

Pakdaengan: Culture Heritage of Makassar Ethnic Society in the Globalization Flow

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Abstract: The naming pattern of Pakdaengan in the Society of Makassar ethnic. The impact of globalization is a process of socio-cultural naming of Pakdaengan as well as a proper name, title, honor and greetings in the realization of interaction of Makassar ethnic society in which is guided by cultural values of Makassar ethnic society. Pakdaengan can be a marker of identity in the society social system. Pakdaengan also will be a honor greeting to the people who get the Pakdaengan. The method used in this research is grounded research method. In this case the researchers choose a phenomenological as schools that are relevant to the research problem that is on the impact of globalization of the change of Pakdaengan naming system in the traditional era (<1970) to the modern era (>1970). This research has been done to the people who live in the some districts of South Sulawesi such as Gowa District, Takalar and Makassar City as place to live of Makassar Ethnic society population. Makassar ethnic is native speaker of Makassar language and who live in Makassar society environment and who has Makassar parents. Data collected through questionnaires and interviews. The samples of this research were 260 people who are determined purposively in the administration regions and live in the Makassar ethnic's area. The results of research that the influence of globalization can be major of change of traditional Makassar ethnic communities naming to modern within a period of eight decades since in 1970 related to the characteristics of the naming of Makassar ethnic communities. First, a shift in naming practices are part of a larger social processes which are finding a new identity. Self identifying to the Makassar ethnic elements has been a big decline, it is triggered by the competing orientation between the East (Arab/Islam) and to the West. Second, a major change in the less than a century show that ethnic Makassar has properties that are very open to outside influences. In the other hand, this can be interpreted as the flexibility and dynamics of Makassar ethnic to the outside influences. Instead, this reality can also be interpreted as a weakness of internal ethnic Makassar defense to against the foreign influences.

Key words: Pakdaengan, ethnic, Makassar, globalization, culture

INTRODUCTION

Human interact each other using a tool or system that is called language. Language is the primary means of human conduct social life (Harris, 1996). By language, someone can express what he wanted to others. Language is also the identity of an individual or a group in the society. Through the language, identity upon an individual or group can be found in a name. Name the most fundamental identity which can indicate religion, race, nationality, ethnicity and social level in the community so that someone can easily call and categorize a person by name (Alford, 1988).

Name serves as a designation to indicate the identity of a person or as a marker of someone's identity. Based on the science of language, Saussure (1988) said that the proper name is a lingual united that can be termed as a sign. Sign is a combination of concept (signified) and form (written or spoken) or markers. The signs that are among

others in the form of conventional signs are called symbols. Thus, in addition to functioning as a proper name identity markers can also be a symbol such as the name Jarre 'strong/tight', beside as an identity marker of a man is also a symbol of strength. Beside that the name Lu'mu '(luqmuq)' soft/soft' beside as a marker of a woman' identity is also a symbol of tenderness.

Society in the social life which many dynamics always get progresing and changes in their variuos system of life. The change was visible and embodied in the language recordings. So that, it can be predicted that the name of a small aspect of nature, society and of the language, it must get a change (Astrid, 1975). However, not all aspects of the cultural system of a society get achange. There are certain parts that are permanent can be a characteristic of a culture.

Abbas (2012) said that Makassar as ethnicity is a community that is geographically occupies the coastal areas of the Southern part of the Island of

Sulawesi. Makassarnese can be identified by language aspect that is called "Bicaramakassara", culture aspect which is known as Pangngadakkang Tu Mangkasarak, traditional house aspect which is named Balla Mangkasarak, proper name system or "Paarengang Tu Mankasarak" and many other identities. Although, most scientists identified that Bugis ethnic and Makassar ethnic are single unite with the designation Bugis-Makassar ethnic but if viewed from the aspect of proper name, Makassar ethnic more structured and setting obviously. Makassar people put the name or title as a marker of a particular social group naming so that sensitivity naming of Makassar ethnic is very high. Someone could have been taking personality if the name and calling are not match with the cultural appropriateness. Very taboo for a man called by name Areng-Dondo Dondo (first name) and areng Kale (proper name) if the man has got areng Paddaengang (honorary title) especially if the man has a knighthood naming or areng Pakkaraengang. The system of proper name or title is one of three naming which will be primary marker of social groups of Makassar people. The other two are line of kinship or lineage and the form or character of a traditional home.

Furthermore, Abbas (2012) said that Makassar people recognize seven Makassar variety names that may be inherent in a person as well distinguish a particular social group. The variety names of Makassar ethnic are include: Areng-Dondo Dondo or name of jokes; Areng Kale or personal name; Areng Malay/Arabic or Muslim name; Areng Paddaengang or name of honor; Areng Pakkaraengang or name of nobility; Areng Sultan or the title of the Sultanate and Areng Tumenanna or Posthumous name.

The fundamental thing and ought to be addressed in this study is that changes in the system of Pakdaengang naming practices in Makassar ethnic community from a traditional society to a modern society. Based on the observation, naming practices in the culture of Makassar ethnic communities there are changes of orientation in the society cultural. This occurs along with the progress or development of the times so that the proper name or Pakdaengang considered only a labeling activity, embedding a greeting or maybe just a joke. Perhaps this is part of the sociocultural changes that occur in Makassar ethnic culture so cultural values implied in their name also increasingly obscured.

The development of civilization in a society does not mean changing the whole order of life. Changes or shifts in the system of cultural traditions of a society would have been the case, especially in the practice of naming. It became an interesting phenomenon to be studied more

so that we can know the conditions that exist in society, particularly in terms of the practice of naming in a culture such as ethnic communities Makassar.

Pakdaengang is the process of socio-cultural name as well the proper name either as a title, honor and greetings in the form of realization interaction of Makassar ethnic communities that is guided by cultural values of Makassar ethnic communities.

Pakdaengang is usually given by ancestors that have for generations given to their grandchildren. Pakdaengang can be known from the family grove of origin of the person, because generally this is the name Pakdaengang older people (ancestors) that have historically been passed on to their grandchildren in order to be a marker of the regeneration of a clump family.

Pakdaengang not only given to the next generation of a family grove but also be given to people who are considered to have the emotional intimacy of a family it is a form of respect from Makassarnese to who have devoted themselves to the utmost dedication. For example: a nurse who came from the Islands of Sangihe Talaud Ambon for his dedication in providing health services in Puskesmas Sunggumin as a Gowa district and he always blend in a large family in Sungguminasa, this nurse has positioned itself as a part of the family, then by itself the nurse that her name Esther Pakdaengang awarded the title "Daeng Tarring". Giving Pakdaengang name refers to the physical characteristics of a person. In general, people of eastern of Indonesia such as Maluku island, brown skin color so that, the meaning of the name adapted to its reference. So the name "Daeng Tarring" means "jolly people who have brown skin color". In the end, all the people who know this nurse, no longer call themselves sisters name is the sister Esther but has been greeted with a greeting name "Tarring Daeng". Thus, it is clear that the names have referents (benchmark) but it does not have meaning if these names do not refer to signs or phenomena that exists (its referent).

Based on these examples, it can be said that in giving Pakdaengang to someone, there is always a reference (referent) to be taken into consideration or indicators that can lead to character, the physical form, skin color, hopes for that person or the things that bring that person to influential figure in the area or other cultural considerations are based on the specific motivations of the people who give the name. This indicates that once the Makassar in giving Areng Pakdaengang not simply attach a label on a person as the name greeting but more than that there is always a social and cultural considerations underlying the granting the Pakdaengang.

A phenomenon that occurs at this time showed symptoms Pakdaengang use that are not based on

sociocultural considerations as described above. A person's tendency to use the Pandengang only as manifestation of self integration of Makassar ethnic communities without understanding the system and the naming pattern.

This study is a series of previous studies regarding the naming system of proper name and the Pakdaengan naming of Makassar ethnic community (Hasyim, 2015). From the observation of the condition of Makassar naming ethnic communities around us nowadays it was found that at the moment many people are using the name Daeng as a greeting in the name of social interaction but they don't know that "are they appropriate or suitable to use the Pakdaengan". This condition indicates that there has been changes of cultural values in Makassar ethnic society nowadays based on Makassar city as a city "Daeng" so that, the order marked the cultural identity of Makassar ethnic has got orientation changes. They greet each other with Pakdaengan name such as Daeng Naba, Daeng Tiro, Daeng Baso, Daeng Beca (Pedicap), Daengsayur (vegetable) and even there also stands for the name of that person as Daeng Annar, DaengIcal, Daeng Ilo and others. This phenomenon occurs solely for people who live in Makassar can integrate in the Makassar ethnic society. As the development of technology both television and interactive media technologies such as the internet also plays a role of naming system in the culture of Makassar.

It became a factor that make no difference between town and village and that are the various forms of collective behavior change. As a result, social status increasingly camouflaged in various of society activities that increasingly cosmopolitan and heterogeneous.

Based on the above, it will be examined as the impact of globalization in the Pakdaengan naming system of Makassar ethnic society.

MATERIALS AND METHODS

Research planning: Basically there are two main streams in the philosophy that underlying the social sciences research, namely positivism and phenomenology. Researchers chose a phenomenological as schools that are relevant to the research problem that is Pakdaengan as cultural heritage of Makassar ethnic society in the midst of globalization. The naming pattern of Pakdaengan in the social-culture of Makassar ethnic society current chaotic system that is not based on cultural rules so that it can be impact of changes that is every change of Pakdaengan naming system in the traditional area (<1970) to the modern area (>1970).

Location and time of research: This study began in progress is March 2014 to March 2015 in several districts/cities in South Sulawesi as in Gowa, Takalar and Makassar which is a region that is generally occupied by Makassar ethnic society.

Population and sample: The population of this study is of this study was Makassar ethnic, who live in the districts such as Gowa, Takalar and Makassar which is occupied by Makassar ethnic society. In this study, Makassar ethnic is native speaker who speak in Makassar language and domiciled Makassar society environment and also their parents are Makassarnese. This research samples were 260 people conducted purposively determination and based on the distribution of administrative regions in Makassar ethnic areas.

The methods and instruments of getting the data: The method to use in this research is grounded with the intent and purpose to build a theory about the changes caused by the influence of globalization that occurs in the process and the Pakdaengan naming system especially to Makassar ethnic communities.

Source of data in this study may be regarded as a source of evidence. Source of data in this study is the respondent is a source of evidence that can provide verbal data and can be obtained through in-depth interview. In addition to the respondents, the name documents are a source of very important evidence, principal and strategic. In the context of this study the data source document is a record of a document, namely: identity card, certificate of birth, inscriptions and historical documents.

RESULTS

The results indicated that it is known that Pakdaengan which in Indonesia language is called title name by using Daeng or sometimes called Areng Makaruana (second name). Pakdaengan is given and used to the people after the self name. Pakdaengan is often called as "old name" or the name of the title moreover to the people of Makassarnese who derived from nobility or a good family. Daeng or Pakdaengan name is absolute custom. Therefore, Makassar ethnic community and a good family always use the Daeng title behind the self name of or "Arengkalenna" as the identity as well as a symbol of honor and decency.

Pakdaengan is he process of socio-cultural name after the proper name either as a title, honor and greetings in the form of interaction realization of Makassar ethnic society guided by cultural values of Makassar ethnic

society. Thus, Pakdaengang will be a marker of identity in the social system of society. Pakdaengang will become honor greeting to the person who has got the Pakdaengang.

Pakdaengang is given usually from ancestors that have for generations given to their grandchildren. Pakdaengang can be known through a clump of person's family of origin. In general, this is the Pakdaengang naming of older people (ancestors) that have historically been passed on to their grandchildren in order to be a marker of the regeneration of a clump family.

Based on these examples, it can be said that in giving Pakdaengang to someone, there is always a reference (referent) to be taken into consideration or indicators that can lead to character, the physical form, color, hopes for that person or the things that bring that person to influential figure in the area or other cultural considerations are based on the specific motivations of the naming. This indicates that, once the Makassar in giving Pakdaengang not just attach a label on a person as the name greeting but more than that there is always a social and cultural considerations underlying the granting Pakdaengang.

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Many immigrants in Makassar strive to get the name of "Daeng" after themselves' name as a form of integrity in Makassar as the Java community with the greeting "Mas", the Betawi people with the greeting "Abang", Sundanese with the greeting "Akang". However, in the course of time, the placement of Daeng greeting is different from naming system of Pakdaengang. For example: the greeting of Daeng Becak (Pedicap Driver), Daeng bentor (motorpedicap driver) and Daeng Sayur (vegetable sales). These Daeng greetings do not indicate the identity of the people of Makassar but it just the form of the integrity of the community to build social relations

in the society. Greetings Daeng Becak, Daeng bentor, Daeng sambalu as a form of salute to a fellow human being without seeing a degree and social status of the person.

Pakdaengang naming systems in the traditional area always consider the correlation with the name of a person. So, there is a correlation of meaning (sense) which is given to the people who has got the proper name and the Pakdaengang. For example, if someone has the name of Muhammad Amin which means "the Blessed and Reliable".

- Muhammad = the praise worthy, noble which can keep Amanah
- Amin = reliable

Thus, Pakdaengang which given to the people must be suitable or harmony between sense and referents in the name. Meaning (sense) self name is commendable and reliable, then the referent corresponding to the proper name is "Daeng Situru" which means Agree/Supports. Thus, as socio-cultural Makassar ethnic society, the name of Muhammad Amin DaengSituru is 'praise and support the trust which has given to him' so that, it is not appropriate if the name of Muhammad Amin was named Pakdaengang is given as like 'daengaming' or 'Daeng Muhammad' because it does not have correlation meaning between the meaning (sense) and the references the thing that can identify the name 'Muhammad Amin' as a Makassarnese is his Pakdaengang 'Daeng Situru' cause this Pakdaengang name that serves as a referent for Muhammad Amin as a Makassarnese.

Based on research that has been done, the following table of naming system changes of Makassar ethnic society traditional and modern.

DISCUSSION

The things that has got a changes of cultural values in the Pakdaengang naming of Makassar ethnic communities in the traditional to modern society as the impact of globalization as following.

Naming process: In terms of significance Makassar ethnic society, a child is given proper name must also include of Pakdaengang because Pakdaengang is used as a marker of social stratification of society as well as markers of regeneration in a clump family, considering Pakdaengang this is the name that is inherited by ancestors used for generations so that, through the Pakdaengang can be known the origin of the family grove beside that Pakdaengang related to one's position and governments territory.

Pakdaengang in this modern era does not become something that must be in a person's name and even some of Makassar ethnic society that are socially regarded as a family of high social status but they are not using their Pakdaengang as title of name or respect in the greeting system. They would prefer to use the Mr. or Mrs. greeting in front of their name. As an example.

His name is Muhammad Yusuf. By his family he was awarded Pakdaengang namely Daeng Naba. However, he does not call by his Pakdaengang and choose to call as Mr./Mr Yusuf. In fact, people do not know that Mr. Yusuf has had Pakdaengang, greeting as 'Daeng Ucu' is a intimacy. And Yusuf's father did not mind to or reject that Yusuf is called as 'Daeng Ucu'. This shows us that in the modern era nowadays, many people who do not care about

the significance to mark themselves as part of Makassar ethnic society which has norms and culture that lies behind their Pakdaengang which has been identified as Makassar which has a notch and social status in the society. We can see that this reluctance is triggered also by the rise of grassroots in the system of social strata of society using Pakdaengang are not supposed to use, solely as a form of integrating itself in the culture of Makassar ethnic communities is more dominant as well as serve just as a marker of ethnicity that they can be known as a Makassar. This has demonstrated that modern Makassar ethnic communities are in the phase to find a new identity. Self identify to Makassar ethnic element has got a big decline, triggered by the competing orientation between the East (Arab/Islam) and the West.

Table 1: The differences of Pakdaengang practice naming of Makassar ethnic. The indicator of the difference of Pakdaengang naming process of traditional and modern society

Indicator of the difference	Pakdaengang	
	Traditional	Modern
Naming process		
Significance of the people when giving a name to someone	Pakdaengan shall be there to a child as well his proper name because pakdaengan is used as a marker of social identity and related of position and regional government	Pakdaengang shall not exist in a person's name because Pa'daengan only be used as a marker of ethnicity that he is known as a Makassar
The first thing to do	Seven days after birth In the procession of circumcision At the wedding procession	The 7 days after birth In the process of marriage
Name chooser/maker	Religious leader Community leader (customary chief, headman) Father Motehr Grand father Grand mother Uncle Aunt	Father Mother Grand father Grand mother Uncle Aunt Himself Friend
Preferences and meaning of the name used	Using Pakdaengang as cultural order The naming process has a specific pattern that follows the meaning of the self name	Using Pakdaengang as the integrity of the community in the association The naming process is where love or arbitrary
Naming with a ritual	Accompanied by an elaborate ritual	Accompanied by a practical ritual
Ritual name	Attompolo event Aqiqah event Circumcision event Akkorontigi event Nipabbajikang event Aknatoang event	Aqiqah event Marriage procession Tidak ada proses ritualisasi tertentu
Naming system		
Number of words	The number of words in a word found in a single name	The number of words found one word in accompanied by a gender marker prefix
Word classes	Adjective Noun Verb Adverb and number	Adjective Noun Verb Adverb and number
Semantic category	It has a correlation with the name of self Marking time of birth, Marking of certain events Marking hope and prayer and Referring to the name plant	Has no correlation with personal name Marking hope and prayer

The data of observation has been processed, 2015

Reviewed from the first Pakdaengang naming of Makassar traditional ethnic societies are given at the time of holding of the procession naming to name themselves that they have given when they were seven days after birth or they can be given at the wedding. While naming of Pakdaengang of Makassar modern ethnic society is generally carried out after the procession of the ceremony and very few are given in the aqiqah process or naming themselves after 7 days of birth.

Judging from the Pakdaengang naming giving process, Makassar traditional ethnic society will be given the name by people in authority such as religious leaders, community figure who has knowledge of the naming, father, mother, grandfather, grandmother, uncle, aunt. While in the process of naming Pakdaengang Makassar ethnic modern society is done by those closest and or themselves with specific reasons.

Ritualisation of naming in Table 1 can be seen that the changes that occur in modern area is the loss of salvation ritual of the newborn, known as event-caruaccaru is the ritualized process in Makassar modern society of naming practices. And ritualized process is typically implemented by most modern societies which still adhere to customs that exist in Makassar ethnic communities.

In addition, the modern of Makassar ethnic society has not care anymore to ritualized process of naming practices. Therefore, at this time there are many makassar ethnic society have no Makassar Pakdaengan as a marker of their ethnic identity.

Naming system: From the Table 1 is also known that the naming system, change only occurs of semantic categories where the practice of Pakdaengang naming of Makassar traditional society period generally has a correlation with his name, then naming generally based on the time of birth, certain events have a hope and a prayer and based on the name of the plant. While the practice of naming Areng Pakdaengang in Makassar modern society is generally not correlated with their own name and has no particular name or meaning is arbitrary (arbitrary).

For example, if a person named 'Rose', hence the name Rose has not been identified or have not been able to refer to herself as Makassar remember the name of the Rose is widely used by people, either Makassar ethnic or Javanese, Sundanese, Bima, Batak and other tribes. The name of 'Rose' can be identified as those who as a Makassar ethnic when added Pakdaengang in accordance with the meaning (sense) the proper name. Pakdaengang meaning that correlates with the proper name 'Rose', i.e., Daeng smell (fragrant) or Daeng Flower (flowers). As a description, we can see the example:

Grandfather: Is your son getting Pakdaengang?

Ask grandfather to his son Daeng Gassing

Son: No, he is not getting Pakdaengang yet

Grandfather: What is his name?

Children: Her name is Rose, hope that she can be like a rose, beautiful view and fun/happy feeling
Grand father: there is also the aunt of mine who was named the Rose. Her Pakdaengang name is Daeng Bau. The rose is fragrant, look gorgeous

That alone Gassing give to your daughter, because her name is also her grandmother's name is expected as it is also the behavior of your grandmother smell, good life, polite to relatives

My aunt also named Rose, her Pakdaengangng is Daengbau give your daughter name as you grandmother's name that your daughter's name can be meaning of the name DaengBau that is fragrant, pretty/beautiful to look at. In addition, the behavior and properties your grandmother was expected to decline to you daughter who is in the happy life and has good behavior

Correlation of meaning (sense) between themselves and Pakdaengang name as a reference (reference) is very clear because rose is one of the names of flowers. Similarly, if Pakdaengang chosen is Daeng Bau, the correlation between the meaning (sense) and (the reference) is a rose and the rose is a fragrant flower.

Naming system as described above is a pattern in the permanent traditions culture of Makassar ethnic society, the name of sense and reference that are in a concept which contains a prayer and hope. Sense in the self name describes the concepts that exist in someone cognition even though the reference changes according to the concept of the object referenced by the name. From the description above all, we know that giving Pakdaengang hereditary nature generates in a family hierarchy. This is a shift in modern area because most people give the Pakdaengang name is not based on the system which is used by the public but given arbitrarily according to taste.

The naming process in the tradition of the people of Makassar shows the change from the aspect of the system as well as the correlation between sense and reference. This may happen due to public of Makassar ethnic do not care about the cultural traditions that used to be very adhered Makassar ethnic society at present do not have a reference that can be referenced to determine the system and the procession of proper name and the real Pakdaengang so that, this research is intended to explain the phenomenon, whether naming themselves and giving Pakdaengang as an ignorance of some people or is

not there a pattern that is understood by the souciety in giving proper name and Pakdaengang to label themselves as “Makassar” because meaning of name is suitable of the name wich is got.

CONCLUSION

Has got big changes of the naming practices of Makassar traditional ethnic and Makassar modern ethnic cause of globalisation inflence in the 8 decades in 1970 related of characteristic naming of Makassar ethnic society.

The first, changes in the naming practice is part of a larger social processes that is finding a new identity. Self identification to Makassar ethnic elements has got big decline, triggered by the competing orientation between the East (Arab/Islam) and to the West. Second, a major change in less than a century show that Makassar ethnic are very welcome to outside influences. In the other hand, this can be interpreted as the flexibility and dynamics of Makassar ethnic. Instead, this reality can also be interpreted as a weakness of Makassar ethnic internal defense to against the foreign influences.

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