

A SEMANTIC REVIEW OF NICKNAMES IN ANDURING, WEST SUMATRA, INDONESIA

Syamsurizal ¹, Mukhammad Isnaeni ^{2*}, Achril Zalmansyah ³,
As. Rakhmad Idris ⁴, Diah Meutia Harum ⁵ and Umiatun Sa'diyah ⁶

^{1,3} Research Center for Language, Literature, and Community,
National Research and Innovation Agency (BRIN).

^{2,6} Research Center for Language and Literature Preservation,
National Research and Innovation Agency (BRIN).

^{4,5} Research Center for Manuscript, Literature, and Oral Tradition,
National Research and Innovation Agency (BRIN).

*Corresponding Author Email: Mukhammad.isnaeni@brin.go.id

DOI: [10.5281/zenodo.10967498](https://doi.org/10.5281/zenodo.10967498)

Abstract

This research aims to describe the form and meaning of nicknames among the people of Anduring Village, West Sumatra. To discuss this study, semantic theory is used to elaborate what kind of meaning reflected from the nicknames as the data sources. This study uses a qualitative method. Data was collected by using interviews with informants or language consultants in the loci. The results of the data analysis show that the nicknames of people in Anduring Village are very diverse which consist of one, two, and three words. Most of which are nouns and adjectives. From this study, it was found that nicknames are influenced by some factors or features, namely: a person's unique characteristics, for example, *Buduik*, *Pik Lepak*, and *Uwis BG*; certain events or occurrences, for example, *Ujang Baygon* and *Siso Labi*; birth and place of residence, for example, *Uwar Pagai* and *Aceh*; body condition or speech organs, for example, *Pak Apuk*, *Anjang*, *Andah*, and *Pik Beloh*; parents' names, for example, *Pik Saga* and *Pik Unguh*; shortening or abbreviation, for example, *Uwis BG* and *Kd (Kudau)*; and imitation of sounds, for example, *Pak Epap*, *Si Ir Lulul*, and *Pami Redo*.

Keywords: Anduring Village; Meaning; Nicknames; West Sumatra.

INTRODUCTION

Whether names have meaning or not is still a puzzle to many linguists, most of whom view names as meaningless, merely signifying and arbitrary to the person and thing named (Crystal, 1987; Lyons, 1995). Nevertheless, humans find it quite troublesome to think of a name for their child, because the name is a human's self-identity. With this identity, humans can be known and get to know other humans. With this self-identity, humans can also correlate and correspond with other humans. Self-identity is a characteristic that makes it easier for humans to describe a situation so that it makes it easier for humans to act and communicate (Hecht et al., 2003; Khotimah & Febriani, 2019; Miceli et al., 2022; Olson, 2016).

As social creatures, humans cannot live alone without the help of others. He needs to socialize, communicate, and interact with other humans. In socializing, communicating, and interacting, humans need an identity. For this reason, humans need a name so that they can be called or addressed by that name. Naming or labeling is the process of giving a name or sign that refers to something (Castrén, 2019; Chaer & Muliastuti, 2014; Oyëwùmí & Girma, 2023). Naming is one of the most widely used and most prominent linguistic means in forming a person's identity (Aditya et al., 2016; Bury et al., 2023; Marzuki, 2021; Mensah et al., 2022; Novianti, 2016; Sabet & Zhang, 2020; Windt-Val, 2012; Yazdanpanah, 2022).

A name is a word or phrase that identifies a specific person, place, or thing because an entity is an individual, not a member of a group/class (Crystal, 1987). As a class of nominal words or nominal phrases, the name is words that provide imagery that refers to the physical figure of a virtual person. Names have a very strong attachment to the use of a particular place and time (Sudaryanto, 1985). As a form of speech, names have references to certain figures because names have certain purposes and meanings (García-Carpintero, 2023; Jeshion, 2009).

Naming aims to make pronunciation easier in distinguishing an object from other objects. The result of the naming process is the presence of a name. The presence of a name is a result of the diverse and complex nature and human life. A name can make it easier for humans to understand an object or concept. Names are words that label every creature, object, activity, and event (Hall, 2009; Pilcher et al., 2020; Sudarma, 2012). The presence of a name is a manifestation of human existence with itself and with its society. Giving names and titles to the Minangkabau people (Ermanto, 2017; Husni, 2016; Kurniawati & Mulyani, 2012; Misnawati, 2017; Reniwati, 2019; Reniwati et al., 2013) cannot be separated from various factors, such as religion, customs or culture, and social.

Names are the first property that parents give to their children. This property will be attached to him when he is born on earth by his mother. At that time, there were two attributes inherent in humans, such as personal names/anthroponyms (Machdalena et al., 2022) and the name of the place where he was born/toponymy (Radding & Western, 2010; Segara, 2017). Both are attached to human identity which is recorded in birth certificates, ID card, passports, and other important documents (Rais, 2008). A name is a word to refer to or call a person, place, item, product, idea, and so on (Kemdikbud, 2018). Names are words used to distinguish an object, living creature, event, or life. Name is something very important and vital in human life. Name is the *first word* that God introduced to humans. A name is a nickname that functions as a sign to differentiate one living creature from another (Sari, 2021). A name is a form of a lexical unit created and used by speakers of the language concerned to determine the entity of something, such as a person, place, and other things of existence (Pramita et al., 2017).

Even though humans already have names as personal identities, many people are also called nicknames (Zhou et al., 2021). A nickname is a name that is not a real name, but a name given to someone because of something. Usually, nicknames are related to character (Jagiela & Gębuś, 2015), physical condition, or other characteristics that are easy to remember. Usually, nicknames are taken from part of the person's name or have nothing to do with the person's name at all (Agustin & Pramitasari, 2022). The nickname given to someone usually varies from region to region. Giving names/nicknames is usually influenced by the environment, culture (Hariyanto et al., 2023; Nardiati et al., 2023; Zainaro et al., 2022; Zalmansyah et al., 2022), language, and function of each person. For example, the Viking community used nicknames as a social status in society, they even recognized the event of exchanging gifts by giving nicknames, known as *nafnfestr* (Salsabila, 2019).

In the past, around 1970-1980, many people from Anduring Village, even Indonesian people, had nicknames. However, over time, nicknames in Anduring Village, West Sumatra, Indonesia are almost no longer used by the generation born in 1977—today. The generation referred to as the millennial generation (Y) and Generation Z/Alpha no

longer interact and play marbles together, play marbles, or other traditional games together because they have been influenced by digital media and social media. As a result, nicknames for their friends do not surface, because they do not know each other's characters or other things about each other.

Nicknames have more to do with nature (Sidhu et al., 2019), character, or bad things that (ever) existed in the person who was given that nickname. For example, the nickname *Pik Lepak* was given to a woman who was not dexterous and skilled at work. All nicknames found in society, including the people of Anduring Village, Kuranji District, of course, have their form and meaning, as well as motivation. The science that studies the form and meaning of words in a language is called semantics. A semantic study is a study that plays a role in investigating meaning and significance in a language or society in general (Beltrama, 2020; Dewi et al., 2020).

From the explanations above, thus, research on "Nicknames in Anduring Village, West Sumatra, Indonesia: a semantic review" needs to be carried out. This research is appropriate to be carried out as a form of inventory of nicknames of people who have existed in Anduring Village. It can be said that the current Minangkabau generation, especially those living in Anduring Village, no longer recognize the nicknames of people who once existed in their area. Nicknames sometimes often end in a commotion because nicknames are more mocking, although sometimes they also contain jokes.

This research discusses (a) what are the forms and meanings of people's nicknames in the people of Anduring Village? (b) What motivation do the people of Anduring Village have in their minds for giving this nickname?

Based on the research problems above, this research aims to describe the forms and meanings of people's nicknames in the community of Anduring Village, based on internal and external linguistic aspects; and reveal the motives for giving the nickname. It is also hoped that the results of this research can add to the inventory of research on the form meaning and motivation for giving nicknames in terms of the semantic aspect.

LITERATURE REVIEW

The definition of "naming" is a word used to express a call or reference to a person, thing, or place (Poerwadarminta, 1966; Zhang & Patrick, 2018). In addition, naming is the process of searching for language symbols to describe objects, concepts, and processes (Kridalaksana, 2013). The process of searching for language symbols is usually carried out using existing vocabulary, such as through changing meanings or the creation of new words or groups of words. Chaer stated that there are nine things behind the occurrence of naming, they are (i) imitation of sounds, (ii) mention of parts, (iii) mention of special characteristics, (iv) inventor and maker, (v) place of origin, (vi) materials, (vii) mention of similarities, (viii) shortening, and (ix) new naming (Chaer & Muliastuti, 2014).

Nicknames are one type of naming that is related to mentioning distinctive characteristics (Muksin, 2015). Nicknames are words that arise due to the process of naming or labeling someone (Sivaraman & Barnes-Holmes, 2023). Usually, nicknames are motivated by circumstances, events, or other elements, such as characteristics, character, physical condition, shortening, name reversal, similarity, or new naming. The choice of words used in giving nicknames is different from the choice

of words in real names. The choice of words in nicknames varies greatly and contains different meanings. Usually, the nicknames chosen are short contain elements of joking, and sometimes contain ridicule (Akramy & Aiyaz, 2022; Lappeman et al., 2023).

A nickname is a name given as proof of closeness between the greeter and the person being greeted. However, the nicknames used to call someone are often uncontrollable. According to Thomas and Shan Wareing, nicknames can cause problems when the name does not match existing habits in society (Novianti, 2016). Especially if the nickname comes from bad habits as a child or the physical condition of the person being nicknamed. For example, the name of the person being nicknamed is Fulan and the legs of the person being nicknamed are *pincang* 'lame' (not the same length), so it is called *Fulan Temik* 'Fulan Lame'. Based on the lingual form, there are two patterns of naming people in society, which are in the form of words and phrases. A word is a linguistic unit that has a meaning or a series of letters enclosed in two spaces and has a meaning (Chaer & Muliastuti, 2014). In the Indonesia Dictionary (KBBI), *words* are defined as elements of spoken or written language that are the embodiment of a unity of feelings and thoughts that can be used in language; or the smallest unit of language element that can be expressed in free form; units of language elements in the form of free morphemes (Kemdikbud, 2018).

Words are (1) written or spoken elements of language, which are the embodiment of the unity of feelings and thoughts used in language; (2) a morpheme or combination of morphemes which is considered by linguists to be the smallest unit that can be pronounced as a free form (Moeliono et al., 2017). A word is the smallest free unit, or in other words, every free unit is a word (Ramlan, 1983). Meanwhile, a phrase is a linguistic unit that is potentially a combination of two or more words that do not have the characteristics of a clause (Chaer & Muliastuti, 2014). A phrase is a combination of two or more words that are not predicative (Kemdikbud, 2018). According to Ramlan, a phrase is a grammatical unit consisting of two or more words that do not exceed functional boundaries (Wahidah, 2019). According to Cook, a phrase is a linguistic unit that is potentially a combination of two or more words that do not have the characteristics of a clause (Tarigan, 2016).

METHOD

This research uses qualitative methods which is a research procedure that produces descriptive data in the form of written and spoken words from people and observable behavior. This approach is directed at settings and individuals holistically (Moleong, 2017). The data in this research are nicknames found among the people of Anduring Village, West Sumatra, Indonesia. Data comes from informants and indigenous people living in the research location. Data was collected using interview, namely the researchers had a direct conversation with the informant about the nicknames of people around the informant's residence, as well as the meaning and background of these nicknames. The collected data is then stored in a data card. At the data analysis stage, the data was analyzed using the extra lingual matching method, with an analysis technique in the form of a comparison technique to equate the main points. The extra lingual equivalent method is a method of data analysis by comparing elements that are outside language, such as meaning, information, speech context, etc. (Mahsun, 2017). The data that has been analyzed is then presented and discussed.

RESULT AND DISCUSSION

Form and Meaning of Nicknames

Based on observations in the field, and from interviews with informants, it was found that quite a lot of people in Anduring Village had nicknames in addition to their real names. Some of the nicknames consist of one word and two words which can be seen from table 1 below.

Table 1: Nicknames based on the number of word

Type of Nicknames based on lingual unit	The number of the data found	Example of Nicknames
One word	31	(1) <i>Apuk</i> , (2) <i>Andah</i> , (3) <i>Buduik</i> , (4) <i>Doyok</i> , (5) <i>Galemboang</i> , (6) <i>Godok</i> , (7) <i>Itiang</i> , (8) <i>Japang</i> , (9) <i>Jambak</i> , (10) <i>Janguik</i> , (11) <i>Kamba</i> , (12) <i>Kamek</i> , (13) <i>Ijuk</i> , (14) <i>Kawek</i> , (15) <i>Kd (Kudau)</i> , (16) <i>Colak</i> , (17) <i>Kojek</i> , (18) <i>Gepeang</i> , (19) <i>Kalene</i> , (20) <i>Kicok</i> , (21) <i>Iduang</i> , (22) <i>Tukak</i> , (23) <i>Toke</i> , (24) <i>Kopok</i> , (25) <i>Lapoh</i> , (26) <i>Boncik</i> , (27) <i>Baluik</i> , (28) <i>Baguang</i> , (29) <i>Aceh</i> , (30) <i>Anjang</i> , (31) <i>Epah</i>
Two words	39	(1a) <i>Pik Aji</i> , (2a) <i>Pik Amban</i> , (3a) <i>Pik Andu</i> , (4a) <i>Pik Awak</i> , (5a) <i>Pik Beloh</i> , (6a) <i>Pik Cakuang</i> , (7a) <i>Pik Cobek</i> , (8a) <i>Pik Incim</i> , (9a) <i>Pik Kapeh</i> , (10a) <i>Pik Lepak</i> , (11a) <i>Pik Laweh</i> , (12a) <i>Pik Malak</i> , (13a) <i>Pik Malu</i> , (14a) <i>Pik Nyawek</i> , (15a) <i>Pik Padek</i> , (16a) <i>Pik Palo</i> , (17a) <i>Pik Pendek</i> , (18a) <i>Pik Saga</i> , (19a) <i>Pik Sebeang</i> , (20a) <i>Pik Singa</i> , (21a) <i>Pik Unguh</i> , (22a) <i>Ujang Sabun</i> , (23a) <i>Yuang A'e</i> , (24a) <i>Yuang Atuang</i> , (25a) <i>Yuang Bondot</i> , (26a) <i>Yuang Enek</i> , (27a) <i>Yuang Garin</i> , (28a) <i>Yuang Golek</i> , (29a) <i>Yuang Konot</i> , (30a) <i>Saluang</i> , (31a) <i>Yuang Tatak</i> , (32a) <i>Uwis Bege</i> , (33a) <i>Am Sanduk</i> , (34a) <i>Si Ir Lulul</i> , dan (35a) <i>Pami Redo</i> , (36a) <i>Irul Lenteang</i> , (37a) <i>Ujang Baygon</i> , (38a) <i>Siso Labi</i> , (39a) <i>Uwar Pagai</i>

From table 1 above, it can be depicted that two-word nicknames were more dominantly found than those with one-word nicknames.

a. One-word Nickname

Data (1) *Apuk*

Data (2) *Andah*

Apuk and *andah* on the data (1) and (2) is a nickname that consists of one word or one morpheme. The nickname *apuk* is given to someone fat. The word *apuk* comes from the word *gapuk* or *gapuak*, which means 'fat'. Meanwhile, the word *andah* is given to someone who (was) rather short in stature. The word *andah* comes from the word *randah*, which means 'low' or short. Based on the form, in the two data above there has been a morphophonemic process related to the removal of the phoneme /g/ in the word [gapuk] to become [apuk] and the removal of the phoneme /r/ in the word *randah* to become [andah]. Based on part of speech, the two nicknames above are adjectives. They are used to express the nature or condition of an object, whether a living creature, inanimate object, place, time, or others (Moeliono et al., 2017). The nicknames *apuk/gapuk* and *andah/randah* is a name formed based on adjectives that indicate a person's physical condition. The word *apuk/gapuk* comes from Minangkabau and the Indonesian language.

Data (3) *Buduik*

Data (4) *Doyok*

The nicknames *Buduik* and *Doyok* are nicknames that consist of one word or one morpheme. The nickname *Buduik* was given to someone who (formerly) had a habit of getting angry. In the Minangkabau-Indonesian Dictionary, the word *buduik* means 'angry'. Meanwhile, the nickname *Doyok* was given to a man who had a face similar to *Doyok*, a thin body, and a thick mustache like *Doyok*, an Indonesian comedian (Rusmali, 1985). Thus, the nickname *Doyok* means a person who has a face like *Doyok*.

Based on part of speech, the two nicknames are adjectives which are used to express the nature or condition of an object, whether a living creature, inanimate object, place, time, or others (Moeliono et al., 2017). The nicknames *Buduik* and *Doyok* are names that are formed based on adjectives that indicate a person's physical condition. The word *buduik* comes from the Minangkabau language, while the word *Doyok* comes from Javanese.

Data (5) *Galemboang*

Data (6) *Godok*

Galemboang and *godok* are nicknames that consist of one word or one morpheme. The nickname *galemboang* is given to someone who likes to wear *galemboang* pants everywhere. *Galemboang* trousers are trousers usually worn by *parewa* or Minangkabau warriors or *Randai* players. Meanwhile, the word *godok* is given to someone who has a round face like a *godok*. *Godok* is a type of fried food, made from flour and banana or sweet potato dough (Rusmali, 1985).

Based on part of speech, the two nicknames above are included in the type of noun. They are words that refer to humans, animals, objects, and concepts or meanings (Moeliono et al., 2017). In addition, the words *galemboang* and *godok* come from the Minangkabau language.

Data (7) *Itiang*

Data (8) *Japang*

The nicknames *Itiang* and *Japang* are nicknames that consist of one word or one morpheme. The nickname *itiang* is given to a man who has curly hair. Denotatively, the word *itiang* or curl means 'small curls (of hair)'. However, connotatively *itiang* or curly means a friendly term for someone who has curly hair or small curls. This nickname has a positive connotation for the person being nicknamed because it does not influence that person. The word *itiang* is an adjective that indicates the physical condition of someone who has curly hair or small curls.

Meanwhile, the word *Japang* in data (8) is given to someone who has a facial expression like the face of a Japanese person. This man's real name is Wendi Fulan (name disguised). Denotatively, *Japang* or Japan means a nation or unitary state that has a parliamentary system, in the form of a constitutional monarchy in East Asia and is located at the western tip of the Pacific Ocean. Meanwhile, connotatively, *Japang* or Japan means someone who has a slightly short facial expression and body posture that is like the face and body posture of Japanese people. The nickname *Japang* or Japan is also included in the type of adjective that comes from a noun or derivational.

The two nicknames above (data 7 and 8) come from Indonesian which turns into Minangkabau language.

Data (9) *Jambak*

Data (10) *Jungguik*

Based on their form, the nicknames *jambak* and *jungguik* are nicknames that consist of one word or morpheme. The nickname *jambak* was given to a woman whose house used to grow a *jambak* tree or 'guava bol' which bore very heavy fruit. Because there are no shortcomings or things that could cause him to be given a nickname, people just call him *Jambak*, which means 'guava bol'. Meanwhile, the nickname *jungguik* is given to a man who has a thick mustache but doesn't have a beard. This nickname was given to him by friends his age. In naming this nickname, according to researchers, there is a language style called antithesis language style, which is a language style that uses words that have the opposite meaning. Based on part of speech, the words *jambak* and *jungguik* are nouns, such words that describe the name of an object or anything that is objectified whether concrete-abstract noun, animate-inanimate, innumerable-indistinct, or singular-plural noun. The two nicknames above (data 9 and 10) come from the Minangkabau language.

Data (11) *Kamba*

Data (12) *Kamek*

the nickname *kamba* is a nickname given to two men, although it is also possible that it was given to two women who were born simultaneously from one mother's womb. Based on its form, the nickname *kamba* also consists of one free morpheme. In the KBBI, the word *kamba* 'twins' means 'born together from one mother (about children)' (Kemdikbud, 2018). Meanwhile, the nickname *Kamek* is in the Minangkabau Language Dictionary (Rusmali, 1985) and means 'beautiful'. This nickname is given to a woman (even to a man). The word *kamek* does not always mean 'beautiful'. The word *kamek* in Minangkabau can also mean 'sweet' (about face and smile). Even the word *kamek* also means 'delicious' (for food). For example, *Yo savanna kamek rasonyo*. 'It tastes good'.

Based on part of speech, the word *kamba* and *kamek* are adjective that describe the nature or condition of an object or thing. Additionally, the word *kamba* and *kamek* (data 11 and 12) come from Minangkabau language.

b. Two-word Nicknames

Several forms of nicknames consisting of two words are presented in the following descriptions.

Data (1) *Pik Aji*

The nickname *Pik Aji* is a nickname given to a woman who, as a child, said "*Pik aji*", which means "I want to be a pilgrim". Then, his parents said "*Digih se you namo Pik Aji lai*." 'Just give you the name *Pik Aji* now'. Since then, the family has named the kid "*Pik Aji*". Based on its form, this nickname consists of two words: *Pik/Upik* and the word *aji 'haji'*. The word *aji* is a word that comes from the morphophonemic process or the removal of phonemes at the beginning of the word, that is from the word *haji* to *aji*. Denotatively, the word *aji* or *haji* means the 5th pillar of Islam (obligations of worship that must be carried out by capable Muslims by visiting the Kaaba during the month of

Hajj and carrying out the practices of Hajj, such as ihram, tawaf, sa'i, Wukuf and Umrah); 2 names for people who have made the pilgrimage to Mecca to fulfill the fifth pillar of Islam' (Kemdikbud, 2018).

However, connotatively the word *aji* or *haji* means a call worth praying to someone (both male and female) who has not yet completed the pilgrimage. This nickname has a positive connotation for the person being nicknamed because it does not influence the person's emotions. Based on part of speech, the words *aji* or *haji* are nouns. In addition, the words *Pik Aji* or *Pik Haji* are words that come from Minangkabau and Arabic.

Data (2) *Pik Amban*

Based on its form, the word *Pik Amban* in data (2) consists of two words: *Pik/Upik* and *amban* or *kajamban*, which means 'pee' or 'urinate'. The word *amban* is a word that comes from the morphophonemic process or the removal of phonemes at the beginning of the word, that is from the word *kajamban* to *amban*. The nickname *Pik Amban* was given to a woman who liked to wet the bed as a child. Denotatively, the word *amban* or *kajamban* 'bedwetting' means 'urine that accidentally comes out during sleep'. However, connotatively, *amban* or *kajamban* means a derogatory term for someone (both male and female) who had the habit of wetting the bed as a child. This nickname has a negative connotation for the person being nicknamed because it has an emotional influence on that person. The words *amban* or *kajamban* are adjectives that indicate the physical condition of someone who had the habit of wetting the bed as a child.

Data (3) *Pik Andu*

The nickname *Pik Andu* in data (3) was given by a grandmother to her granddaughter who, as a toddler, did not pronounce the word *talutalua* 'egg' straight when she was a child. Based on the results of an interview with Mrs. *Pik Andu* (Kartini), it was stated that the word *andu* comes from the word *talutalua* 'egg'. When she was little, this mother said the words *talutalua* with *andu*, in the end, the grandmother nicknamed her granddaughter, Kartini, *Pik Andu*. Mrs. Kartini said that when she was a child, she couldn't pronounce the words *talutalua* 'egg'. The word *talutalua* is pronounced with *andu*. Denotatively, *Pik Andu* or *Pik Talutalua* means 'Pik Egg'. Meanwhile, connotatively, *Pik Andu* or *Pik Telur* means 'Upik who likes to eat eggs.' This nickname has a positive connotation for the person who is given this nickname. The nickname *Pik Andu* is included in the adjective type. The nicknames *Pik Amban* (data1) and *Pik Andu* (3) come from the Minangkabau language.

Data (4) *Pik Awak*

Pik Awak is a nickname given to a woman who is used to calling *awak* 'us' or 'me' as the first-person pronoun when talking to her conversation partner. Based on its form, the nickname *Pik Awak* is a nickname consisting of two words: *Pik/Upik* and *awak*, which means 'I' or 'we'. Denotatively, the word *awak* in the Minangkabau Language Dictionary (Rusmali, 1985) means 'I' and 'we'. However, connotatively, the word *awak* means high politeness, because the speaker involves his or her speech partner in their conversation, that is by using the pronoun *awak* as a pronoun in the first-person singular. This nickname has a neutral connotation for the person being nicknamed because it does not influence that person's emotions. The word *Pik Awak* is a noun, a

word that describes an object or person. It is worth noting that the word *Pik Awak* is a phrase that comes from the Minangkabau language.

Data (5) *Pik Beloh*

The nickname *Pik Beloh* is a nickname formed from two words, they are from the words *Pik/Upik* and *beloh*, which means 'slurred'. The nickname *Pik Beloh* was given to a woman whose tongue did not pronounce vowels or consonants correctly. Denotatively, the word *beloh* means 'slurred'. However, connotatively the word *beloh* means a derisive call to someone (both male and female) whose tongue is slurred in pronouncing vowels or consonants. This nickname has a negative connotation (Mensah, 2016) towards the person nicknamed because it has an emotional influence on that person. Based on word category, the word *teloh* is an adjective that indicates the physical condition of a person who has deficiencies in pronouncing letters. The word *Pik Beloh* is a word that comes from the Minangkabau language.

Data (6) *Pik Cakuang*

The word *Pik Cakuang* consists of two words, they are the words *Pik/Upik* and *cakuang* or concave, which means 'curved'. The nickname *Pik Cakuang* was given to a woman who had dimples on her cheeks. Denotatively, the word *cakuang* or concave means 'curvy (about the eyes, cheeks) because it is thin, etc.'; curved; not convex (about the lens)'. Connotatively, *cakuang* or concave means calling a woman who has dimples on her cheeks. This nickname has a normal connotation for the person being nicknamed because it does not influence the person's emotions. Based on the word category, the word *cakuang* is noun or object. The word *Pik Cakuang* is a word that comes from the Minangkabau language.

Data (8) *Pik Incim*

The nickname *Pik Incim* in data (7) was given to a woman whose face was like a Chinese woman's. The Indonesia Language Dictionary online (KBBI) stated that the word *incim* (Kemdikbud, 2018) comes from Chinese, that is from the word *encim*, which means (1) 'a married woman of Chinese descent'; (2) a greeting (call) for married women of Chinese descent. The word *encim* was absorbed into the Minangkabau language to become *incim*. Connotatively, *incim* or is a greeting word meaning *Upik* whose face is like a Chinese woman. This nickname has a positive connotation for the person who is given this nickname. The nickname *Pik Incim* is included in the adjective type. The nickname *Pik Incim* (data7) comes from Chinese, which is from the word *encim*.

Data (10) *Pik Lepak*

The word *lepak* in the Minangkabau language means 'lack of dexterity' or 'sloppy'. A person who is less skillful or careless is a person who is not careful or not careful in doing something. People who hang out or are careless are also not tidy, not clean, and careless in doing things. Another term for the word *lepak* is *dedak* 'sloppy'. The nickname *Pik Lepak* is given by the surrounding community to one of the women (Minangkabau) who is less skillful or careless in doing her job. A woman who hangs out is a woman whose style or attitude is always soft in doing work. The word *lepak* is a word that belongs to an adjective, and it will change into a noun when combined with the noun *pik/upik*, becoming *Pik Lepak*. The word *Pik Lepak* is a word that comes from the Minangkabau language.

Data (18) *Pik Saga*

The nickname *Pik Saga* was given to a woman whose real name was Rasida. *Saga* is the name of Mrs. Rasida's parents. Based on its shape, the nickname *Pik Saga* is a nickname formed from two words, they are the word *pik/upik* and the word *saga*. Denotatively, the word *saga* means 'black stick found between the fibers of a palm tree'. However, connotatively the word *saga* means the name of Mrs. Rasida's male parents. The nickname *Pik Saga* does not have a negative connotation for the person nicknamed it. However, because *Saga* is the name of Mrs. Rasida's dad, he feels uncomfortable when people call him his father's name. Based on the word category, the word *saga* is a noun or one that expresses an object and the word *Pik Saga* is a word that comes from the Minangkabau language.

Data (19) *Pik Sebeang*

The word *sebeang* in Minangkabau means female genitalia. The nickname *Pik Sebeang* was given to a woman who, according to information from one of the informants, used to like not wearing underwear when playing with her friends as a child. One day, *Upik* was having fun playing with his friends. Without realizing it, one of his *sebeang* could see his brother who was passing in front of *Upik*. His brother was angry, and said "*Hoi, sebeang you ha! Den tembak jo kajai ko lai ko.*" 'Hey, your genitals are showing! Later, I'll shoot you with this rubber and then I'll know how you feel.' Embarrassed, *Upik* immediately ran home. Since then, the name *Pik Sebeang* has stuck to the woman named *Noviar*. This nickname is classified as a noun, and comes from the Minangkabau language.

Data (26) *Yuang Enek*

The nickname *Yuang Enek* is a nickname that consists of two words, they are from the words *juang/buyuang* and *enek* or *kenek/ketek* which means 'small'. This nickname appeared because the person nicknamed *Yuang Enek* had a smaller body compared to other humans. Apart from that, the nickname *Yuang Enek* sometimes appears because his parents used to call him 'little' *Enek*. Thus, *Yuang Enek* means a man who is rather small and short', as well as 'the son of *Enek*'. Based on the word category, the nickname *Yuang Enek* is a nickname that is classified as an adjective, which is a word that describes a person's physical condition. The nickname *Yuang Enek* comes from the Minangkabau language.

Data (32) *Uwis Bege*

This man whose nickname is *Uwis Bege* (BG) has the real name *Samsuis*. This nickname was given to him by his playmates when he was a child and teenager. BG is an abbreviation of *bujang gadih* 'boy-girl', which means a man who has feminine or feminist characteristics. This nickname was given to *Uwis* or *Samsuis* because *Uwis* or *Samsuis* have feminine or feminist characteristics. Based on the number of words, this nickname consists of three words, they are the words *uwis*, *bujang*, and *gadih* which means 'a man who has feminine qualities'. Based on the word category, the nickname *bege* [spelled in the Indonesian language *_be-ge*] is adjectives, known as words that indicate a person's characteristics. Based on the source or origin of the language, this person's nickname comes from Indonesian.

Data (35) *Pami Redo*.

The nickname *Pami Redo* was given to a man whose real name is *Zulfahmi* and is usually called *Fahmi*. Minangkabau people usually call *Fahmi*'s name *Pami*. Just as *Fatma*'s name is *Patma*, or *Fitri* is called *Pitri* or *Ipit*, *Fatur* is called *Patur*. Meanwhile, the word *redo* is the name of a scale in music, such as *do, re, mi, fa, sol, la, si, du: du, si, la, sol, fa, mi, redo*. Thus, the nickname *Pami Redo* means the names of notes in music science. Based on the number of words, this nickname consists of two words, they are the words *Pami* or *Fahmi*, and *redo* which means 'tones in music'. Connotatively, this nickname is a joke. The nickname *Redo* is a nickname formed based on a noun, a word that denotes an object or what is it made of. This person's nickname comes from the Indonesian language.

Data (36) *Irul Lenteang*

Based on the number of words, this nickname is a nickname consisting of two words. This nickname was given to a man whose real name was *Nasrul*. This nickname was given because the person concerned has fingers that exceed the number of normal human fingers. On both little fingers, little fingers are hanging off. The word *lenteang* comes from the word *penyengkeang*, which means *kelingking* (Indonesian language) 'little finger'.

2. The Motives to Giving Nicknames

a. Unique Characteristics of a Person

We found three data of nicknames which resemble the unique characteristics of someone: Data (3) *Buduik*, Data (10) *Pik Lepak* and Data (32) *Uwis Bege*

Data (3) is a person's nickname which is based on the nature or characteristics of someone who likes to mumble or has a sour face because he is angry. Data (10) is a nickname for a person based on the nature or characteristics of a woman who is not dexterous or skilled in carrying out her work as a woman. Meanwhile, data (32) is also a nickname which is based on the nature or character of the person given the nickname. The person who was given the nickname liked to hang out with girls when he was a child and teenager, so he behaved and spoke like a woman.

The mention of distinctive traits or characteristics in people's nicknames is a naming that is motivated by the distinctive traits that are inherent or very prominent in a person (Muksin, 2015). Data (3), (10), and (32) the nicknames *buduik*, *lepak*, and *BG* are nicknames given by residents of the Saranggagak community, Anduring Village, Kuranji District to two women whose real names are *Nurmalis*, *Warni*, and a man named *Samsuis*, who is motivated by his nature or character which likes to *mambuduik* or has a sour face like someone angry; lazy or not dexterous in doing his job as a woman; and behave like a woman.

b. Certain Events

A certain event or incident can lead someone to give a nickname. Several events or occurrences that can be the background for someone being given a nickname include an earthquake, being bitten by an animal or venomous animal, or other events. Two nicknames that are based on an event or incident at the locus of this research are *Ujang Baygon* in Data (37a) and *Siso Labi* in Data (38a) 'bites by a small turtle'. Data (37a) and data (38a) are nicknames for people based on certain events or occurrences. The nickname *Ujang Baygon* is a nickname given to a man who once

attempted suicide by drinking insect poison, like *Baygon*. Meanwhile, the nickname *Siso Labi* was given to a man because he had been bitten by a *labi*. *Labi* or *labi-labi* is a small turtle that lives in freshwater (Kemdikbud, 2018).

c. Birth and Residence

Data (39a) *Uwar Pagai* and data (29) *Aceh*, are nicknames based on place of birth. The man whose real name is *Azwar* is nicknamed *Uwar Pagai* because he was born in Pagai. Pagai is an island located in the middle of the ocean, within the province of West Sumatra. This man nicknamed *Uwar Pagai* was born and raised on Pagai Island because his parents previously migrated to Pagai Island, Mentawai Islands Regency. Meanwhile, the nickname *Aceh* was given to a woman whose real name was Dewarni. The nickname *Aceh* was given was also motivated by birth and place of residence. Mrs. Dewarni was born in Aceh, 63 years ago when her parents were on duty in Aceh. Mrs. Dewarni was the second of five children.

d. Body Condition and Speech Equipments

Data (1) *Apuk*, data (2) *Andah*, data (30) *Anjang*, and data (5a) *Pik Beloh* are nicknames for people based on the condition of their body and speech organs. The nickname *Apuk* is because the person given the nickname is indeed fat. *Anjang* and *Andah* are nicknames that are based on the body condition of the person nicknamed being tall (data) and low or short (data). Meanwhile, the nickname *Pik Beloh* is since the speech of the person nicknamed *Pik Beloh* is *teloh* 'somewhat slurred or slurred.'

e. Parents' Name

Data (21) *Pik Saga* and data (22a) *Pik Unguh* are people's nicknames based on their parents' names. *Pik* or *Upik* is his name, while *Saga* and *Unguh* are the names of the parents of these two people. The woman whose nickname is *Pik Saga* has the real name *Rasida*, while the woman whose nickname is *Pik Unguh* has the real name *Baniar*. The mention of parents' names in people's nicknames is a naming that is motivated by the names of the parents concerned. This nickname usually occurs because there are no "flaws", "flaws" or advantages of the person being given the nickname. *Saga* is the name of *Rasida*'s parents and *Unguh* is the name of *Baniar*'s parents.

f. Imitation (of Sound)

Data (31) *Epab*, (34a) *Si Ir Lulul*, and (35a) *Pami Redo* are people's nicknames based on sound imitation. The imitation of sounds in naming people's is motivated by the sound produced by certain object, such as a human (Kustina, 2020). Data (31), the nickname *Epab* is a nickname given by the community to a father whose original name is *Marajis*, which is based on the father's stout, plump body. Mr. *Marajis* has a habit of not wearing clothes so that when he is walking hurriedly, his stomach is seen dangling. The sound of his stomach hanging as if making the sound of *pap pap pap*. That is why he was nicknamed *Pak Epab*, and he liked to be called by that nickname. Data (34a), the nickname *Lulul* is a nickname given by one of his brothers to a man whose real name is *Firdaus*, which is motivated by his habit of making the sound *saluang* 'salung' from his mouth. "lul, lul, lul, lul, lul". Because he often made the sound *salung*, *lul lul, lul, lul*, one of his brothers nicknamed him *lulul*. That is why he was nicknamed *Si Ir Lulul*, and he felt there was no problem with that nickname. Meanwhile, the nickname *Pami Redo* in data (35a) is a nickname given by society to a man whose real name is

Zulfahmi and is usually called *Pami*. The nickname *Pami Redo* is a person's nickname based on the sounds of the scales *do, si, la, sol, fa, mi, re, do*.

CONCLUSIONS

Based on the results of the discussion on the research data above, it can be concluded that giving people nicknames aims to give a signal and avoid mistakes. The nicknames of people in Anduring Village, West Sumatra, Indonesia are very diverse. This diversity can be seen from the form, meaning, word category, and the motives of giving the nickname. Almost everyone over 40 years old in Anduring Village has a nickname. A person's nickname is formed based on the number of words, some consisting of one word, two words, and three words. Some nicknames come from Minangkabau, Acehnese, and some come from the Indonesian language.

Giving nicknames to people in Anduring Village is influenced by several conditions or motivation, such as (a) a person's unique characteristics or characteristics, (b) certain events or events, (c) birth and place of residence, (d) condition of the body or speech apparatus, (e) parents' names, and (f) imitation of sounds.

The researcher recommends that there will be a subsequent research project in larger context to grasp the meaning of nicknames not only from west Sumatra but also from other regions in Indonesia.

Acknowledgment

The researchers would like to express their gratitude to all parties, especially to informants involved in this research and anonymous reviewers for their invaluable feedback. Informed concern has been obtained for this research. The researchers also

Author's Contribution

All authors contributed equally as main contributors. Syamsurizal and Mukhammad Isnaeni conceptualized, designed, and validated the data. Achril Zalmansyah and As. Rahkmad Idris prepared and wrote the original drafting. Diah meutia Harum contributed to methodology and analysis. Umiatun Sa'diyah contributed to data preparation and presentation. All authors agreed and approved this final version of the manuscript.

References

- 1) Abidin, Z., Zalmansyah, A., & Suryatin, E. (2022). Analisis Semantik Kosakata Aktivitas Menggerakkan Bagian Tubuh untuk Penyusunan Kamus Bonai. *Jurnal Bebasan*, 9(1). <https://doi.org/https://doi.org/10.5281/zenodo.7498368>
- 2) Adam, L. N., & Wabang, R. J. (2019). Pola Singkatan Kata dan Gender. *Jubindo: Jurnal Ilmu Pendidikan Bahasa dan Sastra Indonesia*, 4(3), 111-119. <https://doi.org/https://doi.org/10.32938/jbi.v4i3.355>
- 3) Aditya, F., Saman, S., & Syam, C. (2016). Penamaan Orang Melayu di Kampung Tanjung Mempawah. *Jurnal Pendidikan dan Pembelajaran Khatulistiwa (JPPK)*, 6(12). <https://doi.org/http://dx.doi.org/10.26418/jppk.v6i12.23108>
- 4) Agustin, I. R., & Pramitasari, A. (2022). Kajian Semantik "Nama Julukan Orang" di Desa Limbangan Kecamatan Ulujami Kabupaten Pematang. *Prosiding Konferensi Ilmiah Pendidikan*, 3, 545-554. <https://proceeding.unikal.ac.id/index.php/kip/article/view/1108>
- 5) Akramy, S. A., & Aiyaz, A. K. (2022). Afghanistan Women's Sensitivity to the Negative Nicknames Addressed by Men in Public. *Cogent Social Sciences*, 8(1), 2134256. <https://doi.org/https://doi.org/10.1080/23311886.2022.2134256>
- 6) Beltrama, A. (2020). Social Meaning in Semantics and Pragmatics. *Language and Linguistics Compass*, 14(9), e12398. <https://doi.org/https://doi.org/10.1111/lnc3.12398>

- 7) Bury, S. M., Jellet, R., Spoor, J. R., & Hedley, D. (2023). "It Defines Who I am" or "It's Something I have": What Language Do [autistic] Australian Adults [on the Autism Spectrum] Prefer? *Journal of autism and developmental disorders*, 53(2), 677-687. <https://doi.org/https://doi.org/10.1007/s10803-020-04425-3>
- 8) Castrén, A. M. (2019). Becoming "Us": Marital Name, Gender, and Agentic Work in Transition to Marriage. *Journal of marriage and family*, 81(1), 248-263. <https://doi.org/https://doi.org/10.1111/jomf.12519>
- 9) Chaer, A. (1990). *Pengantar semantik bahasa Indonesia*. Rineka Cipta. <https://opac.perpusnas.go.id/DetailOpac.aspx?id=518219>
- 10) Chaer, A., & Muliastuti, L. (2014). *Semantik Bahasa Indonesia*. <http://repository.ut.ac.id/4770/>
- 11) Crystal, D. (1987). *The Cambridge Encyclopedia Of Language David Crystal*. Cambridge University Press.
- 12) Dewi, F. P. K., Astuti, P. P., & Novita, S. (2020). Metafora dalam Lirik Lagu Agnez Mo: Kajian Semantik. *Asas: Jurnal Sastra*, 9(2). <https://doi.org/https://doi.org/10.24114/ajs.v9i2.20583>
- 13) Ermanto, E. (2017). Nick Name as a Mind Pattern Disclosure of the Minangkabaunese Community in Pariaman, West Sumatera. Sixth International Conference on Languages and Arts (ICLA 2017),
- 14) García-Carpintero, M. (2023). The Semantics of Fiction. *Mind & Language*, 38(2), 604-618. <https://doi.org/https://doi.org/10.1111/mila.12412>
- 15) Hall, D. G. (2009). Proper Names in Early Word Learning: Rethinking a Theoretical Account of Lexical Development. *Mind & Language*, 24(4), 404-432. <https://doi.org/https://doi.org/10.1111/j.1468-0017.2009.01368.x>
- 16) Hariyanto, P., Zalmansyah, A., Endardi, J., Sukesti, R., Sumadi, S., Abidin, Z., . . . Ratnawati, R. (2023). Language Maintenance and Identity: A Case of Bangka Malay. *International Journal of Society, Culture & Language*, 1-15. <https://doi.org/https://doi.org/10.22034/ijsc.2023.2002013.3030>
- 17) Hecht, M. L., Jackson, R. L., & Ribeau, S. A. (2003). *African American Communication: Exploring Identity and Culture*. Routledge.
- 18) Hermandra, N. (2022). Analisis Semantik terhadap Nama Diri Mahasiswa. *SUAR BETANG*, 17(2), 223-231. <https://doi.org/https://doi.org/10.26499/surbet.v17i2.436>
- 19) Husni, C. (2016). Revitalisasi Kata Sapaan Dialek Agam dan Dialek Pariaman Bahasa Minangkabau di Kota Medan. <https://doi.org/http://repository.usu.ac.id/handle/123456789/71599>
- 20) Irawan, W. D. (2020). Analisis Semantik pada Penamaan Diri Mahasiswa di Program Studi Pendidikan Jasmani Universitas Muhammadiyah Kotabumi. *Edukasi Lingua Sastra*, 18(1), 86-93. <https://doi.org/https://doi.org/10.47637/elsa.v18i1.223>
- 21) Jagieła, J., & Gębuś, D. (2015). What's in a Name? Name Giving, Identity, and Script Formation. *Transactional Analysis Journal*, 45(3), 217-227. <https://doi.org/https://doi.org/10.1177/0362153715597721>
- 22) Jeshion, R. (2009). The Significance of Names. *Mind & Language*, 24(4), 370-403. <https://doi.org/https://doi.org/10.1111/j.1468-0017.2009.01367.x>
- 23) Kemdikbud, B. B. (2018). Kamus Besar Bahasa Indonesia (KBBI). *Edisi lima*. <https://opac.perpusnas.go.id/DetailOpac.aspx?id=1197160>
- 24) Khotimah, K., & Febriani, I. (2019). Kajian Semantik Nama Diri Mahasiswa Madura di Prodi Pendidikan Bahasa dan Sastra Indonesia Universitas Trunojoyo Madura. *Jurnal Pendidikan Bahasa dan Sastra Indonesia*, 8(1), 51-55. <https://doi.org/https://doi.org/10.15294/jpbsi.v8i1.25051>

- 25) Kridalaksana, H. (2013). *Kamus Linguistik (edisi keempat)*. Gramedia Pustaka Utama. https://books.google.co.id/books?hl=id&lr=&id=gKNLDwAAQBAJ&oi=fnd&pg=PA1&dq=Kridalaksana,+Harimurti.+2008.+Kamus+Linguistik.+Jakarta:+Gramedia+Pustaka+Utama.&ots=tfcGfywZhB&sig=TJgJln5ffFgn2yrnRoAZBMXEx7Q&redir_esc=y#v=onepage&q=Kridalaksana%2C%20Harimurti.%202008.%20Kamus%20Linguistik.%20Jakarta%3A%20Gramedia%20Pustaka%20Utama&f=false
- 26) Kurniawati, R. D., & Mulyani, S. (2012). Daftar Nama Marga/Fam, Gelar Adat dan Gelar Kebangsawanan di Indonesia. In: Perpustakaan Nasional RI.
- 27) Kustina, R. (2020). Onomatope Bahasa Devayan. *Jurnal Metamorfosa*, 8(1), 112-122. [https://doi.org/ https://doi.org/10.46244/metamorfosa.v8i1.348](https://doi.org/https://doi.org/10.46244/metamorfosa.v8i1.348)
- 28) Lappeman, J., Goder, A., Naicker, K., Faruki, H., & Gordon, P. (2023). Using Sentiment Analysis to Understand Public Policy Nicknames: Obamacare and the Affordable Care Act. *Journal of Nonprofit & Public Sector Marketing*, 1-17. <https://doi.org/https://doi.org/10.1080/10495142.2023.2178588>
- 29) Lyons, J. (1995). *Linguistic Semantics: An introduction*. Cambridge University Press.
- 30) Machdalena, S., Ismail, N., & Kartika, N. (2022). Antroponim Rusia sebagai salah satu Materi Pengajaran Budaya Rusia. *Jurnal Riset Intervensi Pendidikan (JRIP)*, 4(2), 64-71. <https://doi.org/http://journal.rekarta.co.id/index.php/jrip/article/view/482>
- 31) Mahsun, M. (2017). *Metode Penelitian Bahasa. Tahapan, Strategi, Metode, dan Tekniknya*. Rajawali Press. <https://opac.perpusnas.go.id/DetailOpac.aspx?id=968724>
- 32) Marzuki, I. (2021). Interaksi Verbal sebagai Pembentuk Identitas Personal dan Kelompok pada Mahasiswa Pascasarjana Pendidikan Bahasa dan Sastra Indonesia UMM Tahun 2015. *FRASA: Jurnal Keilmuan, Bahasa, Sastra, dan Pengajarannya*, 2(1), 47-54. <https://unimuda.ejournal.id/jurnalbahasaindonesia/article/view/942>
- 33) Mensah, E. (2016). Female Nicknames in Nigeria: The Case of Calabar Metropolis. *Language Matters*, 47(2), 184-202. <https://doi.org/https://doi.org/10.1080/10228195.2016.1155638>
- 34) Mensah, E., Alexander, J., & Ayeni, Q. (2022). The Ethnopragmatic Functions of Owe and Tiv Personal Names in Nigeria. *Language Sciences*, 91, 101474. <https://doi.org/https://doi.org/10.1016/j.langsci.2022.101474>
- 35) Miceli, G., Bartolomeo, P., & Navarro, V. (2022). Proper Names and Personal Identity. *The Temporal Lobe*, 287. https://doi.org/https://books.google.co.id/books?hl=id&lr=&id=ZmJjEAAAQBAJ&oi=fnd&pg=PA287&dq=name+as+personal+identity,+elsevier+2022&ots=pKqVjsk6aO&sig=3iiz3sKyM8cZ6UtEKF4YD4ckpho&redir_esc=y#v=onepage&q=name%20as%20personal%20identity%2C%20elsevier%202022&f=false
- 36) Misnawati, M. (2017). Kata Sapaan Bahasa Minangkabau. *Jurnal Elektronik WACANA ETNIK*, 6(1). <https://doi.org/http://dx.doi.org/10.25077/we.v6.i1.65>
- 37) Moeliono, A. M., Lapoliwa, H., Alwi, H., & Sasangka, S. S. T. W. (2017). Tata Bahasa Baku Bahasa Indonesia. https://elibrary.sekolahsabilillah.sch.id/sdis/index.php?p=show_detail&id=1008&keywords=
- 38) Moleong, L. J. (2017). Metode Penelitian Kualitatif. *Remaja Rosda Karya*. <https://opac.perpusnas.go.id/DetailOpac.aspx?id=1133305>
- 39) Muksin, A. (2015). Kajian Semantik Nama Julukan Orang di Desa Sidomulyo Kecamatan Petanahan Kabupaten Kebumen. *ADITYA-Pendidikan Bahasa dan Sastra Jawa*, 7(4), 12-19. <https://doi.org/http://ejournal.umpwr.ac.id/index.php/aditya/article/view/2440>
- 40) Nardiati, S., Isnaeni, M., Widodo, S. T., Hardaniwati, M., Susilawati, D., Winarti, S., . . . Zalmansyah, A. (2023). Cultural and Philosophical Meaning of Javanese Traditional Houses: A Case Study in Yogyakarta and Surakarta, Indonesia. *Eurasian Journal of Applied Linguistics*, 9(2), 1-10. <https://ejal.info/menuscript/index.php/ejal/article/view/516>

- 41) Novianti, M. I. (2016). Penggunaan Pelesetan Nama Panggilan dalam Masyarakat Sasak dan Relevansinya dalam Pembelajaran Bahasa Indonesia Di SMA. *RETORIKA: Jurnal Ilmu Bahasa*, 2(2), 313-327. <https://doi.org/https://doi.org/10.22225/jr.2.2.63.313-327>
- 42) Olson, E. (2016). Personal identity. *Science fiction and philosophy: From time travel to superintelligence*, 69-90.
- 43) Oyèwùmí, O., & Girma, H. (2023). *Naming Africans: On the Epistemic Value of Names*. Springer Nature.
- 44) Pilcher, J., Hooley, Z., & Coffey, A. (2020). Names and Naming in Adoption: Birth Heritage and Family-Making. *Child & Family Social Work*, 25(3), 568-575. <https://doi.org/https://doi.org/10.1111/cfs.12728>
- 45) Poerwadarminta, W. J. S. (1966). Kamus Umum Bahasa Indonesia. *Balai Pustaka*.
- 46) Pramita, D. D., Ermanto, E., & Juita, N. (2017). Sistem Nama Diri Masyarakat Etnis Minangkabau: Kajian Nama Panggilan pada Masyarakat Rantau Pasisia di Pariaman. *Jurnal Bahasa dan Sastra*, 4(2), 38-46. <https://doi.org/> <https://doi.org/10.24036/8100520>
- 47) Radding, L., & Western, J. (2010). What's in a Name? Linguistics, Geography, and Toponyms. *Geographical review*, 100(3), 394-412. <https://doi.org/> <https://doi.org/10.1111/j.1931-0846.2010.00043.x>
- 48) Rais, J. (2008). Toponimi Indonesia. *Jakarta: Pradnya Paramita*. https://openlibrary.org/books/OL22976433M/Toponimi_Indonesia
- 49) Ramlan, M. (1983). *Morfologi, Suatu Tinjauan Deskriptif: Ilmu Bahasa Indonesia*. Karyono. <https://www.scribd.com/document/477772534/doc-pdf>
- 50) Reniwati, N. (2019). Local Wisdom in the Use of Greeting Word of Minangkabau Society. *INCOLWIS 2019: Proceedings of the 2nd International Conference on Local Wisdom, INCOLWIS 2019, August 29-30, 2019, Padang, West Sumatera, Indonesia*,
- 51) Reniwati, R., Noviatri, N., & Almos, R. (2013). Struktur Fonologis Nama Orang Minangkabau. *Jurnal Elektronik WACANA ETNIK*, 4(2), 123-132. <https://doi.org/tp://dx.doi.org/10.25077/we.v4.i2.52>
- 52) Rusmali, M. (1985). Kamus Minangkabau-Indonesia.
- 53) *Pusat Pembinaan dan Pengembangan Bahasa, Departemen Pendidikan dan Kebudayaan*. <https://cir.nii.ac.jp/crid/1130282270259204608>
- 54) Sabet, P. G., & Zhang, G. (2020). First Names in Social and Ethnic Contexts: A Socio-onomastic Approach. *Language & Communication*, 70, 1-12. <https://doi.org/https://doi.org/10.1016/j.langcom.2019.09.004>
- 55) Salsabila, N. (2019). *Perancangan Informasi Penggunaan Nama Panggilan dan Julukan melalui Film Dokumenter Drama Universitas Komputer Indonesia*].
- 56) Sari, S. P. (2021). Nama Julukan Orang di Dermo Mulyoagung Kecamatan Dau Kabupaten Malang (Kajian semantik). *Fon: Jurnal Pendidikan Bahasa dan Sastra Indonesia*, 17(1), 65-72. <https://doi.org/https://doi.org/10.25134/fon.v17i1.4196>
- 57) Segara, N. B. (2017). Kajian Nilai pada Toponimi di Wilayah Kota Cirebon sebagai Potensi Sumber Belajar Geografi. *Jurnal Geografi: Media Informasi Pengembangan dan Profesi Kegeografian*, 14(1), 54-67. <https://doi.org/https://doi.org/10.15294/jg.v14i1.9777>
- 58) Sidhu, D. M., Deschamps, K., Bourdage, J. S., & Pexman, P. M. (2019). Does the Name Say It All? Investigating Phoneme-Personality Sound Symbolism in First Names. *Journal of Experimental Psychology: General*, 148(9), 1595. <https://doi.org/https://doi.org/10.1037/xge0000662>
- 59) Sivaraman, M., & Barnes-Holmes, D. (2023). Naming: What do We Know so Far? A Systematic Review. *Perspectives on Behavior Science*, 1-31. <https://doi.org/https://doi.org/10.1007/s40614-023-00374-1>
- 60) Sudarma, F. D. (2012). Semantik 1: Makna Leksikal dan Gramatikal. *Bandung: Rafika Aditama*. <https://opac.ut.ac.id/detail-opac?id=30656>

- 61) Sudaryanto. (1985). *Linguistik: Esai tentang Bahasa dan Pengantar ke dalam Ilmu Bahasa*. Gadjah Mada University Press. <https://doi.org/https://opac.perpusnas.go.id/DetailOpac.aspx?id=602657>
- 62) Sudaryanto, S. (2015). *Metode dan Aneka Teknik Analisis Bahasa*. Yogyakarta: Appti. <https://opac.perpusnas.go.id/DetailOpac.aspx?id=196071>
- 63) Tarigan, H. G. (2016). *Pengajaran Semantik*. http://books.google.co.id/books?id=PMR4NQAACAAJ&dq=isbn:9794041084&hl=&source=gbs_a_pi
- 64) Wahidah, B. Y. K. (2019). Komparasi berbagai Definisi Mengenai Frasa dan Kata Majemuk dalam Media Sosial Google Berdasarkan Kajian Sintaksis. *JUPE: Jurnal Pendidikan Mandala*, 4(5). <https://doi.org/http://dx.doi.org/10.58258/jupe.v4i5.853>
- 65) Wijana, I. D. P. (2015). *Pengantar Semantik Bahasa Indonesia*. Program Studi S2 Linguistik, Fakultas Ilmu Budaya, Universitas Gadjah Mada.
- 66) Windt-Val, B. (2012). Personal Names and Identity in Literary Contexts. *Oslo Studies in Language*, 4(2). [https://doi.org/ https://doi.org/10.5617/osla.324](https://doi.org/https://doi.org/10.5617/osla.324)
- 67) Yazdanpanah, M. (2022). What's in a Name? Address Practices in Swedish Residential Care Facilities. *Journal of Aging Studies*, 61, 101007. <https://doi.org/https://doi.org/10.1016/j.jaging.2022.101007>
- 68) Zainaro, M. A., Sudjarwo, H. H., Aprina, D. W. S. R. W., Pargito, R., Mulyanah, A., Isnainy, U. C. A. S., . . . Irawan, E. (2022). Culture Value: Predictors of Preceptor Success for Quality Nursing Students. *WSEAS Transactions on Systems*, 21, 409-420. <https://doi.org/doi:10.37394/23202.2022.21.45>
- 69) Zalmansyah, A., Herlina, N., Muhammad Rasyid, F., & Khalda Arinta, F. (2022). Kearifan Lokal dalam Tradisi Sambatan: Diaspora Masyarakat Jawa di Lampung Tengah. *Mlangun: Jurnal Ilmiah Kebahasaan dan Kesastraan*, 19(2), 185--200. <https://jurnalmlangun.kemdikbud.go.id/ojs2022/index.php/mlangun/article/view/22>
- 70) Zhang, Z., & Patrick, V. M. (2018). Call Me Rollie! The Role of Brand Nicknames in Shaping Consumer-Brand Relationships. *Journal of the Association for Consumer Research*, 3(2), 147-162. <https://www.journals.uchicago.edu/doi/abs/10.1086/697074>
- 71) Zhou, F., Mou, J., He, M., & Kim, J. (2021). Nicknames as Identity Badges: How Self-Reflective Nicknames can Facilitate Users' Online Social Interactions. *Journal of Retailing and Consumer Services*, 60, 102459. <https://doi.org/https://doi.org/10.1016/j.jretconser.2021.102459>