



SUBSTANTIAL FACTORS IN CHANGING THE NAMING SYSTEM OF TRADITIONAL MAKASSAR ETHNIC SOCIETY TO MODERN

By

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Abstract

This paper reviews the changes in the nomenclature system of the traditional Makassar ethnic community to the modern one. The goal is to know the factors behind the name change process. This study uses the Grounded Research method, a descriptive-analytic approach to capture and analyze data. The population of this research is Makassar people who are defined as native speakers of the Makassar language and who are domiciled in the Makassar community and have Makassarese parents. The sample of this study amounted to 260 people, who were determined purposively based on the distribution of administrative areas in the areas inhabited by the Makassar ethnic community. The study indicates that the factors that influence the occurrence of these changes are geographical factors, historical, language, and culture; advances in technology and media; parent education level factors; demographic and social characteristics; factor orientation to the future; and prestige factors.

Keywords: Determinants, Personal Naming, Makassar Ethnic, Traditional, Modern.

INTRODUCTION

Community is a fully dynamic social life that always experiences developments and changes in various systems of life. The changes are visible and embodied in the language record. Then, the name as a small aspect of nature, society, and language can be predicted to surely experience changes. However, not all of the aspects of the cultural system of a community change.

The naming process of traditional Makassar ethnic society indicates changes, both from the system aspect and the correlation of sense and reference. It may occur since the society is indifferent to the past cultural traditions which were strictly adhered to or nowadays the society does not have references that can be referred to find out how the system and procession of naming themselves and *Pakdaengang* are.

Therefore, this research aims to explain the phenomenon of whether the matter of giving personal naming and *Pakdaengang* is ignorance of some communities or there is no pattern understood by the society to give

personal naming and *Pakdaengang* in labelling themselves as “Makassar society” because there is a meaning behind the name following the name formation attached in them.

If we explore deeper the name concept and meaning of a name, the personal naming and title attached to the Makassar society are at the level of the norm, traditional convention, spirit bond, myth, spirit, and cultural taste of Makassar society. It means the Makassar society's name is born as a cultural manifestation that can reflect various messages, hopes, and prayers through language, behavior, and ideas from time to time.

The technology development, both television and interactive media such as the internet and social media, has a role in the naming system of Makassar society's culture. It turns out to be a strong factor that drives the narrowing of the distance between cities and villages as well as various forms of collective behaviour change. As a result, increasing social status is disguised in the diversity of community activities that are more cosmopolitan and heterogeneous.



LITERATURE REVIEW

Thomborrow in Ibrahim (2007:227), explained that a name makes each of us a different individual although we are in the same group with other members. Hence, language is one of the facilities in forming one's identity by giving and using a name. Humans are differed from other humans in the same group by name. The name existence makes the owner a different individual (Hasyim, 2008).

Sztompka (2011:71) described a tradition as being born in two ways. The first way comes from below through spontaneous and unexpected emergence and involves many people. Due to this reason, a certain individual finds interesting historical heritages. This attitude of appreciation and admiration turns into behavior in the form of ceremonies, research, restoration of ancient relics, and reinterpretation of old beliefs. These behaviors strengthen attitude. Admiration and action of individuals become public property and turn into a real social fact. This is how tradition is born. While, the modernization concept by Sztompka (2011:81) said there are two ways of defining modernity; historicity, and analysis. The modern historical concept refers to place and time. Based on the historicity definition, modernization is the same as westernization or americanization. Modernization is viewed as a movement leading to modelling societal characteristics.

Kosasih (2012) mentioned social changes that occurred in a society can be reviewed based on the "Functional Structure" perspective by Talcott Parson (in Garna 1992). Functional expressions are used in various areas of human life, referring to human activity and dynamics to achieve life goals. Following life's purpose, human activity has functions and is a function. A function is qualitatively viewed in terms of the usefulness and benefit of a certain person, group, organization, or association.

Hasyim, M. (2008) stated the language used in the South Sulawesi society has its purpose and function depending on the social condition of the society. Next, Hasyim, M.

(2003) revealed that the determinants of language use in the Makassar speech community are (a) the language skill of the speaker and the interlocutor. If the speakers cannot speak in BI, they would speak in BM or BMM; (b) the place and situation that the formal speaker speaks in BI and BM henceforth they speak in BM and BMM in the informal place and situation; (c) the participant in the interaction. If the interlocutor is close friends and family, they speak in BM. But, if they do not know each other, they will speak in BI or BMM. Adults speak in BM, BMM, and BI, while children tend to speak in BI and BMM; (d) the function of the speakers' purpose and intention. If the goal is to preserve culture, teach, and negotiate, the speakers will speak in BM or BMM, but if the intention aims to keep the identity, criticize, joke, and assert, they will speak in BI or BMM.

METHODOLOGY

This research adopts grounded research, a qualitative approach, descriptive analysis, and phenomenological strategy (Maknun et al., 2020; Teng et al., 2021). The population of this research is Makassar people living in some regions of South Sulawesi, such as Gowa Regency, Takalar Regency, and Makassar City which are defined as residents with a population of Makassar ethnic community. The population also includes Makassar people who are defined as native speakers of the Makassar language, who are domiciled in the Makassar community, and whose Makassar parents. In this research, the sample is the amount of 260 people who were purposively determined following the administrative area's distribution in the areas inhabited by the Makassar ethnic community. To find out the substantial factors in changing the naming system of personal naming and *pakdaengang*, interview and questionnaire techniques are conducted on respondents to obtain the information needed.

RESULT AND DISCUSSION

The names of traditional Makassar people given to newborns are generally the 'original' Makassar names which were also accompanied

by the title name *daeng* or *Pakdaengang* at that time. When the Makassar community began to embrace Islam, the Islam influence began to integrate with the naming system (Hasjim, 2021). Thus, there are so many Arabic names found even though the pronunciation and writing system has undergone adjustments in the official Indonesian spelling system. Examples of the names are Muhammad, Abdullah, Kadir, Ahmad, Siti Hadijah, Siti Zainab, Siti Maryam, and Kahfi. After the self-name determination, the title name of *Daeng* is added, for example, Muhammad Amin *daeng* Situru, Sitti Aminah *daeng* Manurung, and so forth.

As explained before, the changes found in the naming system of personal naming and *Pakdaengang* in the Makassar ethnic society, both traditional and modern, are indicated by many factors. The system change in the practice of naming traditional Makassar ethnic communities to modern ones in the eight decades after the 1970s is related to the naming characteristics of Makassar ethnic communities.

First, the system change in the practice of naming is part of a larger social process, namely the search for a new identity. Self-identification into ethnic Makassarese has experienced a sharp decline, triggered by competing orientations between East (Arab/Islam) and West.

Second, the major changes in less than a century show that the Makassarese are very open to external influences. On the one hand, this can be interpreted as the flexibility and dynamics of the Makassar ethnic group in responding to external elements. On the other hand, this reality can also be interpreted as a weak internal defence of the Makassar ethnic group against foreign influences.

Based on these assumptions, it can be seen that the factors that influence changes in the practice of personal naming and *Pakdaengang* in the Makassar ethnic community include:

1. Geographical Factor

Geographical factors make a language change because speakers produce language

with different variations. Geographically, the area occupied by the Makassar ethnic community is strategic. Generally, ethnic Makassarese lives and settle in Makassar City and its surroundings, such as in Gowa Regency, Maros Regency, Takalar Regency, and Jeneponto Regency. Makassar City is the capital of the central government of South Sulawesi province, as well as the entrance to the Eastern Indonesia region so that it becomes a centre of cultural exchange from outside Makassar City in the Indonesian region itself as well as traders from outside Indonesia.

This cultural blending then changed the current Makassar ethnic community naming system to be more complex and varied.

2. Historical, Language and Cultural Factors

Historical factors show the relationship between language and the period when the language was used by someone. Language changes solely because it is used at different times. In the traditional era, in general, the public only uses the Makassar language daily in all activities. However, some can speak Dutch, and Arabic because they received adequate education during the colonial rule, but their numbers are very few. The use of the Makassar language is also seen in the form of the name used.

The Makassar people or *Tu Mangkasarak* in the historical record were people who were in the government area of the Gowa Kingdom which ruled from 1300 to 1669. At that time the Gowa Kingdom emerged as the largest maritime kingdom in the Eastern Region of the archipelago with Makassar Bandar at the mouth of the Jeneberang River as its commercial centre and Sombaopu Fort becoming the Royal Capital. After the Dutch VOC won the war against the Gowa Kingdom in June 1669, the Makassar people were no longer territorially intact in one main kingdom, although their identity could still be marked, especially in the personal naming system. Entering the year 1960, the Unitary State of the Republic of Indonesia changed the territorial system from autonomous regions to districts/cities. This change resulted in the formation of several administrative areas identified as the territory of



the Makassar people, namely Pangkep Regency (northern border area with the Bugis), Maros Regency, Makassar City, Gowa Regency, Takalar Regency, Jeneponto Regency, Bantaeng Regency, and Bulukumba Regency (southern border area with the Bugis).

Based on the historical record above, psychologically Makassar people have pride and that is also reflected in the vocabulary of personal naming and *pakdaengang* as an identity that marks that they are Makassarese.

After the government of the Republic of Indonesia required the Indonesian language as the language of instruction in the fields of education and government, people naturally began to switch from using Makassarese to Indonesian. Likewise, in 1975, the spelling system was perfected to become an Enhanced Spelling System that contributed to and provided significant changes to a person's speech pattern so that the writing system for personal naming and *Pakdaengang* names also followed the existing developments.

In addition, the cultural penetration other than Makassar such as Javanese, Arabic, and European may come from different language families, but due to the openness of the Makassar ethnic community, cultural acculturation such as Javanese, Arabic, and Sanskrit, European languages are easily accepted. For example, the process of penetration of Arabic through Islam brought by Muslim traders through a cultural process and carried out peacefully, then these languages are easily accepted.

However, due to differences in the linguistic system between the Makassarese language and other languages, as well as the lack of knowledge of the Makassarese ethnic community about the linguistic process, the languages adopted by the Makassarese ethnic community are much adapted to their language system. From this adaptation process, changes arise, especially in terms of phonological or better known as phonological interference.

Giving a name to a child is usually still considered historically by parents. That is, parents consider the type of language that will be used as their child's name. Languages that

still have a strong regional identity are usually considered old-fashioned because they are no longer suitable for today's era. Another consideration from parents is usually to think about the psychological condition of the child when hanging out with his friends. In social interaction, children usually make fun of their friends if the friend has a name that still uses local languages, such as Bugis. Another consideration from parents is usually to think about the psychological condition of the child when hanging out with his friends. In social interaction, children usually make fun of their friends if the friend has a name that still uses local languages, such as Bugis. This is the reason why parents do not name their children who use the local language because they want to keep their children's prestige when they grow up.

3. Factors of Technological Progress, and Media

The mass media which has entered almost every aspect of people's lives is one of the reasons why people always want to follow trending things. Television is one of the most influential media in society. Television provides a variety of shows that are always new. Oftentimes, selected broadcasts from abroad, for example, Korean, Japanese, Indian, American, British films, and even films from Malaysia have also entered Indonesian national broadcasts.

Through watching these television broadcasts, parents are influenced by the names of characters in a film or the names of sportsmen, artists, national figures, and world figures that they often see. Because they often watch movies or soap operas, they become fond of them and want to imitate or resemble the character. Finally, the fondness and love for a character are sometimes perpetuated by giving names to their children. Furthermore, names emerged such as *Andhika Pratama, Azizah, Ronal, Ibrahimovich, Saddam Husain, Yasser Arafat, Karina, Syaqila, Nayla*, etc.

The trend referred to here is an actual phenomenon that occurs in society (Azhar, 2008:14). Especially nowadays, almost all events are broadcast on television. Starting

from very important things to unimportant things such as news about the artist's divorce. All of that will leave an impression and affect the audience.

Science also develops through media and information, both print and electronic media. Almost half of human life is spent watching television and reading newspapers, and magazines, thus influencing mindset and widening knowledge.

4. A factor of Parent's Education Level

Education provides certain values for humans, especially in opening their minds and accepting new things, as well as how to think scientifically. Education teaches humans to be able to think objectively, which will give them the ability to judge whether the culture of their society will be able to meet the needs of the times or not.

The progress of a nation or society can be seen from the education system implemented. The development of the times will require quality human resources which can be obtained through education. The development of education will encourage social change. Education makes an individual know many things and know the developments that occur in the lives of other people, through an advanced and educated mindset. Education can align a developing society with an advanced society. Likewise in the practice of personal naming and *Pakdaengang* in the Makassar ethnic community. The higher a person's education level, the wiser and more detailed he is in choosing or naming his generation.

5. Demographic and Social Factors

Demographic and social factors seem to have contributed to the aforementioned shift. Demographically, in the past, the traditional Makassarese people lived in small groups, and now the modern Makassarese are divided into much larger groups. The growing population increases the demand for label efficiency in referral practices. Thus, demographic factors are closely related to the denotative-referential dimension.

Socially, the tendency of the modern Makassarese in naming reflects a change in their perspective on the world, which seems to

stem from the increasingly open opportunities for intercultural contact, especially with cultural units that are considered to have a higher value system and/or cultural ability. Modern Makassar ethnic social preferences seem to be Islamic/Arabic and Western (dual orientation). In an emotional and religious sense, modern Makassarese will tend to be oriented toward Islam; on the other hand, in living a social life (non-ritual-religious) the modern Makassarese seem to be more oriented towards a culture that carries a symbol of progress and modernity, namely Western culture. The interesting thing is that these two opposing orientations are combined, as reflected in the name 'Deni Fajar'. This blend of Western and Arab elements has been ranked first in the last two decades. This return is perhaps an attempt to acculturate modern Makassarese ethnic groups to outsiders.

6. Future Orientation Factor

The future is the foundation of hope, while the present is a time of trial. The past can be an experience to improve the present so that the results can be accepted and enjoyed in the future. This perspective is what motivates parents to always give their best to their children, including personal naming. As an example; a person named Fadhillah Nailah Farhana means a perfect woman who likes to give happiness and joy. From that name grows hope and prayer so that the child who bears a certain name grows into what is expected with that name.

7. Prestige Factor

The use of personal naming for someone is still highly regarded as one of the pride things if the name has very good meaning in society's perspective. As with language itself as a vocabulary, names also give pride to their owners, and people who have unique names are usually easy to remember and give a distinct impression, both for the owner and in society.

If a family has succeeded and is known to the wider community, definitely the first most recognized symbol is the person's name. When the family adds their name behind their child's real name, surely the child is also gain fame and get different attention in society.



Finally, the use of Arabic personal naming in the Makassar ethnic community is also strongly influenced by the prestige and belief of the community about the religious values embedded in the bearer of the name. Something that is considered to represent and give a certain image, will be widely used by the public. This is what sometimes underlies someone to give the name of the artist, whether it's a soap opera artist, singer or presenter, or an idolized character for their child. However, when the image displayed is considered unable to provide satisfaction and pride, then gradually it will also be abandoned.

People tend to feel proud if they have something new, cool, and show a certain status, or a certain impression chosen, although sometimes they have to ignore the real purpose of giving the name.

CONCLUSION

Society in a dynamic social life always experiences developments and changes in various systems of life. The name as a small aspect of nature, society, and language, must change. However, not all aspects of the cultural system of a society experience change. Socio-cultural factors that influence changes in the personal naming system and *Pakdaengang* in the Makassar ethnic community include Geographical Factors, Historical Factors, Language and Culture, Technological and Media Advancement Factors, Parents' Education Level Factors, Demographic and Social Factors, Orientation to The Future Factors, and Prestige Factor.

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