Personal Name and Lineage: Patronym of Arab Descent in Indonesia

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ABSTRACT

As a product and cultural identity, name is an important part that cannot be separated from the community. In addition to using surname or family name, Arab descent communities in Indonesia, especially in Surakarta have a tradition of giving baby names. Patronyms, attaching the names of fathers and/or grandfather names, into the names of their children. By utilizing the onomastic framework, this study aimed to explore the forms and patterns of patronyms in the personal names of Arab descent, especially viewed from gender differences. The dataset was taken from the Pasar Kliwon Subdistrict population data which was downloaded from the Population Information System which is managed by 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 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.

1. Introduction

If we visit one of the Arab descents in Indonesia, surely, we will find photos of *habāib* (plural of *habīb*[1]) displayed on the wall of the house. These photos are usually accompanied by a family tree that is still connected with the Prophet Muhammad. The family tree will be drawn coherently from the name of the father, grandfather, and so on until it is connected to the Prophet Muhammad. Most of them are in the 36-38 generation of the Prophet Muhammad. Thus, it is understandable why genealogies are important for Arab descent in Southeast Asia, especially Indonesia (Aljunied, 2013). This is the reason that makes them try as hard as possible to preserve the lineage. In preserving lineage certainly involves big family names especially the ancestors of the

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

father line. Because lineage is inherited from the male line, the genealogy will also be drawn on the male line, for example *habib* NOVEL[2]: Naufal bin Muhammad bin Ahmad bin Abdurrahman bin Husein bin Abu Bakr bin Abdurrahman bin Abdullah bin Alwi bin Abdullah bin Hasan Shohib Arridhoh bin Alwi Shohib Tsibbi bin Abdullah Maula Thooqqoh bin Ahmad bin Husein bin Abdullah Alaydrus bin Abu Bakar Assakran bin Abdurrahman Assegaf bin Alwi Shohib Tsibbi bin Abdullah Maula Thooqqoh bin Ahmad bin Husein bin Abdullah Alaydrus bin Abu Bakar Assakran bin Abdurrahman Assegaf bin Muhammad Maula Dawileh bin Ali bin Alwi Alghuyyur bin Muhammad Alfaqihil Muqaddam bin Ali bin Muhammad Shohib Mirbath bin Ali Kholi 'Qosam bin Alwi bin Muhammad bin Alwi bin Ubaidillah bin Ahmad Almuhajir bin Isa Ar Rumi bin Muhammad An Naqib bin Al Aluraidhi bin Jakfar Ash Shodiq bin Muhammad Alwi bin Muhammad Alwi bin Ubaidillah bin Ahmad Almuhajir bin Isa Ar Rumi bin Muhammad An Naqib bin Ali Aluraidhi bin Jakfar Ash Shodiq bin Muhammad Alwi bin Alwi bin Ubaidillah bin Ahmad Almuhajir bin Isa Ar Rumi bin Muhammad An Naqib bin Ali Aluraidhi bin Jakfar Ash Shodiq bin Muhammad Al-Qaeda Ali Zainal Abidin bin Husein son of Ali and Fatimah Az Zahra binti Muhammad pbuh.

Uniquely, the names of fathers from Arabic descent are often attached to the names of the children. The father's name can be identified from the presence of BIN/TI, for example SAID BIN ABDULLAH MAKARIM, son of ABDULLAH MAKARIM. 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, there are many female names that contain her father's name, for example BARKAH BINTI THOLIB, SUUD BINTI SEGAF, and FATIMAH BINTI HUSIN BARAJA. Names of their father are located after the BINTI. When viewed from an onomastic framework, specifically anthropomastics, this naming is known as a patronym. The patronym becomes one of the characteristics of naming in the tradition of Arab descent society, in addition to the presence of surnames at the end of personal names (Aribowo & Almasitoh, 2019). Although some scholars agree that personal name has a main function in the identification of individual (Aksholakova, 2014; Aldrin, 2016; Aoki, 2012; Pilcher, 2015), but in fact, Arabic descent personal names also function for classification purposes, showing the relationship of individual with other family members and large family groups.

Onomastic study related to personal names is one of 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; Prabandari, 2017; Sakallı, 2016). Although 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, especially in Arab descent society. Most studies on Arabic descent names involve the formation of surnames (Kafaabillah, 2018), differences in names based on the influence of the marriage of both parents (Aribowo & Almasitoh, 2019), and the distinction or difference between Arabic names used by Arab descent

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[2] Habib Novel is one of religious figure in Indonesia and the heads of the Ar-Raudhoh, Islamic and dhikr school. His genealogy retrieved from http://habibnovel.com/profil/

and Javanese (Aribowo, Hadi, & Ma'ruf, 2019). No many researches in Indonesia has discussed patronyms. Despite the fact, preference for the use of patronyms, including matronyms actually expresses the values held by their owners (Brown, Carvallo, & Imura, 2014). The naming pattern also proves the importance of genealogical family in a community to guarantee the existence of the lineage (Kotilainen, 2011).

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 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 a use to identify and sort out which individuals are included into Arab descent or not.

2. Method

In general, onomastics dataset was collected from family cards (Sahayu, 2014), mass media (Suharyo, 2013), or old texts (Widodo, 2013). This research dataset was downloaded from the Population Information System (SIAK) which is managed by the Population and Civil Registration Agency of the Surakarta City. Data from SIAK is official population data for example, the Birth Certificate, ID Card, Family Card, Driver's License, and passport so that it offers bigger and more valid data. The stages of research can be seen in Figure 1.
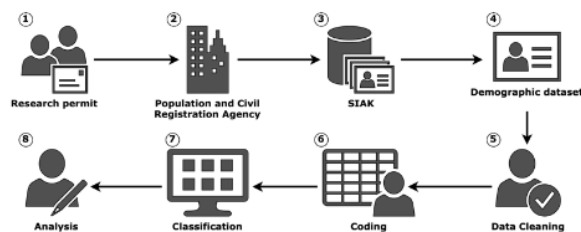
Figure 1. Steps of research
Source: Aribowo (2020)

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, staff of 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 table which is stored in XLS format and of 26.9 MB[3]. 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

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

education, full name of mother, full name of father, address, RT, RW, village, and sub-district.

After the dataset was downloaded, data cleaning was performed by sorting or eliminating names which was not classified as Arab descent[4]. 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, specifically Yemeni dialect (Aribowo et al., 2019). This identification process was also carried out by examining and pairing the names of mothers and fathers. 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 was arranged (Walker, 2013). The coding process was performed by using Microsoft Excel 2016 application with specific formula[5] or manually, for example NA for "father's name", NK 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.

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.

3. Findings and Discussion

Besides surname at the end of personal name, patronym is one of the characteristics of personal name of Arab descent society (Aribowo & Almasitoh, 2019; Aribowo et al., 2019). Even though patronyms cannot present as many cultural and genealogical memories as a surname, patronyms cannot be simply ignored because patronym study gained great 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).

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[4] 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.
[5] for example, in calculating age using the DATEDIF formula.
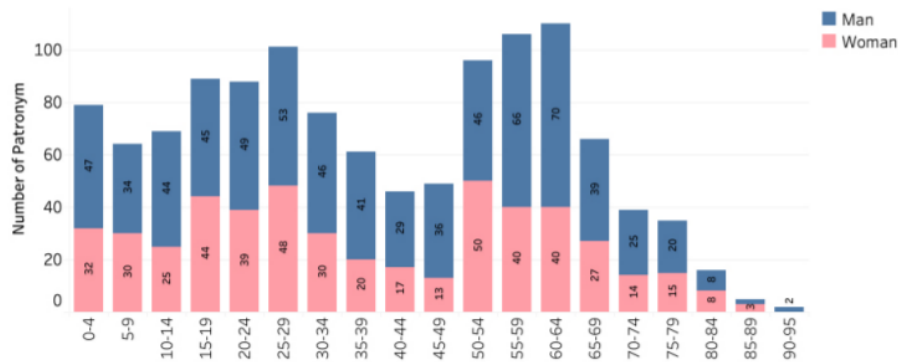
Figure 2. Distribution of Arabic descent patronym name patterns based on gender and age
Source: Aribowo (2020)

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%) (Figure 2). 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, in fact, it is not only limited to male. In other words, many names of females attached with the names of their fathers, such as ZAINAB BINTI ABDULRAHMAN and SARAH MARWAN BARAJA. 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. This is proof that patronym name is a tradition from one generation to the next; from grandfather to father, from father to son, and so on.

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 BIN for male and BINTI for female, it can be known Arab descent biological father's name only by looking at the child's name. In other words, through the child's name, it 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).

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 ASSEGAF are surnames. 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 (Bahafdulllah, 2010).

If the patronym naming form of the first type can be easily identified from the presence of the BIN/TI element, for the second type, 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 linguistic economy.
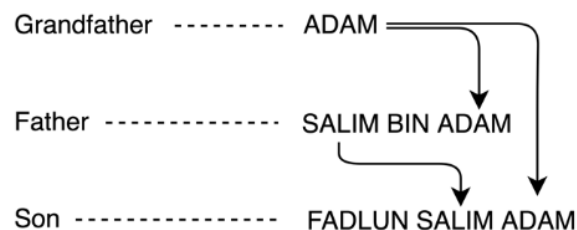
Figure 3. Patronym structure of Arab descent personal name
Source: Aribowo (2020)

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). This shows that essentially 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. Second type of patronym form will be more easily identified in female names. Female first name is generally taken from 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 fathers.

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)

The same thing happens with 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.

3.2. Patronym naming pattern
In the tradition of Arab descent society, surname is inherited from male bloodlines (Shahab, Shahab, & Zaki, 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). This 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 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 main 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*[6] or non-*sayyid*). 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 HABSYI, 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 are 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, there are some children who 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).

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**

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[6] Arab descendants who still have blood relations with the prophet Muhammad

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, there are also some children who 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 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 grandfather, for example BASRI SALIM BASRI and HASAN ABDURAHMAN HASAN.
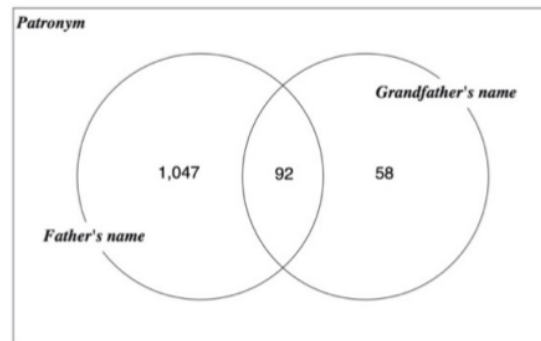
Table 5. Patronym with Father's name and Grandfather's name

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. 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 father's name 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. This 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 strongly 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 *kafaah* problem[7] (Rahmaniah, 2014).

In fact, the claim of membership as an Arab descent is often proven when someone is able to mention the *nasab* or family tree, from his/her father to the Prophet Muhammad (especially the *sayyid*). Genealogical or bloodline is important and prestigious for Arab descent and will always be preserved by 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. In fact, 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. This is performed with the motivation to protect the lineage (Azhari et al., 2013).

Regarding lineage, there are two institutions that handle the recording of Arabic descent genealogies in Indonesia, *Rabīthah Alāwiyah* and *Naqobatul Asyrof Al-Kubro*.

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[7] 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).

Both of these institutions can verify and determine the position of an individual with the name of the father and the name of the uncle. If there is an Arab descent who wants to know and confirm their genealogy and family through *Rabīthah Alāwiyah*, for example, they are required to name their grandfather up to 5 genealogies to the top and the names of their uncles, and also two people as witnesses. Then the Institute will cross-check the *Alawiyyīn* genealogy book. This means that the personal name has an important role in determining one's genealogical position in Arabic descent.

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 genealogical tend to be able to mention their lineage in full and coherent up to 10 or even 30 generations above. 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 special 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 both, both for the names of Arab descent male and female. This implies that the name has an important 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 easier to trace genealogically.

This study utilized population data downloaded from 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 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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valuable information about 7 naming practice on *sayyid* community. The author also thanks Tri Wibowo, staff of the Data and Statistics Division of Population and Civil Registration Agency Surakarta City who helped in obtaining population data. In addition, the authors also thank the reviewers who have provided substantive input and comments in this paper.

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