

## MODERNIZATION OF JAVANESE PERSONAL NAMES IN THE NORTH COASTAL REGION OF JAVA, INDONESIA

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### ABSTRACT

*Javanese personal names in the north coastal region of Java have undergone various developments in form, meaning, and function along with the developments that have taken place during different eras of human civilization. Various cultural phenomena that have occurred from one era to another have been recorded and preserved in the personal names used in this community. This research is important not only as a linguistic study but also to provide a unique flavour to the fields of historical, sociological, and cultural research. The method used is a qualitative research method which aims to discover and gain an in-depth and detailed understanding a number of different social, historical, and cultural phenomena in order to obtain comprehensive and holistic research results. This paper also provides an interesting illustration of the developments in Javanese society, in particular in the north coastal region of Java.*

**Keywords:** Modernization, personal names, Java, north coast

### INTRODUCTION

The Island of Java is one of several large islands in Indonesia. It is also the most densely populated island of all the other islands which make up the Indonesian archipelago. From a socio-historical and cultural point of view, the cultural area of Java can be divided into three regions, namely the inland regions, the strong Islamic regions (*pesantren*), and the coastal regions. Each of these cultural regions has its own characteristics and character (Sahid, 2010a). Most of the inland regions are known to be Hindu-Buddhist centres, while coastal regions are recognized more as areas in which the Islamic religion has developed in a much purer way than in *pesantren* regions which have a stronger cultural influence.

The characters of people living in the north coastal district of Java in a historical context are dominated by a strong Islamic character. This kind of cultural tradition and social system is evident in the birth of a number of Islamic kingdoms and areas ruled by Islamic leaders from the time of the early religious leaders who spread Islam in Java. The districts of Juwana, Pati, Kudus, Jepara, Muria, and parts of Semarang are centres of Islamic propagation which are well known in Javanese history (Raffles, 1965). First was the kingdom of Demak (Bintoro) which represented the first Islamic kingdom in Java. Under the rule of the Sultan of Demak, Raden Patah (1478-1518 M), who also held the title Sultan Syah Alam Akbar, the Islamic religion spread throughout Java, reaching as far as Rembang, Lasem, and Gresik (to the East) and as far as Banten (in the West). In subsequent developments, Islamic influence also penetrated Hindu-Buddhist centres in the inland regions of Java (Nugroho, 1991).

Evidence of the legacy of the former glory of Islamic kingdoms in Java can still be seen in the mosques of Demak and Kudus, and also a number of other ancient sites in the northern region of Java. One of these legacies that can still be traced and continues to develop to this day is the tradition of name giving among the community in the north coastal region of Java.

Sahid (2010b) states that the names of Javanese people in the northern region of Java developed alongside the developments of the Islamic kingdoms in the north coastal region of Java.

Javanese personal names during the phase of Islamic development in the north coastal region of Java are an interesting phenomenon to know and to study in order to gain a clearer picture of the developments in civilization and the social system, as well as the cultural developments of this era. This paper presents a systematic discussion of Javanese personal names, beginning with the period of the largest Islamic kingdom, the Sultanate of Demak (Mujanto, 1987). It continues by discussing the developments in these names up to the present time. It is hoped that this paper will provide a diachronic analysis of Islamic names in the north coastal region of Java by observing the shifts and changes in form, meaning, and function of Javanese names from one era to another.

## METHODOLOGY

The purpose of this study was to determine the development of the form and meaning of the name in the North Coastal region of Java as a result of modernization in the region. Various forms of the phenomenon that happens to be very important to be understood. An understanding of this context can be achieved by understanding human expression, both individually and collectively (Sutopo, 2002). This study uses qualitative research methods to help researcher gain a deeper understanding and more detail about the effect of social and cultural phenomena in the process of the formation of the name (Milles & Huberman, 1992).

Sources of data for this study can be defined as a source of evidence. Data sources are informants or people who reside in the northern coastal region of Java. As a source of evidence, informants were chosen because they can provide the data obtained through interviews (Yin, 1987). In addition to the informant, the second data source is the historical documents relating to the names of people in the northern coastal region of Java in the past. In this study, there are two techniques used to collect data: interviews and content analysis.

The technique used for validating data in this research is triangulation, including the triangulation of (data) sources, method, and theory. Merriam (2008) confirms that the triangulation of sources means the comparison of various sources in order to establish validity. In principle, this technique is a strategy for examining the level of validity based on the comparison between collecting data with the different sources of data.

## THE JAVANIZATION OF ARABIC NAMES DURING THE ERA OF THE DEMAK KINGDOM

Towards the end of the Majapahit Empire (15<sup>th</sup> century), under the rule of King Brawijaya V (*Bhre Kertabhumi*), there was an influx of Sufi religious leaders who arrived in the Majapahit kingdom. This marked the point of contact between the Islamic culture and the Hindu-Buddhist culture. During that time, there was a process of 'Javanization' of foreign names (Arabic, Chinese, and Campa names). This tradition of Javanization is proof of the strong process of acculturation between foreign cultures and the local Javanese genus. It is highly probable that this tradition of Javanization was the representation of a model of acceptance and the cultural stance of Javanese people towards all foreign cultures that were appearing in their cultural area (Mujanto, 1987). The technique of Javanization has continued to be used by giving Javanese titles and adapting names to use the Javanese alphabet and pronunciation.

The second method of Javanization is to alter a number of vowel phonemes and consonant phonemes from the Arabic language so that they fit in with the Javanese language system and

Javanese pronunciation. Adaptation of pronunciation is also the most acceptable method for the Javanese people who are familiar with the Hindu (*Hanacaraka*) writing system. A number of forms of adaptation are shown below:

### Changes to Consonant Phonemes

- Consonant ق /q/ → k /k/ : *Qasim*→*Kasim*; *Qowiyah*→*Kowiyah*
- Consonant ش /sy/ → s /s/ : *Syarif*→*Sarip*; *Syuja'*→ *Sujak*
- Consonant ف /f/ → p /p/ : *Fattah*→*Patah*; *Fatih*→*Patih*
- Consonant ث /Ts/ → s /s/ : *Tsamir*→*Samir*, *Tsamin*→*Samin*
- Consonant خ /Kh/ → /k/ : *Khalil*→*Kolil*; *Khalid*→*Kolid*

### Changes to Vowel Phonemes

- vowel /ā/ → /o/ : *Maulana*→*Molana*, *Shaleh*→*Soleh*; *Khathab*→*Kotob*
- vowel /u/ → /o/ : *Ruqayyah*→*Rokayah*; *Ya'qub* → *Yakop*

The appearance of forms of Javanization in names during the Demak era also suggests the beginning of *santri* and *abangan* variants. In general, the characteristic which distinguishes these two variants is the level of understanding of Islam (Simuh, 1996; Geertz, 1964). The *santri* variant is the group that performs the five pillars of Islam (*syahadat*, or declaring that there is no god except Allah and that Muhammad is God's Messenger; *sholat*, or ritual prayer five times a day; *puasa*, or fasting; *zakat*, or giving a percentage of one's savings to the poor; and *haji*, or making the pilgrimage to Mecca) that are based on the Al Quran and Hadiths. The *abangan* variant is the group of people who are more accommodative to various other beliefs (natural wisdom and local cultural traditions) to shape and position themselves (Suwardi, 2003). The manifestation of the *santri* variant is evident in the appearance of names such as *Mustopa*, *Ismangil*, *Kasidin*, *Doelsalam*, *Boerham*, *Mungin*, and *Iskak* (Gina & Dirgo Sabariyanto, 1981). The representation of the *abangan* variant appears in names such as *Gerot*, *Kastuba*, *Kartadirjo*, *Marta*, *Mangoen*, and *Suwiryo* (Yosodipura, 1939).

## FORMS OF JAVANESE NAMES DURING THE POST-JAVANIZATION ERA

During the post-Javanization era, the names of Javanese people in the coastal region are marked by a return to local ideas and values. A number of historical sources and oral literature have shown that most of the names used by prominent people in the courts and also common people are original Javanese names that have adopted elements of nature, animals, and other elements which specifically express grandeur, glory, and majesty. Examples of these names are as follows:

**Table 1. The application of elements of nature in Javanese names**

<i>Natural Elements</i>	<i>Its Use in Behalf</i>
Tirto 'water'	Tirtakusuma, Tirtayuda, Tirtalegawa, Tirtanagara,
Cahaya 'light'	Cahyaningrat, Cahyakusuma, Cahyadipura,
Candra 'moon'	Candrajaya, Candrayuda, Candrakusuma,
Bumi 'earth'	Buminata, Mangkubumi, Wirabumi

Source: R.Ng. Yosodipura (1939)

**Table 2. The use of elements of animal names in Javanese names**

<i>Animal Elements</i>	<i>Its Use in Behalf</i>
Gajah 'elephant'	Gajah Angun-Angun, Gajahbarong, Gajahjaya
Singa 'lion'	Singadirja, Singadita, Singayuda, Singamenggala, Singaranu, Singasari, Singasekar, Singawijaya
Kuda 'horse'	Kudapangrupak, Kudanawarsa, Kudapramila, Kudajaya, Kudapranglangit, Kudasimping

Source: R.Ng. Yosodipuro (1939)

## MODERNIZATION OF PEOPLE'S NAMES IN THE NORTH COASTAL REGION OF JAVA

The appearance of modern names has been strongly influenced by numerous factors, one of which is the development of private organizations operating in the fields of religion, education, and trade (Sahid, 2010a). Modern names have developed alongside the spirit of 'freedom' that is becoming increasingly widespread.

Forms of modernization of Javanese names in the north coastal region of Java can be seen in the table below:

<i>Sebroh</i>	[s əbrɔ :]	→ <i>Sulistya</i>
<i>Mangil</i>	[majel]	→ <i>Ismail</i>
<i>Subrok</i>	[subro?]	→ <i>Wahyuni</i>
<i>Nggonel</i>	[ŋgonel]	→ <i>Siswadi</i>
<i>Bagong</i>	[b <sup>h</sup> agɔ ŋ]	→ <i>Pramono</i>

The process of modernization of names is also caused by the advances in trade and industry along the north coastal region. People from villages who have moved to the cities to find work feel that it are necessary to adapt unconditionally to urban culture. This not only applies to the way they dress, behave, and speak. Village names must also be adapted to suit the social environment of the city. This situation is supported by the fact that the relationship between different communities is no longer linear and direct but rather is influenced by various different products of advanced technology (electronic products, printed matter, films, etc.) Name elements such as *Bambang*, *Kusuma*, *Haryo*, *Sekar*, and *Murti*, which were formerly deemed only suitable for people in cities, have spread rapidly to the kampongs and villages. There has not even been any form of social punishment or curse from their ancestors for using such names.

The modernization of names in the north coastal region of Java is an indication that a rationalization of idealism has occurred among parents who have hopes and expectations for their children's freedom and future. The causative factors include an increasingly high level of education, a more open relationship between cities and villages, more relaxed institutional norms, and a modernization of religious understanding, all of which have influenced these changes.

The issues behind modern names are also becoming increasingly varied, as shown in the table below:

**Table 3. Association behalf of the people of Java**

<i>Association</i>	<i>Examples of its use</i>
The name of the Gods	Kamajaya, Kamaratih, Indra, Bayu, Candra, Amora
Religions name	Muhammad, Ali, Umar, Amir, Rahman, Rokhim, Ramadhan, Hasan, Akbar
Concept of greatness	Agung, Gedhe, Jaya, Wijaya, Fitri, Mahdi, Kusuma, Aji, Prakosa, Santosa
Nature	Aditya, Candra, Warih, Lintang, Wulan, Agni, Nur, Aji, Prakosa, Prawira
Animals	Mahesa, Garuda, Paksi
Beauty (fineness) Hansomeness	Ayu, Setyowati, Dewi, Manis, Intan, Mutiara, Bagus, Kusuma,
Moral quality	Setya, Ikhsan, Winoto, Taufik, Rohani,

### FORMS OF MODERN NAMES IN THE NORTH COASTAL REGION OF JAVA

Modern names in the north coastal region of Java originally came about as a result of the spirit of 'freedom' from old traditional bonds due to the pressure of developments in civilization that were marked by developments in science and technology and also social and cultural developments in the local community. Modern names are understood to be a manifestation of the crystallization of the ideas, perception, and appreciation of the community in the north coastal region of Java at the present time.

The name sources used are becoming increasingly varied and this has led to the emergence of new name forms. Based on their forms, meanings, and functions, the names of Javanese people in the north coastal region of Java can be divided into a number of categories, as follows:

#### Names with a Javanese Influence

The names in this category still show their Javanese identity. The difference with old Javanese names is that these new names include a strong literary touch which leaves a modern impression and is more acceptable in the present-day context. Examples of these names are *Bima Bramastya*, *Lintang Linggartopo*, *Fitria Yuliani*, *Lina Endang Triswati*, *Nurul Putri Mildanti*, *Roymadlon Prastiko*, *Eka Putri Mei Lani*, *Kurniawan Adi Raharjo*, *Anggun Nur Agustia*, *Kurniawan Budie Santosa*, etc.

Name elements such as *Yuliani* 'born in the month of July', *Endang* 'daughter', *Eka* 'first born', *Kurniawan* 'son and gift of God', *Anggun* 'pretty and dignified', and *Budi Santosa* 'a strong effort' are closely associated with the Javanese language. However, other name elements such as *Mildanti* 'girl born in the middle' and *Roymadlon* 'fasting month,' are interesting to study in more depth. Both of these elements are in fact influenced by the English language. The element *Mild-* 'gentle' is followed by the suffix *-anti* which indicates the female gender (*-ti, nti, -wati, -anti*). Similarly, the element *Roy* includes the consonant /y/ which indicates a nickname. In these two cases, the intention is to give an impression that is 'different' or 'unique' for a particular name.

### The Use of Western Name Elements

The use of Western name elements is often based on the desire of the name-giver to create a 'modern' impression. A number of examples of Western name elements that are used by the younger generation in the areas of Kudus, Jepara, and Pati include: *Bobby, Sylvia, Ghina, Eric, Andre(a), Rico, Ivi, Evi, Benny, and Kevin*. Most of the people with these names or the people who gave the names state that their reasons for using Western name elements are as follows:

1. Western name elements are considered to be more modern.
2. These Western name elements are also considered to be more competitive.
3. The Western name elements are believed to be a better means of communication in a more modern environment (an effort to keep up with the times).

Names with a Western influence occurred very rarely during the period between 1970 and 1990. After that time, however, such names have become increasingly common. This fact strengthens further the notion that the current era (or context) has a strong influence on the formation of names in the north coastal region of Java. The meaning of context here is not limited to the social and economic situation alone but also includes the context of thoughts, communication, aspirations, hopes and expectations, and other abstract forms.

### Names with an Islamic Influence

Names with an Islamic influence dominate the choice of names in the north coastal region of Java. This is understandable if we remember that this region has been the centre of propagation of the Islamic religion since early times. In the district of Demak, Islamic names are highly prominent. Nevertheless, there are a number of different ways in which the names are written, as a form of modernization. This indicates that in the north coastal region of Java there are also changes and shifts that have occurred as a result of modernization. However, this modernization of names is limited to variations in form, without altering or adding other name elements to the Islamic names.

**Table 4. A number of forms of up-to-date names**

<i>Modern Forms (early)</i>	<i>Modern Forms (New)</i>	<i>Shape Changes</i>
<i>Sendy</i>	<i>Cenddy</i>	/s/ → /c/, dan /d/ → /dd/
<i>Hakiki</i>	<i>Chaqiqi</i>	/h/ → /ch/, /k/ → /q/
<i>Andri</i>	<i>Aundrey, Andry</i>	/a/ → /au/, /i/ → /ey/
<i>Rejeki - Riski</i>	<i>Risky / Rizky/</i>	/i/ → /y/, /s/ → /z/
<i>Doni</i>	<i>Donny, Donni</i>	/n/ → /nn/, /i/ → /y/
<i>Beti</i>	<i>Betty</i>	/i/ → /y/, /t/ → /tt/
<i>Sandi - Sandhi</i>	<i>Sandhy, Sandhie</i>	/i/ → /y/, /ie/
<i>Kasbiyatun</i>	<i>Chasbyatun</i>	/k/ → /ch/
<i>Desi</i>	<i>Dheszy, Dessy</i>	/d/ → /dh/
<i>Ramadani</i>	<i>Ramadhany</i>	/d/ → /dh/, /i/ → /y/

The Islamic influence in name elements can be divided into two categories, as follows:

- a. Variations which are entirely made up of names with an Islamic influence, such as: *Muhamad Safi'I, Muhammad Rosyid, Jamaludin Asrori, Nahid Albar, Iqbal Hasbullah, Muhsin Ainun Naim.*
- b. Variations which are partially influenced by Islamic names, such as: *Muhammad Defri Alfiana, Muhammad Agus Nurohman, Nanin Azzahra, Felica Naqiah.*

It should also be noted that names influenced by other religions apart from Islam are also found in the areas of Kudus, Jepara, and Demak. However, unlike the similar name characteristics found in the areas of Surakarta and Yogyakarta, the names in this category are much fewer.

### **Names Resulting From an Updating of Modern Name Forms**

The names in this category are names which in fact are already modern but which are then altered to form names that are considered more sophisticated or up-to-date.

## **DISCUSSION**

A name is an aesthetic creation in the medium of language. Its forms may be beautiful, or may play around (by removing, adding, repeating, or replacing) with vowels and consonants so as to create an impression of something 'different and better.' A name may give the impression of being pleasing to the ear, easy to pronounce, and easy to remember; it may be competitive, well-known, and create a sense of pride and authority for the name bearer. The influence of modernism on the formation of names has been enormous in the north coastal region of Java.

A personal name is a social and cultural product of the society that has educated the person to whom the name belongs. Modern names arise in the midst of a multi-cultural society. Therefore, it is not surprising that personal names are always oriented to their surroundings. Java is experiencing an increasing variety of problems of different forms, shades, and kinds in the life of its community. It is a fact that modern names exist in the midst of an environment with modern interactions, networks of relations, social transactions, partnerships, and even disharmony. For this reason, modern Javanese names are a medium for discovering the 'living' thoughts and feelings of Javanese people as they continue to move dynamically up to this time.

Modern Javanese names in the north coastal region of Java are accepted as a part of the journey of civilization. The appearance of modern names that tend to be 'unique' is a sign of the freedom of every individual to express his or her sense of humanity, not only in a physical context but also in the context of abstract thoughts, ideas, and hopes or expectations.

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