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## **The Self-Naming System of the Bugis Community: A Lexical Semantic and Ethnolinguistic Study**

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### **ABSTRACT**

Every individual receives a proper name (anthroponym) from their parents as their first property. Naming then becomes the starting point for an individual's introduction to his new environment. Besides that, an individual cannot declare his true self as existing, but through a self-name, he is known. It plays a vital role as one of the communication network devices between the self and its environment. Additionally, proper names serve as conventional signs of social identification. We designed this study using a qualitative approach to describe the Bugis community's proper name system. The data for this research are samples of Bugis people's proper names and supporting information obtained from informants. This research relies on written and oral data sources. The data collection techniques employed in this research include library research, in-depth interviews, and focus group discussions (FGDs). This analysis process encompasses both in-field and post-data collection analyses. During the field analysis, we narrowed the study based on the established focus, asked analytical questions to trace the data, made schematic memos of the research, and continuously conducted literature reviews. Once collected, we used qualitative analysis to describe the Bugis community's self-naming system and its shifting patterns. The Bugis system of proper names includes one-word constructions, two-word constructions, three-word constructions, and four-word constructions. We can divide Bugis proper names into two categories based on their construction: basic form (monomorphemic) and complex form (polymorphic); based on the number of syllables, we can divide them into two-syllable, three-syllable, and four-syllable proper names; based on the formation process, we can separate them into proper names that undergo processes such as word omission or shortening, sound change or exchange, sound addition, and sound adjustment; in terms of the categories of words that form them, Bugis proper names in the form of one word, both basic form (monomorphemic) and complex form (polymorphic), are generally noun, verb, and adjective word classes.

**Keywords:** System; proper names; society; Bugis.

## INTRODUCTION

A proper name (anthroponym) is the first property owned by every individual, given by his or her parents (Uloma, et al., 2019). Naming then becomes the starting point of an individual's introduction to his new environment; besides that, an individual cannot declare his true self as existing, but through a self-name, an individual is known (Kami 2023). A self-name is a marker of personal identity formed with unique, uncommon words and the result of the creativity of parents or family (Aribowo, 2019). A name is a personal attribute that has a function as a means of identifying a person and is always used for various purposes, from the time he is born until the name is written on the tombstone (Fortuna & Nuswardhani, 2022). With this self-identity, a communication network between the self and others begins to build over time (Suparjan, 2019).

The name that a person bears has an important role in his life (Okide, 2019). Hermandra (2022) illustrates that the function of a self-name is like a coat for its owner. A self-name is an important element for the implementation of social interaction relationships in a community group. Through a proper name, each individual in a community can be distinguished from other individuals. In addition, a proper name also serves to facilitate administration in a country's bureaucratic system. This fact shows that the position of proper names has an important role that cannot be underestimated (Anggraini, 2021; Okide, 2020; Okide, 2021a; Okide, 2021b).

It plays a vital role as one of the communication network devices between the self and its environment. In addition, proper names are also conventional signs, in terms of social identification. One of these ideas is implied in the practice of naming as a manifestation of the psychological condition of the community at the macro level, namely: how to image itself (inner world) and how to bring out its image to the outside world, which further reflects the thinking structure of its citizens (Nwagbo & Okide, 2017; Kosasih, 2023). This mindset will ultimately determine the socio-cultural structure of society and can also be one of the ideological indicators of a community group, which includes the values adopted, among others: propriety, good-bad, and appropriate-unappropriate (Fuadi, 2020).

From the point of view of linguistics, a proper name is a lingual unit that can be referred to as a sign. A sign is a combination of concept (signifier) and form (written or spoken) or signifier (Affandi, Saddhono & Hastuti, 2019). These signs, which include conventional signs called symbols, play an important role in communication (Kusuma Dewi, 2019). Thus, a proper name, in addition to functioning as an identity marker, can also be a symbol; for example, Teguh 'teguh/strong', in addition to being a marker of a man's identity, is also a symbol of strength; Palupi 'teladan', in addition to being a marker of a woman's identity, is also a symbol of exemplary (Wibowo, 2001).

Regarding the relationship between proper names and their referents, according to Kumala et al. (2022), semantically proper names can be related to variable reference and constant reference. This means that in the scope of a sentence, the shorter a person's name is displayed, the more it tends to have a variable reference, while the longer a person's name is displayed in a sentence, the more it tends to have a constant reference. This is in line with what Gani (2019) stated: names have referents but do not have meaning. The symbolic meaning of names and other words is constructed by conventions that are specific to a particular culture. He also emphasised that dictionaries do not reveal the meaning of names for the simple reason that names mean nothing. According to Ilyas & Setiawan (2021), proper names that merely function as identity markers are identical to unmotivated proper names, while proper names that function as symbols are identical to motivated proper names.

The personal name that a person bears is closely related to the worldview of the person making the name. A worldview, often referred to as a philosophy of life, is an abstraction of life experiences, including cultural experiences. A person's name in the community is not only related to the bearer agent or family but is closely related to other aspects, such as time, place, atmosphere or event, social status, history, and tradition (Suci, Wijoyo & Indrawan,

2020). Names are a product of society that can explain various things about that society. This is interesting because names can refer to abstract ideas such as culture, society, values, ideals, hopes, and prayers (Achسانی, 2020). Thus, the proper name also reflects the view of life of the community that has been used as a way of responding to life. In social life, a proper name can also be a marker of the social strata to which it belongs (Titi, 2022). For some people, names symbolise the power of the soul, which holds mysterious power, reputation, and character (Purnama, 2022). Names are also interpreted as parents' hopes and prayers for their children, which are prayed to God, who is the most gracious and merciful (Shihab, 2020). Thus, the lingual unit used as a name expresses the aspirations of the creator of the name.

Every language-speaking community, including the Bugis, has certain aspirations and standards, which are actualized in the choice of language, in this case in the form of vocabulary, used as a proper name. There are various meanings contained in names. Both the choice of words, the benchmarks used, or the reasons for giving names are influenced by aspects of socio-cultural aspects, including age, occupation, education, and region of residence. The socio-cultural aspects (age and region of residence) seem to influence the choice of words used in names. Through the choice of words used in personal names, people want to project their ideas, ideals, or the meaning of life. This is in accordance with the opinion of Fuadi (2020) that variations in word choice are caused by factors outside the language, including geographical, economic, social mobility, and prestige factors.

The naming process is often considered arbitrary (Fitriani & Utami, 2024). However, not all aspects related to naming are arbitrary. According to Kosasih et al. (2023), in some cases, the naming is actually systematic, which can be proven as follows: First, the relationship between name and gender: almost all names in the language contain gender implications (Ilyas & Setiawan, 2021). Second, in a number of languages, the 'vocabulary' for names seems to be limited, such as names in English, which are relatively tightly organised and formalised (Rokhman, 2020). Third, the naming system in certain societies is bound by relatively rigid rules, where a person must bear a certain name based on, for example, birth order, as is the case in the Buang community (Adhani & Meilasari, 2023). Across space, names can also characterise a person's identity. The name Takeshi, for example, is strongly attached to the identity of being Japanese. Similarly, other names are attached to certain regions or spaces, such as Francisco (Italy), Hernandez (Spain or Latin America), Ivanov (Russia), Chen Hong (China), Ittiphat (Thailand), or Prakash (India). In Indonesia, there are names with national characteristics such as Budi, Iwan, Indah, or Herman. There are also names that can be associated with local identities, such as Ketut (Bali), Tigor (Batak), Bengi (Gayo), or Cut and Teuku (Aceh) (Bakti, 2018).

In Indonesia, the form of proper names varies according to the pattern of proper names that characterises each ethnic group. For example, 1) the Batak tribe has a surname based on the kinship system, such as the names Hasibuan, Siregar, Pohan, and Sitompul; 2) the nobles who come from the Sasak tribe bear typical names in the form of Lalu and Baiq; 3) the Balinese self-name system starts with the application of gender markers, nation markers, genetic markers, birth order markers, middle names, and family names. 4) Family members who come from the Bugis tribe will bear typical names in the form of Andi, Baso, Besse, or Tenri (Divika, 2019). Language use in proper names means choosing words or lexicons used for proper names (Arif, A. 2021). Variations in the choice of words for proper names by each individual in a society reflect the dynamics of the socio-cultural life of the community. Along with the development of society, the phenomenon of changing naming patterns has become commonplace. Information and communication technology is allegedly the main driving force behind this change. Ascalonicawati, A. P. (2019) asserts that the massive use of information technology has a big contribution to the changes that occur in society; technology also determines the "face of society," which makes people more adaptive to existing changes (Bakti, 2018).

The names of children in the post-millennial generation have generally shifted from the trend of child naming patterns thirty years ago. Puspitaningrum (2022) calls this kind of trend a social fact, something that consists of social structures, cultural norms, and values that are outside and force actors. While Berger and Luckmann call it objective reality (Bakti, 2018), these dynamics are generally reflected in changes in tastes in choosing words to be used as a system of proper names, including in the Bugis system of proper names. This change in taste in choosing words can be used as a means of interpreting the shift in proper names, including the shift in proper names in Bugis society. However, to be able to state that there are differences in the aspirations and behaviour of Bugis people in choosing names for their children, in-depth research is needed to prove it.

Nowadays, there is a lot of reading material on the list of proper names. However, little effort has been made towards the description of proper names as part of the grammatical structure of language. Certain general linguistic issues, such as the semantic properties of proper names and the place of proper names in *nominabiasa*, have attracted much attention from linguists and philosophers alike (Hermandra, 2022). However, the empirical basis for the theoretical discussion of these issues is still rather narrow and unsettled (Wibowo, 2001). The study of self-names is seen by many sociolinguists as an important and interesting study because self-naming can reflect the cultural development of society in general (Herniti et al., 2022). One of the underlying self-names that differs from one society to another shows the difference in people's perspectives on things. A person's or community's view of the world will appear in the language used. This concept shows the truth of one of the paradigms in sociolinguistic studies: that the structure of society affects the structure of language (Ainie & Ingrida, 2021).

Research on personal names is still very limited when compared to various other studies or research in the fields of language, society, and culture. Existing literature and research always see names in a single paradigm, namely as a linguistic structure. As a result, name research falls into a narrow and dry field because it does not give the option of other perspectives. If proper names are understood from reference alone, one can foresee a confusion of understanding. The existence of a single paradigm in the study of personal name systems has also led to the serious fallacy of applying the meaning of names in a tautological manner: 'repetition of ideas, exaggeration, and lack of precision'. The elements of proper name fillers and the shifting of proper names in the community have not been thoroughly investigated. The problem of shifting proper names is very interesting and even important to study. The findings of research on the shift of proper names in Bugis society can provide a scientific description of the function of proper names, which are no longer just a marker of the birth of a baby, but for some people they are also a means of fulfilling the demands of human needs.

Studies on names have been conducted by Gonda (1952) on names of people using Sanskrit in the subheading "Names of Personss" an Hadiwidjana (1968) on "Indonesian Names." Suranto (1983) on "Studies on Javanese Names," Suharno (1987) on "Self-Names in Javanese Society," and Widodo (2001) on "Self-Names of Javanese Society. Wibowo (2001) with the title "Javanese Ethnic Self-Names; An Exploratory Study of Structural and Socio-Cultural Aspects"; Sulistyawati (2004) with the title "Names and Titles in the Yogyakarta Palace"; Widodo (2010) with the title "Javanese Names: Variety of Elements and Their Meanings"; Jendra (2012) in his dissertation entitled "Landmarked Self-Names: An Anthroponymy Study of the Names of Ethnic Balinese Students in Denpasar"; Gusti Putu Antara (2013) has published his writing entitled "Balinese Names"; Widodo (2013) entitled 'Construction of Javanese Names: A Case Study of Modern Names in Surakarta'; Bakti, et al. (2018) entitled 'Shifting Patterns of Child Naming in the Millennial and Post-Millennial Generations'.

As far as the researcher knows, the research that specifically raises the proper names of the Bugis community has only been conducted by Rijal (2012) with the title "The Use of Proper Names of the Bugis Community." Rijal (2012) describes the names of Bugis people

who have equivalents in other languages and compares the meaning of the two names, as well as the language attitudes of Bugis speakers towards the use of names from their own language. This research uses a different perspective from the research conducted by Rijal (2012) and its predecessors. This study examines the elements of proper names, the system of proper names, and name abbreviation, as well as the features (nuances) of meaning contained in Bugis people's proper names. In the next stage, this research examines the shift in Bugis people's proper names in terms of socio-cultural aspects (age and region of residence) and the factors that encourage this. Through this research, a representation of the reality of the Bugis naming process will be obtained. This representation will reveal the system of naming, self, and meaning features, as well as the influence of acculturation symptoms caused by the influx of external and foreign cultures and the influence of other factors that develop in the lives of Bugis people.

## **METHODS**

This study was designed using a qualitative approach to describe the Bugis community's proper name system. Because it aims to reveal proper names as language features in relation to the culture of the community, this research is a type of ethnographic research, specifically ethno-linguistics. In applying this research design, the researcher is also the key instrument. In collecting data, the researcher acts as a participant-observer. The research areas where the author set out to collect data on Bugis proper names were Bone, Soppeng, and Wajo (Bosowa), with the consideration that these places were the centres of Bugis kingdoms, which were collectively called Tana Ugi, or Bugis Country.

The data for this research are samples of Bugis people's proper names and supporting information obtained from informants. The data sources for this research include written and oral sources. Written data sources are in the form of documentation of people's names in the form of softfiles and photocopies of people's name sheets. The data sources are in the form of verbal descriptions arranged in several columns. Each column contains personal information about an individual, including text information on their name, place and date of birth, occupation, marital status, latest education, religion, monthly income, family members, address, and others obtained from the kecamatan offices in Bone, Soppeng, and Wajo districts. Oral sources were obtained from selected informants through ethnographic interviews, which were conducted through informal or casual conversations.

The techniques used in data collection in this research are library research, in-depth interviews, and focus group discussions (FGDs). This analysis work includes analysis during the field and analysis after data collection. The analysis conducted during the field included: (1) narrowing the study according to the established focus; (2) asking analytical questions in tracing the data; (3) making schematic memos of the research; and (4) continuously conducting literature reviews in the field. Once collected, the data were analysed using qualitative analysis to describe the Bugis community's self-naming system and its shifting patterns (Miles, 1992; Sudjana, 1990; Spradley, 1997).

## **RESULTS AND DISCUSSION**

Findings on the structure of Bugis proper names, the semantic features (nuances) contained in the lingual units used as Bugis proper names, and the philosophical motivation for Bugis proper names are the focus of this research. The identification of the formulation and structure of Bugis people's proper names was carried out carefully and in depth to find the system of Bugis people's proper names. The sample data analysed in this study amounted to 152 proper name texts. The process of analysing these proper name texts uses componential analysis to find the elements that fill the forms of proper names. Related to the linguistic, social, and regional variables involved in this research, the analysis used is inductive analysis by paying attention to lingual units in the form of vocabulary that expresses linguistic aspects, community aspirations, and the socio-cultural context of proper names.

Next, the data were classified based on indicators of the cultural content of the name (cultural themes). This cultural content is derived from universal cultural elements and the philosophy of life of the Bugis people. This classification produces forms of names that are divided based on the filling elements, namely time (including day, month, and year), place, nature (including celestial objects, oceans, wind, fire, land, flora, and fauna), objects, limbs, physical beauty, character, circumstances, birth order, family name, role model name, baptismal name, and gender marker. The semantic features are categorised into several types, namely expectations (including beauty, safety, good nature, and character), semantic features of event reminders (circumstances and situations, events, places, birth order, day of birth, month of birth), patronymic, and gender markers. These semantic features are associated with parents' expectations of their children expressed through proper names.

### **The Bugis Self-Naming System**

To facilitate the achievement of findings as an answer to the first problem in this study, namely the self-name system of Bugis society, the texts of self-names are categorised based on the structure and composition of the words forming the self-name, the formation process, and the category of the word class of the elements forming the self-name. Based on the number of words that make up the Bugis proper names, we found proper names consisting of one word, two words, three words, and four words. The number of words that make up the Bugis proper names became the basis for analysing the classification of Bugis proper names.

## **PROPER NAMES WITH ONE-WORD CONSTRUCTIONS**

### **Name construction**

Based on their construction, Bugis names in the form of one word can be divided into two, namely, basic form (monomorphemic) and complex form (polymorphic). First is the basic form, which is the use of a particular word or basic name (monomorphemic) independently as an element of the name. Because of its singular form, a basic form name is also called a single-component name element (composed of only one morpheme).

Names or name elements that have a basic construction and only consist of a single form, such as Bondeng, Bolong, Cinnong, Cora, Dalle, Deppung, Enreq, Mele, Sanre, Sappe, Sennang, and Tajang, can be called monomorphemic construction, namely names of people that consist of only one morpheme and are basic forms. Monomorphemic name elements have phonemic forms that correlate with a particular word's meaning. For example, Bondeng correlates with the meaning of short fat, Bolong correlates with the meaning of black, Cinnong correlates with the meaning of clear or clean, Cora correlates with the meaning of light, Dalle correlates with the meaning of lucky, Deppung correlates with the meaning of tenacious, Enreq correlates with the meaning of up, Mele correlates with the meaning of friendly, Sanre correlates with the meaning of a place to lean on, Sappe correlates with the meaning of tough, Sennang correlates with the meaning of pleasant or comfortable, and Tajang correlates with the meaning of brilliant in terms of ideas. The meaning of the correlation is the meaning that the name giver expects the owner of the name to have.

Second is the complex form, which is when the word displayed as a name gets various affixes, either in the form of adding independent or non-independent morphemes, either in front, in the middle, or behind other basic forms. The affixes change the basic form into a complex one, and so on, which can be called a double-component name because it is composed of several morphemes (polymorphic). In a linguistic perspective, a polymorphic construction can be said to be a name element in the form of a word that has undergone changes due to the presence of other morphemes that merge into one with it. Therefore, it can be called a name with a polymorphic construction.

The name constructions of Kamende, Masennang, Mattanaga, Makulauw, and Tasakkaa are polymorphic constructions with the addition of non-self morphemes (affixes:

prefixes) in front of the base form: prefix ka- in Kamende, prefix ma- with its various allomorphs in Masennang, Mattanaga, and Makulauw, and prefix ta- in Tasakkaa. One example of a Ka-model name being used is the name Kamande. The prefix ka in the name Kamande, as well as other similar names such as Kajao, is a morpheme, so it has no meaning, either phonetically or semantically. The Ka-prefix attached to the verb mande 'to rise' emphasises the meaning of the base word 'to continue to experience, as mentioned in the base word 'rise/develop' to 'continue to develop'. The prefix ta attached to the verb sakka'sangkut' in the name construction Tasakkaa gives rise to the meaning 'in the state as mentioned in the base form sangkut'.

The name constructions Masennang, Mattanaga, and Makulauw are polymorphic with the addition of the prefix ma- to the base forms Sennang, Tanaga, and Kulau. The ma-morpheme cannot stand alone as a name element. Thus, the prefix ma- with the allomorph ma- (in Masennang), the allomorph ma(t)- (in Mattanaga), and the allomorph ma(k)- (in Makulauw) in these names can be referred to as non-independent morphemes. The prefix ma, with its various allomorphs, gives rise to the meaning 'to have' when attached to a verb, to the meaning 'in a state or always' when attached to an adjective, and to the meaning 'like or similar' when attached to a noun. The addition of the ma-morpheme with its various allomorphs is intended to give the meaning of a higher level of quality than the base form to which it is attached as a manifestation of the name-giver's expectations of the named.

The prefixes ka-, ma-, with their various allomorphs, and ta- are morphemes that are bound in form and meaning. These prefixes are always present together with other free morphemes and always guide the meaning of the base form to which they are attached without disturbing the meaning of the free morpheme. In the case of the names Mapiasse, Mapiarre, Mapaiyo, Mapanyompa, and other similar forms, the morphemes mapi-, mapa-, and ta- cannot stand on their own as elements of the name and are therefore not independent morphemes.

### **Name Tribal Pattern**

The tribal pattern is an important part of the name system. Not only can it determine the length of a person's name, but it can also be used as a way of knowing the pattern of relationships between parts, the rhythm (rhythm) of the pronunciation of a name so that a name is pleasing to the ear, and as an interpretation of a name by paying attention to the unit of form in speech. The construction of Bugis names is generally a word consisting of at least two syllables and up to four syllables.

**Two syllables:** Bugis proper name constructions consisting of two syllables are generally in the form of base words, either noun, verb, or adjective categories. These Bugis monomorphemic base words, or names, independently act as name elements. Because they are monosyllabic, Bugis monosyllabic names are single-component name elements (composed of only one morpheme), such as Kasse'strong/strong' and Kubba'resilient'. In general, the construction of Bugis bi-syllabic names is in the form of root words, either noun, verb, or adjective categories. Interestingly, despite using root words in the verbal and noun word class categories, the expected meaning is more about the specificity or nature of the root meaning. For example, the proper name Uleng'moon' is a noun construction, but it is intended to mean having the characteristics of the moon, namely giving light or shining in the darkness, the impression of beauty, and softness as the reflection of the full moon at night. Thus, the noun Uleng'moon' is substantiated into the adjective word class without any change in form.

**Three Syllables:** The construction of proper names composed of three syllables is generally polymorphic, which is a combination of free morphemes and bound morphemes (not independent). Non-independent morphemes used to form Bugis proper names for three-syllable constructions are the prefixes ka-, ma-, with their various allomorphs, and

ta-, which are bound in form and meaning. These prefixes are always present together with other free morphemes and always guide the meaning of the base form to which they are attached without disturbing the authenticity of the free morpheme, as in the proper names of Kamende, Masennang, Mattanaga, Makulauw, and Tasakkaa. The addition of the prefixes ka-, ma- with its various allomorphs, and ta- to the Kamende, Masennang, Mattanaga, Makulauw, and Tasakkaa proper name constructions does not change the word class of the independent morphemes to verbal word class. Thus, the addition of the independent morphemes ka-, ma- with its various allomorphs, and ta- is inflectional in these proper name constructions. Although the addition of the prefixes ka-, ma- with its various allomorphs, and ta- to the proper names Kamende, Masennang, Mattanaga, Makulauw, and Tasakkaa does not change the verb word class of the polymorphic base form, in the end the proper names are substantiated as nouns with the meaning of people who are expected to have the trait mentioned in the polymorphic meaning change, i.e., people who have the trait or ability mentioned in the base form of the proper name. In addition to using indigenous Bugis vocabulary, these three-syllable, one-word Bugis proper names also use Arabic vocabulary adapted to Bugis pronunciation, such as Salehe from Soleh and Sabbara from Sabar.

**Four syllables:** The construction of Bugis proper names consisting of one four-syllable word is polymorphic, which is a combination of free morphemes with bound morphemes (not independent). Non-independent morphemes used to form Bugis proper names for one-word constructions consisting of three syllables are the prefix ma- with its various allomorphs, the simulpix mapa- and mapi-, and the confix pa-i, which are bound in form and meaning. The name constructions Mapiasse and Mapiarre are polymorphic with the addition of the simulpix mapi- to the base forms asse and arre. The construction of the names Mapaiyo and Mapanyompa is polymorphic, with the addition of the simulpix mapa to the base forms iyo and nyompa. The morpheme in the form of the mapi-simulpix is attached to the base form in the category of adjectives that begin with the vocal sound /a/, while the morpheme in the form of the mapa-simulpix is attached to the base form in the category of verbs. Both the mapi-morpheme and the mapa-morpheme cannot stand alone as name elements.

The simulpix mapi- in Mapiasse and Mapiarre changes the adjectival word classes asse 'strong' and arre 'tightly' into verb forms with the meaning of 'to make so' (mapiasse 'to make strong/strengthen' and mapiarre 'to make tight/strengthen'). It is different with the simulpix mapa in Mapaiyo and Mapanyompa, which does not change the word class of the base form verbs iyo 'agree' and nyompa 'worship', but it changes or strengthens the meaning from 'to do the thing mentioned in the base word' to 'to make to do the thing in the base form' (iyo 'agree' mapaiyo 'to make to agree'). Thus, the mapi-simulpix in Mapiasse and Mapiarre is derivational, while the mapa-simulpix in Mapaiyo and Mapanyompa is inflectional. The addition of these mapi- and mapa-simulpixes to the proper names is intended to give the meaning of making or doing what is mentioned in the base form to which it is attached as a manifestation of the name giver's hope for the person named to have the ability to realise what is mentioned in the base form of the proper name. It is unusual for Bugis proper names to use a single syllable that has no clear meaning and does not even carry any other meaning, except to refer to the identity meaning of the name itself for the bearer. Even if they do, the one-syllable form is usually an abbreviation of a personal name or nickname, such as Tang for Ambo Tang or Cok for Aco. Some of these proper names are reserved for women, some are only for men, and some are neutral (they can be used for both men and women, as illustrated in the following table).

The construction of Bugis names does not recognise a system of order markers as in Javanese proper names such as Dwi Wahyuningrum, Neny Triana Dewi, and Sadmoko as the second, third, and sixth children in their families, respectively, which give rise to short name elements such as Eka, Dwi, Tri, and other similar forms that have their own purposes



and motivations that are one hundred percent in the hands of the name giver. Sometimes there are elements of names that have little meaning, except for the identity of the bearer. However, these elements or forms certainly have a historical background or other important events that become the “inner power” of the name if the “outer power” (lexical meaning) is not found. This explanation is important to emphasise Uhlenbeck's (1982) opinion that names or name elements that have no lexical meaning are considered unmotivated names. Another view is that names that do not occur in Bugis speech, such as Azzahra, Salehe, and Ibrohim, can be classified as mentally motivated names because they contain a historical background of naming and/or a particular event. Conversely, names that are part of Bugis speech can be classified as names with external meaning. Clearly, there are no Bugis names that do not have lexical meaning. That is to say, Bugis names are forms that have meanings ascribed to them in the Bugis vocabulary, which also serve as a reference point for their bearers. The meaning of a name, however simple, is so significant that it encourages one to immortalise it in the name.

### **FORMATION PROCESS**

The process of forming one-word Bugis proper names is based on the rhythm of the pronunciation of the name. The aim is to make the name pleasing to the ear, in addition to the issue of interpretation, by paying attention to the unit of form in speech. The process of forming Bugis names is generally through the processes of word omission or shortening, sound change or exchange, sound addition, and sound adjustment, as described in the following description.

**Omission/shortening process.** Bugis personal names of one-word construction that undergo the process of omission or shortening occur by shortening the word of origin or the word that is the reference of a name. Arsyia and Hamma are both shortened forms of longer names. Arsyia is a short form of Arsyanti, 'the name of the artist as a form of idolization', while Hamma is short for the name of the Prophet Muhammad (the holy prophet of Islam).

**The process of consonant sound variation.** Bugis proper names with one-word constructions that undergo consonantal sound variation can be found in the names Asse, Kasse, and Masse, all three of which are forms of proper names that refer to the same referent 'strong/strong'. The consonant sound variations that occur at the beginning of these three words with the morph asse to /k/ and /m/ are more due to the influence of Bugis dialect differences between Bugis Bone, Soppeng, and Wajo and the influence of the geographical location of their use (dialectology).

**Sound addition process.** Bugis personal names of one-word construction that undergo a sound addition process occur by adding the vocal sound /e/ or /-aq/ at the end of the word. This addition is intended to adapt the Arabic word to the Bugis pronunciation. This is also to give the impression of a Bugis name. In the name elements Salehe and Ahmade, both are forms of names from vocabulary absorbed from Arabic. Salehe is from the word Saleh; Ahmade is from the word Ahmad. The name Sabbaraq is derived from the word Sabar, with a total assimilation process of /b/ in the first syllable meeting with both name elements, accompanied by the addition of the sound /-aq/ at the end of the word.

**Sound adjustment process.** Bugis proper names are one-word constructions that are constructed through the process of sound adjustment or assimilation, either totally or partially at the meeting of the second syllable from the end with the beginning of the final syllable of the proper name element. The proper names Kubba, Mommo, Memmeq, Sappe, Tappa, and Deppung are Bugis proper names using basic morphemes of the adjective type. These five proper name words undergo a process of total assimilation in the meeting of the two forming syllables. Assimilation takes place within the scope of the bilabial sound organ.

Kubba is totally assimilated to the voiced bilabial sound /b/; Mommo and Memmeq are totally assimilated to the nasal bilabial sound /m/; Sappe, Tappa, and Deppung are totally assimilated to the voiceless bilabial sound /p/. The names Bennaq, Cinnong, and Sennang are proper names that undergo a total assimilation process on the apicodental sound /n/ in the meeting of the two forming syllables. The words Bandu and Bondeng are proper names that undergo a partial assimilation process (homorgan), which gives rise to the apicodental sound /n/ at the end of the first syllable due to the influence of the apicodental sound /d/ in the initial sound of the second syllable of the forming word. In the words Enreq and Sanre, there is a partial assimilation process that gives rise to the apicodental /n/ sound at the end of the first syllable due to the influence of the apicoalveolar /r/ sound at the beginning of the second syllable of the word. Although /n/ and /r/ are not homorganized, the meeting of these sounds gives rise to the glide sound /d/. So, in the words Enreq and Sanre, the glide sound /nd/ is heard as a result of the meeting of the sounds /n/ and /r/ at the end of the first syllable and the beginning of the second syllable of the words.

### **Word Class Categories of Personal Name Elements**

The word class categories of Bugis personal names in the form of one word, whether in basic form (monomorphemic) or complex form (polymorphic), are generally nouns, verbs, and adjectives, as described in the following data. Based on the data sample of Bugis personal names with one-word construction, the monomorphemic personal names are generally adjectival, while the verbs and nouns are less common. This is intended by the name giver to show that the meaning expected by the personal name is more about the characterization or characteristics of the basic meaning of the word.

### **SELF-NAMES WITH TWO-WORD CONSTRUCTION**

The structure of Bugis proper names, composed of two words, the preposition (KD) and the surname (KB), generally shows a structure that retains the name element as a basic Bugis identity marker, in addition to being a gender marker and a social/genetic class marker. No Bugis names were found that have birth order markers. As with one-word proper names, Bugis proper names with two-word constructions can be divided into two, namely: basic form (monomorphemic) and complex form (polymorphic). In general, the first name element (KD) is monomorphemic with the use of original vocabulary from the Bugis language. Meanwhile, the second/rear word name elements (KB) are monomorphemic, and some are polymorphic. The name element Ambo in the names Ambo Bengnga, Ambo Cening, Ambo Dalle, Ambo Enre, Ambo Gatta, Ambo Gau, Ambo Lalo, Ambo Tang, Ambo Tuo, Ambo Ulang, Ambo Upe, Ambo Unru, Ambo Wellang, and Ambo Were are monomorphemic in construction. The name element Ambo is a male gender marker name element used after he is an adult, has a family, or has children. The word ambo is a noun category. This kind of name element is automatically recognised as the original name of the Bugis community to indicate a man who has grown up, married, or has offspring. The surname element that follows Ambo's first name element could be his own name, but it could also be the name of his eldest child attached to him.

The second/last name element (KB), namely Bengnga, Cening, Dalle, Enre, Gatta, Gau, Lalo, Tang, Tuo, Ulang, Upe, Unru, Wellang, and Were in the name sequence of Ambo Bengnga, Ambo Cening, Ambo Dalle, Ambo Enre, Ambo Gatta, Ambo Gau, Ambo Lalo, Ambo Tang, Ambo Tuo, Ambo Ulang, Ambo Upe, Ambo Unru, Ambo Wellang, and Ambo Were are also only monomorphemic. All of these second-name elements are Bugis language-origin vocabulary, so they also mark Bugis people's names. The name element Andi, as the KD element in the series of names Andi Mappaseling, Andi Mabbarempang, and Andi Paelori, is monomorphemic in construction. The name element Andi is a name element that marks high social status (noble) in Bugis society. The name element Andi is an honorific that applies to both men and women (no gender bias). The word Andi is classified as a noun. This kind of name element is automatically recognised as the original name of

the Bugis people to mark the status of nobility. The last name element that follows the first name element, Andi, can be a female (F) or male (M) name.

The second/last name element (KB), namely Mappaseling, Mabbarempang, and Paelori in the series of names Andi Mappaseling, Andi Mabbarempang, and Andi Paelori, are complex in construction (polymorphic) with the addition of non-self morphemes (affixes: simulfixes or confixes) to the base form; simulfix mappa- in Mappaseling, simulfix mabba- in Mabbarempang, and confix pa-i in Paelori. Both the KD and KB elements of Andi Mappaseling, Andi Mabbarempang, and Andi Paelori's proper names are original Bugis language vocabulary and thus mark Bugis people's names. The meaning of Bugis personal names with a two-word construction, such as the Andi Mappaseling, Andi Mabbarempang, and Andi Paelori personal names mentioned above, takes place by combining the meanings of the two words. Andi Mappaseling means a noble man or woman whose life is expected to be organised; Andi Mabbarempang means a noble man or woman whose presence is always awaited; and Andi Paelori means a noble man or woman whose wishes are expected to be achieved. Based on these examples of Bugis proper names Andi Abrar, Andi Natsir, Andi Jamiludding, Andi Farhan, and Andi Iqbal, it can be observed that the KD is in the form of a noun base word with a social/kinship class marker element without gender impression, while the KB is in the form of monomorphemic or polymorphic adjectives or nouns with a gender marker element. In addition, the two elements of these proper names are a combination of Bugis vocabulary as a marker of linguistic characteristics and Arabic vocabulary as a marker of adherence to Islam.

The second and last name elements (KB), namely Aisyah, Azisah, Alvi, Firda, Habiba, Mutiah, Nurul, Naura, and Tasya, in the series of names Andi Aisyah, Andi Azisah, Andi Alvi, Andi Firda, Andi Habiba, Andi Mutiah, Andi Nurul, Andi Naura, and Andi Tasya, are also basic construction (monomorphemic), while the name elements Kasmawati in Andi Kasmawati and Nurikmah in Andi Nurikmah are complex construction (polymorphic) with the merger of two word elements (kasma'shame' and wati 'woman'; nur 'light' and hikmah 'lesson'). The second name element (KB), namely Aisyah, Azisah, Alvi, Firda, Habiba, Mutiah, Nurikmah, Nurul, and Naura, are Arabic vocabulary adopted or adapted to Bugis speech. In Arabic, the name elements Aisyah, Azisah, Alvi, Firda, Habiba, Mutiah, Nurikmah, Nurul, and Naura are reserved for girls' names (gender marker F). Andi Aisyah is expected to be a gentle daughter, Andi Azisah is expected to be a respectful and strong daughter, Andi Alvi is expected to be a daughter who is rich in talent, Andi Firda is expected to be a daughter who is always honest, Andi Habiba is expected to be a dear daughter, Andi Mutiah is expected to be a gentle daughter, Andi Nurikmah is expected to be a wise daughter, Andi Nurul is expected to be a daughter full of glory, and Andi Naura is expected to be a source of happiness. This element of proper names is an element of Arab or Muslim naming as a prayer or wish for their daughters. The elements of KB Kasmawati and Tasya in the proper names Andi Kasmawati and Andi Tasya are adapted from Sanskrit as an effect of modernization. The meaning of Andi Kasmawati is the hope that her daughter will become a woman who is shy and good at keeping secrets, while Andi Tasya is intended as a hope that her daughter will become a figure who can rise in her life.

Based on these examples of Bugis personal names Andi Aisyah, Andi Azisah, Andi Alvi, Andi Firda, Andi Habiba, Andi Mutiah, Andi Kasmawati, Andi Nurikmah, Andi Nurul, Andi Naura, and Andi Tasya, it can be observed that the KD is in the form of a noun base word with a social/closeness class marker element without gender impression, while the KB is in the form of a monomorphemic or polymorphic adjective, verb, or noun with a gender marker element. In addition, both of these proper name elements are a combination of Bugis vocabulary as a marker of its kebugisan characteristics, Arabic vocabulary as a marker of adherence to Islam, and Sanskrit vocabulary as a marker of nationalism.

The name elements Bacoq in Bacoq Tang, La in La Tahang and La Ufe, Ogi in Ogi Habibie, Bunga in Bunga Tang, Indo in Indo Unga and Indo Tang, Nene in Nene Lelleng, Siti in Siti Nurmala, and Daeng in Daeng Lompo are singular (monomorphemic

construction). The name elements Bacoq and La are male gender marker name elements. The word Bacoq is a noun category, while La is an article (art). These two name elements are known as the original name elements of the Bugis community, signifying male (M). The name elements Bunga, Indo, Nene, and Siti are female gender markers. The words bunga, indo, and nene are noun categories, while Siti is an article (art). The name elements indo and nene are known as the original name elements of Bugis people with female gender markers (F), while the name elements bunga and siti, although female gender markers (F), are not the original name elements of Bugis people. Both words are elements of absorption. Bunga is from the Malay/Indonesian language, while Siti is from the Arabic language for female markers.

The name element Tenri as the KD element in the series of names Tenri Angka, Tenri Ampa, Tenri Jaja, Tenri Leleang, Tenri Pakado, and Tenri Sampeang has a monomorphemic construction. The name element tenri is a name element in the form of a modality or preposition in Bugis that forms the meaning of 'cannot'. Although it is an aspect element (not a word class), the tenri proper name element is a marker of high social status (nobility) in Bugis society. The element tenri is an honorific that generally applies to women (gender bias). This kind of name element is naturally recognised as an indigenous name in Bugis society as a marker of aristocratic status for girls.

The second/last name elements (KB), namely Angka, Ampa, and Jaja in the Tenri Angka, Tenri Ampa, and Tenri Jaja series of names are singular in construction (monomorphemic) with verb class, while the name elements Leleang, Pakado, and Sampeang in the Tenri Leleang, Tenri Pakado, and Tenri Sampeang series of names are complex in construction (polymorphic) with the addition of non-self morphemes (affixes: prefix or suffix) to the base form; prefix pa- in pakado, suffix -ang in Leleang and Sampeang. The prefix pa- and the suffix -ang are attached to base forms with verb categories. The prefix pa- and suffix -ang do not change the word class of the verb base forms kado 'nod/bow', lele 'jaja', and sampe 'ignore', but they change the meaning into passive forms (kado 'nod/bow' → pakado 'bowed'; lele 'jaja' → leleang 'peddled'; sampe 'ignore' → sampeang 'ignored').

Both the KD and KB elements of the proper names Tenri Angka, Tenri Ampa, Tenri Jaja, Tenri Leleang, Tenri Pakado, and Tenri Sampeang are Bugis language-origin vocabulary and thus mark Bugis people's names. The meaning of Bugis personal names with a two-word construction, such as the names Tenri Angka, Tenri Ampa, Tenri Jaja, Tenri Leleang, Tenri Pakado, and Tenri Sampeang mentioned above, takes place by combining the meanings of the two words that form them, namely the element tenri as a preposition that gives the meaning of 'cannot' to the surname element that follows it. Tenri Angka means a noble woman who cannot or is difficult to measure; Tenri Ampa means a noble woman who cannot or is difficult to reprimand; Tenri Jaja means a noble woman who cannot or is difficult to colonise or subdue; Tenri Leleang means a noble woman who cannot or is difficult to be sold (not gaampangan); Tenri Pakado means a noble woman who cannot or is difficult to be subdued; and Tenri Sampeang means a noble woman who cannot or is difficult to be ignored (being the centre of attention).

The petta name element as the KD element in the Petta Enre, Petta Pala, Petta Rapi, Petta Rola, Petta Uleang, PettaTaba, PettaTappa, Petta Teru, and Petta Terang are monomorphemic in construction, which is a person's name consisting of only one morpheme and is a basic form. The petta name element is a name element that marks high social status (noble) in Bugis society. The petta name element is an honorific that applies to both men and women (no gender bias) who are adults or relatively old, in the sense of having children. This greeting is usually used by children or offspring to address their father or mother. The word petta is classified as a noun. This kind of name element is automatically recognised as the original name of the Bugis people to indicate noble status. The surname element that follows the first name element, petta, may be a female (F) or male (M) name.

## SELF-NAMES WITH A THREE-WORD CONSTRUCTION

The structure of Bugis proper names consisting of three words, namely the first word (KD), middle word (KT), and last word (KB), generally shows a structure that retains the name element as a marker of basic Bugis identity, in addition to being a gender marker and a social/genetic class marker. In three-word constructions, there are still no Bugis names with birth order markers or surname or clan markers. The formulation of Bugis proper names consisting of three words can be observed in the following data matrix.

The construction of Bugis proper names consisting of three words gives rise to a proper name structure of the form [KD+KT+KB], which means that this structure does not have a family name. Cases of cultural acculturation appear in these three-word constructed proper names, as seen in the example data: Andi Abdul Asis, Andi Abid Pranaja, Andi Abyan Pallawarukka, Andi Eko Saputra, Andi Kamaludding Salanra, Andi Muh. Jufri, Andi Remang Rilangi, Andi Sandra Dinata, Andi Syamsuddin Salanra, and Andi Siti Aisyah. The maintenance of Andi's KD shows the basic identity of the Bugis people, while the KT and KB tend to be dominated by the selection of non-Bugis cultural elements influenced by elements of Islam (Arabic) or a sense of nationalism (the use of Indonesian or Sanskrit). The cultural mix that emerges between KD, KT, and KB indicates a balanced communication and adaptation process in Bugis society that influences the naming of their children.

In general, Bugis proper names with three-word constructions, like Bugis names with one- and two-word constructions, fulfil the criterion of non-arbitrariness, i.e., the elements of Bugis proper names can be traced. The names Andi Abdul Asis, Andi Abid Pranaja, Andi Abyan Pallawarukka, Andi Eko Saputra, Andi Kamaludding Salanra, Andi Muh. Jufri, Andi Remang Rilangi, Andi Sandra Dinata, Andi Syamsuddin Salanra, Andi Siti Aisyah, Mallarangeng Paddaengang Matutu, and Mallarangeng Paddaengang Matutu are grouped into non-arbitrary forms because they can be derived from a particular lexicon, either partially or completely. It is possible that some of the components or syllables can be traced; for example, Andi Abdul Asis → Andi as Bugis vocabulary (Kb) denoting nobility, and Abdul and Asis as vocabulary absorbed from Arabic (Knb) denoting male gender.

The second/middle name elements (KT), namely Abdul, Abid, abyan, Eko, Muh, remmang, Sandra, and Siti in the names Andi Abdul Asis, Andi Abid Pranaja, Andi abyan pallawarukka, Andi Eko Saputra, Andi Muh. Jufri, Andi remmang rilangi, Andi Sandra Dinata, and Andi Siti Aisyah have a basic construction (monomorphemic), while the name elements Kamaludding, Syamsuddin, and Paddaengang in the names Andi Kamaludding Salanra, Andi Syamsuddin Salanra, Mallarangeng Paddaengang Matutu, and Mallarangeng Paddaengang Matutu have a complex construction (polymorphic) by combining two word elements (kamal + udding, sham + uddin, pa-ang + daeng). KT name elements such as Abdul, Abid, Abyan, Eko, and Muh have male gender markers (M), which all come from non-Bugis languages with noun classes. KT name elements such as Sandra and Siti have female gender markers (F), all of which come from non-Bugis languages with noun classes. KT name elements such as remmang are native Bugis noun-class words that do not have gender markers.

The third/last name element (KB), namely Asis, Pranaja, Jufri, Dinata, and Aisyah in the series of names Andi Abdul Asis, Andi Abid Pranaja, Andi Muh. Jufri, Andi Sandra Dinata, and Andi Siti Aisyah, have a basic construction (monomorphemic), while the name elements pallawarukka, saputra, jufri, rilangi, and Matutu in the names Andi abyan pallawarukka, Andi Eko saputra, jufri, rilangi, and Matutu in the names Andi abyan pallawarukka, Andi Eko Saputra, Andi remmang rilangi, Mallarangeng Paddaengang Matutu in the names Andi abyan pallawarukka, Andi Eko Saputra, Andi remmang rilangi, Mallarangeng Paddaengang Matutu have a complex construction (polymorphic) by combining two word elements (pal+lawa+rukka, sa + putra, ri + langi, and pa(d)-ang + daeng). KB name elements such as Asis, Pranaja, Saputra, and Jufri have male gender markers (M), all of which are derived from non-Bugis languages with adjectival word

classes. KB name elements such as Dinata and Aisyah have female gender markers (F), all of which are derived from non-Bugis languages with a noun word class. KT names such as Pallawarukka, Rilangi, and Matutu are native Bugis vocabulary with no gender markers.

### **SELF-NAMES WITH A FOUR-WORD CONSTRUCTION**

The structure of Bugis proper names, consisting of four words, namely the first word (KD), two middle words (KT), and the last word (KB), is not commonly found. In fact, Bugis proper names consisting of four words follow the three-word construction. The first and second words in the four-word construction are still part of the first word group (KD). In general, Bugis proper names in four-word constructions show a structure that retains the name element as a marker of basic Bugis identity, in addition to being a gender marker and a social/genetic class marker. In the four-word construction, there are still no Bugis names with birth order markers or surname or clan markers. The four-word construction of Bugis proper names gives rise to a proper name structure of the form [KD<sub>1</sub>+KD<sub>2</sub>+KT+KB]. Cases of cultural acculturation also continue to appear in these four-word constructed proper names, as seen in the example data: Andi Muh. Jabir Salanra and Andi Sitti Amase Parawangi. The retention of KD Andi shows the basic identity of the Bugis people, while in KT Muh, Jabir and Sitti tend to be dominated by the selection of non-Bugis cultural elements influenced by Islamic elements (Arabic). KB elements Salanra and Parawangi also show the basic identity of the Bugis people. The cultural mix that emerges between KD, KT, and KB indicates a balanced communication and adaptation process in Bugis society that influences the naming of their children.

### **Philosophical Foundations of Bugis Self-Naming**

Each person has his or her own name, a name that describes him or her. However, when names are studied in their position as cultural elements, they are markers or mirrors of a society. The dynamics of personal names reflect the dynamics of society. Conversely, the dynamics of society are reflected in the choice of proper names. Thus, a proper name contains a description of itself as well as a description of society.

Socio-cultural elements influence the activity of giving and choosing proper names. This aspect is onomastic (Berger, 1967; Walther and Schultheis, 1967). An additional factor is the boundaries that society sets up for itself in relation to the creation of names. Choosing a proper name is akin to choosing a *nomen appellativum* in the communication process. In choosing a personal name, the name-giver has freedom. However, this freedom is limited by the tastes of society, one of which is the norms that grow in society. This signifier cognitively structures and organises the social world. It borrows the contours of the individual, which inform people's performance, behaviour, and habits. Through the labels given by these proper names, the mentality of society can be interpreted. In this case, proper names function as a means of social orientation, which has the highest criteria for providing information about the reality that occurs in society.

The proof of this statement can be done by looking at the phenomenon of naming in Bugis society, which shows the social dynamics in Bugis society that are recorded in the lexicon used in proper names. In other words, proper names are used as socio-cultural labels, and through these labels, a bridge is built between cognition and language, particularly the lexicon or vocabulary. The arguments that underpin the philosophy of Bugis naming are further elaborated below.

**Identity markers:** Self-names such as Sappe, Makulauw, Mapanyompa, and Pawellangi will always be attached to the self-named individual as a symbol of their individuality. It is by these names that they are recognised and differentiated from others. It becomes their personal attribute that functions as a means to identify them and is always used for various purposes, from the time they are born until the name is written on the tombstone. Communal identity maintenance. The utilisation of Bugis local language vocabulary in

Bugis proper names such as Ambo Bengnga, Ambo Cening, Ambo Dalle, Andi Mappaseling, Andi Mabbarempang, Bacoq Tang, La Tahang, Indo Tang, Tenri Ampaq, and Mallarangeng Paddaengang Matutu marks the basic communal identity of the Bugis people. Name elements such as Ambo Andi Bacoq, La, Indo, Tenri, and Mallarangeng are dynamic proper names that describe the socio-cultural elements of Bugis society that distinguish them from the proper names of people from other ethnic groups.

**Marker of nobility or descent:** The names Andi Paelori, Andi Firda, Andi Kasmawati, Tenri Angkaq, Tenri Pakado, Tenri Sampeang, Petta Rapi, and Petta Rola are names that contain genetic or nobility elements in Bugis society. The content of the names Andi, Tenri, and Patta in the name structure shows their identity as descendants of the nobility of the Bugis noble community. This is in line with the views of Hadiwidjaja (1968); Yatim (1983); Uhlenbeck (1982); and Herlianto (2005). In social life, a proper name can also be a marker of the social strata to which one belongs (Yatim, 1983; Uhlenbeck, 1982:377). For some people, names symbolise the power of the soul, which holds mysterious power, reputation, and character (Herlianto, 2005). Names are also interpreted as the hopes and prayers of parents for their children, which are prayed to God, who is all-loving and merciful (Hadiwidjaja, 1968). Thus, the lingual unit used as a name expresses the aspirations of the creator of the name.

## CONCLUSIONS

The Bugis system of proper names includes one-word constructions, two-word constructions, three-word constructions, and four-word constructions. Based on their construction, Bugis proper names can be divided into two, namely: basic form (monomorphemic) and complex form (polymorphic); in terms of the number of syllables, they can be divided into two-syllable, three-syllable, and four-syllable proper names; in terms of the formation process, they can be divided into proper names that go through the processes of word omission/shortening, sound change/exchange, sound addition, and sound adjustment; in terms of the category of words that form them, Bugis proper names in the form of one word, both basic form (monomorphemic) and complex form (polymorphic), are generally noun, verb, and adjective word classes.

The philosophical reasons underlying Bugis naming include identity markers, communal identity preservation, aristocratic/hereditary title markers, gender markers, religious or ideological markers, markers related to hopes, ideals, or good meanings or goals, markers of conditions or circumstances behind the birth process, technical markers, efforts to give good names, namely proper names that can keep up with the times, and markers related to humor, nicknames, or mockery. This research provides a guide for analyzing the process of text formation of proper names and the pattern of changes in the formation of children's proper names against the rules of formulation of a society's proper names.

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