THE COMPARISON OF SOCIAL NETWORKS BETWEEN YOGYANESE AND SURABAYANESE THROUGH PARABAN NAME
(Perbandingan Jaringan Sosial Antara Masyarakat Yogyakarta dan Masyarakat Surabaya melalui Nama Paraban)

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Abstrak

Nama paraban menjadi bagian penting dalam sistem kolektif budaya Jawa yang masih banyak dijumpai hingga saat ini dan hidup sebagai bagian dari tradisi lisan masyarakat Jawa. Setiap daerah memiliki keunikan nama paraban yang dapat digunakan untuk menunjukkan jejaring sosial seorang individu dalam suatu masyarakat. Namun, selama ini penelitian yang membandingkan antara dua masyarakat atau wilayah dalam mengetahui jaringan sosial seseorang masih terbatas. Berkaitan dengan hal tersebut, penelitian ini bertujuan untuk mengetahui perbandingan jejaring sosial antara orang Yogyakarta dan orang Surabaya melalui nama paraban. Metode yang digunakan adalah deskriptif kualitatif dengan melakukan wawancara semi terstruktur. Penelitian ini melibatkan lima orang asli Yogyakarta dan lima orang Surabaya asli. Data dianalisis dan diinterpretasikan melalui prosedur kualitatif melalui tiga langkah; pemerolehan data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa penggunaan nama paraban dapat menunjukkan kedekatan hubungan individu dalam komunitasnya. Penelitian ini juga mengungkapkan bahwa ada beberapa perbedaan terkait jejaring sosial antara orang Yogyakarta dan orang Surabaya melalui nama paraban. Penelitian ini menyarankan agar bahasa daerah harus dilestarikan sebagai bagian dari identitas nasional dan keunikan kebahasaan yang dapat digunakan untuk mengkaji berbagai permasalahan yang berkaitan dengan bahasa.

Kata kunci*: jaringan sosial; nama paraban; sosiolinguistik; Yogyakarta; Surabaya*

Abstract

Paraban name becomes an essential part of Javanese culture's collective system, which still exists today and lives as part of the Javanese oral tradition. Each region has its paraban name, which is used to display a person's social network. The comparison of social networks between two areas, on the other hand, has received less attention. This study intended to compare social networks between Yogyanese and Surabayanese through paraban name. A descriptive qualitative design using semi-structured interview was employed to obtain the data. Then, the participants in this study were five native Yogyanese and five natives Surabayanese. The data were analyzed and interpreted through qualitative procedures within three steps; data condensation, data display, and conclusion. The result of the study shows that the use of paraban name can show the closeness of individual relationships in their community. It also revealed that there were some differences related to social networks between Yogyanese and Surabayanese. This study suggested that vernacular language should be preserved as a part of national identity and linguistics uniqueness for studying various problems.

Keywords: social networks; Paraban name; sociolinguistics; Yogyanese; Surabaya

INTRODUCTION

Paraban's name becomes an essential element of the collective system of Javanese culture, which can still be found today and is passed down from generation to generation as part of the Javanese oral tradition. A *paraban* name, according to (Widodo et al., 2010), is a disguised nickname borrowed from the Javanese lexicon and used to insult or condescend to someone in casual situations. In addition, the *paraban* name is used in an informal environment to convey solidarity, intimacy, or closeness in a relationship. In terms of informational context, the *Paraban* name is utilized. As stated by Wardhaugh (2006) in his book entitled *Introduction of Sociolinguistics,* which is illustrated by using V-T symmetrically and asymmetrically that states T(tu)/you is used symmetrically, namely calls with nicknames that are answered with nicknames too (not by surname/real name) only appear in informal context. Meanwhile, V (Vous) is used asymmetrically with a purpose in the context of formal speech. Interestingly, the used of the *paraban* name does not always have a positive connotation. The *paraban* name often used animal's name or a person's physical abnormality. In addition, each region has its own characteristics or uniqueness of *paraban* name. This phenomenon is an interesting topic to be researched, and this cannot be separated from a different social background within a social group.

The use of *paraban* name can determine in showing the social network of someone. Milroy & Gordon (2003) stated that social networks refer to the relationships between individuals through social activity and geographical space linking many individuals. In addition, reciprocal naming and objective observation can be a way to distinguish individual status in a group. (Meyerhoff, 2006) argued that the standard variants are peripheral members; meanwhile, the non-standard variants are used by the core members. It shows a social network, but the *paraban* name is also assumed to show the quality of social network itself. According to Wardhaugh & Fuller (2015), a way of viewing how an individual relates to other individuals in society can be seen from the social networks they participate in it. *Paraban* name can show social network of someone whether it is considered as multiplex or uniplex network. Holmes (2013) stated that a multiplex relationship refers to the interactions with others along several dimensions; meanwhile, a uniplex relationship refers to the interactions with another person in only one dimension.

Several relevant studies on social networks and *paraban* names were conducted by some researchers. Mainly the researchers investigated related to the *paraban* name in their region. A research conducted by Setyanto (2016) discovered the types of *paraban* words that are found in Malang. Another study by Virganita, (2012) learned *paraban* names among Jogjanese. Marlina (2019) also investigated types of *paraban* terms in Kabupaten Purbalingga. Meanwhile, a research conducted by Lintang & Suwignyo (2019) tried to discover social networks through *paraban* names between *Masyarakat Arek.* The result of the study found that the social network which found between Surabayanese starting uniplex and multiplex network.

Thoroughly reading some prior studies, the research focuses on investigating the comparison of social networks between Jogjanese and Surabayanese through *paraban* name. Notably, although the previous studies have investigated the social network through the *paraban* name, less focus has been placed on comparing social networks between two regions. In addition, the prior studies are mainly discussed the social network or *paraban* name itself. However, the study, which focuses on discovering the comparision of social networks between Jogjanese and Surabayanese through the *paraban* word, is considered new research.

Therefore, the current study addresses this gap by investigating social networks through the *paraban* name, especially the comparison between Jogjanese and Surabayanese.

The research is expected to enrich the previous research outcomes related to the social network through the *paraban* name, primarly the comparison between Jogjanese and Surabayanese. The researcher hypothesizes that there are some differences in how social network between Jogjanese and Surabayanese through *paraban* name. The current study addresses two research questions as follows.

1. How is the comparison about the type of *paraban* name in Yogyakarta and Surabaya?
2. How is the comparison of social networks between Jogjanese and Surabayanese through *paraban* name?

THEORITICAL FRAMEWORK

Social Network

A social network is defined as a set that shows the relationship between people. A person can belong to more than one social network. According to (Wardhaugh & Fuller, 2015) social networks are constantly changing. Concerning language, an individuals' network will influence someone's linguistic behavior (Milroy, 1980). In other words, it can say that language and network are related to each other. A language and the society in which it is spoken will influence each other. There are two types of how an individual relates to other individuals in social network: multiplex and uniplex network.

Multiplex refers to the people who are linked through more than one social event. These networks produce strong social cohesion, a sense of identity, and feelings of solidarity (Wardhaugh & Fuller, 2015). For example, people are involved in certain activities, not only in one activity, such as working together,

school together, and joining a social activity. In contrast, a network is considered as uniplex when people are linked through simple relations or in just one dimension or isolated social events. According to (Wardhaugh & Fuller, 2015), in a uniplex network, people are more likely to reduce their opportunities for social cohesion and tend to have weak feelings of identity and solidarity.

Paraban Name

Paraban name is defined as a name used in terms of informal contexts and used by people who have a close relationship between them. According to Kamus Baosestra Djawa (1939), *parab* comes from the word *"peparab"* which means *"jeneng'* (name); *'diwenehi jeneng liya'* (given another name) or *'diarani'* (called). Each of *paraban* name has its function to show its solidarity, as an intimate mock, or to gossip others. *Paraban* name can be a way in showing someone's social network. As stated by Milroy & Gordon (2003) social networks can be defined as the relationships (individuals) contact with others (reaching) out through social and geographical space linking many individuals.

Paraban name does not always have a positive connotation. In some regions, *paraban* name have a negative connotation, such as using an animal's name, a person's physical characteristics, a nature of a person or a cartoon character, etc. It is because *paraban* name cannot be separated from social and cultural factors. Ariati, (2011) argued that the *paraban* name had become an interesting topic to be researched because every region or place has its uniqueness of *paraban* name. In addition, Marlina (2019) classified *paraban* name into some categories; those are based on a nature of a person, person's physical characteristics, ethnicities or community groups, based on back-formation name (name reversal), shortening of the name, and based on the name of a character.

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METHOD

This research was designed to analyze the comparison of social networks between Jogjanese and Surabayanese through *paraban* name. Thus, to reach the aim of the research, a descriptive qualitative design is used. Qualitative research is defined as a method to explore or investigate human or social problems (Creswell, 2013). Meanwhile, descriptive is employed to describe a phenomenon and its characteristics. This study observes the phenomenon on the application of vernacular language - to discover social networks through *paraban* name. Thus, the descriptive qualitative research design is appropriate guideline in order to investigating natural, accurate, and comprehensive data to answer the research questions. The data are analyzed within three steps; data condensation, data display, and conclusion (Miles et al., 2014).

This study applied purposeful sampling. According to Creswell, (2013), purposeful sampling is defined as a process in selecting the participant or sample based on a specific purpose to get deep and rich information related to the research of the problem. This research applied a semi-structured interview guided by a list of questions in interview guidelines (Merriam, 1998). There are 15 questions in this interview. This data collection technique is selected because the researcher intended to gain detailed information about to the social network between Jogjanese and Surabayanese through *paraban* name.

The data are collected by interviewing five (5) native Jogjanese and five (5) native Surabayanese. There are several criteria for the participants; the criteria are as follows:

1. Minimum education is Bachelor Degree (S1)
2. People who were born, grew and lived in Yogyakarta or Surabaya
3. Native in Jogjanese or Surabayanese
4. Active in social organizations or activities

Due to the corona epidemic, the interviews were conducted by utilizing the zoom program. The data gathered during the interview is translated and transcribed. Following that, the data will be analyzed using sociolinguistics theories related to Social Networks and Communities of Practice by Wardhaugh & Fuller (2015), Meyerhoff (2006), and Holmes (2013). This research will discover about the social network between Jogjanese and Surabayanese concerning the uniplex and multiplex network via *paraban* name.

DISCUSSION

This section describes the findings and discussion of the research investigating social networks through *paraban* name between Jogjanese and Surabayanese.

Paraban Name among Jogjanese and Surabayanese
Paraban Name between Jogjanese

The use of *paraban* name among Jogjanese is still often found today and has become a unique tradition that continues to be used. Each *paraban* name refers to its uniqueness. The data show some categories or classifications of how the *paraban* name is used among Jogjanese.

Paraban Name based on Animal's Name

The majority of the respondent agreed that an animal's name is used to give a *paraban* name to someone. Interestingly, most naming animals as *paraban* names tend to have a negative connotation. This table shows the *paraban* name based on animal's name.

Table 3 *Paraban* Name based on Animal's Name

Paraban Name	Componential Analysis	Meaning
Munyuk	Bad face Annoying	Someone who has bad behavior/annoying
Kebo	Fat body Lazy	Someone who has a fat body and is lazy.
Gareng	High-pitch/ringing sound	Someone who has a voice like an animal that is "*Gareng.*"
Gajah	Fat body	Someone who has a fat body

The use of animals' names is considered as a friendly greeting for Jogjanese. Although the animal's name has a negative connotation, there is no feeling of being offended by one another. As stated by the respondent below.

RY5: *"I don't feel offended, Mbak, because for us, it's just a joke, and we don't take it seriously."*

Paraban Name based on Physical Appearance

Physical appearance is also one of the typologies in giving *paraban* names among Jogjanese. It is an interesting phenomenon since the *paraban* name, which refers to physical appearance, is something sensitive that can lead to a conflict. It can be seen in the table below.

Table 4 *Paraban* Name based on Physical Appearance

Paraban Name	Componential Analysis	Meaning
Ompong/tongos	Incomplete teeth Upper teeth protruding	Someone who has incomplete teeth / the teeth are stuck out.
Cungkring	Skinny body	Someone who has very skinny body.
Gendut	Fat body	Someone who has a fat body
Kiting	Curly hair	Someone who has a flat nose
Pesek	Nose shape Flat nose	Someone who has a flat nose

Physical appearance is a visible thing that a person will observe and remember easily as a person's identity. However, the use of this *paraban* name should not be used carelessly. One of the respondents stated that.

RY3: *"It must be used with people who are close to us, and it cannot be used for parents or old people because it is considered impolite"*

Paraban Name based on Puppet (Wayang) Character

Wayang is a traditional art that is very popular among Javanese. In *Wayang*, there are various characters with their uniqueness. Based on the data obtained, the Jogjanese often gave the *paraban* name using *wayang* characters. It can be seen in the following table.

Table 5 *Paraban* Name based on Pupet (Wayang) Character

Paraban Name	Componential Analisis	Meaning
Bagong	- Round/fat body - Has big eyes - Humorous character	Someone who has a fat body and is a humorous person.
Limbug	- Fat body - An energetic person	A woman who has a fat body and energic.
Semar	- Fat body/ especially big butt.	Someone has a fat body with a big butt.
Cangik	- The Chin sticks out	Someone who has the chin sticks out.
Gatutkoco	- Strong - Athletic body	Someone who has an athletic body and is strong.

It can be concluded that the *paraban* name in Javanese society cannot be separated from the cultural elements. Interestingly, the use of the *wayang* character is not only used by the elderly but also by young people among Jogjanese. It is stated by the participant below.

RY4:   *"I often call my friend Bagong, while my father often has* joked *with my mother by calling her Limbuk."*

Paraban Name based on Nature

The nature of a person can be a reference in naming *paraban*. The respondent stated that the nature of a person is a unique identity of someone. The examples can be seen in the table below.

Table 6 *Paraban* Name based on Nature

Paraban Name	Componential Analysis	Meaning
Lemot	- Takes time to understand something - Slowly in thinking	Someone who needs much time in understanding something (slowly in thinking)
Criwis	- Very talk-active	A woman who loves to talking.
Plongoh	- Often being confused - Stare blankly - daydreaming	Someone who often being confusing and often daydreaming.
Cengeng	- Easy to cry/ - Sensitive	Someone who has a sensitive feeling/easy to cry
Ndobos	- Not telling the truth	Someone who is often lying.

Naming *paraban* based on a person's nature is something very sensitive. Giving the name *paraban* based on a person's nature should not be given to older people. It is considered inappropriate and very disrespectful. Giving the name of *paraban* is used for peers who have a close relationship. It is stated by the respondent below.

RY1:   *"My friend is often called "Lemot", but this should not do to elderly people because, in Javanese culture, manners are a must (unggah-ungguh)."*

Paraban Name among Surabayanese

The characteristic *Suroboyoan* language affects how Surabayanese used the *paraban* name. The language used by Surabayanese is more assertive and straightforward than Jogjanese. Based on the data, there are three typologies of the *paraban* name among Surabayanese.

Paraban Name based on Nickname and Abbreviation

Nickname can be used as a *paraban* name; for example, the greeting "mbah", which means grandfather or grandmother, is used as a *paraban* name for young people. In addition, the people of Surabaya also abbreviate two words into one word and use it as the name of the *paraban*. It can be seen in the table below.

Table 7 *Paraban* Name based on Nickname/Abbreviation

Paraban Name	Componential Analysis	Meaning
Mbah	Walking slowly White hair Forgetful	Someone who has the charactereristics like grandmother/grandfather, for example, walking slowly or having white hair.
Gondes (Gondrong ndesa)	Light-colored hair Likes to make mischief	A man who has light hair color and often make a commotion (tacky person)
Mendes (Menthel ndesa)	Light-colored hair Likes to make noise/mischief	A woman who has light hair colour and often make commotion (tacky person)
Kimcil	- Kimcil is abreviation from (*Kimpet Kecil*)/ female's genital	A word that popularly is used greeting someone (woman).
Koncil	- Koncil is abreviation from (*Kontol Kecil*)/man's genital	A word that popularly is used to greeting someone (man).

The names of the *paraban*s above have negative connotations, and those words are taboo for some people. However, that is a common thing used by Surabayanese, which can be accepted openly. The use of "taboo" words is a form of intimacy, closeness, and solidarity between them. Meanwhile, the use of some words like *Kimcil or Koncil* is used to express anger. As stated by the participant below.

RS2: *"Those words are used with people who are very close to us, if words like Koncil are usually used to express anger, for example on the street there is someone reckless we usually say Koncil."*

Paraban Name based on Animals' Name

Surabayanese also uses the name of the animal as a reference in giving *paraban* names. The use of animals' name is based on the similarity of the physical elements, traits, or habits identified with a person. It can be observed in the table below.

Table 8 Paraba*n* Name based on Animal's Name

Paraban Name		Componential Analisis	Meaning
Asu	-	Easily getting angry	Someone who easily gets mad (emotional)
Lowo	-	Having an activity in the night	Someone who never sleeps in the night but sleeps in the afternoon.
Kancil	-	Small body	Someone who is smalling and agility
	-	Walk fastly	
Kingkong	-	Fat body	Someone who has a fat body

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Based on the data obtained, it can be stated that naming *parabans* using animal names is a frequent practice among Surabayanese. Moreover, the animal's name is frequently used to express one's anger. As stated by the participant.

RS4: *"I am called Kingkong by my close friends, because of my fat body. but I don't mind ~~that~~ with that, I'm not offended at all."*

Paraban Name Based on Popular Character's name

Popular figures such as comedian's, actor or actresses, athletes, or hero's name become one of the references for giving *paraban* names. It is based on the similarity whether on physical appearance, nature, habits or also in dressing. It can be observed in the table below.

Table 9 *Paraban* Name based on Popular Charracter's Name

Paraban Name	Componential Analisis		Meaning
Tukul	-	Short haircut	Someone who has the similarity like Tukul arwana' appearance.
	-	Square face shape	
Tesy	-	Dressing like female	Someone (male) who dresses like a female.
Rosi	-	Racing athlete	Someone who drives a vehicle with high-speed.
Rina	-	Comedian	Someone (female) who has a flat nose
Nose	-	Flat nose	
Ronaldo	-	Football athlete	Someone who loves to play football.

The data showed that popular figures used in naming *paraban* are characters with a unique or distinctive attitude or appearance that other characters do not have. Giving *paraban* names based on the names of popular figures can have positive or negative connotations. Someone can give a *paraban* name like "Raisa" (a beautiful singer) because that person also has a very beautiful voice like Raisa. In contrast, someone can be called "Jengkelin" (an Indonesian comedian famous for her strange appearance) because the person has a strange in dress and behavior. It can be seen at the participant below.

RS5: *"I have a friend who is always called Tukul because his face looks like Tukul, and his son also often make jokes."*

Social Network through *Paraban* Name

Paraban names are not only used to give an identity to others but it can show an individual's social network in society. The name *paraban* is used in an informal context,

and it can indicate the closeness of someone's relationship. An individual's social network can be seen from uniplex and multiplex networks (Wardhaugh, 2006).

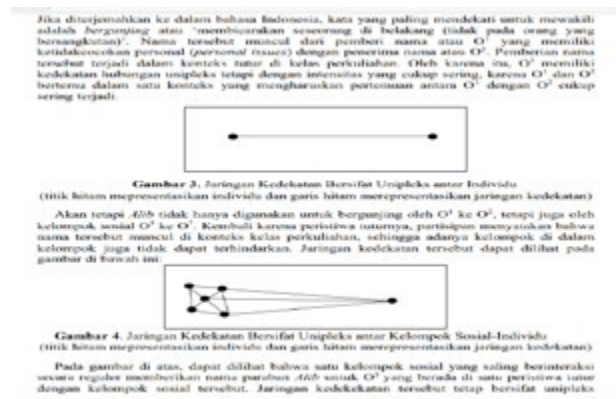### Uniplex Network among Jogjanese and Surabayanese

Paraban names are used to give identities to someone. Giving the *paraban* name will depend on the closeness of the relationship between the individuals. This study found an interesting fact that the more intimate and closer the relationship, the more they likely use a negative connotation of *paraban* name. When these individuals have a uniplex social network, the name *paraban* used tends to have a positive connotation.

Uniplex refers to when people are linked through simple relations or in just one dimension. According to Wardhaugh & Fuller (2015) in uniplex network, people are more likely to reduce their opportunities for social cohesion and tend to have weak feelings of identity and

solidarity. Thus, the relationship between those individuals is not very close and intensive. The relationship in the uniplex network can be considered as a loose network. According to Meyerhoff (2006), a loose network refers to the relationship in which not all members know each other very well. Giving a *paraban* name that is too frontal and has negative connotation to someone who is not too close might offend others' feelings.

In Jogja society, giving a *paraban* name too straightforward is considered a forbidden or impolite manner. Moreover, among Jogjanese, manners (*unggah-ungguh*) are highly respected, especially with older people. It is proven by the use of Javanese language that divided into three levels: *Ngoko, Krama alus, and Krama inggil.* This study revealed that in the uniplex network, the *paraban* name that used among Jogjanese tends to have a positive connotation.

Surabayanese often used *paraban* name to gossip or spread rumours about someone. In a speech community, it is a common thing that there will be a group within the group. The *paraban* name is used because of a person's incompatibility to another person. For example, in class, Dina doesn't like Mona. Then Dina talked with her friends about Mona. Dina gave Mona a *paraban* name as *"Mendes"*. It was done so that Mona or other groups would not be aware of it. It can conclude that the name of *paraban* is used as a password for a certain group so that others group don't know it. The relationship between Dina and Mona is a uniplex network because it occurs only in one dimension, that is, as a classmate. The uniplex relationship can be shown in the figure below.

Picture 1. Uniplex Proximity Network between Individuals
(black dots represent the individuals, and black lines represent proximity network)

Multiplex Network among Yogyanese and Surabayanese

A person's closeness and intimacy can be seen from the intensity of interaction, communication, activities, and language used. The more familiar someone, the more frontal the language that will be used. Both of them are familiar with each other's character and are not afraid to be offended by each other. Interestingly, both Jogjanese and Surabayanese use the *paraban* name, which negatively connotates to people who have a very close relationship with them. The relationship is, of course, established not only in one dimension, but in more than one dimension, which is commonly called a multiplex network (Wardhaugh & Fuller, 2015). The closer someone is, the more they feel free to use any word, including in giving *paraban* name. The individuals already know each other very well, that is commonly called as a dense network. Dense networks are characterized by everyone within the network knowing each other (Meyerhoff, 2006).

Cangik, Ndobos, and Tonggos are *paraban* names that commonly used among Jogjanese.

The names of the *paraban* have negative connotations and might be become something sensitive for some people. Thus, it is a form of their intimacy, solidarity, and familiarity their community. Similarly, among Surabayanese, *paraban* name like *Kimcil* or *Koncil* seems categorized as frontal words, vulgar, and disrespectful. However, that phenomenon is something that is very common and can be accepted among Surabayanese. It indicates that the relationship between them is considered as a multiplex network. These networks produce strong social cohesion, sense of identity, and feelings of solidarity (Wardhaugh & Fuller, 2015). The multiplex network can be seen in the following table below.

Picture 2. Multiplex Proximity Network between Individuals

(black dots represent the individuals, and black lines represent the proximity network)

In sum, it can be concluded that an individual's social network can be observed from the *paraban* name. From the study, it can be stated that domain will influence on how people talk. It confirms the theory from Milroy & Gordon (2003), which stated that domain would influence on people's way of talking. Both Jogjanese and Surabayanese will not use *paraban* name to call a stranger or a person not included in their community. Moreover, in the uniplex network, a person tends to have a loose network, whereas in multiplex networks, a person tends to have a dense network (Meyerhoff, 2006). This study advances our understanding of social networks through *paraban* name; thus, this study enriches the previous study by investigating, *paraban* names through two communities of practice.

CONCLUSION

Paraban name is a culture that is still used among Javanese. The *paraban* names of Jogjanese are classified based on the intended referents of animal names, a person's nature, physical appearance, and names of *wayang* characters. On the other hand, the *paraban* name among Surabayanese is classified based on nicknames or words abbreviations, animals' names, and popular figures' names. This study found an interesting fact that the more intimate and closer the relationship, the more they likely use negative connotation of *paraban* name. In uniplex networks, the *paraban* name is used to maintain harmonious relations and as a password in gossiping about another person. In multiplex networks, the *paraban* name is used as a symbol of intimacy, solidarity, and closeness; whether Jogjanese or Surabayanese tend to use *paraban* name, which has a negative connotation.

This study contributes to enriching the existing theory and practice related to a social network. It can be an overview for sociolinguists to know the social network, which is related to their vernacular language. However, this study does not discuss about what is behind or motivation in giving *paraban* name of a person. Future research should

discover about motivation or factor of giving *paraban* name in order to enrich the research outcomes. Furthermore, this study views vernacular language as a cultural wealth of Indonesia that must continue to preserve.

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