



## Anthroponomy of Leader Aro and Sugi in the Governance System of the Muna Ethnic

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### Abstract

This research aims to explore the meaning, role and process of granting the titles "Aro" and "Sugi" in the Muna tribal government system, as well as to understand how these titles reflect the social, cultural and political structure of Muna society. This research method used is descriptive qualitative with an ethnographic approach modeled by Miles and Huberman (1984) with anthroponymic studies. Data was collected through in-depth observation, structured and in-depth interviews with traditional leaders or key informants, as well as studying related documents. Data analysis techniques involve data reduction, presenting data in narrative or thematic form, and drawing conclusions. The research results show that the title "Aro" is given to former village heads who are considered to have contributed greatly to village development, and the recognition process is based on collective community agreement. This title reflects social appreciation and recognition of an individual's contributions to the community. Meanwhile, the title "Sugi" was originally given to respected village heads, and along with social developments, this title became a symbol of leaders with good financial and managerial abilities. The process of appointing "Sugi" is carried out democratically based on individual ability, not heredity. This research reveals that changes in the meaning and use of the titles "Aro" and "Sugi" reflect the Muna people's adaptation to social, political and cultural dynamics, and strengthen theories about symbolic evolution and social recognition in cultural anthropology.

Keywords: *Naming, Title, Anthroponymy, Culture*

### A. Introduction

Giving a name is very important to differentiate someone/something from others. Naming can also be influenced by historical, cultural or social factors in a multicultural environment (Novikova et al., 2019). Names not only function as a means of identification, but also carry symbolic meanings and values that are important in the context of a particular society (Perdana et al., 2016).

Titles or names in the royal or noble government system have a very important function, both socially and administratively. Socially, titles help differentiates an individual's status and role in society, providing a clear hierarchical structure. This is important to maintain social order and stability, as well as ensuring that each individual knows his or her position and responsibilities in society. Peerage also plays a role in maintaining cultural identity and traditions, which often provide a strong foundation for social cohesion and national pride (Smith, 2023). The existence of titles or naming can help regulate social interactions and strengthen cultural norms and values, which in turn increases social cohesion and collective identity (Brown, 2023). Apart from that, titles and naming are also important in administrative and government contexts. They enable the effective distribution of duties and responsibilities among individuals who have official authority. Noble titles, for example, were often associated

with specific administrative roles such as territorial management, tax collection, and law enforcement. Thus, titles not only serve as status symbols but also as important mechanisms to ensure that government runs smoothly and society can function well (Davis, 2022).

If related to several previous studies, the naming of Aro and Sugi titles in the Muna tribal government system reflects a pattern similar to that found in other societies, where names and titles function not only as individual identification but also as markers of social status, roles and responsibilities. responsibility in society. For example, Geertz's (1960) research on Javanese society shows that names reflect social structure and kinship relationships, while Becker (1979) reveals that names in Bali are closely related to the caste system and religious rituals. Smith's (2006) research on the Toba Batak community also emphasizes the importance of degrees in cultural inheritance and social identity. Likewise, Sobarna & Afsari (2020) and Alhadad Efendi & Erniwati (2022) show how naming patterns in the Baduy and Ethnic Chinese communities of Padang depict identity and social history. Thus, the naming of Aro and Sugi titles in the Muna tribe can be seen as an integral part of their governmental and social structure, reflecting the hierarchy, duties, and social relationships in Muna society, similar to patterns found in other societies.

## **Literature Review**

### **Onomastics**

Onomastics is a scientific discipline that studies names, especially in terms of naming systems and naming practices among people (Alès, 2013). Onomastics includes the analysis of how names are chosen, used and interpreted in a particular context. (Lauder & Lauder, 2015) states that onomastics is a discipline that studies names and naming. Onomastics (onomastics, onomasiology) is an investigation into the origins, form and meaning of proper names, especially names of people and names of places (Kridalaksana, 2008; Sugiri, 2003; Jatmiko, 2019; Putri Dwi Iswati, 2021). The division of onomastics branches is based on the objects studied, namely proper names and place names. The branch of onomastics that specifically studies human personal names is called anthroponomastics (anthroponymy) (Sibarani, 1993).

### **Anthroponymic Studies**

Anthroponymy focuses on the workings and function of a name system in society through understanding the provisions obtained from analyzing a typology of names (Ainiala & Ostman, 2017). Apart from that, (Langendonck, 2007; Hadiati, 2021) states that the study of personal names is discussed completely and in detail in the science of anthroponymy (anthroponymy/anthroponomastics). Anthroponymy is a branch of onomastics that investigates people's names (Isnendes, 2020; Putri Dwi Iswati, 2021). Anthroponymy also focuses on animal names, trademark names, and organization names. Meanwhile, another branch of onomastics that discusses place names is toponymy. Toponymy also discusses street names, buildings or the names of buildings. Both anthroponymy and toponymy are closely related to everyday human life because every human being present on this earth will never be free from problems regarding personal names and place names. From the time humans are born until they die, the problem of naming will never stop. Even when someone dies, the information recorded on the tombstone or death certificate is the name, date (date of birth/death), and place (place of birth/death). Therefore, names have a very important role in human life.

Lehrer (2006) states that personal names are divided into two parts, namely personal names (given names) and family names. The classification is based on the difference between personal names and family names. Personal names (given names) tend to be used as everyday nicknames and are used in informal situations, while family names are additional information about family background or origin which is generally used in formal situations. Personal name can also refer to the name given to an individual as their personal identity. Self-names or



personal names can come from various sources, including names given based on physical characteristics or individual behavior, related to certain events or situations or given through special procedures (Ramos, 1974).

Meanwhile, Hanks (1998) states that there are three elements in a person's name, namely the personal name (praenomen or given name), the family name (nomen or family name), and the nickname (cognomen or nickname). This division is based on the ancient Roman name system which differentiates between nicknames, family names and personal names. However, in modern life today (Hanks, 1998) actually classifies a person's name into only two elements, namely the personal name (given name, forename) and the family name (surname). The personal name (given name) is given by parents when a person is born, while family names (surnames) are inherited automatically. The division carried out by Hanks is the same as the division of names according to (Lehrer, 2006). Both personal names and family names attached to each individual will become an identity and are used in everyday life.

Anthroponymy is a branch of in-depth knowledge about self-naming systems in various cultural contexts. The focus is not only limited to tracing the origins of personal and family names, but also involves the study of tribal or ethnonym names, aliases or other designations, as well as nicknames attached to individuals. According to (Hey, 2000) this naming is not just a series of words, but reflects the identity, culture and history of a society. In a broader context, anthroponymy reflects the complexity of the relationship between individuals and their environment. These names become a kind of cultural identification mark that characterizes important aspects of human social life. For example, ethnonyms reflect the diversity and interconnectedness of ethnic groups in a region. Likewise with aliases and nicknames, which often have special origins or meaning in interpersonal relationships.

In addition, anthroponymy also details how changing times, migration, and cultural interactions can influence naming patterns. As an interdisciplinary study, anthroponymy brings a deep understanding of the social and cultural dynamics in shaping a person's identity. Thus, continuing the exploration of anthroponymy provides rich insights into human complexity and the role of names in representing the diversity and evolution of society.

**B. Research Methodology**

The research method used is descriptive qualitative with an ethnographic approach based on the Miles and Huberman (1984) model using anthroponymic studies. This research aims to deepen understanding of the naming of Aro and Sugi titles in the Muna tribal government system. This approach allows researchers to explore the meaning and socio-cultural context behind the use of these titles in the lives of the Muna people. Data collection was carried out through in-depth observations of the practice of using the Aro and Sugi titles, structured and in-depth interviews with traditional leaders or key informants, as well as studying related documents. The collected data is then reduced, presented in relevant narrative or thematic form, and analyzed to draw in-depth conclusions about the significance of the title in the socio-cultural context of the Muna tribe.

**C. Result and Discussion**

**1. Result**

**Table 1: Invivo Coding Results for ARO Title**

No.	Indicator	Code	Interview Quotes	Interpretation
1.	Meaning	1:1	Previously served	A former village head who has provided great service to his village, who is set as an
		1:2	The village head has great services for the village	

		1:3	His services are remembered or used as patrons or examples in the village	example or respected in the community or government after leaving office.
		1:4	Considered to have great merit	
		1:5	For example, in a community or a kingdom or a government	
		1:6	Never had a service	
2.	Significance	1:12	Only certain people who are then considered to have great merit become examples in a community or a kingdom or a government	A person who is considered to have great services in a government
3.	Character	1:13	As a figure of change in the village as a community leader and what is his name and that differentiates him from other former village heads	As a figure of change
4.	Difference	1:10	Naming of Aro village, for example, is the only one that is not associated with the word Naming of Aro village because the former village head who is associated with the word Aro is truly a development figure in that village.	Only given to one former village head who is significantly recognized as a development figure in the village.
5.	Process	1:7	Collective agreement in society has no process	The process of selecting the title "aro" is based on consensus within the community, where the community agrees that a person deserves to be recognized with that title.
		1:8	Agreed by society or community	
		1:9	It was agreed within the community that he deserved to be called or remembered by the word Aro	
		1:11	This tradition is a habit because the Muna people's habit of giving what is called a title or nickname as the word Aro has become a habit among all Muna people.	
		1:14	There is agreement in society when it comes to structural issues	

**Table 2: Invivo Coding Results for SUGI Title**

No.	Indicator	Code	Interview Quotes	Interpretation
1.	Meaning	2:1	Derived from the Bugis language, sugi means someone who is exalted	Someone who has good financial and management skills.
		2:2	This sugi is attached to figures who have financial abilities	
		2:3	Who has people management skills	
2.	Significance	2:5	Head of the village	A title given to a village head whose figure is respected.
		2:7	This means that this patola is born from a bitter life	
		2:8	This patola is the same as the bitter pariah fruit	
		2:14	Sugi is a person whose master is exalted	
3.	Character	2:4	Have good management skills and then be appointed as a community figure	Leaders who can lead wisely and wisely



4.	Difference	2:15	The last Sugi was Sugi Manuru, the father of Lakilatponto or Murhum, known as the Buton or Latolaki or Tolaki people.	Located in each individual based on the history of each sugi.
5.	Process	2:9	This means it tastes bitter, which means he was born from a life of great suffering and then when he grew up he was appointed king because he had good leadership skills.	A democratic election process where the king does not have to come from a royal lineage but only someone who is considered to have good abilities.
		2:10	Those who raised sugi were the SARA group	
		2:12	It adheres to democratic principles, so the king does not have to have a child who will become king	
6.	History	2:6	The term for the head of the village, which later during its development became a kingdom, was the sugilah who was called the king	The title "Sugi" was originally given to the village head, which later changed to the title of king when the village developed into a kingdom.
		2:11	As for Sugi Patola, he was born from ordinary society	
		2:13	The naming of the sugi is actually based on their respective backgrounds	

**2. Discussion**

Based on data from in-depth interviews and also coding data, the title "Aro" in the context of the Muna tribal government is given to former village heads who are considered to have had great services in village development and development. This title not only reflects an individual's accomplishments, but also the recognition and approval of the community that considers him a role model. The process of recognizing the title "Aro" involves a collective agreement within Muna society, which is based on local norms and traditions. This highlights the importance of active community participation in decision making regarding awards for one's services. Thus, the title "Aro" is not only a sign of individual appreciation, but also a reflection of the collective values and strong social consensus in Muna culture.

Social recognition of the title "Aro" can also be explained through the theory of identity construction and social recognition. According to this theory, a person's identity is not only shaped by personal achievements, but also by the recognition given by the surrounding community (Taylor, 2019). In the context of the Muna tribe, the title "Aro" reflects how a person's identity and social status are built through social interaction and collective recognition. This shows that the title "Aro" is an important symbol in the dynamics of power and social hierarchy in Muna society. This recognition not only provides social legitimacy to the individual concerned, but also strengthens the social structure and local cultural values. Thus, conferring the title "Aro" can be seen as an important mechanism in maintaining social cohesion and promoting active participation in community development.

From interview data conducted by researchers, it was revealed that the use of the title "Sugi" in the Muna tribal government system was initially given to village heads who were respected in society. This title reflects respect for a leader who has made a great contribution to his community. However, along with the times and social transformation, the meaning of the title "Sugi" has undergone significant changes. This title later became a symbol of a leader who had highly respected financial and managerial abilities. This change reflects the evolution of the social structure of Muna society from being village-based to kingdom-based, where the title "Sugi" now refers to a figure with a highly respected and influential position in the community. The evolution of the meaning of this title shows how the Muna people adapted to the social and political changes occurring around them.

The process of appointing someone to become a "Sugi" is now carried out through a more democratic mechanism, where good leadership and managerial abilities are the main determining factors. This is a significant change from traditional systems which may place greater emphasis on lineage or nobility. Thus, the title "Sugi" is no longer only given based on inheritance, but also on the basis of real abilities and contributions that can bring positive change to the community. This adaptation reflects the acceptance of modern democratic values in the context of the local traditions of the Muna community. The history of the change in the title "Sugi" from village head to king title illustrates how social and political dynamics influence the interpretation and use of titles in the government of the Muna tribe. This shows that traditional degrees are not static, but can evolve to reflect changes in social structures and the values held by society.

#### **D. Conclusion**

The naming or giving of the titles "Aro" and "Sugi" in the Muna tribal government system reflects the complex social, political and cultural dynamics in that society. The title "Aro" is given to former village heads who have made great contributions and are recognized by the community as figures of change, showing the importance of collective recognition in decision making regarding awards for individual achievements. Meanwhile, the title "Sugi" was initially given to respected village heads and then developed into the title of king as the social structure changed from village to kingdom. The more democratic process of appointing "Sugi" signals an adaptation to modern values, indicating that this title is not only a traditional symbol of power but also the result of a social evolution that integrated leadership and managerial abilities. This research emphasizes that these titles play an important role in shaping the social hierarchy, cultural identity and stability of the Muna ethnic community.

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