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Personal Naming System of Bima Tribe in West Nusa Tenggara: Usage and Naming Behaviour

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Abstract

The naming system in Bima tribe is unique and interesting to be investigated because the naming system distinguishes one individual name from others among the community. The purpose of the present study is to describe the Bimanese personal naming system in terms of its usage and naming behaviour attributed to the Kempo community, one of the sub-districts within Dompu regency, Sumbawa Island, West Nusa Tenggara province. A qualitative study and descriptive analysis were employed to explain the Bimanese personal naming system, usage, and naming behaviour. The naming system is related to the Semantic theory of personal names and references. The data were obtained from semi-structured interviews with some respondents in the Sub-district of Kempo. In addition, previous research findings and related documentation studies were used to support the data needed. The findings revealed that the naming system of Kempo community can be divided into four different ways, and they are varied in their usages. The naming system is unique as it distinguishes one individual name from others among the community and can be used as an instrument to manage their interpersonal relations among the community. Moreover, the Kemponese will recall their knowledge of someone's physical appearance, personal character, social relations, family background, life history records, and professions to easily recognize the person being talked about.

Keywords: Bimanese, community, personal naming system, usage, naming behaviour

INTRODUCTION

Indonesia, as a multicultural nation, possesses many tribes and languages which enrich its national culture. One of the tribes in Indonesia is the Bima tribe, known as *Suku Mbojo* and the indigenous people of Bima is called *Dou Mbojo*, who primarily inhabit the land in the eastern part Sumbawa Island of West Nusa Tenggara province (Gusdian, & Zuhra, 2020). Furthermore, *Dou Mbojo* refers to the majority of the population who occupy the Sumbawa Island, including Bima regency, Bima city, and Dompu regency. Meanwhile, the local language spoken by the people in Bima and Dompu regencies is called *Nggahi Mbojo*, a local language natively spoken by approximately 9000 speakers (Arafiq, 2020, p.13).

According to Blust (2008), Bima language is grouped in the Bima-Sumba-Flores Subgroup. The grouping is merely based on the geographical aspect (Donohue & Grime, 2008). Bima language is used as a means of communication in daily activities within the family and community from generation to generation in Bima and Dompu regencies on the island of Sumbawa (Adawiyah, 2021; Umar, 2020; Erwin, Wayan, & Arifin, 2013). According to Alek, 2019; Erwin, Rasna, & Arifin, 2013, Bima language is used in all aspects of the Bimanese life, including but not limited to the event of traditional interaction, religious life, rituals, and in the field of education.

Apart from being a means of communication, Bima language is also established as the local identity and cultural heritage among the society (Hamjah, 2012; Umar, 2020; Rusdin, 2017; Umar, 2018). It is one of the local languages existing on Sumbawa Island which is very unique and interesting to be investigated. Bima language has been an interesting topic for many researchers for its characteristics and uniqueness (Purnama & Rawi, 2019; Satyawati, Artawa, Pastika, & Sutjaja, 2009; Hanafi, 2001; Said, 2006). One of the uniqueness of the Bimanese language is the personal naming system, usage, and its naming behaviour among the Kempo community within Dompu regency.

The naming system of people in the sub-district of Kemponese has both social consequences and an instrument for the management of interpersonal

relations among the people. Moreover, the name is closely identified with its owner that it soon comes to stand for its reputation. It is in line with Brewer (1981), who states that the personal naming system can be a label and convey information about the social relationship among the community. Possession of a name is and has been from time immemorial, the privilege of every human being. No one whether of low or high degree goes nameless once he has come into the world (Ullmann, 1972). Names in Bima community are more than just names, they refer to a person and special entity or thing (Croft, 2009; Coates, 2013).

The Bimanese have a clear idea of the concept of a personal naming system. However, the system by which names are associated with individuals is complicated for non-Bimanese speakers and the personal names uniquely label individuals. Each person in Bima tribe has a unique name, including the Kempo community within Bima regency. Therefore, for the outsiders (non-Bimanese), the naming system might sound strange. It is in line with Alek (2019), who states that Bima language is a unique language and differs from other local languages in Indonesia. The unique variation of expression is used to survive their existence (Alwasilah, 1985).

If you happen to visit Bima and Dompu regencies and be around with the local people, then you will hear local people call someone named Hasan becomes *Hasa* or *Heso*, Karim becomes *Kari* or *Kero*, Wahab becomes *Waha* or *Weho*, Abdullah becomes *Dula* or *Dole*, Abidin becomes *Bidi* or *Bedo*. While for female names like Hadijah becomes *Dija* or *Doji*, Julaeha becomes *Leha* or *Lahu*, Maemunah becomes *Muna* or *Mene*. The naming system in Bima language is called *ou dilia kai*, an addressing system of honorific to show politeness and respect to an older or a charismatic figure in the community. According to Munawir, Syahdan, and Arifuddin (2018), politeness is a behavioral rule defined and agreed upon by a particular society leading the politeness to become a condition agreed upon by social behaviour. The honorific is used to greet and respect elders and it indicates high respect for the figures in the community (Mutlak, Arifuddin, & Kamaludin, 2019; Julaiha, 2016). According to Shalima & Nurnaningsih (2018); Muhayyah (2017), the

changing of syllables in the respected name of Bimanese is due to the phonological interference from Bima language to the Indonesian language.

These personal names and the pair of terms are used differently for different people in different situations and settings. Once you use inappropriate terms in addressing or referring to the Bimanese, you might experience a communication gap and ruin the rest of your day. They will feel being offended when we use a pair of terms inappropriately. Therefore, we need to know the correct naming system and their naming behaviour attached to the community. The language is used to communicate in certain circumstances and used differently among the communicators and a group of language communities (Kridalaksana, 1984; Alek 2018).

The present study was inspired by the two main previous researchers, namely Brewer, who conducted his study in 1981, and Just who conducted his study in 1987 when they did their fieldwork in Bima regency. For instance, Brewer (1981), researched the Bimanese personal names; meaning and use in two Bimanese villages, namely Rasa and Sila in Bima Regency. Meanwhile, Just (1987), investigated a similar issue on Bimanese personal names: view from Bima Town and Donggo.

What makes it different from the previous studies is that the researcher in the present study provides some more data on the personal naming system, including proper names, common names, and includes other research variables namely naming behaviour and the usage of personal names in detail both females and males among the people in the Kempo community within Dompu regency.

The study of the personal naming system of Bima tribe, usage, and naming behaviour, especially the personal naming system of Kempo community, is necessary to be conducted for some reasons. First, the naming system of Bima tribe is unique to the best of the author's knowledge and the naming system and usage can only be found in the Bima ethnic groups, not in other tribes in Indonesia. Second, the Sub-district of Kempo is very rich in culture and oral traditions and has a unique naming system and behaviour but has not been widely explored by researchers. Third, the results of the study will enrich the Bimanese literary works, as one of the local languages in

Indonesia which in turn strengthens the national language, the Indonesian language. Fourth, it can be used as a theoretical framework in the field of semantics, the study of meaning, and sociolinguistics, the study of language use in society. Finally, it can be used as supplementary learning materials (local content) for language teachers and students, especially in Bima and Dompu regencies.

There are numerous studies on the issue of Bimanese language and culture so far, but the study on the personal naming system of Kempo community is still very small in numbers. The present study describes the use of the personal naming system of Bima tribe, which occupies the sub-district of Kempo within Dompu regency. With this consideration in mind, the researcher would like to conduct a descriptive study by focusing on the personal naming system of Kempo community, usage, and naming behaviour. Therefore, the main research questions are set as follows: (1) What are the personal naming systems of Kempo community within Dompu regency? (2) How does the Kempo community utilize the naming behaviour and reference of their names in their interaction?

In many systems, personal names are not only labeled individuals but also convey information about social relationships. For instance, many North American Indian and Australian groups derived their names from clan animals; hence personal names serve to associate individuals with their clans. Moreover, the American is aware of the relationship among American surnames, family structure, and descent lines. According to Ullmann (1972), names play such an important part in human relations and is so closely identified with their owner that it soon comes to stand for their reputation, good or bad.

A previous study on the related issue of personal names was conducted by Brewer in 1981, in two Bimanese villages, namely Rasa and Sila in Bima Regency in Sumbawa Island, West Nusa Tenggara province. He conducted the study when he did his fieldwork in Bima from 1973 through 1976. The research was funded by a National Institute of Mental Health Grant and conducted under the auspices of the Indonesian National Institute. He found out that the Bimanese naming system is used to label individuals and to

manage their social relations. His study has a more general implication that the Bimanese naming system can convey its information entirely independently of the symbols used asonyms.

A similar study was conducted by Just (1987), six years after Brewer's fieldwork research, who provided a description and interpretation of names and naming behaviors among Donggo people (*Dou Donggo*), a district of a highland ethnic group within the Bima regency. He found out that there were somewhat different hierarchies of name and teknonym usage among the Bima people (*Dou Mbojo*) than that proposed by Brewer in 1981. For instance, first, countryman, for town-dwelling adult commoners, address, and reference by teknonym is the most formal and respectful form. Second, the use of the respective form of a name rather than a teknonym in referent or address can imply that the speaker regards the person named not only with respect but with affection. Third, the use of a person's given name, in either proper or common form, indicates purposeful disrespect, or extreme intimacy (but only when used in address), or an asymmetry in the social identity relationship in which the speaker is superior, usually by dint of greater age.

According to Brewer (1981), in Bima, as in Bali, individuals can choose from among alternative names when addressing or referring to one another and the choice is made according to the purposes of the speaker. The concept of the personal name is thus deeply rooted in tradition, and in everyday life, we have no difficulty in recognizing names and distinguishing their rules in a society. Among Bimanese, every child is given a name at birth or within a few weeks. Virtually, all *Dou Mbojo* names are drawn from Arabic and are associated with gender. As Brewer (1981) noted, the Arabic names often violate the rules of Bima language (*Nggahi Mbojo*) phonemics and in common use are modified to accommodate them.

The most recent study was conducted by Alek (2019). The study was aimed at finding out the patterns of greeting name variation using in Belo dialect of Bima language, the variations patterns constructed in the greeting of personal names, and the most vocal sound patterns used in greetings the personal names in Belo dialect. The results of the study revealed that there

are four patterns of variation in greeting personal males' names and eight variations in greetings female names. Furthermore, he found out that there are three ways of constructing the patterns of greeting names; they are at the beginning, in the middle, and at the end of syllables. Meanwhile the most often syllable vocal pairs used /e - o/ for male names, and syllables /a - u/ and /e - o/ vowel pairs for female names.

The literature review shows that the Bimanese naming system may be divided into three components. The first and most basic is the system of nyms and nym modification. The term nym here is the approximate equivalent of the American concept of "given name." The second component of the naming system is the patronym-teknonym and paidonym system. These names are derived from nyms of specific relatives: a patronym from one's father, a teknonym from one's child, and a paidonym from one's grandchild. The third component is the system of titles, which are attached to indicate various social statuses (Brewer, 1981). Most nyms exist in three forms: a proper form, a common form, and a respected form. The proper form is the one that is considered correct in a religious or historical sense; it is also the form that is bestowed upon a child. The common form is a modification of the proper form to make it easier to use in conversation.

The respect form is associated with seniority may be based on relative age, and to some extent on accomplishments (Tajib, 1995). Respect forms are constructed from common forms, most used in one of two regular patterns. According to Brewer (1981), these two patterns take two consonants from the common form of the nym and change the vowels to distinctive patterns. These two patterns are C1/**e**/C2/**o**/ and C1/**a**/C2/**u**/. Thus, if someone named Baka for his common name, then his respect name becomes Bek**o**. While the respected name form for Halimah is Lam**u** (derived from the common form Lima and the second pattern).

The teknonym and paidonym connector words such as *ina* (mother), *ama* (father), *wa'i* (grandmother) and *ompu* (grandfather) are all derived from the Bimanese kin terminology. Women, use the pairing term of *ina* and *wa'i* (mother of-grandmother of). However, not all men use the pair connectors of *ama* and *ompu* (father of-grandfather of). Furthermore, there

are three other pairs of male teknonym-paidonym connectors; they are *dae-ato*, *baba-babatua*, and *uba-ubatua* (Brewer, 1981). There are some other aspects of the basic naming system to be identified. The particle *la* is often used before the common form of a name in referring to a young child and sometimes to an adult who is much younger than the speaker. Thus, a child whose name is Karman might be referred to as "la Karma".

There are variations in the Bima language system of names and teknonym that recognize certain achieved and ascribe statuses. Therefore, a man who has made the hajj (pilgrimage to Mecca) may take the title "*Haji*" and a woman does the same with the title "*Hajah*" as the first part of his/her name. The people may choose from among alternative names when addressing or referring to one another and the considerations are taken based on the communication purposes of the speakers.

Scrutinizing the personal naming system of Bima tribe in West Nusa Tenggara, its usage, and naming behaviour, especially in the sub-district of Kempo community within Dompu regency, is worth conducting to fill in the gaps from the previous aforementioned studies, e.g., Brewer (1981), who just discussed the Bimanese personal names and behaviour in Rasa and Sila within Bima city. Meanwhile, Just (1987) has focused his study on the personal names of Bima town and Donggo, while Alek (2019) has focused his study on patterns and variations of greetings of Belo dialect of Bima language.

RESEARCH METHOD

A qualitative descriptive research design was used in the present study. It was used to gather some significant data or information that is needed to describe the Bimanese personal naming system; its usage and the naming behaviour of Kempo community. The data were obtained from a semi-structured interview with fifteen (15) respondents through purposive sampling in the sub-district of Kempo within Dompu regency. In addition, the previous research findings and related documentation studies were also utilized to support the data needed.

A semi-structured interview was used to obtain the data by making face-to-face communication. The researcher interviewed the native speaker of

Bimanese language, especially in Kempo community. In this case, the researcher used a recorder to record all respondents' views about the Bimanese traditional expressions. In addition, note-taking was also used to write down the necessary information by summarizing the points. It was quite easy for the researcher to understand and recognize the utterances not only because he belongs to a member of the community group, but also because he is quite familiar with the socio-cultural background of his community, including the language habits of the Kempo community.

The samples were randomly taken from Kemponese with the criteria as follows; 1) they should be the native speakers of Bima language and actively use the language in their daily communication; 2) they should be at least 35 years old or more at the time of the investigation; 3) they know and use the traditional expressions in their speech community, and 4) they have the willingness to provide their time to answer the related questions on the current topic.

The respondents play an important role in the process of gathering the data. The background of the respondents' education, family, and social status (in what social status they come from in the community) are several important things to be taken into consideration. Therefore, the researcher took the respondents from different levels of social status in the Kempo community such as farmers, civil servants, religious figures, businessmen, and teachers.

Concerning the age of the respondents, it is assumed that the respondents whose age is up to 35 years old have enough experience and knowledge of the Bimanese language and culture. After gathering the data, the researcher analyzed the Bimanese personal naming system, its usage, and naming behaviour using descriptive analysis. The data analysis was done using Miles and Huberman's (1994) interactive model, namely data collection, data reduction, data displaying, and concluding.

RESULTS & DISCUSSION

Personal Naming System of the Kempo Community

A personal name may be defined as a label that serves to distinguish one individual from others. Among the Kemponese, every new baby born is given a name within a few weeks. As most of the people in the sub-district of Kempo are Muslims, then their son or daughter's name is drawn from Arabic and associated with gender. In general, the new baby born will be addressed *mone* for male and *siwe* for female before having their proper names. Thus, if a mother gives birth of a male son, in the local language is called "*ana mone*" for male and "*ana siwe*" for female.

After a few weeks, the baby is given a proper name as his or her authentic name. The Kemponese naming system can be divided into three components. They are patronym in local language is called *ngara aseli* teknonym in local language is called *ngara ou kai*, and paidonym in local language is called *ngara dilia kai*. Moreover, as a child, each person's name can include the nym of his father attached to his/her nym. Thus, if Mahdi is a child and is the son of Muhsen, then his name becomes Mahdi Muhsen. If Nurayu is the daughter of Abdullah, her name will be Nurayu Abdullah.

The three components of the Kemponese naming system can be illustrated; for instance, if Faruk has his first child, and the child has grown up to an adult, his patronym is dropped and replaced with a teknonym. If Faruk's first child is a man who is given the nym Ahmad, his names become Faruk ama Ahmad, where *ama* is a connector word meaning "father of." While Faruk's wife-Julaeha becomes Julaeha ina Ahmad, where *ina* means "mother of." In common forms, instead of the proper forms used here, these names are Fero ama Hama and Julaeha ina Hama. In practice, the teknonym is dropped when Faruk, for instance, has a first grandchild. If his first grandchild is a boy whose name is Abidin, then Faruk's name becomes Faruk ompu Abidin, where *ompu* means "grandfather of." While Faruk's wife becomes Julaeha wa'i Abidin, where *wa'i* means "the grandmother of." In common forms, instead of the proper forms used here, these names are Fero ompu Abidin and Leha wa'i Abidin.

To get a clearer idea on the naming system of the concurrent name changes from patronym to teknonym to paidonym, please consider the following Table 1.

Table 1.

The Proper Form and Common Form of Kemponese

Event	Proper Forms (Ngara aseli) and Common Forms (Ngara ou kai)			
	Ahmad's name	Julaeha's name	Faruk's name	Abidin's name
Birth of Ahmad, the first son of Faruk	Ahmad Faruk (Ahmad Fero)	Julaeha ina Ahmad (Leha ina Hama)	Faruk ama Ahmad (Fero ama Hama)	-
Birth of Abidin, first son of Ahmad	Ahmad ama Abidin (Ahmad ama Bidi)	Julaeha wa'i Abidin (Leha wai Bidi)	Faruk ompu Abidin (Fero ompu Bidi)	Abidin ama Ahmad (Bidi ama Hama)

Table 1 shows the proper form and common form of Kemponese where most nyms exist in three forms; they are proper, common, and respectful forms. Faruk is the proper form becomes Fero, in the common form, meanwhile, the proper form of Julaeha becomes Leha in the common form. In addition, Faruk Ahmad and Ahmad Faruk are the proper forms based on the religious point of view.

The common form is a modification of the proper form to make it easier to use in a conversation. The respect form is associated with seniority, in terms of age and power relations. Relative seniority is based on relative age and to some extent on accomplishments. For instance, a 25-year-old man should use respect forms when naming or addressing anyone older than him. All younger men should be named with a proper or common form of their nyms. But in some cases, two or more nyms have the same common form. For instance, the common form for both Mu'minah and Aminah is *Mina*, while Nurmala and Komala is *Mala*.

The lists of components of the personal naming system, in the form of the proper form (*ngara aseli*, the common form (*ngara ou kai*), and the respect form (*ngara lia kai*) for both females among the Kemponese community can be seen in the Table 2 as follows:

Table 2.
Components of Female Personal Naming System of Kemponese

Sex	Proper form (<i>Ngara aseli</i>)	Common form (<i>Ngara ou kai</i>)	Respect form (<i>Ngara lia kai</i>)
Female / Siwe	Aminah	Mina	Mene
	Amnah	Muna	Nau
	Aisyah	Osi	Sei
	Asiah	Sia	Sei
	Attiyah	Atiya	Tau
	Bandi	Bandi	Bendo
	Bunaya	Naya	Nayu
	Cahaya	Cahaya	Hayu
	Diana	Diana	Na
	Dina	Dina	Nau
	Dimu	Dimu	Damu
	Erna	Erna	Nau
	Fatimah	Tima	Tomi
	Faridah	Farida	Adu
	Hadijah	Dija	Doji
	Hafsah	Hawasa	Sau
	Halimah	Lima	Lomi
	Hamidah	Mida	Madu
	Hatijah	Tija	Taju
	Janati	Janti	Natu
	Julaeha	Leha	Lahu
	Komala	Mala	Male
	Maemunah	Muna	Mene
	Mariamah	Mariama	Rao
	Nurjannah	Jana	Janu
	Nurayu	Nurayu	Rayu
	Nurmala	Mala	Male
	Pasa	Pesa	Sau
	Ratnah	Ratana	Nau
	Rugayah	Gaya	Geyo
	Rukayah	Kaya	Keyo
	Samsiah	Samsia	Sau
	Suhada	Hada	Hadu
Sumarni	Marni	Nau	

Table 2 shows the female naming system among the Kemponese. If we observe then we can see the pattern of changing syllables in the common form of the female personal naming system. For instance, the common form of **Gaya** becomes **Geyo** for the respect form, and the common form of **Kaya** becomes **Keyo** for the respective form. It is in line with the two patterns which

were proposed by Brewer (1981, p.206), namely C1/**e**/C2/**o**/ and C1/**a**/C2/**u**/. The present findings revealed that several females' naming systems follow the patterns purposed, for instance, the common form of **Jana** becomes **Janu** for the respect form, and the common form of **Mala** becomes **Male** for the respective form. The change of common form name from, for instance, **Gaya** to respected form **Geyo**, **Kaya** to **Keyo**, **Jana** to **Janu** and **Mala** to **Male** are due to the syllable vocal pairs in the rule of Bimanese phonemics system.

The lists of components of the personal naming system, in the form of the proper form (*ngara aseli*, the common form (*ngara ou kai*), and the respect form (*ngara lia kai*) for males among the Kemponese community can be observed in the Table 3 as follows:

Table 3.
Components of Male Personal Naming System of Kemponese

Sex	Proper form (<i>Ngara aseli</i>)	Common form (<i>Ngara ou kai</i>)	Respect form (<i>Ngara lia kai</i>)
Male / Mone	Abdullah	Dola	Dole
	Abidin	Bidi	Bedo
	Abdul Azis	Aji	Ejo
	Abubakar	Biko	Beko
	Abdul Gani	Gani	Geno
	Abdul Hamid	Hami	Hima
	Ahmad	Hama	Hima
	Abdul Karim	Kari	Kero
	Abdul Kadir	Kade	Kedo
	Abdul Rahman	Abdurahma	Abdurahma
	Abdul Rajak	Raja	Rejo
	Baharuddin	Rudi	Redo
	Bunyamin	Yami	Moa
	Dayat	Daya	Deyo
	Farid	Fari	Fero
	Faruk	Faru	Fero
	Firman	Firma	Moa
	Haris	Hari	Hero
	Hamsah	Hamsa	Seo
	Hasan	Hasa	Heso
	Hermaddin	Madi	Medo
	Ibrahim	Barahi	Boa
	Ismail	Sama'i	Mo'i
	Ishaka	Haka	Heko
	Jamaluddin	Jama	Jemo
	Jarot	Jaro	Jero
	Junaidin	Ju	Deo
	Julkarnaen	Juka	Jeko
	Kamaluddin	Kama	Kemo

Sex	Proper form (<i>Ngara aseli</i>)	Common form (<i>Ngara ou kai</i>)	Respect form (<i>Ngara lia kai</i>)
	Kasman	Kasma	Moa
	Kardin	Kardi	Deo
	Mahmud	Mahmu	Hima
	Muhtar	Muhta	Teo
	Mustamin	Tami	Temo
	Nurdin	Di	Deo
	Patrai	Patarai	Rao
	Rafli	Rafali	Rafali
	Ramli	Ramali	Leo
	Ridwan	Ridiwa	Weo
	Safaruddin	Safa	Sefo
	Salahuddin	Hudi	Hedo
	Syafruddin	Rudi	Redo
	Syabhuddin	Budi	Bedo
	Sumardin	Di	Deo
	Sukardin	Suka	Seko
	Tajuddin	Judi	Jedo
	Tamrin	Ri	Rao
	Usman	Sma	Moa
	Wahyuddin	Yudi	Deo
	Zainuddin	Zainudi	Nedo
	Tajuddin	Judi	Jedo
	Tamrin	Ri	Rao
	Usman	Sma	Moa
	Wahyuddin	Yudi	Deo

Table 3 shows the male personal naming system among the Kemponese. Like what has been discussed in the female's naming system, the patterns of the male naming system remain the same. For instance, the common form of **Haka** becomes **Heko** for the respect form, and the common form of **Jama** becomes **Jemo** for the same reason. The findings also matched Brewer's findings; the present findings support the previous findings of Alek (2019), who states the patterns of greeting names of Belo community can be at the beginning, in the middle, and at the end of syllables and the most often syllable vocal pairs used /e - o/ for male names, and syllables /a - u/ and /e - o/ vowel pairs for female names. The change of common form name from Kasma to Moa is a honorific title or respected name.

Furthermore, the data obtained from the respondents revealed that the Kemponese naming systems support Brewer's findings on the three components (proper form, common form, and respect form). However, the present finding is not in line with Brewer's conclusion of addressing several names of Bimanese, especially for the common forms. For instance, Brewer

(1981) purposed the proper form of Sulaiman is Sulaiman. In fact, among the Bimanese the use common form of Sulaiman is Sulaima or Sulema. It contradicts the rules of Bimanese phonetics where the consonant letter (n) at the end of the word is not included.

The two patterns of the Bimanese naming system could not be applied exactly like the one purposed by Brewer: C1/**e**/C2/**o**/ and C1/**a**/C2/**u** (Brewer, 1981). Kemponese appears to have failed to include a consonant letter at the end of the word and to make the common form; they omit one or two consonants and add a vowel for names. For instance, the common name of Mahmud is Mahmu (without 'd'), Kasman becomes Kasma, Muhtar becomes Muhta, Gunawan becomes Gunawa, Mariamah becomes Mariama, Faridah becomes Farida, Firman becomes Firma, and Usman becomes Usma. While the common form of Ridwan is Ridiwa (added a vowel 'i' between the consonants 'd' and 'w'), Patrai becomes Patarai, Ramli becomes Ramali, and Rafli becomes Rafali. Meanwhile, several names like Safaruddin are simply addressed as Safa, and Kamaluddin becomes Kama.

Other findings of the present study revealed that the teknonym and paidonym connector words will be attached to a man and woman who have made a pilgrimage to Mecca. Upon returning from Mecca, they have the right to put *Haji* for males and *Haja* for females in front of his/her name. Their status as a *Haji* or *Haja* is marked with a special connector word "*umi*" for females, and "*abu*" for males. Other common titles are *la* (indicates the person is still a child-young boy), *siti* (indicates female), *guru* (firstly given to a religious person who teaches the *Al-Quran* and can also be extended to the school-teacher). If they meet the criteria, then we can address them with the aforementioned title. For instance, *Haji* Lukma, *la* Hasa, and *Siti* Maria.

The Usage and Naming Behaviour of Kemponese

Among the Kempo community, personal names and naming systems are considered an important aspect of repertoire and should be appropriately used when conversing with them. Each person has a unique name and among the villagers may share the same patronym (proper form). There might be seven men who use the proper form "Ibrahim" in the neighborhood association (*RT*), and about five women share the name Jubaedah. Since there

are dozens of people who share the same name, then the Kemponese apply a special code to distinguish and identify the intended person.

They recognize the person being talked about easily from their knowledge of social relations, family background, someone's physical appearance, personal character, life history records (both positive and negative), residence location, rules, and professions as the references within the community. Therefore, if someone is calling a name Bedo Gale, then the interlocutors most likely understand which Bedo is referred to as they can identify the keyword "*gale*" (tall) as a reference of physical appearance. A similar case is applied to a person named Sei Poro. It is a modified name, describing her physic as the shortest (in local language is called *poro*) woman in her neighborhood. A person named Hima Mpeja may have to use the word "Mpeja" as a referent to identify a man who is the thinnest (in local language is called *mpeja*-very little flesh on his bones) the community. When someone calls a person named Ejo Buntu, then people will acknowledge that the person as they use *Buntu* as a reference to a man who lumps his shoulder.

To identify a certain person, the people in the sub-district of Kempo use the personal character of the intended person. For instance, a person named Hama Koro is the name of a man who is very temperamental (in local language is called *Koro*). Among the Kempo community, a man named 'Haji Tahe Tenggo Cence' is very well-known in the period of his life as he was fond of debating and arguing something which he is not sure about (no matter he is right or not). The past life story records are also used to identify a person in the village. For instance, when my friend talked about a man named 'Hima tundu mbanta', I, as researcher recalled my mind and use 'Tundu Mbanta' as a reference and naming behaviour. Hima used to tote a woman on his shoulder down the street when the woman refused his marriage proposal (in local language is called *tundu banta*). Since everyone knew the story, the woman felt so embarrassed and finally, she ended up marrying Hima.

The place of origin of someone is also used as a reference to identify individual identity. For instance, in the community, everyone knows Hima Nata because he is originally from a village namely 'Nata' in Bima regency. A similar case is also applied to a person named Hemo Sambi who lives in Sambi village, close to Konte village in the sub-district of Kempo. Meanwhile, a

person named Hima Parsada refers to a man who runs a business of producing and delivering the bricks (in local language is called *parsada*) to his customers within the villages, and the similar case is also applied to Hima Ba, which refers to a man who is fond of playing soccer. Another profession like fortune-teller is also used as a naming behaviour. For instance, in Kempo there is an old man named Biko Moke since his profession is a fortune-teller (in local language is called *moke*), then people named him as Biko Moke.

The knowledge of social relations contributes to our comprehension of the reference and usage of personal names. Our presupposition and assumption are very much helping us to identify the issues. In some cases, be very careful when you give a response to and address a certain name. If there are two men whose names use the same naming behaviour '*janga*', for instance, Daya Janga and Hama Janga, then we should first know their social status and background. The former may refer to a person whose profession is a chicken distributor, and the latter might be referred to as the chicken thief. Therefore, we should know the appropriate usage and naming behaviour of the particular names within the community.

Furthermore, the present findings revealed that the meaning and usage of personal names are modified, and it is usually determined by their knowledge of social relations, family background, someone's physical appearance, personal character, life history records (both positive and negative), residence location, rules and professions within the community. Regarding the naming behaviour, for instance, a woman named Siti Hawa becomes *Hawu Kapunci* since she has a lump on her butt.

Another new finding in the present study is the existence of personal names which are changed into one grandfather's name. I found out that, a man named Muhlis Kaimun becomes "Amasey", instead of using proper form, common form, or respect form as proposed by Brewer (1981) and Just (1987). The reason is just because the name of Muhlis Kaimun's grandfather is Amasey. Therefore, he calls himself Amasey, instead of using his proper name, Muhlis Kaimun. The following excerpt is his response when he was asked why he prefer Amasey to Muhlis Kaimun:

"I am proud of using my grandfather's name, because his name is well-known, and he had a good reputation during his lifetime among the community"

The specific grandfather's name is used by a very limited number of people in Kempo community, and those who are not Muslim do not use such a naming system. Another interesting finding is that the naming systems only belong to the local people of Kempo and it does not apply to the outsiders or non-Bimaneses although they are married to the local people of Kempo. Moreover, among the Kempo community, the name of an outsider has remained the same. Generally, the naming system for outsiders would usually be "Pak, Kang, Mas, or Kak," for males and "Ibu, Kak or Mbak" for females in front of their original names. For instance, Suharyono becomes Mas Yono, Ayi Herland becomes Kang Ayi, and Heru Jatmiko becomes Pak Heru. Meanwhile, females' names like Sakinah becomes Kak Sakinah, Yuningsih becomes Mbak Yuni, Astuti becomes Ibu Tuti, and Sarah Wellard becomes Mbak Sara. Their naming system are very much influenced by the culture of their origin, e.g. West Java, Central, and East Java.

CONCLUSION

Several important points to be highlighted concerning the ways of determining the naming system among the people in the sub-district of Kempo are as follows. First, a new baby born is given a name within a few weeks with terms *mone* for male and *siwe* for female before giving their proper names. Second, the naming system can be divided into three components; they are patronym (in local language is called *ngara aseli*), teknonym (in local language is called *ngara ou kai*), and paidonym (in local language is called *ngara dilia kai*). Third, the title *haji* for male and *hajjah* for female can be inserted in front of their name when they have made a pilgrimage to Mecca. Fourth, the naming system can be used in three titles, for instance in the commonest titles *la* (indicates the person is still a child-young boy), *siti* (indicates female), *guru* (firstly given to a religious person who teaches the *Al-Quran* and can also be extended to the schoolteacher).

Furthermore, the community would recognize the naming system and usage of personal names through some naming behaviours, references, and

codes. In doing so, they may utilize several naming behaviours and references such as knowledge of someone's social and family background, physical appearance, personal character, life history records (both positive and negative), residence location, and professions of the intended person within the community. Kemponese personal naming system both provides for the adequate identification of individuals and for conveying specific information of the respective people among the community. The personal naming system of Bima tribe, especially among the people in the sub-district of Kempo, is unique as it distinguishes one individual name from others among the Kempo community and can be used as an instrument for the management of interpersonal relations among the people in the community.

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