Hopes and Ideals in the Self Name Dayak Kenyah Community

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Abstract

Abstract- This research looks at the semantics of the concept desired by the Dayak Kenyah community in Pampang Village. The concept is seen through the meaning of the name given to his child. To collect data about the names of the Dayak Kenyah people, an observation method was used with the distribution of questionnaires to elementary and high school students in Pampang Village. The data collected was selected by purposive sampling to achieve the results of the study. The data is then analyzed descriptively qualitatively through the theory of the triangles of Odgen and Richard's meanings. Based on the results of the analysis, found eight backgrounds in naming the Dayak Kenyah community, namely (1) naming based on names based on idol figures, (2) naming based on the name of grandfather / grandmother, (3) naming based on the moment of birth, (4) giving names based on birth order, (5) naming based on regional origin and time of birth, (6) naming based on the natural surroundings, (7) naming based on parents 'preferences, (8) naming based on parents' expectations.There are five motivations in choosing the name of the Dayak Kenyah community, namely (1) for success, (2) for welfare, (3) for safety, (4) for health, and (5) for peace / preservation. In general, there are five hopes and ideals desired by the Dayak Kenyah community, namely (1) wanting to be an artist, (2) wanting to be saved, (3) wanting to repeat the success/greatness of the family, and (5) wanting to capture certain moments.

Keywords: self name, semantics, Dayak Kenyah

I. INTRODUCTION

The phenomenon of the name *Tuhan* that was once talked about in Indonesian mass media increasingly shows the importance of a name. This phenomenon of self-names became even busier after the discovery of the name *Saiton* which seemed to be a match for the name *Tuhan*. Indonesian people are very surprised to hear both names. It is not a matter of philosophy in giving the name *Tuhan* and *Saiton*, but the meaning of those two words which are very familiar in Indonesian vocabulary [4]. The meaning of these two names is getting more and more strange because people will definitely associate them with certain substances in the Indonesian belief system. Tuhan (God) is a substance that is worshiped while saiton is a substance that must be shunned because it always invites humans to negative things.

The very famous "whatever is the meaning of a name" from William Shakespeare seems to be proven by the owner of the name *Saiton* because it seems to ignore the meaning of his name. Another case with the name of President Joko Widodo's grandson who was born on March 10, 2016 was given the name by his father by the name of Jan Ethes Srinendra. Jan means 'once' or 'very', Ethes means 'deft', and Srinendra means 'intelligent leader' [1]. The name of Jan Ethes is slightly commented on by Javanese language users, especially the Javanese dialect of Solo, because the words jan and ethes are words used in daily conversation or often referred to as rough dialect Javanese. The choice of the name of the president's grandchild was also a question of some circles.

The process of giving a name to each tribe is always motivated by certain things. One of the things that is meant is the tendency of parents to give a name to their children with good meaning in accordance with the expectations to be entrusted to children. This reason is often called a name is a prayer because in the name there are ideals that are expected.

Each tribe always has a reason to give a name to his child. These reasons are philosophical and incidental. One example of a name in the community that is incidental is the name *Lailatul Qadri*. The name *Lailatul Qadri* is taken based on the moment that happened when the child was born, namely born at the end of Ramadan which is believed by Muslims to go down one night called *Lailatul Qadri*.

In the Dayak culture, the name itself is usually taken from certain meaningful words. Like the name *lenjau*, which means 'tiger'; or kuleh which means 'tiger'. According to the name's owner, the name *lenjau* was handed down from generation to generation of Dayak Kenyah tribesmen. The name *lenjau* describes the role of someone who is brave and unyielding in defending the Dayak Kenyah tribe.

Aside from that reason, of course there are still many other reasons behind giving a name to a child, especially for Dayak Kenyah children. To find out these reasons, further research needs to be done on the hopes and ideals contained in the concept of self-naming the Dayak Kenyah community.

Talking about self-naming should begin by looking at the function of self-name. Various theories have been put forward by some experts about the name of self can be seen in the explanation below.

Giving a name to someone is always based on certain reasons. These reasons are the function of the name itself. According to Riyadi [11], a good self name is "a name that is given and chosen from words, words, or terms that are considered beautiful, authoritative, meaningful, describe modernity, and so on which are of positive value". In addition, Riyadi [11] also added that these names can function as markers of identity, authority, profession, order, history, ideology, gender, kinship, confidentiality, and technonimy.

Ullmann [13] mentions five criteria for defining self names. These criteria are (1) uniqueness, (2) identification, (3) denotation and connotation, (4) distinctive sound, and (5) grammatical criteria. In another context, Bandana [2] explains two linguistic meanings contained in the Balinese naming system, namely the meaning of hope and the meaning of memories. The meaning of hope used by the Balinese as a self-name is intended so that later their children like the meaning of the name given. Meanwhile, the meaning of memories is intended as a symbol to remember the place or time of birth of the child.

Another case with the function of self-name in the Makassar tribal culture. Tamrin [12] explains the three meanings and functions of the name *daeng* in Makassar society, namely (1) as servitude to God and the embodiment of prayer; (2) as an appreciation for someone who has a characteristic; and (3) as a title for nobles.

Plato in Cratylus said that the signifier was a word in language and the signifier was the object which he replaced, referred to, or denoted in the world [9]. Therefore, words are names or labels to mark certain objects. To be able to discuss the meaning of self names, we need to refer to the meanings expressed by Odgen and Richards as something that is really referred to by the user of the symbol [8].

Talking about semantic problems is quite complicated when it is questioned [3]. The symbol or symbol has an indirect relationship with reality [5]. The relationship can be seen in the basic triangles proposed by Odgen and Richards [13] as in the picture below.

REFERENCES/MIND
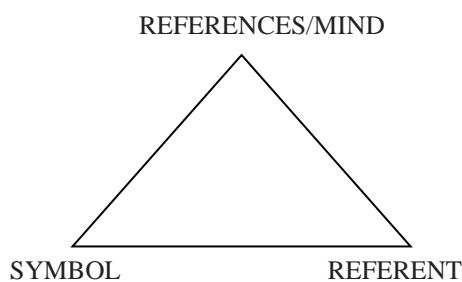
SYMBOL   REFERENT

The symbol or symbol in the picture above can represent the name itself as a sign while the person or owner of the name is the object referred to or referent. The relationship between the name itself as a symbol

and the name's owner as a reference is marked by a dashed line. It is intended that the relationship between the two components still has special considerations to determine it. To find a meaningful relationship between the name of the self and its owner as a marked object, we must pass through the peak of the triangle which contains the mind and the reality of its owner's life. The reality of life can be seen with various indications, for example: how the owner's education, health, welfare of his life, the condition of his household, or other things that can be a reference to the name of the self.

At first, the meaning of the name itself is lexical before it becomes a symbol that marks its owner. So, the name of the self has a meaning that is loose and can be directly referred to its understanding in the dictionary [6]. However, after a word has functioned as a self-name, the meaning of the word has been bound by its reference because it has referred to a particular object, namely the person or person who owns it.

The use of symbols or symbols can refer to what is meant [10]. This is in line with the basic triangle concept proposed by Odgen and Richards in understanding meaning. Stevenson [10] says that, if someone interprets the meaning of a symbol, it means that he thinks properly about the symbol, which is a desire to produce certain answers with certain conditions as well.

II. METHOD

This research is a qualitative descriptive study conducted in Kelurahan Pampang Kota Samarinda, East Kalimantan Province, Indonesia; in May to August 2019. Sources of data and population in the form of the names of elementary school and junior high school students in Pampang with a purposive sampling. Data collection was carried out by distributing questionnaires to all elementary and junior high school students in Pampang. Next, the data were analyzed descriptively using the concept of meaning theory put forward by Odgen and Richards, namely the relationship between symbols, references, and referents or reference objects.

III. RESULTS AND DISCUSSION

A. *The Background of Naming The Dayak Kenyah Community.*

There are 8 backgrounds of naming in Dayak Kenyah community, namely naming based on idol figures, naming based on the name grandfather/grandmather, naming based on moment of birth, naming based on birth order, naming based on regional origin and time of birth, naming based on natural surroundings, naming based on parent's preferences, and naming based on parent's expectation.

- The Background of Naming Based on Idol Figures

  The names chosen are based on idol figures are like *ari gregorius lim, christian roberto apui, deviter.*

- The Background Naming Based on The Name Grandfather/Grandmather
  The names chosen are based on the name grandfather and grandmother are like *arnol mevada lumentah, charles kule, edistia.*
- The Background Naming Based on Moment of Birth
  The names chosen are based on moment of birth are like *bintang pratama, della novi lapran, desi nasrani.*
- The Background Naming Based on Birth Order
  The names chosen are based on birth order are like *dwi riski kurniawan, eka riyanti, fendy eka wardana*
- The Background Naming Based on Regional Origin and Time of Birth
  The names chosen are based on regional origin and time of birth are like a*manda gabriel arugian, bintang pratama, desi nasrani.*
- The Background Naming Based on The Natural Surroundings
  The names chosen are based on the natural surroundings are like *bulan widia hastuti, charles kule, Jordan dennis.*
- The Background Naming Based onParent's Preferences
- The names chosen are based on parent's preferences are like *dedi indra lesmana, erma riyanti, kurnia khamcia yung.*
- The Background Naming Based on Parent's Expectation
- The names chosen are based on parent's expectation are like *enny enjelika putri, bulan widia astuti, ari gregorius lim.*

B. *Motivation for Choosing of The Name Dayak Kenyah Community*

There are 5 motivations of the Dayak Kenyah community in choosing their name, namely for success, for welfare, for safety, for health, for peace and preservation.

- For Success
  The names chosen with motivation for succes are like *ari gregorius lim, christian roberto apui, della novelia pran.*
- For Welfare
  The names chosen with motivation for welfare are like *sindi jayanti, sinia daniati, bulan widia hastuti.*
- For Safety
  The names chosen with motivation for safety are like *revinna cindy rahmasari, edistia, sella karolina devung.*
- For Health
  The names chosen with motivation for health are like *charles kule, mari agung, yesaya jalung dodi yonathan.*
- For Peace and Preservation

The names chosen with motivation for peace and preservation are like *bulan widia hastuti, charles kule, jordan dennes.*

C. *Hopes and Ideals of The Dayak Kenyah Community Entrusted in The Name of Their Children*

There are 5 hopes and ideals of the Dayak Kenyah people who are entrusted to their children's self-names, namely wanting their children to be artists, wanting their children to be safe, wanting their children to be healthy and strong, wanting their children to repeat their family's success and greatness, and wanting to capture important moments.

- Want Her Child to be an Artist
  The desire that the children of the Dayak Kenyah community in Pampang become artists can be seen in giving names such as *ari gregorius lim, della novilia pran, juni kiara,* and *melisa nopli ilen.*
- Want Her Child to be Safe and Secure
  The desire that the children of the Dayak Kenyah community in Pampang be safe and secure can be seen in the giving of names such as *yesaya jalung dedi yonathan, bulan widia hastuti, jordan dennes, repli surang,* and *sindi jayanti.*
- Want Her Child to be Healthy and Strong
  The desire that the children of the Dayak Kenyah community in Pampang be healthy and strong can be seen in giving such names *charles kule, leo marselianus, kurnia khamcia yung, nelli dianita ishak,* dan *mari agung.*
- Want to Repeat the Success and Greatness of His Family
  The desire that the children of the Dayak Kenyah community in Pampang be successful and great can be seen in giving such names *deviter, marcho liyong, mogan meriske ishak, edistia,* dan *sinia daniati.*
- Want to Capture Important Moments
  The desire that the children of the Dayak Kenyah community in Pampang be made in the moment of their birth can be seen in giving such names *bintang pratama, desi nasrani, febri aryoso, juni susanti jau, mayziana zain,* dan *oktavianus juknoh.*

VI. CONCLUSION

Based on the results of the discussion of the data in this study, it can be concluded several things as follows.

1. There are 8 backgrounds for naming the Dayak Kenyah community, namely (1) naming based on names based on idol figures, (2) naming based on names of grandparents, (3) naming based on the moment of birth, (4) naming based on birth order, (5) naming based on regional origin and time of birth, (6) naming based on the natural surroundings, (7) naming based on parents

'preferences, (8) naming based on parents' expectations.

2. There are five motivations in choosing the name of the Dayak Kenyah community, namely (1) for success, (2) for welfare, (3) for safety, (4) for health, and (5) for peace / preservation.

3. In general, there are five hopes and ideals desired by the Dayak Kenyah community, namely (1) wanting to be an artist, (2) wanting to be safe and secure, (3) wanting to be healthy and strong, (4) wanting to repeat the success / greatness of the family, and (5) want to capture certain moments.

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