

PROSIDING SEMINAR NASIONAL

BADAN KERJASAMA PERGURUAN TINGGI NEGERI WILAYAH BARAT
BIDANG BAHASA, SASTRA, SENI, DAN PENGAJARAN



Editor
Didi Yulistio
Bustanuddin Lubis

FKIP Universitas Bengkulu, 26 - 27 September 2012

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KATA PENGANTAR

Fenomena paling menonjol yang terjadi pada kurun waktu ini adalah terjadinya proses globalisasi. Muncul kekhawatiran bahwa proses globalisasi akan menghapus identitas dan jati diri bangsa. Khususnya, yang terkait dengan kebudayaan lokal dan etnis akan ditelan oleh kekuatan budaya besar atau kekuatan budaya global. Disiplin keilmuan bahasa, sastra, seni, dan pengajarannya perlu mengantisipasi tantangan globalisasi tersebut. Bahasa Indonesia pada masa depan harus mampu mengakomodasi perubahan dan penyesuaian-penyesuaian yang mungkin dihadapi. Di dalam kehidupan sastra juga diperlukan suatu politik sastra. Sastra Indonesia harus lebih dimasyarakatkan, tidak saja untuk bangsa Indonesia, tetapi juga untuk masyarakat yang lebih luas. Penerbitan karya-karya sastra harus dilakukan dalam jumlah yang besar. Sekolah-sekolah dan perguruan tinggi semestinya menjadi tempat untuk membaca karya-karya sastra. Pengajaran bahasa dan sastra serta seni harus menjadikan karya sastra dan karya seni sebagai sumber pembelajaran. Sebab, bahasa dan sastra Indonesia akan menjadi bahasa (dan sastra) yang penting di dunia.

Merujuk pada pandangan di atas, maka sangat penting dilakukan kegiatan bernuansa akademis bagi kelompok profesi bidang bahasa, sastra, seni, dan pengajarannya yang tergabung dalam Badan Kerjasama PTN Wilayah Barat Indonesia untuk melaksanakan pertemuan rutin yang dikemas dalam kegiatan Seminar Nasional dan Rapat Tahunan (Semirata). Kegiatan Semirata merupakan wadah silaturahmi akademis dan penyamaan persepsi dalam disiplin keilmuan bidang bahasa, sastra, seni, dan pengajarannya sebagai cerminan dari kreativitas pengembangan berpikir inovatif maupun pemanfaatan hasil-hasil penelitian para penulis yang selanjutnya dipublikasikan dalam bentuk Prosiding. Oleh karena itu, prosiding ini merupakan kumpulan makalah pengembangan berpikir inovatif dan hasil penelitian yang telah disajikan/ditampilkan para penulis dalam Seminar Nasional dan Rapat Tahunan BKS PTN Wilayah Barat, yang dilaksanakan di FKIP Universitas Bengkulu, pada tanggal 26-27 September 2012. Tema sentral kegiatan Seminar Nasional ini adalah "*Bahasa dalam Perspektif Globalisasi*".

Prosiding Seminar Nasional bidang Bahasa, Sastra, dan Seni serta Pengajarannya ini berisi 66 makalah yang telah ditampilkan para penulis yang berasal dari PTN keanggotaan BKS-Barat, PTS, dan Dinas Pendidikan Bengkulu serta dua makalah utama. Panitia menyampaikan ucapan terima kasih dan penghargaan kepada Ibu Prof. Dr. Rozinah Jamaludin (*Universiti Sains Malaysia*) dan Bapak Prof. Dr. Suminto A. Sayuti (*Universitas Negeri Yogyakarta*) yang telah memberikan pencerahan sebagai pembicara utama dalam Seminar Nasional. Upaya menerbitkan hasil tulisan para praktisi dan peneliti dalam bentuk prosiding ini merupakan salah satu cara untuk menghidupkan budaya akademik dalam disiplin ilmu bidang Bahasa, Sastra, Seni, dan Pengajarannya secara terus-menerus. Untuk itu, ucapan terima kasih dan penghargaan juga disampaikan kepada Bapak Prof. Dr. Rambat Nur Sasongko, Dekan FKIP Universitas Bengkulu yang telah memfasilitasi penyelenggaraan kegiatan ini dengan baik dan Bapak Dr. Syahron Lubis, MA., Ketua BKS-Barat bidang Bahasa, Sastra, Seni, dan Pengajarannya yang telah memberikan dukungan penyelenggaraan semirata. Harapan kita semoga penerbitan prosiding seminar nasional ini bermanfaat bagi sidang pembaca dalam pengembangan keilmuan sesuai bidangnya. Akhirnya, penyunting mohon maaf atas semua kekurangan dalam penerbitan prosiding ini.

Bengkulu, Oktober 2012

Didi Yulistio
Bustanuddin Lubis

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PERSONAL NAMES AND NICKNAMES TYPOLOGIES OF THE GRADUATE STUDENTS OF PADANG STATE UNIVERSITY

Wisma Yunita¹

ABSTRACT

This study aimed at finding out the typologies of personal names and nicknames of graduate students of Padang State University. The samples were 36 respondents taken by using purposive sampling. The data was analyzed by using percentage formula. The finding shows that there are 5 major typologies of personal names and 14 combinations of those typologies. The dominant typology of the personal names is 'the hopes or wishes from the parents' while the least dominant one is the use of ancestor names. In further, the two most dominant typologies of nicknames among family and friends are 'the use of shortened of the first names and the use of nicknames that 'have no relationship to the personal names', while the least typology is the use of 'ethnic names' among 7 typologies found in this study. The unique combinations and the various typologies of the personal names and nicknames were influenced by many aspects of culture and life of the parents and these proved that parents are creative in giving names to their children.

Key Words: *personal names, nicknames, typology.*

INTRODUCTION

It is universal for a person to have a name in any parts of the world. This name is called personal names which is the proper name identifying an individual person and is usually given at birth or at a young age. Koul (1995) states that a personal name, also called 'given' or 'Christian' name, is the name given to a child after his/her birth. In addition, Ryan (1981) supports this opinion and states "the names given to a child distinguishes the infant socially and incorporates it fully into the wider society". So, if Shakespeare said "what is in a name?", it seems that such question is no longer relevant nowadays.

Personal names have been studied by many experts, mostly in Africa. Algeo in Agyekum (2006) said that the study falls under the umbrella of Onomastics, dealing with the study of proper names including their forms and uses. It is such an interesting social feature existing among communities in any part of the world. In addition, Agyekum (2006) mentions that in every culture, names have cultural and social context that identify the bearer differently from all other people in the world. In further, Agyekum (2006) mentions:

"Every society in the world gives names as tags to its people. Therefore, personal names can be said as iconic representations of composite social variables that indexicalise and relate the names and the person. These composite social variables include sex, hierarchy in birth, circumstances surrounding the birth, the person's structure, power, status, etc."

Based on the opinion, it can be concluded that personal names are important indicator of people's behavior and ways of life. People communicate something through the names. In addition, Beidelman in Ansu-Kyeremeh (2000) states that the name which one uses for a person reflects not only the particular social tie which one wishes to exploit, but also one's degree of familiarity. This has theoretical implications for communication in terms of name use or non-use in a societal context. Moreover, Erny in Ansu-Kyeremeh (2000) states, "the name constitutes a privileged part of the social personality, the essence of which is to be communicated." In line to this, Ansu-Kyeremeh (2000) states "personal names is a vehicle for communication, support human interaction and play a role in social interaction, at the root of which is communication". Since the act of naming people is such an important one, people do it along with a ceremony sometimes. In further, Wolffsohn and Brechenmacher in Ansu-Kyeremeh (2000) mention, "whether in affirmation or contradistinction, whether proclaimed openly or done quietly in private, the act of naming a child is an expression of attitude and opinion and thus also a political act." For example, in Peru,

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lawmakers felt so concerned about the social consequences of names parents choose for their children that they legislated against name types that would expose such children to ridicule. (Ansu-Kyeremeh: 2000).

Similarly, in Indonesia, there is a preference among the Tionghoa ethnic to have two names at the same time in order to make them easily accepted in community and to avoid difficulties dealing with the process involving bureaucracy. In a more local context, in Minangkabau society, there is occasionally occur the practice of changing the name of a child if after the child has the name; she/he often got sick or unhealthy. This changing is due to the beliefs that the name is not suitable for the child so that she/ he got sick for bearing the name.

Sometimes, in a particular community, someone can have more than one name in their lives, for instance, in Africa, among Mbeere community, a late old man, known as Ngogotia, has five names during his life. This was found by Katakami (1997) who states:

"A late old man, known as Ngogotia, had five names in his life. First, **Ruturi** was his given name. Then, he was called **Ngogotia**, which referred to his extraordinary appetite. *Kugogotia* (to eat too much) was the verb this name was based on. Then, the name **Mavu** (stomach) was added on the same grounds as Ngogotia. **Mwaruvie** (the man who speaks well of) was his warrior name. Finally, people called him **Kigaru**. It was the name of a work song sung by women during threshing millet. This name was added because the old man sometimes joined in the *kigaru* song with women folks."

So, it can be inferred that most names are given and called by those close around someone, *e. g.*, the parents, relatives, friends, neighbors, etc. They reflect one's habit, character, and behavior. The Mbeere personal names are cumulative and have been maintained and endured through use in daily life which can be considered as one of the examples existing in a community.

In order to give an example of the typology and communicative aspects of the personal names in a community in Indonesia, the writer through this paper will discuss the typology of personal names and nicknames of a community named the graduate students of Padang State University in West Sumatera, Indonesia. In detail, it will discuss the dominant typology of personal names and nicknames of the graduate students, a small community among many communities existing in Indonesia.

TYPOLGY OF NAMES AND NICKNAMES

The act of naming exists in many cultures and societies. It is somehow different from one to another. The differences create unique typology of names and nicknames, even though most of them have similarities. Some researchers have studied the typologies.

A researcher from Africa, Agyekum (2006) found the typology of names among Akan community in Ghana as the followings: (1) Birthday names. This is the first automatic name every child gets based on the day she/he was born even before she/he is officially named. (2) Family names. Family names are clan names given to children by their fathers. (3) Circumstantial names. Circumstantial names relate to the places of birth, period or time, festivals or sacred days, manner of birth, etc. These names are group into: (a) *anthrotoponyms*, (b) *temporonyms*, (c) *manner of birth*, and (d) *death prevention and survival names*. (4) Flora and fauna. Names derive from flora and fauna. It is the physical structures that are compared. (5) Theoporic names. Names come from the beliefs in the supernatural; beings and their power to give children. (6) Honorifics and title names. Names come from outside people's given names. They can be achieved from occupations, wars, zeal and stool names when person is enthroned. Some may also religious. (7) Insinuating, proverbial, insulting and nicknames. *Proverbial names* are names that depict the sour and bitter relationship that exist between the parents and other neighbors. They meant to portray some of the aspects of life and the conflicts that ensue in human relations. *Insinuating names* are names that indicate the rift between the speakers and the addressee. They are not the real names but are used as verbal dueling terms by their parent and normally occur among rivals. *Nicknames* are names which use the physical structure including one's complexion, height or size, or a person's behaviour to give him/her a name. *Metonymic names* are names taken from a person's body-part that is contrary to the norm which is used to tease him/her. (8) Gang names. Gang names are coined slogans that are used by gang members and refer to each other.

Next, the typology of names found by Ogie (2002) in the Edo community in which personal names are categorized into; (1) names that depicting beliefs, (2) names that depicting the concept of the World and the Edo Kingdom, (3) names that depicting Edo kinship system, (4) names that depicting ethical and social values, and (5) names that depicting events / circumstances at birth.

Another typology was proposed by Ansu-Kyeremeh (2000) who classified the names into (a) ascribed or *Akradin*, literally soul name derived from the week-day on which one is born and given or *Agyadin*, or *din* is the "proper name" which is in particular chosen by the father of the child, (b) fixed circumstantial and flexible circumstantial, (c) gender differentiated and gender neutral, (d) substantive and substitute, and finally (e) day-related and non-day-related names.

The last one was proposed by Katakami (1997) who found there are three basic characteristics of personal names among Mbeere in Africa. The personal naming characteristics are; (1) Christian names in addition to given name (most of them), (2) father's given names added to the given names if a woman is single, but if she is married, the husband's name replaced the father's name, (3) full legal names which is a set of baptismal or given names, and a middle or tribal names with a surname or tribal names of the father.

While among nicknames, two researchers proposed the typologies. The first one is Liao (2005) who offered nine typologies among Taiwanese: (1) affectionate names; (2) prefix one character of a full name by *Ah* (empty bound morpheme), *lao* ('old') or *xiao* ('little'); (3) homophonic wordplay; (4) opposition to something about the formal name; (5) the birth order of the sibling; (6) fortune-teller's instructions; (7) describe the person, ability, figure, fondness, etc., or the opposite quality; (8) given by relatives; and (9) birth year, gender, or horoscope.

The other researchers are Barua and Bhattacharya (2006) who did the study in Indian culture and found the following six typologies; (1) abbreviation which is the typology commonly employed purely for the purpose of shortening and doesn't constitute hate-speech and demonstrates a relation of closeness, (2) physical attribution which often constitute hate-speech, the body being a visible signifier of identity always stereotypes an individual, (3) characterizing attribution which is a major reason for investing a person with nick names, (4) religious/caste attribution which is often acquire dangerous connotations in a multi-religious society and definitely constitute hate-speech, (5) regional attribution which is based on the name of the place or people the person is from, they too constitute hate-speech some of which may undergo amelioration through familiarity and (6) sexual ascription which mean to wrongly accentuate person's supposed sexual traits or attributes.

PREVIOUS RESEARCHES ON PERSONAL NAMES AND NICKNAMES

Several researches have been done by researchers on personal names and nicknames. The first one on personal names is done by Agyekum (2006) who investigate personal names among Akan of Ghana and look at Akan names within the purview of linguistics anthropology. Agyekum found that names are not merely an arbitrary labels but sociocultural tags that have sociocultural function and meanings. In addition, Agyekum also found that Akan typological names indicate various contexts. The names may be day names, family, circumstantial, manner of birth, theophorous, weird names, insinuating and proverbial names, gang and nicknames, status, occupational, professional, religious, matrimonial, and western names. Every potential Akan has at least two of these names: a birthday name plus a family name.

The second one was Ogie (2002) who conducted research on the Edo personal names. This study examines Edo personal names as they manifest in the culture, and relates them either directly or by extended interpretation to the world – view of both the ancient and the contemporary Edo psyche. The argument is that these names are used to affirm certain aspects of Edo culture. The typology are classified into; (1) names that depicting beliefs, (2) names that depicting the concept of the World and the Edo Kingdom, (3) names that depicting Edo Kinship system, (4) names that depicting ethical and social values and (5) names that depicting events / circumstances at birth.

The third one was done by Ansu-Kyeremeh (2000) who found that a naming system in Bono - part of the larger socio-linguistic Ghanaian ethnic group - featured a basic two-name format of an *akradin* and an *agyadin*. Bono names have several communicative implications that may not be likened to other name formats and aid in the composition of dirges, drum language praises and praise poetry. The names also represent the clan or signify the qualities of the immediate past owner. Furthermore, they are episodic (tell stories of birth circumstances) and symbolic and they signify individualism. Finally, the use or non-use of Bono personal names indicates the signals a particular name represents. Characteristics of Bono personal names, however, tend largely to conform to what obtains with other Akan personal names and they are dynamic.

The fourth research was done by Koul (1995) on the personal names including surnames and nicknames of Kashmiri and the description related to Hindu and Muslim personal names as well. He found that some names in Kashmir, the Hindu names are related to the Divine name such as Rama, while the others, the Muslim personal names is derived mostly from the ninety-nine names of God such as Rahmat, Aziz, Razaq, etc.

The last one was a research done by Katakami (1995) among the Mbeere - one of the Northeastern Bantu-speaking peoples living in the southeastern area of Mt. Kenya on a gentle slope towards the Tana river. Katakami found that the basic principle of Mbeere naming is to name the newborn after another person, and to reflect in the name its sex, its place in the birth order, the time of marriage negotiation and generation-sets, which are two chronologically alternating sets. In addition, deaths and events during pregnancy exceptionally affect the basic naming principle. He also found that the *njau* name is a title for men and the relationship between the adjacent generation-sets requires great respect. In-law relationships are elaborate, especially in the forms of address to the daughter-in-law. In this ethnic group, people's names gradually increase in number, cumulative and have been maintained and endured through use in daily life. Most are given and used by those around the person, e.g., the parents, relatives, friends, and neighbors and reflect a person's habit, character, and behavior.

While the research on nicknames conducted by Liao (2005) among Taiwanese which aims at analyzing nicknames and their relationship to formal full names in data from the 250 nicknames of 295 junior high school graduates and found that significantly more males than females had nicknames.

The other ones is Barua and Bhattacharya (2006) who found that majority of nicknames that hurt, radical performativity that resignifies and recontextualises words deemed wounding, acknowledging and exploiting the fact that no word *inevitably* and always has the power to wound, constitutes a response to the moral dilemma. In addition, he also found there are six typologies of nicknames in Indian; abbreviation, physical attribution, characterizing attribution, religious/ caste attribution, regional attribution and sexual ascription.

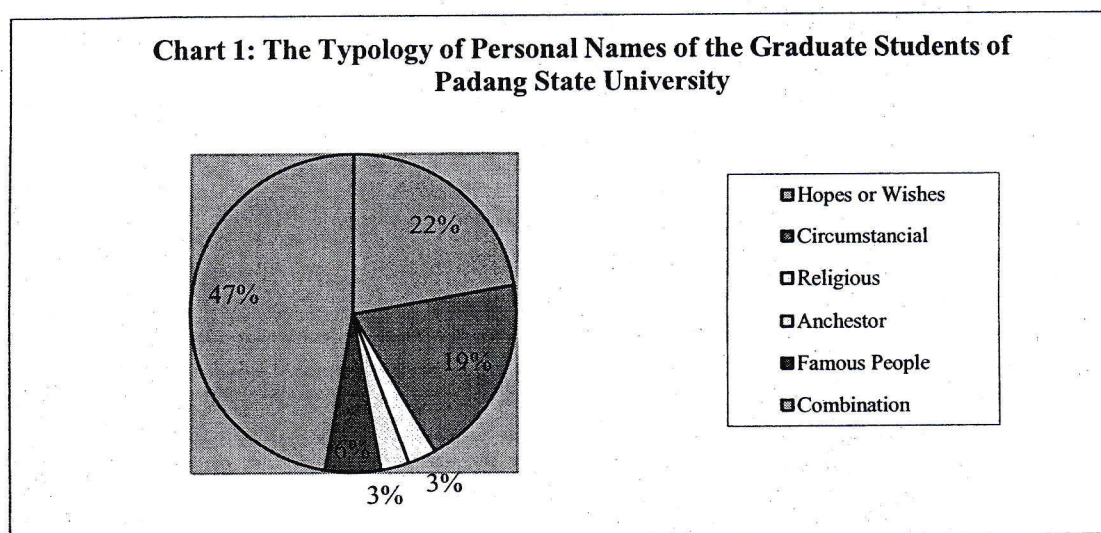
METHODOLOGY

This research was a descriptive research, which describes the typology of personal names of the graduate students of State University of Padang, West Sumatera enrolling in 2009 academic year who took Sociolinguistics Course at ING A class. The number of population was 40 students. The sampling procedure applied is purposive sampling where the researcher takes only the students who take the sociolinguistics class as the sample. Which consisting of 40 students.

After collecting the data, the researcher did a follow up interview on some of the interesting respondents' responses on the form to get a deeper explanation on the names. The data was then analyzed by using percentage formula to answer question on the dominant typology of personal names among the graduate students of Padang State University. Then, the data was classified into several typologies. The researcher herself did not determine the typology but it was the natural occurring data found in the field.

FINDING AND DISCUSSION

Among 40 respondents on the sociolinguistics class of ING A, only 36 of respondents were given the questionnaire because at the time of the data taken, four of them are absent from the class. The data was taken on 29 May 2009 and 5 July 2009, at 7.30 PM. Among the names, there are six typologies found; (1) Hopes or wishes of the parents, (2) the circumstances (mostly the months from a roman calendar), (3) Religious (from Koran or Bible), (4) names descend from the ancestor, (5) resembling famous people names, and (6) the combination of various typology which can be seen in the following chart 1;

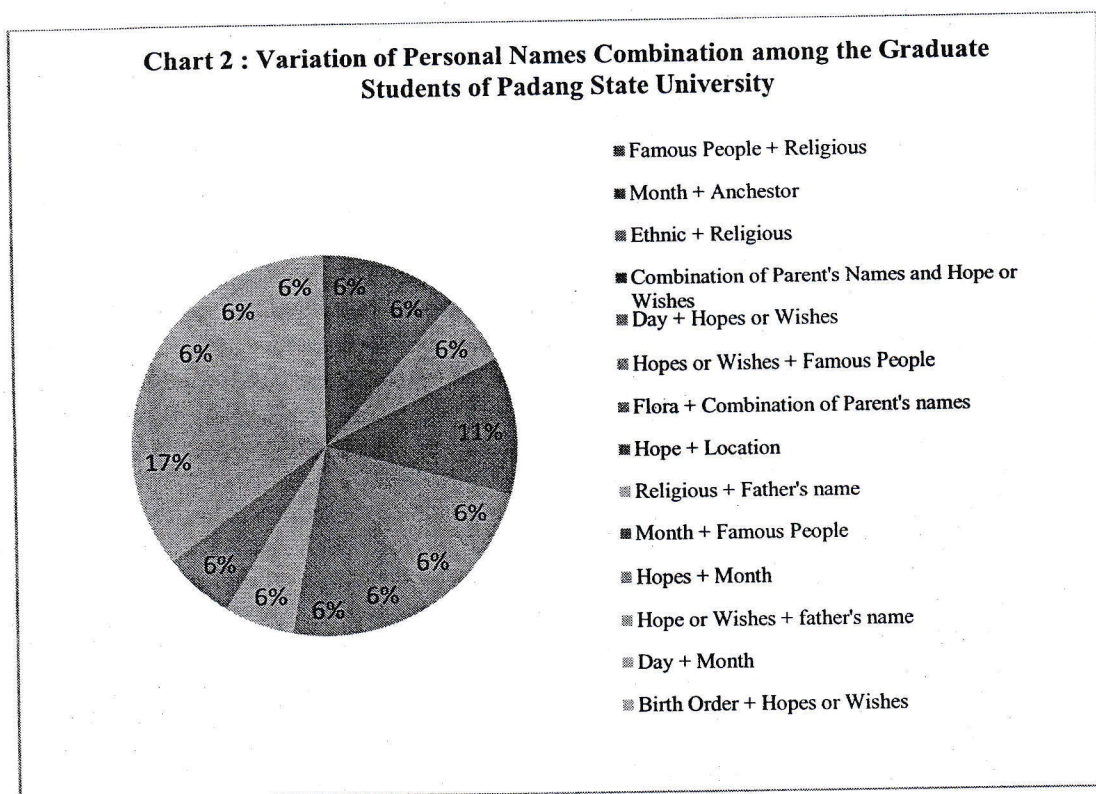


From the chart, it can be seen that the dominant typology of personal names of the graduate students is the *combination names* (47%). There are many combinations of the names and are described in the next chart (chart 2) to see it clearly. The second dominant typology is *hopes or wishes of the parents* (22%) which gives us the description that parents in Indonesia value their offspring extraordinarily. The parents hope much from the children such as the name 'Beni Ario' which means the hero of the family, another 'Dian Sukma' which means 'the light of the soul' for anyone around her especially her family. The other one, 'Handayani' which means 'the supporter or the girl who will take an important role behind a scene'. The third dominant typology is *circumstantial* (19%), which means that the names are based on the circumstance of the children born such as the day, month and the birth order. The names such as 'Syahri Rahmi' (Ramadhan in Islamic Calendar), Nofrika Sari (born in November) and Afridelfi (born in April) are the example of this circumstantial typology.

The fourth dominant typology is *names that resembling famous or religious people names* (6%%) such as 'Ellyanus' which was taken from the name of a prophet in Christian, Eliah and 'Rina Martina Nova' which is resembling the name of famous tennis player, Martina Navratilova. The least dominant is the 'religious' and 'ancestor' typology which gets 3% each. 'Yusron' and "Pedito Alam" is the representation of these two typologies. These means the parents respect the ancestor greatly that they use his name for their own child's name.

In general, it can be inferred that most parents hope much from their children and in vapor of using famous people for the names of their children and some of them also in vapor of using the month of the children born so that they can remember that the children were born on the particular months in the names. In addition, the parents also like to use the ancestors' names for the names of their children in order to respect the ancestor. Beside the dominant typologies above, there are also various combinations of the personal names among the graduate students.

There are 14 variations of personal names combinations among the graduate students of Padang State University, as can be seen in the following chart 2:



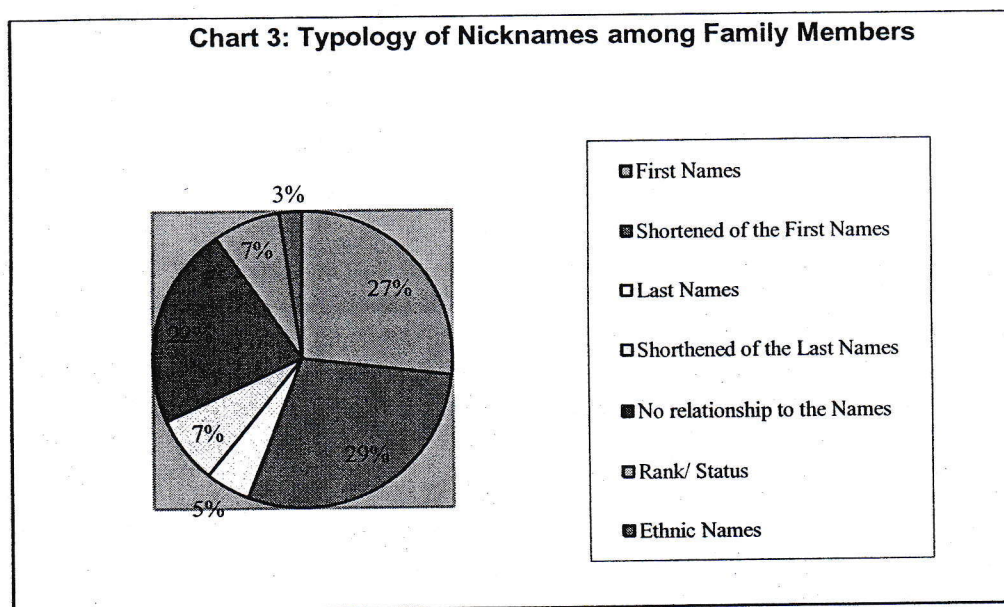
Among the combinations, the most dominant one is *the combination between hopes or wishes of the parents and the months of the children born* (17%). This is dominant probably due to the easiness of picking up the names and of remembering the time the children were born. This combination also has a communication meaning that the parents want other people know that their children were born on those months. It is a unique combination that have not yet found on other ethnics studied by previous researchers. Even though, there are ethnics that use circumstantial such as Bono and Akan in Africa, they do not use

combination but just the circumstantial such as naming the children based on the day the children were born. The examples for this typology are 'Hanny Oktora' (a girl born on October whom hopefully will be loved by everyone), 'Meylina' (a girl who will be a kind person born on May) and Arteta Yulita Sari (a beautiful girl born on July).

The other dominant one is *the combination between the parents' names and hopes or wishes of the parents* (11%). The examples for this typology are 'Merry Rullyanti' (a happy girl, the daughter of Khairul and Elli) and 'Sukarta Kartawijaya' (a success man, the daughter of Sukiman and Yulidar). This typology gives the description that the parents wants to communicate to others that the children are theirs and put their hopes and wishes much on the children.

The rest 12 combinations share the same percentage (6%) and they are unique combinations that derive from many aspects of culture and life of Indonesian people. These combinations show that Indonesian people are creative in giving names for their children and they are inspired by things and events happened in their surroundings. These combinations are *the combination between the famous people and religious* (words taken from Islam religion) such as 'M.Khairi Ikhsan', *the month and ancestor* such as 'Novri Pahrizal', *ethnic and religious* such as 'Andi Amiruddin', *days and hopes or wishes of the parent* such as 'Heri Mudra', *hopes and wishes of the parent and the names of famous people* such as 'Lerry Navratilova', *flora and combination of parent's names* such as 'Rossy Nazmi', *hopes or wishes of the parent and location* such as Hervina Harmyn, *religious and father's names* such as 'Fadilla Taslim', *month and famous people* such as 'Dezra Mirza', *birth order and hope or wishes of the parent* such as 'Dwi Settya Mahaputri', *hopes or wishes of the parent and the father's name* such as 'Nurmailis Muiz', and the last one is *day (Kartini's Day) and month* such as 'Rika Afriyanti'

In this study, beside the typology of personal names, the typology of nicknames was also studied. There were 41 nicknames found from 36 respondents. In this term, the nicknames mean the way people called the person among family members and among close friends. The typology can be seen in the following chart:



From the chart, the most dominant typology is *the shortened of the first names* (30%) which bring the sense of intimacy and love toward the person. The examples of this typology are 'Riry' for Merry, 'Lie' for Lerry, 'Vina' for Hervina, and 'Dilla' for Fadilla. The second dominant one is *the use of first name* (27%), for example 'Desy' for Desy Adrianty, Andy for Andy 'Amiruddin' and Beni for 'Beni Ario'. This typology is dominant due to the practicality of using the nicknames.

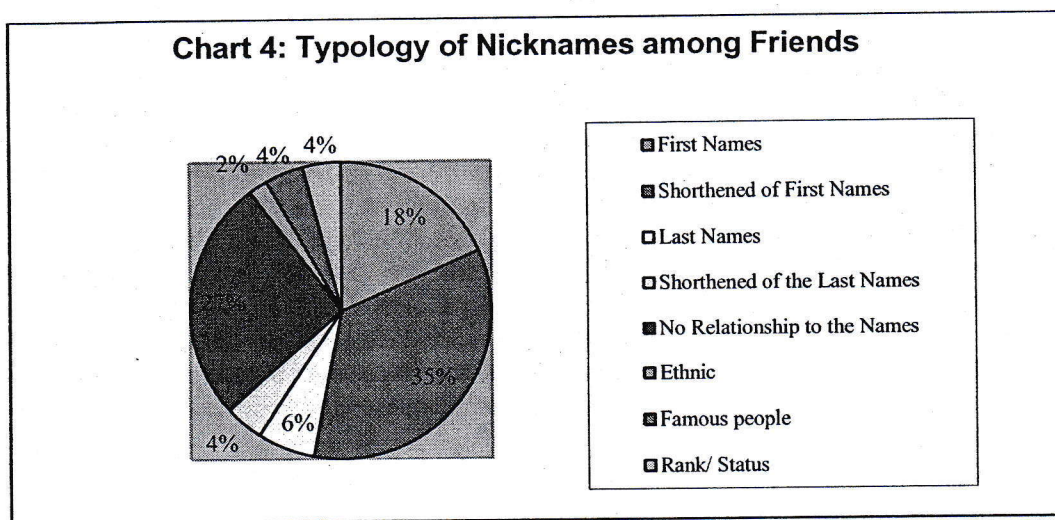
The third dominant one is *the nicknames that have no relationship to the person full names* (22%) such as 'Ngong', Senabun, Cica, Sikuniang, Bondek, and Cuid. These names usually have their own histories and use the physical structure including one's complexion, height or size, or a person's behaviors or appearances. This finding is similar to the nicknames found by Agyekum (2006) among the Akan people of Ghana, Africa.

The fourth dominant one is *the shortened of the last names and the rank and status among family* which have 7% for each of them. This typology occurred rarely among the Indonesian because the people

prefer to use the shortened of the first name instead. The examples for the shortened of the last names are 'Ican' or 'Aan' for M. Khairi Ikhsan, and 'Ami' for Syahri Rahmi. While the example for rank and status are 'Adek' for Lerry Navratilova (used by her husband) and Hanny Octora (used by her family) and 'Uning' for Netwa-Kesriaty.

The next, is the nicknames which is taken from *the person last names* (5%). This is due to the impracticality and unfamiliarity of using last names among Indonesian. The example for this is the use of 'Rahmi' for Syahri Rahmi whose also has 'Ami' as her nicknames among her family and Ican for M. Khairi Ikhsan. The least dominant one is the *ethnic names* (2%). The examples for the first one is 'Butet' for Nofrika Sari who comes from North Sumatera or Batak ethnic.

Another interesting finding is the typology of nicknames among friends of the graduate students of Padang State University as can be seen in the chart 4 below;



There are 49 nicknames found, 20 nicknames from male respondents and 29 nicknames from the female respondents. In general, among the typology, the most dominant one is *the shortened of first names* (35%). The example for this are 'Iguh' for Agusni, 'Dito' for Pedito Alam, 'Nov' for Novri Pahrizal, and 'Riry' for Merry Rullyanti. The reason of using these nicknames is similar to show a greater intimacy and affection among friends.

The second dominant typology is *nicknames that have no relationship to the full names* (27%). The examples are 'Ngong' for Pedito Alam, 'Senabun' for Yupika Maryansyah, 'Cica or Echa' for Dezra Mirza, 'Sikuniang' for Hanny Octora, 'Bondek' for Elvi Gustini, and 'Cuid' for Dwi Settya MP. These names are similar to the description above which usually have their own histories and use the physical structure including one's complexion, height or size, or a person's behaviors or appearances.

The third dominant one is *the use of first names* (18%) such as 'Desy' for Desy Adrianty, Andy for Andy 'Amiruddin' and Beni for 'Beni Ario'. This typology is dominant due to the practicality of using the nicknames because they come first on the name. The fourth dominant typology is *the use of last names as the nicknames* (6%). The example for this is 'nova' for Rina Martina Nova, 'Rahmi' for Syahri Rahmi and 'Ikhsan' for M. Khairi Ikhsan. The use of this typology much more among friends than family because the less intimacy among friends. The use of these will be the save one.

The three less dominant one are *the use of the shortened of the last names* (4%) such as 'Navra' for Lerry Navratilova and 'Ami' for Syahri Rahmi. This typology rarely used since the impracticality and the unfamiliarity of using last names in Indonesia. Most people's names in Indonesia are only single names. Then, *the use of the famous people names* (4%) such as 'Andi Law' or 'Andi Malarangeng' for Andy Amiruddin. The last among the three are *the use of rank or status* (4%) such as 'dinda' for Nurmailis Muiz and 'and 'Uni' mean older sister for Netwa Kesriaty, who comes from West Sumatra. The least typology among friends is *the use of ethnics* which is only 2%. The only example of the use of ethnic is 'Butet' for Nofrika Sari who comes from North Sumatera or Batak ethnic.

These phenomena appear because the plurality of Indonesian people, the rich and the polite Eastern culture share by Indonesian and the sense of admiring famous people as a success person. In addition, there is not much differences between the typology of nicknames among family and among friends, for instance the typology of using the shortened of first names is on the first rank among the two. Then, the use of nicknames which have no relationship to the full names also existed among family members and friends.

This phenomenon show us that the Indonesian are creative in giving nicknames and have a tight relationship among family and friends. There is almost no nicknames which is given as hate-speech just like the one found by Barua and Bhattacharya (2006) in Indian culture.

CONCLUSION AND SUGGESTION

Various typologies of personal names and nicknames are found among the graduates students of Padang State University. There are five dominant typologies and fourteen combinations of the dominant typologies. The dominant ones are the use of hope or wishes of the parents which shown that the parents of the graduate students of Padang State University put a lot of hopes on their children. The second dominant one is the use of circumstantial (day, month and birth order) in the personal names which were made to make it easy to remember. In addition, the less one is the use of ancestor and pure religious names as the personal names. The unique combinations that derive from many aspects of culture and life of the parents proved that they as well as Indonesian people are creative in giving names to their children and are inspired by things and events happened in their surroundings.

While for the typology of nicknames among family member and among friends, the following typologies are found; the shortened of first names, the use of first names, the use of second names, shortened of second names, ethnic nicknames, nicknames relate to rank and status among family and the use of nicknames that have no relationship to the full names. The uses of the shortened of the first names are dominant among both family and friends. The second dominant one is the use of nicknames that have no relationship to the full names. There is almost no use of nickname that has hate-speech among the family members and among friends. A further study on the typology of names and nicknames among the ethnic and the culture still widely open to be investigated. Many other typologies might be found since Indonesia has many communities that rich in cultures, languages and ethnics from the island of Sumatera to Papua.

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