

DECIPHERING THE MEANING OF CHILD NAMING IN THE BUGIS COMMUNITY OF SINJAI REGENCY (An Anthroponymic Study)

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Abstract

This study investigates the shifting patterns and cultural significance of child naming practices in the Bugis community of Sinjai Regency, South Sulawesi, in response to global influences and modernization. Traditionally, Bugis names reflected social class, gender, religious values, and local wisdom. However, increased exposure to global culture, mass telecommunications, and diminishing traditional structures has triggered a deconstruction of these naming norms. This research aims to describe the structural patterns of Bugis personal names and analyze the socio-technological factors contributing to their transformation. Employing a qualitative descriptive approach, data were collected through random sampling, surveys of 100 respondents, and literature review, with analysis stages including data reduction, presentation, and conclusion drawing. The findings reveal seven distinct naming patterns—from one-word regional names to multi-word millennial formats—highlighting linguistic phenomena such as analogy, paragoge, and the Ta Marbuta process. The results show a generational shift from ethnically-rooted to religion-oriented and globally-influenced names. This study contributes to the preservation of cultural identity and anthroponymic knowledge while offering a foundation for future research on language, globalization, and identity in regional communities. It underscores the urgent need to document naming traditions to ensure intergenerational transmission of cultural values.

Keywords: Anthroponymy; Local Wisdom; Global Diversity

Introduction

Indonesia is an archipelago, with each island having its tribe and language. Even within one island, there may be two or more tribes and languages (Chamdareno et al., 2019; Listiyono et al., 2019; Prihatiningtyas, 2019; Puteri, 2021). Based on data released by the Central Bureau of Statistics, in 2010, there were 1,340 ethnic groups in Indonesia. This ethnic diversity is one aspect of the nation's wealth. The differences in ethnicity and language between one island and another can trigger differences in various aspects of life, including naming their children. Sometimes, a person's name in one region is different from another, but people with the same language can still know the origin of the name because the name is identical to the geographical location of a region. Variations of a name can be classified based on the language's geographical, social, and political location. Giving proper names for the Bugis community in Sinjai Regency basically does not have a certain pattern like the Balinese. For the people of Sinjai, a name is a marker of self-identification given by parents to their children with certain expectations. Therefore, some

of the names of Bugis people in South Sulawesi used to seem foreign or strange to others, such as Ambo Tuwo, Indo Upe, Mappideceng, and others.

Society and culture are two terms that are very closely related, like two sides of a coin; they influence each other, determine each other, and are determined by each other. Every dynamic that occurs in society must have a domino effect on culture, and vice versa (Adihartono, 2020; Anto et al., 2023; Haeruddin, 2022; Kamarusdiana, 2019; Mahmudah & Mansyur, 2021; Safitri & Suharno, 2020; Syafri Hariansah, 2022). Change in various perspectives of community life and culture is a necessity, an inevitable event. Change can be said to be a natural mechanism used by society to *survive* or maintain its life. So it can be concluded that a society is never static; it is always dynamic, constantly changing from one condition to another with various causes. This is also the case with the Bugis people living in Sinjai Regency, who navigate their lives by the demands of changing times. Changes that occur in the naming of their children follow the times. The rapid flow of globalization and communication provides easy access to a series of information that occurs in various parts of the world, so that someone will easily idolize a famous character, actor, or athlete (Adhari et al., 2021; Hamid, 2016a, 2016b; Harahap et al., 2021; Khalwani & Nurizzati, 2019; Nasution, 2017; Sohana Abdul Hamid, 2016) This will impact their children's naming, and this phenomenon also occurs in the Bugis community in the Sinjai district.

Naming traditions in the Bugis community of Sinjai Regency have historically been deeply culturally significant, reflecting gender, social class, regional identity, and Islamic influences. However, the growing influence of globalization, media, and shifting value systems has led to a deconstruction of these local naming patterns. Traditional names such as Ambo Tuwo, Besse, and Mappideceng are gradually replaced with more modern or globally popular names, leading to a decline in cultural distinctiveness and weakening the community's linguistic heritage.

This phenomenon indicates a broader socio-cultural transition, where younger generations are increasingly disconnected from local traditions, including naming practices. The naming of children is no longer strictly influenced by ancestral language structures or symbolic meanings, but rather shaped by trends, popular culture, and technological access. This poses challenges to the preservation of cultural identity and local wisdom, particularly as naming is a fundamental marker of self and community identity.

Given the rapid erosion of local traditions in the face of globalization and the lack of documentation on Bugis naming patterns, this research is urgently needed to preserve linguistic and cultural heritage. Naming is not only a linguistic function but also a social and anthropological act that reflects a community's worldview. This study provides timely insight into how modernization influences naming conventions and the cultural implications of these shifts.

Research related to the anthroponymy of the Bugis community, especially in Sinjai Regency, has never been conducted. Some research relevant to this study has only been conducted in Java and Bali, including by Resticka & Yanti (2018), which concludes that the structure and pattern of personal names in the Banyumas community vary greatly, consisting of single forms and word combinations. The word structure can also consist of one, two, three, or six syllables. Every proper name in the Banyumas community contains meaning that can be used as self-identity, a marker of ideals and hopes. Researchers have also conducted similar research, concluding that Chinese anthroponyms have three elements on average: family name/surname, clan status, and main name. There is a

paradigm shift in young families of Chinese descent who have begun to leave the Chinese tradition of giving their children names. Similarly, the findings of Rizka (2018) concluded that there are six naming patterns for people in Cirebon: Arabic, Indonesian, Javanese, Sundanese, English, and mixed. The results of this relevant research are the basis for the importance of conducting this research, especially now that the naming of the community in Sinjai Regency has shifted.

Despite existing studies on anthroponymy in Java and Bali, limited scholarly work specifically examines the naming practices of the Bugis community in Sinjai Regency. Previous research often focuses on structure or etymology without addressing the socio-cultural shifts caused by globalization. This study fills that gap by analyzing the structural patterns and the socio-technological factors leading to the deconstruction of traditional Bugis naming conventions.

This study offers a novel contribution by categorizing Bugis naming patterns into seven distinct structural models and connecting them to religious, linguistic, and generational changes. By integrating qualitative descriptive methods with anthroponymic analysis, the research highlights the interplay between local linguistic identity and external influences such as media, education, and Islamic values. The analysis also introduces phonological elements such as paragoge and ta marbuta processes, which were previously underexplored in Bugis naming research.

The primary objective of this study is to identify and describe the structural patterns of naming in the Bugis community of Sinjai Regency, explore the socio-cultural and technological factors driving the shift from traditional to modern naming practices, and examine how these changes reflect broader trends in identity formation and globalization.

This research contributes to preserving local wisdom and linguistic heritage by documenting naming traditions in a culturally significant region. The findings provide a valuable reference for linguists, anthropologists, and educators seeking to understand the role of language in shaping identity. Additionally, it serves as a cultural archive for future generations of the Bugis community, encouraging them to reconnect with and sustain their ancestral roots in the face of global homogenization.

Methods

This research is categorized as qualitative descriptive research. The data in this study were obtained from community population data taken randomly. In addition, a Google form questionnaire was distributed to 100 respondents to examine the factors causing the deconstruction of local wisdom, and relevant literature studies complemented it. This research data analysis technique includes three stages, namely, data reduction, to provide a clearer picture of the data obtained from the research location and make it easier for researchers to conduct further data collection and search for data if needed. 2. Presentation of data to make it easier to understand the data obtained through narrative text, matrices, graphs, and charts. 3. The next stage is drawing conclusions, which can be in the form of a description or description of an object, so that the research becomes clearer.

Results and Discussion

Self-Name Structure Pattern

Originally, there was no written law regulating the use of a certain number of words when giving proper names, but the Bugis community in the Sinjai district prefers to use just one word. This can be seen in the following table.

1. A typical Bugis name consists of one word

Table 1. typical Bugis name consists of one word

Name	Meaning
Baso	Names for noble men
Basyo	Names for ordinary men
Besse	Noblewoman's name
Becce	Common female names
Mappadesyeng	Fixed
Mapparenta	Rule
Mappatoba	Realize

Among the typical Bugis names in the table above, it seems that the name Baso or Besse has survived until now. The data above is an example of the typical names of the people in Sinjai Regency in the past. The name Baso is used for boys of noble descent or Puang or Andi descent, while the name Basyo or Baco is used for boys of common descent. Speakers of the Ennak dialect of Bugis, for the people of Sinjai Regency, will the phoneme /C/C/ C/change to the phoneme?SY? except in words that experience gemination or thickening, such as "Macca" or "Pintar". Similarly, the name Besse is used for girls of noble descent, Puang or Andi, while the name Becce is only used for girls of common descent. Because the ?C? phoneme is geminated, it does not turn into the /SY/ phoneme as in other words.

In the past, one of the distinctive features in the structure and pattern of proper names for the Bugis community of Sinjai was the presence of the element (Map-) attached to the front of the name, especially for boys, for example, in the names in the table above. The data above shows that naming for the Bugis community of Sinjai Regency has always been distinctive and at the same time a gender marker. The table above shows that proper names beginning with the syllable "Map-" refer to the male gender. "Mappidesyeng" is a word that was once widely used as a name for boys in the Bugis community of Sinjai. Mappadesyeng or Mappidesyeng means to repair, make something better, or teach goodness. The word "Mapparenta," which was also often used by the Bugis Sinjai community in the past, means "to rule", so parents or relatives hope that one day the child can become a leader or figure who has a position as a person who rules or has influence on society. Similarly, the name "Mappatoba" contains a very wise meaning: "to realize, or invite to leave bad deeds and do good deeds, or invite to repent.

2. Naming based on situation and condition

Table 2. Naming based on situation and condition

Name	Meaning or significance
Bolong (Lotong)	Black
Billa	Lightning or thunder
Juma	Friday
Rajja	Rajja Month

The proper names listed in the table above are rarely found today. Parents give these names according to the situation and conditions that occurred when the child was born. "Bolong" was given as a name because when the child was born, his skin color was dark or black. In this context, the Sinjai Bugis community uses two words for the concept of black, namely the words "Bolong or Lotong". Both words have the same meaning, which is the color black. However, about personal names, the Bugis Sinjai community generally uses the name Bolong for boys while the name "Lotong" is used for girls. Similarly, the word "Billa" means lightning or thunder. This word is used as a name because when the child is born, it coincides with the occurrence of lightning or thunder. The word Juma is used as a personal name because the birth of a child is adjusted to the day of birth, which is Friday. This is also the case with the name "Rajja," whose birth coincides with the month of Rajab in the Islamic calendar. This phenomenon can also be used as evidence that the Bugis community in Sinjai Regency has long been learning about Islam, so their names are based on the names of months in the Islamic calendar.

If the names Baso and Besse are still commonly found today, then they are different from the names Bandu or Bondeng, which means "fat or fat". The name is given because, as a baby, it already looks adorable because of its fat and cute body, but sometimes, and generally, the name sticks until the child grows up or matures. The name *Juma* is given to a child because the child was born on a Friday. However, not all days are used as proper names by the Bugis community in the Sinjai district. Only Friday is widely used because the Bugis community in Sinjai Regency believes that Friday is a good day, so the day is used as one of the proper names. The name will be difficult to find nowadays because the people of Sinjai prefer modern names. This is due to advances in information technology, so there is a tendency to use names that are currently popular, so that the use of names with Bugis nuances is eroded. Certain words or terms related to certain situations, conditions, or characteristics are often used to name the Bugis community in Sinjai Regency. The data in the table above shows that using names related to certain situations or characteristics does not differentiate between male and female genders.

3. Typical name patterns that come in pairs

Table 3. Typical name patterns that come in pairs

Male Name	Female Name
Ambo Upe	Indo Upe
Ambo Rappe	Indo Rappe
Ambo Sakka	Indo Sakka
Ambo Tuwo	Indo Tuwo
Ambo Tang	Indo Tang

The self-name element as a gender marker has a semantic feature consisting of two words and is characterized by the words "Ambo-" for boys and "Indo-" for girls. The male and female gender markers in naming the Bugis Sinjai community have begun to be abandoned. Based on the examples above, it can be understood that there is a naming system based on masculine (male) and feminine (female) gender markers. The use of the word "Ambo-" to indicate male gender and the word "Indo-" to name girls is evidence

that, since ancient times, there have been markers in naming for the community. The word "-Upe" attached to the word "Ambo-" or "Indo-" means "good luck". This word is also often used by the Bugis community in the Sinjai district because it gives hope that their son or daughter will have luck in various matters, especially in navigating life. The words "Rappe, Sakka, Tuwo" are used by parents because these words mean "stuck or alive". Parents or relatives use the name because they want their children to live safely, from infancy to adulthood. The Bugis Sinjai community used to believe that by using these words when giving names to their children, the children would live long lives. This was triggered by an older sibling of the child who died in infancy or toddlerhood.

4. Islamic name patterns paired with analogical symptoms

Table 4. Islamic name patterns paired with analogical symptoms

Male Name	Female Name
Amaluddin	Amaliyah
Awaluddin	Awaliyah
Badaruddin	Badariyah
Baharuddin	Bahariyah
Fahrudin	Fahriyah
Haeruddin	Haeriyah

Based on the data in the table above, names ending in the syllable "-din" are still used today. Along with the development of science, the Bugis community in Sinjai began to learn about religion, which was implemented in their daughters' names. Eventually, names ending in syllables ("-Uddin") emerged. This pattern is analogous to names such as "Amaluddin" or "Amaliyah," which can be interpreted as deeds done in accordance with religious teachings. The name "Awaluddin or Awaliyah" is generally used by parents for their firstborn. If the eldest son is male, he is named "Awaluddin", while "Awaliyah" is used for the eldest daughter. In the past, the name "Hasanuddin" was a very familiar name for the Bugis people because it has a very good meaning, namely "Hasan means good, while 'Din' as a shortened form of 'Uddin' means religion. It is this meaning of goodness that parents hope their children will become good people in the future. This hope also applies to the name "Hasaniyah" used by parents or relatives for their daughters.

Many Sinjai residents, around 40 years old and above, still use this name. Similarly, with names with the syllable "-iyah", many Sinjai residents still use these names today. The data above proves the existence of the unyi language game in naming the Bugis community in Sinjai Regency. One of the language sounds that mark male (masculine) names is the use of the syllable "-Uddin" as in the names "Baharuddin, Kamaruddin, Haeruddin, and others". Similarly, the play of language is a marker of female or masculine names using the syllable "-iyah" as in the names "Bahariyah, Kamariyah, or Haeriyah".

These names were still frequently used by the Bugis community in the Sinjai district until the 2000s. Along with the development of Islamic teachings in the Sinjai district, there is also relevance to giving Islamic personal names with a different pattern from the previous table. The data listed in the fourth table above shows that the name pair has changed in the final syllable. Names for boys that end

with the syllable "Udin" will change to "Iyah" in girls' names. This pattern is different from the data in the following table.

5. Islamic paired name pattern with paragogical symptom.

Table 5. Islamic paired name pattern with paragogical symptom

Male Name	Female Name
Abdul Halim	Sitti Halimah
Abdul Hamid	Sitti Hamidah
Abdul Karim	Sitti Karimah
Muhammad Ali	Sitti Aliah
Muhammad Amin	Sitti Aminah
Muhammad Faiz	Sitti Faizah

Along with the development of science and technology, proper names in the community in the Sinjai district show a shift in social identity from ethnic to religious, so that elements of local wisdom are no longer visible when giving proper names. As a result, the Bugis community in Sinjai Regency tends to identify themselves as Muslims rather than as part of the Bugis ethnicity, even though they live under the two social systems of the Bugis ethnicity, which are Muslims. The use of names also differentiates gender; for example, names beginning with the word "Abdul or Muhammad" indicate male gender, while names beginning with the word "Sitti" indicate female gender.

The data in the table above proves that the seriousness of the Bugis community in Sinjai Regency in studying Islam tends to be religious by using personal names that come from the teachings of Islam. The names "Abdul Halim, Abdul Hamid, Abdul Karim, Abdul Latif, Abdul Rahman, Abdul Rahmat" are very familiar to people in Sinjai Regency. These names have a very noble meaning because they are sourced from the holy book of the Koran and are part of the attributes of Allah, God Almighty. The creativity of the community in Sinjai Regency in finding names for their sons and daughters can be seen in the names they have. To give names to their daughters, the names for male children are only added with certain syllables at the end of the name, which in linguistic studies is known as the paragogical symptom. Eventually, girls' names such as "Sitti Halimah, Sitti Hamidah, Sitti Latifah, Sitti Karimah, Sitti Rahimah, or Sitti Rahmatiah" were created.

Similarly, the name "Muhammad Amin" is given to boys with the hope that the child will do good in accordance with the meaning of the name he bears, namely honest and trusted. Similarly, if their child is a girl, they are given the name "Sitti Aminah", per the mother of the Prophet Muhammad Saw. The interesting thing about this name is that there is a unique play of language sounds when giving the name. The names "Amin" for boys and "Aminah" for girls, or the names "Naim" for boys and "Naimah" for girls, as well as the names "Syarif" for boys and "Syarifah" for girls prove that the Bugis community in Sinjai district has used the use of analogous forms since long ago. The addition of the phoneme "-ah" to a name has differentiated between the names of boys and girls.

6. The pattern of proper names with the Ta Marbuta process

Table 6. The pattern of proper names with the Ta Marbuta process

Male Name	Female Name
Nur Rahmat	Nur Rahmah
Nur Hidayat	Nur Hidayat
Kasmat	Kasmah

One form of language symptom that colors the naming of the Bugis community in Sinjai Regency is the symptom of neutralization. The name "Nur RahmaT for boys turns into Nur RahmaH for girls, NurhidayaT turns into Nur HidayaH, KasmaT turns into KasmaH". In Arabic, the Ta Marbuta sound is known as a variant of the letter "T," which symbolizes the phoneme /T/ or /H/. In Standard Arabic, the *ta marbuta* sound is used at the end of a word that refers to feminine words, for example, the word "Al-BaqaraH", which means "female cow", whose original form is Al-BakaraT.

7. Patterns of two or more words (Millennials)

Table 7. Patterns of two or more words

Male Name	Female Name
Mahendra Putra Sadikin	Haerunnisa Amanda Putri
Farhan Kamil Abdalah	Alfah Haerah Syifaah
Muhammad Ihlusal Amal	Azkiah Cantika Salsabila

The data above is an example of the names of children born around the 1990s to the 2000s. Therefore, it seems more modern and longer. There were no rules about the name length in the past, but starting April 21, 2022, the government has given a decree that a name consists of at least two words or a maximum of 60 letters. The data in the example table above can also be used as evidence that generational differences give their color in naming children born at that time. One of the things that characterizes these generational differences is the trend or pattern of giving long names, so sometimes you can guess a child's birth period based on their name. Children born in the millennial period generally have more complicated and longer names.

Factors causing the deconstruction of local wisdom

Based on the questionnaire and interview results, it can be seen that the deconstruction of local wisdom in naming the Bugis tribe community in Sinjai Regency is caused by several factors, namely: 1). Mass ownership of telecommunications equipment can provide opportunities to give names to their children based on their popularity so that there are names of political figures, governments, artists, athletes and others; 2). The weak foundation of local traditions, loss of control of families and elders, also triggers a shift in naming; 3). The high social competition and community mobility also play a role in anthroponymy studies.

Global diversity, strong currents of globalization, and the rapid advancement of technology cause the distance between one city or country and another to be closer, which has implications for the lifestyle and socialization patterns of community members as the embodiment of the nation state.

Discussion

Naming in various cultures also seems strongly colored by the socio-cultural conditions adopted by the community. This self-naming is a manifestation of the psychological condition of society at the macro level, namely, how it imagines itself (inner world) and brings out its image to the outside world, which in turn reflects the thinking structure of its citizens. Regarding naming, each region has different traditions, and there are several problematic phenomena, such as naming depending on the tribe's origin, its descent, and other factors. Technological advances also influence this, so there seem to be no more barriers between tribes and countries. This phenomenon significantly impacts family naming (Resticka & Yanti, 2018). This shows a crisis in the inheritance of local naming traditions because the younger generation is more antipathetic and does not want to learn local traditions. Furthermore, the weak foundation of local traditions, loss of control of families and elders, high social competition, community mobility, and mass ownership of telecommunications equipment can provide opportunities to give names to their children based on their popularity, so that there are names of political figures, government, artists, athletes, and others.

Language from a cultural perspective can also be found in semantics and pragmatics. One theory of meaning is in line with *referential* theory, which states that the meaning of an expression (word or sentence) is what it refers to. Some language uses often refer to certain old beliefs (myths) when connected to culture. In general, it can be said that the naming of Bugis people used to be related to their beliefs at that time. (Hakim, 2018). This reality naturally leads to incomplete perceptions, diverse predictions, and perhaps excessive a priori attitudes.

Regarding naming, each region has different traditions, and there are several problematic phenomena, such as naming depending on the tribe's origin, its descendants, and other factors. Technological advances also influence this, so there seem to be no more barriers between tribes and countries. This phenomenon considerably influences family naming (Angria, 2018). This shows a crisis in the inheritance of local naming traditions because the younger generation is more antipathetic and does not want to learn local traditions. Furthermore, the weak foundation of local traditions, loss of control of families and elders, high social competition, community mobility, and mass ownership of telecommunications equipment can provide opportunities to give names to their children based on their popularity, so that there are names of political figures, government, artists, athletes, and others.

Personal names for the community, especially for the Bugis tribe in Sinjai district, are interpreted as a self-marker. The naming of the Bugis community in Sinjai Regency has begun to leave its ancestral traditions, so elements of local wisdom have begun to be abandoned. Several factors cause a shift in naming for the Bugis tribe in Sinjai Regency, namely: 1). Mass ownership of telecommunications equipment can provide opportunities to give names to their children based on their popularity, so that there are names of political figures, government, artists, athletes, and others; 2). The weak foundation of local traditions, lose control of families and elders also triggered a shift in naming; 3). High social competition and community mobility also influence anthroponymy studies; 4). The strong current of globalization and the rapid advancement of technology cause the distance to be closer between one city or country and another city or country, which has implications for the lifestyle and socialization patterns of community members. This also affects the pattern of naming themselves in the Bugis community in Sinjai Regency.

Nowadays, the jargon is often heard that says that every time there is a person and every person has their time, it also applies in anthroponymic studies. As time passed, the people of Sinjai Regency had already understood religion, especially Islam. Therefore, naming is oriented towards religious elements because names with Arabic elements are very concerned with the content of their meaning. Self-names with certain meanings, for example, have the meaning of helpful, brave, wise, smart, generous, knowledgeable, and so on. In connection with naming, the people of Sinjai Regency, who are all Muslims, have begun to open their minds to using the name elements of the Koranic language. This is due to the emergence of religious schools and boarding schools, so parents sometimes give their children names by consulting a religious teacher or ustaz to obtain Islamic names with good and meaningful meanings. Several language symptoms were also found in naming the Bugis community in Sinjai Regency, both in the form of paragoge symptoms, analogies, and neutralization language symptoms. This aligns with Badudu's view (1985), which emphasizes that language symptoms are defined as events concerning word formation with all its formation processes.

Conclusion

Based on the discussion of this study, it can be concluded that the naming structure among the Bugis community in Sinjai Regency follows seven distinct patterns: (1) one-word names with regional nuances, (2) one-word names based on specific situations or conditions, (3) paired two-word names according to gender, (4) Islamic-influenced names with analogy symptoms, (5) Islamic names with paragoge features, (6) Islamic names using the Ta Marbuta process, and (7) millennial patterns involving two or more words. The shift in naming practices has been influenced by several factors: the widespread use of telecommunications devices, which exposes parents to globally popular names (e.g., of public figures, artists, or athletes); the weakening of traditional customs and family control over cultural practices; and increased societal competition and mobility. Globalization and rapid technological development have also reduced distances between cultures, shaping naming choices as expressions of identity and global belonging.

For future research, it is recommended that comparative studies be conducted between Bugis communities in urban and rural areas to examine whether the same structural patterns and influences apply. Moreover, future studies could explore how naming practices evolve among Bugis diaspora communities and whether the naming shift correlates with broader changes in religious values, media consumption, or educational exposure. This would enrich the anthroponymic discourse by integrating sociolinguistic, cultural, and psychological dimensions of name-giving traditions.

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Nurdin Yusuf (2025)

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Syntax Literate: Indonesian Scientific Journal

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