

The Form and Meaning of *Pakdaengang* in the Makassar Ethnic Naming System

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Abstract—This paper discusses the naming system, form, and significance of *pakdaengang* in Makassar culture. The results indicate that *pakdaengang* is an inherited trait and a standard requirement for members of the Makassar ethnic group eligible to bear it. For some people who are not ethnically Makassar but have *pakdaengang* because of marriage, their services, accomplishments, or other contributions to the development of the region in which they reside, *pakdaengang* is inseparable from the embedding of words that are commonly categorized as "word classes" in linguistics. *Pakdaengang* comprises a single word. Nouns, verbs, adjectives, and numbers such as *pakdaengang* undoubtedly serve a specific purpose. In addition to using the basic form, many affixes consisting of the prefixes *ma-*, *pa-*, *ni-*, and *ta-* are also employed. In addition, the preposition *ri* is used in conjunction with the place-designating word "*pakdaengang*." Men and women can also participate in *pakdaengang*. *Pakdaengang*, in a masculine term, relates to words that mean activity or protective work. Women, on the other hand, are attracted to the connotations of beauty and gentleness. The *ma-* and *pa-* prefixes in *pakdaengang* are typically attached to men. Whereas women typically employ the prefixes *ni* and *ta*. In the names of objects, properties, activities, and locations, *pakdaengang* represents a wish or prayer for goodness and safety. In addition, there is a straightforward affirmation of *pakdaengang*.

Index Terms—anthroponomy, *daeng*, *pakdaengang*, Makassar, naming

I. INTRODUCTION

Every individual, location, and object must have a nickname or designation. Names are significant for humans because they are not only a differentiator from others but also an indication of one's existence. A name is significant because it relates to the giver's prayers and aspirations. Names are the most straightforward, literal, and tangible identity symbols. However, just as straightforward, the names are also the most complicated. The investigation into the meaning of naming must go back to the first state of mind, the origins of language, the first knowledge, and most importantly, the ongoing mystery (Isaacs, 1993).

Naming is inextricable that affects human life. Naming is closely related to culture, social status, and even religion because some names can indicate a person's ancestry and region. A name is a descriptive term. One of the media documenting various cultural aspects is names. Naming can glean meaningful information about history, culture, and evolution. A name can represent ever-evolving ideologies and social identities (Pamungkas et al., 2021). Naming systems, mainly proper names, will continue to evolve following the prevailing times and fashions.

Indonesia, a country brimming with diverse regional cultures, has a unique and specific naming system for each region. The naming practices and philosophies of each ethnic group also vary. The Makassar ethnic in South Sulawesi Province, one of the Indonesian regions and cultures, has the characteristic of self-naming. It is widely known by the term *pakdaengang*, which means giving a *daeng* name. Not every Makassarese individual has a *pakdaengang* affixed to his name. In the association and social environment of the Makassar ethnic group, *pakdaengang* becomes more significant than the proper name.

Pakdaengang is one of the distinctive naming cultures practiced by the Makassarese ethnic groups for centuries. They have at least two names: a personal and a *pakdaengang*. A child is given the name *pakdaengang* before reaching adulthood. In *pakdaengang*, very intriguing linguistic phenomena can be discussed. *Pakdaengang* contains a wealth of information. In addition, the occurrence of social and cultural changes and shifts within the ethnicity of Makassar has impacted the existence of *pakdaengang*, as demonstrated by some research findings (Djaswadi, 2013; Hasjim, 2014, 2016, 2022; Tamrin, 2015). The social changes in *pakdaengang* of Makassarese ethnicity represent each generation and influence the choice of elements to be incorporated into *pakdaengang*. The research will describe the culture of naming and *pakdaengang*, the linguistic form of *pakdaengang*, the significance of *pakdaengang* in Makassar ethnic culture, and the historical context.

II. LITERARY REVIEW

Several studies and articles on *pakdaengang* and naming in the Makassar ethnicity have been published. Several studies generally related to the social side of naming and *pakdaengang*, such as the swift change of Makassarese's names, the description of transformation occurring in naming and *pakdaengang*, and the factors that affect them (Hasjim, 2014, 2016, 2022). According to her, naming in the Makassarese culture almost does not have a pattern or system. People do not longer observe naming traditions, such as *pakdaengang*. Numerous individuals need help understanding the system and meaning of *pakdaengang* names. Currently, *pakdaengang* is only regarded as a labeling activity, a greeting, or a joke. It may result from the social changes occurring in Makassarese culture, which have implications for the degradation of the *pakdaengang* values. However, it should be emphasized that *pakdaengang* and *daeng* greetings are different. The *daeng* greetings are often used as a joke to someone. *Pakdaengang* itself is a cultural system and should not be a joke because it relates to the customs and culture of Makassar. Therefore, distinguishing between *pakdaengang* and *daeng* greetings is a must. In addition, the article proposes the pattern of *pakdaengang* in Makassarese ethnicity, depicting the form, meaning, and pattern of *pakdaengang*.

Meanwhile, similar researches discuss the expansion of the use of *daeng* greeting in Makassarese ethnic (Djaswadi, 2013; Tamrin, 2015). Their research discusses the expansion of *daeng* greetings in the Makassarese ethnic group. In their research, they demonstrate the different use of the title *daeng* in the past and the present in the social reality of Makassar society is due to three factors: historical flexibility of title *daeng* use, which causes the broad meaning of *daeng*; the weak cultural system of Makassarese ethnic in providing restrictions on the use of the title *daeng* in the community; and the absence of an appropriate designation or nickname to be used instead of *daeng*. Their research must clearly define the distinction between *daeng* as a greeting and *daeng* as *pakdaengang*. For this reason, in this paper, the affirmation of *daeng* and *pakdaengang* become the material that can clarify and complete the previous research.

Subsequent research examines the changing views on naming, including *pakdaengang*, in Makassarese Turatea ethnic, Jeneponto Regency. The research is more focused on the relationship of synonyms or antonyms between self-name and second name or *pakdaengang*. The paper reveals linguistic aspects lexically, semantically, and phonological changes because it focuses more on self-names. Thus, the writing involves the linguistic aspect of *pakdaengang*, especially affixation and morphophonemic process, and the implied meanings are elaborated (Mappau, 2019).

The related article provides a lexicographic analysis of various toponyms' terms. It employs information from contemporary newspapers about the meaning field of "violence" or "war" attached to the regional names of each element are dynamic suffixes such as "-iser," "-ifier," "-ization," and "-ification". It can be inferred from the countries, regions, or ethnicities experiencing conflict tend to add suffixes to their regional names by the country invading it or superior to it. These toponyms are typically disseminated via modern media (Toládano & Candel, 2002). In line with the study, adding elements to a name, such as an affix, indeed contains meaning and a specific purpose. Affixes are not used arbitrarily in a name; it still considers the rules of propriety and conformity with local culture as described in the research. This research can fill the gap in some research on *pakdaengang*, especially from linguistic aspects rarely discussed in detail by other researchers.

III. LINGUISTICS, ANTHROPNOMY, AND MEANING

When it comes to naming, anthroponymy is unavoidable. Anthroponomy studies the structure, significance, and origin of names. Names are a component of the human communication system. It belongs to linguistics that studies human language (Radding & Western, 2010).

A name, as a word, plays a crucial role in human existence. Humans can express their emotions, communicate their hopes, articulate their ideas, and use various other language skills. Humans rely heavily on language, as evidenced by the names they give to objects and the names they attach to themselves. Discussing the concept of "word" will

undoubtedly involve morphology. Morphology systematically studies the relationship between word form and meaning or how morphemes combine to form words (Haspelmath & Sims, 2013). Naming *pakdaengang* is treated as a word that can be analyzed based on its form and meaning in this study.

On the other hand, onomastics must remember that proper names are integral to natural language. According to both onomastics and linguists, proper names are the most important words to learn in a language. Unfortunately, onomastics is distinct from linguistics. On the other hand, onomastics should be a part of linguistics in the broadest sense, necessitating a pragmatic element. Additionally, linguistics encompasses the interdisciplinary aspects of onomastics. It does not imply that some subfields of onomastics cannot concentrate on topics. For instance, diachronic toponymy is connected to the history and geography of the places where people have lived.

In self-naming, the reference is based on experience or knowledge passed down from generation to generation. People with the same name living in the past and the present are not a big surprise. Personal names have the fewest linguistic differences and the most different ways to assemble them (Langendock, 2007). This statement seems contradictory, but it is not. In fact, in the broadest sense of the word, unmarked categories, like prototypical ones, always have the most formal and semantic structure variation. Personal names, which point to the "typical" speaker, are likely the most common type based on experience.

Therefore, self-naming still refers to the existing models within each culture. Each region in Indonesia has its naming characteristics. Generally, the origin of a region can be deduced from a person's name. The name, as a component of the language used, becomes a signifier of someone's identity and reveals the culture of the name's owner (Sibarani, 2020). At the very least, by hearing a person's name, their religion, ethnicity, and the meaning behind their name can be predicted. The study of anthroponymy also permits reconstructing communities' genealogical history and tracing the evolution of mentalities, tastes, and values. A person's name is inextricably linked to his environment and can offer insight into a region's history, customs, and values (Juncal, 2018). This characteristic of the *pakdaengang* system of Makassar ethnicity is intriguing to study and investigate.

Most proper names have a rich derivation structure in terms of morphology. This complex morphosyntactic structure has a lot of meaning-classifying and emotion-expressing functions. Proper names are like unmarked subcategories because they refer to people. It gives them much meaning and formal variety. The subcategory "human" is called "unmarked" because it is often paired with other characteristics. People are social creatures who learn and grow from their interactions. Because of this, there is much use of proper names and the rise of social sub-classes (Langendock, 2007).

The difference between denotation and connotation in anthroponymy can be seen broadly (Bodenhorn & Bruck, 2006). Denotation is about what something is, while connotation is what it means. According to them, the connotation is not attached to names. They observe that proper names are connected to objects, not their attributes. The name's literal meaning needs to provide definitive information about the identity of the named entity. Proper names are the only substance names without any connotation. A proper name is nothing more than a meaningless symbol that someone attempts to associate with the mental image of the object. Until someone learns more about it, objects with proper names appear to be men and women wearing masks. It can be differentiated between them but not speculated on its actual characteristics.

In a linguistic sense, language reflects the events of human life. Language reflects worldwide human culture. Self-description is also included. Form and meaning analysis is essential to identify various linguistic phenomena by their proper names. In linguistics, these two components must coexist and cannot be separated. The approach to language should be based on both. Naming is a component of language conveying information and enabling function as a code. Naming must be analyzed as a reference to the individual and as words embedded in grammar that acquire meaning in the social world.

Further research is required to delve further into the meaning of *pakdaengang*. To investigate this, semantics as a branch of linguistics is one option. In addition to the denotation meaning, the connotation meaning must be disclosed to reveal the social and cultural significance of *pakdaengang* within the Makassar ethnicity. Connotative meaning results from the emotional association of the language used with the word. Therefore, connotative meaning is not limited to language. It also extends to other communication systems, which are unstable based on the intensity of the emotion and limitless (Chaer, 2003; Leech, 1974; Verhaar, 1999). When referring to people or locations familiar to both the speaker and the listener, proper nouns are loaded with various connotations. When taken out of context, proper names frequently do not have meaning (Ullman, 2009). Consequently, proper names like *pakdaengang* must exist within a culture's context and social situation, such as the Makassar ethnicity. Without its community, *pakdaengang* will function as an ordinary word without meaning.

IV. RESEARCH METHOD

The qualitative and descriptive investigation collected the Makassar speech in the Province of South Sulawesi. Information was collected via interviews, observations, and library study. The interview method is carried out to provide data related to the name of the *pakdaengang*, the meaning, and the basis of embedding it to someone. The interview was focused on informants from the Makassar ethnicity consisting of ten people over the age of 50 years. They were selected by considering extensive knowledge relating to the object of the study. Meanwhile, the observation

was conducted through direct observation at the research locus. This method aimed to describe the types and forms of *pakdaengang* used in social interactions in the Makassar ethnic area. Therefore, the collecting data was arranged through interviews and observation to obtain data in terms of types and linguistic forms of *pakdaengang*. The library data described the cultural system concerning Makassar's ethnic name and *pakdaengang*.

Before analysis, all available data from various sources, including interviews, observations, and documents or library data, were examined. The data was then reduced through abstraction and arranged unit by unit. The category and classification of units were done by coding. The final step was to verify the data's accuracy. The data interpretation phase was done once the analysis phase was complete (Moleong, 2017). Conclusions were equally important regarding the system, form, and meaning of *pakdaengang*. Throughout the research, the validity of the conclusions was confirmed. The veracity, accuracy, and suitability of various outcomes derived from data were evaluated through data validity.

Although the researcher used a data collection tool, he or she was also one of the most important data collection tools (Cresswell, 2016). Because members of the research team are of Makassar ethnicity and speak the language fluently, the researcher can observe and participate in social activities in the observation area while collecting data.

Several reference sources are used in this study as a foundation for writing the Makassar linguistic system. The works describe the form and meaning of the affixation system of the Makassar language (Basang & Arief, 1981; Manyambang et al., 1979). In the meantime, the foundation for writing and the meaning of a Makassar word is also done (Arief, 1995). For example, writing *pakdaengang* rather than *paqdaengang* or *pa'daengang* refers to these works.

V. FORM AND MEANING OF PAKDAENGANG

Form and meaning emerge as a pattern in the *pakdaengang* in the Makassar ethnicity. Form and meaning are the primary considerations when assigning a *pakdaengang* to an individual. Because parents hope that the next generation will be beneficial members of society and religion, meaningful information about a person's gender, geographical origin, religion, or physical characteristics can be gleaned from the form and meaning of *pakdaengang*, this section defines *pakdaengang* based on its word class, affix usage, and meaning.

A. Classification of Pakdaengang Based on Word Class

Pakdaengang can be classified as nouns, adjectives, and verbs based on the classification of word classes. It can also be stated in this discussion that there are different words for men and women. The noun class of *pakdaengang* can be found in *Daeng Bonto*, *Daeng Jarung*, *Daeng Bulu*, and *Daeng Lawa*. In general, these terms refer to solid objects resistant to damage. The people of Makassar believe that men are the protectors of the family. Unique male names refer to objects believed to reproduce, such as *Daeng Bunga* 'Flower' and *Daeng Bombong* 'banana shoot'. *Daeng Rilangi*, *Daeng Lino*, and *Daeng Ngalang*. They are examples of feminine *pakdaengang* names with expansive meanings, such as "in the sky," "world," and "nature". These objects philosophically represent the values of a life that can provide shade, care for others, and ample space. Therefore, in Makassar's society, women typically serve as child and family caregivers. It includes conceiving, delivering, and breastfeeding. Therefore, these roles and responsibilities are enshrined in *pakdaengang* as a prayer that women can fulfill this obligation. Female-specific names also refer to attractiveness and gentleness, such as *Daeng Mawara*, *Daeng Ngintang*, and *Daeng Satting*. The objects in question strongly exemplify the female personality.

Next is the adjective-based classification. *Pakdaengang* is based on the hope that an individual will be conscientious, righteous, diligent, strong, wise, and gentle, among other positive characteristics. It is demonstrated by the names *Daeng Tutu*, *Daeng Tojeng*, *Daeng Gassing*, *Daeng Lewa*, *Daeng Kanang*, and *Daeng Gagga*, among others. Adjectives are the most common element in *pakdaengang* because they precisely describe the positive characteristics parents hope their children will possess.

In addition, *pakdaengang* also includes characters with distance-related meanings, such as *Daeng Bani*, which means "near," *Daeng Bella*, which means "far," and *Daeng Nakku*, which means "longing". The meaning of a name such as *Daeng Bani* is familiarity in forming brotherly ties. Similarly, *Daeng Bella* is pinned to a man from a distant location. A man from a distant land who marries a Makassar typically embeds its *pakdaengang*. *Daeng Nakku* is always expected to miss and be missed, miss goodness, and miss his family.

In *pakdaengang*, the adjective class also recognizes gender-specific uses—male-specific *pakdaengang* results in adjectives that describe masculine personalities. Even though the Makassar language does not distinguish between masculine and feminine words, several *pakdaengang* words are only pinned on males. These terms are *Tarang* 'sharp,' *Tutu* 'meticulous,' *Jarre* 'strong,' *Lewa* 'firm,' *Gassing* 'robust,' and *Siga* 'tenacious.' Typically, women use words associated with gentleness and cheerfulness. Some examples are *Daeng Sannging* 'pure,' *Daeng Sunggu* 'prosperous,' *Daeng Gagga* 'beautiful,' *Daeng Lukmu* 'delicate,' *Daeng Kebo* 'white,' *Daeng Manisi* 'sweet,' *Daeng Caya* 'light,' and *Daeng Rannu* 'happy'.

The next category is verb-based *pakdaengang*. The verbal discourse will inevitably pertain to actions. One of the *pakdaengang* characteristics in this category is that only men typically use it. The use of *pakdaengang* with the feminine verb category is minimal. For instance, it is only found in *Daeng Ngembong*, which means "rinsing laundry," and *Daeng Tanang*, which means "planting". Women in rural areas typically perform both activities. A second reason men are more likely to use the verb category is that, as the head and responsible party of the household, men should be

responsible for all activities and work. *Daeng Suro* means "to order," *Daeng Ngalle* means "to take," *Daeng Siam* means "to blend in, merge," *Daeng Ngerang* means "to carry," and *Daeng Lurang* means "to transport".

Concerning the preceding description, the Makassarese ethnicity views women as a symbol of family honor, which applies to all societal levels. Therefore, in the case of the Makassar, women who serve as a symbol of honor must be guarded, preserved, and fortified with extreme vigilance. This distinction comes with the duty to protect and defend. Their parents closely monitor a woman's behavior in the community and with close and distant relatives because it is related to preserving family honor. Occasionally, members of the woman's community are also directly or indirectly involved (Abdullah, 1985; Mustari, 2016).

Additionally, it should be noted that *pakdaengang* employs a numeral word class. However, the use of numerals is rare. It is exclusive to *Daeng Sekre* "one," *Daeng Siruwa* "two," and *Daeng Tuju* "seven".

B. Affix Usage in Pakdaengang

In *pakdaengang*, people typically use simple words or words with suffixes. The decision between base words and affixes is made arbitrarily. The Makassarese ethnicity using either the base word or the affix does not have specific reasons. Nonetheless, it is worthwhile to elaborate on this section.

The most common prefix utilized in *pakdaengang* is *ma-*. This prefix signifies to possess the qualities or to be as stated in the root word. The function of this prefix is to form verbs. Here are some examples.

- (1) *Daeng Puji* 'like' + {*ma-*} -- *Daeng Mapuji* 'to like'
- (2) *Daeng Kulle* 'able, can' + {*ma-*} -- *Daeng Makulle* 'enable'
- (3) *Daeng Tutu* 'careful, meticulous' + {*ma-*} -- *Daeng Matutu* 'to have conscientious'
- (4) *Daeng Kio* 'call' + {*ma-*} -- *Daeng Makkio* 'to call'

The *pakdaengang* is only applicable to males. In terms of embedding, options may be selected. According to Makassarese ethnic beliefs, the basic and the attached forms in terms of meaning are not different. However, when viewed from the perspective of lexical meaning, the affixed form emphasizes being more active in action.

For female *pakdaengang*, only the following form of information is available.

- (5) *Daeng Labbi* 'good' + {*ma-*} -- *Daeng Malabbi* 'having good character'

Next in the frequency of use is the prefix *pa-*. This prefix has multiple meanings, including a) expressing a person who does the work with the tool mentioned in the base word; b) livelihood/person who typically works in; c) a person who enjoys doing the work stated in the base word; d) make it as stated in the base word; e) referring to/place in; f) tool for; g) subjected to work; a tool for doing work; h) result of work (Manyaembang et al., 1979). When added to the base form, this prefix creates a noun. Examples of *pakdaengang* begin with the prefix *pa-*. *Daeng Bundu* 'war' + {*pa-*} -- *Daeng Pabundu* 'a person who usually war'.

- (6) *Daeng Solong* 'flow' + {*pa-*} -- *Daeng Pasolong* 'a person who can go with the flow'
- (7) *Daeng Rumpa* 'meet, can' + {*pa-*} -- *Daeng Parumpa* 'a person who finds'
- (8) *Daeng Lengu* 'block, drive away' + {*pa-*} -- *Daeng Pallengu* 'a person who drives away'

Pakdaengang is reserved for men only. In Makassarese ethnicity, the prefix *pa-* for women is deemed inappropriate because it is associated with people who perform physical labor. The attached *pakdaengang* emphasizes the actor's significance.

In *pakdaengang*, some affixes, such as *ni-*, are explicitly used for women. This prefix serves as a passive verb builder. Due to its passive form, the correct base form for this affix is the element *pakdaengang*, which is used exclusively for females. Consequently, *pakdaengang* without the prefix *ni-* is not used for men. Some data are presented below.

- (9) *Daeng Pati* 'starch' + {*ni-*} -- *Daeng Nipati* 'to be prioritized'

Everyone desires to become a valued and respected member of society. Incorporating *Daeng Pati* or *Daeng Nipati* as *pakdaengang* is a form of hope that the child will attain a prominent position in the field of life in which she is engaged so that she can exist as a person who is respected and relied upon by others.

- (10) *Daeng Sanga* 'slice of pandan leaves' + {*ni-*} -- *Daeng Nisanga* 'smells like pandan leaves'
- (11) *Daeng Sayang* 'love' + {*ni-*} -- *Daeng Nisayang* 'to be loved'
- (12) *Daeng Ngai* 'prefer' + {*ni-*} -- *Daeng Ningai* 'to be preferred'

Similarly, the affix *ta-* is exclusive to female *pakdaengang*. This prefix has the following meanings: a) indicating that the work has been completed; b) accidentally or suddenly struck; c) can be di-; d) can/come to; e) in each circumstance. Here are some examples of *pakdaengang* with the prefix provided.

- (13) *Daeng Bulang* 'moon' + {*ni-*} -- *Daeng Tabulang* 'radiated by moonlight'
- (14) *Daeng Keknang* 'you, all' + {*ni-*} -- *Daeng Takeknang* 'included in society'
- (15) *Daeng Cora* 'bright' + {*ni-*} -- *Daeng Tacora* 'enlightened'
- (16) *Daeng Lele* 'spread' + {*ni-*} -- *Daeng Talele* 'spread'
- (17) *Daeng Naga* 'dragon' + {*ni-*} -- *Daeng Tanaga* 'has dragon-like traits'

There are also *pakdaengang*, such as *ri*, that employ prepositions. The preposition *ri* is used to designate a location. Consequently, *pakdaengang* employing *ri* is always paired with a place. *Daeng Rilangi* means "in the sky," *Daeng Rigowa* means "in Gowa," *Daeng Rimongcong* means "in Moncong," and *Daeng Rimakka* means "in Makkah". The *pakdaengang* form is written as a series because it is treated as a single word.

C. Sound Adjustment in Pakdaengang

Pakdaengang contains other linguistic events: the addition of sounds due to the presence of sounds is easily pronounced by the Makassarese language. The disputed sound is the addition of /ng/ between the word *daeng* and the following element. The excellent addition cannot be classified as an affix because it is not used in speech and does not exist in the structural makeup of the *Makassarese* language. Moreover, it lacks any significance. Only *pakdaengang* contains the sound. Consider the examples provided below.

- (1) *Daeng Ngasseng* is derived from the base word *asseng*, 'know'.
- (2) *Daeng Ngintang* is derived from the base word *intang*, 'diamond'.
- (3) *Daeng Ngalang* is derived from the base word *alang*, 'nature'.
- (4) *Daeng Ngalle* is derived from the base word *alle* 'take'.
- (5) *Daeng Ngerang* is derived from the base word *erang*, 'bring'.

According to the data, the nasal /ng/ sound is generally added to the element following the word *daeng*. Generally, it begins with a vowel sound. Thus, if the /ng/ sound encounters an element that begins with a vowel sound, the following element will adjust to the preceding sound by adding the /ng/ sound. *Pakdaengang* with *asseng* as the base form, such as *Daeng Asseng*, is unacceptable. The same holds for the preceding examples of base forms.

VI. UNRAVELING THE MEANING BEHIND PAKDAENGANG

The literal or lexical meaning of *pakdaengang* has been presented alongside the word form, both the basic and the affix forms. However, *pakdaengang* contains or conveys an interestingly hidden meaning that is intriguing to uncover. In general, *pakdaengang* represents the parents' hopes, wishes, prayers, and *munajat* for their children. According to the Makassarese ethnic community, the use of primary or affixed forms in *pakdaengang* has little effect on the implied meaning of the language. Therefore, the community embedding *pakdaengang* can use either the necessary form or the form with affixes. Upon closer inspection, however, the actual use of affixes emphasizes *pakdaengang* relative to words without affixes.

If classified, a division is possible, such as giving *pakdaengang* concerning natural objects such as the *Daeng Bunga* 'flower,' *Daeng Bulu* 'mountain,' *Daeng Rilangi* 'sky,' *Daeng Lino* 'world,' and *Daeng Jeknek* 'water'. The meaning of the *pakdaengang* is more comprehensive than a lexical level. The *pakdaengang* owner is expected to be powerful as a mountain, beautiful as a flower, vast as the sky, vast as the world, and adaptable as water in following the world's flow.

Pakdaengang employing plant names or plant parts is also frequently employed by the community. For example, *Daeng Mawara* 'rose,' *Daeng Bombong* 'banana shoots,' *Daeng Nisanga* 'fragrant pandanus,' and *Daeng Lebong* 'bamboo shoots'. Certainly, *pakdaengang* has usages with meanings distinct from its actual meaning. The use of *Daeng Mawara* signifies that a flower represents beauty and fragrance. *Daeng Bombong* is used because it symbolizes optimism and the desire to improve, like banana shoots continually.

Additionally, *Daeng Lebong* represents freshness, youth, fortune, and strength. In contrast, *Daeng Nisanga*, which translates to 'fragrant pandan,' carries the connotation of fragrance about social standing. In the Makassarese ethnic group, the excellent name of oneself and one's family is vital to preserving the *siri na pace* (pride and solidarity) culture. *Siri* is maintained by avoiding actions that can cause harm to others, such as corruption, theft, lying, and complaining. Additionally, *siri* is developed by carrying out the assigned task. It promotes peace by cultivating empathy and compassion for fellow humans.

In addition, embedding *pakdaengang* in the adjective is anticipated to highlight a person's personality. For instance, *Daeng Tarang* means 'sharp'. Although the denotative meaning of *tarang* is sharp, it does not imply that the person is expected to cause pain. There is optimism among the *pakdaengang* that he can accurately see, hear, feel, and easily comprehend or comprehend (sharp mind). Similarly, *Daeng Tojeng* 'righteous' refers to someone expected to have an honest nature and the courage to speak the truth. The strong *Daeng Gassing* is expected to be unwavering (affected) and resolute. *Daeng Nakku* signifies that his presence is always anticipated, and his kindness is desired.

Pakdaengang also refers to activities and actions with varying expectations of positive outcomes. *Daeng Suro* 'order,' *Daeng Ngalle* 'take,' *Daeng Ngerang* 'carry,' *Daeng Lurang* 'transport,' *Daeng Nyikko* 'tie,' and *Daeng Nyampa* 'store' are a few examples. The meaning of *pakdaengang* is not limited to an activity or action, as implied by its literal meaning. Something is concealed within the meaning upon closer inspection. *Daeng Suro* conveys the hope that its bearer will grow to be a leader with the authority and power to benefit many people. In *Daeng Ngalle*, a prayer for the name's owner to absorb all good teaching and use it as a guide for behavior and speech is implied. The bearer of the name *Daeng Siana* will become a figure who blends in easily within the family, workplace, organization, and community. In addition, *Daeng Ngerang* is a prayer that the name's owner becomes a responsible family and community member.

The embedding of *pakdaengang* also considers elements believed to have suggestive power within the community so that the individual can be the center of attention. For instance, 'prioritized' implies that *Daeng Nipati* is valued and respected in the community. *Daeng Nipati*, as *pakdaengang*, is based on the expectation that the child will attain a prominent position to be a respected and necessary community member.

The same holds for *Daeng Nisayang* 'dear'. The word *sayang* in *pakdaengang* *Daeng Sayang* or *Daeng Nisayang* is not a Makassarese vocabulary but an Indonesian vocabulary meaning affection and love. The meaning of *pakdaengang* is that wherever she is, she is always dear and loved. Inversely, she is expected to be caring and compassionate, as

evidenced by her willingness to assist others. The same holds for Daeng Ningai 'favored'. This *pakdaengang* is interpreted as a community member whose presence is always loved.

Another *pakdaengang*, such as Daeng Lokmo, 'soft, not hard' or Daeng Talommo, 'has a gentleness,' convey the hope that a child will have a soft heart and be able to view problems with a clear heart and mind. She can accept her differences and circumstances due to her compassionate nature. Similarly, Daeng Cora 'bright, radiant, sparkling, bright' or Daeng Tacora 'enlightened' connotes a desire for a glorious future that can bring someone happiness and prosperity. Daeng Lele or Daeng Talele can be interpreted as a wish that someone will broadcast and spread goodness. Everywhere she goes, she can spread kindness to all living things.

As mentioned in the preceding section, *pakdaengang* refers to locations preceded by the preposition 'ri'. Some examples are Daeng Rilangi 'in the sky,' Daeng Rimakka 'in Makkah,' Daeng Rigowa 'in Gowa' Daeng Rimoncong 'in Moncong'. From some of this *pakdaengang*, it can be deduced that the place names used as *pakdaengang* refer to locations with significant philosophical and historical significance for the Makassarese ethnic group. As the highest point on earth, for instance, the sky is the universe's roof, under which creatures on earth seek shelter. Daeng Rilangi connotes the aspiration that its bearer will surpass the community and serve the universe.

Daeng Rimakka also refers to the city of Makkah. The city is highly significant to Muslims since it is a holy place, including most Makassarese residents who are also Muslims. The purpose of incorporating the name Makkah into *pakdaengang* is to allow the owner to visit the holy city. Similarly, Daeng Rigowa refers to the name of Gowa as the former Kingdom of Gowa, whose grandeur and splendor inspire Makassarese ethnicity to fight and defend the region's name continuously. Mount Moncong is referred to by Daeng Rimoncong, which is interpreted as a high, sturdy, firm, and strong mountain. A hope for always being a courageous and resilient individual facing life's challenges is attached to the meaning. In addition, the use of place names in a name is because a close family member was in that location at a particular time.

Some pinning *pakdaengang* are given to honor ancestors or members of the family or community who are held in high regard. The *pakdaengang*, once worn by the ancestor, is then reattached to the child. Occasionally, the selection of such *pakdaengang* does not have significance beyond the greatness, nobility, and goodness of the figures mentioned, such as Daeng Rowa, Daeng Matte, Daeng Gajang, and Daeng Lallo.

Another intriguing aspect of *pakdaengang*'s meaning is its relationship to affirmation. The contested affirmation emphasizes *areng pakdaengang*. Indeed, the form of *pakdaengang*'s affirmation still employs the Makassarese language. For instance, Daeng Memang means 'really' or 'actually'. The implied meaning is to emphasize that the user of *pakdaengang* is a *daeng*.

Similarly, Daeng Tonji, which translates to 'she is *daeng* too,' implies that the owner of the *pakdaengang* is also *daeng*. Additionally, there is Daeng Tommi, which means 'was not, now is.' This *pakdaengang* intends to emphasize that its use is also a *daeng*. Another case involving Daeng Tadaeng emphasized that *daeng* is the same or has no issue.

VII. CONCLUSION

The naming systems in Makassarese ethnicity consist of four, one of them is *pakdaengang*. *Pakdaengang* is a respectful call or greeting for those deemed to have reached adulthood. The naming pattern, especially *pakdaengang*, still exists. However, it tends to change, influenced by other dominant language vocabularies like loanwords from Indonesian or foreign languages (Arabic).

An exciting result of the research is certain words that only can be used by men or women. Some are even neutral (men and women can use it). Among the characteristics of male *pakdaengang* is the prevalence of the prefixes {ma-} and {pa-}. In contrast, women typically use the prefixes {ni-} and {ta-}. Previous studies on *pakdaengang* have never stated it.

In embedding *pakdaengang*, it is generally based on the beliefs of the Makassarese ethnic community about something. Generally, *pakdaengang* refers to powerful and advantageous entities, such as the sky, mountains, water, the world, and flowers. Some use specific plant names or parts, such as roses, pandanus leaves, bananas, and bamboo shoots. Numerous natural elements, such as intense, sharp, authentic, beautiful, and yearning, bolster and emphasize the character. Numerous *pakdaengang* also refers to activities and actions with varying positive outcomes, such as ordering, taking, transporting, and storing. *Pakdaengang* embedding also focuses on using elements believed to have the power to suggest the community for the individual to become the center of attention, such as being loved, liked, enlightened, and scattered. *Pakdaengang* refers to locations believed to be rich in history and glory, such as Makkah, Madinah, Moncong, and Gowa. *Pakdaengang* is also a reference point to honor ancestors or people regarded as respected in the family or community. *Pakdaengang* contains the meaning of the *pakdaengang*'s confirmation.

Research on *pakdaengang* is only a tiny part of Makassarese ethnic anthroponomy. The research on naming changes swiftly, and the reason to use a name in a name is also significant. Likewise, the use and the choice by the parents of the current generation are also necessary to study in-depth. Previous research emphasizes the social aspects of naming systems and *pakdaengang*. Therefore, further research on young parents relates to their concerns about embedding *pakdaengang* in their children. Moreover, the current parental naming system adopts many names in other languages. It is no longer from Makassarese vocabulary.

The social change of Makassar will positively affect the naming system and *pakdaengang*. It must happen because of interaction and acculturation facilitated by easier access between regions. Cultural contact in the current situation is inevitable, which makes Makassar ethnicity certainly impacted by these changes, including the naming system and *pakdaengang*.

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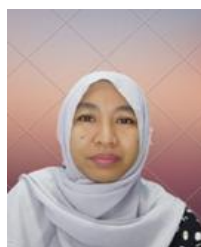
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