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Self-Names Under the Support of Ideology: A Critical Social Study on Balinese People

Abstract. The self-name is an arena for ideological battles between patriarchal and feminism, local and global, social and materialism, and *Wangsa*, *Jaba*, and *Triwangsa*. From an anthropological perspective, for example, names can be studied regarding the reasons behind the behaviour pattern of naming a society. This study seeks to uncover various ideological battles behind the dynamics of making proper names, proper names used, and the meanings contained therein. Moreover, the given study will reveal how the naming process is carried out and how tracing the naming culture of certain groups of people will lead us to socio-political reasons as their background. The research aims to formulate forms of ideological struggle in the self-name of the Balinese people. This study uses a qualitative approach. Data collection was carried out through observation, interviews, and document studies. Data analysis was conducted qualitatively, supported by critical theoretical ideas/thoughts. Based on this, it can be argued that self-name is an arena for ideological battles such as between patriarchal and feministic, local and global, social and materialistic, and *Wangsa, Jaba*, and *Triwangsa*. Using the Balinese language, the use of the names of world figures, and the change of name as a consequence of the search for a dynasty.

Key words: critical, ideological, name, self-name, social

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Самоназвания при поддержке идеологии: критическое социальное исследование балийцев

Аннотация. Самоназвание – это арена идеологических баталий между патриархатом и феминизмом, локальным и глобальным, социальным и материализмом, а также *Вангсой*, *Джабой* и *Тривангсой*. Например, сквозь призму антропологии имена можно изучать с точки зрения причин, лежащих в основе модели поведения, дающей название обществу. Целью данного исследования является анализ различных идеологических битв, стоящих за динамикой создания имён собственных, используемых имён собственных и содержащихся в них значений. Более того, это исследование покажет, как осуществляется процесс наименования и как отслеживание культуры наименования определённых групп людей приведёт нас к социально-политическим причинам, лежащим в их основе. Целью исследования является формулирование форм идеологической борьбы в самоназвании балийского народа. В данном исследовании используется качественный подход. Сбор данных осуществлялся посредством наблюдения, интервью и изучения документов. Анализ данных проводился качественно, подкрепляясь критическими теоретическими идеями/мыслями. На основании этого можно утверждать, что самоназвание является ареной идеологических баталий, например, между патриархальным и феминистическим, локальным и глобаль-

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ным, социальным и материалистическим, а также *Вангсой, Джабой* и *Тривангсой*. Использование балийского языка, использование имён мировых деятелей и изменение имени в результате поиска династии.

Ключевые слова: критический, идеологический, имя, самоназвание, социальные сети

Introduction

Balinese society is an open society. The openness of Balinese society can be seen from a geographical and sociocultural perspective. The existence of Balinese people like that contributes to the sociocultural dynamics of Balinese society. Nengah Bawa Atmadja clearly and thoroughly describes the sociocultural dynamics of the Balinese people in the book Ajeg Bali. Balinese society is critically described as having experienced changes in its various dimensions. Socio-culturally, the Balinese have experienced changes at the superstructure, structure, and infrastructure levels. It has implications for changing the behaviour of the Balinese people.

However, the book does not mention anything related to the self-names of the Balinese people, which have also changed [Atmadja, 2013]. The dynamics of Balinese society have inspired the development of various studies on Balinese society. It can be seen from a study by Reuter [Reuter, 1996] entitled Custodians of the Sacred Mountains describing the Bali Aga community in mountainous areas. This book does not address the issues associated with proper names. Another writer who studies Bali is Adrian Vickers. The book he wrote is a collection of essays entitled Bali Tempo Doeloe. This book does not mention proper names [Vickers, 2012]. James [James, 1980] conducted an ethnographic study titled Peasant Culture of Trunyan Village in Bali. One part of his study revealed kinship terms and personal names commonly used by the people of Trunyan Village.

In one of his chapters, Geertz [Geertz, 2000], author of the book Negara Theatre, reveals the kinship network of the ruling group and mentions his name concerning the name of the castle where he lives. H. Geertz and Geertz [Geertz, 2017] also examine the Kinship System in Bali. This book only describes the kinship system, kinship terms, and kinship groups. The study of proper Balinese names was only revealed in a study by Covarrubias [Covarrubias, 2013] entitled The Island of Bali Amazing Findings. This book tells the story of his encounter with Balinese culture and society. Chapter VI of the book is entitled Family. This chapter describes beliefs, processes, structures, names, and nicknames in everyday life. However, his study has yet to critically reveal the play of ideology in the self-name of the Balinese. Furthermore, no one has described the existence of a name as an arena of ideological construction.

One of the sociocultural dynamics of Balinese society is related to people's names. A self-name is a cultural product that can be a cultural characteristic differentiating element from other members of society. In this regard, proper names are essential to society's social and cultural level. Things like that also appear in the life of the Balinese people. For Balinese people, a name is essential. Names for Balinese people have very complex meanings because names have sociological, genealogical, historical, ideological, and religious magical meanings. From a sociocultural perspective, people's names are interesting to study because names are not only a marker of identity but are very much loaded with the interests of the name maker. Names in Balinese society also reflect the social structure prevailing in society. The social structure contains six sub-units: social stratification, racial and ethnic stratification, the sexual division of labor and sexual inequality, family and kinship, politics, and education [Sanderson et al., 2012]. Social stratification merges with society. Because no society is without social layers, even humans are basically *homo hierarchical*.

This phenomenon is of interest to academics. From an anthropological perspective, for example, names can be studied regarding the reasons behind the behaviour pattern of naming a community. Through this study, it will be revealed not only about how the process of giving names but also exploring the culture of naming certain groups of people will lead us to socio-political reasons as their background. It is because naming as a cultural activity is a human habit resulting from thoughts influenced by various knowledge components around that society. This "anthropology of names" research will become even more exciting today, especially in changing conditions in society exposed to borderless globalization, thus strengthening post-structuralist and post-modernist views.

It implies that the study of names is an exciting and essential matter. [Widodo, 2013] on the Construction of Javanese Names Case Study of Modern Names in Surakarta reveals that modern Javanese names have various forms and meanings. Sibarani [Sibarani, 2015], in a study of Linguistic Anthropology and Semiotics, argues that the naming process is closely related to a culture that involves the owner of the identity and habits of community groups in giving names. In Toba and Pakpak Batak culture, there are five types of names, namely as follows; (1) giving a child a nickname before his real name, (2) the actual name of the child given as a child by the parents, (3) name of eldest child/grandson, (4) nickname, and (5) name of family/relatives.

Temaja [Temaja, 2018] studied the Balinese Naming System. In his study, it was revealed that marking distinguished gender, birth order, and caste classification. Ahmadin [Ahmadin, 2017] studies the Personal Names and Social Identity of the Selayar People (A Sociological Study), revealing that the Selayar people have sociocultural reasons for reproducing social identity in the selection and naming of their newborn children. In the traditions of the Selayar people in the past, and some of them are still valid today, a person's name is an important part that determines their social status. Thus, various backgrounds and eclectic attitudes in determining names become exciting fields of study, especially from a social science perspective. In its development, the sociocultural values behind the self-name among the people of Selayar have changed along with social transformation due to the influence of Islam and modernization in various aspects and dimensions of social life. From the various studies mentioned above, there has yet to be a study of names in the context of ideology, especially regarding the play of ideology in the proper Balinese names. In addition, no one has described the existence of a name as an arena of ideological construction.

However, these studies have inspired and formed the initial basis for this research. The new color of this study is not only in the study's focus and perspective but also in the process of the study being carried out, namely by exploring various social facts both in oral/social texts and in written texts. In this regard, efforts will be made to explore various phenomena in the process of making proper names, social facts of proper names in the social life of the community, as well as those documented in oral traditions and literary works that have developed in Balinese society. Based on this, efforts are made to develop a study entitled self-name within the ideological framework of a critical social study of Balinese society.

Balinese society is an open society. The openness of the Balinese people can be seen in terms of geography and socio-culture, which can contribute to the sociocultural dynamics of the Balinese people. Sociocultural dynamics can be seen in various dimensions of community life, one of which is related to people's names. A self-name is a cultural product that can be a cultural characteristic differentiating element from other members of society. In this regard, proper names are essential to society's social and cultural level. Things like that also appear in the life of the Balinese people. Names in Balinese society show social stratification, considering the caste system is still in effect today. Caste or colour is often associated with religion. Even the characteristic of Hinduism is caste. Hinduism recognizes four castes, namely *brahmana, ksatria, wesya,* and *sudra* [Zimmer, 2003; Silaban, 2019].

From an anthropological perspective, for example, names can be studied regarding the reasons behind the behaviour pattern of naming a society. Through this study, it will be revealed not only about how the process of naming is carried out but also exploring the culture of naming certain groups of people will lead us to socio-political reasons as their background. It is because naming as a cultural act is human behaviour from the results of thoughts influenced by various components of knowledge around that society. This "anthropology of names" research will become even more interesting, especially in changing conditions in society exposed to borderless globalization, by reinforcing the importance of critical social studies.

Methodology

This research is a qualitative descriptive study with a focus on research on the conflict process that occurs in the Madurese fishing community in the village of Puger Kulon. Data sources in this study are surrounding communities, conflict actors, village heads, village officials, religious leaders, youth leaders, and police. How to Search for

Data Sources Research is done by selecting people who are considered to know the answers to the issues to be asked. The determination of such informants is called purposive sampling [Zuhdi, 2022]. Data analysis is performed using qualitative descriptive methods by interpreting the data that has been obtained. Data verification is done by triangulation.

Result and Discussion

Overview of The Existence of Personal Names in Balinese Society

Balinese ethnic who are Hindus, regardless of the current debate, recognize the caste or *wangsa*. It is reflected in the existence of the *Triwangsa* class, namely brahmana, ksatria, dan wesya. *Triwangsa* has titles and names, as shown in Table 1.

Table 1. Title and Names of the Triwangsa

No	Caste/ *Wangsa*	Divided into Groups	Description
1	*Brahmana*	*Kemenuh*	Origin of Ancestry: These *brahmana* groups are called the *wangsa brahmana siwa*, a direct descendant of *Dang Hyang Dwijendra* from several of his wives, both when he was still in Java and when he crossed over to Bali. Apart from the descendants of *Dang Hyang Dwijendra* of *Wangsa Brahmana* in Bali was also descended from *Dang Hyang Astapaka*, who was called the *Brahmana Boda* or Buddhist dynasty. Now the most dominant *Brahmana Boda* dynasty is in Budakeling, Karangasem. Title and first name: 1. *Ida Bagus* for men and *Ida Ayu* for women. *Ida Bagus* is only for men whose mothers come from the *Brahmana* caste. 2. *Ida Wayan, Ida Made,* and others are a title for a boy born to a non-*Brahmana* mother.
		Manuaba	
		Keniten	
		Mas	
		Antapan	
2	*Ksatria*	*Ksatia Dalem*	Origin of Ancestry: Descendants of the *brahmana Dang Hyang Kepakisan*, one of whose grandchildren were assigned to become king or *Dalem* in Bali. Title and first name: 1. *Ida I Dewa* is only used by the *Dalem (King),* who is on the throne, and his sons born to *Padmi's* mother. 2. The *cokorda* is worn by children born to *Penawing* mothers. This name is also used for the child born to c*okorda* and *Padmi's* mother. 3. *I Dewa* or *Anak Agung* for men, and *Dewa Ayu* or *Anak Agung Istri* are the *cokorda* and *Penawing's* mother.
		Pradewa	Origin of Ancestry: Descendant of *Dalem Gelgel*, who is no longer in power. *Pradewa* is classified as a middle *ksatria*. *Pungakan*, or *prengakan, prabagus,* and *prasangsya*, was included as a lowly *ksatria* because he was considered a descendant of a royal *ksatria* who had not held power and government for a long time. *Pradewa* is a descendant of *Dalem Gelgel*, with no longer in power. *Pungakan* is a descendant of *Dalem Gelgel* with a lower-caste wife. *Prabagus* is a descendant of *Dalem Watureng-gong's* younger brother, who held no power or government. *Prasangya* is descendant of *Bendesa Pandak*, whom *Dalem Ketut Ngulesir* made a ksatria. Title and first name: 1. *Pradewa*: *I Dewa* for men and *Desak* for women. 2. *Pungakan*: *Ngakan* for men and *Desak* for women. 3. *Prabagus*: *Bagus* & *Dewa Bagus* for men and *Ayu* & *Dewa Ayu* for women. 4. *Prasangya*: *Sang* for men and *Sang Ayu* for women.
		Pungakan	
		Prabagus	
		Prasangsya	

No	Caste/ *Wangsa*	Divided into Groups	Description
3	*Wesya*	*Arya Wesya*	Origin of Ancestry: *I Gusti Agung* is the name of the holder of power. This name is used for boys and *Sagung* for girls. The people called him the *Anak Agung*. *Gusti* is a descendant of *Arya* from Javanese who does not hold power or rule. *Gusi* is descendant of *Wesya* from Javanese. *Gusti* and *Gusi* are descendants of three Majapahit warriors: *Tan Kober, Tan Kuwur,* and *Tan Mundur.* Title and first name: 1. *Arya*: *I Gusti* for men and *Ni Gusti Ayu* or *I Gusti Ayu* for women. 2. *Gusti*: *Gusti* (without *I*) for men and *Gusti Ayu* or *Sayu* for women. 3. *Gusi*: *Gusi* or *Si* for men and *Ni Luh* or *Si Luh* for women.
		Gusti	
		Gusi	

Source: Segara [Segara, 2015].

Jaba or *sudra* is outside the *Tri Wangsa.* The *jaba* group is divided into several *soroh* groups*,* for example, *soroh Pasek, Pande, Dukuh, Kubayan,* and others [Guermon-prez, 2012]. They are easily recognized by their names, without using first names and titles, as shown in Table 1. For example, they use the name *I Made Sudarsana* for boys. The woman uses the name *Ni Made Darmi.* However, someone often uses an additional name that shows *soroh* identity, such as *I Made Pasek Arda.*

In Balinese society, caste stratification is related to capital ownership, as shown in Table 1. For example, the *Brahmana* caste. This caste occupies the highest position mainly because it controls cultural capital and symbolic capital, namely knowledge of Hinduism, which is associated with the status of the highest leader in implementing rituals for other castes. Ritual leadership is carried out by someone who uses *Pedanda* or *Peranda*. Their role is essential and even very decisive, bearing in mind that many rituals, such as *ngaben*, require the leadership of a *pedanda* or someone from a *brahmana* family. Cultural capital, namely religious knowledge and skills in conducting and leading rituals, and symbolic capital, including titles and first names or attributes used by *Pedanda* when leading rituals. This capital can be diverted into economic capital, namely income for the *brahmana* family, and power capital, namely the ability of the *brahmana* to govern other castes. This condition resulted in a patron-client relationship between the *brahmana* family and other castes, called the *siwa-sisya* relationship.

This pattern can be applied to the knight caste, especially the Dalem Knights as kings in Balinese society. As the owner of power capital, the king has the right to impose his will on the people (kawula, panjak), thus giving birth to dominative power. This pattern is reinforced by ownership of other capital, namely cultural, symbolic, economic, natural, and social. The application of cultural capital, namely the ideology of gods and kings, places the king as a god. The people obey the king because obedience to the king is obedience to the gods. The application of symbolic capital is that the royal family has the right to use something other castes may not use. For example, titles and first names, oversized clothes [wedding clothes), containers (tools for carrying the corpse at cremation), and residential complexes (puri = palace of the gods). The application of economic capital, namely, the king is a rich person obtained from taxes, tributes, and various other delivery forms. Wealth can be used to bind people through the provision of aid, for example, during a famine. Application of natural capital in the form of land (land belongs to the king and is the key to life for farmers, thus giving birth to feudalistic relations). The application of social capital, namely, the king built a social network with the nobility under him and prominent people in the villages.

The formation of social capital is done through marriage politics. The king had spies to keep tabs on dissidents. Social capital is strengthened through cooperation with the brahmins as palace priests, namely bhagawanta. Bhagawanta supported the king's power in a religious-magical way through a network of fellow brahmin families that

spread and took root in the villages through a leadership role in the field of religion. The relationship between the king and the people forms a patron-client link called the kawula gusti or queen panjak link [Atmadja, 2013]. The participation of cultural capital and symbolic capital resulted in the appearance of a link between the subjects of Gusti or kings and people. That refers to dominative power and has a hegemonic pattern so that the people's obedience to the king is mighty.

Caste in Bali is strengthened and continues the existing caste system in the Majapahit kingdom. At this time, social layers were known, namely, priests (*brahmana*), kings, and government officials who had the titles *rakrian*, *arya*, and *dang acarya*, *wesya* consisted of farmers and traders, and *sudra* consisted of servants, *kawula* or hamba. They become servants because of birth (*grehaja*), prisoners of war (*dwajaherta*), become servants to get food (*bhaktadasa*), and because they are unable to pay fines (*dandadasa*) [Muljana, 2006]. Since *wesya* was occupied by people who had links with the king, changes occurred in Bali. In Balinese society, the *Wesya* group in the Majapahit community, consisting of farmers and traders, was shifted to become a *sudra* called *jaba*. *Jaba* mingled with the servants like the kingdom of Majapapit. *Jaba* = sudra calling himself *kawula* or *panjak*.

Bali is an open island. Its openness has allowed the entry of various groups of people with very varied sociocultural backgrounds. It has shaped Balinese society into a multicultural society. The multiculturalism of the Balinese people can be seen in terms of religion, ethnicity, race, language, and culture that develop in Balinese society. *Multiculturalism* is a phenomenon that must be recognized and respected openly and fairly.

To some extent, all human societies throughout history have been characterized by multiculturalism due to differences in gender, occupation, ethnicity, religion, and others. The Balinese ethnic community, in particular, also recognizes social groupings, for example, *wangsa (brahmana, kesatria, wesya,* and *sudra* or *jaba), soroh (pasek, pande, bendesa mas, pulasari, tangkas clan,* and others). At the level of material infrastructure, the Balinese recognize social class, rich, poor, and ecological differences in the interior of Indonesia, which is based on rice fields, and the outer part of Indonesia, which is based on agriculture and maritime affairs [Clifford Geertz, 2000]. Traditional villages with the *Tri Hita Karana* (THK) ideology were formed *in this ecological space.* The existence of the THK ideology in every Indigenous Village community in Bali, on the one hand, has significance in the awareness of the Balinese people about the importance of harmony in various dimensions of life. However, on the other hand, it also expresses the meaning of recognizing differences that have the potential for disharmony in society in Balinese life. Awareness of differences in Balinese society can be observed from expressions that contain the meaning of acknowledging the existence of differences in Balinese society, such as *rwa binneda, celebingkah batan biu, belaan pane belaahan paso, don sente don pelendo, segara gunung,* and others. Awareness of the sociocultural conditions of different communities, the potential for conflict in different communities, and the importance of harmony in people's lives. Therefore, preparing generations capable of realizing a harmonious life in a multicultural society is deemed necessary. One effort that can be made is to create a *suputra* generation. The hope to realize this *suputra* generation is instilled by constructing self-names that have a positive meaning. The construction of self-name through the process of religious and social rituals in every ritual of the life cycle of the Balinese people.

Each community group tries to build and maintain its identity in a multicultural society. In building and maintaining its identity, each group makes its name a symbol of its group's identity. Things like that also happen to the people of Bali. Balinese proper names are unique regarding the name structure and cultural background contained therein. Proper names are related to the language used by parents in attaching identity to their children. Language is one of the dominant cultural elements and the opening of a culture. A person's ethnic identity will be seen from the ethnic or regional language he uses and one of its uses, which is attached to his name as an individual characteristic. The use of language in constructing personal names is a cultural process as a reflection of human existence as a cultural being. The existence of humans as cultural beings is a historical fact. At the same time, this historical fact presupposes the existence of humans as biocultural beings. In the

existence of humans as biocultural beings, it can be stated that culture is a creation of humans and, simultaneously, an expression of human existence. Based on such concepts, it can be stated that the self-name of members of Balinese society is a historical fact, as well as a sociocultural fact from Balinese society. Balinese people have complex and unique processes, structures, cultures, and meanings from anthropological, sociological, historical, religious, ideological, and political dimensions. In semiotics, proper names are texts with very complex meanings [Piliang, 2004].

Maintaining one's name by carrying Balinese culture amid global cultural currents is tough if parents are unaware of their identity as one ethnic and national unit. The name attached to the child is an indication of measuring awareness as a Balinese human being and a measure of his participation in contributing to the Ajeg Bali ideology, which is a strategy for Balinese identity politics in maintaining the innocence of the Balinese people. The complex fragments in Bali open up a space for deep reflection regarding the relationship between culture and Balinese human identity. Theoretically, identity is something that exists in every ethnicity. Identity is formed from the local community's cultural roots, which experience a continuous process of internalization in the culture of the community in social interaction. Thus, anthropologically self-name is identity through a social construction process [Ainun et al., 2022].

According to Sjaf [Sjaf, 2014], in maintaining self or ethnic identity, each individual always constructs his identity according to the context of the role played. Maintaining the identity of each individual by never separating from their social group based on ethnicity, caste, soroh, or gender. Awareness in constructing identity is closely related to communication built with the accompanying structure. Thus, the construction of one's self-identity in Balinese society is the result that community members obtain in their communicative actions. In this process, one must also be aware of the hegemony of the structure that determines the colour of the individual's self-identity. It can be observed from the influence of family, kinship groups, and magical religious elites in constructing self-names in Balinese society.

The politics of maintaining one's name as the identity of the Balinese people in the context of "binary dichotomy" is in each of the different poles so that an awareness of usability and belonging emerges. In other words, the presence of identity groups as a natural reality is constantly being opposed or confronted by one another. Another thing that needs to be considered in positioning self-name as an identity construction carried out by actors with various interests causes structural pressure on individuals and groups. In addition, constructing a self-name as the habitus and capital strength of the actor concerned determines an identity carried out by an actor. In constructing self-names in Balinese society, this can be observed from the influence of custom or tradition in the construction of names and the influence of capital (physical, financial, social, and cultural capital) owned by each actor so that it is possible to construct a self-name according to its interests.

Making Balinese names is unique because making personal names involves third parties, such as figures with supernatural abilities, traditional leaders, and related members of the family. Community members with religious supernatural/magical abilities, such as Priests, *Pemangku*, and *Balian*, are generally involved in searching for various alternative self-names to be used for a child. In Balinese Hindu society, naming is done when the baby is three months or 105 days old. The giving of this name was carried out to coincide with the implementation of a three-month ceremony. In the three-monthly ceremony, there is a part called the "*mapag rare*" (birth welcome) ceremony at *Sanggah Pamerajan*, giving a name and setting foot for the first time on the ground in front of *Kemulan* [Merthawan, 2020]. The procession or ceremony of naming oneself in Hindu society is known as the *Namakarana* ceremony. This process of giving a self-name is in line with Koentjaraningrat [1980] view, which states that in giving a self-name, at least every proper name contains a practical value and has magical value. The three-month ritual usually involves family members from the male side of the Family (*Purusha*) and female relatives (*Peredana*).

The proper name for every society has an essential meaning. It is in line with the existence of a name as a symbol of self-identity full of meaning. In the perspective of symbolic theory, self-name was interpreted as a sign that is cult in various forms according to each society's culture and belief system. This cult then gave birth to a system and

structure of symbols that can shape humans into homo symbols. The embodiment of this existence is evident in the ownership of culture due to the processing of reason, feeling, and intention, which manifests in meaningful symbols. Symbols are a product of thinking. Thinking can be interpreted as a process of composing and interpreting messages. When we compose and give meaning to messages, we choose and arrange certain symbols in such a way.

Such a name reflects human existence as animal symbolism [Sumantri, 2003]. In Blumer's perspective, symbolic interaction theory rests on three main premises, namely: (1) humans act based on the meanings that exist in something for them; (2) the meaning is obtained from the results of social interactions carried out with other people; (3) these meanings are perfected when the process of social interaction is taking place [Ahmadi et al., 2005]. Concerning this theoretical concept, the make of Balinese self-names as a symbol has a specific meaning, such as economic/rich, prosperous, which is implied in personal names such as *Sugiartha*, *Amertha*, and *Paramartha*. The political meaning of personal names is implied, for example, in the personal names: *Jaya, Wibawa*, and *Kuasa*. The social meaning implied, for example, in the names: *Susila, Budi, Bakti, Sembah, Tulus, Asih, Tresna, Satya*, and *Darmawan*. For example, the religious meaning is implied in the personal names: *Dharma, Bakti, Yadnya, Suci, Phala, Tirta,* and *Weda*. Thus, the self-name made for members of Balinese society is a marker that distinguishes one member of society from other members of society and has the function and significance of a particular ideology.

Based on this, self-names for Balinese people are not just a series of letters or words as self-markers but have denotative and connotative meanings, cultural and structural meanings, hopes, self-orientation, and also as a symbol of ideological battle, and as a strategy in maintaining the cultural identity of its people in the era of globalization.

Another uniqueness in the names of members of the Balinese community can also be seen in the use of the Balinese language. It can be observed in various community social facts or verbal literary works. The self-names of Balinese people take a lot from the surrounding natural phenomena. It can be seen, for example, from the names of members of the Balinese community, such as *I Gede Gunung, Ni Luh Sekar, I Nengah Dauh, Gusti Ayu Ratna, Ni Nyoman Bunter, Bawang, Kesuna, Tuung Kuning, Made Cenik, I Wayan Kesiar, I Nyoman Gulem, Cokorde, I Wayan Seken, Balang Tamak, Nengah Dauh*, and others. This kind of name is based on the sociocultural theory developed by Comte, which states that the human mind very much determines sociocultural dynamics. Human thought develops from the theological to the positivist stage. In the early stages, humans greatly depend on nature [Chabibi, 2019].

Further developments with the increasingly intensive construction of Hindu culture, through message activities, wayang, and mask performances in Balinese society, increase people's understanding of Hindu religious and cultural teachings. It affects the process of making self-names for members of the Balinese community. It can be observed from using the names of figures and values in the teachings of the Hindu religion and culture, such as *Saraswati, Vishnu, Siwanata, Draupadi, Subadra, Sanjaya, Rama, Laksamana*, and others.

The uniqueness of Balinese personal names can also be seen from the use of the self-names of gods, puppet characters, and the values embodied in the teachings of Hinduism. Apart from describing the increasingly strong understanding of the Balinese people towards the teachings of Hinduism, this phenomenon reveals the increasing level of awareness of the Balinese people towards the existence of Hinduism as their identity to differentiate them from other groups of people in a multicultural society. The use of proper names related to Hindu culture continues to be entrenched, as evidenced by the proper names attached by parents to their children who take the teachings of the Hindu religion and culture. However, the names originating from the teachings of the Hindu religion and culture are processed through the cultural creativity of the Balinese people. These names include *Gusti Ayu Eka Gayatri, I Putu Krisnawa, Anak Agung Wisnumurti, Siwanata, Sanjaya, Rauh*, and others.

According to the self-nomenclature system, the formation of Balinese self-names and the use of this nomenclature system is binding on the Balinese Hindu community. By

borrowing the idea of Chambers, Balinese people have traditional knowledge and technology called Knowledge of Rural People, passed down from generation to generation to form a tradition [Girinata, 2020]. Tradition provides a frame of reference for acting considered correct so that people do not need to question it [Girinata, 2018; Atmadja, 2013].

In the Balinese tradition, there are elements of forming nomenclature. The elements that make up Balinese personal names are divided into three components: first name, middle name, and last name. Four main elements characterize Balinese names in forming first names based on gender, caste, genetics, and birth order. Based on gender, elements *I* are given to boys, such as *I Wayan Somayasa* and *I Gst Ngr Suadnyana Putra*. Meanwhile, the elements for girls are *Ni*, for example, *Ni Made Satriawati* and *Ni Gst Ayu Cahyani*.

Based on caste, it is divided into the *sudra/jaba* caste (*I Wayan Somayasa* and *Ni Made Striawati),* the *Ksatria* caste *(I **Dewa** Made Getas,* **Anak Agung** *Istri Ratih,* **Cokorda** *Rai Dwipayana,* and **Desak** *Made Budiutami),* and the *Brahmanda* caste **(*Ida Bagus* Nyoman Mardika* and **Ida Ayu** *Candrawati*). Based on genetics, namely **Pasek, Tangkas, Pande, Pulasari, Kebon Badan,** and so on). Meanwhile, based on birth order, the first child was named **Wayan/Gede/Putu**; the second was named **Nengah/Made/Kadek**; the third was named **Nyoman/Komang**; the fourth was named **Ketut**. As for the fifth child, return to the first, second, third, and fourth order, sometimes given the word tagel, for example, *Wayan **Tagel**, Nengah **Tagel**, Komang **Tagel***, and *Ketut **Tagel.*** Middle names formed from the creativity of parents or family, such as *I Gde **Baskara Diputra***, *Ni **Luh Satyawati**, Ni **Putu Taman Anandina Seva**, I Gst Ngr **Suadnyana Putra**, Anak Agung **Wisnu Murti**, Desak Made **Budiutami***, and *Cokorda **Rai Dwipayana***. Meanwhile, last names are formed from surnames or family names such as *I Gde Santika Tangkas, Ni Luh Artini Kepasakan*, and others. However, the last name in Balinese people is rarely used. The above view is the basic concept of the nomenclature system based on the sociocultural culture of Balinese Hindus.

Thus, the name is not just what is written, but some things are implied behind it. Because every personal name contains hopes, memories, beauty, and pride and indicates social level, religion embraced, gender (sex), origin, and others. In other words, there are particular intentions, messages, and expectations behind a personal name the Family gives. In this regard, giving a personal name is a unique institutional activity. This kind of culture is called ethnic culture, generally known in Indonesia as regional culture.

Through proper names, each family instills the hope that the child will become the person his parents wish him to be. It is related to the value orientation underlying the choice of the name concerned. Giving self-names to Balinese people uses *sekala* and *niskala* references. By *sekala*, each parent asks for consideration from people who have insight into naming, such as Priests, *Pemangku, Dalang, Balian*, and community members with formal education. Meanwhile, by *niskala*, every parent uses the services of an intelligent person like *Balian Metuun*. In this regard, personal names are said to be products of a society that can explain the state of things in society. Names can refer to abstract ideas, such as culture, society, ideals, hopes, and prayers [Cavallaro in Widodo, 2013, 83]. This can be seen from the personal names used by children such as *I Nyoman Susila, Ida Bagus Putu Adnyana, Gst Ngr Suadnyana, Dewa Gede Stria Wibawa, Cokorda Ngr Paramartha, Ni Luh Putu Satyawati, Ni Kadek Astiti, Ni Gusti Ayu Laksmi Jayanti, Dewa Ayu Komang Padmi, Cokorda Wife Saraswati, Ida Ayu Ketut Astuti*. Therefore, the name-making process was carried out carefully and involved religious leaders, traditional leaders, and their close relatives. Determination of the proper name of a child is carried out to coincide with a three-monthly ceremony.

The condition of the social construction of self-name is an effort by the family to maintain its position in the structure of Balinese society and as the construction of social capital in a person. The theory of capital put forward by Bourdieu [Bourdieu, 2020] is that these capitals can be manipulated and exchanged to realize various interests in the life of the Balinese people. One of the capitals associated with self-name is social capital at the micro, mezzo, and macro levels.

Another uniqueness related to Balinese self-names is that they are known as the result of a labeling process by other parties. The labeling is usually associated with body

condition, attitude patterns, and roles played. Besides that, the giving of names after marriage occurred to women from the *Sudra/Jaba* caste who married into the *triwangsa* caste by adding the name *Jro* to the part of their name. In Balinese society, parents are also given a new name after having their first child, which is known as *pungkusan*. The wrap's name is *Pan*/*Men*, then the first child's name is added. For example, the first child was named *I Wayan Putra*, so the parents' names became *Pan/Men Putra*. Personal names are also given to family members who died through the *Pitra Yadnya* ceremony and the *Dewa Hyang.*

Forms of Ideological Battle
in The Process of Making a Name in Balinese Society

Talking about ideological struggles in self-name in Balinese society indeed refers to ideology. Ideology can be understood as ideas related to thought, belief, and action systems. As a system of thought, ideology is often used as a legitimate tool for truth; as a belief system, ideology can be used as a basis for belief; as a system of action, ideology is used as a guideline for human behavior. Ideology is the foundation of shared life and becomes the reference for community life. Ideology is maintained through a process of social construction. Ideology in self-name aligns with ideological practices in reality [Thompson, 2007]. Thus, ideology is used as a reference for thinking, believing, and acting. Ideology is used in two ways. First, ideology is used in a neutral conception. In this way, ideology is understood as a system of thinking, beliefs, and symbolic practices related to social and political action. Second, ideology is understood critically, called the critical conception of ideology. In the critical conception, ideology is always associated with asymmetrical power relations and class domination.

Ideology is also a central concept in critical discourse analysis. It is because texts, conversations, and others are a form of ideological practice or a reflection of a particular ideology. In this context, self-name is considered text with various ideological practices. Classical theories about ideology, among others, say that ideology is built by the dominant group to reproduce and legitimize their domination. One of the main strategies is to make the public aware that domination is taken for granted [Thompson, 2007; Thompson, 2015].

A proper name is a form of language phenomenon. Language is a "place" where various interests of "combatants" groups meet so that language, in this case, self-name, can be seen as a political arena, an arena of battle whose ultimate goal is to influence each other, dominate each other, hegemony or rival hegemony, dominate and or fight individuals or groups. Other. In political life, language is the most important thing because it is used as a means of political struggle in seizing, fighting, or maintaining power [Thompson, 2007; Thompson, 2015].

Atmadja [Atmadja, 2013] shows Balinese people are very attached to patriarchal ideology. As a global society, Bali also thrives on various other ideologies. However, these ideologies often reinforce patriarchal ideology, so patriarchal ideology increasingly dominates and dominates. In general, hegemony is the domination of the power of a social class over another social class through intellectual and moral leadership assisted by domination or oppression. Hegemony is also defined as domination by one group over another, with or without the threat of violence so that ideas dictated by dominating groups against groups that are dominated/controlled are accepted as usual and not restrictive [Balya, 2021]. However, this does not mean those dominated and hegemony are passive and surrender continuously. However, they also conduct various negotiation, resistance, and counter-hegemonic actions [Atmadja, 2013].

The ideological battle in the era of globalization has made it possible for various ideologies to enter and develop so that they affect the lives of Balinese people, including their names. There was a change of personal name due to the family's efforts to find the *wangsa's* origin, resulting in a change of *wangsa*. The change of *wangsa* has consequences for changing the names of family members. This phenomenon is fascinating in Balinese society, as seen from the difference in the parents' names, which initially did not contain the identity of the *tri wangsa* (*Brahmana, Ksatria,* and *Wesia*). In contrast, their children's names use the *tri wangsa's* identities (*Brahmana, Ksatria,* and *Wesia*) by adding elements of *Gusti, Agung, Dewa*, and others. Thus, their children's proper names contain words that imply *wangsa's* identity. On the one hand, this phenomenon implies a lawsuit against the

existence of the *wangsa* that has been held so far. On the other hand, it is an effort to strengthen patriarchal ideology whose existence refers to the origins of the male lineage (*purusa*).

The ideological battle in proper Balinese names can also be observed from the efforts to maintain proper names through the ethics of formulating proper names in Balinese society. It can be seen from the deletion of the articulations *I* and *Ni* and the order of *Wayan/putu*, *nengah/made*, *Nyoman/komang*, and *Ketut* in Balinese first names. The maintenance of such a self-name not only shows the maintenance of ethnic identity in a global society but also shows resistance to global domination and hegemony, which tends to erode local culture.

Recently, efforts have been made to erase the articulations of *I* and *Ni* in the names of members of the Balinese community. This can be seen from the names *Komang Risna Juniantari, Made Yuniasih, Kadek Indah, Komang Olivia Kartika Dewi,* and *Komang Novi Cahyani*. The elimination of such articulations could challenge the domination of patriarchal culture or perhaps a form of disguising Balinese ethnic identity in a multicultural society. The elimination of articulations *I* and *Ni* can also be interpreted as a manifestation of the struggle between patriarchal ideology and the ideology of gender equality because the articulations of *I* and *Ni* are characteristics of gender identity in proper Balinese names. Such a phenomenon can also be an attempt to distinguish national and global identities from local identities.

The strong influence of global ideology on Balinese people's self-name can also be observed from the use of loanwords in personal names and the use of significant world figures as a reference for personal names in Balinese people, such as the self-names *Jengis Khan, Hitler*, and others. In self-name, there is also a battle between religious ideology and materialism. It occurs when choosing the self-name of members of the Balinese community.

The elimination of *I* and *Ni* articulations, birth order in first names, and the use of borrowed words in self-name is not only a manifestation of an ideological battle, a challenge to the domination of patriarchal culture, feudalism, and casteism in proper Balinese names. However, it may also result in the loss of Balinese identity in the future.

Conclusion

Making proper names in Balinese society is carried out *sekala* (involving community leaders) and *niskala* (through religious rituals and establishing them during the three-month ceremony). Self-forming names are divided by gender, birth order, and caste. Forming proper names contains cultural phenomena seen in traditions or normative systems that are used as references in making proper names. Therefore, proper names function as an identity and an acculturation process full of Balinese cultural values. The self-name contains the value orientation of the life of the Balinese people. The value orientations embedded include spiritual values (for example, in the names *Darma, Bakti, Yadnya, Asih, Wisnu, Kresna,* and others), complex work values (for example, in the names *Rajin, Gelis, Karya, Jengah*, and others), social values (for example, in the names *Satya, Sadu, Santun, Tresna, Asih, Tulus,* and others), and political orientation (for example, in the names *Kuasa, Wibawa, Satria, Wirang,* and *Jaya*). Value orientation in proper Balinese names can also be associated with theological, social, and ecological harmony. In the construction of Balinese self-names, there is the role of power from specific community groups in Balinese society, both from the perspective of structuration theory, agents, and theory. The form of ideological battle in making self-names in Balinese society can be seen from the efforts to find soroh/dynasty/caste, the elimination of *I* and *Ni* articulations, the order of birth names, not using the Balinese language, and the use of significant world figures. Ideological struggles occur between local with global ideologies, patriarchy with gender equality, and religion with materialism and liberalism.

The study results of proper names can be used to supplement learning study materials in strengthening identity or those related to multiculturalism. This research needs to examine proper names thoroughly. Studying them from a theoretical perspective and other fields of knowledge is still possible. There needs to be efforts from related parties to continue to develop studies related to personal names, which are very loaded with various value orientations.

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