata of society (ATA), the qualities of self-name are becoming increasingly simple. Usually consists of only one word, mainly the first name, without a middle name. Self-name representation for this group can still find in many places, particularly in the interior. Sudding, Ambo, Indo, Sappe, Ranreng, Rennu, Kati, Rahmi, Beddu, etc., are self-names.

The qualities of Buginese people's names have changed with time, especially in high strata society (arung), where the JK marker is no longer used at the beginning of the name and the markers *andi/ Bessé/ Baso/ Tenri* is used instead. title of nobility [*andi/Bessé/ Baso/Tenri* + first name + adult name (*puang/ petta/ bau+ pattelareng*)] is the self-name

pattern in question. Consider the following scenario:

1. Andi Mappajanci Petta Rapi
2. Bessé Simpuru Petta Lebbi
3. Baso Lolo Petta Ranreng
4. Andi Tenrisumpala
5. Hafesah Daéng Mangintang
6. Rapi Daéng Marola
7. Sanneng Daéng Nikaya

The qualities of the Buginese community name are more dynamic today and are not tied to the pattern outlined previously. Despite the transformation, the rates and character of the Bugis community's naming have not changed all that much. There is also the formation of patterns, such as adding other parts by merging the Bugis language with names from Javanese, Sanskrit, Malay, Arabic, and other languages.

Pattern development is used in the following names.

- a. Paramitha Ramadani Tenriola Mappanganro
 [Jawa] [Arab] [Buginese] [Fam-Buginese]
 Cantik/jelita bulan suci Ramadhan tidak dapat diikuti yang berwibawa

‘Anak perempuan Mappanganro yang lahir di Bulan Ramadhan, memiliki kecantikan sempurna dan tidak dapat disamai oleh siapa pun’
 (Mappanganro's daughter, born during Ramadan, has flawless beauty that no one can equal.)

- a. Nurul Filzah Ayundia Dalatikka
 [Arab] [Melayu] [Jawa] [Buginese]
 Cahaya belahan jiwa nan cantik jelita sinar cahaya yang tak pernah pudar

‘Putri belahan jiwa nan cantik jelita yang kehidupannya senantiasa bercahaya’
 (The daughter of a lovely soulmate has life always whole with light.)

- b. Andi Abdul Afief Budiman Pallawagau
 [Buginese] [Arab] [Arab] [Jawa] [Fam-Buginese]
 GB Hamba Allah suci berbudi baik penjaga perilaku

Putra Pallawagau yang berhati suci dan berbudi baik
 The son of Pallawagau is good-natured and pure-hearted

- c. Muhammad Adib Akram Mapparaga
 [Arab] [Arab] [Arab] [Buginese]
 Hamba Allah pemimpin dermawan yang selalu bekerja dan berkarya dengan baik

‘Pemimpin yg berwibawa bersifat dermawan, senantiasa bekerja dan berkarya dengan baik’
 An authoritative leader is generous, persistent, and successful.

Because it is thought to embody prayer and hope, flattery and praise, and enthusiasm and motivation, various languages are merged into one proper name.

4.2 Motives for Naming

The cultural values are inextricably linked to the naming of the Buginese community. In the Buginese cultural system, names have a significant role. In the

Buginese culture, naming a person is usually based on certain aspects that have become a role model in society. The name is chosen based on (1) gender (JK), (2) physical qualities, (3) psychological characteristics (nature, conduct), (4) prayers, wishes, hopes, flattery or praise, motivation, etc.

4.2.1. Gender

One of the peculiarities of Buginese naming is the use of gender indicators before the first name or the owner's real name. Markers, often known as gender markers, are the letters *I*, *La*, and *We*. The marker *We* is given to females, *La* is given to boys, and *I* is neutral, meaning it can be used for both male and female names in Buginese. Around the 14th and 20th centuries, the four JK markers were synonymous with Buginese self-name markers. The marks *I*, *La*, and *We* are rarely used or linked to a child's name in today's context. When greeting or speaking about someone, the *I* and *La* markers take on the role of the article 'si' or 'sang' in the current context. Thus, its function is not an element of gender marker but as a confirmation of the person's name being discussed. For example, *Lulusui's son La Massaude ri Unhas* 'The Mas'ud's son received his diploma from Unhas.' or *Engkani polé urowanéna I Senni* 'Senni's husband has arrived.'

Gender indicators can add to the names of nobility titles (GB), for instance, *Baso*, *Bessé*, *Tenri*, and *Bau*, to aid naming evolution. *Baso* is a title for a noble boy's son, *Bessé* is for a noble girl's daughter, and *Tenri* and *Bau* are neutral titles used by either a boy or a girl.

Adult names contained many specific JK markers, including the prefixes [*mappa-*] or [*appa-*], [*ma-*], and [*pa-*], in addition to the gender markers (JK). The prefixes [*mappa*], [*ma-*], and [*pa-*] all imply 'the bear,' and they're usually seen in male adult names. A verb or adjective class = [*mappa/ma/pa/*] + [verb/adjective] + [*mappa/ma/pa/*] + [verb/adjective] + [*mappa/ma/pa/*] + [verb/adjective]}.

For instance:

Naming	Meaning
<i>Mapparaga</i>	yang berkarya 'works'
<i>Mappagassing</i>	yang kuat 'the strong one'
<i>Mappatunru</i>	yang menaklukkan 'the conquering one'
<i>Mappasere</i>	yang aktif bergerak 'the actively moving'
<i>Mappangara</i>	yang mengarahkan 'who directing'
<i>Masappirang</i>	yang mendampingi 'who accompanying'
<i>Mallaloang</i>	yang membawa rezeki 'who bringing the sustenance'
<i>Pabbentengi</i>	yang melindungi 'the one who protecting'
<i>Patiroi</i>	yang menunjukkan jalan 'who showing the way'

In addition to these prefixes, the mark [*Da*], which means medium-' and is commonly used at the start of a woman's name. The pattern [*da* + adjective/verb] is created by using [*Da*] and adding an adjective or active verb. As an example,

Naming	Meaning
<i>Da Ompo</i>	yang muncul 'emerging'

<i>Da Palisu</i>	yang kembali 'coming back'
<i>Da Tenripalesa'</i>	yang tidak dapat digeser'/ yang bertahan 'which cannot be moved'/ which endures'
<i>Da Latikka</i>	yang sedang bersinar bak matahari 'which gleaming like the sun'
<i>Da Palipu</i>	yang menetap 'which is settling'
<i>Daéng Nikaya</i>	yang memiliki/kaya hati 'rich hearth'
<i>Daéng Nisayang</i>	yang disayang 'cherished one'
<i>Daéng Nisabbi</i>	yang diakui' 'recognized'
<i>Daéng Nisingara'</i>	yang disinari 'irradiated'

In addition to [*Da*], a gender identifier in the Buginese community's name system, [*Ni*] is also found. Unlike the mark [*Da*], which starts with a female minor name, the marker [*Ni*] is added to a female adult name, mainly *to deceng* with the title *daeng*. The use of the mark [*Ni*] is followed by only words of the adjective type, resulting in the pattern [*Ni* + adjective].

Similarly, as a neutral JK identifier, [*Tenri*] denotes 'that is not-.' The markup [*Tenri*] is usually followed by a verb-type word, resulting in the pattern [*Tenri* + verb].

Naming	Meaning
<i>Tenrilekke</i>	yang tidak boleh dipindahkan/tetap 'which is immovable'
<i>Tenriampa</i>	yang tidak boleh dilepas 'that can't be taken away'
<i>Tenrisumpala</i>	yang tidak boleh ditentang 'that is unavoidable'
<i>Tenripakkua</i>	yang tidak boleh diganggu 'that can't be messed with'

Gender markers in the Buginese community are becoming more contemporary and modern. The addition of the consonants /a/ and /i/ at the end of the name as a marker [*putra/putri*]'son/daughter' and the categorization of boy or female characters further identify the phenomenon of name adaptation from outside the Buginese language.

4.2.2. The Physical Feature

What's fascinating about the Buginese community's name is the gift given depending on physical traits such as size, skin color, body form, and so on. Physical characteristics are used to assign naming categories to people's adult names and their first names (*pattelareng*) as examples:

Naming	Meaning
<i>La Bandu</i>	'yang memiliki tubuh gemuk berisi' (pr) 'who has a chubby body with a lot of fat? (f)
<i>Bondéng</i>	'yang memiliki tubuh gemuk gempal'(lk) "Whose body is

	stocky and fat?' (m)
<i>Indo Tappa</i>	'perempuan bercahaya' 'a radiant woman'
<i>Acobaba</i>	'laki-laki yang memiliki tanda lahir pada tubuhnya' 'a person who has a birthmark on his body.'
<i>Petta Manisi</i>	'yang berwajah cantik' 'beautiful face'
<i>Petta Lummu</i>	'yang berkulit putih mulus' 'white skinned'
<i>Daéng Makera</i>	'yang memiliki wajah manis' 'Who has a beautiful face?'
<i>Daéng Manyilik</i>	'yang tajam penglihatannya' 'sightly one'
<i>Daéng Macora</i>	'yang selalu tampil dengan dandanan dan baju cerah' 'who wears bright make-up and outfits all the time'
<i>Daéng Malewa</i>	'yang bertubuh kuat' 'a powerful body'

indicates the owner's physical, mental, nature, and character, which has a negative connotation, it is highly welcomed. For instance, *La Pance* means 'short,' *Dongga* means 'tall,' *La Bolong* means 'the black,' etc. However, in informal circumstances, these names are now more likely to be employed as greetings or colloquial terms.

4.2.3. *The Physical Feature (Character/Behavior)*

The name motif relates to psychological traits and physical characteristics by modifying the meaning based on the mind, character/behavior in the issue. Furthermore, this theme represents a parent's hope and prayer for their child to develop the ideal character and conduct. Consider the following examples:

In the Buginese culture, naming based on physical traits is very common. Even though the naming

Naming	Meaning
<i>Mattangkilang</i>	'yang suka berlaga' 'who like fighting'
<i>Pallawarukka</i>	'yang suka mendamaikan' 'who enjoys making amends'
<i>Petta Teru</i>	'yang selalu jujur dan berani' 'always truthful and courageous'
<i>Petta Rola</i>	'yang kembali' 'who returned'
<i>Petta Raga</i>	'yang selalu bergerak lincah' 'who is always moving'
<i>Petta Sennang</i>	'yang selalu senang/ bahagia' 'who is usually cheerful'
<i>Petta Lebbi'</i>	'yang selalu tampil tenang, kalem, dan keibuan' 'who maintains a calm, motherly demeanor at all times'
<i>Petta Suro</i>	'yang memerintah' 'ruling'
<i>Petta Taba</i>	'yang tepat sasaran' 'exactly on target'
<i>Daeng Matteredu</i>	'yang selalu jujur dan berani' 'always truthful and courageous'
<i>Daéng Marola</i>	'yang kembali' 'who returned'
<i>Daeng Maraga</i>	'yang selalu bergerak lincah' 'who is always moving'
<i>Daéng Malebbi'</i>	'yang selalu tampil tenang, kalem, dan keibuan' 'who maintains a calm, motherly demeanor at all times'
<i>Daéng Masennang</i>	'yang selalu senang/ bahagia' 'who is usually cheerful'
<i>Daéng Naba</i>	'yang tepat sasaran' 'exactly on target'

The variance in adult name markers given based on their separate socioeconomic strata is one of the Buginese community's unique naming traditions. The adult name is not tied to the prefix [ma]/[pa] for people from the nobility (*arung matasa*) with the nobility title *Petta*. *Petta Sennang*, *Petta Lebbi*, *Petta Suro*, *Petta Rapii*, and other similar names come to mind. Meanwhile, the adult name is given by the prefix [ma]/[pa] among the *To décéng* who carries *Daéng*, for instance, *Daéng Masennang*, *Daéng Malebbi*, *Daéng Parola*, and others.

4.2.4. *Wishes*

Parents' hopes and desires for the Buginese community toward their children in the future are represented in their names. The naming motif, which means hope or hope, is a belief in desired and imagined. In the Buginese community, the names are *Ambo Tuwo*, *Indo Tuwo*, *Beccé Tang*, *Baco Tang*, *Ambo Sappé*, *Sappéwali*, *Tangmasse*, *Paranreng*, etc. The name given was due to the previous children born always dying or did not live long. The name element has been chosen to express the parents' wish for their kids to enjoy a long and healthy life. *Tang's* components mean 'stay,' *Tuwo* 'living,' *Masse* 'strong,' *Ranreng* 'stay/do not go,' and *Sappé* 'stayed.' As examples.

Naming	Meaning
<i>Ambo Tuo</i>	'semoga sang lelaki tetap hidup' 'hoping, the man stays alive'
<i>Baco Tang</i>	'semoga sang anak lelaki tetap hidup' 'may the boy live'
<i>Becce Tang</i>	'semoga sang anak perempuan tetap bertahan hidup' 'May the girl survive'
<i>Tangmasse/Tammasse</i>	'semoga si anak tetap hidup dengan kuat' 'May the child live strong'
<i>Massewali</i>	'kuat dari segala arah' 'strong in every direction'
<i>Marraupe</i>	'semoga menjadi anak yang beruntung' 'hope to be a lucky boy.'
<i>Matappu</i>	'semoga dapat melebihi yang lebih rendah' 'hopefully can exceed the lower'
<i>Petta Ranreng</i>	'semoga selalu menetap' 'May it never leave'
<i>Daéng Mangampéé</i>	'yang selalu menolong' 'It always comes in handy'
<i>Daeng Mallongi</i>	'semoga menjadi orang yang kaya/tinggi jabatan' 'aspire to be wealthy / hold a high position'
<i>Daeng Manambung</i>	'semoga menjadi orang yang tinggi derajatnya' 'hoping to be a person of high degree'
<i>Daeng Mangisseng</i>	'semoga memiliki kelebihan ilmu pengetahuan' 'hopefully have the benefit of science'

Aside from recognizing the Buginese community outlined above, one's name has frequently been linked to signals or natural events. The name is usually given because the person in question was born around the same time or under similar circumstances. This view seems in the following examples.

Naming	Meaning
<i>Matanna Tikka</i>	'tatapan bak matahari' 'like the sun's gaze'
<i>Ulung</i>	'bulan Purnama' 'full moon'
<i>Cendraralangi</i>	'yang cahaya langit' 'the light of the sky'
<i>La Tuppu Solo'</i>	'melawan arus' 'against the tide'

4.4 Buginese Naming Adaptation

The rationale for providing the term based on Buginese culture traits is regarded as a method of conserving Buginese culture, especially in the anthropological aspect, in the context of location. However, as income and knowledge have increased, parents have adopted various naming treasures from many countries. Some parents name their children using

a broader range of linguistic resources. Some parents combine Buginese and Arabic names to create a sequence of Buginese-Arabic names without losing their cultural identity. Others combine Buginese and foreign names, and some even combine Buginese and Sanskrit and Arabic names to make them more distinctive, such as Samasta Grows Pallawarukka, the name of a youngster who sampled the data. "Samasta" means "unified" in Sanskrit, while "Pallawarukka" means "noise canceling" in Buginese. However, they did not lose their naming history completely, blending ancient naming treasures (from the local language) with more modern names (from foreign languages). Some Buginese people give their cultural treasures a distinctive character in the native language so that future generations will be more interested and proud of their identity as Buginese people.

Today, the qualities of a Buginese community name are more dynamic, and such a pattern does not bind them. The characteristics and traits of the Buginese name have not changed significantly, despite the shift. In addition to undergoing simplification, a trend is emerging, namely the fusion of Buginese terms with Javanese, Sanskrit, Malay, Arabic, and other languages.

Here are some examples of names that follow the pattern.

- a. Paramitha Ramadhani Tenriola Mappanganro
 [Jawa] [Arab] [Buginese] [Fam-Buginese]

'Anak perempuan Mappanganro yang lahir di Bulan Ramadhan, memiliki kecantikan sempurna dan tidak dapat disamai oleh siapa pun'

'Mappanganro's daughter, who was born in the month of Ramadan, is breathtakingly beautiful and unrivaled.'

- b. Nurul Filzah Ayundia Dalatikka
[Arab] [Melayu] [Jawa] [Buginese]

Cahaya belahan jiwa nan cantik jelita sinar cahaya yang tak pernah pudar
'Putri belahan jiwa yang cantik jelita yang kehidupannya dipenuhi cahaya'
'Beautiful soulmate daughter with a light-filled life.'

- c. Abdul Afief Budiman Pallawagau
[Arab] [Arab] [Jawa] [Buginese]

- d. Muhammad Adib Akram Mapparaga
[Arab] [Arab] [Arab] [Buginese]

'Pemimpin/ pujangga dermawan, yang senantiasa bekerja dan berkarya dengan baik'
'Generous leader/poet who is always working and doing a good job.'

5. CONCLUSION

Naming forms in the Buginese Language" is defined as "knowledge to create and grasp the meanings underlying the naming system in Buginese society," mainly related to onomastics and anthroponotic science, which studies the complexities of people's names.

AUTHORS' CONTRIBUTIONS

This article was authored and compiled by five main contributors, each of them played a unique role. As a result, it expects that the paper will be helpful and well appreciated.

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