



Proper Name Structures in the Sundanese Community: Onomastic Studies

(Struktur Nama Diri dalam Masyarakat Sunda: Studi Onomastika)

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Abstract: Sundanese society, as the second largest ethnic group in Indonesia, has distinctive proper names to distinguish itself from other ethnic communities. This study aims to describe the structure and function of proper names in Sundanese society. This research uses qualitative methods with theoretical onomastics, phonetics, and morphology approaches. Data in proper names was sourced from the YouTube channel Fiksi with the title “Sundanese Names mah Unik Pisan | Fiksi,” published on April 9, 2020. The data were collected by downloading and recording. The findings of this study consist of four main points. First, Sundanese proper names generally follow open syllable patterns, such as two syllables + 3 syllables and two + 4 syllables. Second, first names are a form of partial or complete repetition, either from the last name’s first, middle, or last syllable. Third, proper names tend to use high and low vowels. Fourth, proper names function as (1) identity markers, (2) easy-to-pronounce, and (3) easy-to-recall. In conclusion, proper names in the Sundanese community have unique structural patterns and functions, strengthening their role as cultural identity markers in Sundanese ethnic groups.

Keywords **Function of proper names, Naming structure, Onomastics, Proper names, Sundanese community**

Abstrak: Masyarakat Sunda sebagai kelompok etnis terbesar kedua di Indonesia memiliki nama diri yang khas untuk membedakannya dengan masyarakat etnis lainnya. Penelitian ini bertujuan untuk mendeskripsikan struktur dan fungsi nama diri dalam masyarakat Sunda. Penelitian ini menggunakan metode kualitatif dengan pendekatan teoretis onomastika, fonetik, dan morfologi. Data berupa nama diri yang bersumber dari kanal YouTube Fiksi dengan judul “Nama Orang Sunda mah Unik Pisan | Fiksi”, yang dipublikasikan pada 9 April 2020. Data dikumpulkan dengan cara diunduh dan dicatat. Temuan penelitian ini terdiri atas empat poin utama. Pertama, nama diri orang Sunda umumnya mengikuti pola suku kata terbuka, seperti 2 silabel + 3 silabel dan 2 silabel + 4 silabel. Kedua, nama depan merupakan bentuk pengulangan sebagian atau seluruh, baik dari suku kata depan, tengah, maupun akhir nama belakang. Ketiga, nama diri cenderung menggunakan vokal tinggi dan rendah. Keempat, nama diri berfungsi sebagai (1) penanda identitas, (2) bentuk yang mudah diucapkan, dan (3) nama yang mudah diingat. Dengan demikian, nama diri dalam masyarakat Sunda memiliki pola struktur yang unik dan fungsi yang berbeda, yang memperkuat perannya sebagai penanda identitas budaya dalam kelompok etnis Sunda.

Kata Kunci **Fungsi nama diri, Masyarakat Sunda, Nama diri, Onomastika, Struktur nama diri**

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INTRODUCTION

The Sundanese ethnic group is the second largest ethnic group in Indonesia and lives in West Java Province and Banten Province (Badan Pengembangan dan Pembinaan Bahasa, 2006). Each ethnic group has characteristics that distinguish it from others. Joseph (2004) explained that ethnic identity can be seen from the similarity of descent and culture. The ethnic identity inherent in each community becomes a marker of the identity of its owner (Haarmann, 2014). The ethnicity or identity of a person or group of people can be identified from their language (Dragojevic & Giles, 2016; Saidat, 2010; Sobarna & Afsari, 2020). Proper names are a form of language that reflects the ethnic identity of a person or group.

Experts view naming as an important part of human life because names can be the identity of a person, place, race, and nation (Colman, 2014; Helleland, 2014; Motschenbacher, 2020; Vanguri, 2016; Vanzolini, 2019; Weiss, 2019; Wheeler, 2018). Naming, especially proper names, has become part of identity markers (Bush, 2023; Felecan & Mihali, 2023; Handika, 2022; Karpenko & Neklesova, 2023; Motschenbacher, 2020; Putri et al., 2022; Shanmuganathan et al., 2021). Moreover, a proper name is the first identity acquired at birth (Temaja, 2017), for example, the common proper names of (1) *Sarinem* and *Sri* for Javanese people (Hasjim, 2023), (2) *Cut*, *Teungku*, and *Tenku* for Acehnese (Balqis, 2022), (3) *Batubara*, *Butarbutar*, *Ginting*, *Harabap*, *Hasibuan*, *Hutabarat*, *Hutapea*, *Lubis*, *Manuring*, *Marpaung*, *Nainggolan*, *Nasution*, *Panggabean*, *Panjaitan*, *Rajagukguk*, *Sarumpaet*, *Siabaan*, *Silalabi*, *Simanjuntak*, *Simatupang*, *Tanjung*, and others for Batak people (Sinaga, 1996), and (4) proper names indicating gender (*I* and *Ni*), proper names indicating nobility (*Dena*, *Ida Bagus*, *I Gusti*, and *Anak Agung*) (Putri et al., 2022), and proper names indicating birth order (*Wayan*, *Made*, *Nyoman*, and *Ketut*) for Balinese people (Ariani, 2024; Putri et al., 2022). Each ethnic group, including Sundanese, has its proper name (Temaja, 2017).

Sobarna and Afsari (2020) explained that Indonesian society has its naming system, where each ethnic group has a distinctive pattern. For example, Sundanese people create names by using a repetition system (Suherman, 2020). This means that Sundanese people do not recognise surnames, social classes, descent, or other notable names, so their distinctive characteristics can be seen from their names, which are repeated, for example, *Kokom Komariah* and *Engkus Kusnadi*. Besides using repeating patterns, Sundanese names can be identified from the use of the following proper names, such as *Asep* (Hasjim, 2023; Sobarna & Afsari, 2020), *Neneng*, *Engkus* (Hasjim, 2023). This indicates that proper names have an important role and function in reflecting the identity of each individual. Moreover, self-identity is attached to group identity (Karpenko & Neklesova, 2023).

Given the importance of self-names, they are not just a word to call someone (Kim et al., 2024). So, naming cannot be done randomly and carelessly (Cho, 2024; Fielding, 2020; Mapunda & Shigini, 2024; Mutunda, 2017; Sabet & Zhang, 2020). Many factors are behind the self-name creation process, which is reflected in the self-name. First, proper names reflect identity (Abubakari, 2020; Possa-Mogoera, 2020; Sabet & Zhang, 2020), which includes: (1) place of birth or regional background (Abubakari, 2020; Mapunda & Shigini, 2024; Sabet & Zhang, 2020; Tarawneh & Hajjaj, 2021; Ukaegbu & Okon, 2024), (2) time of birth (Abubakari, 2020; Chipalo, 2019; Mapunda & Shigini, 2024; Possa-Mogoera, 2020), (3) gender (Hamamra et al., 2022; Johfre, 2020; Mapunda & Shigini, 2024; Possa-Mogoera, 2020; Tarawneh & Hajjaj, 2021), (4) ancestry or lineage (Abubakari, 2020; Chipalo, 2019; Hamamra et al., 2022; Tarawneh & Hajjaj, 2021), (5) ethnicity (Girma, 2020; Possa-Mogoera, 2020), (6) status of children in the family (Possa-Mogoera, 2020), (7) birth order (Mapunda & Shigini, 2024; Tarawneh & Hajjaj, 2021), (8) religion (Girma, 2020; Hamamra et al., 2022; Mensah, 2020; Tarawneh & Hajjaj, 2021), (9) race (Girma, 2020; Johfre, 2020), and (10) mode of birth (Mapunda & Shigini, 2024). Second, proper names reflect ideologies or attitudes (Mensah et al., 2021; Ukaegbu & Okon, 2024), which include political ideologies (Hamamra et al., 2022; Tarawneh & Hajjaj, 2021) and social ideologies (Mensah et al., 2021).

Third, proper names reflect parents' expectations of their children (Chipalo, 2019; Kim et al., 2024; Mutunda, 2017; Possa-Mogoera, 2020; Putri et al., 2022; Ukaegbu & Okon, 2024). Fourth, proper names reflect social, cultural, and political conditions (Abubakari, 2020; Montler, 2021; Mutunda, 2017; Sabet & Zhang, 2020; Tarawneh & Hajjaj, 2021). Fifth, proper names reflect global trends or societal changes (social changes can affect naming structures and practices) (Abubakari, 2020; Hamamra et al., 2022; Otlogetswe & Ramaeba, 2022; Sabet & Zhang, 2020; Ukaegbu & Okon, 2024). Sixth, proper names reflect parents'

personal experiences (Abubakari, 2020; Chipalo, 2019; Mapunda & Shigini, 2024). Seventh, proper names reflect social status (Girma, 2020; Mensah, 2020; Possa-Mogoera, 2020). Eighth, proper names reflect occupation or socio-economic activities (Chipalo, 2019; Possa-Mogoera, 2020). Ninth, proper names reflect musicality of the name (how the pronunciation of the name sounds rhythmic and rhymes) (Mutunda, 2017; Tarawneh & Hajjaj, 2021). Last, proper names reflect family history (Kim et al., 2024; Moore et al., 2021).

Many studies have discussed the proper names of Indonesian people and foreign people. Previous studies on the proper names of Indonesian people specifically focus on (1) Indonesian millennials (Hasjim, 2023), (2) Balinese people (Putri et al., 2022; Temaja, 2017), (3) Indramayu people (Handika, 2022), (4) Bugis people (Muhlis et al., 2022), (5) Baduy people (Sobarna & Afsari, 2020), and (6) Indonesian people in Arabic (Rafkahanun & Nero Sofyan, 2021). Then, in terms of the methods used, all studies used descriptive qualitative methods with theoretical approaches of anthropolinguistics (Handika, 2022; Sobarna & Afsari, 2020; Temaja, 2017), anthropology, sociolinguistics, sociology, onomastics (Hasjim, 2023), ecolinguistics (Putri et al., 2022), semantics (Muhlis et al., 2022), dan morpho-semantics (Rafkahanun & Nero Sofyan, 2021). Lastly, in terms of the findings, most studies revealed that the naming system of proper names in Indonesian society reflects the culture and customs of its people. This means that culture and traditional values influence a person's determination of their name. Besides, each ethnic community has special patterns in composing its names, such as Baduy, Bugis, Balinese, and other ethnic groups.

Previous studies on the names of foreign communities specifically focus on (1) Korean (Jang, 2023), (2) Romanian-Ukrainian (Felecan & Mihali, 2023), (3) Malaysian (Shanmuganathan et al., 2021), (4) Germany (Gerhards & Tuppatt, 2020), and (5) Russian people (Knoblock, 2019). Previous studies used qualitative (Jang, 2023), quantitative (Gerhards & Tuppatt, 2020; Knoblock, 2019), and mixed methods (Felecan & Mihali, 2023; Shanmuganathan et al., 2021), with theoretical approaches to phonology (Jang, 2023), morphology (Shanmuganathan et al., 2021), sociolinguistics (Felecan & Mihali, 2023; Knoblock, 2019), anthroponymy (Felecan & Mihali, 2023), and onomastics (Gerhards & Tuppatt, 2020). Most of the studies showed that the use of proper names reflects the socio-cultural background of the community. Names have proven to be successful as identity markers that represent each individual. Thus, the practice of naming is not only a linguistic task but also reflects the social, cultural, and identity aspects of each individual or collective society.

One of the previous studies that is very relevant to this research is done by Sobarna and Afsari (2020), which focused on the name patterns of the Baduy community, one of the sub-ethnicities of the Sundanese community. However, in comparison to Sobarna and Afsari's (2020), this research focuses on Sundanese names without limiting it to a particular sub-ethnicity. In addition, Sobarna and Afsari's (2020) research emphasized on the influence of parents' names and gender in naming. In contrast, this study does not discuss the influence of parents' names but focuses more on the form and function of names, so that this study can show the urgency of names for Sundanese people. Fought (2006) argued that linguistic features in a variation are key elements in indexing ethnic identity. The linguistic features in identifying the ethnicity of a speaker or a group cover phonetic, lexical (morphological), and syntactic analysis (Fought, 2006; Owens, 2016). This research offers a comprehensive approach to analyzing the form and function of names, so that the study not only describes the structure of names (morphological aspects and arrangement patterns), but also connects them with the socio-cultural role of names in the daily lives of Sundanese people. In addition, by analyzing Sundanese names in-depth, this research can make a practical contribution to understanding and preserving Sundanese cultural identity amid social change. This research can also help Sundanese people to be more aware of the cultural values in their naming traditions.

METHOD

Research Type and Approach

This research is a type of qualitative research with a descriptive approach. The qualitative method was chosen because it suited the characteristics of the data to be analysed. Moreover, several previous studies examining self-names also used qualitative methods (Handika, 2022; Hasjim, 2023; Jang, 2023; Muhlis et al., 2022; Putri et al., 2022; Rafkahanun & Nero Sofyan, 2021; Sobarna & Afsari, 2020; Temaja, 2017). According

to Sugiyono (2019), qualitative method is used when the data collected and analysed are more qualitative and when research requires more interpretation of the data.

The study described the structure and function of proper names in Sundanese society. The research aims to provide an overview of the repetition patterns of proper names found in Sundanese society and how these names function in the socio-cultural context of the community. The approach used in this research involved theories of onomastics, phonetics, and morphology. Onomastics theory analyzes proper names as part of the naming system, while phonetics identifies sound patterns and phonemes in proper names. Meanwhile, morphological theory understands the structure of appropriate names based on the arrangement of morphemes. This approach allows the research to examine the linguistic aspects of proper names.

Data and Data Source

The data used in this study were proper names. The data source was taken from a Fiksi's YouTube video, "Nama Orang Sunda mah Unik Pisan | Fiksi", published on April 9, 2020, for 5.19 minutes. The reasons for selecting the video were: (1) it gained 1.2 million views, (2) 26 thousand likes, and (3) 4.9 thousand comments, which showed that this content attracted many people and was relevant to the research topic. These quantitative criteria remained essential, not as primary determinants, but as supporting indicators that helped demonstrating the data's relevance, reach, and resonance in a broader social context. Firstly, the number of views, likes, and comments indicated that the issue or phenomenon featured in the video has received substantial attention from the public. This was important in onomastics studies because proper names were social, not just linguistic. Secondly, in qualitative research, data selection was often criticized for being subjective, so this quantitative consideration could be an objective argument that the data was relevant and impactful. Thirdly, although not intended to be statistically representative, the high audience interaction with the video could suggest that the data reflects patterns that were not incidental but part of wider social practices. Fourth, user responses, whether in the form of likes or comments, proved that viewers identify with, affirm, or even criticize the content of the video, which could be interpreted as social validation of the data the viewers were researching. Thus, in the context of this research, quantitative criteria served as support for methodological arguments.

The selection of this data source was not solely based on quantitative aspects. Substantially, the video provided an authentic and contextualized representation of naming practices in Sundanese society, both in the form of direct speech and audience responses in the comments section. The video content raised the topic of proper names explicitly. It showed diversity and distinctive patterns in naming, such as the repetition of word elements, the use of specific phonemes, or local cultural elements attached to names. This aligned with the focus of research in onomastic studies, especially in examining the structure and function of names in social and cultural contexts. Thus, although the data source only came from one video, its content's substance and relevance to the research objectives made it worthy of a qualitative study. This selection also considered the cultural context, social practices, and public narratives that develop in the digital space as a reflection of the collective identity of Sundanese society.

Data Collection Technique

The data collection technique involved downloading and recording the proper names in the video. The names selected had a specific repetition pattern and are relevant to the research objectives. The collected data was then used for further analysis of the structure and function of proper names in Sundanese society.

Data Analysis Technique

Data analysis was conducted using a model developed by Miles and Huberman (1994), which included four stages: (1) data collection, (2) data reduction, (3) data presentation, and (4) conclusion drawing. The data that has been collected was then selected and analysed descriptively to reveal the structure and function of proper names in Sundanese society. Conclusions were drawn based on the results of the analysis to answer the research questions.

RESULTS AND DISCUSSION

This section has two parts: the research findings and the discussion, which consists of the relationship between this research’s results, the theory used, and the results of previous research. The following presents the conclusions and discussion of this study.

Results

This section discusses the research results into the structure of proper names in Sundanese society, which reflects distinctive linguistic patterns and inherent socio-cultural functions. The structure of proper names in Sundanese society has unique characteristics. These patterns are reflected through the arrangement of syllables, certain vowels, and repetition techniques in name formation. In addition, the function of proper names in Sundanese society goes beyond personal identity. It serves as a marker of ethnic identity, facilitates pronunciation, and improves name memory. This discussion aims to provide a comprehensive picture of the dynamics of proper names in Sundanese society, which reflects the richness of the Indonesian language and culture.

Proper Name Structure in the Sundanese Community

Sundanese people tend to use repetition patterns in proper names. The full name is in the last name, meaning that the first name is a form of repetition of part of their last name. Based on the results of the data classification, the structure of proper names is grouped based on their repetition, namely (1) repetition of the front part of the proper name, (2) repetition of the middle part of the proper name, and (3) repetition of the back part of the proper name. A detailed description of each repetition pattern is as follows.

1) Repetition of the Front Part of the Proper Name

This study found at least 20 proper names with front part repetition. However, these proper names have different numbers of syllables, namely (1) 8 proper names with a pattern of 2 syllables + 3 syllables, (2) 11 proper names with a pattern of 2 syllables + 4 syllables, and (3) 1 proper name with a pattern of 2 syllables + 5 syllables.

a. Syllable Pattern: 2 Syllables + 3 Syllables

This study found at least eight proper names with a pattern of 2 syllables + 3 syllables. The description of the proper names of Sundanese people with a pattern of 2 syllables + 3 syllables is as follows.

Table 1
Repetition of the Front Part of a Proper Name with a Pattern of 2 Syllables + 3 Syllables

No	Proper Name	Syllable Pattern		Phonetic Transcription
		First Name	Last Name	
1	<i>Abas Basari</i>	V+KVK	KV+KV+KV	abas basari
2	<i>Engkos Koswara</i>	VK+KVK	KVK+KV+KV	əŋkOs kOswara
3	<i>Engkus Kusnadi</i>	VK+KVK	KVK+KV+KV	əŋkUs kUsnadi
4	<i>Engkus Kusnawan</i>	VK+KVK	KVK+KV+KVK	əŋkUs kUsnawan
5	<i>Engkus Kuswara</i>	VK+KVK	KVK+KV+KV	əŋkUs kUswara
6	<i>Enur Nurjanah</i>	V+KVK	KVK+KV+KVK	ənUr nUrjanah
7	<i>Firman Firman^{syab}</i>	KVK+KVK	KVK+KVK+KKVK	fɪrman fɪrman ^{ʃah}
8	<i>Gugun Gunawan</i>	KV+KVK	KV+KV+KVK	gugUn gunawan

Table 1 shows that the repetition is obtained from the first three letters at the front of the last name. For example, *Abas Basari* (1) has a last syllable ‘bas’ in the first name ‘*Abas*’, a repetition of the first three letters of his last name ‘*Basari*’. Then, *Engkos Koswara* (2) has a last syllable ‘kos’ in the first name *Engkos*; this is a repetition of the first three letters of his last name, ‘*Koswara*’. This means

that the last syllable in the first name is a repetition of the first three letters of the last name. Naming a person with a repetition of the first three letters of the last name also applies to data (3), (4), (5), (6), and (8). However, some other names result from repeating the entire last name. For example, *in Firman Firmansyah (7), the first name ‘Firman’ is a repetition of the last name, Firmansyah.*

Based on the results of the syllable analysis, Sundanese proper names with a pattern of 2 syllables + 3 syllables tend to use closed syllables. Of the eight Sundanese proper names in Table 1, the researchers found 24 closed and 16 open syllables. Meanwhile, in terms of the vowels most commonly used in proper names, the researchers found (1) low vowels 18 times, (2) high vowels 12 times, and (3) low vowels 7 times.

b. Syllable Pattern: 2 Syllables + 4 Syllables

This study found at least 11 proper names with a pattern of 2 syllables + 4 syllables, with the first part of the name repeated. The detailed description of this case is as follows.

Table 2
Repetition of the Front Part of a Proper Name with a Pattern of 2 Syllables + 4 Syllables

No	Proper Name	Syllable Pattern		Phonetic Transcription
		First Name	Last Name	
1	<i>Aep Saepuloh</i>	V+VK	KV+V+KV+KVK	aɛp saɛpulOh
2	<i>Asep Saepudin</i>	V+KVK	KV+V+KV+KVK	asep saɛpudin
3	<i>Asep Saepuloh</i>	V+KVK	KV+V+KV+KVK	asep saɛpulOh
4	<i>Engkus Kusaeri</i>	VK+KVK	KV+KV+V+KV	ɛŋkUs kusaɛri
5	<i>Engkus Kusdiana</i>	VK+KVK	KVK+KV+V+KV	ɛŋkUs kUsdiʔana
6	<i>Engkus Kusmawadi</i>	VK+KVK	KVK+KV+KV+KV	ɛŋkUs kUsmawadi
7	<i>Engkus Kusmayadi</i>	VK+KVK	KVK+KV+KV+KV	ɛŋkUs kUsmayadi
8	<i>Jujun Junaedi</i>	VK+KVK	KV+KV+V+KV	jujUn junaedi
9	<i>Kokom Komariah</i>	VK+KVK	KV+KV+KV+VK	kokOm komariʔah
10	<i>Lusi Lusiana</i>	KV+KV	KV+KV+V+KV	lusi lusiʔana
11	<i>Yuli Yulianti</i>	KV+KV	KV+KV+VK+KV	yuli yuliʔanti

Table 2 shows that the repetition is from the first three to four letters of the last name. For example, *Jujun Junaedi* (8) has a last syllable of ‘jun’ in the first name, and *Jujun* is a repetition of the first three letters of the last name, namely *Junaedi*. Then, *Kokom Komariah* (9) has the last syllable of the first name ‘kom’, and *Kokom* is a repetition of the first three letters of his last name, namely *Komariah*. This means that the last syllable in the first name is a form of repetition of the last name's first three to four letters. The use of proper names with the repetition of the first three to four letters of the last name also applies to data (2), (3), (4), (5), (6), and (7). However, some first names are the result of a complete repetition of the last name, for example, *Aep Saepuloh* (7), *Lusi Lusiana* (10), and *Yuli Yuliana* (11).

Based on the results of the syllable analysis, Sundanese proper names with a pattern of 2 syllables + 4 syllables tend to use open syllables. Of the 11 Sundanese proper names in Table 2, the researchers found 43 closed syllables and 22 open syllables. Meanwhile, in order of use, the most vowels used in proper names are (1) high vowels 30 times, (2) low vowels 19 times, and (3) middle vowels 17 times.

c. Syllable Pattern: 2 Syllables + 5 Syllables

The researchers at least found one proper name with a pattern of 2 syllables + 5 syllables, namely *Susi Susilawati*. The first name ‘Susi’ has a syllable pattern of CV+CV, and the last name ‘Susilawati’ has a pattern of CV+CV+CV+CV+CV. Based on the syllable pattern analysis, the first name is a complete repetition of the last name. This means that the first name is also found in the front part of the last name. Moreover, the proper name ‘*Susi Susilawati*’ uses open syllables with five high and two low vowels.

2) Repetition of the Middle Part of the Proper Name

The researchers found at least two proper names with the repetition of the middle part of the proper name. These two proper names have different syllable patterns: two syllables + 4 syllables and two + 6 syllables. The detailed description of this case is as follows.

Table 3
Repetition of the Middle Part of a Proper Name with a Pattern of 2 Syllables + 3 Syllables

No	Proper Name	Syllable Pattern		Phonetic Transcription
		First Name	Last Name	
1	<i>Mumun Maemunah</i>	KV+KVK	KV+V+KV+KVK	mumUn maεmunah
2	<i>Salis Sulistianati</i>	KV+KVK	KV+KVK+KK+V+KVK+KVK	lilIs sullIstivawati

Table 3 shows the repetition of the three letters in the middle of the last name. For example, *Mumun Maemunah* (1) has the last syllable ‘mun’ in the first name, a repetition of the three letters in the middle of the last name, namely *Maemunah*. Then, *Lilis Sulistianati* (1) has the last syllable ‘lis’ in the first name, a repetition of the three letters in the middle of the last name, *Sulistianati*. This means that the last syllable in the first name is a repetition of the three letters in the middle of the last name.

Based on the results of the syllable analysis, Sundanese proper names with a pattern of 2 syllables + 4 syllables use more open syllables, as evidenced by the use of 4 open syllables and two closed syllables. The order of the most frequently used vowels is (1) high vowels three times, (2) low vowels twice, and (3) middle vowels once. Meanwhile, Sundanese proper names with a pattern of 2 syllables + 6 syllables use more closed syllables, as evidenced by the use of 5 closed and four open syllables. The order of the most frequently used vowels is the high vowels six times and the low vowels once.

3) Repetition of the Back Part of the Proper Name

The researchers found at least 37 proper names with the repetition of the back part of the proper name. This case consists of two syllable patterns, namely (1) 2 syllables + 3 syllables with a total of 26 proper names and (2) 2 syllables + 4 syllables with a total of 11 proper names. The detailed description of this case is as follows.

a. Syllable Pattern: 2 Syllables + 3 Syllables

As explained earlier, the researchers found at least 26 proper names with a pattern of 2 syllables + 3 syllables for the repetition of the back part of proper names. The detailed description of this case is as follows.

Table 4
Repetition of the Back Part of a Proper Name with a Pattern of 2 Syllables + 3 Syllables

No	Proper Name	Syllable Pattern		Phonetic Transcription
		First Name	Last Name	
1	<i>Ajat Sudrajat</i>	V+KVK	KV+KKV+KVK	ajat sudrajat
2	<i>Cecep Surecep</i>	KV+KVK	KV+KV+KVK	cecep surecep
3	<i>Didi Rosidi</i>	KV+KV	KV+KV+KV	didi rosidi
4	<i>Didi WahyuDi</i>	KV+KV	KVK+KV+KV	didi wahyudi
5	<i>Didin Sajidin</i>	KV+KVK	KV+KV+KVK	didIn sajidIn
6	<i>Didin Wahidin</i>	KV+KVK	KV+KV+KVK	didIn wahidIn
7	<i>Ela Nurlela</i>	V+KV	KVK+KV+KV	ela nUrlela
8	<i>Ian Sopian</i>	V+VK	KV+KV+VK	iʻan sopiʻan
9	<i>Ida Rosida</i>	V+KV	KV+KV+KV	ida rosida
10	<i>Ikin Sodikin</i>	V+KVK	KV+KV+KVK	ikIn sodikIn
11	<i>Ipah Saripah</i>	V+KVK	KV+KV+KVK	ipah saripah
12	<i>Ipin Aripin</i>	V+KVK	V+KV+KVK	ipIn aripIn

13	<i>Ita Puspita</i>	V+KV	KVK+KV+KV	ita pUspita
14	<i>Itoh Masitoh</i>	V+KVK	KV+KV+KVK	itOh masitOh
15	<i>Lina Herlina</i>	KV+KV	KVK+KV+KV	lina herlina
16	<i>Linda Melinda</i>	KVK+KV	KV+KVK+KV	llnda mellnda
17	<i>Maman Suparman</i>	KV+KVK	KV+KVK+KVK	maman suparman
18	<i>Mamat Rohimat</i>	KV+KVK	KV+KV+KVK	mamat rohimat
19	<i>Nana Sutisna</i>	KV+KV	KV+KVK+KV	nana sutIsna
20	<i>Nia Kurnia</i>	KV+V	KVK+KV+V	ni ^{va} kUrni ^{va}
21	<i>Omo Sutarmo</i>	V+KV	KV+KVK+KV	omo sutarmo
22	<i>Pandi Sopandi</i>	KVK+KV	KV+KVK+KV	pandi sopandi
23	<i>Roni Sahroni</i>	KV+KV	KVK+KV+KV	roni sahroni
24	<i>Yadi Mulyadi</i>	KV+KV	KVK+KV+KV	yadi mUlyadi
25	<i>Yana Mulyana</i>	KV+KV	KVK+KV+KV	yana mUlyana
26	<i>Yayat Rubiat</i>	KV+KVK	KV+KV+VK	yayat ruhi ^{va} t

Table 4 shows the repetition of proper names, either partial or complete. Partial repetition is obtained from the last syllable of the last name, for example, (1) the syllable ‘*jat*’ in the first name *Ajat* is a repetition of the last syllable of the last name *Sudrajat*, (2) the syllable ‘*cep*’ in the first name *Cecep* is a repetition of the last syllable of the last name *Surecep*, and (3) the syllable ‘*di*’ in the first name *Didi* is a repetition of the last syllable of the last name *Rosidi*. Proper names with partial repetition also apply to data (4), (5), (6), (17), (18), (19), (21), and (26). Besides partial repetition, this study found complete repetition of the first names. This means that the first name is also found at the end of the last name, for example (1) the first name ‘*Ela*’ is a repetition of the last two syllables of the last name *Nurlela*, (2) the first name ‘*Ian*’ is a repetition of the last two syllables of the last name *Sopian*, and (3) the first name *Ida* is a repetition of the last two syllables of the last name *Rosida*. Proper names with complete repetition also apply to data (10), (11), (12), (13), (14), (15), (16), (20), (22), (23), (24), and (25).

Based on the results of the syllable analysis, Sundanese proper names with a pattern of 2 syllables + 3 syllables tend to use open syllables. Of the 26 Sundanese proper names in Table 4, this study found 91 open and 36 closed syllables. Meanwhile, the order of the most used vowels in Sundanese proper names is (1) high vowels 59 times, (2) low vowels 49 times, and (3) middle vowels 21 times.

b. Syllable Pattern: 2 Syllables + 4 Syllables

The researchers found at least 11 proper names with a pattern of 2 syllables + 4 syllables with the repetition of the last part of the name. The detailed description of this case is as follows.

Table 5
Repetition of the Back Part of a Proper Name with a Pattern of 2 Syllables + 4 Syllables

No	Proper Name	Syllable Pattern		Phonetic Transcription
		First Name	Last Name	
1	<i>Aji Setiaji</i>	V+KV	KV+KV+V+KV	aji sətɪ ^{va} aji
2	<i>Ani Suriani</i>	V+KV	KV+KV+V+KV	ani suri ^{va} ani
3	<i>Didi Jubaedi</i>	KV+KV	KV+KV+V+KV	didi jubaedi
4	<i>Didi Robaedi</i>	KV+KV	KV+KV+V+KV	didi rohaedi
5	<i>Didin Komarudin</i>	KV+KVK	KV+KV+KV+KVK	didIn komarudIn
6	<i>Didin Misbahudin</i>	KV+KVK	KVK+KV+KV+KVK	didIn mIsbahudIn
7	<i>Edah Jubaedah</i>	V+KVK	KV+KV+V+KVK	ɛdah jubaedah
8	<i>Eha Juliaha</i>	V+KV	KV+KV+V+KV	ɛha julaɛha
9	<i>Eti Robaeti</i>	V+KV	KV+KV+V+KV	ɛti rohaeti
10	<i>Tini Suhartini</i>	KV+KV	KV+KVK+KV+KV	tini suhartini
11	<i>Wawan Setiawan</i>	KV+KVK	KV+KV+V+KVK	wawan sətɪawan

Table 5 shows the complete and partial repetition of proper names. Partial repetition is obtained from the last syllable of the last name. For example, (1) in data 3, the syllable ‘*di*’ in the first name *Didi* is a repetition of the last syllable of the last name *Jubaedi*, (2) in data 5, the syllable ‘*din*’ in the first name *Didin* is a repetition of the last syllable of the last name *Komarudin*, and (3) in the data 11, the syllable ‘*wan*’ in the first name *Wawan* is a repetition of the last syllable of the last name *Setiawan*. Proper names with partial repetition also apply to data (4) and (6). Regarding complete repetition, the first names are also found at the end of last names. For example, (1) in data 1, the first name *Aji* is a repetition of the last two syllables of the last name *Setiaji*, (2) in data 2, the first name *Ani* is a repetition of the last two syllables of the last name *Suriani*, and (3) in data 7, the first name *Edah* is a repetition of the last two syllables of the last name *Jubaedah*. Proper names with complete repetition also apply to data (8), (9), and (10).

Based on the results of the syllable analysis, Sundanese proper names with a pattern of 2 syllables + 4 syllables tend to use open syllables. Of the 11 Sundanese proper names in Table 5, the researchers found 56 open syllables and 10 closed syllables. Meanwhile, the order of the most vowels used in Sundanese proper names is (1) high vowels 33 times, (2) low vowels 20 times, and (3) middle vowels 13 times.

Function of Proper Names

Proper names play an important role and function. Sundanese proper names have three main functions, namely (1) identity markers (the principle of identity markers), (2) ease of pronunciation (the principle of ease of pronunciation), and (3) ease of recall (the principle of ease of recall). First, in the principle of identity markers, the repetition of Sundanese proper names is a characteristic not commonly found in the naming patterns of other ethnic groups. Compared to the Balinese, the Sundanese people do not adhere to naming based on gender, birth order, caste, or nobility class. Compared to the Batak people, the Sundanese people do not adhere to naming based on lineage. This means that this repetition of personal names is a characteristic of the Sundanese proper names.

Second, Sundanese proper names facilitate pronunciation (the principle of ease of pronunciation). Based on the phonemes and syllable patterns, Sundanese proper names are easy to pronounce. The phoneme tends to be mostly the same. For example, ‘*Abas Basari*’ consists of (1) four phonemes /a/, (2) two phonemes /b/, (3) two phonemes /s/, (4) one phoneme /r/, and (5) one phoneme /i/. This means that apart from the phonemes /a/, /b/, and /s/, only two different phonemes are in one name, namely /r/ and /i/. These patterns make Sundanese proper names easier to pronounce. Sundanese proper names use more open syllables with patterns of 2 syllables + 3 syllables and two syllables + 4 syllables. This means that the number of syllables is not many.

Third, Sundanese proper names function to make them easy to recall (the principle of ease of recall). Based on the results of the syllable pattern analysis, Sundanese proper names have a distinctive pattern in repetition. This repetition ultimately functions to make it easier to remember. The repetition pattern tends to be syllable repetition. For example, *Didin Sajidin*, *Susi Susilawati*, *Mumun Maemunah*, and *Ikin Sodikin*. Sundanese proper names are easier to remember because the number of words and syllables is not long. This study found that the most common syllable patterns were two syllables + 3 syllables and two syllables + 4.

Discussion

Based on the results of the analysis, it can be seen that the most widely used name pattern is a self-name with a pattern of 2 syllables + 3 syllables with a total of 34 self-names, followed by (1) a pattern of 2 syllables + 4 syllables with a total of 23 self-names, (2) a pattern of 2 syllables + 5 syllables with a total of one self-name, and (3) a pattern of 2 syllables + 6 syllables with a total of one self-name. This finding is in line with [Zhao \(2021\)](#), who found that in Chinese culture, names consist of three to four syllables at most due to the efficiency and musicality of the sounds considered important in social communication. [Cho \(2024\)](#) also reinforced the link between the number of syllables and social identity, showing that phonotactic variation is used in Korean names to distinguish gender

identity. Similarly, in [Mutunda \(2017\)](#) and [Tarawneh & Hajjaj's \(2021\)](#), musicality in syllable arrangement is an important concern in this study. Thus, Sundanese culture's naming patterns reflect a preference for simple forms and consider aesthetic elements and phonological strategies to build cultural and personal identity.

Further findings show a pattern of repetition in first names derived from last names, such as *Susi Susilawati* or *Ikin Sodikin*. This technique creates a connection of form between the first and last names, which strengthens the continuity of identity. This pattern is similar to that of [Jang \(2023\)](#) in Korean names, which also use partial repetition of syllables. However, in Chinese culture, as described by [Wang & Holmberg \(2023\)](#), reduplication is more limited and only applies to monosyllabic nouns, not proper names. [Gerhards & Tuppat \(2020\)](#) and [Chaemsaitong \(2021\)](#) underlined that first names are important as social identity markers. This finding reinforces this view because even though they contain elements of repetition, first names in Sundanese culture still have meaning and identity functions. In contrast to Western culture, which emphasises the individual meaning of first names, Sundanese names emphasises continuity of form as a reflection of the value of collectivism.

Another phonological aspect that emerged in this study is the tendency to use high vowels in Sundanese names. One hundred forty-eight high vowels outperformed low vowels (111) and mid vowels (59), suggesting a preference for bright and cheerful sounds. This finding is consistent with data from [Zhao \(2021\)](#), who also noted the dominance of high vowels in Chinese names. [Cho \(2024\)](#) added that Korean name sound selection has a perceptual relationship between form and meaning rather than being merely random.

This research also shows that sound selection in names has aesthetic and cultural value. [Mutunda \(2017\)](#) and [Tarawneh & Hajjaj \(2021\)](#) showed that the musicality of sounds, such as the beauty of rhythm and rhyme, is a consideration in name formation. Therefore, in both Sundanese and other cultures, phonetic elements play an essential role in forming names that are not only memorable but also audibly pleasing.

Proper names in Sundanese culture have three main principles based on their functions: identity markers, ease of pronunciation, and memorability. Previous studies, such as [Bush \(2023\)](#); [Flecan & Mihali \(2023\)](#); and [Handika \(2022\)](#), have widely explained this identity function, which shows that names reflect the culture and values of the community. Names that are easy to pronounce also support smooth communication in everyday social contexts.

However, the principle of memorability is a finding that is unique to Sundanese names. Much of the previous literature highlights the function of names in terms of identity, ideology, parental expectations, and social status ([Abubakari, 2020](#); [Chipalo, 2019](#); [Kim et al., 2024](#); [Ukaegbu & Okon, 2024](#)) but did not explicitly address memorability. With the repetition of form and musicality of sound, Sundanese names emphasized recognizability and memorability, which adds a new dimension to naming studies.

This study confirms previous findings and offers a new dimension in onomastic studies by analyzing repetition patterns and distinctive vowel selection in Sundanese names. Similarities with other studies indicate the existence of a general pattern in name formation globally. However, the distinctiveness in form repetition, first name function, and vowel choice shows that local cultural values also highly contextualize and influence the naming system.

In the context of naming theory, these findings expand the understanding of the role of names as more than just identity markers. Aesthetic elements such as rhythm and musicality, and practical functions such as memorability, are important elements not explained in previous theories. The repetition of names in phonological form shows the connection between form and memorization.

CONCLUSION

Based on the results and analysis of the research, the study found that Sundanese society's most dominant name pattern is a combination of 2 syllables + 3 syllables, indicating a preference for concise names with a precise rhythm. This reflects a general trend in name formation that prioritizes phonological efficiency but with greater flexibility in the choice of name patterns compared to other

cultures. The more varied patterns of Sundanese names illustrate the freedom of rhythmic play that characterizes name formation in this culture. In addition, the technique of repeating the surname in the first name, as in the name patterns of *Susi Susilawati* or *Ikin Sodikin*, shows that names in Sundanese society do not only function as identity markers but also as a form of aesthetic and phonological expression. This repetition is more varied than in other cultures, which only use repetition in certain syllables. This difference emphasizes that names in Sundanese culture have a more complex role in strengthening social ties and maintaining the continuity of family identity.

The findings on the dominance of high vowels in Sundanese names also show that sound selection is influenced by phonological factors and the social values underlying name selection. High vowels, which are often perceived to give a cheerful impression, reflect the Sundanese culture that prioritizes warmth and cheerfulness in social life. Although there are variations in the choice of sounds based on the cultural values of each community, these findings show that naming in a Sundanese culture still indicates a close relationship between phonological and social aspects. Overall, this study confirms that naming in Sundanese society is influenced by deep cultural traditions, incorporating aesthetic, social, and collectivist values.

In conclusion, this study shows that Sundanese proper name formation has a more complex dimension, reflecting not only social identity but also rooted in aesthetic considerations and phonetic practicality. The use of repetition in Sundanese proper names indicates the critical role of the “memorability” function, which adds a new dimension to naming theories that have so far emphasized identity or social status functions. The repetition in name structure suggests a close relationship between sound, rhythm, and pronunciation that influences memory and social association. This concept complements naming theory in terms of sound beauty or euphony. Overall, the results of this study enrich naming theory by showing that, in addition to identity and social classification functions, names can also function as aesthetic and phonetic elements integrated into people's culture. Adding the “memorability” function as a new finding also opens up the possibility of further developing naming theory by incorporating more detailed, practical, and emotional dimensions in name formation.

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