

# Genealogical Marker Trend among Javanese: Strategies and Gender Issue

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**Abstract.** The Javanese have no tradition of applying genealogical markers in naming their offspring. As polynoms increasingly replace mononyms, the name part(s) frequently include(s) genealogical markers with diverse strategies. Genealogical markers take gender considerations. Both are the points of investigation in this research. To achieve the objectives, the research applies a qualitative descriptive approach with a phenomenological perspective. It sent 56 respondents' questionnaires with questions related to the names of their offspring. The research res shows that genealogical markers in Javanese society are generated through three strategies that are truncating one of the parents' names into syllables, embedding one of the parents' names, and blending parents' names' characters. Meanwhile, the father's name can be passed down to both sons and daughters, but the mother's name is only used for the daughters' names. It concludes that gender determines the passing down of the genealogical markers to the offspring's names.

**Keywords:** genealogical markers; Javanese; naming strategies; gender issue; patriarchy.

## 1 Introduction

Saur[2] and The General Secretariat of the United Kingdom[1] provide an account of types of genealogical markers around the world. In Africa, the last name is the position of genealogical markers. In Europe, most nations place genealogical markers in the last name[3] with varying regulations such as patronymic in Bulgaria, mother's paternal family names + father's paternal family names in Portugal, whereas Spain places the family names in the reversed order. In America, most states adhere to the structure of most European nations, with the exceptions of Brazil and Columbia, which relate to Portugal and Spain, respectively. Notzon and Nesom[4] also highlight that in Arabs, the genealogical marker is placed in the last name part with a single-family name or a double family name comprising of the father's and grandfather's names. Tamil in southern India puts the father's name in the first name part. In China, Korea, and Japan, the genealogical marker appears before the given name. Most Asian nations put the genealogical marker in the last name.

In Indonesia, Rony[5] argues "... Indonesia is not a homogeneous nation, and the principle of "national" usage becomes difficult if not impossible to apply. Indonesia consists of 62 major

ethnic groups which differ from one another in customs and languages. An Indonesian of one ethnic group may be knowledgeable about names in his own group but not necessarily about others, and usages in one group may not be applicable to others. There is, therefore, extraordinarily little uniformity in so far as "national" usage is concerned" (p. 27). Among patrilineal or matrilineal systems, family names are often placed after the given names in ethnic groups who utilize them.

However, Uhlenbeck[9][10] revealed that genealogical markers did not exist in the Javanese community at that time; instead, they preferred to install specific patterns pertaining to social class, vocal rhyming, or gender marker, which were primarily expressed in mononymic names. However, a new trend of having names with genealogical markers[11] expressed through polynymic names with various language origins[8], having more globally accepted names[6], and shifting to modern and unique names. This trend appears to evolve over time[11][12][8][6][7]. This research evaluates what Uhlenbeck argued about genealogical marker in Javanese society and investigates how the way the community manage the trend in term of putting genealogical markers in Javanese tradition.

Examining the form and position of the genealogical marker on how *Prajurit Karaton* install the marker to their offspring's names is misleading based on this tendency over decades. In the context of this study, genealogical markers are not examined from the perspective of other individuals; rather, they pertain to the reason supplied by the name givers, who have power over both the selection of a name and the meaning included in the name. Name givers have the flexibility, freedom, and creativity to select names for genealogical markers. Some blend parents' names by clipping or compounding, and position arbitrarily the genealogical marker in names. In addition, Javanese adhere to a patriarchal society in which men have more responsibility, power, and access than women[13]. Nonetheless, Javanese are free to apply patrilineal or matrilineal names. This is unlike other ethnic groups with the similar system, such as the Batak, Minahasa, Ambon, and Flores[14], who give their offspring patrilineal names.

Numerous literatures discuss the patriarchal concept in Javanese society in a variety of contexts, including politics[15], social leadership[16], emancipation[13], literary works[17], films[18], and even privacy, namely the household with all its needs[19]. These conditions generate a hierarchy of superiority and inferiority in which women are positioned in the lower position. However, the application of the patriarchal notion in Javanese culture must be considered in the context of naming practices. Is the term restricted to social interaction patterns, or can Javanese life philosophy and naming practices also represent the patriarchal paradigm? Several features are shown by the data presented below, such as (1) the father's name can be used for both sons' and daughters' names, but the mother's name can only be used for daughters' names. (2) The mother's name may be added to the son's name as a syllable fragment, but it must be merged with the syllable fragment of the father's name by clipping or compounding. There is a power discrepancy in the practice, with the father having greater opportunity to pin his name than the mother. This is only common sense or what the Javanese patriarchal idea reflect their response to the demand of era must be investigated deeply.

## 2 Research Method

This investigation employs a phenomenological research design. According to Creswell[20], it is an inquiry design in which the researcher discovered and characterized the lived experiences of persons regarding a topic as stated by participants. This account concludes with the essence of the experiences of several people who have all encountered the event. This design has significant philosophical roots and generally entails field-based interviewing. They involved name-givers, name-bearers, and their neighbors. The interviews were either spontaneously or structurally guided by the substance of prepared questions[21][22].

This study strategy utilizes a qualitative technique that[20] investigates and comprehends the significance of people or groups assigned to a social or human problem. The research process involves the emergence of questions and processes, the collection of data in the context of the participant, and the inductive construction of generalizations from particulars. The structure of the final written report is customizable. Those who engage in this type of study endorse a perspective on research that respects an inductive approach and an emphasis on individual meaning.

The data were divided into two categories. The first data set was a list of the offspring's names provided by the *Prajurit Karaton* as well as their utterances regarding the names. The second data consisted of utterances from the *Prajurit Karaton* concerning their motivation, expectation, or prayer, which they encode in their own names[23]. However, the researchers apply the criteria for data reliability: the *Prajurit Karaton* must have been an official member of the prajurit at the time they named their kid. In addition, they utilized Javanese as their everyday language.

During fieldwork, the researchers conduct interviews, either organically or systematically with a planned list of questions by considering the criteria of the data source. With the consent of all parties, the interviewer and the interviewees, the interviews were recorded as audio material. Once the interviewees denied the interviewer permission to record, a note-taking approach was developed to replace the recording procedure.

The interviewees were comprised of 56 respondents as they put genealogical markers to their offspring. As per their timetable to stay late and their leisure time, the interview was conducted from 8:00 p.m. to 10:00 p.m. in the *Kasultanan Ngayogyakarta Hadiningrat* area. This interview was conducted to obtain a list of children's names and other pertinent information. In addition to the list, this interview explored their reasons for selecting the names. The data collecting was conducted in two steps: re-listening to the audio to comprehend the main aspects of the speech and summarizing them on data cards. The data card included the identities of *Prajurit Karaton* and their offspring.

### 3 Result dan Discussion

*Prajurit Karaton* adapt flexibly an ideological movement in naming practice as a response to the globalization. The adaptation can be observed through naming practice in term of genealogical markers usages. This investigation uncovers genealogical markers where this naming practice is not a Javanese tradition. The genealogical markers are constructed using these three strategies. They are truncating one parent's name by cutting a syllable, embedding one parent's name by taking one- or two-name components, and blending parents' names by combining syllables from both names.

#### 3.1. Truncating

The first form of genealogical marker found in the *Prajurit Karaton's* offspring is truncation. This pattern means clipping some parts or syllables of the parents' names either father or mother or even their ancestors and then pinning them on the names of their offspring. At a glance, some of the names seem to be commonly used in Javanese society because they result from the process of word formation such as *Istiqomah* and *Kuswita*. However, for the *Prajurit Karaton* as name givers, the marker is noteworthy.

The first name, *Istiqomah*, at first glance is an absorption word from Arabic, but name givers explain that "is" is the first syllable of the mother's name, *Iswati*, attached. *Kuswita* also goes through the same process as *Istiqomah* but is not an absorption word from another language. *Wita*, to the name giver, is the last syllable of the father's name, *Trisuwito*, as well as the progenitor's name attached to the giver's family. Then, the final sound of the marker is changed from /o/ to /a/ denoting the gender indicator.

*Isharyanto*, *Isdimawan*, *Isdimaryanto*, *Asih Istiana*, and *Istimintaningsih* have genealogical marker "is". They are one family, and the father's name is *Purwosutrisno*. Besides having the truncation, this genealogical marker "is" is pinned by name giver to the offspring's names because the breed of the name giver must consist of *is* in their names. It was since "is" was seen as occupying a higher social structure in society as *su-* and *sri* in the 1960s[9][10] and the name giver believe that *is* makes the image of the name beautiful with high social class.

The same thing proving that the *Prajurit Karaton* preserve the name of the offspring in their offspring's names is seen in as follow *R. S. Muji P.*, *Y. U. Muji P.*, *C. T. Muji N.*, and *L. Muji S.* They come from a family using the genealogical marker "muji" which is taken from the first two syllables of the name giver, *Mujiran*. In Javanese, "muji" is a name lemma that has the value of 'prayer' which is closely related to religion.

### 3.2. Embedding

The second form of genealogical marker is the direct embedding of the parents' or family breeds' names. Although Javanese is one of the cultures having a patriarchal system, it is an open rule to users whose names, either father's or mother's name, will be attached to the offspring's names.

A. *Dian M.*, for example, embeds the mother's first name, *Dian*, as a genealogical marker; *S. S. Kartika Dewi* and *T. A. Y. Kartika Dewi* also attached the mother's two last name, *Kartika Dewi*. In vice versa, *S. Nur R.*; *Sheikh Imam R.*; *S. J. Widodo* use their father's names, *Nur*, *Sheikh Imam*, and *Widodo*, as genealogical markers. From all these examples, briefly it appears that the name of the mother is attached to the name of the daughter while the name of the father is attached to the name of the son. However, *H. Raharjo* can be an example that the father's name is attached as a genealogical marker for daughter. However, it is necessary to examine more deeply in the Javanese about the use of genealogical marker taken from the mother's name attached to the son's name.

In addition, in one side, there is no set guideline for which name part of the parent's name is embedded in the offspring's names. The examples shown above are representations of the data collected for this research, which indicate that name givers select names based on what they perceive to be their identity. They may choose their given name, middle name, or last name. Furthermore, on the other side, name givers are permitted to include their chosen names in any part of their offspring's names, not necessarily at the end, as is customary in Western culture[3] or Arabs[4].

### 3.3. Blending

Blending the names of parents is also considered to be used as a genealogical marker. In the context of naming practice, blending means combining or compounding two different names into a new name. Of course, it should be considered whether the new name is appropriate for being attached to the offspring. Borrowing the morphological process concept, blending is combining two different names by taking certain parts of each name and then combining them. For example, *Ken* is blended from the father's name *Khoeruddin* and the mother's name *Endang*. Meanwhile, compounding is merging two different names directly into a new name without cutting any part. For example, *Nurrahmah* is compounded from the father's name *Nur* and mother's name *Rahmah*.

*Iswadi*, another example, is a combination of the names of parents taken from cutting syllables. *Iswa* refers to the first two syllables of the mother's name, *Iswati*, and *di* is the final syllable representation of the father's name, *Jumardi*. *Rajiyem* also has the same pattern as *Iswadi*, which is to combine the two-syllable names of parents. *Raji* is the first two syllables of the father's name, *Radjimin*, and *yem* is the final syllable of the mother's name, *Sugiyem*.

A. *Nurlida S.* provides a complete picture of the compounding of the parents' names. *Nur* represents the father's name and *Lida* is from the mother's name. However, *I. Nurliyana K.* is another case for compounding. It is so-called partial compounding. It is because the name is

produced by blending two different elements of the parents' names. The first element is the parents' name part while the other element is a truncation of the parents' names. An example is *Nur* as the first syllable of the father's name, *Nuryanto*, while *Liyana* is the mother's name.

*R. Widiarto* and *A. Sumartin* are examples of combining parents' names that are different from the previous examples. Those names combine certain syllables taken from different names and clip the selected syllables in some parts. *Sumartin* combines the two initial syllables of the father's name, *Sumardi*, and the two final syllables of the mother's name, *Wahtini*, with an omission in the final sound. In *Widiarto*, the formation process is more complex than the previous one. *Wid* is the two initial syllables of the father's name, *Widodo*, and abbreviated from *wido* to *wid* then combined with *arto* which comes from the final two syllables of the mother's name, *Sunarti*, by changing the vowel sound from /i/ to /o/.

### 3.4. The Position of the Genealogical Markers

The discussion presented in the previous subchapter discusses the forms of genealogical markers and the process of their creation. In this subchapter, the position of genealogical markers is the focus of discussion. Several cultures in the world have a tradition of placing different genealogical markers[2][1]. They perpetuate the tradition and use them as a communal identity. However, Javanese people have the freedom to place genealogical markers in a name. It requires a more in-depth investigation of whether the genealogical marker is inherited.

In mononyms, genealogical markers are usually in form of morphemes or syllables embedded in a name. *Isharyanto*, *Isdimawan*, *Isdimaryanto*, *Asih Istiana*, and *Istimintaningsih* are examples of genealogical markers embedded in the initial syllable of a name (see page 4). Meanwhile, *Kuswita* has a genealogical marker at the end of the syllable of the name (see page 4). In another example, *Iswadi* and *Rajiyem* become genealogical markers for each syllable because the names are a combination of syllables of their parents' names (see page 5).

In polynyms, the focus is wider on name parts, not on syllables. In Europe and America, genealogical markers are generally placed on the last part of the name which is commonly referred to as a surname[3]. In Indonesia, the genealogical marker is also put at the end of the name part[5] such as in Batak, Minahasa, Ambon, and Flores[14]. Meanwhile, in the Javanese community, there is no fixed rule guiding whether genealogical markers exist and how to put the markers in names.

*Prajurit Karaton* choose and place the genealogical markers in any name part(s), perhaps they follow their lived experience and presuppositional meanings in the society. Generally, they spread the markers in some positions in the name parts. In the first name part, for example, *Hema A. D.*, *Hadi P.* and *Sheikh Imam R*; in the middle name part, for example *L. Muji S.*, *N. W. Rustantia A.*, and *N. J. Rustantia L.*; and in the last name part, for example *T. K. Samuja*, *N. A. Sutarto*, and *A. M. Sutarto*.

## 4 Conclusion

Although Uhlenbeck claimed that genealogical markers on names were not a Javanese tradition prior to the 1960s, the trend of assigning genealogical markers is gaining popularity and put into consideration today. Changing with the globalization era does not necessitate abandoning established traditions. However, through assimilating traditions and trends, cultural values can be preserved and accepted in contemporary culture. The *Prajurit Karaton*, who have been designated the guardians of Javanese culture, including naming practices, have increasingly adopted these three strategies: truncating, embedding, and blending, to conform to this trend. Until today, there is no standard procedure to put the genealogical markers in which name parts, either first, middle, or last part. In addition, there is no guidance as well to determine which parts of the parents' names that must be employed as the markers. In relation to gender issue, the father's names are commonly employed as markers put in sons' and daughters' names, but the mother's names are only used as markers in daughters' names, either directly attached to the daughters' names or blended with the father's names. The findings of the research evaluate what Uhlenbeck at that time argued that Javanese did not have genealogical markers in naming practice but today they evolve the tradition by flexibly adapt to the trend of the era by creating genealogical markers. Therefore, for further research, it would be beneficial to have more in-depth investigation to what extent the patriarchal system in Javanese society is reflected through naming. It would be remarkable as well to explore the motivation of giving the genealogical marker and either the marker is genetically downed or not to the next generation.

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