Contrastive Analysis: Names of Children Based on Birth Order in Japanese Culture and Balinese Culture

Ngurah Indra Pradhana
{indra_pradana@unud.ac.id}

Universitas Udayana, Indonesia

Abstract. Names are personal attributes that have a function in identifying someone. There are many things that are considered, one of which is cultural relations as the birth identity of the child. In Japanese culture and Balinese culture, there are special words for naming children based on birth order. The findings of this research are the naming of the Balinese community based on natural phenomena or events at birth, name as birth order, names as gender identity, name to refer to the caste system, and name as parent's expectation for the child. A similar phenomenon also occurs in Japanese society. Japanese people write their names in kanji. Japanese names generally consist of two names; surname in front, followed by name self. that Name shows the family's hopes for the child. The uniqueness is reflected in the naming in Japan. In the mention of birth order is only devoted to boys known as *haikoumei* (輩行名). The influence of globalization also affects the naming of the Japanese community and also the Balinese.

Keywords: Contrastive Analysis, Giving Names, Japanese Culture, Balinese Culture

1 Introduction

The name becomes a personal identity that is first obtained by someone at birth. The name is a personal attribute that has a function as a means of connecting someone. Therefore, the assistance of names for children is something important and must be done by parents. This was approved by Law No. 39 of 1999 concerning Human Rights, Article 53 paragraph (2), which is entitled to the name and status of citizenship [1]. While, Law No. 23 of 2002 concerning Child Protection ("Child Protection Act"), Article 5, reads "Every child has the right to name as his identity and because it is, becomes a place by parents to approve names for their children". When giving names, not trivial things. There are many things to consider, one of which is a culture that is recognized by the child's birth identity.

According to Hudson [2], self-name is the clearest linguistic marker in social relations. The naming of each person is influenced by several factors such as culture, religion, language, and so on. Therefore, the goals of this research are to knowing the birth order and also to maintain a cultural identity. In this study, this matter will be discussed in detail. Among them concerning the name according to the birth order, the philosophy of the name, and the existence of this name in the present. The procedure for naming someone in each culture and tribe has its own uniqueness. As is the case with Balinese who are unique because they are influenced by several aspects. For example, gender, birth order, and the caste system. The name in Bali refers to Balinese customs, not religion. Evidently, in addition to the followers of Hinduism as the majority in Bali, the procedure for giving names to the Balinese tradition is also often used by

Muslims or Christians who have settled in Bali. It aims as an identity and also upholds the customs of the local area. With this cultural acculturation, it shows that Bali is an area that upholds the unity and integrity of the nation.

This tradition of naming also occurs in Japanese society. Japanese people write their names in kanji. Japanese names generally consist of two names; surname in front, followed by name self. In Japanese society, the naming system is influenced by gender and birth order. But in Japanese society, the naming tradition is more specific to boys in a family. In the mention of birth order is only devoted to boys known as *haikoumei* (輩 行 名). This refers to the inheritance system in Japan.

2 Methodology

Research design is defined as a framework of methods and techniques chosen by a researcher to combine various components of research in a reasonably logical manner so that the research problem is efficiently handled. It provides insights about "how" to conduct research using a particular methodology. Methods and techniques are two very important tools for getting the final results of a study. in this research using descriptive Research Design. In descriptive research design, a researcher is solely interested in describing the situation or case under his/her research study. It is a theory-based research design that is created by gather, analyze and presents collected data. By implementing an in-depth research design such as this, a researcher can provide insights into the why and how of research.

Methods and techniques are needed to support the descriptive research design. Methods are a way to approach, observe, analyze, and explain a phenomenon [3]. While the technique is a way to implement the method [4]. In the data collection stage, the method of listening is used. The listening method is a method for obtaining data by listening. This method has a basic technique in the form of tapping techniques. The tapping technique is called the basic technique in the method of listening because essentially listening is realized by tapping both oral and written data [5]. In data collection, also done with interview techniques. In this study, the informants were Japanese and Balinese who were both as verifiers. After the data is obtained, it is analyzed and then presented in the form of a descriptive report.

3 Findings and Discussion

This research discusses the comparison of the pattern of naming by the Balinese and Japanese people. This is seen from the elements that make up the name.

3.1 Giving Name by Balinese People

The naming tradition among Balinese people is a unique culture because it is related to natural phenomena, gender, birth order, and royal status (caste). With this unique naming, the Balinese can know the caste and birth order of a person. The application of this tradition is not absolute, considering that not all Balinese follow this naming system. It is unclear since when the tradition of giving first names began in Bali. According to linguistics expert from Udayana University, Prof. Dr. I Wayan Jendra, SU, the first name was first mentioned in historical records dating to the 14th century, namely during the reign of King Gelgel "Dalem Ketut Kresna

Kepakisan", Sri Kresna Kepakisan's fourth son, who was crowned by Gajah Mada to serve as leader of Bali, which at that time was a vassal of Majapahit. However, Prof. Jendra could not confirm whether the tradition of giving the first name was the influence of Majapahit or not. However, it has become a tradition in Bali, and until the end of the 20th century, the Balinese people still use it.

3.1.1 Giving a Name-based on Natural Phenomena

In the days of the Balinese ancestors, they gave names based on natural phenomena or events at birth. For example, in 1963 Mount Agung Eruption occurred which is the highest volcano in Bali. At that time, many children were given names related to the incident. For example, "Gejer" or "Gejor" which in Indonesian means earthquake. The possibility is concerned born at the time of the earthquake. The names "Balabar", "Touch", "Kerug" are all-natural phenomena. Although these names in children today are rarely used, their names are still found in the names of parents born in the '60s.

3.1.2 Giving Names-based on Gender

The Balinese recognize the tradition of giving affixes of names to characterize the sexes, namely the prefix "I" for boys 'names, and the prefix "Ni" for girls' names. Example: I Gede ..., Ni Made ..., I Dewa ..., Ni Nyoman ..., etc. In the social class (caste) sudra (commoners), there is added the word "Luh" to indicate women. Luh means "woman" in Balinese, for example, Luh Gede ..., Luh Made ..., Luh Nyoman ... and others.

The Balinese also often use the word "Ayu" in their daughter's name. The word "Ayu" means "beautiful" in Balinese. The application of this word, for example, I Gusti Ayu ..., Dewa Ayu ..., Sang Ayu ..., Made Ayu ..., Putu Ayu ..., Komang Ayu ..., etc. There is also a name given by adding the word "wife" as the equivalent of the word "Ayu". Wife means "woman" in Balinese). This is often seen in the social class (caste) of nobility in Balinese society. Example: Cokorda Wife ..., Anak Agung Wife ..., and others.

3.1.3 Giving Names-based on Birth Order

The Balinese use a naming procedure that characterizes the birth order of children. This has become a hallmark of the Balinese culture that is unknown elsewhere.

a. The first child is given the first name Wayan, derived from the word "wayahan" which means "older". Besides Wayan, the first names for the first child also often used are Putu and Gede. The word Putu means "grandchild", while Gede means "big". The name Gede tends to be used only for boys, while for girls it is rarely used. For girls, the word Luh is added to the name "Gede" and refers to girls born first. In general, descendants of Balinese aristocrats tend not to use the word "Wayan" after their peerage, they are more likely to use the word "Gede" and the name "Putu". Examples of Dewa Gede, Anak Agung Gede, Ida Bagus Putu, Urging Putu, and so forth.

b. The second child is given the first name Made (madé), derived from the word "madya" which means "middle". In some areas of Bali, the second child can also be given the first name Nengah which is also taken from the word "middle". There is also the name Kade or Kadek, a variation of Made. There is a hypothesis that Kade or Kadek comes from the "adi" word meaning "sister". In general, descendants of Balinese aristocracy tend not to use the names Nengah or Kadek. They prefer to use the words Made or Kade.

c. The third child is given the first name Nyoman or Komang. The name Nyoman is derived from the word "anom" which means "young" or "small"; the variation form is the name Komang. There is a hypothesis that the name Nyoman is taken from the word "nyeman" (meaning "tastier" in Balinese), referring to the parable of the last layer of a banana tree - before the outer skin - which tastes quite fresh. There are also allegations that the name Nyoman and Komang are etymologically derived from the word "uman" which means "rest" or "end" in Balinese. In some areas in Bali, the name of the community was improvised to be "keming", "omang", "oming", and so on.

d. The fourth child is given the first name Ketut, derived from the word Ketuwut which means "to follow" or "to follow". There is also a link with the ancient word "kitut" which means a small banana on the outer edge of a banana comb.

The naming system based on the birth order of children only knows 4 birth order only. Families with more than four children can re-use their first names, starting with the name Wayan for the fifth child, Made for the sixth child, and so on. There are also those who deliberately add the word "Balik" after their child's first name to give a sign that the child was born after the fourth child. In addition, there are also those who use the name "Alit" or "Cenik", which means "small". Some have designed the names of their first 4 children with the addition of a sequence prefix combination. Example: I Putu Gede ..., I Made Putu ..., I Ketut Gede ..., etc. ... Another phenomenon occurs in Jembrana Regency, the name "ketut", will be attached to the fourth birth child and will be repeated in the child's name on the next birth.

In the past, naming based on the birth order of children tended to be used by Balinese from the upper castes (other than Sudra) groups, while not many Balinese from the Sudra caste used the naming pattern. They immediately named their children the first prefix for boys or Ni for girls. For example, I Private, I Kaler, Ni Pollok, Ni Ronji, and so on. This model was still seen until the end of the Dutch colonial period at the end of the 20th century. In later times, naming patterns based on birth order were finally used in general by most Balinese. Now, the naming tradition has become a hallmark of Balinese culture.

3.1.4 Giving a Name-based on the Status of Nobility (Caste)

The Balinese know the caste system that was passed down from ancient times. In ancient times, the caste system in Bali functioned as a distinguishing profession in society. In addition, one's caste also indicates the privileges of one's role in society. Although now no longer rigidly applied as in the past, in some cases these features are still maintained, for example in Balinese religious ceremonies and marriages, there are still distinctions based on ancestral lineages. The caste system is still maintained in the tradition of naming the Balinese. People from castes other than Shudras have noble titles that indicate their family caste, and this title is passed down from generation to generation just a reminder of ancestral privileges. even though they no longer served the profession according to their caste in society.

a. Descendants of the Brahman caste usually begin with the title Ida Bagus for men, and Ida Ayu (abbreviated Dayu) for women. In the past, the Brahmin caste were clergy or religious leaders, namely priests, pedanda, and their families. They live in a residential complex called the "griya", inherited based on their ancestral lineage in the past. Now, not all Brahmin descendants work as religious leaders. They have entered into various jobs and not all of their descendants still live in the church.

b. Descendants of the warrior caste usually begin with the title Anak Agung (abbreviated as Gung), Cokorda (abbreviated Cok), Urgent or Gusti. They generally descend from the king and live in the castle or around the castle, the residence of their ancestors (Balinese

aristocrats) who ruled or served in the past. However, there are some classes of knights who live outside the castle. In this caste there are also those who use the title Dewa, or Dewa Ayu for women. Generally, they are descended from castle officials in the past. At first, the warrior caste were people with professions in the field of government, whether as kings, ministers, military officials, regents, or palace servants. Currently, the descendants of the caste of knights work in a variety of professions and positions.

c. Vaishya caste descendants usually begin with the title Ngakan, Kompyang, Sang, or Si. In the past, people from this caste worked in commerce and industry. Now, some of the descendants of Vaishya no longer use their first names, due to the assimilation of this group with the Shudras in the past. In addition, now "waisya" offspring no longer dominate the field of commerce and industry, as their ancestral professions in the past. They now work in various fields.

d. Sudra caste descendants are characterized by names without knighthood as mentioned above, but instead directly refer to birth order according to Balinese traditions, such as Wayan, Putu, Gede, Made, Kadek, Nengah, Nyoman, Komang, and Ketut. In the past, the Shudras consisted of laborers and farmers. Now, the Shudras have worked in various professions, ranging from state officials to unskilled laborers.

3.1.5 The Name in Bali refers to the Custom not Religion

The name in Bali refers to custom, not religion. Evidently, in addition to the followers of Hinduism as the majority in Bali, the procedure for giving names to the Balinese tradition is also often used by Muslims or Christians who have settled in Bali. It aims as an identity and also upholds the customs of the local area. With this cultural acculturation, it shows that Bali is an area that upholds the unity and integrity of the nation.

Evidence of cultural acculturation is one of which is a blend of Islam and Hinduism found in Pegayaman Village, Buleleng Regency, Kepaon Village, Denpasar City, and Loloan Village in Jembrana Regency. Pegayaman Village for example, most of its citizens are Muslim, but their first names are the same as the Balinese in general. Distinctive names of the area, for example, Wayan Muhammad Saleh or Made Jalaluddin. Giving this name is influenced by several factors including intermarriage between indigenous Balinese (Balinese) and migrants (non-Balinese, changing beliefs and as certain religious identities, and to show the existence or existence of someone who has mixed with "adat" in Bali.

3.2 Giving a Name by the Japanese Community

Japanese people write their names in kanji. Japanese names generally consist of two names; surname in front, followed by self-name. The selection of this name follows a pattern. The Japanese not only mark birth order but separate men and women in that order. In the mention of birth order, especially for boys, it is known as 輩行名/*haikoumei*. This refers to the inheritance system in Japan.

3.2.1 Giving Names-based on Birth Order and Sex

In Japanese tradition, giving a child's name can also be viewed from the birth order. In the birth order, the term is known to indicate the number of children as follows Cho means long but is also often used to mark the first/main. Ji means the following/number two. San and yon are numbers, three and four. Especially for boys are usually named according to the order of birth

earlier. The first son usually uses the syllable *ichi* (one), second *son ji* (two), third *zo*, fourth *shi*, and so on. The first boy is called *chounan* （長 男）, next is *jinan* (次男), *sannan* for the third child (三 男) 、 and the fourth child is *yonnan* (四 男). Nan or *otoko* means male. For girls the order is *choujo* (長女) 、 *jijo* (次女) 、 *sanjo* (三 女), and so on.

Japanese names also consist of syllables written with kanji which are symbols of parents 'expectations for their children, for example ken (健) which means sturdy, *rou* (郎) which is a combination of two kanji namely with *yoi* kanji (良 い) which means' both 'as the basic kanji (*bushu*/部首) plus the "*oozato*" kanji 「阝 」. From the combination of the two kanji, it means a good boy. The kanji *rou* is then preceded by a number kanji, in accordance with the order of birth. For example, *ichiro* (一郎) for the first child, *jiro* (次郎) for the second child, *saburo* (三 郎) for the third child, *shiro* (四郎) for the fourth child, and *goro* (五郎) for the fifth child. The combination of sequences of numbers and kanji that reflects the expectations of other families is reflected in the names Ken-ichi, Kenji, Kenzo, and so on.

In the mention of birth order is only reserved for boys known as *haikoumei* (輩 行 名). This refers to the inheritance system in Japan. The heir system in Japan falls on *Chounan* 「長 男」 oldest son. So, by giving the name 「*Tarou* / 太郎」/「*Ichirou* / 一郎」 it is said that someone (father) tells the public, that later this child will be the heir or become the successor of the family.

3.2.2 Giving a Name-based on Family Expectations

In addition to giving names based on birth order, Japan also uses a combination of starch that reflects the expectations of parents in their children. Boys' names usually wear starches that represent masculine traits. Similarly naming for girls. Some girls are not given according to birth order. Girls' names usually end in *mi* (美), meaning beautiful, or *ko* (子) which means child. The syllable in front of him again contains the parents' expectations for the child. Examples of typical girl names for this type are Ayumi and Naoko.

4 Conclusion

The naming of the Balinese community is progressing gradually. In the days of the Balinese ancestors, they gave names based on natural phenomena or events at birth. For example, in 1963 Mount Agung Eruption occurred which is the highest volcano in Bali. At that time, many children were given names related to the incident. For example, "Gejer" or "Gejor" which in Indonesian means earthquake. Although these names in children today are rarely used, the names are still found in the names of parents born in the 60s. In ancient times, names consisted only of gender identity and natural events at birth. This tends to apply to lower social classes (Sudra).

The development of giving names to the Balinese community next is the emergence of names that state the birth order after names as gender identity. In addition, the combination consists of three words. Finally, a natural phenomenon or parent's expectation for the child. At present, this is still maintained. Sometimes so many hopes and prayers that want to be raised on the child's name so that the combination of names is getting longer. The current combination of names includes family names. With the development of the global world and the influence of technology, more ideas emerge, especially in giving a name.

The name of the Balinese people who were originally influenced by Sanskrit because of the influence of Hinduism from India. Today, many children's names are taken from various languages; for example, from Japanese, English and other languages. Sometimes it fades out the naming tradition of Balinese people. This can be seen without any gender identity, birth order, and so forth. The name in Bali refers to Balinese customs, not religion. Evidently, in addition to Hinduism as the majority in Bali, the procedure for giving names to the Balinese tradition is also often used by Muslims or Christians who have settled in Bali. It aims as an identity and also upholds the customs of the local area. With this cultural acculturation, it shows that Bali is an area that upholds the unity and integrity of the nation. A similar phenomenon also occurs in Japanese society. Japanese people write their names in kanji. Japanese names generally consist of two names; surname in front, followed by name self. The child is no longer given the identity of the birth order, but only the name that shows the family's hopes for the child. The uniqueness is reflected in the naming in Japan. In the mention of birth order is only devoted to boys known as *haikoumei* (輩行名). This refers to the inheritance system in Japan. The heir system in Japan falls on *Chounan* 「長男」 oldest son. The influence of globalization also affects the naming of the Japanese community and also the Balinese. Nowadays, many children slip their names from foreign languages. In addition to beautifying the name also to raise the family level. But sometimes the choice of words used is not accompanied by a deep understanding of the name.

References

[1]   Pemerintah Republik Indonesia, *Undang-undang No. 39 Tahun 1999 tentang Hak Asasi Manusia*. 1999.

[2]   R. A. Hudson, *Sociolinguistics*. Cambridge university press, 1996.

[3]   H. Kridalaksana, *Kamus Linguistik*. Jakarta, 2001.

[4]   D. P. Sudaryanto, "Metode dan aneka teknik analisis Bahasa [Method and technique of language study]." Yogyakarta: Sanata Dharma University Press, 2015.

[5]   Mahsun, *Metode Penelitian Bahasa*. Jakarta: Raja Grasindo, 2014.