
The Bugis People's Naming System in Bugis Ethnic Tradition

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Abstract

The naming system in the Bugis ethnic is part of the customary system that has been attached since the Bugis existed. The purpose of this study is to describe the system of naming the Bugis in the Bugis tradition. This research is a type of qualitative research using descriptive methods and ethnographic approaches. Verbal data are in the form of words, phrases, and expressions as well as statements obtained from the interview. The data collected were from three community groups: Tosora in Majauleng District, Lagosi in Pammana District, and Gilireng in Gilireng District. Three community groups are known as cultural villages. They are called cultural villages because these three villages are the source of the history of the Bugis people of South Sulawesi. This study uses an ethnographic approach. This is because research activities are inseparable between the activities of a community group as the object of research and their cultural system. Thus, information or data is obtained from interactions between researchers and the public who are research subjects or data sources. The results of this study are based on findings that show that the Bugis self-naming system is of three types; based on the situation and circumstances, based on natural events, and based on the child's appearance. The results of this research provide an increase in the revitalization process of traditions that exist in Bugis society. The naming system in the Bugis ethnicity is still being preserved even though advanced technology is growing rapidly.

Keywords: naming, Bugis people, Bugis tradition, system

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Introduction

Since the development of advanced technology, around the 1980s, the naming system for the Bugis ethnic group has experienced a shift in modernity. This does not

mean that Bugis culture has been evacuated. Some of the Bugis ethnic groups still put forward Bugis traditions and a naming system. Giving names with modern nuances is only partly done for those who have minimal understanding of Bugis culture.

The naming system for Bugis ethnics, especially when their children are born, is inseparable from the Bugis belief system and customary system itself. First, the belief system in question is not deviated from or contrary to the religion adhered to, namely Islam. Second, the customary system in question is based on traditions carried out by the predecessors (ancestors) of the Bugis people.

The name given to the Bugis ethnic is not just a word that sounds good. However, apart from good wording, it also has a beautiful meaning and cultural value. This shows that the naming system in Bugis ethnic customs cannot be separated from language and cultural systems.

Language has a close relationship with culture. Language itself is one of several cultural or cultural products. Language cannot be separated in life. Because language has an important role in human life. The important role of language in general is as a means of communication in social life or in social interaction. Humans can adapt from one human to another because of language. Therefore, humans live their lives through language. Thus, the principle of all humans regarding the role of language is that there is no life without language (No life without language). All humans need language. Even animals also need language to communicate and interact with each other. Even all living things in this world need language.

In the naming system, language is a reinforcement of cultural values because it gives meaning. Thus language cannot be separated from the cultural system. Besides that, language is a tool and force for communication. Language is one of the main factors that improve the quality of human life and influence the progress of human life. Language acts as a cultural medium in culture. Culture must be represented through language (Ellis, N. C., 2019); Hall, S. (2020).

In general language plays three roles for culture. First language describes cultural things. A second language includes a cultural aspect. The third language represents cultural truth. Language is a system that originates from culture and is developed by culture itself. From this it can be understood that languages are

related to each other. Galante A (2020) and García, M. L. (2019) argue that the relationship between language and culture is deep rooted. Language serves to support and connect cultures.

Language is the most important part of the cultural development of an ethnic group. A language that also becomes the culture of its users grows with the dynamics of other cultures involved in political religious and social movements. Language also became a medium for recording and communicating important events such as political changes religious changes social problems and changes in social values. In social life language is a means of communication between each other. He appears. The function of language is to separate from the life of every society.

The previous opinion shows that language is needed and always exists in all fields in various activities of human life. Even language itself is inherent in all humans. One of them is the name given and attached to a person or in a family member or the general public in various regions in the archipelago and in the world. The name attached to a person is a tangible manifestation of the use of language.

Language plays a role for self-naming to humans. Through names, a person can define others and himself. The naming system for humans reflects social norms and is based on needs by considering various things. Therefore, the name is the language. Giving a name to someone is a language practice by arranging letters into one word and forming a name. Or a series of words that form a phrase so that it becomes a name (Mateos, 2014).

Speaking of self-name, everyone in this world of course has a name. Therefore, the name is not only to mention someone. However, it is also a self-identifier as well as an identity for every human being. Self-name is a need for every human being. Therefore, in addition to human language that characterizes humans with other creatures, also with a distinctive name. That is, it is okay for animals and plants to speak or need language, but do not need and do not have a self-name as is the case with humans.

Name is something that is attached to each and everyone. The name is a term or word and or phrase that can be called to call and greet someone. Everyone's name is different (Olatunji, Issah, Noah, Muhammed, & Sulaiman, 2015) Mensah, Inyabri, & Nyong, 2021). Name is a personal attribute that has a function as a means to identify a person, and is always used for various purposes, since he was born until the name is written on the tombstone (Marbin et al., 2021). In addition, Sinai & Waldfogel(2004) and Esanovna & Saparniyazova(2019)also explains the importance of a name, in many contexts, names are affixed to administrative files, names also appear when someone succeeds in spawning a masterpiece. Even in the hereafter, Muslims believe that Allah will judge someone by calling the name they carried while living in this world.

The name can be analogous, that the name is a prayer, the name shows the uniqueness of an area. In addition, the name as a mirror of the individual, a mirror of a community, and even a mirror of all aspects of life. (de Haviland Basoeki, 2013), name is a sign (name is omen) that will be attached to each individual and is used as a greeting. Self-name is the first sign that belongs to someone(Tacikowski& Nowicka, 2010). One expert, Zoest(Marnita, 2000), the name is basically a non-physical sign system that is attached to everyone.

On the other hand, it has also been described that self-name is the clearest linguistic marker in social relations. Everyone has a number of different names, including first names and family names. Concrete examples of names as self-identity are names on diplomas, ID cards, certificates, driver's licenses, passports and other identities (Hudson, 1996).

Fouad et al., (2020)asserts that the meaning attached to the name plays an important role in human identity, because it is believed that the given name not only functions as a social identity, but also affects several aspects of human life. Thus, names can influence humans, both forming character and personality and disposition. Based on this opinion, it can be stated that the name is also a form of human itself as a creature that has dignity and worth.

Every person and a tribe in every region in Indonesia generally has uniqueness and certain

reasons in naming or giving names to their children. Thus, it cannot be denied that every region in all regions of Indonesia has a different system for giving names to their children. The differences in these systems are part of the diversity of traditions. Tradition is an activity that becomes a habit based on the understanding and belief of a certain tribe or area. The tradition includes local wisdom which consists of a set of knowledge that is used as a policy for the community to behave. One of the ways and efforts made by tribes or ethnic communities in an area to preserve various traditions is to pass them down from generation to generation.

Tradition is a system that is attached to a community group. The concept of tradition refers to various activities that are repeated. Tradition itself is something that is inherited and passed down from generation to generation so that it becomes a belief system for a group of people. In a simple sense, tradition is a series of activities that have existed for a long time and continue to exist because they are used as habits and needs in a group or community group. The tradition is part of culture and cannot be separated from people's lives (Muhsyanur, 2020).

Indonesia is known as a cultured country. Therefore, each or all regions in Indonesia have their own uniqueness and style in the form of tradition. Even tradition is sacred. Neonnub & Habsari(2017), tradition is something that becomes a habit and is sacred or sacred. Traditions or customs can be found in various regional communities. Tradition is one proof that humans have been present in the world for centuries. In other words, tradition is the source of human life.

In addition to a tradition that has local wisdom, it also contains values and functions so that it can be used by every community. Thus, it has been emphasized that tradition is a product of culture that must be preserved. Because, culture is a supporter as well as a pillar in national development. This is also stated in Muhsyanur & Verlin(2020), culture needs to be preserved, because culture is the basis for strengthening the nation's character. In addition, culture is a pillar as well as a reference for generations in building the nation.

Therefore, a good nation is a nation that maintains its cultural existence.

Based on the previous explanation, it can be concluded firmly that the essence of giving a name is part of a tradition or a form of cultural practice. Agyekum(2006)also suggests that naming can be considered as a cultural practice. Every society in this world who has a newborn baby, then they will also give a name to the baby. The name is the main marker to make it easier to identify his identity. Giving a name to a baby does not happen immediately, but through a ritual process or official ceremony. In general, people say that the name is a prayer.

In a broad sense all communities or ethnic groups in Indonesia may have similar traditions in giving or opening their own names. The difference is that it is a process and a different way of celebrating. These similarities and differences are a form of Indonesian unity. This is officially stated on the Garuda symbol as well as the motto of the unitary state of the Republic of Indonesia. The motto reads "Bhinneka Tunggal Ika", which has different meanings but remains one. Likewise, for the Bugis community or ethnicity, namely giving a name to the community is part of the tradition.

The Bugis ethnic group is one of the most populous ethnic groups in South Sulawesi. The Bugis ethnic community does not only live in the Sulawesi region. However, it is also widely spread in various areas outside the island of Sulawesi, such as on the islands of Java, Sumatra, Papua, Kalimantan, and other areas. In fact, there are also those that spread outside Indonesia, such as in Malaysia and Singapore. This caused the Bugis ethnic community to spread a lot due to the habit of wandering with the aim of spreading trade access. Therefore, the tradition of wandering in the Bugis ethnic community is known as the *sompek* or *passompek* tradition.

Abidin (2016) links language, culture, and naming, namely that one of the 'languages' that keeps the turmoil in the development of Bugis culture is the language that is attached as the proper name of the Bugis people. The self-name of the Bugis, which is the distinctive identity of a Bugis, has undergone a long history of change. This change was due to the cultural contact of the Bugis with other ethnic civilizations from

outside South Sulawesi, which mainly resulted in the change of religion, political upheaval, and a shift in the understanding of values in Bugis society.

Naming the Bugis people is part of local wisdom that includes various policies. Giving the name is not just a name, but has a value and meaning that is closely related to the cultural elements of the Bugis people. When compared to the past with the present, the past is more cultural than the present. This is due to the influence of science and technology which is growing rapidly. With the progress and development of science and technology, it certainly has an influence on culture, especially the Bugis tradition.

Therefore, basically everyone's naming system is influenced by various factors such as culture, religion, language, and so on. According to de Haviland Basoekei(2013), the naming system of various Indonesian cultures and people is different, the procedure for variations depends on the origin of the island, ethnicity, culture, language, and education obtained. Likewise, in the Bugis tradition. The process of giving self-name or naming to the community is not only based on aspects of language, culture, and or traditions. However, it is also based on a system that binds the Bugis community itself.

During the observations of researchers in the field accompanied by documents from 2016 - 2021, there is still little research on the naming system in the Bugis ethnicity. Therefore, the researcher initiated to deepen by conducting research. Research on the naming system in the Bugis ethnic is very much carried out as an effort to revitalize culture and to introduce the digital era generation to the Bugis ethnic cultural system.

Methodology

Based on the data collected, this type of research is qualitative research. The data collected came from 3 (three) community groups, namely Lagosi in Pammana District, Tosora in Majauleng District, and Gilireng in Gilireng District. The three community groups are known as cultural villages. It is called a cultural village because the three villages are sources of Bugis ethnic history in South Sulawesi. This research is a field research.

Field research refers to a series of activities carried out in a planned, structured, systematic manner, and prioritizing a scientific attitude with the aim of obtaining information in the form of data which is then processed scientifically to produce scientific findings. The information or data is obtained from the interaction between the researcher and the community that is the target of the research or the source of the data. Therefore, this study uses an ethnographic approach, which deals with the environment, culture, situation of community groups, and ethnic groups.

The source of the data for this research is the Bugis community in Wajo Regency. There are two types of data in this study, namely text data and oral data. Text data in the form of words or phrases, namely personal names obtained from various documents and books. The documents in question are documentation in the form of written information such as ancient manuscripts relating to the naming system records in the Bugis ethnic, while books are concerned with the publication results of previous research. Oral data in the form of expressions, statements, and discourse were obtained directly from interviews conducted between researchers and the public.

This research method is divided into 3 (three) stages, namely: data provision, data analysis, and data presentation. First, the provision of data is carried out by applying the proficient method with recording and note-taking techniques (Sudaryanto, 1993: 137-139), and the literature study method. The data for this study were the names of the Bugis people and their history, which were obtained from informants consisting of primary and secondary informants. Primary informants are the main informants who provide data, namely one stakeholder (figure is Bugis). Secondary informants are additional informants who provide supporting data. There were two secondary informants, namely one traditional elder and one non-traditional elder. In addition, the data was also obtained based on the experience and personal knowledge of the researcher who is a Bugis ethnic group. Second, data analysis was carried out by applying a qualitative approach to the interactive model of Miles and Huberman (1994), with procedures; data collection, data

shrinking, data presentation, and drawing conclusions. Third, the data presentation stage is carried out informally by explaining the results of the data analysis in a clear and detailed manner (Sudaryanto, 1993: 145).

Results and Discussion

Based on the analysis in this study, it shows that the Bugis self-naming system in the Bugis tradition is based on three things. First, based on the situation and circumstances. Second, based on natural events. Third, based on form.

Based on Situation or Circumstances

The Bugis naming system in the Bugis tradition based on natural situations and circumstances is a naming system with reference to matters relating to a family itself when the child is born. The things in question are related to the location of things, both places (rice fields, gardens, etc.), and or with respect to the conditions around them. Giving a name to a child generally follows the wishes or circumstances experienced by a father.

The father in the family, both in the Bugis tradition and in the tradition in general, has a high degree in the family. My father was made a leader. Therefore, the father becomes a reference in naming a child. In other words, naming based on situations and circumstances, generally relates to things experienced by the father. The names are based on the situation and circumstances.

- (1) *Ambo* atau *Indo Unga*
- (2) *Biu*
- (3) *Dalle*

The word '*Ambo*' or '*Indo*' in data (1) is used as an affirmation. The word '*Ambo*' is specifically for men, while the word '*Indo*' is specifically for women. Furthermore, the word '*Unga*', in the Bugis tradition is the name given to a child based on the situation. This situation is related to the condition of the rice planted by the father in the field which shows that it has started to flower. In other words, the name '*Unga*' was given because the child was born when his father was looking at his rice in the fields that were starting to flower. The word from the name '*Unga*' is Bugis which means flowering.

Giving the name Unga is associated with luck, which indicates that the child born brings good luck to the father's rice. Giving the name raises the hope that the child will always bring good luck throughout his life. The name or the word '*Unga*', which means 'Flowering' if interpreted in a figurative language shows the meaning of being decorated, good, successful, proud, and happy.

To give confirmation, parents add before the name or word '*Unga*' with the name or word '*Ambo*' or '*Indo*' so that it becomes '*Ambo Unga*' (for men) or '*Indo Unga*' (for women). The word '*Ambo*' or '*Indo*' is a Bugis language, which lexically means 'Father' or 'Mother' and both can mean parent or peak. Thus, the phrase from the name '*Ambo Unga*' or '*Indo Unga*' means the mother of success or the pinnacle of success. The word '*Ambo Unga*' or '*Indo Unga*' can be attached to everyone by adjusting the name that comes after it so that it has a good meaning.

The name '*Biu*' in data (2) is a form of a word in Bugis language which means 'no mother'. The name is given to someone based on circumstances, namely after the child came out of his mother's womb or after being born into the world, his mother suddenly died. Giving the name does not indicate bad luck or unlucky. However, as an impression to the family that the child did not have a mother since childhood. Aside from being an impression, it is also a moral message that shows that death can come to pick up anytime, anywhere, and to anyone. Death is a predetermined destiny. One of them is that death can pick up a mother in the seconds after struggling to give birth to her child.

The name '*Dalle*' in data (3) is a form of a word in the Bugis language which means 'sustenance'. Giving the name '*Dalle*' is based on three reasons parents. First, children are born as sustenance, deposit, and gifts given by God as well as a form of God's power. Second, his son was born at the same time that his parents were poor, so by giving the name '*Dalle*' to his son, his parents hoped that his son would be a source of sustenance or the beginning of the awakening of both parents. Third, the child was born to coincide with both his parents in a prosperous state and living a

rich life. By giving the name '*Dalle*' to their children, their parents hope that with the presence of their children, they will remain in a prosperous and wealthy state, even more than what they had before. The name '*Dalle*' can be given to a boy or a girl. However, to give a differentiator, you can pre-add the name or the word '*Ambo*' or '*Indo*'.

Giving a name for the Bugis community based on the situation and circumstances has its own meaning. Likewise with other ethnic groups, one of which is Javanese, they give a name to a child who is born, mostly based on various aspects, including the situation and it has meaning (Widodo, Yussof, & Dzakiria, 2010). Therefore, for the Bugis ethnic, naming based on the situation and circumstances means that later the child who is born can master the field. That is, the child is able to interact in any situation and situation. It teaches children to be able to face every challenge in life. Challenges are things or objects that inspire determination to improve problem-solving abilities (Finkbeiner et al., 2014).

Based on Natural Events

The naming of the Bugis in the Bugis tradition based on natural events is naming by referring to an extraordinary event or series of events caused by nature. Natural events in question are events that are positive in nature so that they are impressed by residents or a group of people. The examples of Bugis names in the Bugis tradition based on natural events are as follows.

- (1) *Sumange*
- (2) *Billa*

The name '*Sumange*' in data (1) is a form of a word in Bugis language which means 'spirit' or 'excited'. The name *Sumange* 'is given to children based on natural events, namely regarding the rain that flushed a village after a prolonged drought. Therefore, with the rain, the community or parents are eager to work on their rice or rice fields again. In addition, showing the spirit of life because the rain or water that Allah sent down is a sustenance and a source of life for every human being and for all living creatures. The name or word '*Sumange*' can be added after it

with the appropriate name or word, such as the word 'Alam' (in Indonesian) means everything related to the environment and its surroundings. By adding the word 'Nature' so that it becomes 'Sumange Alam', which can mean a spirit based on nature or the spirit of nature.

The name '*Billa*' in data (2) is a form of the word in the Bugis language, which means lightning. Lightning is a natural occurrence. According to the Big Indonesian Dictionary (KBBI), lightning is a light that flashes quickly in the sky which is usually accompanied by a roar of thunder. Giving the name '*Billa*' by parents based on the occurrence of extraordinary lightning in a chain when their child was born. This is an impression for parents and also as a message that lightning is a natural phenomenon from the sky that shows the power of God.

Giving names to children based on natural events is not foreign to all ethnic groups in Indonesia. In addition to the Bugis ethnic tradition, also in other ethnic groups. This can be seen in the first President of Indonesia, namely Soekarno, he gave the names of his children with natural names such as Guntur, Guruh, Taufan, Bayu, and Mega (Dwiyono Y, 2012). Only 2 (two) did not use natural names, namely Rachmawati and Sukmawati. The same thing happened to the Miyah ethnic. Giving names to people of the Miyah ethnic group was not given without a specific purpose (Baru, 2016).

Based on the Child Appearance

The Bugis naming system in the Bugis tradition based on form is giving a name to a child by referring to the child's own form when he was born. The form in question relates to the appearance, color, or special signs that exist in the child's own form. The examples of Bugis names in the Bugis tradition based on natural events are as follows.

(1) *Cora*

(2) *Baba*

The name '*Cora*' in data (1) is a form of a word in the Bugis language which means bright or shining. The name is given because when the child is born, it looks bright and

shining, although in general all newborn children look radiant. However, the name is a symbol of happiness for parents and family. Furthermore, the name '*Baba*' in data (2) is also a form of the word in the Bugis language which relates to a kind of mole that is attached to one of the limbs on the body. However, the size is larger than the mole and the color also varies, some are dark black and some are brown. Giving the name '*Baba*' has a certain reason. Apart from being a sign that characterizes the child, parents also consider it a sustenance as well as an advantage.

Give names to children based on shape. The form in question is in accordance with what is attached to the child, such as a birthmark. Birthmarks for some ethnic Bugis believe as a source of mythology, mystery, and superstition. This is in line with the opinion of Kane(1998), Telyndru(2010), Kusumaningrum & Mulyani(2016), and Kamilah & Setyani(2018), that such things cannot be avoided in life, because they are part of local wisdom. Basically, there are several birthmarks that are commonly found in children, especially newborns or infants. One of them is like a mole. Various theories from the past about the meaning of birthmarks continue to make people curious to this day.

During the Salem Witch trials from 1692-1693, moles were considered a sign of wrongdoing and were called "the devil's mark" by witch hunters (Kučera, 2020). However, recently the Journal of the Society for Physical Research has dedicated years of research to learn more about whether birthmarks are evidence of reincarnation and clues to how you died in a previous life. The medical definition states that birthmarks classify that some type of abnormality is present when a child is born, such as a collection of red blood vessels gathering in the skin making the mark visible (Wheeler, 1998).

Based on the previous statement, the physical signs on a newborn child (such as moles) for the Bugis are sacred. The sacredness depends on the location of the mole. For example, if the mole is on the lips, then it is associated with the child's brush-etiquette, that is, he may become fussy. Moles for the Bugis people can have positive and

negative meanings. It depends on the location and position of the mole itself on the limbs.

Conclusion

Based on the results of the study, these findings are broken down into 3 (three) important points. First, the Bugis naming system in the Bugis tradition is based on the real thing. That is, the name attached to every Bugis person refers to situations, circumstances, natural events or phenomena, and forms. It is not just a name, but also based on local knowledge. Second, as part of the tradition, the name attached to the Bugis people uses the Bugis language so that it seems traditional which is full of meaning.

Third, naming based on tradition has been culturally ongoing since the ancestors until around the 1980s. Because since the 1980s some Bugis people have given a modern name based on the development of advanced technology. Nevertheless, the process of giving names to Bugis people continues through Bugis traditions such as rituals or traditional ceremonies coupled with a collective prayer thanksgiving that is packaged in activities, namely in Bugis customs, especially the Bugis community who are Muslim called *mabbarazanji*.

The three systems of naming the Bugis people in the Bugis tradition mentioned above hold hopes and prayers for the Bugis people. Thus, the name is not just a string of words attached as one that characterizes the Bugis people themselves. However, the name is also a necessity in supporting the survival of the Bugis people in interacting in their lives. The interesting thing about the Bugis naming system is that in addition to representing the life conditions of the Bugis people, it also reveals the life history of the Bugis people. Therefore, for the Bugis, the name is a living history.

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