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Names of Javanese Generation Z and Alpha in Patemon Village, Tengaran Subdistrict, Semarang Regency

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Abstract

A name is an element of identity that is not only personal but also reflects the social, cultural, and historical background of its owner. The Javanese people's practice of giving names to their children undergoes significant changes from one generation to the next. This study aims to determine the pattern of Javanese names, particularly among Generation Z and Alpha in Patemon Village, Tengaran Subdistrict, Semarang Regency. This research method employs a descriptive qualitative approach, utilizing data collection techniques that include interviews, observation, and literature review. Data analysis for this research was conducted through the stages of data reduction, data presentation, and conclusion. The results of this study show that the variation in the names of Generation Z and Alpha in Patemon Village, Tengaran Subdistrict, Semarang Regency, still retains full Javanese language elements, amounting to as much as 8% and combining Javanese elements with foreign languages as much as 47%, with the combination of Javanese and Arabic elements dominating as much as 65%, English elements 15%, Latin elements 10%, Spanish / Portuguese 5% and other language elements 5%. Then, those who use foreign language elements in full are 45%, with Arabic elements accounting for 70%, English elements for 20%, Latin elements for 5%, German elements for 3%, and other language elements for 2%. The implication of this study is the need for an in-depth examination of the sustainability of Javanese cultural heritage in terms of personal naming practices.

Keywords: meaning of name; generation Z and alpha; Javanese name

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INTRODUCTION

A name is an identity given by parents to a child at birth as a marker and identifier. However, a name is not only an identity but also a means of distinguishing one individual from another within a community. According to Hoffman in Widodo (2013) a name is a term

that can be understood and spoken by others to recognize a person or something else.

The act of naming a child by parents represents their hopes for the child. Parents give their children names that reflect the social and cultural conditions of the local community, particularly among the Javanese

people. As explained in Widodo's research, Javanese names that begin with the morphemes *Su-*, *Sri-*, *Wi-*, and *Sa-* are commonly used by Javanese people in the Surakarta area. Names such as *Suwarno*, *Suteja*, *Sri Handayani*, and *Saputro* are frequently found in Javanese communities.

Several studies have shown that the naming of individuals is influenced by the social conditions of the local community, thus reflecting the community's identity. Naming practices among Javanese people have undergone significant changes over the past few decades. According to Mohtarom et al., (2023) the naming of individuals in generations X, Y, Z, and Alpha in Javanese society has shifted in terms of word count and language choice due to several factors, including religion, birth date or month, and socio-cultural influences. There are also internal factors, including the influence of both parents.

The names of Javanese people in Generation Z and Alpha exhibit significant changes in naming patterns, mainly due to the influence of globalization and technological advancements. Generation Z, born between 1997 and 2012, tends to incorporate various languages, including foreign languages, into their names. This phenomenon aligns with the research conducted by Mohtarom et al., (2023) which notes that this generation tends to use more varied names influenced by foreign languages.

Research by Ilyas & Setiawan (2021) This finding is also supported by identifying a tendency to use names inspired by admired

characters, reflecting socio-cultural changes. The influence on name usage can be traced to the social and cultural background of the parents, where name selection is considered highly important in reflecting their hopes for their child.

The shift in naming patterns also indicates the dominance of names derived from other languages, as well as increased flexibility among Javanese communities. (Aribowo & Herawati, 2016). Religious factors and respected public figures also play a role in the naming process, highlighting the complexity of the influencing factors (Ilyas & Setiawan, 2021).

Generation Z and Alpha, born in the digital era, show a shift in naming practices compared to previous generations. This is evident in the tendency to adopt names inspired by pop culture, foreign names, or names with specific meanings related to the parents' hopes for their child's identity or future. This change in naming systems is not only related to aesthetics or name harmony. Still, it is also influenced by social phenomena, such as the impact of social media and globalization, which enable the broader exchange of ideas and cultures.

Personal names are often chosen based on strong socio-cultural considerations. Names not only carry linguistic meanings, but are also expected to reflect the hopes and aspirations of parents for their children's future. In addition, the practice of naming in society often reflects the importance of group identity and cultural heritage. According to Indri & Rustinar (2022), personal names are an integral part of

an individual's identity within a community and represent a form of local wisdom embedded in culture. The presence of a name provides meaning and direction for every step in life. This demonstrates that social influence on personal names can shape perspectives within community life.

The generational classification according to Strauss & Howe (1991); Tapscott (2009); McCrindle (2014) It is stated that individuals born between 1946 and 1966 are part of the Baby Boomer generation, those born between 1965 and 1980 are Generation X, those born between 1981 and 1996 are Generation Y (also known as Millennials), those born between 1997 and 2012 are Generation Z, and those born from 2013 onward are Generation Alpha. Overall, generational classification can influence socio-cultural changes in Javanese society, particularly in naming patterns for their children. According to Widiastuti & Yulianti (2023) It is essential to understand children's mental readiness in navigating the digital era, which influences identity formation, including the naming process that becomes part of the early stages of their social identity. This proves that names are highly significant in social life, especially for Generation Z and Alpha.

This research is highly significant because it identifies a considerable shift in the orientation of language elements used in personal naming systems among Generation Z and Alpha in contemporary Javanese society. The study confirms that naming is no longer a medium for preserving the Javanese language, but has transformed into a negotiation of a

more modern, individual identity. Therefore, Javanese linguistic elements face a serious challenge in the continuity of naming practices within the Javanese community. If the extensive use of foreign linguistic elements in personal names continues, Javanese society may lose the Javanese language identity embedded in their names.

This research focuses on the naming patterns of the Javanese community in Patemon Village, Tengaran Subdistrict, Semarang Regency, specifically among Generation Z and Alpha, who were born between 1997 and the present. This study aims to identify the naming patterns of Generation Z and Alpha in the Patemon Village community, Tengaran Subdistrict, Semarang Regency. It is expected that this research will provide new insights and complement previous studies, as well as offer knowledge and understanding of the current naming practices among the Javanese.

METHOD

This study uses a qualitative method. The qualitative method is a common approach in the social sciences and humanities for exploring, understanding, and interpreting the meaning behind various phenomena occurring in society and individual experiences. Qualitative research methods are rooted in post-positivist philosophy and focus on observations that describe the natural conditions of the subject being studied, with the researcher serving as the key instrument (Abdussamad, 2022).

The object of this study is the names of Javanese individuals from Generation Z and Alpha in Patemon Village, Tengaran Subdistrict, Semarang Regency. The researcher specifically selected Javanese names from Generation Z and Alpha to understand whether the current naming practices still maintain identity and cultural wisdom through names. This research was conducted in Patemon Village, Tengaran Subdistrict, Semarang Regency, because the majority of the population in this area consists of Javanese people who still firmly uphold Javanese culture and traditions. Geographically, the research location is situated at the foot of Mount Merbabu in Central Java, further underscoring the diversity of Javanese names among the local community.

The data collection techniques employed in this study include interviews, observation, and literature review. According to Sugiyono (2017) Interviews are a data collection technique that involves direct question-and-answer interactions between the researcher and respondents to gather in-depth data. The researcher conducted interviews with individuals bearing the names in question and also interviewed their parents as key informants. The researcher also conducted a literature study to gather additional data for this research.

The data analysis technique employed in this study consisted of three stages: data reduction, data presentation, and conclusion. Data reduction involved sorting relevant and irrelevant parts of the data and interview results. Data presentation was

carried out by creating tables from the collected data, followed by drawing conclusions based on the presented data. According to Miles and Huberman in Wahyuni & Ulum (2025) the three components of qualitative data analysis must be compared to determine the direction of conclusions as the outcome of the research.

Data validation in this study was conducted through contextual validation, including direct interviews with parents of Generation Z and Alpha, community leaders, cultural experts, and linguists, as well as the use of literary sources such as dictionaries for each respective language.

RESULTS AND DISCUSSION

Generation Z and Alpha Names That Use Full Javanese Language Elements

Javanese names that incorporate full elements of the Javanese language reflect the rich traditions and cultural values of Javanese society. In the context of naming, various methods are used to assign names to individuals, often rooted in cultural and linguistic aspects. Based on data analysis, it was found that Generation Z and Alpha individuals in Patemon Village, Tengaran Subdistrict, Semarang Regency still use full Javanese language elements in their names.

Table 1. Generation Z and Alpha Names That Use Full Javanese Language Elements

Name	Gender	Generation
<i>Sri Mulyani</i>	Female	Z
<i>Sri Prastyo</i>	Male	Z
<i>Siti Rahayu</i>	Female	Z
<i>Bagus Sriyono</i>	Male	Alpha
<i>Puji Wulandari</i>	Female	Z
<i>Jati Pangestu</i>	Male	Z

<i>Dwi Sutardi</i>	Male	Z
<i>Adi Jatmiko</i>	Male	Alpha
<i>Triyamsih</i>	Female	Z
<i>Agus Widodo</i>	Male	Z
<i>Wahyu Arta Nugroho</i>	Male	Z
<i>Yoga Adi Pratama</i>	Male	Z
<i>Bayu Adi Prasetyo</i>	Male	Z

Based on the presented data, it is evident that some members of Generation Z and Alpha still use fully Javanese names. Notably, the element *Sri*, which signifies nobility, virtue, and goodness, is still found. For example, *Sri Mulyani* means 'noble woman'. *Sri Prastyo* carries the meaning of nobility and loyalty. *Bagus Sriyono* combines "*Sri*" and "*Yono*" (from "*yana*"), meaning a handsome person with noble qualities. The use of *Sri* has become increasingly rare, especially among the younger generations. According to Widodo (2013) the *Sri* element was popularly used by older Javanese generations, particularly those born during the Baby Boom and Generation X eras.

The element *Siti* is also still present. *Siti* may refer to "woman" or "earth," but in the name *Siti Rahayu*, it means a woman who is happy and safe. The honorific *Su-* appears in the name *Dwi Sutardi*, meaning the second child with steadfastness and wisdom. The honorific *Su-*, once commonly used among the Javanese, implies goodness or beauty, although it is a bound morpheme that must be combined with another morpheme to convey a whole meaning.

Other examples include *Puji Wulandari*, meaning "praiseworthy and full of

peace or safety"; and *Jati Pangestu*, where "Jati" means genuine or authentic and "Pangestu" means blessing, prayer, or approval—together signifying "true blessing." *Agus Widodo* means good, safe, and secure. *Adi Jatmiko* conveys the meaning of a virtuous and noble-hearted man. *Yoga Adi Pratama* combines *Yoga* (child), *Adi* (noble), and *Pratama* (first), forming the whole meaning of "firstborn child with noble character."

Javanese society also continues to use birth order as inspiration for naming children. For example, *Triyamsih* derives from *Tri* (meaning three) and *Yamsih* (from *asih*), which means the third daughter who is loving. This naming pattern is also seen in names such as *Tri Krisanto*, *Tri Harini*, *Eko Yudhi Prasetyo*, *Eka Adhi Prasetyo*, *Dwi Agus Susilo*, *Bagus Dwi Werdana*, and *Putra Catur Wibisono*. These names incorporate numerical elements from Old Javanese, including *Eko/Eka* (one), *Dwi* (two), *Tri* (three), and *Catur* (four). This is also found in Bandana's (2015) Research indicates that numerals in Old Javanese are also used as part of personal naming elements among the Balinese people. The purpose of using these numerical elements is to identify an individual's birth order easily.

The name *Bayu Adi Prasetyo* comprises the elements *Bayu*, meaning 'wind' or 'breath', *Adi*, meaning 'noble', and *Prasetyo*, meaning 'the most loyal'. Thus, the name *Bayu Adi Prasetyo* can be interpreted as a man who embodies loyalty in his breath or throughout his life. The meaning of *Wahyu Arta Nugraha* is derived from *Wahyu*, which means divine

guidance, Arta, meaning wealth or prosperity, and Nugraha, meaning blessing.

The data collected shows that only 8% of Generation Z and Alpha individuals in Patemon Village, Tengaran Subdistrict, Semarang Regency still use names that fully incorporate Javanese language elements. The majority of these come from Generation Z, while very few members of Generation Alpha retain full Javanese elements in their names.

The data presented indicate that some names among Generation Z and Alpha still follow fully Javanese naming structures. This is influenced by the parents, who remain committed to preserving Javanese cultural heritage by choosing names that include traditional elements. The findings also indicate that Generation Z continues to dominate in the use of full Javanese language elements in personal names compared to Generation Alpha, which signifies a decline in the use of purely Javanese names in recent generations.

Generation Z and Alpha Names That Combine Javanese and Foreign Language Elements

In the context of Javanese naming practices, an interesting phenomenon has emerged where names often combine Javanese and foreign language elements in a single personal name. Cultural changes and modern perspectives have significantly influenced how parents choose names for their children. Today's younger generations tend to favor foreign names and prefer to blend elements from various languages, including Arabic, Javanese, English, and others, when naming their children.

This trend shows that the inclusion of foreign language elements in names is no longer uncommon among the Javanese community. It also indicates a form of cultural acculturation between Javanese traditions and other cultural influences, as seen in the naming patterns of Generation Z and Alpha.

Table 2. Generation Z and Alpha Names That Combine Javanese and Foreign Language Elements

Name	Gender	Generation
<i>Aditya Sakha Al-Fatih</i>	Male	Alpha
<i>Dhavin Bayu Ulhaq</i>	Male	Alpha
<i>Zhafran Rafisky Restu Prayogo</i>	Male	Alpha
<i>El Aziz Fikri Lingga Pratama</i>	Male	Alpha
<i>Shaqueena Almahyra Wahyudi</i>	Female	Z
<i>Geraldo Reynand Prabowo</i>	Male	Alpha
<i>Eduardo Putra Pangestu</i>	Male	Z
<i>Ryantoni Dharma Segara</i>	Male	Alpha

The combination of Javanese and foreign elements in the names of Generation Z and Alpha is now a common occurrence. In fact, this trend began appearing in the names of Generation Y (Millennials) and has continued into the subsequent generations.

For example, the name *Aditya Sakha Al-Fatih* combines two linguistic elements, namely, Sanskrit-based Javanese and Arabic. According to Purwadi (2007) *Aditya* means "sun," and *Sakha* means "true friend", and is combined with the Arabic element *Al-Fatih*, meaning the conqueror or victor. The

combination of Javanese and Arabic elements is very commonly found, as the majority of the Javanese people in Patemon Village, Tengaran Subdistrict, Semarang Regency, are Muslim. Many modern Javanese families have begun to adopt more global names while still preserving traditional elements by combining Javanese and Arabic terms. (Ilyas & Setiawan, 2021).

This reveals a fascinating dynamic in personal naming, where tradition and modernity coexist in harmony. Then there is *Dhavin Bayu Ulhaq*, a combination of classic modern and Islamic elements. The name *Dhavin* comes from *Davin/Devon* (Irish), meaning an honorable man, *Bayu* comes from classical Javanese, meaning wind or breath, and *Ulhaq* is Arabic, meaning a lover of truth. The meaning of *Dhavin Bayu Ulhaq* is an honorable man who will always love the truth in his breath or in his life.

Zhafran Rafisky Restu Prayogo incorporates elements of Arabic and Javanese. The name *Zhafran Rafisky* is derived from Arabic, meaning high success or glory, and *Restu Prayogo* comes from Javanese, meaning full of blessings and beneficial to others. *El Aziz Fikri Lingga Pratama* is a distinctive name, as it combines elements of both Arabic and Javanese languages. *El Aziz Fikri* in Arabic means strong and thoughtful, *Lingga* in Javanese means male identity, and *Pratama* means primary. Thus, the intended meaning of *El Aziz Fikri Lingga Pratama* is to become a strong individual, intelligent in thought, and possessing a noble identity.

Next, the name *Shaqueena Almahyra Wahyudi* also contains several language

elements. *Shaqueena* comes from Hebrew and modern English, meaning a revered female leader. *Almahyra* is derived from Arabic, meaning "skilled and excellent," while *Wahyudi* refers to a man who receives revelation. Based on its direct meaning, the name *Shaqueena Almahyra Wahyudi* is unique because it contains gendered meanings. However, *Wahyudi* here literally refers to the father's name. This is also often found in modern Javanese society, where family names or parental names are appended to a person's full name. Other examples include *Dini Aulia Putri Suwarno*, *Dina Aurel Putri Suwarno*, and *Arinda Natania Putri Widodo*.

In addition to Arabic, combinations with other languages, such as English or other Western languages, are also present. For instance, the name *Geraldo Reynand Prabowo* is a blend of Western and Javanese-Sanskrit elements. *Geraldo* carries the nuance of a knight or protective leader, *Reynand* means brave counselor, and *Prabowo*, from Javanese, means someone who shines. So the name *Geraldo Reynand Prabowo* carries the hope of becoming a courageous knight, wise in giving advice, and radiating nobility. This naming shift aligns with Dinar's (2019) research, which suggests that the naming pattern, once dominated by Javanese and Islamic elements, has now shifted toward Western combinations.

The combination of Western and Javanese elements has become common in Javanese society. The purpose of using Western-style names combined with Javanese elements is to appear more modern and trendy

while still preserving one's identity as a Javanese. For example, *Eduardo Putra Pangestu* means a man full of blessed prayers and a responsible protector, where *Eduardo* is taken from Spanish and *Putra Pangestu* from Javanese.

Ryantoni Dharma Segara means a leader full of morality as vast as the ocean, and also uses a blend of two language elements. *Ryantoni* is derived from Ryan and Antony (Irish and Latin), meaning a small king worthy of respect. *Dharma* means morality in Javanese-Sanskrit, and *Segara* means "vast ocean," also derived from Javanese-Sanskrit. This phenomenon is also referred to as mixed code, where a single utterance or name contains language elements that shift from one language to another.

The results of this study show that the combination of Javanese and foreign language elements strongly dominates the names of Generation Z and Alpha in Javanese society. A total of 47% of Generation Z and Alpha individuals in Patemon Village, Tengaran Subdistrict, Semarang Regency use a combination of Javanese and foreign elements in their names. Of that 47%, the most commonly combined foreign language is Arabic at 65%, followed by English or Western languages at 15%, Latin at 10%, Spanish-Portuguese at 5%, and other languages at 5%.

Names of Generation Z and Alpha that No Longer Use Javanese Elements

The names of the current Javanese community have undergone a significant shift as they increasingly abandon names containing

Javanese elements. This change is influenced by several factors, especially from parents who want to keep up with the times and avoid being labeled "old-fashioned" in naming their children. Another factor is the rapid development of technology, which has led to the naming of children following global trends. In line with what was conveyed by Nurhayati (2013) parents have begun to prepare their children to become part of the global community by giving them globally styled names to elevate their social status. Additionally, religious factors lead parents to choose names derived from sacred spiritual texts.

Table 3. Names of Generation Z and Alpha that no longer use Javanese elements

Name	Gender	Generation
<i>Silmi Qonitat Al Firdaus</i>	Female	Z
<i>Muflichha Nazila Tan'imi</i>	Female	Z
<i>Nurul Azizah Ihtisyam Tamam Dzakiyyrrijal Baniari</i>	Female	Z
<i>Ihtisyam Tamam Dzakiyyrrijal Baniari</i>	Male	Alpha
<i>Viendra Junio Yuaffi</i>	Male	Alpha
<i>Adreena Senja Mahreen Gia</i>	Female	Alpha
<i>Alika Salwa Naura Syifa</i>	Female	Alpha
<i>Faeyza Aileen Alvaro</i>	Male	Alpha

The data presentation above shows that Generation Z and Alpha among the Javanese no longer use Javanese elements in their names. For example, *Silmi Qonitat Al Firdaus* consists of three Arabic elements. In the Arabic-Indonesian dictionary by Al-Munawwir (1997) *Silmi* means a person who

loves peace, *Qonitat* means obedient or submissive, and *Al-Firdaus* refers to the highest level of paradise. The hopeful meaning behind this name is to become a person who loves peace and is obedient so that they can reach the highest heaven.

Muflichha Nazila Tan'imi also contains Arabic name elements without any Javanese elements. The meaning of *Muflichha* is derived from the Arabic word *muflih*, meaning "fortunate woman." *Nazila* comes from the root word *nazala* (Arabic), meaning "to descend," and *Tan'imi* comes from *na'im*, which means bliss or comfort. Therefore, the meaning of *Muflichha Nazila Tan'imi* is a fortunate woman who brings or bestows bliss.

Nurul Azizah is a relatively simple name among Javanese Generation Z, but it contains no Javanese elements. *Nurul* comes from the Arabic word *nur*, meaning "light," and *Azizah* is the feminine form of *Aziz* (Arabic), meaning "the mighty" or "the powerful." Names consisting entirely of Arabic elements like this are often found in devout Muslim Javanese families.

There is a complex pattern in the use of names among Javanese Generation Z and Alpha, who no longer incorporate Javanese elements—for example, the use of irregular consonants, excessive vowels, and difficult pronunciation. An example is *Ihtisyam Tamam Dzakiyyrrijal Baniari*, where all name elements are Arabic and mean a man full of politeness and honor, perfect in morals, intelligent among men, from the *Baniari* family (or place). There are consonants placed closely together, such as in *Dzakiyyrrijal*, which is very unfamiliar in

Javanese. Then, the name *Alika Salwa Naura Syifa* uses entirely classical Arabic elements, meaning a beloved woman who brings peace, as beautiful as a flower, and a healer of the heart.

Some names combine or mix European and Arabic elements. An example is *Viendra Junio Yuaffi*, where *Viendra* (Latin) means "bringer of life" (Land, 2025), *Junio* (Spanish) means the month of June (Guindel, 2010), and *Yuaffi* (Arabic) means "a good young man". The combination of European and Arabic elements aligns with the research by Ilyas & Setiawan (2021), which shows that Javanese personal names tend to use foreign vocabulary, especially a combination of Western and Arabic languages, replacing traditional Javanese vocabulary.

Not only are two-language combinations found, but also combinations of more than two languages—for instance, *Adreena Senja Mahreen Gia*. *Adreena* is from Arabic, meaning a graceful woman, and *Senja* is taken from the Indonesian vocabulary, meaning the time (of day) when it is half-dark after the sun has set. (Bahasa, 2016). *Mahreen* is from Arabic-Urdu, meaning "moonlight," and *Gia* is derived from *Giana* (Latin), meaning "gift of God."

There is also the name *Faeyza Aileen Alvaro*. According to Adi Laksono (personal interview, 2025), the child's parent explained that the name *Faeyza Aileen Alvaro* consists of three language elements. The Arabic element (*Faeyza*) is derived from the word *Faiza*, which means "a person who wins," and the Irish element (*Aileen*) means "shining." *Alvaro* comes from Old German, meaning "protector"

or “guardian”. This name is hoped to represent someone triumphant and victorious, who shines brightly, and has the spirit of a protector for others.

Based on the data obtained, it is revealed that the use of entirely foreign language elements in Generation Z and Alpha names has become widespread. About 45% of the total Generation Z and Alpha population in Desa Patemon, Kecamatan Tenganan, Kabupaten Semarang have adopted this pattern. Arabic elements still dominate, accounting for 70%, followed by English at 20%, Latin at 5%, German at 3%, and other languages at 2%.

The use of foreign language elements in Generation Z and Alpha names is increasingly popular, especially for naming Generation Alpha. Using elements outside the Javanese language in names conveys more complex meanings and hopes from parents. This contrasts with previous generations, who often had only one language element in their names, as it was easier to remember and pronounce within Javanese society.

CONCLUSION

The study on Javanese names among Generation Z and Alpha in Desa Patemon, Kecamatan Tenganan, Kabupaten Semarang concludes that the names of Javanese people in these generations have undergone many changes. Names using purely Javanese elements account for only 8% of the total. In contrast, the combination of Javanese elements with foreign language elements dominates Generation Z and Alpha names, making up

47%. Following this is the use of entirely foreign language elements, without any Javanese components, at 45%. If this trend continues, the Javanese people will eventually abandon Javanese elements in the naming patterns of future generations. This will undoubtedly cause the Javanese to lose part of their identity reflected in their names. This study is far from perfect and does not yet fully represent the naming patterns of Generation Z and Alpha in the Javanese community as a whole. It is hoped that future research can further develop this study for deeper analysis and open broader knowledge on the topic.

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