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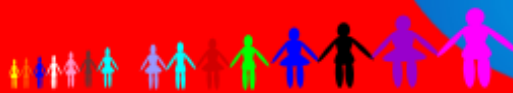
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PERSONAL NAMES AND LANGUAGE SHIFT IN EAST JAVA

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Abstract

This paper is intended to trace the speed of language shift through names practices in given society. In Sidoarjo, for instance, the parents are motivated to attach foreign names to their children. Arabic loanwords are dominantly used because the religion of the name bearers is dominantly Islam. The second and the third ones are Javanese and Indonesian. The rest ones subsequently are greek, English and other foreign languages. The motivations to christen their children mostly in term of nameshakes (Widyastuti, 2005). They may not realise that it will abandon their ethnic language, as a result the use of Javanese has become extinct. However, demographic factors are also relevant in accounting for the speed of language shift. Resistance to language shift tends to last longer in rural than in urban areas. Thus I will discuss two distinct communities in maintaining their language. They are rural community and urban community in East Java practicing personal names. This study presents a comparative analysis of naming practices between these communities. This analysis tries to prove that rural people may have maintained Javanese better than those in the big city.

1. Introduction

A name is important. Parents give their child's names intently and transparently. They are not only to label but to carry important meanings as well. Since language is a tool of expressing meaning so a name means something. As Humpty Dumpty said to Alice about the necessary of meaning in Carroll's *Through the Looking-Glass*:

'My name is Alice, but...'

'It's a stupid name enough!' Humpty Dumpty interrupted, impatiently.

'What does it mean?'

'Must a name mean something?' Alice asked, doubtfully.

'Of course it must,' Humpty Dumpty said with a short laugh: 'My name means the shape I am- and a good handsome shape it is too. With a name like yours, you might be any shape, almost' (158-9).

The naming of people is a fascinating subject that varies so much around the world and tells us so much about a country or society. Everywhere names mean something, but often the meaning has been lost or obscured by time. The study of personal names is known as *onomastics*. Behind this forbidding word lies an utterly absorbing subject that tells us so much about history, geography, tradition and culture. For instance, these days, most Madurese people move away from their old culture by attaching foreign names. *Joni, Toni* or *Elvis* are the popular names and similarly traditional names, such as *Syaiful, Aliful, Saleh* and *Abdul*, are declined (Kompas, 04/02/05).

In 2004, the name givers tended to attach foreign names, Javanese and Western names or the like to their babies. Also the majority of structure of personal names consists of three words. Since religion is regarded as an important aspect to enhance the quality of one's life and that person proud of his/her own belief so Arabic loanwords are on the top rank. The relationships between the linguistic and cultural representatives may reveal the personality of the name bearer inevitably. As a result, the identity of a country seems to be known.

East Java is a part of Republic of Indonesia has government which is based on No.5/1975 regulation stated of regional government principals. Based on that regulation, this regional has autonomy. It means that East Java is law community unit which has territory and has the right, authority and obligatory to arrange and to care household itself in unitary state of Indonesia in accordance with prevailing regulation. The territorial scope of East Java is 157.992 Km².

The form of settlement region in east java is big town, middle town, small town and rural settlement, usually there is main area that relative bigger and more urban and dispersed area, neither sub urban area nor in the middle of agriculture area. Settlement geographical dispersion is influenced by economic value of location against facilities, neither road nor another liaison facilities.

2. Rural community vs Urban Community

Rural Community means a group of rural people, having belongingness, sharing their emotions, living in a specific locality within a village. It have their own culture and tradition.

Rural Community is consists of rural people who are generally depends on agriculture. There have limited jobs. They are relatively more homogeneous. The following is the portray of a Mat Kamin's family tree.

The deleted *Mat Kamin* was a true farmer in a small village in Madiun. He was born on 1920. He married with the girl named *Tinah*. They had 5 children. Their names are *Ruslan, Rusmin, Rusdi, Rusmi* and *Kusno*. They only school in elementary school 'sekolah rakyat' then, they didn't inherited the father's job. They had a another job such as civil servant and working in a factory.

Madiun city is *located* at 07 08 south latitudes and between 111 and 112 East Longitudes. The boundaries are Madiun regeency at north, geger regeency at south, wungu regeency at east and Magetan regeency at west.

In contrast, Urban Community means a group of people, having belongingness, sharing their emotion, live in a particular area in city. The other characteristic of Urban Community are as follows:

- Large in size
- High density of population
- Diversification of occupation
- It have larger area for interaction
- Relationships are means to end types
- Migration of people from rural area
- Development of Slums
- Faster growth of population

The following is the portray of urban's family reflecting in Soebroto's family tree.

The deleted *Soejadi Hadi Soebroto* was a retired of customs office. He was born on 1923. He married with a girl named *Oemiyati*. They had 8 children. Their names are *Tatik Indrawati, bambang cahyo purnomo, endang herawati, diah sulistihati, agus hendrowiyono, hari cahyo kuncoro, budi santoso, and heru purnomo hadi* in respectively. They were brought up in good education and grew up in downtown, Wonokromo, Surabaya.

Surabaya City is located at 07 21 South Latitudes and between 112 36 and 112 54 East Longitudes. Most of regions are lowland, which is around 3-6 m above the sea level. Except on the south region, the elevation is up to 25-50 m above the sea level.

In the year 2004 the population reached 2,692,488 Surabaya city life and continued to increase until reaching 2,932,318 inhabitants in 2009. In general, average population growth of Surabaya 2004-2009 period reached 2.047% per year. For the population is not different from the year 2008 in which a high density in the downtown. Low density in the district of West Surabaya.

3. Rural Names vs Urban Names

There are 4 factors that influence the shift from one language to another. They are economic, social, politic and demographic factors. By recognizing the personal names from one generation to next generation can be reveal the speed of language shift. Since there are two types of community, namely rural and urban community, thus, the names divided into two groups: rural names and urban names.

Personal name's structures consist of *first names* and *surnames* respectively. The former is the first name bestowed upon the child at birth and the family's names is the latter. today the latter is not inherited to describe an individual and distinguish he/him from other individuals with the same given name that is called *byname*s

For the first generation, The nobility of urban family reflects the naming of their child. Rural parents only bestowed given names for their child and had no motivation but for reasons of polyphony (they like the sound of the the name). They are *Ruslan, Rusmin, Rusdi, Rusmi* and *Kusno*. While urban parents are more transparents, that is the names are just special uses of ordinary words. Here are *Tatik* derived from titik (noth), *Endang*(jv. ndang 'in a hurry'), *Diah* derived from 'dia' (the third person), *Agus*(a clipped word of agustus the name of the eighth month), *Hari* 'a day', *Budi* 'courtesy'. For the

surname, it usually indicates of female name usually ended with suffix *-ti* such as *indrawati*, *herawati* dan *sulistihati*. While vowel *o* indicates male marker. They are *puromo*, *hendrowiyono*, *kuncoro*, and *santoso*. These surnames do not inherited given names.

Moving on the second generation, rural names add surname. For first name, those who settled economically tend to name their child with loanwords such as *Azis*, *latif* and *Ivana*. While local first names such as *Siti* and *Nur* are favourite names for middle-class family. While surnames, they didn't denote the family name but a namesake. In progress, urban parents tended to opaque for their child's first names. Since they bestowed their child with foreign names like *Edwin*, *Toni*, *Dodi*, *Doni*, *Hendra*, and *Hendri* for male and female names are *Astrid*, *Bertha*, and *Paula*. In pertaining the sunskrit name, the first names are *Eko*, *Dwi*, *Bayu*, and *Tirta*. Meanwhile, there is no change to name for surname between first and second generation.

Moving now, the third generation, the speed of language shift of rural names are faster than in Urban family. The progress of communication technology in east java has been applied and almost reached all of the province area. Telex, Facsimile have spread among big towns and some middle towns in east java. Telephone infrastructure has been easy to reach even in political district and village. It can be seen that there is no differences between urban and rural names. For instance, *Alfa Riki Brayen Ashari* is a rural name and a urban name is *Rayhan Saveryo Dean Kurniawan*. secondly, They denote highly motivation but not transparent. *Hilya Ulin Najah*, *Angga dhiar rausan fikri*, *Selynia filani khosia faradiba*, *Nadiva Laudza Sabrina*, *Nayyara Keisha Zefani*, and *Meisya Violeta*. The first three names are rural names and rest ones are urban names. Most names denote the religious identity of name bearer. The most popular first name is *muhammad* and *Sabrina* is for female name.

4. Closing

Resistance to language shift tends to last no longer in rural than in urban areas. The monotone life and crisis identity such as ethnic, legal, psychological and religious aspect, these might arouse people to bestow their children not in single language, i.e. Indonesian. They tend to attach foreign names. For example, a person bears a two-lexeme name, namely: Indonesian name and Arabic name or the like. Naming customs vary greatly from people from people as well as serve several purposes. Most parents name their children with their expectation or wish. It is hoped the naming of them brings them into being. In fact, personal names become opaque rather than transparent. They are away from the Javanese culture. As a result it will disappear in following generations.

It is supported by Mohamad Sobary in a seminar held by Suara Merdeka newspaper in Semarang, Central Java, with the title "Jawa dalam Kritik", said that the movement of Javanese into cities had not gone well. Life in an urban environment was a struggle for survival and those who failed often took a perverse pleasure in their own failure. Sobary went on to say that Javanese culture was in a terrible crisis and needed to be saved. Meanwhile Abdul Munir Mulkhan stated that Javanese people themselves were losing their identity and couldn't even read and write in their own language. (<http://www.indonesiamatters.com/819/javanese-culture/>).

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