

SOCIO-ONOMASTICS OF *PESANTIAN* IN BALI

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Abstract

The study of names and naming based on a scientific discipline is referred to as onomastics. The term onomastics defined by Kridalaksana (2012:167), as the study of personal names and place names constitutes an investigation within the field of onomastics that examines the origins of forms and proper names. Langendonck (2007:6) explains that a name can be defined as a unique entity associated with a noun within established and well-formed linguistic conventions. Erikha (2021:275), referring to Langendonck (2007), suggests two basic categories of names: prototypical and non-prototypical. The prototypical category refers to personal names (anthroponyms), place names (toponyms), names of storms, names of animals, names of astronomical objects, names of buildings, ships, and organizational names (*pesantian*). The science of naming can also be related to **Geonyms**, referring to the naming of geographical regions; **Cosmonyms**, referring to naming based on cosmic features beyond the Earth; **Agronyms**, referring to the naming of plants; **Hydronyms**, referring to the naming of water regions; and **Oronyms**, referring to the naming of relief features such as mountains and hills. Socio-onomastics is a product of society that reflects the complexity, history, and cultural values of a particular human community. This concept connects social elements with naming practices, in which names become more than mere identifiers; they serve as reflections of social evolution and cultural change over time. In every society, naming carries profound social implications. Names reflect norms, values, and hierarchies within a community. Society determines which norms are embodied in names, such as the use of *pesantian* names, family names, ancestral names, or names reflecting specific religious beliefs or traditions. Naming practices may also reflect social trends. For example, when a particular name becomes popular within a community, this phenomenon may indicate prevailing trends within that community. Similarly, social changes can be reflected in shifts in naming trends. Socio-onomastics is the result of complex interactions between society, culture, and naming practices. This concept enables the exploration of how names reflect identity, social change, cultural values, and global interactions. In this context, socio-onomastics not only reveals names as collections of words but also uncovers narratives of history, identity, and the dynamics within the society that produces them.

Keywords – *socio-onomastics, socio-cultural, pesantian*

Introduction

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The problem addressed in this study is: how is the naming system of *pesantian* onomastics understood within the socio-cultural context of Balinese society?

Pesantian, or *sekaa santhi*, is an organization engaged in literary activities or the appreciation of literary works, such as *geguritan*, *tembang*, *kidung*, *macepat*, *makakawin*, and *mababasan*.

Theoretical Framework

Social semiotics is a branch of semiotics that emphasizes the relationship between signs, meaning, and social context. Within the perspective of social semiotics, signs are not merely understood as objects with fixed meanings, but rather as dynamic constructs whose meanings are shaped through social, cultural, and ideological interactions. This theoretical framework is rooted in Michael Halliday's concept of Systemic Functional Linguistics (SFL) and has been further developed by Gunther Kress and Theo van Leeuwen through the concept of multimodality, which encompasses various forms of visual, textual, and performative representations.

Social semiotics is employed to examine how symbols function as a medium of communication that represents the spiritual, cultural, and moral values of Balinese society. Within this framework, these visual elements are interpreted as systems of signs that convey socio-cultural meanings and spirituality to the community, while simultaneously reinforcing aesthetic values. Furthermore, they demonstrate the close interrelationship between the meaning of signs and the cultural identity of Balinese society.

The philosophy of *Tri Hita Karana*—which emphasizes harmony between humans and God, among humans, and with nature—constitutes the fundamental basis underlying the symbolic meanings embedded in *pesantian* naming practices. As explained by Halliday (1978), signs

within social semiotics inherently serve specific social functions, particularly as a medium for reinforcing collective values and maintaining social equilibrium, while also functioning as an effective mechanism of reflecting and reinforcing the cultural identity of Balinese society amid ongoing social change.

Methodology

According to Sudaryanto (2015:15), qualitative methodology refers to a research approach grounded in empirical facts or phenomena that naturally occur within a speech community, whereby data are systematically recorded and presented in their original form. Furthermore, Mahsun (2005:257) emphasizes that qualitative research constitutes an integrated process in which data collection and data analysis are conducted concurrently. In this study, the data collection instruments consisted of a set of structured questions prepared by the researcher concerning toponymy and the socio-onomastic aspects of *pesantian*, as well as questionnaires designed to capture data specifically related to the socio-cultural dimensions of *pesantian* onomastics.

The methodological approach employed in socio-onomastic research exhibits strong parallels with sociolinguistic inquiry, particularly through the application of focus group discussions, in-depth interviews, and questionnaire distribution. The data were analyzed based on relevant social variables, including gender, age, and native speaker status. The interaction between the researcher and informants, conducted through direct linguistic contact, represents a key mode of data elicitation.

The data sources in this study comprise both primary and secondary data. Primary data refer to information obtained directly from first-hand sources without intermediaries, including individuals and social groups. These data were collected through direct and in-depth interviews, with the aim of ensuring the validity and reliability of findings related to socio-cultural onomastic practices in the field. Secondary data were derived from documentary sources, including academic literature, reference books, archival records, and research reports produced by governmental and private institutions. The analysis primarily focuses on qualitative data, while quantitative data are incorporated to support and complement the qualitative findings. This integrative approach enables a more robust, comprehensive, and representative interpretation of the research outcomes.

Finding and Discussion

<i>Pesantian</i> Naming	Textual Meaning	Socio-Cultural Meaning	Contextual
<i>Punia Kerti</i>	/goodness, purity/creation/	created goodness or the creativity of virtue	
<i>Mekar Sari</i>	/blooming/fragrance/	an essence that develops with fragrance	
<i>Tirta Kencana</i>	/holy water/golden/	sacred golden water flowing with spiritual power	

Pesantian Naming	Textual Meaning	Socio-Cultural Meaning	Contextual
<i>Arda Narasuari</i>	/field/song, voice/		the domain of vocal or chant-based artistic activity
<i>Adi Sunari Widya</i>	/primary/light/knowledge/		the supreme light of knowledge or noble wisdom
<i>Yowana Dharma Ulati</i>	/young, youth/duty, truth/behavior, attitude, conduct/		the obligation of youth to uphold positive conduct
<i>Merdu Kumala</i>	/beautiful/flower/		a melodious, beautiful, and captivating voice
<i>Sentana Bakti</i>	/descendants, generation/ devotion/		a devoted and loyal generation
<i>Yowana Kerti Shanti</i>	/youth/creation/peace/		youth creativity that brings peace
<i>Dharma Shanti</i>	/duty, truth/peace/		activities that promote peace
<i>Samirana Shanti</i>	/struggle/peace/		striving for inner peace
<i>Prawerti Gita Shanti</i>	/activity/song/peace/		efforts to create songs of peace
<i>Paramarta Dharma Prawerti</i>	/highest goal/truth, duty/activity/		efforts to achieve ultimate truth
<i>Kesuma Sari</i>	/flower/essence/		something beautiful or the essence of beauty
<i>Asti Santhi Winangun</i>	/aspiration/peace/realization/		the aspiration for peace to be realized

Conclusions

Pesantian naming practices consistently perform specific social functions as a medium for reinforcing socio-cultural values while also functioning as an effective mechanism for reflecting and strengthening organizational identity, which in turn contributes to the broader cultural identity of Balinese society amid ongoing social change. The naming of *pesantian* organizations is generally derived from Sanskrit, with careful consideration given to linguistic aesthetics and, more importantly, to the appropriateness of the naming system. Such naming practices are intentionally designed to convey the namer's intended meaning, embodying noble (*adi luhung*) values that are closely associated with the socio-cultural context of the community. Furthermore, *pesantian* naming is expected to provide a direct reflection of the individuals involved within the organization, thereby reinforcing both collective identity and cultural representation.

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