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# Name of Self and System of Name "Pakdaengang" The Identity of Social Marker in Makassar Society at South – Sulawesi Indonesia

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**Abstract:** ***This research study describe about the Transformation of Naming in Makassar Society. I persude to use the pattern on how to Identity marker works in "Pakdaengang" in Makassar Society Culture. To evaluate the factors influences as potentially as using Naming, so theory that I would like to introduce here is ALFORD and Ckripke with descriptive analytic methods which is I hope found the new perspective from both side***

**Keywords:** Naming, Identity Marker, Social Factors.

**PART I**

## 1. Introduction

Culture is closely connected with the way of thinking of a society. The idea put forward by Sapir - Worf (Chaer, 2004: 218-221) that in the hypothesis was put forward that the language not only to determine the pattern of culture, but also determine the manner and the way human pikian. By him that, every cultural group has its own way of expressing his ideas especially in naming practices for future generations.

Selection or labeling appears to be a reflection of the socio - cultural community where the giver was the name. Therefore, it can be said that the potential naming to describe the social perception of the provider name, and perhaps also with the name. Furthermore, it can be said that the practice of naming can be one indicator of the socio-cultural structure of the society in which it takes place naming. This is in line with the thinking Danesi (2011: 119) who argued that the act of naming the newborn is a ritual that should change in the status of the community he lived in, and he was identified as an individual with a unique personality. The name has a specific meaning according to history and culture.

Some literature that talks about naming practices have explained some aspects that touch the essential thing, like Lukmana (2010) (see also Rosenhouse 2002) wrote in a atikelnya explained ; First, the naming practice is considered a part of the practice of speaking. Secondly, the name basically works for the purposes of reconciliation: the name as a label to identify an entity in the world that is discussed (see Saeed 1997; Allan 2001). Third, the practice of naming condensed social nuances, because potentially reflect social values espoused at one time, also reflect social change greater than a community.

One aspect that can be an indicator of socio-cultural development of the state of the community is the practice of naming Makassar (onomastics). This naming practice reflect the psychological condition of Makassar on the macro level, which in turn reflects the structure of the thinking of its citizens. This mindset will ultimately help determine the social and cultural structure of Makassar on a more practical level. The practice of naming can also be one of the indicators of an ideological groups, which include among others, espoused values (good - bad, inappropriate - inappropriate), as well as the belief and hope that the name will be given in accordance with the demands of society in the future made and or a period after the name it was given. In everyday communication, the name is a reference term (reference term) is very important and commonly used, both mentioned a no-frills or accompanied by other elements such as title (Ervin - Tripp 1972; Murphy 1988; Lukmana 2002).

The development of civilization in a society allows experienced shifts in cultural traditions such as the practice of giving names. This becomes an interesting phenomenon to be studied, especially in terms of the practice of naming people in a culture such as Makassar ethnic communities.

Makassar ethnic community has unique cultural tradition in the practice of naming the newborn as well as giving the name of the mat or pakdaengan to their children if it reaches a certain age. It is interesting to study because it has become a phenomenon in the society. According Orphans (1982: 121), in public life Makassar, naming themselves play an important role in describing a person's social position. The name is not just a verbal symbol to distinguish one from the other, but also the symbol of the social strata from which it originated. However, in reality the practice of giving a name in Makassar culture tends to be given provided that no pattern or system. People no longer pay attention to the cultural traditions in naming practices, including giving the name "pakdaengang". Many people who do not know the system and the meaning of the name pakdaengang causing the problem or whether the inappropriate use pakdaengang name. Naming practices in Makassar cultural orientation change. This occurred along with the development or progression of age so pakdaengang naming themselves or considered only a labeling activity; attach a greeting, or


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maybe just a joke. Could this be part of the socio-cultural changes that occurred in Makassar culture so that the cultural values implied in their name are also increasingly obscured.

Maknun (2010: 675) argues that the cultural values associated hereditary and captivate the generations that the next man to serve as guidelines to behave in a social system. In this case it can be said that the name given by parents to their children is a symbol or a label that is attached to the child's self to project the noble social values and expectations that exist in the minds of his parents or previous generations. It is also stated by Kosasih (2012; see also Hofman 1993) which states that the name generally understood as labels, signs, and one's identity that distinguishes it from other people .

Although the name refers to a person but the name does not show any attributes of the person. This was stated by Mills (1983: 74), " he proper name denote individuals WHO are called by them but they do not indicate or imply any attributes as belonging to Reviews those individuals ' (the name of self- appointed individuals who use it, but the name does not refer attributes of the person). Thus, although the names used by some individuals still can distinguish the individual because the name is not an attribute of the person appointed.

Daeng name as a second name which is inherent in the Makassar can be a marker of identity. However, this does not become a daeng name attribute in that person that he is one of the nation Makassar tribes. This is done solely for the people who live in Makassar can be integrated in the community Makassar.

Many immigrants in Makassar seeks to give the name " daeng " after his name as a form of integrity in Makassar as the Javanese community with the greeting, " Mas ", Betawi people with the greeting " brother ", the Sundanese with the greeting, " Akang ". But in the course of time, the placement of the different forms of greeting daeng with daeng naming system that diisilahkan with the name " Pakdaengang ". For example for the designation beca daeng, daeng vegetables, daeng sambalu. Greeting - greeting daeng does not indicate the identity of the public, but limited to a form of community integrity Makassar. If someone has the name of Muhammad Amin and given pakdaengang, the proper name of this element must be appropriate or consistent with the proper name, for example Daeng Situru, not daeng daeng aming or Muhamma '.

Naming system as mentioned above should follow the cultural traditions of the people of Makassar as proposed by the Orphans (1982: 121) that in public life the traditional Makassar, the process of naming itself against a person progresses through Empa phases, namely: the first phase, giving a name to the baby newborn. The name is of a general nature and is also a call (greeting) general ; The second phase, with the naming ritual called angngalle areng (take or give a name) is the name given areng called kale (proper name) ; The third phase, pakdaengang naming. Pakdaengang is the name used by a person as well as a word greetings to greet someone particular as daeng (B strata of society) ; and the fourth phase, pembeian pakkaraengang name or title. Pakkaraengang itself is given when someone is crowned ruler of a small country located in the territory of the kingdom of Gowa.

The four phases in the process of naming the people of Makassar tradition seems now been ignored. This may happen due to public indifference to the cultural traditions of Makassar very first Makassar adhered to or because society today does not have a reference or references that can be referenced to determine how the system and the procession itself and naming the actual pakdaengang. By him that, the study was intended to look at the phenomenon, whether this self- naming and naming pakdaengang as an ignorance of some people or is there a pattern that is understood by the public, the names themselves and pakdaengang to label himself as " Makassar " because it contained the meaning behind the name of the appropriate form inherent in her name.

A guided names of the elements that have different contexts so as to form a single unit of meaning. Cruse (2000: 21-22) distinguishes meaning is the meaning that is both intentional and extensional. Intentional meanings associated with mental representations, namely the concepts within the language of the word, whereas the extensional meaning is the relationship between the word and the world. On the basis of these differences then we can say that the meaning of the name can only be known in the sense of the meaning of the extensional reference. In addition, the process of preparing, dismantling, alignment, and arrangement of the scope of discussion that need attention, the problem context also have a very high urgency because it helped determine the form and meaning of a name.

When we explore more deeply the concept and meaning of the name of a name, personal name or name of the event that is inherent in the Makassar are ranked in the norms, conventions, traditions, spirit bond, myth, spirit, and community cultural tastes Makassar. That is, the name of the Makassar born as a cultural manifestation that can reflect a variety of messages, hope, prayer, through language, behavior, and ideas from time to time.

The source of the Makassar name is derived from real life in the cultural community in Makassar. This statement is open to various forms of interference, the exchange (cross-) culture, which leads to new forms which may be located outside of the collective convention though. Lieberson (1982) in Widodo (2006), states that there are five cases that influenced the embodiment form of the name, which is the level of parental knowledge of the name, social status, institutional norms, religion, and the world. It seems revelation Lieberson and Uhlenbeck in Widodo (2006) that relates to the problem status (class) is a sensitive social and critical correction gets tougher. Although the theory was very detailed, deep, and weighs, but it must be recognized that these theories are not easily defensible diachronic. As the development of technology both television and interactive media technologies such as the Internet also has a role in the naming system in the culture of Makassar. It became a powerful factor that drives the thin distance of the town and village, along with various forms of collective


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behavior change. As a result, social status increasingly camouflaged in the various activities of society that increasingly cosmopolitan and heterogeneous.

That name is a symbol for individuality. In this context, the name can be used to refer to myself (speakers), the second (to talk to), and the third (which is discussed). Thus, the naming implicitly revealed their thoughts, feelings, and behavior of a nation or group of people who produce the name. This is consistent with what was pointed out by Alford (1988) that various means of naming and aspects related to naming. For example, when seoang first child is named, there are the people who perform the ritual are like the child's hair cut, cut certain animals, etc.

Similarly, references the name given to a child, a different way. There are people who give names based on the major events that occur when kelahian, those who give names based on the names that are considered good based on the scriptures, those that Menami children under the names of their ancestors, and the next phase of life as after getting married there certain people who change their calls to people who have been married. Similarly, for those who have had children will be called by different names.

Naming function primarily ritual followed by events in society is a form of socialization in the provision of identity both personal identity and social identity. According to the writer's observation, in the ritual of naming among the community serves as a sign kegembiaran Makassar, sukur expression, introduction to family and community, giving protection to the baby, as well as a symbol of regeneration in the family.

Based on the statement above, this paper intends to examine the diversity element of the name of Makassar, which are closely related between form and meaning. The main purpose of this study in addition to want to know the various forms of syntactic and semantic behavior of the elements of the person's name Makassar, also seeks to uncover patterns of thought, patterns of expectations, desires, aspirations, and other circumstances in the context of the study of names. In addition, an understanding of the diversity element of the name of Makassar expected to contribute to the knowledge society kedinamikaan Makassar from time to time.

This proposed research will try to photograph the systems and patterns of naming in Makassar society, and examines the factors and what are the values behind the practice. This study is not only the naming practice shooting myself in the present, but also examines the development of self- naming practices in several generations (diachronic). Thus, the development will be detected Makassar public mindset as reflected in the practice of giving names.

### 1.1 Problem Formulation

This study will examine the practice of giving a name in Makassar culture. In observation glance, there are the names of people who smell Makassar ethnic, religious, nationalist, or foreign - west. This study will try to photograph the empirical phenomenon of naming in Makassar culture and examine whether this phenomenon has a specific pattern or system and only sporadic. Furthermore, along with the times, it seems there has been a change in naming practices in cultures of Makassar. Therefore, this study will examine how the practice of naming growing in culture by examining a number of segments Makassar Makassar society based on age group or generation. Other variables that will be studied is the place of residence, gender, and social status. To obtain a comprehensive picture of the practice of public administration in the name of Makassar, who wants to study the problems stem from the big questions such as how the systems and patterns of self- naming and pakdaengang in Makassar society and how the naming practice grow and grow and change. From the big question is written down some of the following research questions.

1) How do systems and patterns of self- naming and name pakdaengang in Makassar culture?
2) What factors are affecting the practice of naming names themselves and the Pakdaengang name?
3) Why is the development and social changes associated with the practice of naming the name of self and society pakdaengang in Makassar?
4) What are the links between the practices of naming the cultural identity of the people of Makassar in general?

### 1.2 Research Purposes

This research aims to:

1) Define the system and the pattern of naming and pakdaengang in Makassar culture ;
2) Assess factors potentially affecting the practice of naming names and names pakdaengang themselves in the culture of the people of Makassar,
3) Analyzing the form of the provision of that name in Makassar culture influenced by social changes and the times ;
4) Found a link between the practice of naming the cultural identity Makassar people in general.

### 1.3 Rationalization

The study of systems and naming patterns of self and society among ethnic Makassar pakdaengang this will straighten public understanding has tended to ignore it. These is possible by public ignorance or due to the current conditions are more inclined towards modernity. Impressed naming origin or no longer consider the meaning behind the name. There are many opinions that suggested that the name is just a label to distinguish between a single individual to individual. The name is considered to have no meaning or assign it to the attributes possessed by that person. This study is expected to provide complete information about the system and the pattern of labeling in Makassar and its cultural values underlying the naming practice. These findings are expected to support previous findings that discuss other aspects of the community structure of Makassar. Thus, it will create an overview and a thorough understanding of the cultural structure of society Makassar. Thorough understanding of this would be very useful for policy-making efforts related to Makassar society, which is one of the largest groups that inhabit the province of South Sulawesi.


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### 1.4 Research Significances

1. Determine the systems and patterns of self- naming and pakdaengang in Makassar ethnic culture.
2. Assess the factors that could potentially affect the practice of naming names and names pakdaengang themselves in the culture of the people of Makassar,
3. Outlining form naming in Makassar culture influenced by social changes and the times ;
4. Finding the link between the practice of naming the cultural identity Makassar people in general.

### 1.5 Research Assumptions

1) Giving proper name and the name of the system and pattern pakdaengang have that need to be understood and preserved.
2) A number of potential factors in the self- naming and naming pakdaengang in Makassar ethnic culture.
3) Because of the social changes in society and influence the development period, naming yourself and pakdaengang no longer in accordance with the established order of society.
4) There kerkaitan between self and naming names pakdaengang with Makassar ethnic community identity markers.

## CHAPTER II

# 2. Review Related

### 2.1 Theory Study

**A. The Concept of ' onomastis ' (Onomastics)**

Said onomastik (onomastics) beasal from Greek onoma meaning name. Onomastis means also giving away the name for anything, such as the name of the food, fruits, and also alias or nickname of a person. Giving a name or onomastis it has two functions, namely (a) to provide and strengthen community identity and (b) to strengthen the trust society (Dananjaya 1994: 27). Because, basically, the name can be used as a term to refer to anything, the naming process is often considered to be arbitrary or arbitrary (Lyons 1995). To overcome this kemanasukaan, in real komuniksasi required reference to the context associated with the utterance of the name.

According to Danesi (2011: 119), the action named the new born baby is a change in the status of a ritual that must be done in a community, so that he identified as a separate individual who has a unique personality. If about a man is not given a name by his family, then society that will do it.

However, not all aspects relating to the naming is arbitrary. In some ways, it is a systematic naming it. One proof of this kesistematisan is the relationship between the name and gender: almost all the names in a language implication mangandung kelamain types (Allan 1995). Secondly, in a number of languages , ' vocabulary ' for the name seems to have been limited, such as the names in English are arranged relatively tight, even dikamuskan (Hornby 1974). Third, the naming system in a particular community has been so bound by rules that are relatively rigid, in which one must bear specific names based on birth order, for example, as happened to the public Dispose (Hooley 1972) or Bali (Geertz 1973). Lastly, in certain languages , the names would have a significant semantic meaning, as is often the case in Makassar society.

From the foregoing it is clear that each culture system has its own naming system. Giving a name in the community seems to be very colored by socio-cultural system which is embraced by the community for generations from one generation to the next. Nevertheless, in the course of time this naming is often idak again refers to the name of the parents or previous generations, but many are influenced by social phenomena that exist at that time. For example, the names given to the children of Anglo - Saxon descent (given names, not family names are derived) is colored by the color of the local culture, especially shades of Christianity (see Hornby 1974). Another example, the names of ethnic Malays strongly colored by the Arabic language, which is introduced through the spread of Islam.

**B. The Process of Initialization in Naming**

The name gives an existence as humans become part of his world first time he was given the name. When the first babies to be named then at that time on the baby sosialisas the social order began. Alford (1988: 29) suggests five things related and must be considered when a person is named, namely:

1) What significance for the community when naming a child?
2) When naming first performed?
3) Who chose the name?
4) How preferences and meanings names used?
5) Whether penamaarn accompanied by ritual?

Pragmatically, the name given to a child serves to distinguish it from the other children. Nevertheless, we cannot ignore the social meaning often appears behind the naming. As an example; names that use kinship patterns (legitimate parenthood -kin group). Names that use a particular clan could represent the social roles of their culture in the society. Because it is not just the name of one's useful to distinguish and others but also shows social role in the community.

Opinions about when naming the first performed among experts or the general public is quite varied. Alford (1987: 34) argues: “Although 60 percent of the societies named children between birth and nine days" (Approximately 60 % of the people named their children from birth until the day of the 9th).

Alford anthropological data indicate that approximately 60 % of the public rnenamai their children the first time between the days of birth until the ninth day after. It shows the importance of a person named sagera. Nevertheless there are also people who postpone naming up to 100 days, some even up to the New Year olds named. In his research, Alford (1987: 34) argues “Delayed naming occasionally has a supernatural justification ". (Suspend to name a child is connected with the supernatural).


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Society postpones giving names to their children because the children feared easily disturbed by evil spirits. There is a belief that the name is not merely a symbol for the children but the name itself becomes part of the person using the name. We can imagine for example the practice of shamanism can wemantrai someone just by name. When the shaman spells the name to whom it is directed, then it was also one who is going to get the effect of the spell. From this phenomenon, and the name itself can be said to be fused. From the previous explanation shows that there are two behaviors of names (1) gives the name shortly after birth so that the baby's social inclusion into society can rapidly occur (2) delay gave the name until a certain time in order to avoid interference of evil creatures.

A person who gave the name of a community dalarn shows an authority, at least not to someone who named it. The child's immediate family is the most frequent source of authoritative menjad giver name (father, mother, grandfather, grandmother, uncle and aunt). Community leaders, religious leaders and sages often also be the person who was asked to name. Nevertheless, there are also different variations related to who named. The Masai, Pawnee and Tlingit tribes in East Africa has another habit. The mother gave the name to the child at birth. A few months later, at the start of the road, the father gave the name to the child. When a child begins to grow, the mother went back to give the name. So children, to his childhood have 3 names at once. Who gave the person's name will rnenunjukkan people who are considered to have a certain authority and certain relationship with the baby.

**C. The process of self- naming in Makassar**

According to the customs and public conception of Makassar, giving a name to a person should not be so long as (gagabah), given that the process of granting or a change of the name is sacred and has implications on future prospects. Consequently, this process must go through the stages of the ritual, the ceremonial salvation (aqiqah) or accaru - caru / attompolok in Makassar culture. In addition to the child's name sounds beautiful or handsome, a lot of things to be taken into account in giving a name (such as day of birth, market, months, and hours of birth), with the hope of later the name was a blessing, safety, benefit, advantage for the person’s name. Thus, the name implies wisdom (wisdom) and could reflect the hope (expectation) adopted community.

According Orphans (1982), in Makassar masyaraka traditional life, the process lasts about a man naming himself erhadap through Empa phases, namely:

The first phase: Giving a name to the newborn. The name is common besifat and also a call (said hello) generally as follows:
I meatballs, given to a baby boy in a society strata A and B. This name later became kaa hello to the boys who idak known of these two strata.

I basse, given to baby girls in the society strata A and B. This name then being said hello to the girls who have not known of these two strata.

I baco, given to baby boys within strata of society C. This name then being said hello to the boys who are not known his real name in this strata of society.
I bacce, given to baby girls in the strata of society C. This name then being said hello to the girls of this strata of society.
The second phase: the naming ceremony called anggalle areng itual (take or give a name). The new name given to the first baby meatballs, I basse, I baco, AAU I bacce. The ceremony is performed by a party (usually by cutting goats) by the family in straa A or B. For the srata C, anggalle areng usually done without ceremony. The given name is called areng kale (proper name). With clothing I said, the names are like this are common in Lontarak, such as:

I Sangkala
I Mannimbagau
I Makkuaknang
I Makdi
I Maipa

Giving areng kale applies to all members of society, both strata A, B, and C.

The third phase: pakdaengang naming. Pakdaengang is the name used by about a man, as well as a greeting to greet about a man kaa erentu senagai daeng (stara community anggoa B). Addaeng (hello daeng) once meant respect oang are addressed. By kaena it, has itself become a title daeng kehormaan. Gela is only given to the people of strata A and B. There is no definite time when pakdaengang given to about a man who is entitled to it. In Lontarak source # 3 (Latoeppoe, 1933 in Orphans 1982), disclosed Makkutaknang cheerful when I was given the title pakdaengang daeng Mannuntungi by the king. Not long after he became king (the title Karaeng) disebuah small country. This took place when she was already an adult. Will etapi, eman sepengajiannya has long gained pakdaengang name long before I acquired it Makkuaknang itself. It shows that daeng itself Dapa just awarded by the King.

In general, it appears that the naming pakdaengang about a man by his oang conducted after the beginning of geneasi sister concerned about a man should say hello. A younger generation may not greet seoang brother by the name aeng kale. Dignity is not for people greet strata A and B about a man who is older in greeting areng saatanya with kale. Oelh kaena it, the whole keluaga will greet daeng child in sratanya, in situations where a geneasi perutuan new sister attended Belaja talk.

In Lontarak source, with pakdaengang names is quite common, such as:

- Daeng Masarro
- Daeng Pamattek
- Daeng Manuntunggu
- Daeng Rimakka
- Daeng Kamase

Having obtained this name, then ampaklah clearly that he had egolong in masyaakat au rua arena (oang, masyaakat


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which has two names) in the AAU community staaa B. His name becomes longer, are like;

- I Makkutaknang daeng Mannunungi
- I Mangngukrangi daeng Matutu
- I Rikong daeng kamase

Fourth phase: Pembeian pakkaraengang name or title. Kaa pakkaraengang itself beasal of Karaeng word which means king. By kaena it, pakkaraengang is a degree of power. Pakkaraenga itself is given when someone is crowned ruler of a small country located in the territory of the kingdom ang Gowa. In essence, the title is only open to Karaeng stara A, either A1, A2.

The concept of naming a sacred procession, and one of the terms of reference is very important, it seems the name has received the most attention, especially from the giver. In the process of naming it usually involved not only the parents of the baby, but also the grandparents of both sides of his parents, even less so highly respected outsider (usually a teacher or scholars) and have the knowledge and ability of the supernatural misfortune, bad luck, astrology (horoscopes) and the calculation of the value of the letters used as numbers to find his fortune in the marriage (repok Jodo) (Mustapa 1991: 31).

Furthermore, Mustapa explained that in order to accommodate the aspirations of the various names of each written in a piece of paper and then rolled and inserted into a container (box) for stirred. The mother then asked to take one of the rolls, and the name is written on a roll that is the name of the baby. When you have entrusted to someone naming a respected (scholars), usually the parents of the baby did not interfere. The first scholars will ask for sex, and when the days of his birth, then submit a name or some Islamic names. If the proposed name is more than one, the parents of the baby just choose one of them.

So far it seems to have been no change in the nomenclature of Makassar along with the times. In the past the names given to the new born child is usually the name of Makassar markers 'original' which is also when it comes to naming the mat daeng or pakdaengang. When entering the influence of Islam, found many Arabic sounding names, like Mohammed, Abdullah, Kadir, Ahmad, Siti Hadijah, Siti Zainab, Siti Maryam, and Salim. After determining the proper name is added the title name daeng. For example: Muhammad Amin daeng Situru. Sitti Amina daeng Manurutng, and so on. Based on these examples we may know that there is a pattern of structures in the name of the structure bepola one word, two words, the tribal system Makassar word like { ma- ..., Uncle ..., hands ..., ni- ..., Si ... , etc.. } Moreover, not a few baby names associated with the time or the time of his birth, as Fittiri (from the name Fitrih) = (Eid-ul- Fitr), Rumallang (from the name of the month of Ramadan), daeng Juma ', daeng Sattu (name -name day), daeng Se're ', Sirua daeng, daeng Situju (name number). Culture Makassar also recognize the process as it occurs in the other hemisphere, the greeting name (name fondling), which is normally used for everyday name calling by way of abbreviating or chop directly on the proper name or title given name. For example, the name became Lulang Lurang daeng is fondling name. Name fondling (areng Dondo - dondoang) was most likely made by the child's parents, but did not rule out also by the child. The fondling name sometimes appears as difficulty pronouncing the phoneme / r /, like Lurang so Lulang, etc.. The names of the advances in Sundanese called pangneneh also been created by another process. For example, Amad, Amat, Mamad, Mamat, Memed, Memet be a variant of the name Ahmad or Muhammad; and Amut, Emud, Mumud, Mumun may be a variant of Mahmud. Likewise, female names like Ijah, Spell, Ijoh, Ijot, Icah be a variant of the name (Siti) Hadijah. In addition to fondling the name, as in Sundanese culture is also known pangogo name (affectionately). In Makassar culture also recognize the existence of affection nickname for example by only calling a certain tribe if the tribe beginning or end. For example: Farida was called Ida, Baharuddin was called Baha. If there is a consonant in the name of or terminated by a consonant, it is usually in the name of the added vowel. For example: Mahmud called Mahamu, Maryam called Mariyama, and so on. Calls affection for children infants to toddlers for men can be found Baso name, Aco, which is in the pattern of expression is usually in the form of repetition or repetition, for example Aco - Acokku, Baso - Basokku ; While the child is an infant or toddler girl Bacce, acce, Basse be acce - acce, Bacce - Bacce, Basse - Basse .

From the above description, it can be hypothesized that the process of naming within a community are likely to reflect the socio-cultural values espoused. Names may reflect social identity provider name or with the name. In other words, the selection or creation of the name is a manifestation of the socio-cultural conditions of the community giver name. Furthermore, it can be said that the practice of naming of a person likely to be one of the indicators of socio - cultural structure of the society in which it takes place naming. Diversity terilustrasikan behalf of Makassar as above can be assumed to be reflections of the diversity of the people nuance think Makassar, as a manifestation of the condition sosiokulturalnya system. In order for such a mindset can be identified as a whole, needed a systematic and scientific effort.

**D. The theory of social change**

Kosasih (2012) mentions that the social changes that occur in a community can be accessed from the perspective of " Structural Functional " of Talcott Parson (in Garna 1992). The main theory can be interpreted in a functional perspective and understanding of the practice of giving a name (onomastis) in relation to changes in community structure of Makassar. As quoted in Kosasih (2012), according Hurton and Hunt (in Garna 1992) there is a difference between social change (social change) with a change of culture (cultural change). Social change is a change in terms of social structure and social relations, while cultural change includes changes in cultural terms. Social change include changes in terms of the distribution of age groups, the average education level, total fertility rate, decreased levels of a sense of family and neighbors because of the information about the movement of people from rural to urban areas and the changing role of husband and wife in the family as a partner democracy today. While cultural changes may include, among others, the discovery and


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dissemination of ideas, ideas, knowledge, adding new words to the language, change the concept of morals and morality, a new art form (music, dance, etc.) and the tendency for people who want the equation gender (gender equality). Because almost have the same sense, the two terms are often ditukarpakaikan. Are more often used is ' cultural change ' since this term also implies the notion of structural change.

According to Rogers (1969, as cited by Kosasih (2012) Social change is a process that takes place in the structure and function of a social system. Geertz and Mills (in Garna 1992) defines it as everything changes applicable within a period of time on the role of institutions or other things which include the social structure, including the emergence, development and kemusnahannya. From the various definitions of social change, Garna (1992) provide a fundamental reference that is based on the perspective of the sociology of social change related to the assessment of social forms, social structure and social process that includes:

a) How the emergence of certain groups and existing patterns of interaction,
b) How the social equilibrium can be realized, as well as
c) How well the changes that occur.

Horton and Hunt classify theories of social change into four groups, namely evolutionary theory, the theory of the cycle, the functional theory and conflict theory.

Change is simply a result of the conflict. Because the conflict continues over time, the changes were similarly existence. Changes create new groups and new social class. Conflict between groups and between social classes spawned subsequent changes. Any changes lead to the success of a particular social group or class winners in carrying out its will on other groups or social classes.

The functional theorist accept change as a constant and does not require an explanation. Changes in society are considered misbalance. The stirring process stops when the changes are integrated into the culture. The changes proved beneficial (functional) received, and changes proved useless (dysfunctional) rejected. Johnson (1986: 157-159) states that according to leading figures Tacott functional Parson, every social action was directed at a specific purpose and normatively regulated. Then, Parson expands functional analysis strategy that can be applied to the macro -level social system. The result is a functional prerequisite, namely adjustment (adaptation), achievement goals (goal attainment), integration (integration) and the maintenance of latency patterns (latent pattern maintenance). Overall, the social system is under the control of values , norms, and culture with the basic energy that is expressed in the act of coming out of the system of the organism. Pressure Parson's structural-functional analysis is the mechanism that increases the stability and regularity in the social system. These four major theories will be used as a framework for assessing and formulating the naming pattern of social and cultural change in the structure of Makassar. In this case, each of these theories will be used as the basis for reviewing any findings from this research.

**E. Theory of Meaning**

All names have specific meanings according to history and culture, even though we are often less aware of it. Danesi (2011: 119) explains that the early man gave names to other oang to know what this means exactly. For example Hebrew names taken from the Bible a source of repenting for Western names, such as John Bekah loving meaning of uhan, Mary meaning of hope, meaning beloved David, James hopefully meaning uhan protect, and so on.

The concept of the meaning of a term that most ambiguous and cause a lot of discussion in the theory of language. At least there is some sense that much of the meaning that is used in the implicit or explicit, that give rise to ambiguity. Some understanding of the concept of meaning, namely:

1) Ogden and Richard (OR), in The Meaning of the Meaning stated meaning is a very ambiguous term in its use for scientific purposes.
2) Morris in Sign, Language, and Behavior 1946 on the theory put forward a statement of the meaning of the sign is usually a pinch of elements that exist on the meaning of the target symptoms, whereas a semiotics (theory of signs) of a technical nature should be present sharpened words so that its meaning is not expected that the semiotic using the term meaning and to use specific terms to distinguish the meaning of it.
3) J.R. Firth said many elements of a language other than words that have a specific meaning in terms of the definition of all significant morphemes from different morphemes as the overall meaning of the speech.
4) Other experts, stating that the meaning is the meaning of lexical and structural meaning then use a better term with lexical meaning.
5) Linguistic flow, stating that the meaning is determined according to the analytical approach, (referential) and operational meaning. Which in this case will be peeled in description

<u>1 Definitions analytical meaning (referential)</u>

Analytical models of the meaning and introduced by RICHARD OGDEN (OR), which is known as the basic meaning triangle model. This consists of a symbol, referent, and reference as an essential element (Noth, 1995).

Saursure view using the term meaning only through the word that defines the significant and signifie that are interpreted. Simply put Saursure opinion uses the term name (name), the meaning or sense (sense), object (thing). This can be explained as follows:

a) The name is a phonetic form of something said the sounds that make up words, including acoustic Unsu other elements such as accents.
b) Meaning is common sense without referring to psychological doctrines or in connection with the information carried by the name presented to the listener.
c) Referent object is an event / non-linguistic elements are discussed. This referent is outside but related to meaning and name.

The relationship between these three relationships are reciprocal / reciprocal between sound and meaning are then agreed with the meaning of the analyzed word meaning.


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Definisi without containing new elements that have been stated explicitly and implicitly stated on the sign kebahasaaan. Theory of meaning analytic / referential which refers to the opinion that the meaning of Ogden and Richard is the relationship between reference and referent expressed through the sounds of language symbol or emblem in the form of words or phrases or sentences. Language symbols and references or referrals does not have a direct relationship. This theory emphasizes the direct relationship between the existing reference to the referent in the real world.

In this theory of mind or reference or in other terms called with meaning, sense or content that is placed in a causal relationship with the symbol (or penaamaan language form), and referents between symbol and referent while there is a very close relationship. If the meaning of the reference in accordance with the meaning of an utterance is referennya, and no attachment, among others:

1) If an utterance has meaning, then the utterance referents.
2) If the two utterances have the same referent, the speech that has the same meaning as well
3) What is true of the referent of an utterance is true to its meaning

Defining referential meaning it raises the interesting things in the linguistic method. Because the meaning of a reciprocal relationship and reciprocal between meaning and name, then look for the meaning of the name in the sense that alfebetis as found in the dictionary and thesaurus. That it is also equated with the onomasiologi branch branch of linguistics who started his search for meaning and identity of the meaning of the name attached to it. In general that semantics deals with meaning, while onomasiologi associated with the name.

2 The definition of the meaning of an operational nature (contextual)
The formulation of the meaning of this definition was introduced by L.Wittgentein emphasis on purely operational nature of this ilmiah.hal concept stated " the meaning of a concept is nothing more than a series of operations, the concept is the same as a series of interconnected operation known as operasionalme. Expanded from scientific concepts to words in general, and led to the famous formula. The true meaning of a word must be found by observing what people do not observe the word what it says about the word (Kaelan, 2002: 106-120).

The problem that arises is the comparison between the definition and the definition of the meaning of meaning refernsial operating as a research tool, and as a hypothesis in the semantics.

a) What is the importance of operational definitions in the study of certain words? The answer will depend on how it is interpreted definition. In trying to identify the use of lexicography khasdari a general word in the context of a representative, then he will soon return to the referential theory of meaning which refers to a real referent.
b) Each definition of meaning should be regarded as a working hypothesis in which there shall be subject to the description, interpretation, and classification of the meaning of symptoms.

Thus, it means that the operational definition should be ignored, and should be considered as an alternative to the referential theory but rather as a complement. It contains penegertian that a word can only be achieved by studying penggunaannya. hubungan between the two methods is the existence of relationships among them, and said that the relationship yaknibahasa. Assess the operational theory of meaning in tutr, while reviewing refernsial theory of meaning in language.

Can the measure of meaning?

Referring to the referential theory of meaning that explore the meaning of the language and there should be a reference, giving rise to the notion of the meaning of measurement (the meansure of meaning) by CE Osgood, et al which uses mathematical calculations, computerized to a sederhana.hal principle originated from a series of tests that look for tools of discrete categories, which form scale consists of seven sections that both ends contain two strong conflicting adektif ---- weak, --- little big, and so on. Adjective scale was known as factor analysis which consists of three major parts:

1) Evaluation (good --- bad
2) Potential (hard --- soft)
3) Activity (passive --- active)

**F. The Name**
Having the name is a privilege or privilege for each orang.tidak is no one who does not have a name at birth. NMA has an important role in the relationship between so the name was often followed by the magical powers and supernatural and taboo. That name is so close to its owner so identified with that name immediately illustrates reputation, good or bad. Synonyms include name dengankemashuran already mentioned. The concept of the name itself it happens rooted in tradition, and in everyday life is not difficult to find the names and distinguish them from nouns in umumnya.dengan how to write the proper name with the letter capital.namun not always easy to express the basic - elementary distinction proper name with a noun.

There are five criteria related to the name itself, namely:

1) Uniqueness, a proper name is a part of speech that cannot be changed, which refers an agency or an activity. So the name itself signifies the individual creature. Which specific bersift.
2) Identify many identification or identity marker. Not like a noun that serves a particular subordinate sebagaispesimen under the general concept. This is the label that contains the name to be able to identify and distinguish it from other elements.
3) Denotation and connotation, from a personal name that was never owned by the connotative nouns but refers to individuals who have possessed the attributes of the individual
4) Distinctive sound as a series of phonetic as the uniqueness of the name itself to identify differences in the sound.


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5) Grammatical criteria, the difference between the function name and the name itself and the noun is also reflected in the grammatical peculiarities of which is owned by the proper name. (Leech, 2003)

**2.2 Relevant Research**

Research on self names and naming systems in Makassar ethnic communities has not been done. From several references and the authors explore research, no one has explained in detail the pattern, form, factors, and socio-cultural influences in naming practices. By him, it should be noted that some previous studies relevant to the object of this dissertation, such as research on behalf by Nuryatiningsi (2012) which examined ethnic names in Java. This study concluded that in the formation of ethnic Javanese word has abreviasi process that has a type. In this process, "can be found that the Javanese name is basically fragments of some lexemes that blended into complex shapes. Single form found the conversion process. Meanwhile, in the sense that it is using the triangular theory of meaning (meaning the triangle theory) as standard in research and can be obtained which has the meaning of the name meaning of the relationship between the elements of culture, which is based on the image name, institution prey, systematic birth order, interpretation of natural elements and creatures, and also based on prayer and hope. Additionally Slamet Riyadi (2010) also examined the Javanese ethnic self name and function in Society. Study emphasizes the translation function in the process of naming themselves in ethnic Javanese. Subsequently Widodo, et al (2006) examined the Javanese name: Diversity Elements and meaning. Research is framed of a interpretation that is the name of the social outcomes so as to know the social pespektif Dapa communities understood the name attached to the Javanese themselves.

Research on the semantics of proper names through the study conducted by Rona Almos, et al (2009) from the University of Andalas, entitled Self Name Meaning in Masyaraka Minangkabau, which examines the meaning of the name association with the presence or absence of motivation in the naming. This study is similar to that done by Rijal, Syamsul from the University of Hasanuddin which examined the selection of self Names Bugis ethnic communities; Semantics study which concluded that motivation Bugis community chose the name, among others, for the good, deemed fit, to beauty and health, success and joy - cia jobs, welfare, etc..

Research carried out on behalf and selfhood by Wahyuddin (2011) that highlight the community Kajang, one of the ethnic Bugis in the region Bulukumba. The results of this study explain that the system of public penaman Kajang change according to changes in the concept of culture see themselves according to what they understand.

Orphans, Nurdin (1982) in his dissertation entitled Subsystem honorific Makassar Language: an analysis subsystem sosiolinguisik concluded that honorific is a soul in public life Makassar stating a desire to live in a society respectful of others.

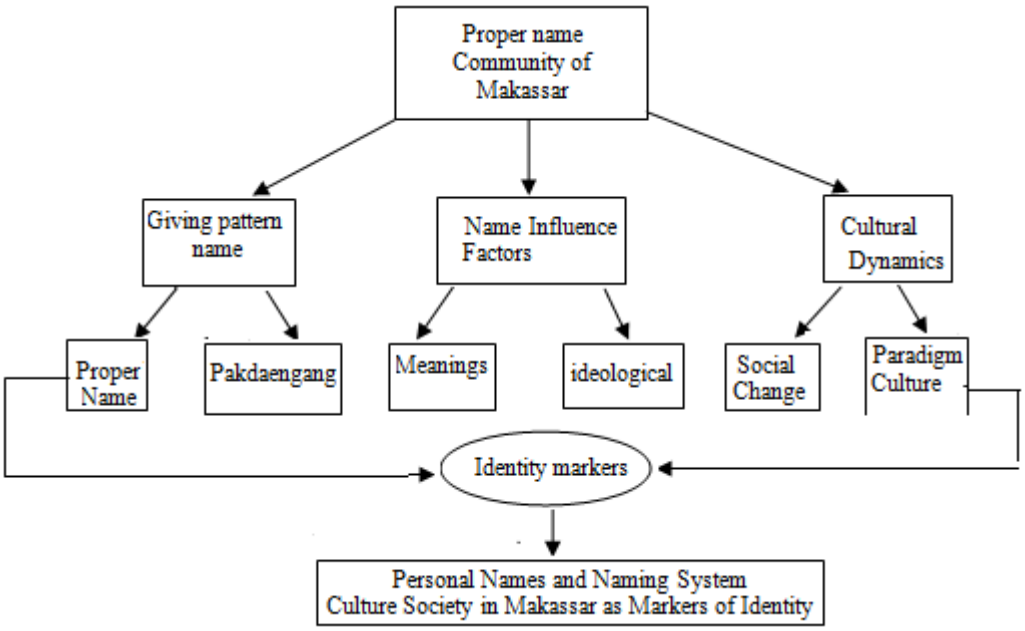
Kosasih, et al. (2012) examined Onomastics in Sundanese Society Social Structure Change. The study describes the social perception of the provider name and the person's name, the naming can be one indicator of the socio-cultural structure of the society in which it takes place naming.

A similar study conducted by Lukmana (2010) from Indonesia University of Education, on Naming Practices in Culture Sundanese People: a diachronic study. In the present study found a shift in the culture of naming: the traditional pattern has a lot left, towards a new pattern that is not yet clearly defined. This shift appears to be influenced by demographic factors as well as Sundanese social preferences. The shift in the practice of naming this indicates two things, namely the search for a new cultural identity and openness to outside influence. This study also confirmed to a certain extent the claim that the practice of naming has a referential dimension and a social dimension. This study also confirms the claim that the practice of naming a part of speaking practice.

From the description of the results of some research on " proper name " above it is clear that the proper name and the naming system in Makassar ethnic communities need to be investigated more deeply to find patterns and shape changes of a naming system so that any Makassar ethnic communities have guidelines or reference in naming practices in society.


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**2.3 Conceptual Framework**




**Chapter III**

## 3. Research Methodology

### 3.1 Research Procedures

**A. Research Methods and Techniques**

The method used in this research is descriptive analytical method, which is intended to describe the structure of Makassar society as reflected in the practice of naming, the following factors that affect it and the efforts made by the community in preserving and maintaining the naming pattern. It is expected to be revealed by using the conceptual foundation of theoretical sosiolingistik -antropologi - semiotic and semantic cultural dynamics perspective, the structural functional perspective.

Data collection techniques structured interview form. Researchers interviewed the respondents falls spaciousness and write the answer on the answer sheet respondent interview guide. This interview was also recorded using a tape recorder. The results of these recordings will be used as material to confirm the results of the interview notes, to improve the accuracy of the data. Information unearthed revolves around the process of naming, namely (a) the meaning of the name, if known ; (b) who gave the name ; (c) how social status, age / generation, gender, and giver of dwellings and person's name ; and (d) socio-cultural reasons underlying the naming practices. To obtain associated with the meaning of the name, the questionnaire will be used to determine whether a particular community which bears the name of knowing the meaning of her name or not.

**B. Population and Sample**

The population of this research is Makassar people living in the districts who have tribes such as Makassar Makassar, Gowa, Takalar. In this study, defined as the Makassar Makassar and native speakers who live in the community Makassar, Makassar people berorangtuakan good or not.

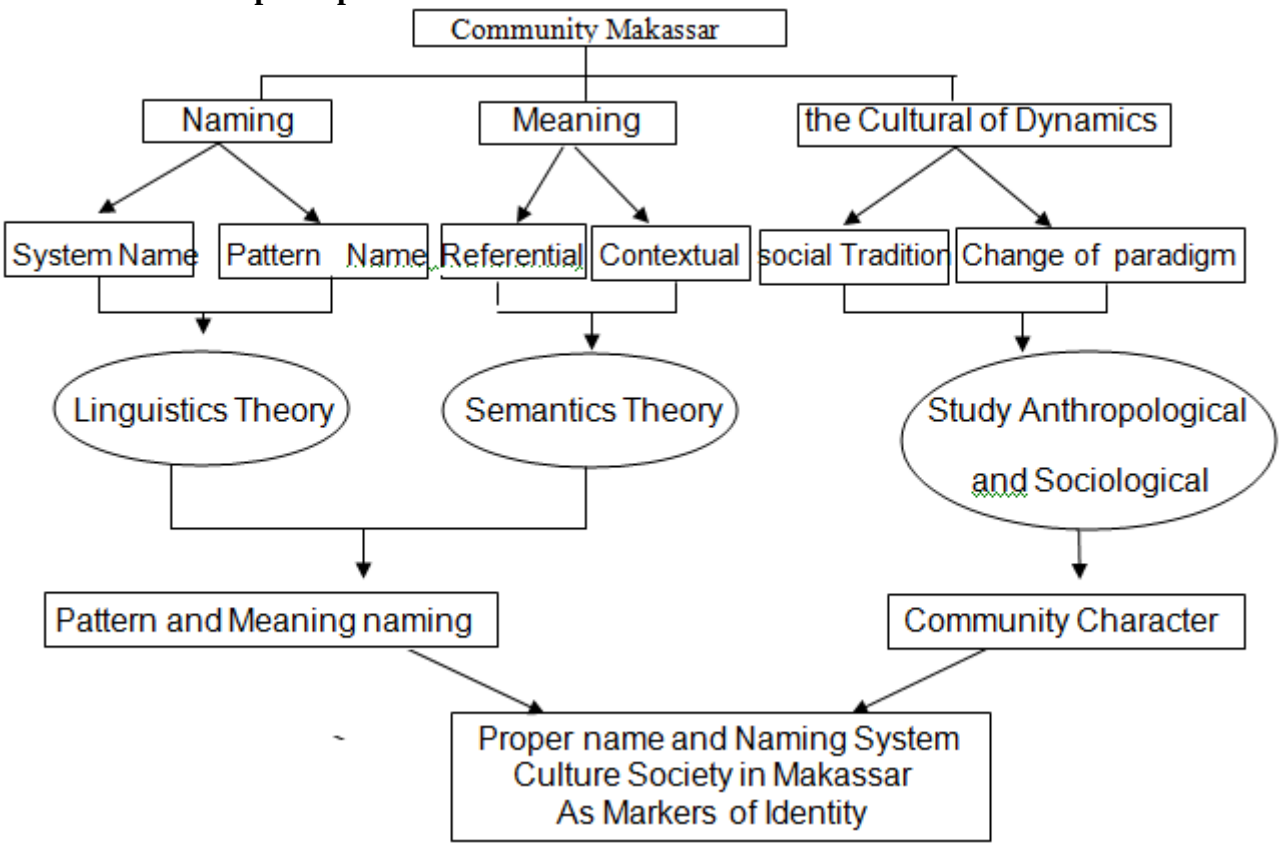
The sample of this study is first defined geographically, based on the distribution of the administrative regions in the areas of Makassar tribes. Furthermore, from each region were purposively drawn from two types of data location, the village and the town.

Furthermore, respondents will be grouped based on several variables. First, they will be divided by age group / generation, the first generation (children who are named by their parents), second generation (the parents of the boy, who was named by his parents i.e. grandfather), third generation (grandfather of the first generation, which was named by his parents or grandparents)

Second, respondents will be sorted based on gender. Finally, respondents will be sorted based on the social status of the giver of the name when naming it done. In this case, with the name assumed to have no part in giving the name because it is still a baby. The third group will be traced people who do not have tribes Makassar but they use the name "daeng "as a greeting or a familiar nickname among his community.


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## 4. Research Concept Map




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