



Personal Name and Lineage: Patronym of Arab Descent in Indonesia

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ABSTRACT

Research on patronym recently focuses only on the names of European and Russian communities. The patronyms that appear are limited to the names of the boys who use his father's name. Arab descent in Indonesia has a more complex patronymic tradition used for male and female, featuring not only the father's name but also the grandfather's name as a patron. To fill the gap, this study aimed to explore the forms and patterns of patronyms in the personal names of Arab descent, especially viewed from gender differences by utilizing the onomastic framework. The dataset was taken from the Pasar Kliwon Subdistrict population data which was retrieved from the Population and Civil Registration Agency of Surakarta City. The biological father's name is juxtaposed to find out and validate the existence of a patronym in the child's name. The results showed that of 4,756 Arab descent names, 1,114 people (637 males and 477 females) were found who have personal names containing the names of fathers. Only 150 people (92 males and 58 females) have the name of grandfathers in their names. The names of the father and/or grandfather are generally present after the first name and before the surname. Besides being used to claim community membership, patronyms are also intended to show the lineage and the expression of emotional ties between family members. Patronym among Arab descent in Indonesia presents evidence of how the naming system influences robust patrilineal systems and endogamous marriages.

1. Introduction

Most research on names (onomastic) focuses on linguistic (Brown, Carvallo, & Imura, 2014; Suharyo, 2013), morphological (Sakallı, 2016), or semantics perspectives (Kafaabillah, 2018). Few researchers comment on patronym, the name of the father attached to the child's name. Some existing researchers only devoted their attention to patronym in Anglo-Saxon countries and Russia and used only limited to boys. Patronym in some English user countries often ends with suffix {-son} on father's name, e.g. JOHNSON 'son of John'; while patronym for Anglo-Saxon England using {-ing} (Colman, 2014). For Spanish society, the suffix {-ez} attached to the father's name, for example, FERNÁNDEZ which means 'son of Fernando' is an element indicating patronym (Mateos & Tucker, 2008). In contrast, Scottish society marks patronym not by using suffixes, but with names beginning with the prefix MAC 'son of' (Lawson, 2016). When personal names only display individual identity, patronym can display collective identity such as family, group, and/or clan. Modern Kazakhstan society, for example, seeks to establish its ethnic and national identity by using elements {-uly} or {-ukzy} (Aksholakova, 2014).

As a naming tradition, patronym undergoes an inter-generational shift usually caused by the influence of intermarriage (Tremblay, 2017). Uniquely, patronym among

Arab descent in Indonesia has always remained a tradition of naming newborn babies to this day even though ancestors of Arab descent have been migrants from Yemen since the era of Islamic entry in Indonesia (Yahya, 2002). People of Arab descent are people who adhere to the patrilineal system (Shahab, Shahab, & Zaki, 2014) and always maintain endogamous marriage, marriage in the same ethnic (Rahmaniah, 2014). Endogamous marriage is the reason for the strong tradition of patronym among Arab descent in Indonesia (Aribowo, Hadi, & Ma'ruf, 2019).

Uniquely, the patronym of Arab descent in Indonesia can be identified from the presence of BIN/TI, for example, SAID BIN ABDULLAH MAKARIM, son of ABDULLAH MAKARIM. The name that comes after the BIN is the name of his/her father. From this naming system, someone can recognize the father of SAID from the presence of BIN. Interestingly, this naming system is not only limited to male but also female. In other words, many female names contain her father's name, for example, BARKAH BINTI THOLIB, SUUD BINTI SEGAF, and FATIMAH BINTI HUSIN BARAJA. These girls' names contain their father's name, which comes after their first name. Names of their father are located after the BINTI, such as THOLIB, SEGAF, and HUSIN. These names are not nicknames but official or real names that are also used in their population data as in birth certificate, identification card, and driver's license.

For people of Arab descent, patronym serves as a family claim. By using patronym immediately parents, especially biological fathers, can be known and from which family the owner of the name comes. Genealogy is the main issue in the family of Arab descent so that the lineage is always maintained. For the *habāib* (plural of *habīb¹*) who still have the lineage of the Prophet Muhammad PBUH- keeping and preserving his lineage becomes a must. For them, mentioning and explaining in detail about their *nasab* or lineage until the Prophet Muhammad PBUH is one of the ways they claim ownership of prestigious genealogy as *dzuriyyah*. Therefore, Arabic descent personal names also function for classification purposes, showing the relationship of an individual with other family members, especially his/her biological father and large family groups. It means that people of Arab descent can be known for their genealogy, especially their biological father through the patronym embedded in their name. As suggested by Restall (1998) that patronym serves not only to display the relationship between the nuclear family but also to the extended family. In other words, patronym assists Arab descent in classifying which family or social group the name owner is from.

Onomastic study related to personal names is one of the most discussed topics by scholars. Research related to personal names is usually limited to study the morphological characteristics of name formation (Suharyo, 2013), differences in the characteristics of male and female names (Sahayu, 2014), and naming trends in a community (Aribowo & Herawati, 2016; Sakalli, 2016). However, the results of the bibliometric analysis showed that study on first names and nicknames is the most widely studied topic (Aribowo, 2019a). Unfortunately, there is no many research on patronyms, personal names based on the names of one's father; especially in Arab descent society. Most studies on Arabic descent names involve the formation of surnames or family names in the community

¹A title that means 'beloved' or 'respected' given to Arab descent, especially the *sayyid* and generally given to religious and influential figures.

(Kafaabillah, 2018), differences in names based on the influence of the marriage of both parents, exogamous and endogamous marriage (Aribowo & Almasitoh, 2019), and the distinction or difference between Arabic names used by Arab descent and Javanese (Aribowo et al., 2019). No many pieces of research had discussed patronyms. Despite the fact, preference for the use of patronyms, including matronyms expresses the values held by their owners (Brown et al., 2014). The naming pattern also proves the importance of genealogical family in a community to guarantee the existence of the lineage (Kotilainen, 2011).

Traditionally the study of onomastics focuses on investigations of place names and personal names (Anderson, 2007; Blanar, 2009; van Langendonck, 2007). The study of personal names is the most in-demand topic because the name is part of the culture. Personal names play an important part in a person's identity in different cultures of the world. The relationship between names and individuals in different cultures can be understood as one of them through naming patterns. A personal name is culturally universal. Personal name, being on certain rules or established practices, is given to someone in all cultures around the world. Names of Arab descent in Indonesia tend to display the primary name as a first name which is then followed by the father's name and/or family name such as HANA ANWAR BARAJA (HANA, first name; ANWAR, father's name; BARAJA, family name).

This study aimed to uncover the forms and patterns of patronyms in Arab descent personal names in Surakarta. The results of this study can complement the formula of naming characteristics as well as proving the influence of the patrilineal system in the tradition of giving names in Arab descent, in addition to religious or Islamic elements. Finally, the form and pattern of naming can be used to identify earlier and sort out which individuals are included in Arab descent or not.

2. Method

This research dataset was downloaded from the Population Information System (*Sistem Informasi Administrasi Kependudukan*, SIAK) which is managed by the Population and Civil Registration Agency of the Surakarta City. Data from SIAK is official population data used to official registration Indonesian population such as the Birth Certificate, ID Card, Family Card, Driver's License, and passport so that it offers more significant and more valid data. The stages of research can be seen in Figure 1.

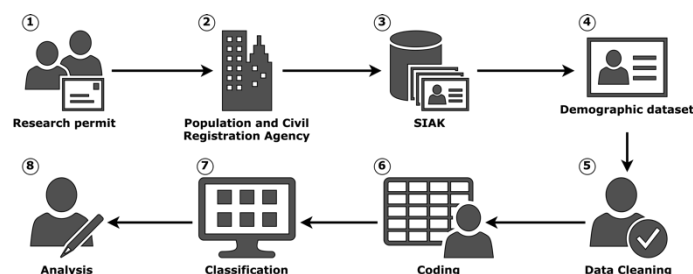


Figure 1. Steps of research

Source: Aribowo (2020)

The research permit was carried out through the Agency of National Unity and Politics, Surakarta City Government, Agency of Surakarta Regional Development, and the Mayor of Surakarta because it was sensitive data that contains personal data. Data download was carried out by Tri Wibowo, the staff of the Data Center of Population

and Civil Registration Agency. The data downloaded through SIAK was sourced from the Semester I Net Consolidation Data for 2017. This data is in the form of a spreadsheet which is stored in XLS format and of 26.9 MB². Total population data downloaded were 84,126 names that had data structures: number, family card number, NIK, place of birth, date of birth, relationship status in the family (SHDK), gender, religion, occupation, last education, the full name of mother, full name of the father, address, RT, RW, village, and sub-district.

After the dataset was downloaded, data cleaning was performed by sorting or eliminating names which were not classified as Arab descent. Communities are classified into Arabic descent with the following requirements: (1) mothers and fathers are from Arab descent, (2) mothers are from Javanese ethnicity and fathers are from Arab descent, (3) or mothers are from Arab descent and fathers are from Javanese ethnicity. Arabic descent names are identified from the linguistic characteristics of full names such as the presence of surname, father's name, and/or grandfather's name. In addition, Arab descent names are also identified from Arabic vocabulary such as NAMIR 'leopard', TUFFAH 'apple', HAMAMAH 'dove'; specifically influenced by Yemeni dialect /q/>/g/ such as QASIM > GASIM (Aribowo et al., 2019). This identification process was also carried out by examining and pairing the names of mothers and fathers from the dataset. The data cleaning process resulted in 4,756 names categorized as Arab descent.

The next step, coding, is one of the most time-consuming processes because it involves coding thousands of data. Before coding was started, coding instructions or protocols that contain a complete list of all items were arranged (Walker, 2013). The coding process was performed by using Microsoft Excel 2016 (Microsoft, 2018) with a specific formula (for example, in calculating age using the DATEDIF formula) or manually, for example, NA (stand for *Nama Ayah*) for "father's name", NK (stand for *Nama Kakek*) for "grandfather's name", and BIN/TI for "patronymic element". After the coding was complete, classification was performed based on the naming pattern, age, gender, etc. by using the filter function in Tableau Desktop Professional 2019 (Tableau, 2018). Tableau is also used in making data visualization to create illustrations.

Finally, the analysis was carried out with careful observation of the names of children which are compared with the names of both parents, especially the names of fathers listed in the population data at SIAK. Thus, it will be easy to identify which names are classified as having a patronym and which are not. Technically, this was performed by hiding unnecessary columns or other population information variables so that the child's name and the father's name can be located next to each other on a sheet in Microsoft Excel. With this side-by-side feature, researcher can easily find elements of the father's name in the child's complete name. Thus, the patterns can be calculated and generalized.

3. Findings and Discussion

Besides surname at the end of a personal name, patronym is one of the characteristics of personal name of Arab descent society (Aribowo & Almasitoh, 2019;

²This dataset contained demographic population data in Pasar Kliwon Subdistrict where *Kampong Arab* or Arab town located, which has several villages: Pasar Kliwon, Semanggi, Kedung Lumbu, Baluwarti, Joyosuran, Sangkrah, Gajahan, Kauman, and Kampung Baru.

Aribowo et al., 2019). Patronym is the appearance of the father's name in the child's personal name. Even though patronyms cannot present as many cultural and genealogical memories as a surname or family name, patronyms cannot be simply ignored because patronym study gained significant attention from scholars interested in the history of social networks (Palsson & Pálsson, 2014). One function of patronym is to trace the movement and distribution of an immigrant in a certain area as proposed by Poulain, Foulon, Degioanni, & Darlu (2000). Most of Arab descent ancestors in Indonesia, including those in Surakarta were immigrants from Yemen, Hadramawt who came to spread Islam and trade (Yahya, 2002). Their presence in Indonesia even long before Indonesian independence.

Almost all Arab descendants in Indonesia can be said to be parts of Arab descent who came from Hadramawt or what is known as *Ḥaḍramī*. Large-scale migration of Arab descendants to the Southeast Asian region, mostly inhabiting Indonesian territory, began in the 19th century and continued until the outbreak of the World War II. It means that almost all Arab descendants in Southeast Asia were born in the local area and have citizenships from their respective countries of residence. Some of Arab descent from Surakarta are also born in Saudi Arabia, Qatar, Kuwait, Abu Dhabi, but only in a small number. A total of 98.72% (4,695 people) of Arab descent in Surakarta were born in cities in Indonesia, such as Surakarta, Sukoharjo, Karanganyar, Semarang, and other identical cities where called by *Kampung Arab*. Until now they still maintain the endogamous marriage among those of Arab descent from *Kampung Arab*. Collectively they are called as "Arabs" or "people of Arab descent"; although there are some people who place clear boundaries between the *sayyid* and non-*sayyid* groups, based on their genealogy with Prophet Mohammad.

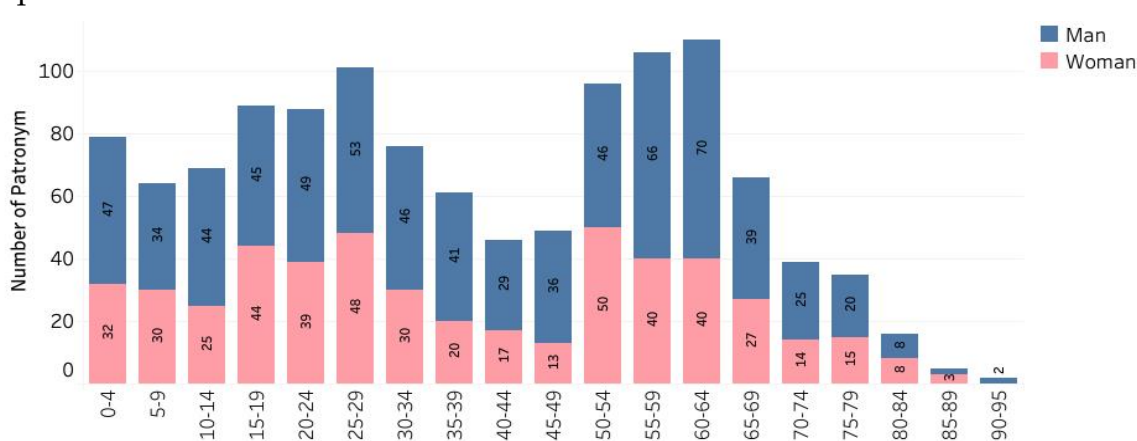


Figure 2. Distribution of Arabic descent patronym based on gender and age
Source: Aribowo (2020)

The results showed that the naming pattern with the patronym not only occurs in male but also in Arab descent female. Of the 4,756 Arabic descent identified by name, 1,197 people (or 25.17%) were found, consisting of 702 males (or 58.65%) and 495 females (or 41.35%) (see Figure 2). Although in terms of numbers, patronyms are predominantly used for boys' names, the use of girls' names is not in small numbers. This data can be interpreted that although the patronym has consequences by attaching the father's name and/or grandfather's name to the child's name, it is not only limited to male. In other words, many females' names attached with the names

of their fathers, such as ZAINAB BINTI ABDULRAHMAN and SARAH MARWAN BARAJA (see ABDULRAHMAN and MARWAN). One would easily find the name of her father by checking on her complete name, especially on the name after her first name. It means that the patronym is not only used for naming boys but also for their daughters. In the naming tradition of Arab descent, the patronym is not influenced by the gender of the child.

When the patronym names are classified based on age, patronym naming patterns will be found in almost every age. Although the patronym was most commonly found in Arabic descent aged 60-64 years, existing data confirmed that the age group after and before 60-64 years had always adopted this naming pattern. It is proof that patronym name is a tradition from one generation to the next generation; from grandfather to father, from father to son, and so forth. Patronyms were even found in the names of their 79 children aged before four years (32 females and 47 males). This trend shows that the use of patronyms will continue to be used by Arab descendants in the future.

In contrast, the patronyms in Javanese society which began to be widely used after President Soekarno's era. Since then, there have been many patronyms that use elements of *putra* for boys and *putri* for girls, for example, FAUZAN PUTRA IRAWAN and NABILA PUTRI HARYANTO which is then followed by their father's name (Aribowo et al., 2019). These two elements generally have the same function as patronymic elements as BIN and BINTI.

3.1. Patronym naming form

When viewed from the characteristics of the linguistic composition, the form of patronym naming can be classified into two types: (1) addition BIN/TI and (2) omitted BIN/TI. With the presence of BIN for male and BINTI for female, it can be known Arab descent biological father's name only by looking at the child's complete name. In other words, through the child's name, it easily can be found the name of father, for example, ACHMAD BIN ALWI who is the son of ALWI and ZAINAB BINTI ABDULRAHMAN who is the daughter of ABDULRAHMAN BARAJA. The first five names below are examples of male names with BIN element, while the next five names are female names with BINTI (Table 1). The BIN element is an adaptation of the IBN 'son of' which comes from the Arabic language.

Table 1. Patronym with BIN/TI

Full Name	Father's name
Hasan Bin Muchsin	Muchsin Hasan Al Haddad
Achmad Bin Alwi	Alwi
Muhammad Bin Nasir Abdat	Nasir
Ali Bin Umar Baraja	Umar Baraja
Said Bin Abdullah Makarim	Abdullah Makarim
Zainab Binti Abdulrahman	Abdulrahman Baraja
Barkah Binti Tholib	Tholib Abdullah
Karimah Binti Alwi Alaydrus	Alwi
Suud Binti Segaf	Segaf Assegaf
Fatimah Binti Husin Baraja	Husin Ali Baraja

Source: Aribowo (2019b)

HASAN, ACHMAD, MUHAMMAD, ALI, SAID as well as ZAINAB, BARKAH, KARIMAH, SUUD, and FATIMAH are examples of first names from Arab descent followed by elements of the BIN/TI. Thus, the names after the patronymic element can be identified as the names of their biological fathers. In other words, the BIN/TI can function as a delimiter that marks the child's name (before the BIN/TI) and the name of the father (after the BIN/TI). As a note, AL HADDAD, ABDAT, BARAJA, MAKARIM, ALAYDRUS, and ASSEGAH are surnames or family names. Arab descent surname can be identified from the presence of AL, BAL, and BIN elements (Aribowo & Almasitoh, 2019). It must also be considered because there are surnames that begin with BIN, for example, BIN YAHYA, BIN SMITH, and BIN JINDAN (Bahafduallah, 2010).

Suppose the patronym naming form of the first type can be easily identified from the presence of the BIN/TI element, for the second type. In that case, the patronymic element is omitted so that its linguistic characteristics cannot be observed in plain view. FADLUN SALIM ADAM, son of SALIM BIN ADAM and NAJMAH ACHMAD, daughter of ACHMAD ALI ALJUFRI, are examples of patronym without the presence of BIN/TI. Instead of FADLUN BIN SALIM ADAM and NAJMAH BINTI ACHMAD (if it follows the first type), it seems that the name-giver prefers to embrace the element of patronym with the aim of the linguistic economy.

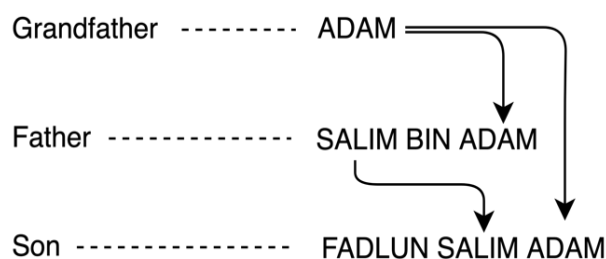


Figure 3. Patronym structure of Arab descent personal name
Source: Aribowo (2020)

For the second type of naming pattern, when the patronymic element is omitted, the father's name tends to be in the second position, after the first name and the name of the grandfather (if any) (Figure 3). It shows that practically the real Arab descent name (which is used as a nickname) is the first name because the second name is most likely the father's name. The second type of patronym form will be more easily identified in female names. The presence of the suffix {-ah} or {-a} at the end of the name can quickly identify female names. Female first name is generally taken from a name associated with feminine names such as FATIMAH, NAJMAH, LUBNA, SARAH, and NAILAH. The name after the first name is associated with masculinity such as IDRUS, ACHMAD, SALMIN, MARWAN, and HASAN (Table 2). Thus, it can be easily identified that these masculine names are the names of her fathers.

The similar case with a male name, the father's name of the female name is after the child's first name. The second name, the name in bold in the left column is father's first name (compare it with the first name in the right column). In principle, female names have the same rules as the first form, but the BINTI patronym is omitted.

Table 2. Patronym with omitted BIN/TI

Full name	Father's name
Fadlun Salim Adam	Salim Bin Adam
Hasan Ghalib	Ghalib Alkatiri
Fahmi Salim	Salim Bameftah
Usamah Farhad Baraja	Farhad
Subhy Faris Sungkar	Faris Achmad Sungkar
Fatimah Idrus	Idrus Abdullah
Najmah Achmad	Achmad Ali Aljufri
Lubna Salmin	Salmin Sungkar
Sarah Marwan Baraja	Marwan Dja'far Baraja
Nailah Hasan Talib	Hasan Talib

Source: Aribowo (2019b)

3.2. Patronym naming pattern

In the tradition of Arab descent society, a surname is inherited from male bloodlines (Shahab et al., 2014), as is the case with patronym. In other words, if there is a child's name that contains the name of the father and the grandfather, the name of the grandfather is the name of the grandfather of the male (father), not the name of the grandfather of the female (mother). It can occur when the bloodline in a family or community is inherited from the male line or known as patrilineal. This patronym also proves the strong influence of the patrilineal kinship system in the naming of Arab descent.

Table 3. Patronym with Father's name

Full Name	Father's name
Abdul Aziz Bin Baskian	Baskian
Sofi Bin Abu Bakar	Abu Bakar
Ammar Bin Yasir	Yasir Hilal Alkatiri
Usman Hasan	Hasan Aljufri
Asad Umar	Umar Ali
Sakinah Jamal	Jamal Mahmud Baraja
Qonita Ali	Ali Taufik
Wardah Abud Sungkar	Abud Sungkar
Shara Ibrahim Baraja	Ibrahim Baraja
Sakinah Faisal Haidaroh	Faisal Haidaroh

Source: Aribowo (2019b)

Most patronym naming patterns are dominated by attaching the father's name after the child's first name, either by presenting elements of the BIN/TI or not (Table 3). This naming pattern also occurs in the names of both male and female because the primary function is to provide membership claims to their children. This membership not only shows which family the child is from but also from which group (*sayyid* or non-*sayyid*). *Sayyids* are Arab descendants who still have blood relations with the Prophet Muhammad.

Non-*sayyid* groups can be identified by the presence of surnames such as SUNGKAR, BARAJA, and HAIDAROH at the end of the name, for example WARDAH

ABUD SUNGKAR, SHARA IBRAHIM BARAJA, and FAISAL HAIDAROH. Surnames that belong to the *sayyid* group living in Surakarta include: ADNI, AIDID, ALATAS, ALAYDRUS, AL HABSUYI, AL HADAD, AL HAMID, AL JUFRI, AL JUNAID, AL KAFF, AL MASYHUR, ASSEGAF, BA'AGIL, BASRI, SAHL, BIN TAHIR, YAHYA, MULACHELA, MUSAWA, SHAHAB, and SYATRI (Kafaabillah, 2018).

Discussion of patronyms is not only limited to the name of a biological father but also includes the name of the grandfather of the male line who is still in the same bloodline (Table 4). This naming pattern only attaches the name of the grandfather without being preceded by the name of the father, for example, ALI IRFAN SYARIF the son of MUHAMMAD SYARIF and ZAFIRAH FARIS the daughter of HUSNI FARIZ. Interestingly, some children are named after their grandfather's names, for example, ALI SOBRI, UMAR ALAMSYAH, and SAID SIDQI, especially in the first name. Attaching name of grandfather to children's names is often performed to form psychological bonds between family members (Aribowo et al., 2019). Several respondents also mentioned that giving their children the name of their father (grandfather) shows respect and admiration for a parent who also wants his children to imitate their grandfather's character. In total, 33 children were named after their paternal grandfather (Aribowo, 2019b).

Table 4. Patronym with Grandfather's name

Full Name	Father's name	Grandfather's name
Ali Irfan Syarif	Muhammad Syarif	Syarif
Rizki Saleh Nahdi	Mubarak Saleh Nahdi	Saleh Nahdi
Ali Sobri	Said Ali Sungkar	Ali Sungkar
Umar Alamsyah	Said Umar	Umar
Said Sidqi	Yuslam Said Shahbal	Said Shahbal
Hadijah Basri	Abu Bakar Bin Basri	Basri
Nawra Zaky Baraja	Ahmad Zaky	Zaky
Zafirah Faris	Husni Faris	Faris
Fatimah Aliya Syarif	Muhammad Syarif	Syarif
Adillah Amin Badres	Moh Amin Badres	Amin Badres

Source: Aribowo (2019b)

Interestingly, some children have names like the name of the father, for example, AHMAD CHOLIL, who is the son of AHMAD. Some respondents mentioned that this case occurred when the child's father died before the child was born. The naming of this model is also carried out in order to form emotional bonds between families, especially to people who play an important role in the family.

Some children's names are a combination of father's name and grandfather's name (Table 5). This naming successively presents the name of the grandfather after the name of the father. In general, this type of naming is in the position of the second and third names, for example, FAISAL FAHMI SALIM. FAISAL is the child's first name, FAHMI is the name of the father, and SALIM is the name of the grandfather. This naming is also taken by attaching the father's full name (which also contains the father's name) after the child's first name, for example, SAMIRA which has the full name SAMIRA ZAKI AMIR ABDAT. ZAKI AMIR ABDAT is father's full name. In some cases, there are some children who have names like the name of the grandfather, for example, BASRI SALIM BASRI and HASAN ABDURAHMAN HASAN.

Table 5. Patronym with Father’s and Grandfather’s name

Full Name	Father’s name	Grandfather’s name
Faisal Fahmi Salim	Fahmi Salim	Salim
Amir Salim Abdullah	Salim Abdullah	Abdullah
Zakaria Husein Abdurrahman	Husein Abdurrahman Baraja	Abdurrahman
Basri Salim Basri	Salim Basri	Basri
Hasan Abdurahman Hasan	Abdurahman Hasan Alhasni	Hasan Alhasni
Muhammad Ahmad Fikri	Ahmad Fikri Bilfaqih	Fikri Bilfaqih
Rania Busra Talib	Busro Umar Bin Talib	Talib
Samira Zaki Amir Abdat	Zaki Amir Abdat	Amir Abdat
Anisah Hasan Umar Baraja	Hasan Umar Baraja	Umar Baraja
Luluk Binti Umar Toha Assegaf	Umar Bin Toha Assegaf	Toha Assegaf

Source: Aribowo (2019b)

Although it can be ascertained that 1 out of 4 Arab descent people use this patronym naming pattern, but unfortunately no name was found that contained the name of the mother and/or grandmother, matronym. From the available data, we did not find any girls named after their grandmother or their mother. The high frequency of the use of patronyms in Arab descent names proves the influence of the patrilineal system in the naming tradition. Attaching a father’s name after the first name is the most common pattern, although in some cases there is attached by the name of the grandfather and/or a combination of the name of the father and the name of the grandfather.

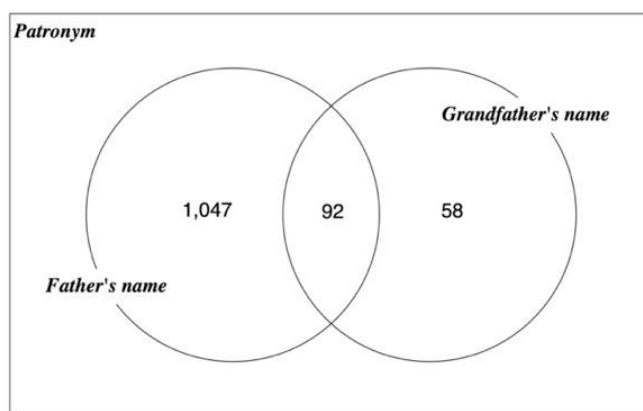


Figure 4. Distribution of a combination of a father’s and grandfather’s name in Arab descent personal name

Source: Aribowo (2020)

Figure 4 shows the use of patronym naming patterns in Arabic descent dominated by attaching father’s name (1,047 people or 87.5%), a combination of father’s name and grandfather’s name (92 people or 7.7%), and grandfather’s name (58 people or 4.8%). Attaching the father’s full name to the child’s name is the most effective strategy because most of father’s names also contain the name of the grandfather. In other words, by attaching the father’s name into the child’s name, at the same time, the name of the grandfather can also be identified. It means that the patronym is successful in carrying out its function as a classification that can display one’s affiliation to a particular family. The high use of patronyms in the Arab descent

name is also supported by the principle of endogamous marriage, which is still firmly held by Arab descent (Aribowo & Almasitoh, 2019). In general, communities that have an endogamous marriage tradition tend to use patronym naming patterns (Restall, 1998). Endogamy marriage in the same ethnic group is still often performed by Arab descent (Jacobsen, 2007) despite the *kafa'ah* problem³ (Rahmaniah, 2014).

The claim of membership as an Arab descent is often proven when someone can mention the *nasab* or family tree, from his/her father to the Prophet Muhammad (especially the *sayyid*). Genealogy or bloodline is essential and prestigious for Arab descent and will always be preserved by the next generations. The usual strategy is to carry out endogamous marriage (Azhari, Muttaqien, & Kurdi, 2013), a marriage that takes place in the same ethnic group. Some marriages take place between the same family or certain family groups or cluster, such as ASSEGAF, AL HABSY, AL JUFRI, AL HADDAD, and ALATAS. It is performed with the motivation to protect the lineage (Azhari et al., 2013).

As claimed by Palsson & Pálsson (2014) that personal name can indicate a person's position in the genealogical family. Groups or communities that always maintain genealogically, such as *habāib* in Indonesia tend to be able to mention their lineage in full and coherent up to 10 or even 30 generations above linked to Prophet Muhammad PBUH. Although genealogical-related problems usually occur in the aristocratic class, prestigious genealogists who are connected with the Prophet Muhammad, the last Prophet of the Muslims are genealogies that cannot be said carelessly. In Indonesia, Arab descent has certain charismatic values that are not shared by other groups or ethnic groups. This prestigious genealogical makes it easy for them to assimilate into most cultures in Indonesia and form *Kampong Arab*, starting from Medan, Palembang, Jakarta, Surakarta, Semarang, Pekalongan, Surabaya, Bali, Pamekasan, and so on.

4. Conclusion

The practice of naming is like a birthmark that will always be attached to an individual. This birthmark not only serves to differentiate between one individual and another individual but also becomes a unique feature that can be a family affiliation, from where someone comes from. The patronym naming patterns, either by using BIN/TI or not always maintained by Arab descent because it becomes a tradition and strategy in preserving their genealogists. The patronym is not only composed by the name of the father but also the name of the grandfather or a combination of both, both for male and female. It implies that the name has an essential role in the purpose of placing a person in the social environment, connecting individuals with families, lineages, ethnic groups, and so forth. Leaving the tradition of naming patronyms would make it difficult to trace one's position in the family tree. By pinning fathers' names and/or through patronyms, their children will be more comfortable to trace genealogically.

This study utilized population data downloaded from the Population and Civil Registration Agency which is regional data, in contrast to data recorded by *Rabīthah Alāwiyah*, which is data, although it is limited to the *sayyid* group. Future research can

³ Some Arab descent assume *kafaah* or equality in marriage can be achieved if the bride and groom come from the same group, especially between the *sayyids* as (Assagaf, 2000).

compare the Arab descent naming patterns from these two data sources, including mapping the surnames existed in Indonesia and their distribution. Name preference is also a research agenda that can be performed by utilizing big data from SIAK to explore whether there is a trend or shift in name preference.

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Declaration of conflicting interest

The author has declared that no conflicts of interest in preparing this article.

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