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Socio-Onomastic Analysis of The Self-Naming of Balinese University Students

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Abstract

The aims of this research are to identify the patterns of the self-naming of the students in Ganesha Education University and investigate the categories of self-naming of Generation Z students at ELE Ganesha University of Education. This research uses a qualitative approach using survey methods. The data in this research are a number of names of Generation Z ELE students at Ganesha University of Education. By using the conventional equivalent analysis method. Researchers found that in self-naming among generation Z students there is a complex interaction between tradition, modernity, language and identity in forming self-naming practices, highlighting the dynamic nature of Balinese cultural identity in a rapidly changing world.

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INTRODUCTION

A name holds significant importance in an individual's life since it serves as a symbol of their identity. Being noticed by others is a common characteristic of individuals. Typically, parents assign names to their new born children with certain connotations. Typically, the act of naming a child or new born is not merely a routine task, as parents often have a specific desire or rationale behind their choice of name. Parents earnestly desire that their children would embody their aspirations in every given name. Parents consider multiple factors while selecting a name for their child. Parents typically obtain references from their forebears, extended family, and local communities (Petillo, 2020).

In the Balinese culture, parents typically bestow names onto their children based on the blessings and legacies of their ancestors, as well as the values and aspirations of their family and themselves. Balinese names possess distinct qualities. An individual's name is frequently determined by their caste status. Balinese naming is related to three aspects, including gender, birth order, and caste system (Temaja, 2018). Nevertheless, in accordance with the process of modernization, certain parents opt for contemporary names for their children and may not have

a preference for traditional Balinese names in general. The self-naming practices of Balinese people vary based on the social and cultural beliefs embraced by parents when naming their offspring. The practice of assigning traditional names to children born in 1990 typically involved choosing simpler and shorter names, often consisting of only two or one syllable. In contrast to individuals born between 1997 and 2012, commonly known as Generation Z, self-identification in this generation is more likely to be influenced by rapid social and cultural changes associated with modernization. This cohort is commonly referred to as Zoomers, a demographic cohort that succeeds millennials and before the Alpha generation. Within Generation Z, Balinese parents commonly adhere to the Balinese traditional naming system, but also have a tendency to include foreign cultural influences while selecting names for their children.

A significant number of Balinese individuals who are now in their youth are enrolled as university students. In Buleleng, a regency in the Bali province, many students from Buleleng study at Universitas Pendidikan Ganesha in many departments, including the English Language Education Department. According to Radovic (2017), some parents choose to name their children based on the names given to them by their ancestors, family, community, and caste, as influenced by modernization. Investigating this phenomenon poses a significant challenge. The naming system, known as socio-onomastics, is typically impacted by the social and cultural background of the group (Ainiala & Östman, 2017). Aribowo and Herawati (2016) categorize individuals' names into eight types, one of which is allonymy. Allonymy refers to a naming system that typically utilizes the names of actual individuals or can also involve taking the names of prominent or live persons. (2) Andronymy is a naming convention in which the wife adopts her husband's name upon marriage. (3) A demonym is a term used by an individual that is derived from the name of a region or place where they reside. This term is used as a symbol of aspiration or desire to eventually inhabit that location. (4) Isonymy is a naming system in which siblings (brothers) share the same name elements. (5) Necronymy is a naming convention that involves using the name of a deceased individual. (6) Numeronymy is a nomenclature system that incorporates numerical aspects, typically associated with the sequence of birth. An instance of this is the usage of names like *Eko*, *Dwi*, and *Tri*. (7) A patronymic is a naming scheme for children that incorporates characteristics of their father's name, such as utilizing the father's name as part of the child's name. Theonymy is a system that incorporates various names of God, typically representing religious identities in Hinduism, such as *Brahmanda*, *Siva*, and *Vishnu*.

Indri and Rustinar (2022) did a study named "Naming Self-Names and Their Meanings in the People of Kaur Regency, Bengkulu Province." The objective of this research is to provide a comprehensive analysis of human names and their societal significance. The research findings indicate that there are ten specific personal names utilized, specifically *Lekat*, *Tali*, *Sangkut*, and *Buyung* for women, and *Sirat*, *Jurai*, *Kukuh*, *Upik*, *Firm*, and *Tutup* for males. (Zahidi & Nisa, 2023) did a study on the dynamics of the Balinese language in relation to the development of Balinese culture. This study explores the interdependence of Balinese culture and the Balinese language, highlighting that any endeavors to enhance Balinese culture must necessarily include attempts to enhance the Balinese language. This is also due to the need for synchronization between the dynamics of Balinese culture and the Balinese language. The development of the Balinese language is essential for the preservation of Balinese culture.

The evolution of Balinese culture should align and harmonize with the progress of the Balinese language, both of which are dynamic in their contribution to a progressive Balinese

civilization, driven by societal growth and the demands of the contemporary era. Resticka (2019) did a study named "Expression reference persona self-name in Indonesian." This study seeks to provide a comprehensive description of the many forms of personal name references and the different sorts of references to personal names in the Indonesian language. The findings of this study are categorized into three main sections, starting with the linguistic aspect of referring to oneself by name. In Indonesian, personal name references are expressed through words and phrases. The linguistic representation of personal names includes personal pronouns, abbreviations, proper names, and descriptive terms for proper names. Furthermore, personal self-names are commonly expressed through personal pronouns, proper names, and descriptive terms. The self-name references in personal pronouns consist of the pronouns I, he, she, we, us, and they (Yeung, 2015). The researchers' findings indicate that language encompasses several components and types of meaning that might contribute to the formation of a self-name and the significance embedded within it. A distinction can be made between the ongoing research and the research being compared, as the latter focuses on the self-naming practices of ELE students, specifically referred to as "zoomers".

Considering the literature analysis provided, it is worthwhile to perform a study on the self-names used by Balinese individuals in Buleleng Bali, particularly among ELE students at Undiksha. Prior to this study, no research has been undertaken on Balinese self-names inside the Universitas Pendidikan Ganesha for ELE students.

METHOD

The investigation was carried out by researchers throughout the odd semesters of the 2023–2024 academic year. Students at Ganesha Education University, particularly those enrolled in the English Language Education Study Programme, or ELE, are the research subjects in this instance. These students will thereafter be chosen on purpose, a process known as purposive sampling. The socio-nomastic studies and the self-naming pattern employed by generation Z in Undiksha are the main subjects of this study. This study included observation, interviews, and documentation as its methods of data collecting. To this end, the researchers used a variety of tools, such as observation sheets, interview guides, and documentation records. Researchers employed the source triangulation technique in this study, which verifies the accuracy of data by cross-referencing information gleaned from a variety of sources, including archives, other documents, and interview transcripts. This multi-source triangulation of data addresses research problems.

FINDINGS AND DISCUSSIONS

The Patterns of The Self-Naming of The Student in Universitas Pendidikan Ganesha

The self-naming patterns observed among students at Universitas Pendidikan Ganesha (Undiksha) offer an intriguing perspective for studying the development of personal identity, cultural variety, and social interactions within the university community. Undiksha, situated in Bali, Indonesia, has a diverse student population that includes individuals from different nationalities, cultures, and linguistic origins. First and foremost, the self-naming patterns frequently mirror the abundant cultural legacy of Bali. Balinese names often derive from Hindu customs, including aspects of mythology, spirituality, and familial heritage. Furthermore, linguistic factors are of utmost importance in determining self-naming practices. Bali is distinguished by a multilingual setting in which Balinese, Indonesian, and English languages coexist. Moreover, social contacts and the influence of peers play a significant role in the

formation of self-identifying patterns. Names can be selected or modified to create associations with particular social groupings, academic circles, or extracurricular communities. This highlights the significance of naming as a social indicator, indicating associations and promoting a feeling of inclusion within the academic environment.

Table 1. Shape of The Pattern of The Self-Naming System

Table 1. Patterns of The Name Samples

Name	Pattern Found
I Gusti Ayu Agung Masyuni Dwijayanti	1. Influence of Hinduism 2. Meaning and Symbolism 3. Addition of Title "I Gusti" 4. Harmony with Balinese Culture 5. Linguistic Characteristics
Ida Putu Wimba Wiajemana	1. Influence of Hinduism 2. Birth and Family Order 3. Meaning and Symbolism 4. Alignment With Balinese Calendar
Wayan Radita Yuda Pradana	1. Birth and Family Order 2. Meaning and Symbolism 3. Cultural Influence 4. Alignment with Balinese Calendar
Gusti Ayu Putu Linda Riani	1. Influence of Hinduism 2. Cultural and Family Influence 3. Meaning and Symbolism 4. Alignment with Balinese Calendar
Luh Putu Sinta Leony Cahyadewi	1. Cultural Influences 2. Symbolism and Meaning 3. Family Order and Gender 4. Cultural Identity 5. Aspirations and Hopes

After analyzing the given names, several patterns become apparent, revealing the complex relationship between cultural, familial, and linguistic factors in Balinese naming traditions. The names "I Gusti Ayu Agung Masyuni Dwijayanti" and "Ida Putu Wimba Wiajemana" demonstrate a clear Hindu influence, as indicated by the use of titles such as "I Gusti" and "Ida," which carry important religious meanings. In addition, names such as "Wayan Radita Yuda Pradana" and "Gusti Ayu Putu Linda Riani" exemplify the observance of Balinese cultural customs, as evidenced by the incorporation of traditional Balinese names like "Wayan" and "Putu." These names also have familial importance, as components like "Radita" may represent personal or aspirational connotations within the family or community. Moreover, the investigation uncovers how linguistic traits and adherence to Balinese calendar norms influence the creation of names. Names like "Luh Putu Sinta Leony Cahyadewi" exemplify a fusion of linguistic elements and cultural symbolism. For instance, the inclusion of "Sinta" draws inspiration from Hindu mythology and represents familial goals. Similarly, the name "I Made Rezki Cahaya Suwara" showcases the integration of Indonesian language features with traditional Balinese names, emphasizing the ever-changing impact of linguistic influences on naming customs.

In summary, these patterns highlight the complex and diverse character of Balinese naming traditions, which incorporate religious, cultural, family, and linguistic aspects to shape human identities within the Balinese society. Moreover, the digital era brings forward novel aspects to the way individuals name themselves. Online platforms and social media provide students with chances to express themselves and explore their identities. The digital domain enables the formation of virtual personalities and pseudonyms, which impact the way students shape their identities in both physical and online realms. Examining the self-naming patterns of students at Universitas Pendidikan Ganesha offers interesting insights into how culture, language, religion, social dynamics, and digital influences interact to shape identity formation. Through an analysis of the many naming conventions used within the university community,

researchers can develop a more comprehensive comprehension of the intricacies of student identities and the dynamics of multiculturalism in higher education environments.

Other Forms of Self-Naming System Patterns

1) Numeronymy

Numeronymy is representing words or phrases using numerals. The numeronym "Ida Ayu Dwi Maharani" is used here. Dwi is numerical and self-referential. Dwi means 2 in Sanskrit. Parents often name their children Dwi to indicate birth order. Ni Komang Dwi Laksmi Cintyasari, I Kadek Dwi Suparta, Ni Made Dwi Lestari, Ni Kadek Dwipayani, Dwi Amanda, and Siluh Bintang Dwi Jayanti also indicate it.

2) Patronymic

Many civilizations employ patronymic middle names derived from the father's name. Kadek Anggi Pranav Anugraha. Child has paternal surname Anugraha. Ida Bagus Komang Raditya Rizky Dharma Putra. Dharma is the child's father. Dimas Wicaksono, Wicaksono fathered the child.

3) Theonymy

Theonymy is naming or identifying gods or deities. For example, Gede Krishna Aditya. Hindus worship Krishna, a celestial divinity. The flute-playing man has blue skin, a yellow dhoti, and a peacock feather crown. Then, Ni Putu Ika Saraswati. Saraswati, a Hindu deity, is shown as a beautiful woman with flawless skin, signifying divine wisdom that gives people beauty. Gede Bramanda My name is Adi Pranata. The name "Brahmanda" comes from

4) Necronymy

"Muhamad" comes from the name of the Islamic Prophet, then Muhammad Nur Huda also the Islamic Prophet. For Muhammad Satria Nur Rizki Al Fattah, Al Fattah means the Great Opener, meaning that Allah grants His servants mercy in all parts of life.

5) Isonymy

Isonymy is having the same name as someone else. The name is Elena Febiola Sihombing. Sihombing is a Toba Batak clan descended from Tipang, Baktiraja, and Humbang Hasundutan. The given name Philemon Sihombing shows it.

6) Allonymy

Writing or publishing under a pseudonym is allonymy. For example, Putu Abimanyu Budi Pratama. In the Mahabharata epic, Arjuna and Subadra have a son named Abhimanyu. Ayu Diva Putri Bharata. Bharata is based on the Ramayana ruler who conquered South Asia. His parents were Prabu Dasarata and Empress Kekayi.

The Categories of Self-Naming of Generation Z Students at ELE Ganesha University of Education

The self-naming categories observed among Generation Z students at ELE Ganesha University of Education (Undiksha) offer a captivating understanding of the changing patterns of identity development, cultural variety, and social interactions within the university community. First and foremost, self-naming practices frequently mirror the diverse cultural heritage that is widespread among students. A significant number of students choose names that reflect their ethnic origins, regional affiliations, or family customs. Students demonstrate their cultural affiliations by choosing names from various Indonesian cultures, including traditional Balinese names. Furthermore, linguistic factors have a substantial impact on the way individuals choose to name themselves. In Bali, a multilingual setting where Balinese,

Indonesian, and English are all present, students skilfully manoeuvre across language barriers to select names that showcase their linguistic versatility and capacity to adapt. Some individuals may choose names that surpass language barriers, demonstrating their proficiency in communicating across several linguistic situations.

Students' self-naming choices are also influenced by their religious and spiritual views. Although Hinduism is the dominant religion in Bali, students from various religious backgrounds adhere to their own naming conventions, therefore reflecting the religious variety present inside the university. Names can possess holy connotations, cultural importance, or familial blessings, functioning as manifestations of religious belief and personal identity. Self-naming habits are further influenced by social interactions and the impact of peers. Students have the option to select or modify names in order to form associations with particular social groups, academic circles, or extracurricular communities. Names serve as social indicators, indicating associations and promoting a feeling of inclusion within the campus environment.

The advent of the digital era brings forth novel aspects to the way individuals name themselves. Online platforms and social media provide students with chances to express themselves and explore their identities. In the digital domain, individuals have the ability to fabricate virtual personas and pseudonyms, which in turn impact the manner in which pupils shape their identities in both the physical and online realms. Conclusively, the examination of self-naming patterns among Generation Z students at ELE Ganesha University of Education uncovers the complex interaction of culture, language, religion, social dynamics, and digital influences in the formation of identity. Through an analysis of the various naming customs seen within the university community, we can acquire a more profound understanding of the intricate nature of student identities and the dynamics of multiculturalism in higher education environments.

The naming patterns exhibited by students at Universitas Pendidikan Ganesha (Undiksha) reflect a wide array of cultural heritage, familial norms and personal choices. According to Temaja (2018), Balinese names often originate from Hindu traditions, incorporating elements of mythology, spirituality, and family lineage. However, within this cultural setting, students are exposed to diverse naming traditions influenced by their ethnic backgrounds, geographical associations, and family practices (Lestawi & Bunga, 2019). The Balinese language, as a cultural element, undergoes modifications that are closely tied to its essential cultural qualities (Suweta, 2021). The diverse appellations of Balinese individuals can indicate their affiliation with distinct social or economic strata. Bandana (2015) reveals that Balinese names possess lexical meanings of appreciation and recall. Additionally, the contextual interpretation of these names varies according to the individual assigning the name. According to Hinzler (1988), in some areas, names are not selected by parents and given at birth, but are instead given during ceremonial rituals after determining the most favorable name for the child. In Bali, names are conferred through ceremonial rituals and chosen by a Priest, rather than by the parents.

The linguistic elements play a vital role as students select names that have a significant influence across linguistic barriers in Balinese, Indonesian, and English. When assigning a name to an individual in Bali, there are multiple factors that affect the procedure. When choosing a name, it is crucial to take into account the cultural context, as emphasized by

(Temaja, 2018). Moreover, religious and spiritual views exert a significant impact on individuals' self-identification, highlighting the extensive array of religious variety found inside the university. Social interactions and the influence of peers are factors that contribute to individuals' decisions to select or alter their names in order to establish connections with specific social groups or academic communities. To summarize, the act of self-naming at Undiksha demonstrates the interplay between tradition, modernity, language, and identity. This offers great insight into the complex process of navigating cultural identity within a diverse academic environment. Furthermore, there are alternative self-identification systems accessible to Generation Z ELE students at Ganesha University of Education. Some examples of words that belong to this category are Numeronymy, Patronymic, Theonomy, Necronymy, Isonimi, and allonymy.

The self-identification categories chosen by Generation Z students at ELE Ganesha University of Education (ELE Undiksha) demonstrate the evolving nature of identity formation in the online realm. Children in Generation Z, who were born during a time of rapid technological advancement, exhibit diverse self-identifying behaviors that are impacted by their social, cultural, and linguistic origins. The advent of digital technology has undeniably influenced society, since social media and internet platforms offer avenues for individuals to shape their identities and display themselves to others. The linguistic flexibility and fluidity of students are visible as they are able to name things in Balinese, Indonesian, and English. In addition, self-naming serves as a symbol of social identity and belonging among the university community, facilitating the formation of relationships and fostering a sense of community among students. Overall, the categories created by the Generation Z students of ELE Undiksha demonstrate the complex interplay between tradition, technology, language, and identity in shaping their naming preferences.

Differences in vocabulary can be discerned in Balinese names across many generations. The uniqueness of Balinese names clearly demonstrates and defines the identity of the Balinese tribe. Overall, the naming-system clearly demonstrates how Balinese culture influences the linguistic aspects of naming.

CONCLUSION

Based on the investigation above, there were conclusions that could be taken from the study. Student self-naming at Universitas Pendidikan Ganesha (Undiksha) reflects cultural heritage, familial practices, and personal preferences. Hindu mythology, spirituality, and family heritage influence Balinese names. In this cultural framework, kids must also traverse name practices shaped by their ethnicity, regionality, and family. Since students choose names that affect Balinese, Indonesian, and English, linguistic factors are important. Religious and spiritual ideas also shape how people identify themselves, highlighting the university's diverse religious perspectives. Social contacts and peer influences influence how people pick or change their names to connect with social or academic groups. Overall, Undiksha's self-naming shows how tradition, modernity, language, and identity interact. This illuminates the complex process of cultural identity negotiation in a diverse campus community. Generation Z ELE students at Ganesha University of Education have other self-naming schemes. Numeronymy, Patronymic, Theonomy, Necronymy, Isonimi, and allonymy are examples. Only Generation Z youngsters

were studied in this case study on self-naming. Thus, several gaps remain in this research. The researcher expects future scholars interested in comparable topics to examine more.

The self-naming categories of Generation Z students at ELE Ganesha University of Education (ELE Undiksha) show how digital identity creation is changing. Generation Z students, born into a fast-paced technological world, use a range of self-referentials affected by their social, cultural, and linguistic environments. Online platforms and social media allow people to express themselves and explore their identities, demonstrating the impact of digital technology. Students' name choices include Balinese rituals, modern influences, and global patterns. The students name things in Balinese, Indonesian, and English with ease. Self-naming also indicates social identification and university belonging. This approach fosters student connections and communities. Overall, Generation Z students at ELE Undiksha's self-name categories show how tradition, technology, language, and identity influence this digitally-savvy generation's naming practices.

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