

TRENDS IN NAMING SYSTEM ON JAVANESE SOCIETY: A SHIFT FROM JAVANESE TO ARABIC

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ABSTRACT

Personal names could be used to trace a person's socio-historical background, including ethnic identity. Traditionally the Javanese people named their children using the Javanese language. Later, the phenomenon showed there was a new trend in naming. Arabic began to massively adopted as the elements in the personal name. This article aimed to describe the trend of the naming system on Javanese people which beginning to switch from the Javanese to Arabic. This article used corpus data method. Data obtained from the Javanese people name corpus of data Administration System (SIAK) administered by the Civil Registry Service Office in Klaten, Jawa Tengah. The Arabic name then compared with the Javanese to determine the differences in naming system and its reference. The results show there is a huge number of Arab intergenerational name. Modern parents tend to name their children using Arabic words. These efforts are deployed in actualizing self-identify as a Muslim. The Javanese people now prefer to highlight their identity as part of Moslems than the Javanese.

Keywords: naming system, Javanese name, Javanese society, Arabic name

INTRODUCTION

The Republic of Indonesia is one of the largest multicultural countries in the world. The pluralism in this country which is called as 'Asian Tiger' can be characterized by the presence of the diversity of culture, religion, ethnic, and language. There are differences between the cultures, and the uniqueness of each culture can be distinguished. Aribowo & Herawati (2016) have remarked that name, as well as language, dress, dance, and music are identikit, a device that can be used to detect a person's identity. In the similar vein, Aksholakova (2014) has also argued that personal name is a clue symbol of identity.

The personal name symbolizes the identity of an individual, for example when someone will declare his identity, he will use the help of a name. Furthermore, personal name is an important part of one's existence as contained in legal documents, such as Certificate of Birth, Family Card, Identity Card, Passport, Certificate of Graduation, Driving License, Certificate, and other important or other valuables documents.

In the last few years, identity has become a buzzword in many areas of cultural studies; it is useful precisely because of its definition all nuances. Identity can refer to an individual's own subjective sense of self, to personal classification 'markers' that appear as important, both to oneself and to others, and also to those markers that group

membership(s). And this most basic sense is exactly what underpins the notion of identity as it applies to personality. This work situates these individual phenomena in their social contexts, especially in identifying the linguistic, ethnic, and religious identity through the personal name.

The personal name plays an important role in order to identify a person. In this context, the personal name in the name which is given to a person when he/she was born. If someone does not have a name, it means that he or she does not have an identity because the others cannot trace the people where he/she came from, what culture he/she grew up with, and what language he/she speaks.

In this context, a name has an important role in the process of identification in the social group or community. The naming process can be regarded as a family practice and a way to displaying family and kinship. It cannot be doubted that (personal) name can be performed as a visible link between individual and group or community.

Some evidence of research related to onomastics (the study of names) in the Javanese tradition reveals that Javanese personal names can be identified by the presence of first name (in Javanese terminology called nama alit or forename) and second name (*nama sepuh* or names for adults) (de Grave, 2011; Uhlenbeck, 1969; Wibowo, 2001). The name that ended with the *-em* or *-en* sounds are for the feminine, *-an* or *-di* sounds are for masculine (Uhlenbeck, 1969). While the name that ended with *-a* or *-o* sounds are for feminine (Sahayu, 2014). *Teknonymy* adoption is

renaming a parent after a child (de Grave, 2011) and the addition of the monosyllable element *su-* (Widodo, 2013).

Identity is not a static case, but it may change over time. The shift of identity is possible due to the emergence of social dynamics, multicultural adaptation, the emergence of the claims of certain groups, and so forth. As Wibowo (2001) has noted that the Javanese names will be increasingly rare in the urban area. In fact, the Javanese people nowadays begin to neglect the traditional Javanese names. The modern families today prefer to adopt foreign words from various languages. They often derive from Arabic and European languages when naming their children (Aribowo, 2015; Aribowo & Herawati, 2016; Widodo, 2015a, 2015b).

The object of this study is the name of Javanese society, particularly on Klaten Regency, Central Java. While the aim of this study is to reveal the strong influence of the Arabic language on the formation of Javanese names. The identification process in onomastics system of Javanese people is being observed to show that personal name can be used to indicate the emphasis on a person's religious identity.

According to Anderson (2007), the contribution of onomastics study can be used to understand the name system. The onomastics approach can also be used to describe the structure of names and naming systems. Therefore the components that construct a name can be found. In addition, naming and usability of names can be viewed from a variety of functions, and this can be reflected in the knowledge related to reference of the name that has been compiled. All aspects of this are done in order to understand the Javanese name system when observed from a linguistic character. Javanese personal names today shift its forms and references.

METHODS

The data source which is used in this study is corpus data. The corpus data used is the data recorded in the name of the population from SIAK (Demography Administration System) which is administered by the Civil Registry Service Office in Klaten. The source is utilized in order to ensure the validity and diversity of data to a large extent.

From the data source, it can be determined three *desa/kelurahan* (villages) as the sample of this study based on the demography condition (urban-rural criterion). The urban area is represented by Barenglor village in North Klaten sub district; the suburban area is represented by Gesikan village in Gantiwarno sub district; while the rural area is represented by Tegalmulyo village in Kemalang Sub district. The demography data used are the data of Barenglor and Tegalmulyo on April 22nd, 2016, and Gesikan on April 23rd, 2016.

The three areas include 11.882 names of Javanese people which are divided based on the number of words formation (one, two, three, four, and so on). It is also identified from each origin language of words formation (Javanese, Arabic, and non-Javanese). From classification phase, it is found 2.085 names adopted Arabic element, whether totally or partially. The name of Javanese people, which arranges from Javanese and non-Arabic compares to the name which contains Arabic element in order to find out the naming system shift, whether in the form or the reference meaning. In the reference matter, it is done relate-compare based on the meaning suitability of Javanese and Arabic names. Thereby, it can reveal the meaning shift which occurs in the personal name.

RESULTS AND DISCUSSIONS

From the data shown in Table 1, it can reveal that the number of Arabic name influences by the demographic condition in each area. Tegalmulyo village as the rural area, which most of its citizens are the farmer. It is found that 293 peoples used Arabic name (10,54%) in this village. While Gesikan village which classifies as suburban area, there are about 436 citizens or 16,86% in the intensity of using Arabic name. In contrast, Barenglor village, which is lived by heterogeneous social condition, it reaches 20,81% or 1356 people.

Table 1 The Percentage of Arabic Name in Klaten Regency

Villages	Finding	People	%
Tegalmulyo	293	2780	10,54
Gesikan	436	2586	16,86
Barenglor	1.356	6516	20,81
TOTAL	2.085	11.882	17,55

(Source: Primary Data)

The proliferation of Arabic name is not only sorted by the urban-rural category but can also be traced from the use of Arabic name in two different generations. In the other word, it can compare the number of Arabic names which is used by parents and children. This effort is carried to prove the changing of naming pattern in Javanese society.

The distribution of Arabic name owner in three areas is distinguished by kinship. The total number of parents who have Arabic names are 452 peoples (281 of heads of family, combination between husbands and single-parent mothers and 171 wives), while the number of children who have Arabic names is 1557 peoples. Moreover, the other 78 peoples come from grandchildren, children in law and another family member who cannot be traced since their parent's name is not listed in the data taken from SIAK. This distribution can be seen in Figure 1.

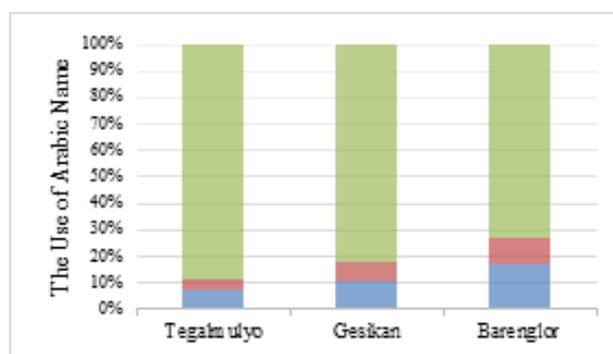


Figure1 The Percentage of the Use of Arabic Name based on Relationship Status in Family, Children (green), Wife (red), and Head of Family (blue)
(Source: Primary Data)

In the other word, the number of children who has Arabic name is three times than the number of the parent who has the Arabic name. This ratio indicates that Arabic names dominate by young group (children and teenager). This data also suggest that most (modern) parents whose Javanese (non-Arabic) name are beginning to switch to give Arabic name to their children, even though not in 100%. Data in Table 2 presents the example of a family whose the parent named by Javanese, while his/her three children have Arabic names.

Table 2 The Sample Name of Parent (Javanese) and Children (Arabic) in Javanese Family

Name	Status
Supriyanto	Husband
Sudini Limarsiwi	Wife
Luthfi Fadlurrahman	Children
Nurulilma	
Ahmad Ariq Naufal Rafii	Children
Zaky Hanan Al Farruq	Children

(Source: Primary Data in Tegalmulyo village)

The huge increasing number of children named in Arabic is influenced by the involvement of parents who have Arabic name which is then they give Arabic name to their children as well as the self-actualization form as a part of Moslems. Based on the data presented in Table 3, Arabic naming can be regarded as the legacy which gives from one generation to the next generation. In short, it can be predicted in the future that the number of Javanese people who have Arabic name will increase, inversely proportional to what occurs with Javanese name decreasing.

Table 3 The Sample Name of Parent (Arabic) and Children (Arabic) in Javanese Family

Name	Status
Muhammad Haikal	Husband
Nurul Hidayati	Wife
Ubaidulloh Wafiy	Children
Hamizan	Children

(Source: Primary Data in Gesikan village)

Cumulatively, the frequency of adoption of Arabic name by age is shown in Figure 2. From the data, it is clear about the age and distribution of Arabic element which is adopted in the personal name of Javanese society. It can be said that the using Arabic name pattern is dominated by young group (mature age, teenager, especially children). This pattern holds true simultaneously in three areas as the places of the study, so it can be affirmed that children who were born after 1980 have bigger opportunity to have the personal name with Arabic element. The culmination of the acquisition of the Arabic name occurred in the last five years about 459 Arabic names cumulatively. It can be seen in Figure 2.

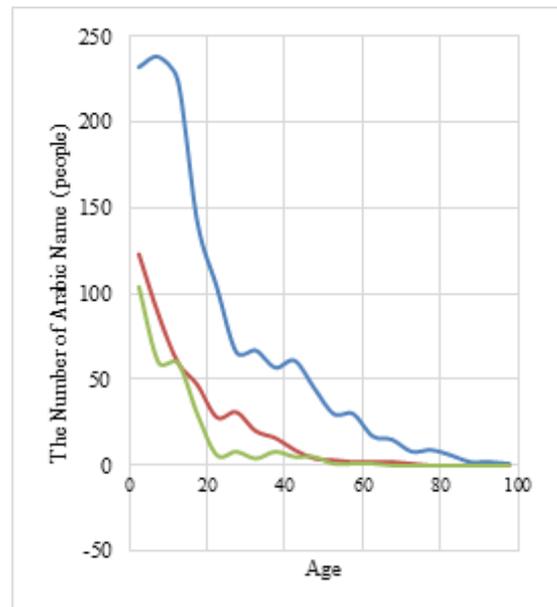


Figure 2 The Number of Arabic Name in the Three Areas, Barenglor (blue), Gesikan (red), dan Tegalmulyo (green) (Source: Primary Data)

Before the 1950s, personal name in Javanese society is dominated by personal name which consists of the one-word element (Uhlenbeck, 1969). At that time, giving one-word name is the usual case. Instead, the name which composed of more than two or three words are out of ordinary, so the children with those name are mocked by their playmates. Even though, the use of mononym system (the term referring to the use of a single element or word in name) is still found several times in the name of Javanese society in the next era, although not in large quantity.

From the analysis result, it can be seen that personal name which is used mononym system about 5029 names (42,32% from the total number in the three areas). This mononym system based on the word formation consists of 4919 (41,40%) Javanese names such as Sukinem, Welas, Poni, Jemi, Darsono, Paiyem, Surono, Rahayu, Gunawan, and Sulistyowati; and 110 (0,93%) Arabic names for instance Sulaiman, Badri, Katimah, Sabar, Amini, Tajwid, Jamal, Badrun, Nurkholis, and Salsabila. This cas can be seen in Table 4.

Table 4 The Comparison of Mononym Name System in Javanese Society

Villages	Javanese	Arabic
Tegalmulyo	1274	15
Gesikan	1066	19
Barenglor	2579	76
TOTAL	4919	110

(Source: Primary Data)

In fact, the tendency of mononym naming system does not only occur in the post-independence era. Even, the name with single element always presents in every decade until today. Rural society, which is known to maintain local tradition value still is the reason single-name system, is always used. In addition, the frequency of use mononym system, mostly, is still used by the majority of the elderly who are still alive today.

Related to the vocabulary selection, there is a difference between the old and young group. The old group tends to have a name that is simpler and simplification of sound, such as Khatimah becomes Katimah. This is called as interference as stated by Ubaidillah (2011). The vocabulary selection also grades simpler by using usual daily vocabulary such as tajwid ‘the way to read Koran correct’, alif ‘the first Arabic alphabet’, sabar ‘patient’, and amin ‘prayer closing word’. The names of the young group are considered more precise in orthography or writing such as Nurkholis which is the construction of idāfah (a compound word which in the Arabic language is one construction). It is not written Nur Kholis as happened in the earlier times.

The young group who adopts Arabic names, nowadays, have the higher complexity. This indicates the use of new vocabulary (unfamiliar) and rare to hear by common people. This makes many people experience many difficulties in pronouncing that name correctly. By shifting the tendency of the element in personal name formation which increases in number (mononym system no longer to be used), it does not decrease society tendency to give Arabic name. In fact, many names are found with fully adopted by Arabic word, whether two, three, four, or five words, such as Alya Farhania, Naufal Hafiz, Iqbal Azzam Muharik, Muhammad Sultan Nur Basith, and Muhammad Fadilla Akbar Nur Rochim.

In term of diction or choice of word, modern families tend to choose the unique word (unpopular) in daily life. This attempt goes through in order to find the specific or distinctive feature, so there is no the similar name as normal as commonplace with children name in the previous generation. The chosen Arabic name as Alya Farhania is derived from the word Alya ‘high’ and Farhania ‘cheerful or happy’ which can mean as ‘woman with happy and high status’. Naufal Hafiz is derived from the word Naufal ‘handsome and generous man’ and Hafiz ‘one who protect’. On the other hand, Iqbal Azzam Muharik is derived from Iqbal ‘prosperity’, Azzam ‘good desire’, and Muharik ‘movers’. Affordability of access toward media, such as television, internet, book, magazine, encyclopedias becomes a tool which helps the parent to facilitate on finding and searching that name.

Personal name structure shift can define as the changing which occurs in name word formation based on their origin (etymology). In the past, Javanese name was fully formed by Javanese word which majority composed of one word (mononym). In addition, Javanese name is identified by the presence of prefixes {su-} such as Suroto, Sukadi, and Suwito (Widodo, 2013). Javanese name can also be seen by the presence of final sound [o] to denote masculine as Wiyono and the final sound [em] for the feminine marker as Mursiyem (Sahayu, 2014).

By investigating toward Arabic element which is formed in the personal name of Javanese society, it is found the combination between Arabic element and another language element. The combination of this Arabic element consistently happens whether with Javanese element or foreign element (which in this study is dominated by

European languages). This means that in Javanese society point of view, personal name is a construction that is open and adaptive toward foreign element so that the adhesion between that element regarded as creative and unique effort. It can be seen in Table 5.

Table 5 Personal Name which Contains Various Combination of Language Element

Name	Combination
Saiful Oktavianto	Arabic Latin
Michael Arrozaq	Hebrew Arabic
Tegar Altauqid	Javanese Arabic
Hammam Rafif Shitsuke	Arabic Arabic Japanese
Muhammad David Syafrudin	Arabic Hebrew Arabic
Aditya Ryan Ghifari	Javanese English Arabic
Muhammad Satria Chusnun Kitaro	Arabic Javanese Arabic Japanese
Fuad Dwi Cahya Romadhon	Arabic Javanese Javanese Arabic
Muhammad Oky Dwi Karno	Arabic Japanese Javanese Javanese

(Source: Primary Data)

From the name composition in Table 3, it shows that personal name defines as word construction that can be built from different elements of their origin. It means that Arabic element has flexible characteristics since it can be combined with other language elements such as Javanese, Japanese, Latin, English, and Hebrew. Michael Arrozaq for example, which is a combination of Hebrew and Arabic. Michael is a common name which is used by the majority of western society who profess Christianity, while Arrozaq is derived from Arabic as one of The Most Beautiful Names of Allah which means ‘The Provider; The Sustainer’. The Foreign name which usually adopts the popular figure who comes from athlete, celebrity, musician, and famous invention figure.

From this study conducted, there are four references that meaning in Arabic name is used by Javanese people. Sequentially, Javanese name begins to replace by Arabic name which refers to the attribute name to Allah which summarizes in *al-asmaul husna*; prophets and his family; Islamic Holidays; heaven name and it parts. The reference of those names can emphasize the vocabularies which have closer religious meaning in Islam.

Before the expansion of Islam into the Nusantara in the 6th century, Hindu has become the global belief in Java land. It is not surprising if that traces of such beliefs can still be felt (or found) to the present. One evidence is Hindu mythology which tells about God characters in the famous epic story of *Ramayana and Mahabharata*. These stories are then spreading to public through puppet media which inspires Javanese people in their daily behavior.

The high desire and love toward this cultural product have inspired people in their life; one evidence can be verified by giving their children name. It is usually found that the name in Javanese society is taken from figure name from India, the Deities name, such as Wisnu Cahyono, Bayu Aji, and Indra Siwi Pamungkas. The choosing of Deities name as the personal name is based on the pride toward that figure, especially spiritual side. Deities are reputed as the great and charismatic figure, through this naming, parent hopes that their children have the same character as what the figures have. These noble characteristics, then, adapt in asta brata concept in Indonesian culture heritage, especially

Java. The character which comes from cosmos becomes a guideline for any leader. Laku hambeging candra is one example of leadership principle which includes to social leadership principle that can as bright as moonlight; one inspiration is the name Ika Candra Afriyanti.

Asta Brata concept seems not the base in parent's expectation in this latest era. Divinity concept becomes alternative as the reference in naming. The Most Beautiful 99 Names of Allah which is known as *al-asmaul husna* become more relevant in intertwining social relationship. The name is attached by some elements, such as *Hadi* 'The Guide', *Karim* 'The Bountiful', *Wahab* 'The Bestower', *Rahim* 'The Merciful', *Hakim* 'The Wise', *Malik* 'The King', *Kudus* 'The Holy', *Hafidz* 'The Preserver', and other attribute to Allah. Some examples which are used *al-asmaul husna* can be observed on Abdul Hadi, Abdul Karim, Abdul Wahab, Abdul Rochim, Asadullah Sulthoni Hakim, Malik Mirza Hakim, Alquds Hazbullah, and Hamas Al Hafidz. Most of names which are derived from *al-asmaul husna* start with the element of Abdul 'hamba'. This happens since Muslim society believe that the best name which gives to their children is the name which means 'hamba Allah', as stated by Prophet Muhammad in his words. This phenomenon is a usual event as Mak (2004) have done; he has claimed that Islamic solidarity of Moslem community in Southeast Asia can be express through adoption name of Allah, Muhammad, and famous Imam.

Besides Deities name, the adoption name as the personal name in Javanese society is the name which derived from puppet's characters in the story of Ramayana and Mahabharata. Some puppet's character names are Arjuna, Pandu, Abhimanyu, Bima, Sadewa, and so on. Those names are familiar to hear in common as the personal name. The anxiety of Javanese people use puppet's character name also result as the strong character inside those figures.

Arjuna character is one example which has smart and clever, solid, careful, respectful, brave and protects weak people. Those characteristics are hoped to attach inside the man. Another example is Abhimanyu who has soft, good behavior, honest, brave heart, responsible, and heroic. Bima is known to have strong, brave, firm, endure the hardship, obedient, honest, and indiscriminate. Personal name variation which refers to puppet's character name such as Pandu Setiadi, Yudhistira Padmaditya, Arjuna Widy Saputra, Athar El Sadewa, and Shinta Nugrahening Putri.

The characters of puppet figure are laudable characters which proper to have by the individual in the world. The good attitude is proper to become a guide in life. The positive characters do not only discover in puppet figure, which is essentially a fiction. The perfect human figure which has lived before is the best role model. In the teaching of Islam, the prophet is the human model which is lives to edify the human characters in each era. This figure becomes a reference in naming the personal name in Javanese society nowadays. The names of Javanese society which adopted from the prophet are Adam Haq, Rokhmani Idris, Ibrahim Ali Rizqi, Sidiq Bayu Ismail, Althaf Yusuf, Ayub Oktianing, Rifqi Nuh Alamsyah, Daud Jati Narendra, Farrel Bahar Ilyasa, and Afif Jauhari Yahya.

In the teaching of Islam, 25 prophets are obligatory to believe as the role model, starting from Adam PBUH up to Muhammad PBUH. In the tradition of Arabic society, the personal name consists of only one word as in the name of twenty-five prophets. However, the glowing phenomena in Javanese society are combining the prophet name with another element to become the personal name. In fact, there

is a variation in merging two prophets name in one name such as Muhammad Yusuf and Muhammad Yunus.

Muhammad in this context is the most widely adopted name of the prophet as confirmed by Mak (2004) and Rahman (2013). This issue since Muhammad is Allah messenger which duties to deliver Islam religion (the last perfect religion) and he is also *khatamul anbiya* 'seal of the prophets'. The Javanese society's affection to Prophet Muhammad do not only reflect the frequent use of his name as the personal name, but also his family members (his children, his wives, and his grandchildren) also adapts in personal name of Javanese children, such as Khodijah Khumairoh Rahman, Siti Fatimah, Rika Fadhilah Az-Zahra, Ibrahim Hasan, and Husein Ahmad Affanny.

Khadijah is the name of Muhammad first wife. Khadijah is born a descendant of Muhammad who later is named Fatimah whose titled *Az-Zahra* 'the shiner'. After Khadijah passed away, Aisyah is the Muhammad next companion (wife). She is given titled *Humaira* which means 'the reddish' since she is mousy. Muhammad daughter name, Fatimah, also becomes the most interesting name in women. Moreover, both Fatimah sons, Hasan and Husein also enrich the name which derived from Muhammad family member.

In the other side, there is mostly found the name from Islam community leader after Muhammad (known as the Caliphs). In the teaching of Islam, there are four caliphs who become Muhammad successors such as Abu Bakar, Umar, Uthman, and Ali. The caliph name is also often found in the Javanese name such as Naufal Dzaky Umar, Moh. Luthfi Aydin Umar, Usman Raharjo, and Fariq Ali Faqi.

The reference toward one event or time is the common reference which is used in Javanese society. These purposes to give a mark in the important moment of the child's birth. In the past, the name does not prepare well before by the parent as in the case today. Thus, the name is chosen in a relatively short time after the child's birth. The time indication is one alternative way to becoming the name such as Setu, Legiyem, Ponirah, Wagiyatmi, Legiso, Tupon, and Suroso.

Traditional Javanese society has the different calendar system that is different than the modern society which is used the common calendar (AD system). The Javanese system calendar adapts the Islamic calendar based on the rotation of the moon, not the sun rotation. It uses two cycles, days (*Ahad* 'Sunday' till *Setu* 'Saturday') and *pancawara* which consist of *pasarana* (five-day week) in Javanese culture (*Legi, Pahing, Pon, Wage, Kliwon*). In addition to the use of day and five-day week which is fully formed, it also found that the name is specially formed. This name is combination of the name of day (or month) and five-day week when the child's birth, such as Legiso which is the combination of the five-day week, *Legi* and the day, *Slasa* 'Tuesday'; Suroso which is the acronym of the month, *Sura* 'Muharram, the first month of the Islamic calendar' and the day, *Slasa*; Tupon which is the clipped form of the day, *Setu* 'Saturday' and the five-day week, *Pon*.

However, the reference of the day and five days in a week is now being obsolete. Modern parents prefer to use other important events which include in the agenda of Islamic rituals such as the two big days, Eid Al-Fitr and Eid Al-Adha, and also the holy month of Ramadan. Some names such as Safira Ramadani, Ramadhan Iantoro, Mega Aulia Sasmitha Ramadani, Muhammad Syaiful Fitri, and Muhammad Rachman Adha are some examples of the name which refers to the Islamic holidays.

Ramadan element in Javanese personal name also has

a function as gender-marker. Ramadan is specially used for males such as Ramadhan Iantoro and Fajar Albar Ramadan. Whereas, Ramadani can be used both for males as Kafi Ikmal Ramadani and females, e.g. Mega Aulia Sasmitha Ramadani. The same conditions occurred in Fitri which can refer to both masculine and feminine, i.e. Muhammad Syaiful Fitri and Chinta Fitri Muslifah.

Eid Al-Adha, which one of the Islamic holiday also serves as a standard to birthmarks such as Muhammad Rachma Adha and Rama Pristina Ad'ha. These two holidays are the important event in the agenda of Muslim community around the world since there are ritual full-month fasting on Ramadan which followed by Eid Al-Fitr and the pilgrimage that occurs during Eid Al-Adha.

In Javanese society, there is a well-known expression “*asma kinarya japa*” which means ‘name was created from a prayer’. In the other word, in the creation of a name, there is a hope and prayer from parent to their children. Therefore, names often have a spiritual meaning that leads to a parent’s request for the next generation. Traditional Javanese society is mostly working in the agricultural or farming sector. Hence, it is not surprising that rice fields emerge as a source of livelihood. In consequence, most of the people spend more their times in rice field than other places. Thus, the relationship between the land-worker and his crop are the ties that must be built in order to produce plenitude harvest.

The good product result is a farmer hope in many areas. The hope or desirability is inserted in their children name. It is caused that there are some names related to the plant, for example *wiji* ‘seed’, *tanem* ‘the process of putting seed in the rice field’, *tukul* ‘the emerge of bud’, *trubus* ‘flower or plant bud’, *subur* ‘fertile’, *lestari* ‘eternal’, and so forth.

The orientation changes from material to non-material seem to happen in Javanese society. The great wealth does not only become a target in life but a better life after death. Therefore, the names related to agriculture are initially replaced with the names which refer to hereafter. Heaven becomes the hope or outcome to be obtained. Firdaus, Jannah, Naim are parts of heaven names which are attached to the name in Javanese society such as Khasturi Maulana Firdaus, Alivia Fathul Jannah, and Aditya Naim Nugroho.

The conception of heaven is an important point in the teaching of Islam. Heaven is the best place for servant return after died. Heaven is a reward for the servants of God who constantly practice His commands and avoid His prohibitions. Clearly, heaven becomes a people’s dream or something that is awaited and expected.

In addition to the name of heaven, the part of heaven which also mentions in Koran and the hadith as the reference in the personal name, such as Hafi Din Royan and Adwa Ibrahim Arrayan. The word *Ar-Rayan* as one example is stated as one of eight heaven doors that are specially provided to people who fulfill the fasting in Ramadan. *Salsabila* ‘spring in heaven’ and *Kautsar* ‘a pond in heaven’ are the frequent name which uses as girl names, such as Saskia Salsabila, Salsabilla Kalula Putri, Calista Putri Salsabila, and Yoga Catur Kautsar.

CONCLUSIONS

This research may not represent all of the Javanese society (including Javanese people who migrated to other areas) so that generalization is too early to do. Nonetheless, this research may provide a portrait of situation that is

developing in recent years. In conclusion, the trend of changing name in Javanese society can be demonstrated by the increasing number of Arabic names that used from year to year. Moreover, Javanese name as ‘estafette stick’ gives from one generation to the next generation. The final result is when highlighted through personal name; Javanese identity now lead on the Muslim community than Javanese ethnic. This tradition will change through Javanese society that simultaneously as the target and agent of social change.

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