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Arabic Language Representation in Naming Children: A Case of Shift Naming of Melayu Children

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ABSTRACT

The phenomenon of the shift in the naming of Melayu children, which used to use naming from the Arabic language, has recently shifted in Palembang, South Sumatera, Indonesia. It has an effect on how parents perceive the Arabic language. This study aimed to 1) analyze the trend of naming Melayu children in Palembang, 2) analyze the influence of the Arabic language on parents in naming Melayu children, and 3) analyze the naming transformation of Melayu children. The methodology used by researchers was a qualitative method using a socio-onomastic approach. The population was taken from students of STIKES Siti Khadijah Palembang and students of MTs.N 2 Palembang. Data were analyzed using grounded theory model by Corbin and Strauss. The results showed: 1) there were three trends in naming Melayu children: a) hereditary (using *bebangso*); b) Arabic language; and c) modern trends. 2) Arabic language influences parents in naming children in various ways: a) on community construction; b) resistance; and c) the influence of public figures. 3) the transformations of the naming of Melayu children in Palembang were: a) naming transformation of children from the descent, Arabic language, and modern to westernized; b) shift in the referential system; and c) the cause of this transformation is a modernization factor that caused parents to transform in naming their children from Arabic language names transformed into modern names. Currently, naming children using Arabic language names is less represented rather than in the early 2000s. This transformation gives birth to a global society, not a local community, which is marked by the names of modern and westernized children.

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Keywords

Identity; Grounded Theory; Melayu Children; Naming Shift; Offspring

مستخلص البحث

تحولت ظاهرة التحول في تسمية أطفال الملايو ، التي كانت تستخدم التسمية من اللغة العربية ، مؤخرًا في باليمبانج ، جنوب سومطرة ، إندونيسيا. له تأثير على كيفية فهم الوالدين للغة العربية. كانت أهداف هذه الدراسة هي: (1) تحليل اتجاه تسمية أطفال ملايو في باليمبانج ، جنوب سومطرة ، إندونيسيا ، (2) تحليل تأثير اللغة العربية على الآباء في تسمية أطفال الملايو ، و (3) تحليل تحول تسمية أطفال الملايو. كانت المنهجية التي استخدمها الباحثان طريقة نوعية باستخدام نهج علمي اجتماعي. تم أخذ مجتمع الدراسة من طلبة STIKES MTs.N 2 Palembang وطلبة Siti Khadijah Palembang. تم تحليل البيانات باستخدام نموذج نظرية الأرض لستراوس وكوربين. أظهرت النتائج: (1) وجود ثلاثة اتجاهات في تسمية أطفال الملايو: (أ) الميل الوراثي (باستخدام *bebangso*)؛ (ب) اتجاهات اللغة العربية؛ (ج) الاتجاهات الحديثة. (2) اللغة العربية تؤثر على الآباء في تسمية الأبناء بطرق مختلفة: (أ) في بناء المجتمع؛ (ب) المقاومة؛ (ج) تأثير الشخصيات العامة. (3) تغيير تسمية أطفال الملايو في باليمبانج هو: (أ) تحول تسمية الأطفال من النسب ، اللغة العربية ، الحديثة إلى الغربية. (ب) التحول في النظام المرجعي. (ج) سبب هذا التحول هو عامل تحديث يجعل الآباء يتحولون في تسمية أبنائهم بأسماء عربية وتحولها إلى أسماء حديثة. حاليًا ، تسمية الأطفال باستخدام أسماء اللغة العربية أقل تمثيلًا في تسمية الأطفال وليس في أوائل القرن الحادي والعشرين. هذا الشكل من التحول يولد مجتمعًا عالميًا ، وليس مجتمعًا محليًا ، يتميز بأسماء الأطفال المعاصرين والغربيين.

هوية؛ نظرية الأرض؛ أطفال ملايو ؛ تحول التسمية ؛ النسب

كلمات أساسية

INTRODUCTION

Every person needs self-identity. There is a term "what's in a name". Self-name is a marker of personal identity that is formed with unique words, not common, and the result of the creativity of parents or family. A self-name becomes an important element in the implementation of social interaction relationships in a community group. Through self-name, each individual in a group can be distinguished from other individuals.

Self-name serves to provide convenience in the administration of a country's bureaucratic system. This fact shows the position of the name has an important role that cannot be underestimated (Amliana, 2016; Alwi, 2019; Hidayah, 2018). Every individual needs a name as an identity. It emerged that the need for a name was very important as a self-identity and differentiator from one another.

A name is part of the identity of religiosity, nationality, and ethnicity. Self-identity will also be critical when it begins to experience a shift that is difficult to identify. The names attached to the individual can indicate cultural origin or cultural influence. The name is also a reflection of the expectations of parents for their children. The names of community members eventually become one of the cultural identities. Family names in Indonesia are heavily influenced by elements of local and global culture. In indigenous people, naming a newborn child usually refers to elements of local culture. Meanwhile, people who have been in contact with foreign cultures, there is a tendency to combine local names with global or foreign elements. Naming is also influenced by social stratification or the order of the child's birth, the time of the child's birth, the kinship system, and foreign cultural elements that influence it (Pujileksono, 2015).

Naming objects and children is the process that use existing vocabulary to identify language symbols to describe objects, concepts, processes, and so on, as well as changing possible meanings or creating additional words or sets of words. In every language and culture Public, all objects, both alive (living things) and non-living (non-living things), must have a name. The object is referred to by its name. Common names and proper names are the two types of names. The term "common name" is used to refer to or call common objects. In Indonesian, for example, a dog's name is used to name all dog breeds. When referring to specific things or persons, a person's name is utilized. For example, Chris John is a name for a name identical to Christian guy, Muhammad is a name for a name identical to Moslem guy, Made is a name for a name identical to Hindu guy, Blacky is a name for a name identical to an animal, and so on (Erom, 2019).

The phenomenon that occurs according to Nurhayati (2013) from the results of her research, it is stated that there is a change in language that can be seen from the naming. Changes from time to time indicate a shift in language in

naming the community. These changes are categorized in three periods. The first period was in the 1920s to 1950s. In this generation, the pattern in giving names to Javanese people only consisted of one to two syllables, with the pattern of giving names in Javanese. The name is synonymous with farmers who are very far from noble descent, especially from urbanites, for example: Paijan, Saimin, Cikrak, Dugel etc. The second period in the 1960s-1980s, the naming became varied, especially names from modern Arabic and Javanese. The pattern is that people begin to combine Javanese and Arabic in naming their children. These names are often used by urban people. The third period in the 2000s, the pattern in naming in this period was more dominant in taking names from Arabic and urban communities.

Changes and shifts in the use of language in naming children are also experienced by the Malay community in Palembang, South Sumatra. Names for children who tend to use Arabic are shifted to modern or contemporary names. Facts Changes in the naming of children occur, especially in the names of children in students until the generation of students when this research was conducted in 2020. The generation of students referred to by the researcher is the generation born in the 1990s and currently studying in college. The names of this millennial generation still use Arabic as a form of naming preservation for Arabic language and Islamic-based children, while the student generation is the generation born in the 2000s taken from among students. In the post-millennial generation (generation Z and alpha) it was found that there was an indication of a shift in the names of Malay children in Palembang.

Millennials tend to have identical names using Arabic that show their Malay Muslim identity, such as Ramadhani, Riska, Nur Khomariah, and so on. In the post-millennial generation, children's names are more inclined towards contemporary names such as: Byanca Xaviera Orvala, Evelin Angel, and Vania Valentina. This name is difficult to be identified either from religiosity, nationality, or ethnicity. The basic problem that was further studied by the researcher was the shift in naming Malay children in Palembang, which used to use Arabic and had Islamic characteristics, into modern/contemporary names.

Divika (2019) said that naming can be seen from a historical perspective, from a morphology perspective (word form), and from a semantic perspective (word meaning). In her research, Divika (2019) takes an ethnographic study approach whose study is focused on aspects of human culture, both in the use of language, interactions and other social phenomena that occur in everyday life. Another study was conducted by Gunawan and Karsono (2013) who conducted an analysis of the meaning of naming, the origin of the clan, and the purpose of naming the ethnic Chinese. The two studies discussed naming in an ethnographic

perspective so that the focus of the studies discussed tended to be on the procedures for giving the language and the culture behind it.

Rini, Zees, and Pandiya (2018) conducted research on the naming of children in the perspective of language in the people of Semarang City. The research discusses names based on various languages attached to them, both regional languages, Indonesian and foreign languages. From several previous studies, there has been no research that discusses naming based on the Arabic point of view. Based on this, this research can complement existing research and contribute especially in terms of Arabic linguistics in naming children.

A well-known problem with shift naming is that it does not take into account the analysis of shift naming a child from using Arabic language. The main practical problem that confronts us is a shift of using Arabic language representation in naming children because of the modernization factor that makes parents transform in naming their children, but no study discussed about it.

There has been less previous evidence for a shift of using Arabic language representation in naming children. There are many studies about trends in shift for naming system but no study in a shift of naming system using Arabic language representation from parents to their children. Previous relevant study was conducted by Bakti, Hamdi, and Nur (2018). Their study was about Shifting Patterns of Naming Children in Millennial and Post-Millennial Generations. Other relevant studies were conducted A'rof and Ahwan (2018). The research discussed about ethnographic study of communication name shift characterized by Tengger Javanese identity in the 2000s generation Era of the Tengger Tribe in Pasuruan Regency (critical review of the theory of determinism in technological development). Fakuade, Williams, Nnaj, and Odeigah (2018) also conducted research in A Shift in Batonu Personal Naming Practices.

In particular no study, to our knowledge, has considered Arabic language representation in naming children, specifically in a case of shift naming of melayu children. This study points out the advantages and analysis of a shift of using Arabic language representation in naming children.

The objectives can be restated in the light of describing: 1) analyze the trend of naming Malay children in Palembang; 2) analyze in depth the influence of Arabic in naming Malay children in Palembang; and 3) analyze in depth the form of parental transformation in naming children in contemporary Malay society in Palembang. This thesis has made a number of significant contributions to the field of a trend in naming children using Arabic language.

METHOD

The method used by the researcher in this research was a qualitative method with a socio-onomastic approach (a branch of science from socio-linguistics). Anderson (2007) stated that onomastics studies include the naming system and name structure, source (referent) names, and naming functions. The naming system is related to the name-forming elements, some are combined (dithematic) and some are non-combined (monothematic) (Narbuko & Achmadi, 2013); while the structure or pattern of names based on the statement of Aribowo and Herawati (2016) can be in the form of first names, nicknames, and family names. In this study, an onomastical approach was used to determine the tendency of Palembang Malay children's self-name in terms of name structure, reference, and function. While the social approach was used to find the causes of the election to the shift in self-naming in Palembang Malay children who in the early 2000s were more dominant taken from Arabic language.

The source of this research data was taken from students of the pharmacy study program at STIKES Siti Khodijah Palembang, South Sumatera, Indonesia as a form of defense in naming children that are using Arabic language. Millennial generation is the generation born in 1980-2000, while Z generation or post-millennial is the generation born after year 2000. Students of STIKES Siti Khodijah was the research population with an age requirement of 20 years and born in 1997-1998. People who were born in 1997-1998 are categorized as Millennials. The research population was also taken from students of MTsN 2 Palembang, South Sumatera seventh grade for the 2018-2019 school academic year as a form of case of shifts in children's names that are more modern/contemporary. They are students in religious-based school institutions not from public school institutions. Students of MTsN 2 Palembang are students aged 13-14 years who were born in 2007-2008. Thus, Students of MTsN 2 Palembang can be categorized as postmillennial generation.

The qualitative data analysis used in this research is the grounded theory model analysis. This analysis used the theory of Corbin and Strauus (1990). Data analysis in the study consisted of three types, namely: 1) open coding; 2) axial coding; and 3) selective coding. Emzir (2012) emphasizes that the lines between each type of coding are artificial.

RESULTS & DISCUSSION

Trends in Naming Malay Children in Palembang

The form, model, or pattern of parents in naming their children is a derivative of the concept of identity theory. From the results of the study, researchers found three trends in naming children both in the millennial and post-

millennial generations. The tendencies in naming Malay children in Palembang are: 1) the tendency for naming offspring; 2) the tendency of Arabic names; and 3) modern naming tendencies. From the results of data collection, the trend of Malay names based on descent is shown in Table 1.

Table 1. Name of *Bangso Melayu Palembang*

Millenial Generation in STIKES Khodijah	Post-Millennial Generation in MTs.N 2 Palembang
Msy. Yela Shafira Ardana	Kgs. M. Syariqul Adli
Nanda Nafisah (Msy is not used)	Nyayu Nisya Agustin
	Msy Azahra Kirana

From Table 1, the researcher analyzed several names of children using onomastics with the aim of showing the basic, functional principles, and motives of parents in naming children using the "bebangso" heredity system. The name Msy Shafira Anindita means Queen. In the element of forming the child's name, there is a combined element in naming, namely the word Yela, a combination of father and mother, mother's name is Yeni Rahma (YE) + father's name is Mgs al-latief (LA) = (YE+LA) = YELA, the naming system used elements combination is called Dithematic. Referentially, the name comes from the Arabic language, namely Shafira which means queen. The name indicates the order of birth in the family. The word Ardana means first (in Indonesian: Perdana), the loan word becomes Ardana. Functionally, the name has a function as a marker of the original identity of the original descendants of Palembang with the embodiment in the insertion of Msy's ward in front, as well as a marker of the order of children in the family, also known as Numeronimi.

The name Nyayu Nisya Agustin means a child born on the night of *Nisfu Sya'ban* in August. *Nisfu Sya'ban* is in the middle of month in *Sya'ban* month in the Hijri calendar system. The name formation system is in the form of a combination (Dithematic), which is a combination of words originating from an event or an event taken in Arabic, namely the event *Nisfu Sya'ban* which coincided in August when he was born and then shortened to Nisya. Naming using an event is also known as Heteronym. While structurally the name pattern has the insertion of "bangso" namely "Nyayu" bangso specifically for women which was obtained from the father "Kgs Hasan Basari" who is a native of Palembang. So that the bebangso system was passed down to the daughter, namely Nyayu Nisya Agustin. The bangso has the function that the child "Nyayu Nisa Agustin" who identifies is a native of Palembang descent, then the use of "bangso" is also aimed at maintaining and continuing the original Palembang

lineage as a Malay identity in Palembang. The function of the name is as a marker of the existence of a study and event.

The case of omitting the *bangso* in writing the name of a native child of Palembang descent, such as the case of *Nanda Nafisah* whose father is Mgs. *Syarif Toyib*. It pointed out that the father is a native of Palembang descent with the initial naming starting with the "*bebangso*" system, which should use the name of his daughter using *bangso* (Msy for female ward) to Msy Nanda Nafisah. The motive for not giving *bebangso* to the child was the shame when it was carried by Ananda Nafisah, because he was afraid that the daughter would not be able to use the Palembang language.

the existence of modernization causes the naming using *bangso* is no longer used. Other factors are that there are no more character elements that can be used as a reference source in naming children. Another factor is that there is an element of fusion of the identity of the *Bangso* so that it cannot be identified that the child is a native of Palembang, so the person does not want to be mentioned as minorities to be Palembang community, but becomes a global community by identifying religiosity or belief. The last factor is because the child is a girl. If later she gets married, automatically the *bangso* cannot be passed down to her children, because the *bebangso* system is obtained from the original Palembang ancestry from the male side not from the female side or called *partiadhad*.

The Palembang child naming system in Table 1 is based on ancestry in Palembang, South Sumatera, Indonesia. This system is known as "Bebangso". This *Bangso* shows that the descendants belong to a certain category. The people of Palembang have four kinds of *bebangso* in naming children, namely: first, *bangso Raden Muhammad* or *Raden Ahmad* (R.M). This *bangso* is used for boys, while for girls it uses *Raden Ayu* (RA). This nation shows someone who is multitalented in terms of religion. Second, *Mas Agus* (Mgs) ward for boys. *Mas* means a beautiful gemstone and *Mas Ayu* (Msy) is a beautiful gemstone for girls. Third, the *Kemas* ward for boys and *Nyimas* for girls. This *bangso* is synonymous with people who are busy and often pack up for traveling so that a packed *bangso* appears. Fourth, *bangso Kiagus* (Kgs) for boys, and *Nyayu* for girls, which are used to show that this *bangso* is a good and smart *kyai*. *Kyai* is a term for ulama or figures who lead Islamic boarding schools.

Parents for Millennial and Post-millennial generation children hold the basic principles in naming children who uphold the principles of religion and ethnicity. Thus, identity is still easy to identify in terms of religiosity, ethnicity, and the language used. This principle is in accordance with the teachings of Islam, because the names studied from the form of names tend to use descent have a good meaning and do not conflict with the meaning and norms of Islam.

A person's name is a personal attribute that serves as a form of identification and is used for a variety of purposes from the time he is born until his name is carved on a gravestone. Names are affixed to administrative files in numerous situations, and they also occur when someone creates a masterpiece (Bakti, Hamdi, and Nur (2018)).

Self-name in the community is intimately tied to other features of that culture, such as time, place, environment or event, social rank, history, and tradition, in addition to the person with the agent or his family. Furthermore, naming is a manifestation of people's psychological conditions at the macro level, namely, how to image oneself (the inner world) and how to bring that image out to the outside world, which represents the citizens' thinking structure. This attitude will ultimately decide society's socio-cultural structure, and it can also be one of a community group's ideological indicators, which includes, among other things, the values accepted in the form of propriety, good-bad, appropriate-inappropriate (Kosasih, 2010).

Arabic Language Naming Tendencies

From the results of interviews with Palembang cultural figures, researchers found the fact that in the 1980s, the naming of Malay children in Palembang referred to Arabic language names, because it was part of the principle in naming Palembang Malay children. The names that often appear are names taken from Arabic language and referential sources of Islamic religious figures.

Table 2. Naming Children with Arabic Language Tendency (Husein & Athoillah, 2013)

Millenial Generation in STIKES Khodijah	Post-Millennial Generation in MTs.N 2 Palembang
Adia Safitri	Afgan Jibril Altair
Amira Oktariani	Afkar Afiki Nazuka
Anisa Nurul Hidayati	Ahmad Fairuz Hariri
Nurlina	Fathiya Zakiro Anindito
Naziro	Khodijah Rosalina Putriku
Sinta	Miftach Zaki Auliya
Nur Ida Saraswati	Najwa Robi'atul Adawiyah
Nanda Nafisah	R. Islami Al-Bariq Pasyah
Najwa Rahmawati	Suci Annuril Wasih
M. Arifin	Thoriq Al-Kausar
Rahma Dwi Safitri	Zaskia Zulaika Zuhir

From the results of data in [Table 2](#), the researcher analyzed several names of Arabic language children using onomastics. It aimed to address the basic,

functional, and motives of parents in naming children using the Arabic influence system.

The name *Najwa Robi'atul Adawiyah* consists of three names. *Najwa* means the whisper of a girl's heart who always maintains her chastity and obedience to the moslems' God, Allah. The name formation system does not contain elements of a combined name, whether it is a combination of the father's name and the mother's name, which is called Monothematic. Structurally, there is no use of surnames, either aristocrats or surnames of own family titles. Judging from the referential system that the name originates from an element of Islamic character, in this case is *Robi'atul Adawiyah*. An element of character taken from the character of a Sufi of Islam. This system is called Necronym. Functionally the name is a sign of religious identity that the child is Moslem. The name is also a gender identity because the name with the character element is a woman, so through this name, her identity can immediately be known that she is a woman.

The ancient child naming system in the Palembang Malay community was quoted from Arabic in the several ways and conditions. The conditions are: 1) based on references to Islamic figures (Nekronimi) such as *Siti Masyaroh*, *Romla* (son of the Prophet), *Halimatus Sa'diyah*, *Yusuf* etc.; 2) a name must have a good meaning (Denomime) for example Miftahul Jannah which means key of heaven; 3) as a marker of gender identity, for example *Mar'atus Shalihah* which means a good woman in Arabic language, 4) based on the events (heteronyms) of months in naming children using Islamic months, for example *Syawalludin* which refers to *Syawal* month in the Hijri Calender System, 5) based on the events (heteronyms) of the day in naming Palembang Malay children using the name of the day in Arabic, for example *Isnain* which refers to Monday, 6) the child naming system is based on the numerical order of the birth of the child using Arabic language, for example, *Awalludin* (the first), *Isnaini* (the second), and *Akhiruddin* (the last); and 7) based on events (heteronym) time is used to show an event based on a time, for example *Nur Laila* which means a light in night in Arabic language.

Modern Naming Trends

From the research findings, there are two tendencies in the role model of naming children, namely modern and western trends. Modern names are the millennial generation of STIKES Khodijah students because of the use of endonyms and minimal referential sources using Arabic language. Meanwhile, western names are the names of post-millennial generation children whose referential systems are multilingual from English, Russian, Latin, French, Italian, Indonesian, and Sanskrit. The modern style naming is in [Table 3](#).

Table 3. Naming Children with Modern Tendencies (Abercrombie, 2010)

Millenial Generation in STIKES Khodijah	Post-Millenial Generation in MTs.N 2 Palembang
Ayu Maryuni	Adonis Quha Pratama
Dwi Apriyanti	Andreanna Afroza Whiska
Febri Wulandari	Febriyanti
Berliana Permata Sari	Anggun Puan Maharani
Laura Risda Apriyani	Byanca Xaviera Orvala Azri
Maryani	Chalisah Putri Salwa
Nova Anggraini Hal	Chelsea Athaya Santosa
Putri Cindi Patika Sari	Evelin Anggel Hartina
Plitatar	Erlin Saringga
	Vania Valentia Putri
	Thalita Nova

From the results of [Table 3](#), the researcher analyzed several names of children using onomastics with the aim of showing the principles, basics, functions, and motives of parents in naming children. The name *Andreanna Afroza Whiska* means courage, bright, and intelligent. Systemically and elementally in the formation, the name does not contain elements of a combined name, whether it is a combination of the father's name and the mother's name, which is called Monothematic. Judging from the referential in cultivating children, it comes from the English word *Andreas* which means courage and in Persian *Afroza* means light. Its function is as a western naming identity, because there is pre-Millennial people's pride in giving the name. The motive is that the name looks cool and there is a sense of pride in the naming.

The tendency of naming western children is as a form of indication of a shift in identity in children, so that the names of Malay children who used to tend to Arabic language are no longer represented by many people in naming children. The tendency of names with this pattern can be concluded: 1) modern trend which naming a child that no longer use Arabic language. In this case, especially in the referential system in the naming of children who no longer originate from Islam religion, Islamic figures, and Arabic language; and 2) western trend which naming a child that is no longer uses modern trend. This is related to the referential sources in naming children referring to western countries such as England, France, Italy, Russia, Greece, Persia, and western figures (international figures).

The Influence of Arabic Language on Parents in Naming Children

The respondents in this study were all Moslems, so the tendency to use Arabic language as a language for forming children's names was very strong. The

number of respondents who use a foreign language is more than the number of respondents who purely use the local language in naming children.

Table 4. The Influence of Arabic in Child Naming

Arabic Name	Meaning
Anisa Nurul Hidayati	Anisa = women; Nur = light; Hidayati = instruction
Muhammad Arifin	Muhammad = the name of the messenger in Islam means praiseworthy; Arifin = who knows a lot or wise people
Afkar Afiki Nazuka	Afkar = thinks, wises; Afiki → Afiq = the noble
Ahmad Fairuz Hariri	Ahmad = praiseworthy; Fairuz = precious stones
Fathiya Zakiro	Fathiya = joy, happiness, opening; Zakiro = who always remember Allah
Miftach Zaki Auliya	Miftach = key; Zaki = smart; Auliya = leaders
Najwa Robi'atul Adawiyah	Najwa = screeet; Robiatul = four/fourth, season; Adawiyah = a Sufi woman
Thoriq Al-Kausar	Thoriq = way; Al-Kausar = abundant favors

Table 4 show the child's name in Arabic language. Naming a child in Arabic language is influenced by several things, they are the influence of religion on community construction, doctrinal construction, and the influence of characters in naming children.

The macro community is parents of both the millennial and post-millennial generations in high communities with ASN professions (lecturers, teachers, medical personnel (midwives, pharmacists, doctors), government offices, with diploma to doctoral education. ASN is the acronym of *Aparatur Sipil Negara* that means state civil apparatus. This community is a community with formal higher education. The higher the level of education, the more visible the tendency of parents' tastes in naming their children to use Arabic language. The meso community is a community of parents in the millennial and post-millennial generations in terms of high school education (in Indonesia called SMA) and in terms of work parents who are generally traders, entrepreneurs, and housewives. The Arabic language element in naming children in this generation is not represented dominantly. While the micro community is a community of parents both millennial and post-millennial generations with elementary to junior high school education with the work of laborers, drivers, construction workers, and traders. The higher the understanding of parents about Islam, the higher the tendency of the child's name to have Islamic nuances or Arabic language.

The researchers found that parents give their children Arabic names because they want to show their religious identity and become part of the basic principles of parents. Meanwhile, parents who refuse to use Arabic names are due to the times, so parents give names with western nuances so that they are not outdated, as differentiators from the names of their peers, to avoid the similarity of names in children, and are easy to remember. Westernization in

naming children is a form of shift in naming children so that the Arabic language is no longer represented by parents in naming children.

The researchers also found naming children using the names of characters. Characters quoted as names for children are considered to inspire parents, become good hopes and prayers from parents, and become role models for children through the name of the character. From the research compiled, there are several figures cited by parents in the millennial generation and post-millennial generation, namely character elements originating from Islam (the Prophet, the Prophet's Wife, Angels/*Malaikat*, Relatives of the Prophet), religious leaders, community leaders, and athletes. The child's name is quoted from character elements such as "Muhammad Arifin, Khodijah Rosmalia Putri, Najwa Rahmawati, Anelka, and Afiqih Jibril Al-Atair".

Transformation of Malay Child Naming in Palembang

The transformation in this research is a form of shifting in the naming of children in contemporary Malay society, Palembang, which used to be Islamic/Arabic name, shifted to modern, contemporary, and western nuanced names. The forms of transformation in naming contemporary Malay children in the Palembang community are divided into several topics of discussion: 1) transformation from Arabic names to modern, 2) shifts in the referential system, and 3) transformations in naming children.

Transformation from Trending Arabic Names to Modern Names

Adoption of Arabic names is linked to membership and affiliation with Islamic beliefs in Indonesia, as it is in the rest of the Muslim world. Despite the lack of a detailed study of the history of Arabic names in Indonesia, Arabic names have long been associated with the archipelago's Islamic history (Askuri & Kuipers, 2018).

Naming children in the millennial generation in this research (students of higher education) and post-millennial generations (students of junior school) undergoes a transformation in naming children. As for the form of transformation that the researchers found, it is a form of transformation that is westernized. Research data shows that the role model for naming children for the millennial generation is divided into three models in naming children, namely: 1) the name of the descendant is the name of the child who uses "bangso" and shows the original descendant of the Palembang community; 2) the name in Arabic language is the name of the child, which show religious identity, using Arabic language with basic religious principles; and 3) modern names are names for children that contain modern elements using local language sources, such as the names *Yulia Rahma* and *Agustin* which are taken from the Christian calendar

instead of naming using the *Hijriyyah* months. Therefore, this name is called a modern name. With three role models, identity of names in children is easy to identify in terms of ethnicity, nationality, religiosity, and linguistic identity. This is evidenced in Table 5.

Table 5. Format of Malay Children's Names for Millennial and Post-Millennial Generation

Format of Name	Millennial Generation in STIKES Khodijah	Post-Millennial Generation in MTsN 2 Palembang
Descendant Name	1. Msy. Yela Safira Ardana 2. Msy. Nanda Nafisah	1. Kgs. M. Syariqul Adli 2. Nyayu Nisya Agustin 3. Msy Azahra Kirana
Arabic Language Names	1. Adia Safitri 2. Amira Oktariani 3. Nurlina 4. Naziro 5. Sinta 6. Nur Ida Saraswati 7. Muhamad Fadly 8. Najwa Rahma Wati 9. M. Arifin 10. Rahma Dwi Safitri 11. Rahmi Ajeng Oktariani	1. Afgan Jibril Altair 2. Afkar Afiqi Nazuka 3. Ahmad Fairuz Hariri 4. Fathiya Zakiro Anindato 5. Khodijah Rosalina Putriku 6. Miftach Zaki Auliya 7. Najwa Robi'atul Adawiyah 8. R. Islami Al-Briq Pasyah 9. Suci Annuril Wasih 10. Thoriq Al-Kausar 11. Qonita Syafira 12. Zaskia Zulaika Zuhir
Modern Name	1. Ayu Maryuni 2. Anelka 3. Berliana Permata Sari 4. Cici Windari 5. Dwi Apriyanti 6. Febri Wulandari 7. Laura Risda Apriyani 8. Maryani 9. Melyy 10. Nova Anggraini 11. Putri Cindi Patika Sari 12. Plitatar	1. Anggun Puan Maharani 2. Arlly Aryati Putri 3. Febriyanti 4. Intan Nurani Lestari 5. Julian Hendika 6. M. Kelvin Handaresta 7. Nabila Aprillia 8. Raisa Sahira Putri 9. Priyanti Siti Sabrani 10. Zaskia Erlina Putri
Western Name	-	1. Adonis Quha Pratama 2. Andrean Afroza Wishka 3. Byanca Xaviera Orvala Azri 4. Chalisah Putri Salwa 5. Chelsea Athaya Santosa 6. Evelin Anggel Hartina 7. Erlin Saringga 8. Vania Valentina 9. Putri Febrianti 10. Thalita Nova

Table 5 shows a comparison of the naming of the millennial generation in STIKES Khodijah and the post-millennial generation in MTsN. 2 Palembang. There are four role models in naming children for post-millennial generation of students, namely; a) descendant names, b) religious names, c) modern names, and d) western names. This shows that the naming of children in both Millennial and post-millennial generations has three role models in common. While one role model, namely the Western name is a form of new model and as a form of shift/transformation in naming children. With this new model, names of children are difficult to identify because western naming uses multilingualism. Therefore, the identity intended by parents is not the identity of nationality, ethnicity, or religiosity, but the identity of the global form of society (Blanar, 2009; Barker, 2004). This means that the transformation of parents in naming children with the western model gave birth to a new society, namely a global society, no longer a local community.

The influence of religion on community construction is seen from the aspects of education, work, and religious understanding of parents in both the millennial and post-millennial generations. This determines the parents' point of view in naming their children, so that several trends can emerge in naming their children as shown in Table 5. The construction of this community is macro, meso, and micro communities.

The macro community is parents both in the millennial and post-millennial generations in high communities by profession as lecturers, teachers, medical personnel, midwives, pharmacists, doctors, government officers, with diploma to doctoral education. So this community is an educated community. The higher the education, occupation, parents' understanding of religion, the higher taste of the names of children displayed tend to be Islamic and using Arabic language.

The meso community is a community of parents in the millennial and post-millennial generations in terms of the education aspect of high school education (SMA). In terms of work and profession, they are generally traders, entrepreneurs, and housewives. The research findings tend to be varied. Thus, the Arabic language element in naming children in this generation is not represented dominantly. The micro community is a community of parents, both millennial and post-millennial generations, with elementary-junior high school education, working as laborers, drivers, construction workers, and traders.

Referral System Shift

The referential system is the main source used by parents in naming their children. This referential source also determines the name of the child, so that a role model can emerge and be born in naming children, namely: descendant names, religious names, modern names, and western names. The difference in

the name role model is considered by researchers to be due to differences in the referential sources used by parents in naming children.

Table 6. Shifting of Referential System in Naming Children

Referential	Millennial Generation in STIKES Khodijah	Post-Millennial Generation in MTsN 2 Palembang
Religion	<ol style="list-style-type: none"> 1. Sourced from Islam; character, month, birth order and day 2. Using Arabic language 3. Involvement of other people in naming children, for example religious leaders, scholars, traditional leaders, and families 	<ol style="list-style-type: none"> 1. Sourced from Islam; character, month, birth order and day 2. Using Arabic language 3. Involvement of other people in naming children, for example religious leaders, scholars, traditional leaders, and families
Modern	<ol style="list-style-type: none"> 1. Minimal sources of religion and Arabic language 2. The use of the number of months AD 3. Birth order number is not using Arabic language 4. The use of modern figures not from Islamic religious figures 5. The use of gem jewelry names in naming 6. Dithematic combined naming of father+mother 7. Patronymic elements 	<ol style="list-style-type: none"> 1. There is no involvement of others in the naming of the child; <i>ulama'</i>, and family 2. Minimal sources of religion and Arabic language 3. The use of the number of months AD 4. Birth order number is not using Arabic language 5. The use of modern figures is not from Islamic religious figures 6. Combined naming of dithematicayah+mother 7. From the book 8. Appstore about baby names 9. Patronymic elements
Western		<ol style="list-style-type: none"> 1. Religion and modernity are not references in naming children 2. The western is the source in naming 3. The western is also a trend in naming a child 4. Elements of western character 5. Referential from western languages; English, Italian, French, Latin, etc.

Table 6 describes about Shifting of Referential System in Naming Children. There are several causes that affect the naming of children. The researchers found that the transformation/shift of society in naming children was influenced by several factors, including: 1) modern, modernity is the factor that transforms the behavior of parents in naming children who used to be religious to transform

into modern and western names. This form of community transformation also gives birth to a global society that is no longer a local community, through western naming of children; 2) the low level of education and religious understanding of parents causes referential changes. Religion is not a basic principle in naming children, but religion is a tertiary source and even religion is excluded from naming children; 3) advances in technology such as tv, internet, smartphones, radio, etc making it easier for parents to find information including the referential system used through any information gateway that can be accessed without any boundaries between cities and villages. This affects the shift in the parental referral system in naming children; 4) the tendency, preference, confidence, and pride of parents in giving names to western children, because parents are part of the global community, not local, so names that have a western feel have become a new trend or role model in naming children; and 5) minimizing the similarities in names with other children, which means the transformation of western naming as a form/marker of distinguishing identity, which distinguishes the name of the child from the names of other children. Putra (2016) said that the notion that a generation is a group of persons who are influenced by historical events and cultural phenomena that occur and are experienced during this portion of their life is the basic understanding of generation grouping. Name shifts are believed to continue to occur along with generational differences.

In this study, self-name texts are seen as signs or language symbols of specific cultures that are employed based on the user community's agreement (convention). Outside of its language and culture, however, an ethnic group may use its own name from the language and culture. Abidin (2016) said that cultural connections between ethnic groups, which can take the form of colonial aggression (dominative) or forced, are to blame for this condition. Furthermore, it might occur intentionally (hegemonic) since it idolizes the name of another tribe's or culture's language.

Names are verbal resource in Indonesia, particularly in Java, for invoking identities in a changing world. It would be an oversimplification of Indonesia's long and complex history of contact, engagement, and synthesis with the outside world to equate the increasing use of Arabic names with either "Arabization of Indonesia" on the one hand, or the increasing hybridization of names with economic globalization on the other (Kuipers & Askuri, 2017). The recipient of a person's name considers the choosing of a name to be extremely important. The name serves not only as a means of welcome, but also as the name giver's expectation. Various elements, such as culture (language, ethnicity) and religion, influence naming. As a result, naming one's own self is as natural as a brand's self-identification (Ascalonicawati, 2019).

The naming system differs among civilizations and Indonesians, and the naming technique varies depending on the island's origin, ethnicity, culture, language, and level of education. Each culture and tribe have its own method of naming a person (Temaja, 2017). Naming objects and children is the process of using existing vocabulary to find language symbols to describe items, concepts, processes, and so on, by changing possible meanings or generating words or groupings of words, among other things (Resticka, 2019; Widodo, 2013).

CONCLUSIONS

This research is based on the main problem of naming Malay children in Palembang, which used to be Islamic/Arabic language, shifted to modern/contemporary names for children. The trend of naming Malay children in Palembang uses three role models, namely; hereditary, religious, and modern tendencies. The higher the education, occupation, experience, and religious understanding of the parents, the clearer names shown to children lead to names that have an Islamic/Arabic language, so that the Arabic language will be represented by parents so nicely through names in children who tend towards ancestry and religion. Westernization is a new model and as an indication of the transformation of parents in naming their children, formerly naming based on descent, religion, modern now shifted to a new model with western. This western occurs because of the modernization factor that makes parents transform in naming their children. The result of this transformation gave birth to a global society, not a local community through a western-inclined one.

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