# Personal Names as a Self-Identity in Intercultural Comparison Context: A Literature Review

Zetiara Nurul Sabila[1], Zarina Akbar[2]

*[1]Master of Psychological Science, Universitas Negeri Jakarta, Jakarta, Indonesia*

*[1]e-mail: Zetiara_1802822001@mhs.unj.ac.id*

Keywords:     Intercultural Comparison, Personal Names, Self-Identity

Abstract:     Personal names are crucial for individual identity and cultural expression. They often reflect parental hopes and desires, and individuals may internalize their names as part of their self-concept. Despite their significance, people may change their names due to various reasons.This study explores the acculturation of personal names in intercultural contexts. Through a literature review using PRISMA and databases like Google Scholar, Sage Journals, JSTOR, and Science Direct, 20 articles from 2012-2022 were analyzed. The search included keywords in English and Indonesian. The analysis revealed acculturation phenomena among ethnic groups and differences in personal name structures across cultures. Personal names are shaped by historical and cultural factors, and they can contribute to personal development by fostering connections with family and significant others, as well as facilitating acculturation in intercultural environments. This research highlights the influence of personal names on cross-cultural adaptation and identity construction. It underscores the importance of cultural context in understanding the meaning and significance of name.

## 1  INTRODUCTION

Personal names or identity is a tool or a representation of self-actualization. As a matter of fact, personal names are significant in conveying a unique culture that exists in a region, and with our personal names, we may be known by many people or personal names as a way of communication.

Even so in either situation the study of identity is a significant aspect of the social science studies, most Indonesian names are also imbued with a deep significance that represents the parents' hopes and desires for the child, for example: Slamet (Javanese: safe, peaceful) and Beja (Javanese – luck). Therefore, a significant aspect of social science studies in this situation is the study of identity. According to the Moordiati study, which was conducted between 1950 and 2000, the social position of the family is reliant on it. It's frequently preferable to choose a name that stands out a lot and acts as the child's lifelong personal identification (Moordiati, 2015).

According to Maalouf (2004), physical identity and social surroundings both contribute to how individuals define themselves. People rarely select their physical identity, including their race, gender, and other characteristics. Aside from physical identity, which cannot be changed, there are identities that may change over a person's life (Zittoun, 2004). It's due to fact who in terms of physical traits, an identity at this time is also affected either by cultural milieu that surrounds them for the entirety of the story. The name is a highly essential identification since it is a highly personal attribute that basically consists of identifying a person.

Personal names can alter with time a lot of its necessity in society. Name changes are a common social phenomenon. Names generally comprise extremely basic aspects relating to hope, wishes, ideas, or a type of symbol tied to an individual. According to Zittoun (2004), personal names have a crucial function in conveying who we are, what makes certain people unique, and how parents want and desire their children to view themselves. Therefore, most of us are not eager to alter our name or identity. One instance is the artist formerly known as Annisa Tribanowati who changed her name to Siti Annisa Trihapsari. According Slamet (2022) that the name Annisa signifies nice, but for Banowati it always denotes sorrowful. She ultimately made the decision to speak with her grandpa in Yogyakarta. An air of negativity surrounds the grandchild's struggle. In the end, her grandpa performed tirakat for 40 days until he discovered the solution. Annisa had to alter her name. Finally, on March 28, 2003, Siti Annisa Trihapsari began to take on a new name. Since then, her life has slowly begun to alter. No matter how you feel about it, personal names always have a lot of significance. Names are more than simply a way to refer to someone. Sometimes the

341

name has a deeper significance than that; it aims as both a symbol of identification and an encouragement to live a better life. This phenomenon shows the importance of names in social life.

Personal name is still being debated by many experts. Although some experts contend that the name is more than just a referent that serves to understand an item, the name is often thought of as only a reference. Name is unremarkable because who represent identity. According to some scholars, names are more than just words or phrases used to distinguish between different objects; rather, they are components of communication that serve as signs (Wibowo & Lubis, 2022).

There are distinctive and fascinating factors involved in naming anything. People are named depending on their birth date, like in Indramayu Regency, West Java. This region's name is unique in comparison to others. When it comes to name, Java also uses the terms Ponimin, Legimin, Kliwon, Legiyatna, and Wagimin depending on the person's birthday or day of birth (Handika et al., 2022). Suranto (1983) published his findings from an earlier study he had conducted on Javanese naming norms in his book "Study of Javanese Names." The name system used by the Masyarakat Manggarai (MM) was likewise the subject of similar inquiry. The naming system uses names to identify people in linguistic realization. It is important to hunt for verbal symbols in this naming system. Something alive and full of cultural significance (Zulkarnain et al., 2021).

Names in Indonesia appear to be unique since naming has no fixed structure. Several ethnic groups utilize the surname system in general. For example, you may have heard the surname Batak (Simatupang, Sitompul, Pasaribu, Marpaung, Lubis, etc.) Due to the tendency of Batak people to use their family name for an extended period, you can identify if someone is from Batak simply by glancing at their family name. The Batak have their own strict naming formula for identifying family names. Other tribes, such as Sundanese, Betawi, Dayak, Papuan, and Balinese, rarely utilize family names. For example, I am Sundanese, and my name represents my first, middle, and last names. There is no surname in either structure of the name. Every aspect of my name has a name. This is due to the lack of family name usage in Sundanese society. Nobody in the preceding generation chose a surname.

The Indonesian name system also heavily reflects the cultural aspect, which is another important factor. If you reside in a nation with a long-established surname system. For example, if your name is Ken Arthur, you will most likely be called Mr. Arthur, and if your name is Aurelie Fabian, you will be called Ms. Fabian. If you're Tasya Kamila in Indonesia, you're called Ms. Tasya (Bu Tasya) and if your name is Nur Budiyono, you're called Mr. Nur (Pak Nur). Therefore, we frequently refer to people by their first names or even nicknames, such as Budi to Bud, Sabila to Bela, Cendana to Ana, or Dewi to Dew. Due to the fact that Indonesia's name system does not significantly reliant on civil law. Perhaps, if the nationality law obliges Indonesians to have surnames, newborn Indonesians will have surnames and use them for the long term, Indonesians may be able to have new family names grow in their society.

Based on the secondary data provided previously, this phenomenon is fascinating to examine since there have been many alterations where the name structure has changed in the evolution of names in society, a formerly person only had one word for a name with an element of prayer, but eventually personal names can vary due to intercultural marriage, and personal experience. People in intercultural situations must be able to adapt their behavior and use strategies to deal with the situation as it happens (Carmona, 2016). Due to the current emphasis on contemporary and aesthetically pleasing elements in names, culture is no longer the deciding factor in naming. This results in the name's acculturation process. This study aims to explore the phenomenon of personal name acculturation in an intercultural context.

## 2 DEFINITION OF PERSONAL NAMES

Personal name is a designation or label given to people, places, things, even ideas or concepts that are often used to distinguish one thing from another. Names serve to distinguish one from another (Sulaeman, 2022). Names have an important role in both personal and social life, as well as in society. In society, giving a name motivates both hopes and any thoughts of a birth-related event. A person is supposed to become a person who embodies the values, ideas, or prayer that the name represents (Kaban & Hattu, 2021).

Personal names are represented by their name as a marker of identity. Personal names have a distinct

idea with distinct bounds from a word are always used to identify a certain underlying specimen. A name only identifies a person or a thing. Giving a name to a child is actually more of an idea. Although people's names might vary for a variety of reasons, it is crucial for the individual's personal name.

Personal name or self-identity is an aspect of personality. A person's name has evolved into a distinguishing characteristic of their life, enabling them to set themselves apart from everyone else in the world (Allport, 1967).

Personal names are classified as polite terms according to Kridalaksana (2010) names are "greeting" describes words or expressions that are used to refer to or address the persons in sociocultural activities, namely the person speaking and the focus of the convo. According to (Zhao, 2018) names are moreover significant as a tool for communication, names are frequently used to start discussions and should help those people identify with family members and significant others, as well as their experiences of acculturation phenomenon personal names.

Acculturation names are influenced by linguistic features and name frequency since personal names are used to elevate a people's social status. Due to intercultural marriage, there has been a lot of variances in the formula for personal names in Indonesia. A lack of personal values in society contributes to the acculturation phenomena of intercultural marriage. Intercultural marriage takes many different forms and structures in Indonesia, as do the long-term effects of the intercultural marriage naming formula and any changes to the identifier.

## 3   RESEARCH METHODS

Research data obtained using Google Scholar, Sage Journals, JSTOR, and Science Direct. The keywords used "personal names", "intercultural communication", "naming in Indonesia" both English and Indonesian language. The time limit of the research to be analysed is from 2012 to 2022.

Based on this process, 11.000 publications were obtained in the last 10 years (2012-2022). The criterion of selection is based on citations because articles that have been cited by other researchers will show research trends. This study is a literature review using the PRISMA checklist and database. Literature review is a method that is used to understand research comprehensively (Pericic &Tanveer, 2019). By conducting it the study on personal names in Indonesia, a comprehensive

understanding can be obtained from the structure's names, suffixes names, acculturation names research in Indonesia. Therefore, it will be possible to provide an overview of research that requires deeper study.

## 4   RESULT

### Table 1

| Source | Another Variable | Result |
| --- | --- | --- |
| Handika, H. (2022). | Naming Norms; Anthroponym | Due to the widespread use of names that originate from conceptual appropriation of other cultures or are more contemporary and modern, a concept for naming individuals based on dates or days of birth is striving to be changed. Nevertheless, some people prefer to name people according to the child's birthdate. Based on their birth date, the following people have the following names: (1) First name with alphabet R, (2) First name alphabet C and etc |
| Atmawati, D. (2020). | Proper Names | The proper name that is almost extinct can indicate that the giver and/or owner of the name comes from the village. Most people prefer to be considered urban or modern. Therefore, parents began to give names to their children with names that are considered modern. |

| | | |
|---|---|---|
| Sulaeman, et.al (2022) | Label; Names; Impact | The existence of efforts to change how names are used in society is another unfavorable effect of technology, which is thought to change existing names and even make them extinct due to the current free flow. |
| Ario Sumilih, D. (2022). | Naming and Gender | Social values, interpersonal dynamics, and culture all contribute to the explanation of identity. |
| Supardo Susilo. (2007). | Names in Family; Javanese; Intercultural Marriage | Names of children born to intercultural marriage families are divided into two categories: 1) names of children whose parents were married to people, and 2) names of children whose parents. These names use three different naming structures. |
| Amaliana Zulfiana. (2020) | Acculturation, intercultural Marriage, and Naming Form. | Middle name's significance reflects the path of acculturation; it has been impacted through domestic and abroad cultures in different ways. |
| Bakti Setia Indra, H. E. & N. M. (2018). | Reconstruction; Self-Name | Traditionally, children's names utilized reflect a simplified structure, but today, naming is hip and modern. It is inseparable the process of naming a child during a prevailing social trend from the parents' idea. |

| | | |
|---|---|---|
| Pratiwi, U. H., & Prasetyo, K. B. (2018). | Acculturation; Naming in Arab-Javanese Family | Javanese families can also choose names so they can stop using names with Arabic traditions and switch to more contemporary ones. Acculturation in the family can occur in a variety of ways, including language, social, cultural, economic, educational, and visualize. |
| Chen (2016) | Name Translation; Personal Names | Personal names in GWTW are distinctive in that they conform to Chinese naming, such as the use of the popular FN-GN (family name-given name) structure and the intended use of identity characters. |
| Irmayani (2017) | Abbreviation Name; Modifying Name | The issue of truncating and/or modifying names |

Due to Indonesia's lack of a well-established naming system, the result of these journal is structured names that are being used to generate personal names. As a result, the name's structure appears to be original. People with relatives and close friends might be recognized by their personal names. formulae, name modifications, and suffix additions are all used to identify names. Many times, experiencing processes are linked to personal names. Intercultural marriage is an extension of this. Personal names in Indonesia take on a wide variety of structures and forms in a multicultural family. A first name, middle name, and family name is a common western custom. Indonesia doesn't adhere to it.

# 5 DISCUSSION

Personal names are sometimes referred to as reflections of a society's culture, and they include details about a person's gender, race, and linguistic heritage (Alford, 1988). When deciding on a name, translators may consider the name bearer's history. Personal names are frequently regarded as a mirror of a society's culture, and a person's name conveys information about that person's gender, ethnicity, and linguistic heritage. Naming styles (references without last names) give insight into naming rights to a person's name and identity (Alford, 1988). When deciding on a name, interpreters may consider the name bearer's history. A person's naming rights to their name and identity may be understood by looking at naming styles (references without last names).

For the concept of names developing from intercultural marriage, four norms of proper name structures exist that describe the criteria of each existent name structure. The middle name's content exhibits an acculturation pattern that is somewhat affected by the culture and partially by cultures from other countries. It was discovered that the idea of names coming from intermarriage was an attempt to erase the content of the first name and the content of the last name, and current naming practices tend to be more contemporary.

Personal names are often based on the names of people or personal representatives, however as time has passed and people no longer assign personal names based on hereditary aspects, these names have come to emphasize their originality. The acculturation process that takes place in the family environment is what occurs to western naming. According to Berry (2005), the process of acculturation must also take into account the psychology of each person with whom one encounters. Personal name is chosen based on the parents' wishes inside this kind of hopes and wishes for the child's life.

# 6 CONCLUSION

Personal name structure adapted to history from their lives. Personal names can provide development for people (1) identify people with family members and significant others (2) as well as their experiences of acculturation with intercultural contexts. Acculturation names include an intercultural marriage, to take many different formulas, forms, structures, and modifications current emphasis on contemporary and aesthetically pleasing elements in names. These results contribute to the literature on the importance of personal names to signify individual make some people unique.

# REFERENCES

Allport, G. W. (1937). Personality: A Psychological Interpretation. Holt.

Atmawati, D. (2020). The Shift of Proper Names Among Javanese Society A Sociolinguistic Study. In *4th International Conference on Language, Culture, and Education (ICOLLITE 2020)* (pp. 202-207). Atlantis Press.

Bakti, I. S., Hamdi, E., & Nur, M. (2018). Pergeseran pola pemberian nama anak pada generasi millenial dan post-millenial. *Jurnal Sosiologi USK (Media Pemikiran & Aplikasi), 12*(1), 24-37.

Berry, J. W. (2005). Acculturation: Living successfully in two cultures. *International Journal of Intercultural Relations, 29*(6), 697-712.

Carmona, C., Van der Zee, K. I., Van Oudenhoven, J. P., & Hernaiz-Agreda, N. (2016). Intercultural competences and self-identity as key factors to adaptation.

Chen, L. N. (2016). On the Translation of Names in Margaret Mitchell's Gone with the Wind: A Study in Onomastic Acculturation. *Names*, *64*(3), 138–147. https://doi.org/10.1080/00277738.2016.1118859

Dugarova, T. T., Trofimova, E. M., Damdinov, A. v., Andreeva, L. A., Sagalakova, L. P., Shakhmalova, I. Z., & Dugarov, T. Z. T. (2020). Self-identity of adolescents in the cross-cultural aspect (On the example of mongolian and russian adolescents). *Journal of Environmental Treatment Techniques*, *8*(4), 1599–1605. https://doi.org/10.47277/JETT/1605

Handika, H. (2022). Sistem Penamaan Orang Berdasarkan Hari Lahir Sebagai Identitas Diri dan Identitas Budaya Di Kabupaten Indramayu. *Journal of Anthropolinguistics, 3*(1). http://anthropolinguistics.ipmi.or.id

Irmayani, N. F. N. (2017). Nama Diri Etnik Melayu Pontianik. *tuahtalino, 11*(1), 36-44.

Isfawani, M., & Sumilih, D. A. (2022). Passapu: Makna dan Identitas Laki-laki Suku Kajang. *Jurnal Kajian Sosial dan Budaya: Tebar Science, 6*(2), 46-54.

Kaban, S. R. U., & Dei Hattu, J. V. (2021). Memaknai Nama Sebagai Proses Pendidikan Kristiani dalam Keluarga Karo. *Jurnal Abdiel: Khazanah Pemikiran Teologi, Pendidikan Agama Kristen Dan Musik Gereja*, *5*(1), 122–136. https://doi.org/10.37368/ja.v5i1.233

Kridalaksana, H. (1989). Pembentukan Kata dalam Bahasa Indonesia. PT Gramedia Pustaka Utama

Moordiati. (2015). Saat Orang Jawa Memberi Nama: Studi Nama Di Tahun 1950-2000. *Patra Widya: Seri Penerbitan Penelitian Sejarah dan Budaya., 16*(3),

381-389. https://doi.org/https://doi.org/10.52829/pw.73

MZ, Z. A. (2019). Interpretasi Pemberian Nama Anak pada Keluarga Perkawinan Campur Antara Suku Bali dan Non-Bali. Seminar Internasional Riksa Bahasa.

Poklepović Peričić, T., & Tanveer, S. (2019). Why systematic reviews matter: A brief history, overview and practical guide for authors. https://www.elsevier.com/connect/authors-update/why-systematic-reviews-matter

Pratiwi, U. H., & Prasetyo, K. B. (2018). Akulturasi Budaya dalam Kehidupan Keluarga Arab-Jawa (Studi Kasus di Kampung Arab Dadapsari Semarang). *501 SOLIDARITY 7*(2). http://journal.unnes.ac.id/sju/index.php/solidarity

Soepardo, S. (2018). Address Term In a Family of Javanese Priyayi. *Leksika: Jurnal Bahasa, Sastra dan Pengajarannya, 1*(2).

Sulaeman, D., Damayanti, D. A., & Al Hilal, M. I. (2022). Masa Depan Nama di Indonesia. *Kulturistik: Jurnal Ilmu Bahasa dan Budaya, 6*(1), 56-63.

Sulastra, M. C., & Handayani, V. (2021). Gambaran independent dan interdependent self-construal pada mahasiswa Indonesia. *Humanitas (Jurnal Psikologi), 5*(2), 115-132.

Suranto, A. (1983). Studi tentang Sistem Nama-Nama Jawa. *Fakultas Sastra UNS.*

Tahir, A. (2021). Converts of Village and Self-identity Construction of The Converted Community in Lembang Subdistrict Pinrang Regency. *KURIOSITAS: Media Komunikasi Sosial dan Keagamaan, 14*(1), 19-41.

Wibowo, S., & Lubis, T. (2022). Naming Paya Badau at Taman Cadika Pramuka Medan: Semiotic Narative Analysis. *Tradition and Modernity of Humanity, 2*(1), 47–55.

Wiranti, N. N., Evitasari, I. A. G. S., Ratih, A. A. S. W, K., & Herdiyanto, Y. K. (2012). *Ritual And Culture As A Media To Find Balinese Adolescents Self-Identity: Indigenous Psychology Approach.*

Zhao, X., & Biernat, M. (2018). "I Have Two Names, Xian and Alex": Psychological Correlates of Adopting Anglo Names. *Journal of Cross-Cultural Psychology, 49*(4), 587–601. https://doi.org/10.1177/0022022118763111

Zittoun, T. (2004). Symbolic competencies for developmental transitions: The case of the choice of first names. *Culture & Psychology, 10*(2), 131-161.

Zulkarnain, Lubis, T., Ramlan, Dardanila ,Hasrul, S., Shaumiwaty, & Saputra, N. (2021). Nandong as a culture-based effort to overcome food security toward COVID-19 pandemic situation in Simeulue Island. *IOP Conference Series: Earth and Environmental Science, 807*(2).