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ANTHROPONYMIC ANALYSIS OF THE KAYU AGUNG VILLAGE COMMUNITY, MEPANGA SUBDISTRICT: AN ONOMASTIC STUDY

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Abstract || This study aims to describe the anthroponymic forms of the Kayu Agung Village community, Mepanga Subdistrict, and the underlying factors of personal naming based on an onomastic study. Previous anthroponymic studies have predominantly focused on Javanese society and urban areas, while transmigration village communities like Kayu Agung remain under-researched; thus, this study aims to fill that gap. This research employs a qualitative descriptive method, utilizing a data source of 50 community personal names and their naming backgrounds, supported by secondary data from village documents and related literature. Data were collected through observation, interviews, listening, recording, note-taking, and documentation techniques, then analyzed using the Miles and Huberman interactive model, which includes data reduction, data display, and conclusion drawing. The results show that the anthroponymic forms of the Kayu Agung community consist of word forms (single words and phrases), language of origin (Javanese, Buginese, Arabic, Indonesian), and lexical forms containing meanings of identity, hopes, and cultural values. The underlying factors for naming include hopes and prayers, family history, and modernization. It can be concluded that the naming system of the Kayu Agung community is not merely about identity, but rather a reflection of cultural values passed down across generations, while simultaneously experiencing shifts due to changing times, education, and religion.

Keywords || *Anthroponymy, Onomastics, Personal Naming, Kayu Agung Village.*

Abstrak || Penelitian ini bertujuan mendeskripsikan bentuk antroponimi masyarakat Desa Kayu Agung, Kecamatan Mepanga, serta faktor yang melatarbelakangi penamaan diri berdasarkan kajian onomastika. Kajian antroponimi selama ini banyak menyoroti masyarakat Jawa dan wilayah perkotaan, sementara masyarakat desa transmigrasi seperti Kayu Agung belum banyak diteliti, sehingga penelitian ini hadir mengisi kekosongan tersebut. Penelitian menggunakan metode deskriptif kualitatif dengan sumber data berupa 50 nama diri masyarakat beserta latar belakang penamaannya, didukung data sekunder dari dokumen desa dan pustaka terkait. Data dikumpulkan melalui observasi, wawancara, teknik simak, rekam, catat, dan dokumentasi, kemudian dianalisis dengan model interaktif Miles dan Huberman meliputi reduksi, penyajian, dan penarikan simpulan. Hasil penelitian menunjukkan bentuk antroponimi masyarakat Kayu Agung terdiri atas bentuk kata (tunggal dan frasa), bahasa asal (Jawa, Bugis, Arab, Indonesia), dan bentuk leksikal yang memuat makna identitas, harapan, serta nilai budaya. Adapun faktor yang melatarbelakangi penamaan mencakup harapan dan doa, sejarah keluarga, serta modernisasi. Dapat disimpulkan bahwa sistem penamaan masyarakat Kayu Agung tidak sekadar identitas, melainkan cerminan nilai budaya yang diwariskan lintas generasi sekaligus mengalami pergeseran akibat perkembangan zaman, pendidikan, dan agama.

Katakunci || Antroponimi, Onomastika, Penamaan Diri, Desa Kayu Agung.

Introduction

Language and humans are two inseparable entities. Through language, humans not only communicate but also build identity, convey hopes, and inherit cultural values from one generation to the next. One concrete manifestation of language's role in shaping this identity can be seen in personal names. A name is not merely a sequence of sounds that distinguishes one individual from another, but a meaning-laden lingual unit that reflects the perspective, beliefs, and socio-cultural background of the community that bestows it. In linguistic studies, this personal naming phenomenon is the object of onomastics, specifically the branch of anthroponymy, which specifically examines human names along with their forms, origins, and the underlying factors of their bestowal.

The diversity of naming systems in Indonesian society is inseparable from the complexity of culture, language, history, and the development of the times that shape it. Every region, and even every family, has its own tendency in naming their children, whether sourced from regional languages, Arabic, or Indonesian, which is considered more modern. This phenomenon becomes even more interesting to study when it occurs in a community that is historically the result of a mixture of various ethnicities, as found in the community of Kayu Agung Village, Mepanga Subdistrict, Parigi Moutong Regency. This village was formed through the government's transmigration program, thus inhabited by residents with Javanese, Buginese, and other ethnic backgrounds who interact with each other in daily life. Such demographic conditions make the personal naming system in Kayu Agung Village not merely a reflection of a single tradition, but the result of the encounter and acculturation of various cultural and linguistic systems.

The naming phenomena found in the field show quite striking variations. Some names, such as Senen, Setu, and Dasar, seem simple at first glance but hold their own meanings and stories behind their bestowal, whether related to the day of birth, specific events in the family, or the parents' hopes for their child. On the other hand, the younger generation of Kayu Agung Village tends to use names that are more modern, religious, and follow current naming trends, such as names derived from Arabic or a combination of several words in Indonesian. This intergenerational shift in naming patterns indicates

that the anthroponymic system of the Kayu Agung community is dynamic, constantly changing along with developments in education, religion, and the influence of foreign cultures, without completely abandoning the traditional roots inherited from previous generations.

The urgency of this study is increasingly felt when linked to the tendency of the younger generation, who are starting to rarely understand the meaning and cultural background of the traditional names held by their parents and grandparents. In fact, these traditional names hold local wisdom that records the history, hopes, and values living in the society of their time. If this phenomenon is left undocumented scientifically, it is feared that the meaning and wisdom contained within will further erode and disappear with the changing of generations. Therefore, research on the anthroponymy of the Kayu Agung Village community becomes important to conduct, not only as an academic endeavor but also as a form of documenting local wisdom that can be passed down to the next generation.

Studies on anthroponymy are not actually new in the field of linguistics. Several previous studies have highlighted the phenomenon of personal naming in various community groups. Atmawati et al. (2022), in a study titled "Perubahan Antroponimi dalam Masyarakat Jawa" (Changes in Anthroponymy in Javanese Society), examined the anthroponymic shifts in Javanese society in Yogyakarta and found that cultural acculturation and technological developments also influenced name selection, which shifted from traditional Javanese patterns toward modern names or those derived from Arabic. The study used a qualitative approach with data collection techniques in the form of documentation, sampling, and interviews, which were then analyzed contextually. Meanwhile, Handika (2022) conducted a study titled "Antroponimi Sistem Penamaan Orang Berdasarkan Hari Lahir sebagai Identitas Budaya di Kabupaten Indramayu" (Anthroponymy of the Human Naming System Based on Birth Day as a Cultural Identity in Indramayu Regency). This study examined the naming system of the Indramayu Regency community, which is influenced by the day of birth, allowing a person's birth day to be traced through their name. Furthermore, Sasongko and Susanti (2021) in their study titled "Motivasi Penamaan dalam Karya Sastra Jawa Kuno dan Prasasti: Kajian Antroponomastika" (Naming Motivation in Old Javanese Literary Works and Inscriptions: An Anthroponomastic Study), discussed the motivation for naming characters in Old Javanese literature and inscriptions, highlighting the link between the name,

social status, and position held by the character, using Nyström's onomastic approach and archaeological methods to analyze the data.

The three studies above show the same common thread, namely the close relationship between the naming system and the culture, history, and social dynamics of the community. Nevertheless, the scope of these studies is still limited to the context of Javanese society, both in contemporary life and in past literary texts and inscriptions, and focuses more on urban areas. As far as literature tracking goes, anthroponymic studies that specifically address transmigration village communities with a pluralistic ethnic composition like Kayu Agung Village have not been widely conducted. This condition serves as both the gap and the novelty of this research. Unlike previous studies that focused on urban areas or a single ethnic group, this study highlights a rural context with a community that is historically the result of the encounter of various ethnicities and cultures, so that the naming system formed within it becomes a unique representation of acculturation that has not been widely revealed in onomastic literature in Indonesia.

Theoretically, this research departs from semantics as a branch of linguistics that studies meaning, whether at the level of words, phrases, or sentences (Mufid & Diantika, 2024). Semantics in this study is used as a foundation to uncover the meaning stored behind each personal name, in terms of origin, function, and the underlying socio-cultural values (Amaliana, 2016). From semantics, this research is then directed towards onomastics, the branch of linguistics that examines the language behind the names of people and places (Hough, 2016). Furthermore, Santos (2018) explains that onomastics is divided into two main fields: anthroponymy, which focuses on personal human names, and toponymy, which studies place names. A name, as stated by Kumala (2021), is a human construct that is given meaning based on social consensus, so it can be analyzed as a meaningful lexical unit.

Anthroponymy, as the main focus of this study, can be understood as a study that not only traces the form of a name but also encompasses the titles, social status, and lineage inherent in a person's identity (Ruchiat in Diana, 2022). The activity of giving a name is a human characteristic born from the process of knowledge categorization (Santos, 2018), while also serving as the starting point for a person to be introduced to their social environment. Because it is through names that a person is known, humans also cannot detach themselves from their social and cultural contexts (Kami, 2023). The

name bestowed upon an individual also reflects the ideology and belief system of the community using it (Rizka, 2018), and reflects the values, hopes, and socio-cultural background of the name giver (Van Langendonck, 2007). Furthermore, contemporary onomastic studies show that personal names do not merely function as referential markers but also carry connotative meanings that encompass dimensions of affection, cultural values, and social associations (Seide & Saparas, 2020). The concept of society in this research is understood as a group of individuals living together in an area, interacting with each other, and bound by mutually agreed cultural norms and values. As Linton (in Margayaningsih, 2018) stated, society can be defined as a group of humans living together and interacting with each other in daily life (Kusmanto, 2013), as reflected in the community of Kayu Agung Village which is the object of this research.

Based on this background, this research is formulated to answer two main questions: what are the anthroponymic forms of the Kayu Agung Village community, and what factors underlie the personal naming background in this community? In line with the formulation of the problem, this study aims to describe the anthroponymic forms of the Kayu Agung Village community based on word forms, language of origin, and lexical forms, while also describing the factors underlying the personal naming background in the community. Through a qualitative descriptive approach and the Miles and Huberman interactive data analysis model, this research is expected to uncover the naming patterns developing in Kayu Agung Village systematically and in depth.

The uniqueness of this research lies in the selection of the research locus, namely a village resulting from the transmigration program inhabited by a multi-ethnic community a context relatively rarely touched by previous anthroponymic studies, which mostly centered on Javanese society or urban areas. By documenting and analyzing the forms and factors of personal naming of the Kayu Agung Village community, this research is expected to contribute to the development of anthroponymic and onomastic studies in Indonesia. Simultaneously, it serves as a means of preserving the local wisdom contained within the community's naming system, so that the meaning and cultural values behind these names are not lost to the progress of time.

Methodology

This study employs a qualitative descriptive approach to uncover the anthroponymic forms and the underlying factors of personal naming within the Kayu Agung Village community, Mepanga Subdistrict, Parigi Moutong Regency. This approach was chosen because the problems studied namely the meaning, patterns, and motivation behind naming cannot be adequately understood through statistical measurement, but rather require an in-depth description and interpretation of the accompanying socio-cultural phenomena (Suparni et al., 2024, Syamsuddin et al., 2023). Through this approach, the researcher attempts to describe personal naming data as they are, without administering specific treatments or manipulations, thereby obtaining an objective description of the local community's anthroponymy.

This research was conducted in Kayu Agung Village, Mepanga Subdistrict, Parigi Moutong Regency, Central Sulawesi Province. The selection of this location was based on the consideration that Kayu Agung Village is one of the villages resulting from the transmigration program, inhabited by people with diverse ethnic, linguistic, and cultural backgrounds, primarily Javanese and Buginese. These demographic conditions bring about the encounter and acculturation of various socio-cultural systems in daily life, which in turn helps shape a unique personal naming pattern distinct from other previously studied communities.

The data in this study consist of the personal names of the Kayu Agung Village community along with information regarding their forms and naming backgrounds, sourced from primary and secondary data. Primary data were obtained directly through interviews with the village head, village officials, name-giving parents, and the name bearers themselves. Meanwhile, secondary data were obtained from village administrative documents, such as demographic data, as well as from books, scientific journals, and previous research relevant to anthroponymic and onomastic studies. Informants were determined using a purposive sampling technique, namely selecting informants based on specific criteria, which include: (1) residing in Kayu Agung Village, (2) understanding the intricacies of naming in the local community, and (3) being willing to provide information openly. This study involved four informants representing elements of the village government and the community, namely the village head, village

secretary, name-giving parents, and name bearers, with the informants' age range divided into younger and older generation groups to observe possible intergenerational naming pattern differences. Based on the inquiries with these informants, the researcher successfully collected 50 personal name data as materials for analysis.

Data collection was carried out using six complementary techniques: observation, interviews, listening technique, recording technique, documentation, and note-taking technique. Non-participant observation was used to directly observe the naming phenomena at the research location without getting involved in the informants' activities, ensuring the obtained data is objective. Interviews were conducted semi-structurally, referring to pre-arranged interview guidelines while still giving informants the freedom to answer based on their experience and knowledge. The listening technique was applied by paying close attention while simultaneously asking questions to the informants regarding the use of names, whereas the recording technique was used to document conversations in audio format with the informants' permission. Documentation was carried out using gadgets to obtain supporting visual data, while the note-taking technique was used to systematically record the forms and factors of personal naming obtained during observations and interviews.

The collected data were then analyzed using the Miles and Huberman interactive model, which consists of four continuous stages: data collection, data reduction, data display, and conclusion drawing. Data were reduced by selecting, simplifying, and categorizing names based on word forms, language of origin, lexical forms, and the factors underlying their naming. After reduction, the data were presented systematically in the form of tables and descriptive narratives so that the patterns and meanings contained within could be clearly seen. The final stage of conclusion drawing was carried out by interpreting the presented data to comprehensively uncover the anthroponymic forms and underlying factors of personal naming in the Kayu Agung Village community, taking into account the accompanying social and cultural contexts (Miles et al., 2014).

To ensure the accuracy and validity of the data, this research applied source triangulation and method triangulation techniques. Source triangulation was conducted by comparing data from various different informants using the same data collection technique, whereas method triangulation was conducted by comparing the results obtained

through different data collection techniques on the same data source. The application of both triangulation techniques ensured the consistency and reliability of the data, so that the resulting findings can be scientifically accounted for and support the drawing of valid conclusions.

Results

Based on the results of data collection and analysis on 50 personal names of the Kayu Agung Village community consisting of 40 data from the older generation aged 40–81 years and 10 data from the younger generation aged 10–30 years as a comparison this study found answers to both proposed research questions: the anthroponymic forms of the Kayu Agung Village community and the underlying factors of their personal naming. Both findings are described as follows:

1. Anthroponymic Forms of the Kayu Agung Village Community

The research results show that the anthroponymic forms of the Kayu Agung Village community can be examined through three aspects: word forms, language of origin, and lexical forms, which together can demonstrate diversity as well as intergenerational difference patterns.

a. Word Forms in the Personal Naming of the Kayu Agung Village Community

Based on the analysis of data obtained from the informants regarding the anthroponymy of the Kayu Agung Village community, this study found that personal naming is divided into two forms: single-word forms consisting of one complete word, and phrase forms consisting of a combination of two or more words forming a single unit of meaning as a person's identity. Examples of data representing the anthroponymic word forms of the Kayu Agung Village community are as follows:

Table 1. The anthroponymic forms of the Kayu Agung Village Personal Names

No	Personal Names	Word Formation
1.	<i>Waras</i>	Single Word
2.	<i>Sayuk</i>	Single Word
3.	<i>Sappe</i>	Single Word

4.	<i>Sadari</i>	Single Word
5.	<i>Aila Shafika Ramadani</i>	Phrase
6.	<i>Anatasya Nuraini</i>	Phrase
7.	<i>Aksa</i>	Single Word
8.	<i>Dirgantara</i>	Single Word

Examining the word forms table, two distinct naming patterns were identified between the older and younger generations. The older generation tends to use single-word names, such as Waras, Sayuk, Sappe, and Sadari. In contrast, the younger generation predominantly uses phrase forms or a combination of two or more words, such as Aila Shafika Ramadani and Anatasya Nuraini. This shift from single-word forms to phrase forms indicates a tendency among the younger generation to bestow names that are more complete and richer in meaning.

b. Language of Origin Forms in the Personal Naming of the Kayu Agung Village Community

In addition to word forms, the researcher also found a variety of languages in the personal naming of the Kayu Agung Village community. The languages used in bestowing these names indicate variations in their language of origin. In this study, the use of four languages in the personal naming system was found: Javanese, Buginese, Arabic, and Indonesian. This linguistic diversity reflects the influence of the cultures of origin as well as the social environment underlying the lives of the transmigration community in the village. To provide an overview of the language of origin forms found in this study, representative data can be presented in Table 2 as follows:

Table 2. The Language Origins of Kayu Agung Village Personal Names

No	Personal Names	Word Origins
1.	<i>Tuminem</i>	Javanese
2.	<i>Panut</i>	Javanese
3.	<i>Sadari</i>	Buginese
4.	<i>Sappe</i>	Buginese
5.	<i>Namira Shafiyah</i>	Arabic

6.	<i>Moh Nur Rabil</i>	Arabic
7.	<i>Dirgantara</i>	Sanskrit
8.	<i>Aksa</i>	Sanskrit

In terms of the language of origin in the table, four languages were found to be used in the naming system, namely Javanese, Buginese, Arabic, and Sanskrit. Javanese and Buginese are more widely used in the names of the older generation, such as Giat, Tuminem, and Panut, which originate from Javanese, as well as Sappe and Sadari, which originate from Buginese, serving as an effort to maintain the cultural identity of the transmigration community. Conversely, Arabic and Sanskrit are more dominant among the younger generation, as seen in names like Namira Syafiyah, Moh Nur Rabil, Dirgantara, and Aksa, which reflects the influence of religious values, educational development, and the community's openness to outside cultures.

c. Lexical Forms in the Anthroponymy of the Kayu Agung Village Community

Based on the research findings conducted on the Kayu Agung Village community, it was found that every name form bestowed by parents holds a specific meaning. These meanings do not only function as markers of personal identity but also reflect hopes, life experiences, and values deemed important by the family. The lexical forms of the names found in this study originate from various languages, such as Javanese, Buginese, Arabic, and Sanskrit. Therefore, the meaning of a name becomes one of the essential elements in the anthroponymic forms of the Kayu Agung Village community. An example of the data presentation regarding the meanings of names is shown in the following table:

Table 3. The Meanings of Kayu Agung Village Personal Names

No	Personal Names	Word Origins
1.	<i>Waras</i>	Healthy
2.	<i>Sayuk</i>	Harmonious
3.	<i>Sappe</i>	Wanderer
4.	<i>Sadari</i>	Conscious
5.	<i>Aulia</i>	Protector

6.	<i>Anatasya Nuraini</i>	The light of my eyes that brings rebirth and renewal
7.	<i>Mawada</i>	Love and affection
8.	<i>Dirgantara</i>	Vast

d. Factors Underlying the Personal Naming of the Kayu Agung Village Community

Based on field findings, personal naming in the Kayu Agung Village community is not done randomly but is based on various considerations that hold specific meanings and purposes. The names bestowed by parents upon their children generally reflect hopes, life experiences, family conditions, and cultural values developing within the community.

In addition to anthroponymic forms, this study also reveals three main factors underlying name bestowal in the Kayu Agung Village community, namely the factor of hopes and prayers, the historical factor, and the modernization factor.

1) The Factor of Hopes and Prayers

The factor of hope is one of the most dominant backgrounds in giving names within the Kayu Agung Village community. Through the bestowed names, parents embed prayers and hopes for health, safety, happiness, or noble traits desired for the child. Thus, personal naming does not solely function as an identity marker but also serves as a symbol of the parents' aspirations for their child's life and future. Representative data examples can be presented in Table 4 as follows:

Table 4. Factor of Hopes and Prayers

No	Name	Background of Personal Naming
1.	<i>Mulus Rusek</i>	Contains the hope that the child will survive and be kept away from illness even in difficult conditions.
2.	<i>Sugeng</i>	Relates to the hope that the child will always be safe and protected from danger.
3.	<i>Sayuk</i>	Based on the hope that the child will live in harmony and peace with others.

No	Name	Background of Personal Naming
4.	<i>Sadari</i>	Describes the hope of having awareness and responsibility for one's actions.
5.	<i>Seneng</i>	Given as an expression of happiness over the birth of the child.

Based on the data presented in the table, it is evident that personal naming is underpinned by the factor of hope; the bestowed names possess positive meanings reflecting the family's goodness and hopes. The factor of hopes and prayers is the most dominant background found in this study. Through the given names, parents embed prayers and hopes for the child to have health, safety, happiness, and noble traits, as reflected in the names *Mulus Rusek*, *Sugeng*, *Sayuk*, *Sadari*, and *Seneng*. This indicates that the personal naming process in the Kayu Agung Village community is not done arbitrarily but rather considers the meaning contained within the name.

2) The Historical Factor

In addition to the factor of hope, the researcher also found a historical factor underlying personal naming in the Kayu Agung Village community. The bestowed names are often related to events, life experiences, or specific conditions previously experienced by the family. Through these names, the parents giving the name immortalize an event deemed important, allowing it to be remembered by both the family and the name bearer. Thus, a name is not only used as a personal identity but also becomes a crucial part of the name bearer's life history and holds special meaning for the family. Examples of representative data can be seen in the following table:

Table 5. Historical Factors

No	Name	Background of Personal Naming
1.	<i>Slamet</i>	Based on an event or history experienced, namely surviving life-threatening conditions or escaping death.
2.	<i>Tekad</i>	Based on a difficult life experience, reflecting a desperate struggle to leave a home. Because the house left behind caught fire, they made a determined choice to leave it.

No	Name	Background of Personal Naming
3.	<i>Marjan</i>	Relates to the experience of losing a twin sibling, where the twin passed away.
4.	<i>Jemari</i>	Based on a history derived from body parts, as the individual has more fingers than the typical number.
5.	<i>Cikrak</i>	Relates to a condition of severe illness previously experienced.

Based on the data in the table, it was found that the personal naming of the Kayu Agung Village community is also driven by historical factors, where the given name is related to specific events, experiences, or circumstances previously faced by the family. The name Slamet, for example, marks an event of surviving danger, while Tekad reflects the family's strong determination in navigating a new life in the transmigration land. The name Marjan was given in relation to the loss of a twin sibling, Jemari relates to a physical condition of having more fingers than usual, and Cikrak was given in connection with a history of severe illness. Through these names, the family attempts to immortalize important moments so they are remembered by both the name bearer and their descendants.

3) *The Modernization Factor*

In addition to the factors of hope and history, the researcher also identified the development of the times (modernization) as one of the backgrounds influencing the personal naming patterns of the Kayu Agung Village community, particularly among the younger generation. Modernization brings significant changes in the way the community bestows names upon children. Personal naming is no longer limited to the use of regional languages like Javanese or Buginese, but has expanded to the use of Arabic and Indonesian, which are considered more modern, religiously valuable, and in accordance with the spirit of the times. Representative data examples can be presented in the following table:

Table 6. Modernization Factors

No	Name	Meaning	Language Characteristic
1.	Aila Shafika Ramadani	Moonlight from the hill of Safa in Ramadan	Arabic
2.	Anatasya Nuraini	Rising light of my eyes	Arabic
3.	Mawadda	Love and affection	Arabic
4.	Moh Nur Rabil	Light of Strength	Arabic
5.	Dirgantara	Vast	Sanskrit

Based on the data in the table, the third factor is modernization, which is clearly visible in the younger generation's tendency to use names in Arabic and Sanskrit. This change is driven by a number of external factors, such as expanded access to education, the strengthening of religious values, and the increasingly massive influence of mass media and social media in community life. It is evident that personal naming among the younger generation tends to have more modern and diverse forms compared to the older generation. This indicates that the use of names with Arabic elements and modern names introduces influences and developments in the lifestyle of the Kayu Agung Village community, resulting in a shift from traditional names to more modern ones.

These three factors demonstrate that the personal naming of the Kayu Agung Village community is not done arbitrarily; rather, it consistently considers the meaning, values, and surrounding socio-cultural contexts. Overall, the results of this study answer the two proposed research questions while simultaneously supporting the research objectives: that the anthroponymic system of the Kayu Agung Village community is formed from a blend of transmigration cultural heritage and continuously evolving social dynamics. These findings prove that personal names are not merely administrative identities but are representations of cultural values, hopes, and life histories that are continuously inherited across generations.

Discussion

The findings regarding the forms and factors of personal naming in the Kayu Agung Village community, as described in the Results section, need to be interpreted further by placing them within the theoretical framework of onomastics and comparing them with previous studies. This comparison is crucial to demonstrate the extent to which this study reinforces, expands upon, or even challenges existing understanding within the field of linguistics, particularly in anthroponymic studies.

This study is based on Van Langendonck's (2007) onomastic theory, which asserts that personal names do not merely function as individual identity markers (referential function), but also carry a connotative function closely related to the social and cultural aspects of the speakers. Generally, the findings of this study support the theory: the lexical forms of names in Kayu Agung Village, such as Waras, Sayuk, and Mawada, prove that names contain connotative meanings representing hopes and cultural values, rather than just acting as differentiating labels among individuals. Nevertheless, this study also found that the application of Van Langendonck's theory does not occur evenly across all data. Not all categories of name functions proposed in the theory appear explicitly in the naming system of the Kayu Agung community; some forms only appear prominent in specific generational groups or within certain social contexts. This finding demonstrates that the anthroponymy of transmigration communities is selective and contextual, meaning that this study does not merely confirm, but also refines Van Langendonck's theory by showing that its application depends on the socio-cultural background of the speaking group, rather than applying uniformly across all societies.

Another contribution of this research is evident when the findings are compared with the classification of naming factors proposed by Abdullah et al. (2021), which divides anthroponymic orientation into the realms of local wisdom, sociological influence, and modernization. This macro-classification aligns with the three factors found in this study: hopes and prayers, history, and modernization. However, this study provides a more concrete interpretation grounded in the field context for instance, through the finding of the name Slamet, born from a near-miss encounter with danger, or the name Tekad, which records the family's determination in facing a new life as

transmigrants. Thus, this study not only affirms the conceptual classification framework of Abdullah et al. (2021) but also enriches that understanding with distinctive ethnographic data from a multi-ethnic rural context, an aspect that has not been widely explored in previous research.

When compared with Atmawati's (2022) study, which examined the anthroponymic shift in Javanese society in Yogyakarta, this study shows a similar tendency: a shift from traditional names to modern or Arabic names due to the influence of education and religiosity. However, the different research context a multi-ethnic transmigration village compared to an urban Javanese society reveals that this shift is driven not only by modernization but also by the acculturation process between the cultures of origin (Javanese and Buginese) and a more heterogeneous new social environment. This uniqueness is the novelty of this research compared to the study by Atmawati et al. (2022). Compared to Handika (2022), which highlighted a naming system based on the day of birth in Indramayu Regency, this study shows that the Kayu Agung Village community does not base naming solely on the time of birth, but more dominantly on life events, physical conditions, and family hopes. This expands the scope of naming factors that have not been widely highlighted in anthroponymic studies. Meanwhile, when juxtaposed with Sasongko and Susanti's (2021) research, which examined the motivation for naming characters in Old Javanese inscriptions through an archaeological approach, this study shows that naming motifs based on social status and position, which were dominant in the past, have now shifted to more personal motifs oriented toward family hopes, life history, and religious identity in contemporary society.

Overall, this research contributes to three fields simultaneously: linguistics, literature, and culture. In the linguistic aspect, this study enriches semantics and onomastics by showing how word forms, language of origin, and lexical meaning are interconnected in forming a unique naming system. In the cultural aspect, this study documents the local wisdom of a transmigration community that has rarely been recorded in scientific literature, thus serving as an effort to preserve cultural identity and providing a source of ethnographic data for cross-disciplinary research, including oral literature and local history studies. Accordingly, this study not only strengthens existing onomastic theories but also broadens their scope to encompass community contexts that have previously received less attention, while opening up space for

further anthroponymic research in other transmigration communities in Indonesia.

Conclusion

This research has successfully revealed that the anthroponymic system of the Kayu Agung Village community, Mepanga Subdistrict, Parigi Moutong Regency, is formed by two main elements: the forms and the factors of personal naming. In terms of form, the local community's anthroponymy can be examined through word forms (single words in the older generation, phrases in the younger generation), language of origin (Javanese and Buginese in the older generation, Arabic and Indonesian in the younger generation), and lexical forms containing meanings of identity, hopes, and cultural values. In terms of factors, personal naming is driven by hopes and prayers, family history, and modernization, which collectively demonstrate that the naming system in this village is dynamic yet remains rooted in cultural values passed down across generations.

These findings assert that personal naming is not merely an administrative label but a reflection of a collective identity that records the history, hopes, and cultural acculturation of the transmigration community. This study simultaneously reinforces and expands existing onomastic theories by showing that the application of a name's connotative function heavily depends on the socio-cultural context of the speaking group a nuance that has not been widely revealed in anthroponymic studies on urban societies or single ethnic groups. Nevertheless, this study still has limitations, particularly regarding the data scope, which only involved 50 names from a single transmigration village. Therefore, future research is recommended to expand the cross-generational data scope, delve into untouched aspects such as nicknames and surnames, and conduct comparative studies with other transmigration villages in Central Sulawesi to obtain a more representative picture of the archipelago's anthroponymy. In addition to academic contributions, these findings are also expected to encourage the community, especially the younger generation, to continue recognizing the meanings behind traditional names as part of the effort to preserve identity and local wisdom.

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