

## **Linguistic landscape of Balinese society: Birth order and gender distinctions in proper names**

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**Abstract** - The primary objective of this study is to explore the social and cultural dimensions of Balinese personal names, specifically examining how the order of birth is reflected in the nomenclature. By delving into the historical and cultural context, the study aims to elucidate the societal roles and expectations associated with these names, providing a holistic understanding of their significance within the Balinese community. To achieve a comprehensive analysis, the study employs a combination of document study and the examination of students' attendance lists. Document study involves reviewing historical records, folklore, and other relevant texts to trace the evolution of Balinese naming conventions. Additionally, attending to students' attendance lists offers contemporary insights into the prevalence and adherence to traditional naming practices. The collected data will be subjected to qualitative analysis, utilizing both historical and contemporary perspectives. Thematic analysis will be applied to identify recurring patterns, cultural nuances, and changes over time. Comparative analysis of attendance lists will offer insights into the extent to which traditional naming practices persist in modern Balinese society. By synthesizing the findings from document study and attendance lists, this research aims to provide a nuanced understanding of Balinese naming conventions and their sociolinguistic implications. The study contributes to the preservation of cultural heritage by documenting these unique practices and highlights the importance of recognizing and respecting linguistic diversity in the face of evolving global trends.

**Keywords:** Balinese personal names; order of birth; social dimension, cultural dimension; gender distinctions

### **1. Introduction**

The island of Bali, with its rich cultural tapestry and vibrant traditions, is home to a unique naming system that reflects the social order within families. The names assigned to individuals are not arbitrary but follow a structured pattern based on the order of birth, contributing to a distinctive Balinese identity. As globalization and modern influences permeate traditional societies, there is a growing need to comprehend and document these indigenous practices before they undergo further transformations. The study goes into Balinese personal names, seeking to understand the complex interplay of language and culture embedded in this age-old naming system.

Balinese society places great significance on the orderly presentation of personal names, wherein the name assigned to an individual is indicative of their birth order within the family. This practice, deeply rooted in cultural and historical contexts, has persisted for generations. The names—Putu, Made, Komang/Nyoman, and Ketut—carry not only a familial identity but also encapsulate societal expectations and roles. Understanding the historical evolution and

contemporary relevance of these names is crucial for preserving Balinese cultural heritage and comprehending the dynamic interplay between tradition and modernity.

The present study addresses several key research problems, including:

- (1) The need to document and preserve the traditional Balinese naming conventions, given the accelerating pace of cultural change and globalization.
- (2) An exploration of the sociolinguistic implications embedded in the names, delving into how they reflect and shape social relationships, family dynamics, and individual identities.
- (3) Investigating the extent to which contemporary Balinese society adheres to these traditional naming practices, considering potential deviations or adaptations.

The main objectives of the present study are:

- (1) Cultural Understanding: To gain a deeper understanding of the cultural and historical foundations of Balinese naming conventions and their evolution over time.
- (2) Sociolinguistic Exploration: To explore the sociolinguistic dimensions of Balinese personal names, unravelling the cultural nuances embedded in the names and their impact on social structures.
- (3) Documentation for Posterity: To contribute to the documentation and preservation of Balinese cultural heritage, recognizing the importance of linguistic diversity in the face of contemporary influences.

The present study is anchored in the theoretical framework of sociolinguistics, focusing on the interplay between language and society. Drawing from this framework allows for an in-depth analysis of how Balinese personal names serve as linguistic markers that both reflect and contribute to the socio-cultural dynamics within the community. Additionally, the study incorporates elements of cultural anthropology to provide a holistic understanding of the rituals, beliefs, and social structures that underpin Balinese naming practices.

The text discusses the semantic nature of proper names, particularly addressing the issue of how the referents of proper names are established (McKinsey, 2010). While there is a consensus that names are Millian or Russellian genuine terms, serving to introduce referents into propositions, the text identifies a second semantic problem related to how the referents are determined. The approaches consistent with Millianism are categorized into description theories, causal theories, social practice theories, and individualistic theories. The author challenges social practice theories, as proposed by Kripke and Evans (1972); Ramaeba (2019); Bianchi (2022), in favour of an individualistic approach to name reference. The argument asserts that social practice is not relevant in determining name reference, leading to the conclusion that names lack meanings in natural languages. In the latter part of the paper, the author introduces a new form of individualistic theory that combines elements of description theories and Evans's social practice theory, providing a novel perspective on how proper names acquire reference.

The author discusses the semantic challenges associated with proper names, focusing on the determination of their referents. While there's agreement on names being Millian terms introducing referents into propositions, a fundamental question remains about how the referents are determined. Various Millian views propose solutions, classified into description theories, causal theories, social practice theories, and individualistic theories. It argues against social practice theories, advocating for an individualistic approach. It challenges the social practice theory of Evans and contends that speakers using names with referents inherently have the capacity to identify those objects. The author introduces a new individualistic theory, the 'anaphoric-cluster' theory, which combines elements of description and social practice theories.

McKinsey (2010) thoroughly explores the intricacies of determining referents for proper names, engaging with different semantic theories. It critiques social practice theories, emphasizing the necessity of individualistic elements. The proposal of the 'anaphoric-cluster' theory adds a new dimension by incorporating features from both description and social practice theories. The argumentation is clear, and the text contributes to the ongoing discourse on the semantics of proper names.

Sfetcu (2019) reviews and compares various causal theories of reference for proper names, ultimately proposing a novel approach drawing inspiration from blockchain technology and Paul Ricœur's (1988) narrative theory. After introducing the concept of possible worlds and providing an overview of the Causal Theory of Reference, the author examines Saul Kripke's (1980) theory and

two hybrid theories by Gareth Evans and Michael Devitt. The proposed new approach involves a causal tree of reference, likened to blockchain technology. The Conclusions section discusses potential further developments in reference terms, critiques of causal theories, and suggestions for future research. The text navigates through existing causal theories of reference for proper names, offering a unique perspective by incorporating concepts from blockchain technology and narrative theory. The proposal of a causal tree of reference introduces an innovative analogy, and the text provides a thorough overview and critique of existing theories. The discussion on future developments adds depth to the exploration of reference mechanisms.

While previous studies have touched upon various aspects of Balinese culture, there is a noticeable gap in the literature concerning a comprehensive analysis of the sociolinguistic dimensions of personal names in Bali. Existing research has primarily focused on broader cultural practices, leaving the intricacies of naming conventions relatively unexplored. This study aims to build upon the existing body of knowledge, contributing novel insights into the linguistic and cultural significance of Balinese personal names.

A study conducted by Aribowo (2020) delves into the intricate patronymic traditions of individuals of Arab descent in Indonesia. While existing research primarily focuses on patronyms within European and Russian communities, this study sheds light on the more complex patronymic practices among Arabs in Indonesia, extending to both males and females. Unlike traditional patronyms that solely incorporate the father's name, Arab descent in Indonesia incorporates the grandfather's name as well. The research utilizes an onomastic framework to explore the various forms and patterns of patronyms in personal names, with a specific emphasis on gender differences.

The dataset, derived from the population data of Pasar Kliwon Subdistrict, Surakarta City, reveals that out of 4,756 individuals of Arab descent, 1,114 (637 males and 477 females) have personal names containing their fathers' names, while only 150 (92 males and 58 females) have their grandfathers' names incorporated. The study establishes that these names are typically positioned after the first name and before the surname. Beyond claiming community membership, patronyms serve the dual purpose of illustrating lineage and expressing emotional ties within families. The presence of patronyms among Arabs in Indonesia provides evidence of how naming systems influence robust patrilineal structures and endogamous marriages.

In a broader context, anthropologist Bramwell (2016; cf. Corazza, 2018) emphasizes the universality of personal names in human societies. She explores the diverse forms and cultural contexts in which names are bestowed and used. Similarly, Pina Cabral (2010) discusses the significance of personal names, emphasizing their truth in defining identity within society. The UCLA Encyclopedia of Egyptology, authored by Günter Vittmann (2013), provides insights into the vital importance of personal names in ancient Egypt, where names played a crucial role in defining identity and ensuring survival for posterity (Pplications, 2003).

Shifting to contemporary Western societies, Finch (2008) presents an exploratory analysis of the significance of personal names in the UK, highlighting their role in denoting individuality and mapping social connections, particularly within kinship structures. Additionally, Wibowo (2001) explores the linguistic aspects of personal names, emphasizing the need for a more robust empirical basis in onomastics, specifically in the study of Javanese ethnic names. These studies collectively contribute to our understanding of the cultural, historical, and linguistic dimensions of personal names, spanning various societies and time periods.

Syamsu Rijal's 2012 study investigates the utilization of personal names among the Bugis community. The research compares proper names in the Bugis language with non-Bugis names and identifies seven factors influencing Bugis naming: religion, trends, pride, prestige, heredity, retention of identity, and conditions or circumstances.

Rafkahanun & Nero Sofyan (2021) conduct a morpho-semantic analysis of personal names among Arabic speakers in Indonesia. The study explores the linguistic aspects of these names to gain insights into their formation and meaning. Khotimah and Febriani (2019) conduct a semantic study of the names of Madurese students in the Pendidikan Bahasa Dan Sastra Indonesia program at Trunojoyo Madura University. The research reveals acculturation between Javanese and Madurese cultures in the names, shedding light on language elements and meanings. Bogdanova (2023) examines Spanish phraseological units containing foreign language proper names. The study

analyzes these expressions, considering their origin, meaning, and relevance, highlighting how certainonyms become international precedent proper names.

Bobrova (2022) explores the use of nicknames in teaching Russian as a foreign language. The study focuses on the significance and role of nicknames in the language learning process. An article in (2023) by Bulgarova discusses the significance of Nogai place names in Eurasia, emphasizing their role in preserving ethnic memory. The toponyms serve as markers of Nogai migration routes and cultural influences.

A study by I (2020) investigates anthroponyms in Russian and Chinese paremic genres. It identifies the types and forms of personal names contributing to proverbial expressions, applying a linguocultural approach. Novikova et al., (2019) examine the ethno-lingual distribution of anthroponyms in the Republic of Bashkortostan. The study analyses six thousand anthroponymic units across four nationalities, revealing the linguistic features of proper names in a multicultural context. The research underscores the complexity of the relationship between ethnic identity and personal names.

Chigasheva's (2019) article explores language means in modern German media discourse, with a focus on the role of political communication. The study delves into the dynamic and expressive nature of media language, emphasizing the use of proper names, particularly deonyms derived from famous political figures in Germany and Austria. The analysis reveals that proper names possess associative potential, allowing them to undergo semantic changes, detach from specific individuals, and serve as the basis for new lexical units. This linguistic phenomenon, exemplified by deonyms-verbs, deonyms-participles, and other forms, plays suggestive and manipulative roles in media discourse. The article suggests that this phenomenon is of interest to cognitive science, semantics, translation studies, and comparative linguistics.

Yunusova's (2021) article focuses on the functioning of proper names in English literary texts, specifically anthroponyms. The study explores the origins of anthroponyms and their roles in poetic texts. It highlights the unique features of literary and artistic styles, emphasizing the semantic complexity, multi-tiered composition, and aesthetic function of names in literary works. Proper names are considered integral components that contribute to the semantic richness of the text, serving as a means to convey the author's intention and artistic ideas. The article employs descriptive and comparative linguistic methods to examine the practical and theoretical aspects of creating proper names in the context of artistic expression.

Roehrs (2020) paper investigates the morpho-syntax of phrasal proper names in German. These proper names, termed phrasal proper names, refer to entities while carrying descriptive meaning. The study proposes a model where regular vocabulary items are taken from the lexicon, each receiving a referential marker and forming a set. The syntactic derivation involves projecting the marker to the entire structure, explaining the frozen or transparent characteristics. The article suggests that the referentiality and frozen properties are attributed to the presence of referential markers. Additionally, it discusses the complexity of these nominal structures, considering the optional presence of non-restrictive modifiers and emphasizing the role of referential markers in syntactic operations.

### **3. Results and Discussion**

#### **3.1 Results**

##### **3.1.1 Naming Convention**

The information provided seems to pertain to naming conventions in certain Balinese communities, particularly in relation to gender-specific distinctions for the first child in a family. Here is an analysis of the data.

Male First Child: (a) Naming Convention: I Wayan Purnama, I Putu Purnama, (b) Meaning: "I" is used to denote a male person, (c) Example: If a family has a first-born male child named Purnama, he might be referred to as "I Wayan Purnama" or "I Putu Purnama."

Female First Child: (a) Naming Convention: Ni Wayan Purnami, Ni Putu Purnami, (b) Meaning: "Ni" is used to denote a female or girl name. (c) Example: If a family has a first-born female child named Purnami, she might be referred to as "Ni Wayan Purnami" or "Ni Putu Purnami."

The information you provided pertains to the naming conventions in Balinese society, specifically for the second child in a family. Here's a detailed analysis. Male Second Child: (a)

Naming Convention: "I Made Purnama" or "I Kadek Purnama", (b) Meaning: "I" is used to denote a male person, and "Made" or "Kadek" refers to the second child of the family. Example, If a family has a second-born male child named Purnama, he might be referred to as "I Made Purnama" or "I Kadek Purnama."

Female Second Child: (a) Naming Convention: "Ni Made Purnami" or "Ni Kadek Purnami", (b) Meaning: "Ni" is used to denote a female or girl name, and "Made" or "Kadek" refers to the second child of the family. Example, if a family has a second-born female child named Purnami, she might be referred to as "Ni Made Purnami" or "Ni Kadek Purnami."

Male Third Child: (a) Naming Convention: "I Nyoman Purnama" or "I Komang Purnama", (b) Meaning: "I" is used to denote a male person, and "Nyoman" or "Komang" refers to the third child of the family. Example, if a family has a third-born male child named Purnama, he might be referred to as "I Nyoman Purnama" or "I Komang Purnama."

Female Third Child: (a) Naming Convention: "Ni Nyoman Purnami" or "Ni Komang Purnami", (b) Meaning: "Ni" is used to denote a female or girl's name, and "Nyoman" or "Komang" refers to the third child of the family. Example, if a family has a third-born female child named Purnami, she might be referred to as "Ni Nyoman Purnami" or "Ni Komang Purnami."

"Nyoman" or "Komang" as a female marker: These terms ("Nyoman" or "Komang") serve as markers for the birth order within the family. In this case, they specifically identify the third child. "Ni" as a female marker: The use of "Ni" denotes a female or girl's name and serves as a family marker in Balinese society.

Male Fourth Child: (a) Naming Convention: "I Ketut Purnama", (a) Meaning: "I" is used to denote a male person, and "Ketut" refers to the fourth child of the family. Example, if a family has a fourth-born male child named Purnama, he might be referred to as "I Ketut Purnama."

Female Fourth Child: (a) Naming Convention: "Ni Ketut Purnami", (b) Meaning: "Ni" is used to denote a female or girl's name, and "Ketut" refers to the fourth child of the family. Example, if a family has a fourth-born female child named Purnami, she might be referred to as "Ni Ketut Purnami."

## **3.2 Discussion**

### **3.2.1 Analysis**

This naming system reflects a cultural and traditional practice specific to Bali, Indonesia. The use of "I" for males and "Ni" for females helps establish gender identity within the naming structure. The distinction based on birth order (first child) indicates the importance of familial hierarchy in naming customs. Understanding these conventions is crucial for community members to correctly address and refer to individuals based on their gender and birth order.

It is important to note that naming conventions can vary across different regions and communities, and the information provided here specifically relates to Balinese naming traditions. Balinese naming conventions often incorporate elements that signify the individual's gender and birth order within the family. The use of specific markers, such as "I" for males and "Ni" for females, helps maintain clarity in addressing and referring to individuals within the community. These naming practices contribute to the preservation of cultural identity and traditions in Balinese society. Understanding these naming conventions is essential for community members to appropriately address and acknowledge individuals based on their gender and birth order within the family.

The use of "I" signifies a male person, and "Made" or "Kadek" designates the second-born male child. The availability of two options, "Made" and "Kadek," suggests potential regional or family-specific variations. The dual usage of "Made" and "Kadek" raises questions about the factors influencing the choice and whether there are nuanced differences in their meanings or cultural significance.

The use of "Ni" indicates a female or girl's name, while "Made" or "Kadek" specifies the second-born female child. Similar to the male counterpart, the presence of two options suggests potential variations. The coexistence of "Made" and "Kadek" for the second-born female child prompts exploration into the reasons behind the dual options and whether there are nuanced distinctions. The consistent use of "I" for males and "Ni" for females demonstrates a systematic approach to gender identification within the Balinese naming system.

The availability of multiple names for the second-born child in each gender category ("Made" and "Kadek") indicates potential cultural diversity, family traditions, or regional influences.

From semantics point of view, critical questions are there subtle semantic differences between "Made" and "Kadek," and do these differences contribute to the choice between them? Understanding the nuanced meanings can provide insights into the cultural richness embedded in the selection of these names. What factors influence the family or individual in choosing between "Made" and "Kadek" for the second-born child? Exploring the considerations behind the naming choices can reveal familial preferences and potential regional variations.

Have the conventions for naming the second child remained consistent over time, or have there been adaptations and evolutions? Investigating the historical context can unveil whether these naming practices have historical roots or have undergone modifications. The analysis highlights the systematic gender-specific naming conventions for the second child in Balinese communities, emphasizing the need to explore potential semantic nuances and cultural influences associated with the dual options of "Made" and "Kadek."

Let us explore the detailed analysis and narration of the information provided regarding the naming conventions for the third child in Balinese society. These terms ("Nyoman" or "Komang") serve as markers for the birth order within the family, specifically identifying the third child. The use of specific terms for each position in the birth order reflects a structured and systematic approach to naming.

The use of "Ni" serves a dual purpose—it denotes a female or girl's name and functions as a family marker in Balinese society. The inclusion of "Ni" in the naming convention indicates a clear gender distinction and family affiliation. The systematic use of "I" and "Ni" along with specific terms for birth order ("Nyoman" or "Komang") reflects a well-organized and structured naming system. The combination of "I" or "Ni" with birth order markers not only identifies individual family members but also contributes to the overall family and gender identity within the community.

Critical Questions for Further Understanding: Are there variations in the use of "Nyoman" and "Komang" for the third child across different regions or communities in Bali? Investigating regional variations can provide insights into the diversity of Balinese naming practices. Have the conventions for naming the third child remained consistent over time, or have there been changes or adaptations? Examining historical contexts can reveal the evolution of naming traditions within Balinese society.

How do members of the Balinese community perceive and value the significance of these naming conventions? Exploring community perspectives can offer a deeper understanding of the cultural importance attached to these names.

The naming conventions for the third child in Balinese society exhibit a well-structured system that integrates gender distinctions, birth order markers, and family affiliation, contributing to a rich cultural tapestry. The dual role of "Ni" as a female marker and family identifier adds depth to the cultural significance of these names.

#### **4. Conclusion**

The analysis of Balinese naming conventions reveals a meticulously structured system that interweaves gender distinctions, birth order markers, and family identity. The use of "I" and "Ni" in conjunction with specific terms such as "Nyoman" or "Komang" serves not only to identify individual family members but also contributes to the broader cultural identity within the Balinese community. The dual functionality of "Ni" as a marker for both female names and family affiliation adds depth to the cultural significance of these naming practices.

Moreover, the consistent use of distinct terms for each position in the birth order reflects a well-preserved tradition that provides insight into the cultural heritage of Balinese society. The systematic nature of these conventions suggests a deep-rooted connection between language, identity, and community values.

By delving deeper into these avenues of research, scholars can contribute to a more nuanced understanding of the cultural, historical, and social dimensions embedded in Balinese naming conventions. This exploration not only enriches our knowledge of Balinese culture but also provides valuable insights into the intricate relationship between language, identity, and community practices.

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