

# THE VALUES OF SURNAME IN KOREAN AND JAVANESE SOCIETIES

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A Thesis Submitted in Partial Fulfillment of the Requirements  
for the Degree of Master of Arts Program in Korean Studies

(Interdisciplinary Program)

Graduate School

Chulalongkorn University

Academic Year 2012

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ความสำคัญของนามสกุลในสังคมเกาหลีและสังคมชาว

นางสาวอัมมุล ฮาซานา

วิทยานิพนธ์นี้เป็นส่วนหนึ่งของการศึกษาตามหลักสูตรปริญญาศิลปศาสตรมหาบัณฑิต

สาขาวิชาเกาหลีศึกษา (สหสาขาวิชา)

บัณฑิตวิทยาลัย จุฬาลงกรณ์มหาวิทยาลัย

ปีการศึกษา 2555

ลิขสิทธิ์ของจุฬาลงกรณ์มหาวิทยาลัย

Thesis Title           THE VALUES OF SURNAME IN KOREAN AND  
                                  JAVANESE SOCIETIES

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Field of Study         Korean Studies

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อัมมุล ฮาซานา : ความสำคัญของนามสกุลในสังคมเกาหลีและสังคมชาว (THE VALUES OF SURNAME IN KOREAN AND JAVANESE SOCIETIES) อ. ที่ปรึกษาวิทยานิพนธ์หลัก : ผศ.ดร.ภาวิกา ศรีรัตนบรรณ์, 139 หน้า.

งานวิจัยเรื่องนี้ มีวัตถุประสงค์เพื่อศึกษาความสำคัญของการใช้นามสกุลในสังคมเกาหลีและสังคมชาว โดยเน้นศึกษาผลกระทบจากการเป็นอาณานิคมซึ่งส่งผลต่อโครงสร้างทางสังคมของเกาหลีและชาว ในการกำหนดรูปแบบการใช้นามสกุล ความเป็นมาของรูปแบบการใช้นามสกุลในสังคมเกาหลีมีความโดดเด่น เนื่องจากความมีจำกัดของการใช้ชื่อ-สกุล นามสกุลที่ใช้มากที่สุด เช่น ชื่อสายคิม ชื่อสายลี และชื่อสายปาร์ค ในขณะที่สังคมชาวอินโดนีเซียส่วนใหญ่ไม่มีการใช้นามสกุลหากเปรียบเทียบกับสังคมอื่นๆ ในโลก งานวิจัยชิ้นนี้ใช้วิธีการศึกษา โดยการวิเคราะห์จากเอกสารเพื่อที่จะหาคำตอบจากปรากฏการณ์ที่เกิดขึ้นจากความแตกต่างของสองสังคมในเรื่องการใช้นามสกุล

ผลจากการศึกษาพบว่า ปัจจัยเรื่อง การเป็นอาณานิคม ไม่ได้เป็นปัจจัยสำคัญที่ส่งผลต่อการใช้นามสกุล ทั้งในสังคมเกาหลีและสังคมญี่ปุ่น ถึงแม้ว่าชาวเกาหลีเคยตกเป็นอาณานิคมของญี่ปุ่นและถูกบังคับให้ใช้ชื่อเป็นภาษาญี่ปุ่นก็ตาม แต่ชาวเกาหลีก็ยังใช้นามสกุลเกาหลีในรูปแบบเดิมมาตั้งแต่ศตวรรษที่แล้วจนกระทั่งถึงปัจจุบันนี้ ในขณะที่สังคมชาวกลับไม่เคยมีการรับรู้ถึงเรื่องการใช้นามสกุลเลย แม้แต่ก่อนการเป็นอาณานิคมของประเทศที่เข้ามาปกครองในชวาก็ตาม ชาวอินโดนีเซียไม่เห็นถึงความสำคัญใดๆในการใช้หรือไม่ใช้นามสกุลต่อชีวิตประจำวัน แต่สำหรับชาวอินโดนีเซียชนชั้นสูงบางกลุ่มเลือกที่จะมีนามสกุลเพื่อที่จะแสดงออกถึงฐานะที่มีศักดิ์สูงส่งกว่าชนชั้นธรรมดา หากพิจารณาจากการใช้นามสกุล สังคมเกาหลียังคงนำระบบที่ยึดหัวหน้าครอบครัวเป็นหลักมาใช้ ส่วนสังคมอินโดนีเซียกลับมีความเท่าเทียมภายในสังคมมากกว่า

คำว่า “ความมีจำกัดของการใช้ชื่อ -สกุล” ในสังคมเกาหลีนั้นหมายถึง มีการใช้นามสกุลประมาณ 300 นามสกุลเท่านั้น สาเหตุเนื่องมาจากหลังจากการล่มสลายของราชวงศ์โชซอน ชาวเกาหลีในยุคนี้พยายามที่จะสร้างสถานะทางสังคมของตนเองให้ดีขึ้นโดยการชื่อนามสกุลของตระกูลที่อยู่ในชนชั้นสูง เช่น ตระกูลคิม ตระกูลลี เป็นต้น ดังนั้น ชาวเกาหลีส่วนใหญ่จึงใช้นามสกุลที่กล่าวมาเป็นจำนวนมาก นามสกุลมีความสัมพันธ์แบบแน่นกับการแสดงออกถึงสถานะทางสังคมเกาหลีในอดีต แต่ไม่ใช่ในสังคมเกาหลีปัจจุบัน การตัดสินใจเลือกใช้นามสกุลเกาหลีต่อไปหลังจากญี่ปุ่นออกนโยบาย “ผสมกลมกลืนทางวัฒนธรรม “แสดงให้เห็นถึง ความจงรักภักดีต่อชนชาติตนเอง อัตลักษณ์ความเป็นเกาหลีเป็นสิ่งที่ญี่ปุ่นไม่สามารถยึดครองได้ ในขณะที่สังคมชาวไม่มีรูปแบบการตั้งชื่อ -นามสกุลอย่างตายตัว แม้ว่าจะไม่มีการใช้นามสกุลภายในสังคมชาวก็ตาม แต่พวกเขาสามารถเข้าใจได้ว่าผู้ชายเป็นหัวหน้าครอบครัว และผู้หญิงสามารถมีอิสระในการแสดงออกในด้านต่างๆ ภายในสังคม ชาวชาวในปัจจุบันไม่ต้องการใช้นามสกุล แม้แต่กลุ่มที่มาจากชนชั้นสูงก็ไม่ต้องการที่จะสร้างความแตกต่างระหว่างชนชั้นอีกต่อไป พวกเขาต้องการแสดงให้เห็นถึงตัวตนที่แท้จริงที่ไม่ได้มาจากตระกูลหรือครอบครัวที่มีชื่อเสียง อย่างไรก็ตาม ชาวชาวเริ่มหันมาสนใจกับการใช้นามสกุลเพื่อให้การลำดับญาติหรือการกรอกข้อมูลสำคัญเป็นเรื่องที่สะดวกมากยิ่งขึ้น

สาขาวิชา เกาหลีศึกษา..... ลายมือชื่อนิสิต .....

ปีการศึกษา 2555..... ลายมือชื่อ อ.ที่ปรึกษาวิทยานิพนธ์หลัก .....

# # 5487656920: MAJOR KOREAN STUDIES

KEYWORDS: VALUES OF SURNAME/ JAVANESE SOCIETY/KOREAN SOCIETY/INDONESIA

UMMUL HASANAH: THE VALUES OF SURNAME IN KOREAN AND JAVANESE SOCIETIES. ADVISOR: ASST.PROF.PAVIKA SRIRATANABAN, Ph.D., 139 pp.

The objective of this research is to examine the values of surname in Korean and Javanese societies by looking at the impact of colonization in both societies resulted to the social structures that assumingly shaped the pattern of surname usage in Korean and Javanese societies. Giving the background that the surname usage pattern in Korean is exceptional where only limited lines of surname used by most Koreans, they are Kim, Lee, and Park. Meanwhile in Javanese society, most Javanese do not have surname which is also unique compared to other societies. The research was conducted by doing documentary analysis to find the answers why such things happened.

The result showed that, colonization is not the main factor that affected the use of surname in Korean and Javanese society. Koreans have been using Korean surname in the same pattern since centuries ago until today although during Japanese colonization Koreans were forced to use Japanese name. As for Javanese society, Javanese do not recognize the use of surname even before colonizer came to Java. Javanese people do not see any significance of using or not using surname in their life although for some nobility, surname was used to show that they are higher in status than the commoner Javanese. Seen from its use of surname, Korean society is still strongly adapting patriarchal society in social structure and Javanese people are having more egalitarian social structure.

Limited lines of name in Korean society means that among millions of Koreans, only around 300 surnames are widely used. It is because after the collapsed of Choson Dynasty, many Koreans tried to upgrade their social status by buying high social status surname like Kim and Lee. In the past, surname was closely related to social status, but not anymore today in Korea. The decision to keep using Korean surname even after Japanese “assimilation policy” showed Koreans’ national pride; everything might be taken from Korea, but not their identity as Korean. There are many choices for naming in Javanese because there is no agreed pattern in giving name to Javanese babies. With the absence of family surname, Javanese still understand that man is the leader in the family. Many Javanese nowadays do not want to use surname, even if they come from famous family because they do not want to create a gap in society. They want to be seen as who they really are, not from their family surname or family reputation. However, some Javanese consider giving surname to their offspring to make the children easier in tracking the family lineage or to make them easily filling in the legal international documents.

Field of Study : Korean Studies..... Student’s Signature .....

Academic Year : 2012..... Advisor’s Signature .....

## ACKNOWLEDGEMENTS

First of all, I am grateful to Allah SWT for giving me faith, courage, and strength to finish this graduating paper. Everything would not be possible without His help. I would like express my deepest gratitude to my kind and friendly supervisor Assistant Professor Pavika Sriratanaban, Ph.D for her academic guidance, encouragement, and advice during my thesis writing. I would also like to say thank you to Associate Professor Worawet Suwanrada, Ph.D, Associate Professor Withaya Sucharithanarugse, Ph.D, and Associate Professor Ki-Soo Eun, Ph.D for giving me constructive comments and advices for my thesis.

My study in Korean studies program will not be possible without the scholarship I got from ASEAN University Network (AUN). I deliver special gratitude to Ms Naparat Phirawattanakul for her kind assistance even before I got accepted as a grantee and during my study in Chulalongkorn University and Seoul National University.

I would also like to thank Ms Piyawan Suksri and Ms Nongluk Boonthiem for welcoming me with open arms and have been helping me anytime I find difficulties during my study here. My academic life in Chulalongkorn University and Seoul National University will not be as dynamic as it was without my fellow Batch Seven, thank you for being my classmates, sharing the memories for the past two years, and helping me all this time. Special gratitude is for Ms Sarocha Sirawitchayakul who helped translating my abstract into Thai language and had become my only company in taking extra class in GSIS, Seoul National University. My life in Thailand has become much easier due to some helps from kind people around me, especially to my Indonesian friends in Indonesian Students Association in Thailand (PERMITHA), Indonesian Embassy staff in Bangkok, and also for my seniors and juniors in Korean Studies program.

Lastly, I humbly dedicate this thesis for my parents and family in Indonesia who have been supporting and giving me continued prayers, and to all of those who supported me in any respect during the completion of my study.

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# CHAPTER I

## INTRODUCTION

### 1.1 Research Backgrounds

One of the dialogues in William Shakespeare's play entitled Romeo and Juliet is "A rose by any other name would smell as sweet." In that play, it means that Romeo and Juliet can actually be united despite their families are enemy to each other. Both Romeo and Juliet in that play use their family names that indicate their origin and that's also the obstacle why their love cannot be united.

Aside from Romeo and Juliet play, we can see that name is playing a crucial role in someone's life. Just because Romeo and Juliet inherit surname from their families, they must die in despair. If we see the name from the micro level, we can simply say that name is a word that represents ourselves. However, when we see it from the macro level, we can actually learn and see many things from the words combined into a name.

Usually, people have what is called given name and surname, and sometimes they also have the middle name put between the given name and surname. In some societies, they give long name for the offspring and for other societies they give only short form of name. By seeing someone's name we sometimes can check the cultural background of a person, where he/she comes from, what his/her religion, from what kind of family he/she comes from, and many other aspects. Names play a vital role in determining identities, cultural affiliations, and histories; they can help fracture or unify groups of people. They represent an integral part of knowledge-power systems (Scott, Tehranian et al. 2002).

People's names, especially surnames, in each country are unique. In the Philippines, Filipinos' surnames are interesting as well. Foreigners expect Filipinos to be fluent in Spanish due to their Spanish surnames and history. In reality, most Filipinos cannot speak Spanish. Interestingly, Spanish surnames only date back to 1849. During this year, the Governor General decreed an order for Filipino families to choose a surname from the *catalogo alfabetico de apellidos* (an alphabetized catalogue of surnames from Spain). Until this day, Filipinos still carry the Spanish surname selected by their descendants (Pineda, 2005: 180-181).

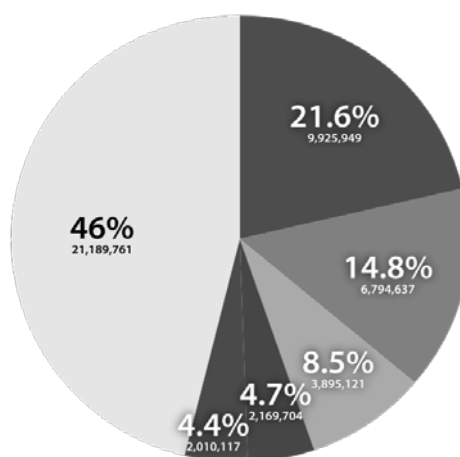
After studying in Thailand, author realized that most people have surname while author does not have surname attached to the name. Surname is an added name derived from occupation or other circumstance or the name borne in common by members of a family (Meriam Webster Dictionary, 2012: Online). Many people find it very confusing and unique how people from Indonesia, especially from Javanese society, most of them do not have surname. After experiencing this phenomenon, the author decided to dig more about values of surnames in Javanese society and compare them to the values of surnames in Korean society.

*Because surnames are correlated with ethnicity, within heterogeneous populations (to some extent all populations are heterogeneous in origin) genetic characteristics presumably occur in different frequency in persons of different surnames. Biological relationships between countries are also marked by surnames (Lasker, 1980).*

According to Scot (2002), in many cultures, an individual's name will change from context to context and, within the same context, over time. Therefore, in a society, people's name will not stay the same after some period of time. There will be

some conflicts and changes happen in the society that makes people changing the way they give name to the children. However, there is a unique pattern about family surname in South Korea because 45% of Korean people bear the family name Kim, Lee, or Park.

**Figure 1.1: Distribution of Korean family names**



<b>21.6%</b>	<b>: Kim</b>
<b>14, 8%</b>	<b>: Lee</b>
<b>8.5%</b>	<b>: Park</b>
<b>4.7%</b>	<b>: Choi</b>
<b>4.4%</b>	<b>: Chong</b>
<b>46%</b>	<b>: Others</b>

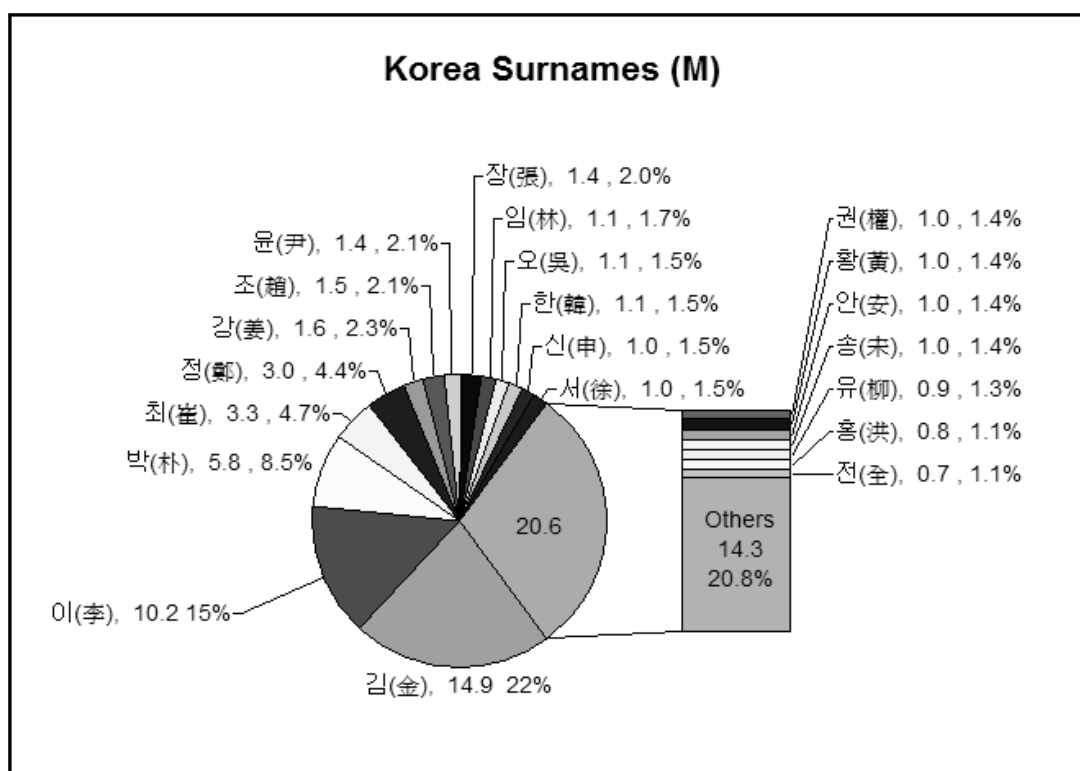
Sources: Republic of Korea, National Statistical Office (Sun Bin, 2005: Online)

The total population was 45,985,289; no comparable statistics are available from North Korea. The top 22 surnames are charted and a rough extrapolation for both Koreas has been calculated.

Park (2010) said that a full Korean name consists of both a family name and a given name. Family names are usually one syllable and given names are usually two

syllables. In English, the given name precedes the family name, but in Korean, the order is the opposite. This probably has something to do with traditional Korean culture, which emphasizes family and society over the individual. Originally, a Korean's family name represented a close tie to a specific group, so if a Korean met somebody with the same family name, he or she would feel very close to that person. However, these days this aspect of Korean culture is disappearing, mostly because they will meet people with the same family name all the time. There are millions of Koreans, but not even 300 family names. Among the list of Korean family names, the most frequent that people can encounter is 김 (Kim), around one in five people.

**Figure 1.2: Korea Surnames**



(DPRK Studies, 2005: Online)

From the chart above, it can be seen that 22% of the respondents bear the surname of Kim, followed by Lee/Yi (15%), Park/Bak (8.5%), Choi (4.7%), Jong



(4.4%), Kang (2.3%), Jo (2.1%), Yun (2.1%), Jang (2.0%), Lim (1.7%), Oh (1.5%), Han(1.5%), Sin (1.5%), and Seo (1.5%). Other less popular surnames mentioned above are Kwon (1.4%), Hwang (1.4%), An (1.4%), Song (1.4%), Yu (1.3%), Hong (1.1%), and Jeon (1.1%).

In South Korea, family is seen as a very important institution; the most fundamental features of the traditional Korean farm family lie not in any one custom or set of statistical norms, but rather in the basic assumptions about what a family is and how people are related to one another (Sorensen, 1988). Koreans like to maintain their family name and the way Koreans give name to the children is set in the same pattern which likely does not change from time to time.

Speaking about the features of the Korean family, it should be noted that at the present time, there is a transition from a traditional patriarchal extended family to the modern nuclear family. Korean family is considered to be hierarchically differentiated. In accordance with Confucian ideas, there is a clear division between senior and junior, men and women. A clear contrast between "external" and "internal" (home) spheres in such families has led to unexpected consequences (Rumiya, 2012). However, these traditional values are no longer as strong as before. It is caused by the globalization and the number of families who keep moving from rural areas to the urban areas to study, to work, or simply to seek a better life.

When turning to the name in Javanese society, it can never be found the fixed pattern. Although people are coming from the same ethnicity, it seems like some group of people will have different way in giving name to the children. Javanese people have various systems for naming. Javanese do not usually have family names or surnames. Many have just a single name such as Sukarno (the first President of

Indonesia) or Suharto (the second President of Indonesia). Names with the prefix *Su-*, which means good, are very popular. Javanese names may come from traditional Javanese languages, many of which are derived from Sanskrit language. After the introduction of Islam in Java, many Javanese began to use Arabic names. Commoners usually only have one word name, while nobilities or royal family use two or more word names, but rarely a surname. Due to the influence from other cultures, many people started using names from other languages. Christian Javanese usually use Latin baptism names followed by a traditional Javanese name.

Culturally, Javanese people use a patriarchal system that traces the hierarchic lineage of the father. This system is particularly used to determine descendants' rights to use royal titles before their names. However, it is not customary for Javanese to pass on a family name, except in Suriname, Latin America, which has a large Javanese population. Surnames in Suriname-Javanese are usually derived from the names of their ancestors who emigrated from Java from 1890-1939. Suriname-Javanese people usually use Western (mostly Dutch) given names, and Javanese surnames.

After knowing some general point of views about naming system in Javanese and Korean society, it can be seen that the naming system in both societies are very different. Therefore, the author would like to make a comparison about this system to see the values of surname and the stories hidden behind it in both societies.

*Through a comparative analysis, we will argue that the use of inherited familial surnames represents a relatively recent phenomenon intricately linked to the aggrandizement of state control over individuals and the development of modern legal systems and property regimes (Scott, Tehranian et al. 2002).*

## **1.2 Research Objectives**

1. To assess impacts of colonization on major social institutions in Korean and Javanese society.
1. To study how social structures in Korean and Javanese society shape the pattern of surname usages.
2. To examine values of surname usage in Korean and Javanese society.

## **1.3 Research Questions**

1. What are the impacts of colonization on major social institutions in Korean and Javanese societies?
2. How do social structures in Korean and Javanese societies shape the pattern of surname usages?
3. What are the values of surname in Korean and Javanese societies?

## **1.4 Research Hypothesis**

1. Surname changes are mostly caused by the colonization in Javanese and Korean societies.
2. Korean society is still adopting the strict family patrilineal system but Javanese family is adopting more egalitarian family lineal system as seen from its use of surname.
3. An omission of surname in Javanese society, as the major group of Indonesians, fosters national solidarity and grants equality in social strata. On the other hand, keeping Korean surnames in Korean society is a way to maintain national solidarity in Korea.

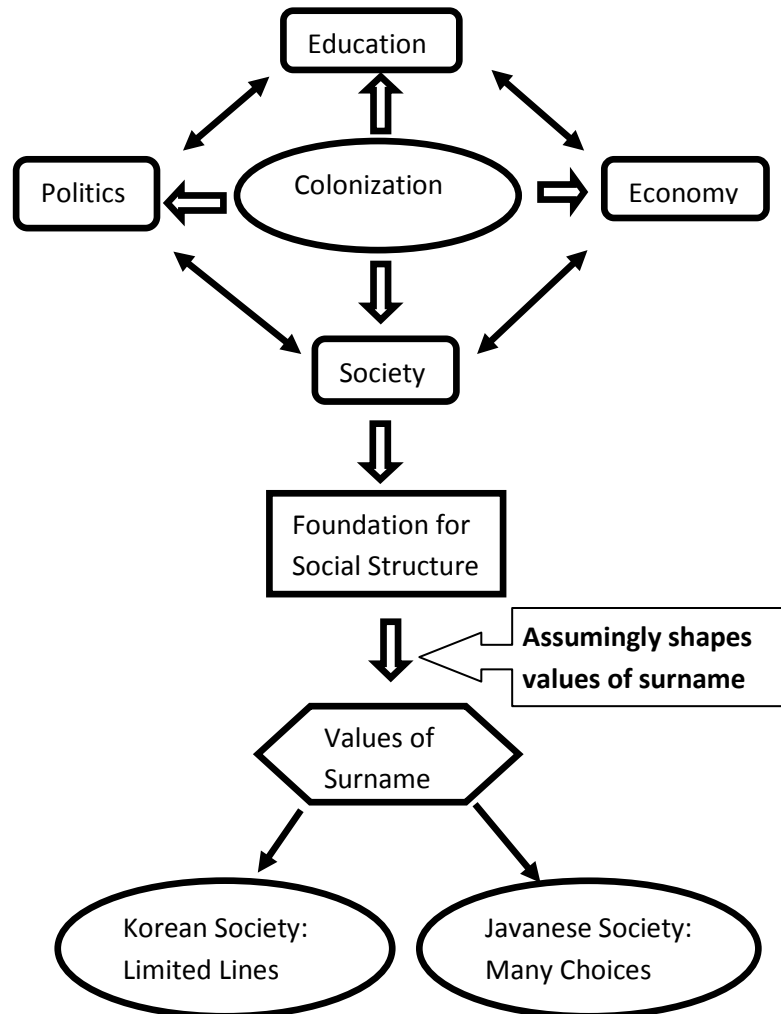
### **1.5 Research Limitation**

This research is limited to only Korean and Javanese societies. Koreans here are Korean people as an ethnic originated from Korean Peninsula. They can be the ethnic Koreans residing in both South and North Korea, also the seven millions Koreans residing in countries outside Korean peninsula.

Java Island is located on the southern part of Indonesia; it is between Sumatra Island and Bali Island and under Kalimantan (Borneo) Island. Java is the home of 60 percent of the Indonesian population. The Indonesian capital city, Jakarta, is located on Western part of Java. Much of Indonesian histories took place in Java Island. It was the center of powerful Hindu-Buddhist empires, the Islamic Sultanates, and the core of the colonial Dutch East Indies. Java was also the center of the Indonesian struggle for independence during the 1930s and 1940s. Java dominates Indonesia politically, economically and culturally (Encyclopedia, 2012: Online).

## 1.6 Conceptual Framework

Figure 1.3: Conceptual Framework



## 1.7 Significance of the Research

This research aims to look at family surname in both micro and macro levels. Micro level here means that surname is seen as part of the family which is the smallest unit of the society. Therefore, the deep understanding of the family values will be done to examine it. On the other hand, seeing surname from the macro level means that surname which is derived from one generation to generation can show in

general what a bigger society is like. Many changes in a country more or less affect the way people in that country perceive the family values and how they use the surnames respectively. In this case, a surname usage change is closely related to the national unity and social class in a society. Besides, how a society and nation can be driven well in a long run depends on the small unit in a society called family.

### **1.8 Presentation**

This paper is divided into seven chapters. Chapter one introduces the framework of the whole paper, which consists of research background, research objectives, significance of the research, research questions, research hypothesis, research limitation, and conceptual framework. Chapter two gives information about the literature review that is useful to help answering research questions. Chapter three contains the research methodology by introducing the theories used in the research and explaining how to collect the data. Chapter four is the analysis chapter that will talk about the impacts of colonization to the major social institutions in both Javanese and Korean societies. Chapter five is the second analyzing chapter which talks about the relation of social structures to the surname usage in Korean and Javanese society. As for chapter six, it discusses the values of surname seen from the respondents' opinion in both societies in nowadays life. The last chapter which is chapter seven presents the conclusion of the research by concluding the research analysis and answering the research questions of the study.

## **CHAPTER II**

### **LITERATURE REVIEW**

The study “The Values of Surname in Korean and Javanese Societies” was conducted to develop concepts and ideas by reviewing various literatures on the relevant subject. It is divided into two parts as follows:

2.1 Theories

2.2 Related Literature

#### **2.1 Theories**

The theories used in this research are as follows:

2.1.1 Colonialism and post colonialism theory

2.1.2 Functionalism theory

2.1.3 Social class theory

2.1.4 Nationalism theory

##### **2.1.1 Colonialism and Post Colonialism Theory**

Post colonial theory or post colonialism deals with the effects of colonization on cultures and societies. As originally used by historians after the second world war in terms such as “the post-colonial state,” post colonial had clearly chronological meaning, designating the post independence period. However, from the late 1970s, the term has been used by literary critics to discuss the various cultural effects of colonization (Ashcroft, Griffiths et al. 2000).

In modern era, post colonialism is used in wide and diverse ways to include the study and analysis of European territorial conquests, the various institutions of European colonialism, the discursive operation of empire, the subtleties of subject construction in colonial discourse and the resistance of those subjects, and the differing responses to such incursions and their contemporary colonial legacies in both pre and post-independence nations and communities. While its use has tended to focus on the cultural production of such communities, it is becoming widely used in historical, political, sociological, and economic analyses, as these disciplines continue to engage with the impact of European imperialism upon world societies (Ashcroft, 2009: 169).

It is also explained by Mc Ewan (2008: 17) in his book *Post Colonialism & Development* that post colonialism as a metaphysical, ethical, and political theory dealing with such as identity, race, ethnicity, gender, the challenges of developing post national identities, and relationship between power and knowledge.

Post colonialism as a literary theory, it is critiquing the continuation of representative colonized and formerly colonized people as inferior, and countering these with alternative representation from writers in colonized countries. Post colonialism as anti-colonialism is a critique of all forms of colonial power, political, and economic, past and present.

Moreover, Mc Ewan said that the 'post' of 'post colonialism' has two meanings, referring to:

- a temporal aftermath – a period of time after colonialism
- a critical aftermath – cultures, discourses, and critiques that lie beyond, but closely influenced by, colonialism (Blunt and McEwan, 2003).



Most people understand colonialism as correlated to imperialism, even some think that colonialism is interchangeable with imperialism which actually is not accurate. Although both terms are widely used together but the meaning of both terms are different as mentioned below.

**Imperialism** is a system of domination over space, encompassing the practice, the theory, and the attitudes of a dominating metropolitan centre ruling a distant territory (Said, 1994: 9). For example, the British involvement in West Africa during the nineteenth century was largely based on imperialism. Although Britain seized vast territories in West Africa, unlike other parts of Africa it was never affectively colonized. Unlike Southern and Western Africa, therefore, there are no colonial descendants living in this part of the continent today. However, West Africa was a central part of Britain's eighteenth and nineteenth century Empire, a focal point for slavery and a key area for resource extraction (cocoa for the manufacture of chocolate, palm oil for the manufacture of soap, and rubber extraction) (Mc Ewan, 2008: 82).

**Colonialism** is a tangible manifestation of imperial power; refers more specifically to 'the implanting on settlements on a distant territory' (Said, 1994: 9). Colonialism is almost always a consequence of imperialism, depending on conquest, territorial expansion, and the process of colonization whereby people, goods, and capital move from the capital centre to the colony. Examples include Spanish and Portuguese colonialism in Latin America; French colonialism in Algerian and Morocco; and British colonialism in India, North America, South and East Africa, Australia, New Zealand, and the Caribbean. Colonialism took different forms in different places. The Spanish, Portuguese, and British colonization of the Americans was largely through the complete destruction and overthrow of indigenous communities; the French

colonization of Africa and Caribbean islands was based on an administrative system that legally incorporated these territories as part of France. The British colonization of India was achieved less through military force, although this was always a threat, and more through creating a hierarchical administrative structure that incorporated and co-opted Indian elites. Colonialism, then, is the imposition of political control through conquest and territorial expansion over people and places located at the distance from the metropolitan power. Both imperialism and colonialism bind metropolitan centers and colonies together in an unequal power and dependence. However, colonialism represents the direct imposition of imperial rule through settlement and political control over a 'separate group of people, who are viewed as subordinate, and their territories, which are presumed to be available to exploitation' (Jacobs, 1996: 16 via Mc Ewan, 2008: 82).

As written in Loomba's book *Colonialism/Postcolonialism* (2005: 18-19), the word 'post colonial' is useful as a generalization to the extent that it refers to a process of disengagement from the whole colonial syndrome, which takes many forms and is probably inescapable for all those whose worlds have been marked by that set of phenomena: 'post colonial' is (or should be) a descriptive not an evaluative term (Hulme, 1984:120).

### **2.1.2 Functionalism Theory**

As mentioned in the book *Contemporary Sociological Theory: Expanding the Classical Tradition* (Wallace, 1999), in answering the question "What is functionalism?" We turn first to *A Modern Dictionary of Sociology* (Theodorson and Theodorson, 1969), which defines functionalism as

*The analysis of social and cultural phenomena in terms of the functions they perform in a socio cultural system. In functionalism, society is conceived of as a system of interrelated parts in which no part is seen as leading to a certain degree of imbalance, which in turn results in changes in other parts of the system and to some extent to a reorganization of the system as a whole. The development of functionalism was based on the model of the organic system found in the biological sciences.*

Because it is concerned with the overall characteristics of social structure and the general nature of social institutions, functionalism has a macro sociological focus. What functionalists mean by the “interrelation of the parts of a social system” can be understood by looking at an airport. Its parts include the roles of airline ticketing, maintenance crews, pilot, flight attendants, passengers, air traffic controllers, restaurant workers, luggage carriers, and many others. All these parts are interrelated, and a disturbance in any one of the parts will show their interdependence. Many changes could lead to disequilibrium of the airport as a social system. Any of these disturbances can result in imbalance, of then to the point of a temporary breakdown in the system.

In analyzing social systems along these lines, functionalists emphasize three elements:

1. the general interrelatedness or interdependence of the system’s parts
2. the existence of a “normal” state of affairs or state of equilibrium, comparable to the normal or healthy state of an organism, and
3. the way that all the parts of the system reorganize to bring things back to normal.

One of functionalism most important propositions is that there will always be some such reorganization and tendency to restore equilibrium. In the case of the airport, it is easy to define normal conditions and see how the system organizes to restore them: personnel will work harder, overtime will be set up, and additional staff will be hired. In other cases, restoring equilibrium may be more difficult.

In analyzing how social systems maintain and restore equilibrium, functionalists tend to use shared values or generally accepted standards of desirability as a central concept. Value consensus means that individuals will be morally committed to their society. The emphasis on values is the second most important feature of functionalism. As such, it contrasts directly with the other major macro sociological perspective, conflict theory. Whereas functionalism emphasizes the unity of society and what its members share, conflict theorists stress the divisions within a society and the struggles that arise out of people's pursuits of their different material interests.

A very famous sociologist for functionalism is Emile Durkheim. Durkheim (Dillon, 2009: 79) conceptualized society as a complex system whose component parts or structures are all interrelated but whose independent functioning is necessary to the functioning of the whole society. For this reason, his sociology is often referred to as functionalism or structural functionalism.

For Durkheim (Dillon, 2009: 80), society is not simply a collection of individuals but is a collectivity with features and characteristics of its own. Society is more than the sum of the individuals that comprise it; it is also comprised of social relationship and forms of social organization and these collective forces independently regulate individual and collective behavior. Society, therefore, through

its various social structures, everyday customs, and norms, constrains how we think, feel, and act. These external constraints exist outside of the self; they have an independent existence in society and cannot be willed out of existence by the individual.

According to Durkheim (Dillon, 2009: 81-83), to analyze society there is a basic rule which said “the first and most basic rule is to consider social facts as things.” An emphasis on social facts as objective things also mean that crime , homelessness, and other things we might consider “social problems” are in fact sociologically “normal.” They are things that exist in society, that are part of the collectivity. As such, we can measure and compare the occurrence and prevalence of these things, and their relation to other things across different cities or countries that share a similar level of socio-economic development.

In analyzing social phenomenon using functionalism theory, we can find the case of self interest versus collective interest (Dillon, 2009: 85-86). Through socialization, therefore, we learn to maintain society by cooperatively co-existing as friends, family members, work-mates, house-mates, team-mates, or citizens which collectively tied by our shared interdependence. The relation of the individual to society is one which necessitates regulation and constraint precisely because of the collective nature of society. As Durkheim said,

*Society has its own nature, and consequently, its requirements are quite different from those of our nature as individuals: the interests of the whole are not necessarily those of the part. Therefore, society cannot be formed or maintained without our being required making perpetual and costly sacrifices. Because society surpasses us, it obliges us to surpass ourselves; and to*

*surpass itself, a being must, to some degree, depart from its nature—a departure that does not take place without causing more or less painful tensions.*

Dillon (2009: 88-93) further explained that social change, whether large scale or local, do not occur without a struggle; most changes initially resisted as a result of the collective force of existing social facts. The patterns and structures already in place cast a long shadow on people's expectations of what is normal, or of what functions effectively.

Traditional (pre-industrial or agricultural) societies and communities tend to be characterized by sameness, by the similarities that exist among people. In traditional societies, social ties and relationship – bonds of social solidarity – are relatively easy to maintain because people share a lot in common. In the absence of the geographical and occupational mobility required by industrialization, the same individuals and families tend to live in the same place and engage in similar occupations over several generations. Moreover, similarly, there is sameness of ethnicity, of religious, of political beliefs, and of culture.

On the other hand, modern societies, after all, look almost exactly the opposite of traditional societies. They are characterized by population density, urbanization, geographical, and social mobility, and a diversity of occupational, religious, political, ethnic, and cultural groups. Diversity brings a lot of personal freedom, anonymity, and impersonality; individual difference rather than sameness in the norm. In modern, urban societies, unlike in traditional societies, Durkheim argues, the collective conscience is less forceful and is less encompassing and less controlling of the individual:

*As society spreads out and becomes denser, it envelops the individual less tightly, and in consequence can restrain less efficiently the diverging tendencies that appear...in large towns the individual is much more liberated from the yoke of the collectivity... the pressure of opinion is felt with less force in large population centers. It is because the attention of each individual is distracted in too many different directions. Moreover, we do not know one another so well. Even neighbors and members of the same family are in contact less often and less regularly, separated as they are at every moment by a host of matters and other people who come between them.*

The difference between traditional and modern societies can be seen in this table.

**Table 2.1:** Contrast between Traditional and Modern Society

No	Traditional Society	Modern Society
1.	Pre-industrial/rural society	Industrialized, urban society
2.	Sameness	Diversity
3.	Strong collective conscience	Weak collective conscience
4.	Limited division of labor	Highly specialized division of labor
5.	Repressive, punitive law	Contract-type law stipulating reciprocal rights
6.	Mechanical solidarity	Organic solidarity

(Dillon, 2009: 98)

### **2.1.3 Social Class Theory**

Weber (Dillon, 2009: 142-145) uses the word class to denote individuals' shared economic situations: individuals who have similar economic interests and assets and who have similar life chances as a result of property, income, and labor market opportunity. In particular, he distinguishes between property and the lack of

property as major differentiating classes, and further, among property owners, its scale and purpose.

He summarized four different classes in his social class theory:

1. the working class as a whole
2. the petty bourgeoisie
3. the property-less intelligentsia and specialist, and
4. the classes privileged through property and education.

In the case of social status, status is an effective claim to social esteem in terms of positive or negative privileges, which typically, according to Weber, is founded on style of life, education, and hereditary or occupational prestige. In American society for example, the highest status group historically was comprised of white protestant males, from the upper socio-economic echelons, and educated at elite private school and universities whose admission policies excluded those whose profile did not match the chosen criteria of privilege (Karabel, 2006: 22-23).

Moreover, Weber emphasizes that status and prestige are not solely determined by economic class, even though the costly fees entailed in admission to exclusive housing developments and prestigious colleges and country clubs points to the close relation between economic class and social status. Nevertheless, a person might have a lot of wealth but little prestige or honor in the community, perhaps because the individual's family pedigree is less pure than that of others – his or her wealth might be new rather than accumulated over many family generations.

As Weber notes that mere economic power, and especially 'naked' money power, is by no means a recognized basis of social honor. Money, nonetheless, makes it easier for families to send their children to elite private colleges, which, in turn,



grant prestige of their own as well as enhancing the occupational, lifestyle, and related status (and economic market) opportunities available to those graduates. Membership of a particular status group confers prestige, but it also requires one to have certain style of life, the maintenance of a particular lifestyle visibly shared with others of similar status. Thus, a specific style of life is expected from all those who wish to belong to the status circle.

Weber notes that in times of economic and technological transformation, it is typically economic power that comes to the primary source of social stratification, whereas in economically settled or stable contexts, it is status that tends to have primacy. This insight helps to clarify the obvious primacy of “naked money power” in stratifying individuals today, whether in the US or in China and India, where historically, status honor was somewhat independent of economic assets, but where currently the transformative impact of economic globalization makes economic capital and what it can buy the most significant status marker.

Social class also plays a role in political power. Economic classes and social statuses can influence and overlap one another. An additional source of stratification is differential access to social power. Political groups and associations, or parties, therefore, engage in action oriented toward the acquisition of social power, that is to say, toward influencing social action no matter what its content may be. In principle, parties may exist in a social club as well as in a state. Thus politics is the striving to influence the distribution of power, either among states or among groups within a state. Within any given club, community, or societies, we all engage to varying degrees in political behavior, seeking to influence the distribution of power. In summary, Dillon (2009: 149) said that social stratification could consist of:

- class; economic
- status; prestige, lifestyle, and
- party; political power

Class here means the individuals who share an objectively similar economic situation determined by property, income, and occupational resources. Meanwhile, stratification means inequality between groups (strata) in society based on differences in economic resources, social status and prestige, and political power.

#### **2.1.4 Nationalism Theory**

Hroch (1996) classifies a nation as a large social group integrated not by one but by a combination of several kinds of objective relationships (economic, political, linguistic, cultural, religious, geographical, and historical) and their subjective reflection in collective consciousness. In his essay *From National Movement to the Fully-Formed Nation: The Nation-Building Process in Europe*, Hroch identifies three keys to creating a nation: "a memory of a common past, treated as a destiny of the group; a density of linguistic or cultural ties enabling a higher degree of social communication within the group or beyond it; and a conception of the equality of all members of the group organized as a civil society." The three keys to creating a national identity generally occur in phase A of Hroch's three phases:

**Phase A:** Activists strive to lay the foundation for a national identity. They research the cultural, linguistic, social and sometimes historical attributes of a non-dominant group in order to raise awareness of the common traits.

**Phase B:** A new range of activists emerged, who sought to win over as many of their ethnic group as possible to the project of creating a future nation.

**Phase C:** The majority of the population forms a mass movement. In this phase, a full social movement comes into being and movement branches into conservative-clerical, liberal and democratic wings, each with its own program.

In his book *Nations and Nationalism* (2012), Hobsbawm explains that nationalism is created by following three phases. The first phase or phase A is the emergence of cultural, literary and folkloric identity for a particular social group or region. He cites three criteria for making claims of nationality; they are (1) its historic association with a current state or one with a fairly lengthy and recent past, (2) the existence of long-established cultural elite, possessing a written national literary and administrative language, and (3) a proven capacity for occupation. The second phase or phase B is the popular proto-nationalism which means a body emerges, which consists of pioneers and militants of the national idea. They begin to campaign for this idea of nationality. He gives four main criteria for the development of popular proto-nationalism, they are language, ethnicity, religion, and the consciousness of belonging or having belonged to a lasting political entity—the most decisive criterion of proto-nationalism. The third phase or phase C is the nationalist programs acquire mass support, or at least some of the mass support that nationalists always claim they represent.

Hobsbawm also demonstrates the historical relevancy of this stage by dividing the nationalist movement into three periods, (1) the transformation of nationalism (1870-1918), (2) the peak of nationalism (1918-1950), and (3) nationalism in the late twentieth century: the rise of internationalism.

## **2. 2 Related Literatures**

This research attempts to look at the values of surname in Korean and Javanese societies. Thus the literatures related to the topic are studied. The author found that more books are available to get data for Korean side because Korean studies are widely spread all around the world that many researches related to Korea had been done by many researchers. However, not many data are available for Javanese side. Although the quantity of data might be unbalance for both societies, author believes that they can offer the answers for the research questions. Besides, the research about surname usage in Korean and Javanese society like this is the first time in its field that may produce many imperfections in it.

The related literatures will be divided as follows:

2.2.1 Impacts of colonization and naming pattern in Korean society

2.2.2 Impacts of colonization and naming pattern in Javanese society

2.2.3 Social structure in Korean society

2.2.4 Social structure in Javanese society

### **2.2.1 Colonization and Naming Pattern in Korean Society**

Bunge (1982) mentioned in the book *South Korea, a Country Study* that Koreans have remained a homogeneous and culturally distinct people even though their historical development has been greatly affected by foreign powers like China, Japan, Russia, and USA. Throughout the centuries they have managed to keep hold of a strong sense of their cultural identity in the middle of foreign invasions and foreign rule.

Under the Japanese rule, Korea underwent drastic changes even before the country was formally annexed by Japan. The Japanese caused the last emperor, King

Kojong, to abdicate the throne in 1907 in support of his feeble son, who was soon married off to a Japanese woman and finally given Japanese nobility. Japan then governed Korea under a regency-general and accordingly under a governor-general directly subordinate to Japanese premiers.

During the Japanese colonization, in theory the Koreans enjoyed the same status as the Japanese, but in fact Japanese government treated the Koreans as occupied people. Until 1921 they were not allowed to publish their own newspapers or organize political or intellectual groups. Nationalist sentiments gave rise to a Korean student demonstration on March 1<sup>st</sup> 1919, asking for a proclamation of independence from Japan by a small group of leaders in Seoul. With the consolidation of what became known as the March First Movement, street demonstration led by religious groups and spontaneous demonstrations erupted throughout the country in protest against Japanese rule.

Japanese influence on Korean culture during the colonial period was largely repressive. The colonial government pursued a policy of assimilation, especially during the late 1930s and before 1945. The primary purpose of that policy was to force the Koreans to speak Japanese and consider Koreans as Japanese subjects. In 1937, the Japanese governor-general ordered that all instruction in Korean schools be in Japanese and that students not be allowed to speak Korean inside or outside school. In 1939, another decree from Japanese government encouraged Koreans to adopt Japanese names, and by the following year it was reported that 84 percent of all Korean families had done so. During the war years, Korean-language newspapers and magazines were shut down by Japanese government. Belief in the spirituality of the Japanese emperor was encouraged, and Shinto shrines were built throughout Korea.

Had Japanese rule not ended in 1945, the fate of indigenous Korean language, culture, and religious practices would have been highly uncertain.

For the naming pattern in Korea, Park (2010) stated that a full Korean name consists of both a family name and a given name. Family names are usually one syllable and given names are usually two syllables. In English, the given name precedes the family name, but in Korean, the order is the opposite. This is related to the traditional Korean culture which emphasizes family and society over the individual, that is why family name comes first, followed by given name.

Originally, a Korean's family name represented a close tie to a specific group, so if a Korean met somebody with the same family name, he or she would feel very close to that person. However, these days this aspect of Korean culture is slowly disappearing. It is mostly because Koreans will meet other Korean people with the same family name all the time. It is mentioned by the author of this book that there are millions of Koreans, but there are only around 300 Korean family names in existence nowadays.

### **2.2.2 Colonization and Naming Pattern in Javanese Society**

In the book entitled *Indonesia: a Country Study*, Bunge (1983) talked in general about Indonesia. Among things related to Indonesia that was discussed in the book, it mentioned about the predominance of Javanese in Indonesian society which has continued over the centuries. Population in Central and Eastern Java formed over half the country's population—estimated at more than 150 million in early 1983. They also had big influence in cultural, economic, political, and military affairs of Indonesia.

Dutch colonization was started when their four ships entered Indonesian waters in 1596, landed at Banten, the principal port of the Kingdom of Banten, and then continued by the expansion along the North Coast of Java to Madura.

After experiencing many wars and conflicts with local people, especially with Javanese in the island of Java, the Dutch came to believe that as long as they could retain the loyalty of the Javanese elites; their hold on the island would be secure. The Dutch set some rules in the colony like making the new hierarchy of authority, and a departure from the 'rationalism' policy which was made by Daendels and Raffles that had existed under the VOC. For the upper levels of hierarchy, there was a European civil service, while a native administration occupied the lower levels. The native administration was drawn from the *priyayi* class, an aristocracy defined both by descent from ancient Javanese royal families and by the expertise of government service.

Dutch was also dividing Java into a number of residencies, each headed by a Dutch resident who acted as chief administrator on the regional level. The sultanates of Yogyakarta and Surakarta were not included in the regency system. Each regency was headed by Javanese regent, assisted by a Dutch assistant regent who worked with him as his "younger brother." The regency was divided into districts and sub districts and contained an average of about 500 villages (*desa*). Administrative responsibility was shared by Javanese district chiefs and assistant district chiefs and Dutch controllers, while on the lowest level the village head (*kepala desa*) was responsible for the *desa*.

Therefore, during the colonization in Java, there was a dualism in power, one is held by Dutch and another one is controlled by native people. The Dutch civil

service was responsible for running the administrative, financial, and military machinery of a modern state, while the natives were to serve as chiefs of the people, maintaining close ties with them, supported by traditional Javanese values of hierarchy and personal loyalty. An elaborate etiquette emphasizing the differences between superior-inferior and the correct use of Javanese honorific language defined relations among Javanese officials, non Javanese officials, and Dutch officials. Regents or native administrators were chosen by the Dutch government, and the tendency was to make the office a hereditary one. The *priyayi* or Javanese noblemen were divided into a lower aristocracy and a super-elite *priyayi*.

To maintain the stability of the colony, Dutch government created a situation where the natives will not rebel. Thus, some assumptions were slowly injected to the natives or Javanese. The most basic assumption of the colonial system was the idea that people could never be motivated by modern incentives, such as the profit motive or individual development. As long as the *priyayi*, and especially the Javanese officials promoted by Dutch could be used as symbols of traditional authority then peace could be maintained. Dutch policy in the nineteenth century was both to preserve and to compromise the *priyayi* class.

In 1899 the liberal Conrad van Deventer from Netherland published an article, "A Debt of Honor," which argued that the Netherlands had a moral responsibility to return to Indonesia all the profits that had been extracted from the colony from the sale of cash crops following the Dutch parliament's assumption of fiscal responsibility for the colony in 1867. This money, which he estimated at being almost 200 million guilders in total, would be invested in welfare and educational facilities. Although Dutch government was actually unhappy with this policy, they decided to



build some schools and started to educate the people in the colony. The health programs were also run for the people, especially to exterminate the malnutrition of the people and those projects were very costly. The presence of schools made more people being educated and since at that time no higher education institution for Indonesians, those who wanted to study in higher education institution or university must go to European countries. It then led to the emergence of nationalists from Indonesia because they learnt about independence movement during their study abroad.

For the naming pattern, as explained by Koentjaraningrat (1985), who is a famous sociologist in Indonesia, Javanese have an ambiguous attitude towards the name giving ceremony. Many families give a name on the day the baby is born, an event which is celebrated with a communal meal called *slametan brokohan*. Other families, however, do not consider this ceremony as a name-giving ceremony but only a ceremony to celebrate the birth, as the name is given to their children automatically.

Religious families who take Islam seriously, that are called as *santri* Javanese have a name giving ceremony on the seventh day after the birth. They perform a sacrifice ceremony called *kekah* which includes distributing meat of a sacrificed animal to neighbors and the poor.

As the Javanese children grow up, they are better known by their nicknames (*julukan*), which quite often change several times during their life. Only for an adult does a name become important because adult is seen as someone who already has an occupation and maintains a position in the society.

For the newborn baby, very often the maternal grandparents of the child are invited to suggest names. It also often happens that the parents choose the name themselves without asking the help of the grandparents.

*There was a general convention as to the types of names to be used for children of different social levels. Every Javanese knows the names he is not supposed to give to his children. A tiyang tani or a commoner from a peasant community will not think of a name for his child that ends, for example, in –Kusuma, -Tanaya, or –Ningrat. Such names are for the priyayi or the nobility. An individual from the tiyang tani class would feel embarrassed bearing such a name, nor would he give it to his child, not only for fear that they would be made the laughing stock of their community, but also because there is a vague belief that such a name will bring bad luck; people would say that the child is “kawratan” name; his name is ‘too heavy’ for him to bear (Koentjaraningrat, 1985 : 104).*

Newborn children in peasant families are often given short names. The names are usually indicating the day of the Javanese week on which the child was born. Names like Ponimin for boys, and Poniyah or Poniye for girls, or Legiman, Legiyah, or Leginem, are typical names for peasant boys and girls who are born on the third day (*Pon*), or the first day (*Legi*) of the Javanese five-day week. Names for peasant boys and girls also have simple favorable meanings, such as Beja (luck), Slamet (safe, peaceful) for boys, and Sariyem (flower) for girls. Names taken from the *wayang* epics or Javanese literature such as Sukarno, Suroto, and Suhadi for boys, or Sriyati, Lestari, and Kartini for girls are popular to be given to children from higher social classes. Peasant families who are more Muslim oriented often give their children

names derived from Arabic names, such as Durahman, Alip, Kusin for boys, and Aminah, Ngatijah, or Mariyem for girls.

### **2.2.3 Social Structure in Korean Society**

The key to understanding South Korea's contemporary middle class and its development is the fundamental force the Koreans have to reach status and prestige. In the closing years of the Choson Dynasty, Hulbert (1969: 38) noted that a passionate desire among the Korean people is to ascend a step on the social ladder, as they tried in every way to insinuate themselves into good society. Lett (1998) found that the characteristic today is as functioning as in the past. Moreover, this desire to acquire status, coupled with new opportunities has been a driving force behind the development of South Korea's human resources in general, of its new middle class in particular, and ultimately of South Korea itself.

This motive actually can be traced back from South Korea's history. To briefly review, as South Korea industrialized, urbanized, commercialized, and in general modernized, the class structure during the course of the twentieth century gradually transformed from a Confucian based state system into a capitalist one where social status comes more and more to reflect differences in wealth and to be expressed by differences in consumption standards (Sorensen, 1993: 144). The failure of the Confucian based order and the rule of the *yangban* elite began at the end of the nineteenth century with the forced opening of Korea to trade with Japan and The West. The Choson Dynasty collapsed with Japan annexation in 1910. Passing of civil service exams and being appointed to government office are no longer available way to achieving status. The landed aristocracy, which was still referred to as *yangban*,

was allowed to keep its elite status with regard to other Koreans whose basis of its status was landholding. Eventually, by the end of Korean War in 1953, Korean society had become more egalitarian as well as poor.

Beginning with economic reforms in the 1960s, South Koreans again were presented with increased opportunities for social mobility. Over the next few decades, a new middle class, in the broad sense, whose seeds were planted during the Japanese occupation, emerged along with a proletariat or working class and a numerically insignificant bourgeoisie or capitalist class. The new middle class drew its membership from both former *yangban* and commoner families, if not also from families of lowborn origins. Those with *yangban* ancestry sought to regain their previous status, on the other hand those with commoner backgrounds sought to acquire status. In the pursuit of status, both groups have capitalized on traditional ways of asserting high status, displaying certain elite qualities, many of which are modeled after those of the *yangban* from the past (Lett, 1998).

During the Choson Dynasty, ancestry became the main basis of asserting high or *yangban* status. The maintenance of genealogies and the performance of lineage rituals conferred status because they advertised a lineage's existence which was indicative of *yangban* status (Janelli & Janelli, 1992: 133).

*The fact that South Koreans have rejuvenated interest in keeping genealogies and in performing ancestor worship, acts formerly indicative of elite status, and the fact that families of commoner background have retroactively published genealogies to “support” their claim to “a good family background,” signify the importance that social origins and the yangban heritage have in defining status in the modern context. (Although not necessarily mutually*

*exclusive, seeking leadership roles in the church rather than participating in ancestor worship has become an alternative means of asserting status for many Christians).*

Especially toward the end of the Choson dynasty, there were also those who tried to move up the social scale through various means, including forging of genealogies to support a *yangban* heritage by buying *yangban* titles and status, acquiring the accessories of *yangban* through accumulations of wealth, and even through registering as students in official schools and private academies.

In South Korea, one's class status is very much a function of one's family status. The concern with family status has affected the class system in Korea as well. In the pursuit of status, when the political and economic climate has allowed, Korean families have not only taken advantage of opportunities to increase their status but have in the process contributed to the development of South Korea's middle class and of South Korea itself.

Given the cultural background of patriarchal society, contemporary Korean society has been rapidly transformed into a modern or post-modern capitalist society. One can say with certainty that patriarchal control has considerably weakened as time goes by in Korean society. The government has made commitments in formulating and implementing policies that are aimed at moving towards a gender equal society. The change in family structure may only be a part of a greater transition leading to a complex change in this globalized information era. The flood of information through the internet, the greater capitalist drive to earn more money and to consume more, the more persistent invasion of mass media structuring the cultures of young generation

and many others have contributed to the downfall of the patriarchal family and traditional social systems (Chang, 2005).

In addressing the contemporary situation of the Korean family, some people have expressed concern over family breakdown or family crisis, while others have understood these aspects to be part of the process of change in Korea. Still others assert the need to preserve traditional family values from fears about westernization and oppose others who are calling for the deconstruction of the traditional patriarchal family system and a change to more democratic families.

Chang (2005) also mentioned that changes in the Korean family following industrialization have something to do with the weakening of the principle of the patrilineal family and a new emphasis being placed on the concept of the conjugal nuclear family. A union of both aspects, traditional and modern is reflected in the Korean family. This is accompanied by a decrease in the number of children, great importance being placed on children's education, an increase in the number of working wives, a rise in household income due to national economic growth, and an increasing awareness of the values of individualism and equality. These characteristics are part of a process of change that has occurred in Korea in a unique manner. It is thus difficult to see the Korean family simply based on the diffusion of modernity and the disappearance of tradition, or as reflecting one aspect of the transition period of modernity. Looking at the realities of family life, as experienced by urban middle class women, the Korean family has acquired greater complexity compared to the past. While women accept the notion of the nuclear family, they primarily live within the patriarchal family. In order to ensure the survival and prosperity of the nuclear family, most Korean women combine both directions,

modern and traditional, to guarantee the collective solidarity of the extended family. The modern Korean family has been reconstructed in this way and demonstrates flexibility at its borders and in its concept. Instability of the conjugal family and neo-familism are then arising out of the tendency to appreciate both patrilineal and matrilineal relatives.

#### **2.2.4 Social Structure in Javanese Society**

As explained by Bunge (1983) the Javanese, whose cultural centers are the royal courts of Yogyakarta and Surakarta in Central Java, use mostly their own Javanese language among themselves in daily interactions. Although in nowadays life, it is common for Javanese to speak both Indonesian and Javanese language in daily life. The Javanese language reflects the hierarchical nature of Javanese society. The choice between using high language (*kromo*) or low language (*ngoko*) is based on many factors, such as age, social status, and setting of both speaker and addressee. There are differences in lexicon and grammar between the two language variables. Javanese traditional culture was basically a court culture emphasizing hierarchy. There was little interest in economic gain and a dislike for commerce, which was associated with the livelihoods of the Chinese and Arabs. Income level is not a crucial differentiating criterion. Javanese are putting great emphasize on harmony among the people and money is not the most important matter. There is a saying among Javanese that “be able to eat or not does not matter as long as we are together,” which means that whatever the economic condition of the family, it is still fine as long as the family members are together.

The Javanese kinship system is basically bilateral. Kinship terminologies reflect the social importance of the nuclear family and are classified according to generation differences. The patterns of behavior toward kin are reflected in a general feeling of goodwill. To those who are older and superior in rank there is an ideal attitude of respect. The nuclear family is the central unit in the Javanese kinship system. The members are required to obey the rules and in return can expect maximum support from them. Neglect the obligation toward members of the nuclear family is always condemned (Bunge, 1983).

Although most Javanese profess Islam as their religion, the ritual sacred feast which in Javanese called *slametan* is central to their life and is performed at various points within a life cycle. A *slametan* is designed to promote a state of emotional calm and a belief that events will smoothly run their fixed course, so nothing unwanted or unexpected will happen. Basic to this religious belief is the concept of cosmic and social order. An individual is believed to play only a very small part in the structural whole; principal points in life are fixed, and fate is foreordained. The individual must patiently bear the hardships of life but may seek guidance and support from the supernatural beings for security. Emotional and disturbing experiences, such as accidents, sickness, and death, expose the family to supernatural dangers that can be alleviated by observing the spiritual state of *prihatin*, which is, making oneself aware of possibility of disturbing events and adapting one's behavior accordingly.

According to Bunge (1983), in late 1982 Javanese society was undergoing social changes. The power of the older generation was being constantly challenged by the younger generation. Many of the younger ones were oriented toward western values inbuilt in the secular education given in the schools. The speed of the social



change within the Javanese community could not be predicted, because many Javanese still maintained a solid footing in their religious mystical beliefs.

In the book *Principles of Social Structure*, Brown (1976) talked about the social structure in some societies and one of them is Javanese society. He said that although the members of a Javanese village feel that they are members of one nuclear family, the village recruits its members essentially on the basis of locality, not descent. Although Javanese society as a whole exhibits very great stress on rank, the village is characterized by egalitarian sentiments and institutions. There are more or less clear prestige evaluations of individuals, but there is conception of ranked strata within the village like the head of the village and some of the administrators of the village office which can be in higher strata. People working as civil servant also get some respects from the common villagers who mostly are peasants (Jay, 1969).

**Table 2.2: Social structure in South East Asian countries**

Bilateral	Highly Bilateral	Borneo Burma
	More Male-Biased	Laos Thailand Cambodia Philippines
	Influenced By Islam	Java Malaya
Patrilineal	Vietnam	

(Ward, 1963:76)

As what is seen in the table above, for Javanese society, the social structure is bilateral because it is highly influenced by Islamic values brought by the traders from Middle East. The mix of cultures in Java creates more egalitarian atmosphere in the

society. The modifications of ancient Muslim laws in Malaya were also by products of the colonial and post-colonial impact of the west. On the other hand, in the table above, Vietnam is seen as a country in South East Asia that is still very patrilineal in social structure because it is highly influenced by China which is the origin of Confucianism.

In traditional Javanese society hierarchy is a very important element, and most Javanese have no difficulty in accepting the idea of a hierarchy in the factory. The relations between inferior and superior had a markedly mutual basis. The inferior could make a variety of demands on his superior. Javanese took rank as a given and found difficulty in accepting changes in a person's rank. If a supervisor was known as a superior in the larger Javanese society, he was more acceptable to the workers (Willner, 1963: 134-138).

## **CHAPTER III**

### **RESEARCH METHODOLOGY**

This chapter explains the whole process of research design which was used to conduct and obtain data. This study is done solely through documentary analysis. As a whole, the chapter is going to be divided into five divisions; they are data source, data collection, construction of interview questions, data analysis, and ethical issues.

#### **3.1 Data Source**

##### **3.1.1 Primary Data**

The primary data of this research is the result of online interview done with some Javanese and Koreans. Several Koreans and Javanese were given a list of questions related to the values of surname and their answers are used as source to know their opinions about the values of surname in Korean and Javanese societies which is the answer of third research question.

##### **3.1.2 Secondary Data**

The secondary data of this research is the literatures studied to support answering the research questions. The books, documents, journals, and internet sources which are related to the topic are used. Since this research is in interdisciplinary approach, the approach to sociology, history, culture, anthropology,

and colonialism are done for the study. The secondary data are mainly used to answer the first and second research questions.

## **3.2 Data Collection**

### **3.2.1 Sampling**

To collect the primary data of this research, author did samplings to several Koreans and Javanese. Since the prevalent social structure in Korea is patriarchal society, so the opinion from one female and one male is significant despite their age or social status. On the other hand, since there are many choices for naming in Javanese society, many respondents from Javanese society will be appropriate to see the randomness of naming pattern in Javanese society.

To get the respondents, author sent the list of questions which are compiled in Google Docs document<sup>1</sup> to the Facebook message of the respondents. The list of questions were sent to several Javanese with the inclusion of Javanese-Javanese and Chinese Javanese. The possible informants consisted of 25 Javanese who consist of 15 Javanese-Javanese male, 7 Javanese-Javanese female, and 3 Chinese-Javanese male. At the same time, a list of questions also sent to 15 possible informants of Koreans who consists of 9 Korean males and 6 Korean females. The total of approached possible informants from both Javanese and Korean societies are 40 people. Author intentionally planned to send the list of questions to more possible informants because there is high probability that they will not answer questions, so

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<sup>1</sup><https://docs.google.com/forms/d/1RljkcixqkUpti5Xo7riknyNZAJBTTvBLISjJLOa8o/edit#>

more people being approached will have a tendency to get more people answering the interview.

At the end, there are 13 answers from respondents recorded in the system which later on can be used as primary data. There are two Koreans and eleven Javanese respondents answering the questions. The reason why more Javanese returning the answers because they are mostly studying in Bangkok so author could directly make personal approach asking them to answer the questions. However, for the Korean respondents, most of them are living outside Bangkok, so author could not do personal approach to them. On the other hand, many Javanese did not answer the questions because they think that they do not have surname, so they thought that there is no need to answer the questions related to surname that they actually do not have. Here are the lists of the Javanese and Korean respondents in the online interview.

**Table 3.1: Data of respondent**

**Javanese Respondents**

No.	Initial of the respondent	Sex	Age	Occupation
1.	YWA	Male	27	Lecturer
2.	FW	Male	28	Student
3.	RAP	Male	32	Lecturer
4.	HRA	Male	26	Lecturer
5.	HS	Male	44	Lecturer
6.	US	Male	23	Student
7.	DJS	Male	24	Lecturer
8.	IK	Female	23	Student
9.	ANR	Male	29	Programmer

10.	FWH	Male	21	Student
11.	DE	Female	33	Lecturer

### **Korean Respondents**

No	Initial of the respondent	Sex	Age	Occupation
1.	Lee	Female	24	Employee
2.	Oh	Male	22	Student

### **3.2.2 Data Collection Tools**

The main purpose why doing the online interview for this research is to know the basic and general opinion from the respondents about the values of surname in Korean and Javanese societies to support the data found from the literatures. The reason why using online interview instead of survey is because the online interview is more efficient; and it is the most suitable tool in the little time constraint. Since author is still a beginner, it is too early to do a large scale survey due to lack of experience as researcher. Hence, it was advisable either to use the survey done by former research or to do the survey in a small scale. Moreover, this research is using a qualitative tool whose number of samplings and the statistics measurement do not have to be in big scale

Another reason why not doing the interview face to face is because it might consume a lot of time for the reason that there is a need to set a schedule with the

interviewee. Besides that, most respondents take their name for granted, so they did not really care about their surname as they do not know why there should be any face to face interview that might consume their time. By giving them online interview, they can answer the questions quickly and the answers are automatically recorded in the online program after they finish it. They can also answer it in the most convenient time that they have. Still, no pressure for them was also a weakness in the online interview because they might forget to fill in the documents after they open it so they end up did not answer the questions.

### 3.3 Construction of Interview Questions

In order to analyze the primary data to answer the third research question, the construction of interview questions were made. It consist of the concepts taken from the research questions which are transformed to questions given to the respondents whose answer can lead to the further analysis.

**Table 3.2: Construction of Interview Questions**

<b>Research Question</b>	<b>Concept / Relationship</b>	<b>Questions</b>
3 <sup>rd</sup> Research Question:	Concept of naming pattern of the respondent	What is your name?
What are the values of surname in	Surname indicates the effort to preserve traditional values	What is your ethnicity?
Korean and	Changes of values between older and younger generation	How old are you?

Javanese societies?	Education changes the way people think and promotes more egalitarian society	What is your education attainment?
	The work environment or occupation shapes the way people see the values of surname	What is your occupation?
	Concept of surname to show people's social status	Do you see yourself as someone from middle class society?
	Concept of differentiating surname and last name	Do you have surname?
	Concept of knowing what surname is	If you have surname, what is your surname?
	Concept of making surname as commodity instead of as property from the family	Have you ever thought of having different kind of surname? Why?
	Values of surname	Do you think that surname is important in your life? Why?
	Surname indicates the family values, social status, and national unity	Do you think surname represents something in your life?  For example: social class



		status, national pride, family values, etc.
	The changes of family values in the society	Do you think that Javanese should have surname?  Why?  (For Javanese respondents only)
	The importance of having surname	If you have surname, what is the advantage(s) and disadvantage(s) of having it?

### 3.4 Data Analysis

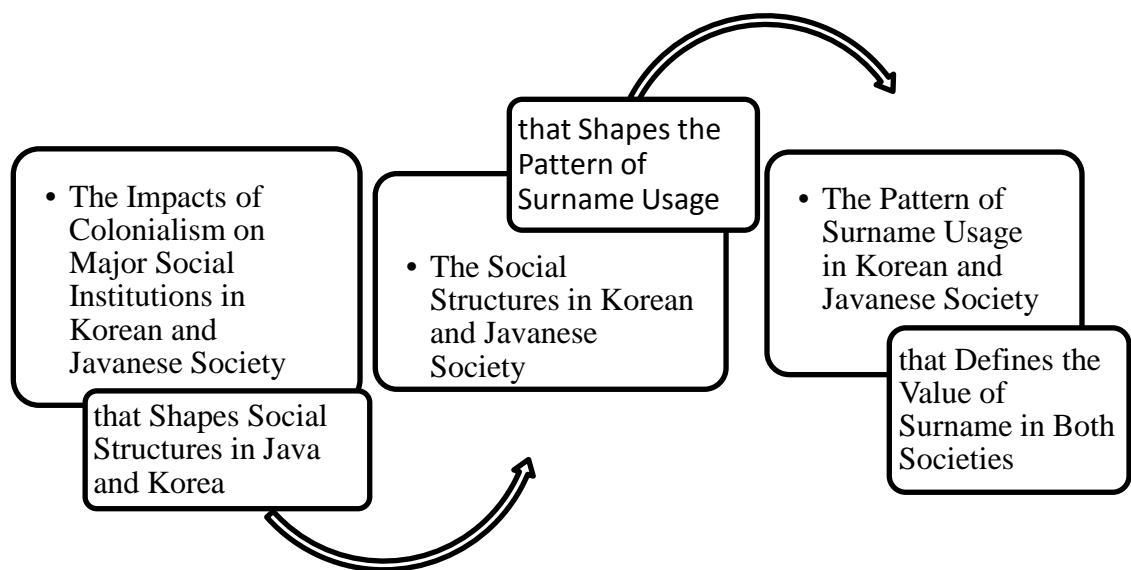
The analysis chapter for this research is divided into three parts in chapter four, chapter five, and chapter six. This paper is analyzed using post-colonial theory, functionalism theory, social class theory, and nationalism theory, which are explained in chapter two for the literature review. To answer the research questions, author uses many data, and then takes out some important points which are related to the topic discussed in each chapter. Afterward, the analyses are done using the theories mentioned above to support the argument.

In chapter four, the theory that mostly used to analyze the data is the post-colonial and nationalism theory. As for chapter five, functionalism and social class theory are used to analyze the topic of social structure, social class status, and family

values. Furthermore, analysis in chapter six is mainly using the data got from the respondents in the online interview.

The flow of analysis can be seen from this diagram:

**Figure 3.1: The flow of analysis**



### 3.5 Ethical Issues

The Javanese society being discussed in this study is not the picture of Indonesian society in general even though Javanese occupy the largest ethnicity in Indonesia. Indonesia consists of many ethnicities spread in a very wide territory. The cultures in the west part like in Sumatra Island can be very different from the cultures in the east part of Indonesia like in Papua Island. Therefore, thinking that the pattern and social structure of Javanese is the social structure of Indonesia in general is inappropriate although Javanese cover most population in Indonesia.

## **CHAPTER IV**

### **IMPACTS OF COLONIZATION ON MAJOR SOCIAL INSTITUTIONS IN KOREAN AND JAVANESE SOCIETIES**

This chapter is provided to give a description of the impacts of colonization in Korean and Javanese societies on the major social institutions. There are four major social institutions chosen to be discussed in this chapter; they are political institution, economy, education, and socio cultural. The reason why author chose those four major institutions is because those institutions are experiencing great changes before and after colonization which are shaping the social structures in both Korean and Javanese societies.

Social structure consists of social units and their articulation or relationships. The present concern is with the classification of social units, which may be defined as units bearing rights and obligations (Brown, 1976: 46). From the social structures found, we can track back again the way social structures shape the surname usage pattern in Korea and Java which at the end can help defining the values of surname in both societies.

This chapter is primarily using post-colonialism theory because the colonialism in Korea and Indonesia change many social aspects in both countries.

*Post colonialism deals with the effects of colonization on cultures and societies. As originally used by historians after the second world war in terms such as “the post-colonial state,” post colonial had clearly chronological meaning, designating the post independence period. However, from the late*

*1970s the terms have been used by literary critics to discuss the various cultural effects of colonization (Ashcroft, Griffiths, and Tiffin, 2000).*

Indonesia was colonized by several countries, but the most predominance one is by Dutch for around 350 years, followed by Japan for 35 years. As for Korea, it is colonized by Japan for 35 years from 1910 to 1945. Although the ruler or colonizers are different and the time is also different but the impacts are pretty much the same. Not only physical destruction happened as a result of colonization, but also some developments and modernization occurred in the colony. Great changes also influenced the history in the colonies. The cultures of the people in the colony are shaking in the dilemma of maintaining national pride while at the same time trying to adapt to the changes. Colonization influences not only the state in general, but also the family and individual in each country, and in this study, it is especially the way people the colony give name to the offspring which reflects the situation of the society at that time. The division of this chapter will be as follows:

#### 4.1 Colonization on major social institutions in Korean society

4.1.1 Impacts on the political institution

4.1.2 Impacts on the economy

4.1.3 Impacts on the education

4.1.4 Impacts on the socio cultural

#### 4.2 Colonization on major social institutions in Javanese society

4.2.1 Impacts on the political institution

4.2.2 Impacts on the economy

4.2.3 Impacts on the education

4.2.4 Impacts on the socio cultural

### 4.3 Prevalent social structures in Korean and Javanese society

## **4.1 Colonization on Major Social Institutions in Korean Society**

### **4.1.1 Impacts on the Political Institution**

Japan's colonization gives many impacts to the Korea's political system. As mentioned in the book *South Korea: a Country Study* (Bunge, 1982), Korea underwent drastic changes under Japanese rule. Even before the country was formally annexed by Japan, the Japanese caused the last ruling monarch, King Kojong, to abdicate the throne in 1907 in favor of his feeble son, who was soon married off to a Japanese woman and given Japanese nobility. Japan then governed Korea under a regency-general and subsequently under a governor general directly subordinate to Japanese premiers. Although in theory Koreans enjoyed the same status as the Japanese during Japanese colonization, in fact the Japanese government treated Koreans as a conquered people. Until 1921 Koreans were not allowed to publish their own newspapers and organize political or intellectual groups.

Kim (2006) said that in defining national identity as a historically contingent social construct, various intellectuals in Korea reappraised and reinvented the diverse representations that came to stand for the legitimate nationhood. Efforts to create a national consciousness smooth the way for a new modern nation-state. In this process, tradition was politicized by intellectuals for a transformed social consciousness. It often reflected their longing for a deep tradition, history, and an un-colonized culture. Cultural group identity in Korea emerged in its modern form through the efforts of nation building against Japanese colonial rule. During the colonial rule, the strategies and goals of social movements were largely determined by the trend toward modern

social constructs, nationalism, and the desire to escape colonial rule. The Japanese occupation of Korea transformed Korean society and prepared for the economic transformation. Along with other aspects of social transformation, the western culture and political systems were transmitted through the Japanese colonial government.

#### **4.1.2 Impacts on the Economy**

In the economic aspect, Korea also underwent significant change. Japan's initial policy of colonialism was to increase agricultural production in Korea to meet Japan's growing need for rice. Japan had also begun to build large scale industries in Korea in the 1930s as part of the empire-wide program of economic self-sufficiency and war preparation. Between 1939 and 1941 the manufacturing sector represented 29 percent of total economic production (Bunge, 1982: 19).

Bunge further explained that the economic development under Japanese rule brought little benefit to the Koreans. Nearly all industries were owned either by Japan based corporations or Japanese corporations in Korea. As of 1942 only 1.5 percent of Korean capital was invested in industry. More and more farmlands were taken over by Japanese, and an even larger proportion of Korean farmers became sharecroppers or migrated to Japan or Manchuria.

#### **4.1.3 Impacts on the Education**

As mentioned by Bunge (1982: 91), in the late nineteenth century, there was the abolition of the Confucian private academies by the central government and the arrival of western educational influences. Modern private schools were established by both Koreans and foreign Christian missionaries. The schools established by Christian

missionaries were especially significant because they promoted the education of women and the dissemination of western political and social ideas.

Besides that, after 1910 the Japanese designed an educational system to create new generations of Koreans who were to be proficient in modern methods of industrial production, technology, administration but who were obedient to Japan and disqualified from the highest positions in government and private enterprise. The colonial government invested more resources in the education of Japanese expatriate children than on native Koreans whose opportunities were severely limited.

*In 1930 only 12.2 percent of Korean children aged seven to fourteen were attending primary schools, although this did reach a high of 39.4 percent in 1942. Increasing enrollments, however, were accompanied by increasingly rigorous attempts by the educational authorities during World War II to deprive Korean students of their cultural heritage by forcing them to speak Japanese and study Japanese history and culture, to the complete exclusion of those of their own country. A state university modeled on Tokyo imperial university was established in Seoul in 1923, but the number of Koreans allowed to study there never exceeded 40 percent; 60 percent were Japanese expatriates (Bunge, 1982: 91).*

#### **4.1.4 Impacts on the Socio Cultural**

Toward the end of the Choson Dynasty, there were some people who tried to move up the social scale through various means, including forging of genealogies to support a *yangban* heritage, buying *yangban* titles and status, acquiring the trappings of *yangban* through accumulations of wealth, and even through registering as students in official schools and private academies (Lett, 1998: 32).

South Korea is famous for its *yangban* (nobility) legacy. As South Korea industrialized, urbanized, commercialized, and in general modernized, the class structure during the course of the twentieth century gradually transformed from a Confucian based state system into a capitalist one where social status comes more and more to reflect differences in wealth and to be expressed by differences in consumption standards (Sorensen 1993: 144). The demise of the Confucian-based order and the rule of the *yangban* elite began at the end of the nineteenth century with the forced opening of Korea to trade with Japan and The West. The Choson Dynasty collapsed with Japan annexation in 1910. Passing of civil service exams and being appointed to government office are no longer available means to achieving status. The landed aristocracy, however, still referred to as *yangban*, was allowed to keep its elite status in respect of other Koreans whose basis of its status was landholding. By the end of Korean War in 1953, Korean society had become more egalitarian as well as poor (Lett, 1998: 206-207).

It is further explained by Lett (1998) that during Choson Dynasty, ancestry became the main basis of asserting *yangban* status. The maintenance of genealogies and the performance of lineage rituals conferred status because they advertised a lineage's existence which was indicative of *yangban* status (Janelli and Janelli, 1992: 133). The fact that South Koreans have revived interest in keeping genealogies and in performing ancestor worship, acts formerly indicative of elite status, and the fact that families of commoner background have retroactively published genealogies to support their claim to a good family background signify the importance that social origins and the *yangban* heritage have in defining status in the modern context.



The policy of assimilation was popular during the late 1930s and before 1945 of Japanese colonization. The primary purpose of the policy was to force the Koreans to speak Japanese and consider themselves as Japanese subjects. In 1937 the Japanese governor general ordered that all instruction in Korean schools to be in Japanese and those students were not allowed to speak Korean either inside or outside school. In 1939 another decree from Japanese government forced Koreans to adopt Japanese names, and by the following year it was reported that 84 percent of all Korean families had done so. During the war years Korean language newspapers and magazines were shut down. Belief in the divinity of the Japanese emperor was encouraged, and Shinto shrines were built throughout the country. If Japanese rule not ended in 1945, the fate of indigenous Korean language, culture, and religious practices would have been highly uncertain.

*During the brief period of Japanese colonial domination (1910-1945), Chinese influence was no longer pervasive, but the colonial authorities attempted to force Koreans to adopt Japanese beliefs, language, and cultural forms. But neither the long and pervasive Chinese influence, which expressed itself most strongly in the culture of the upper class, nor the more coercive and short-lived attempts of the Japanese to deprive the Koreans of their cultural and linguistic identity, succeeded in changing the basic characteristics of the Korean population (Bunge, 1982:49).*

There are no non-Korean ethnic or cultural minorities of any significance on the Korean peninsula. The population of Korea is one of the most homogenous in the world. A common history and language are central factors in its distinctiveness, as are unique forms of cultural and religious expression that have withstood the predominance of Chinese, Japanese, and Western influences over the years. It is the

policy of the South Korean government to stress a strong awareness of national and cultural identity in response to the bitter experiences of the colonialism.

Bunge (1982: 67) said that the policy of assimilation attempted by the Japanese, particularly in the 1930s and 1940s made Koreans deeply aware of the need to preserve their cultural identity. On the positive side, the Japanese built schools, factories, and railroads; introduced many innovations in agriculture and fishery; and established a modern, democratic, legal, and administrative system which, like their own, was patterned on continental European models. The changes they formed benefited only a small minority—Japanese expatriates, Korean landowners, and entrepreneurs who were allowed to operate in the shadow of Japanese domination—but they provided much of the movement for the promotion of values of scientific and economic rationality and technological expertise, which were to be essential to South Korea's postwar development.

Actually, as stated by Bunge (1982: 76-77), it was only with the Japanese takeover of the country in 1910 that the real social transformation of Korea began. Immediately after annexation, the Japanese began a comprehensive land survey in order to establish land ownership. Traditionally all land had belonged to the king, who let it out in the form of grants to government offices, private schools, scholar-officials, and other privileged subjects. Although specific parcels of land tended to remain within the same family from generation to generation, including the communal land held by lineages, there was no institution of private property in land until the Japanese confirmed individual titles of ownership during the nine year survey. Rural society was radically transformed. Local *yangban* who collaborated with the Japanese were able to hold onto their land and maintained their privileged social and economic

position; those who did not were plunged into poverty. Farmers whose families had tilled the same land for generations but who could not prove ownership in a way satisfactory to the colonial authorities had their holdings confiscated. This land was either held by the government or given to influential individuals who came to constitute a new landlord class. The farmers themselves either became tenants or were forced to leave the land; the number of tenants rose from 39.4 percent of the farming population in the 1913-1917 period to 55.7 percent in 1938. Thousands emigrated to the cities or overseas and others fled to the hills to become fire-field farmers, living under extremely harsh and primitive conditions.

After the consolidation of a new landlord class composed of both Koreans and expatriate Japanese, scientific methods of agriculture were introduced, and large amounts of rice were exported to Japan by the landlords and by commercial enterprises such as the oriental development company. Increases in rice yields did not benefit Koreans whose consumption of rice actually declined during the colonial period.

While two new classes, agricultural entrepreneurs and a rural proletariat of tenants were growing up in the countryside, the Japanese built highways, railroads, schools, and hospitals, and developed a modern system of administration. The new, modern sector required technically trained experts, and although the top positions were invariably occupied by Japanese, Koreans worked on the lower levels as secondary technical and administrative personnel.

On the other hand, special change happened in the social class system. Social and economic changes in the late *Choson* period driven changes in social status system. The social stratification into *yangban*, *jungin*, *sangmin*, and *cheonmin* classes

remained the same, but changes were taking place within the general framework. The most significant change was the increase in the number of *yangban* families and the relative decrease of commoners. The decrease was more dramatic in the slave population. This meant a society-wide effort was taking place to improve social status. The *jungin* class, in particular, made a strong appeal to be allowed to take up high ranking positions in the government. There were many ways to achieve that end, for example, commoners could become *yangban* by buying their way into government positions or by falsifying family registers and clan genealogies. Slaves could also buy new identities as free commoners, or run away to take up new life. Amid such social changes, the peasants were growing more conscious of their conditions in society (Shin, 2005).

#### **4.2 Colonization on Major Social Institutions in Javanese Society**

The territories in the Indonesian archipelago inherited by the colonial government in 1799 consisted mainly of the island of Java. Therefore, the early history of the socioeconomic and administrative reforms, which took place, as a consequence of the introduction of the Dutch colonial rule, occurred mainly on Java (Koetjaraningrat, 1985).

The colonization of Indonesia was started in 1510 when the Royal Governor of Portugal's overseas enterprises, Alfonso De Albuquerque, captured Goa on the west coast of India, and it soon became the most important Portuguese base on the Indian Ocean and later controlled territories in the Great East of Indonesia. It is then followed by Dutch. A Dutch fleet of four ships entered Indonesian waters in 1596, landed at Banten, then preceded along the north coast of Java to Madura (Koentjaraningrat, 1985: 13-14). There were some fights of power in Indonesia,

which at that time was still scattered into some little kingdoms, but finally the Dutch was the one that could occupy Indonesia for around 350 years. Therefore, the influences of Dutch cultures can be found in Indonesia until today.

#### **4.2.1 Impacts on the Political Institution**

To maintain their power, Dutch government set some rules to segregate the people. Koentjaraningrat (1985: 274) said that in the older Javanese society, the *priyayi* were called the *kawula*, servants (of the king), and they stood between the king, the nobility, the class of princes of royal blood (*para bandara*) on the one hand and the commoners on the other. They were differentiated according to the many positions and rank which existed among the king's retainers. The Dutch colonial government continued to make use of the professional aristocracy (which, as a respectable social class, was subsequently known as *priyayi*) for its colonial administration, preserving the exclusiveness of the class by applying kinship relations with high functionaries to restrict appointments and promotions in the way described by L.H. Palmier in his book *Social Status and Power in Java* (1969). When, at a later age, education became a requirement for appointment, the Dutch still preserved the exclusiveness of the class by admitting to the training schools for administrative officials, only applicants who could show kinship ties with the administrative *priyayi*.

During the Japanese occupation, when all the Dutch heads of residencies in Java were detained by the Japanese Army, their posts became vacant, and Javanese were promoted by the Japanese military to these positions. The highest rank in the administrative service, that is, the head of a province, called *gubernur* (governor), was occupied by Indonesians only after independence (Koentjaraningrat, 1985: 275).

However, it cannot be disregarded that there was also developments in Java from 1619 to 1755 due to Dutch colonization (Bunge, 1983: 16-21). The establishment of Batavia in 1619 as the center of VOC (United East India Company—*Vereenigde Oost-Indische Compagnie*) operations involved it decisively in the tricky politics of the domestic states and led to its domination of Java by the end of the century.

In 1799, the Dutch government in exile in London agreed that the British should occupy its Indonesian possessions on the understanding that once the war with France was successfully concluded, they would be returned. Meanwhile, France under Napoleon conquered the Netherlands and made Louis Bonaparte to be ruler, so Indonesia came under French colonialism. However, when France lost war to the British, Britain ruled over Indonesia and appointed Raffles as Lieutenant Governor.

Bunge (1983: 16-21) said that in 1808 Louis Bonaparte appointed Herman Willem Daendels as governor general of his East Indian possessions. Daendels, imbued with revolutionary and Napoleonic ideas and extremely impatient with Java's feudal political system, set about a comprehensive set of reforms during his three years tenure. These included the fix of the administration of Java. The reform emphasized the strengthening of central control and integration of native rulers into a unified civil service; the establishment of a judicial system for Indonesians based on customary law (*adat*), separated from the system maintained for Europeans; and the modernization of the weak armed forces. Daendel's policies, however, were extremely unpopular with the Javanese elite who saw them as directed at undermining their power and prestige. In 1810, the Netherlands was incorporated into the French empire and the following year the British moved to occupy French-held Java (now

French territory). In August they seized Batavia and a month later received the surrender of the French forces. Dutch authority was reestablished in Indonesia in 1816 after a comprehensive negotiation with the British and two years later a new Governor General, G. Baron Van Der Capellen, was installed at Batavia (Jakarta).

It is further explained that although its economic objectives required active intervention in the politics of Indonesian kingdoms, particularly on Java, the VOC was not interested in political or social transformation because it was easier to use than to change traditional political and social structures. The hierarchy of traditional authority, starting with local village headmen, extending through locally based regents (*bupati*) up to the ruler himself, was co-opted in the process of extraction and delivery of cash crops. Although Javanese rulers found themselves dependent upon Dutch military support during periods of crisis, they were, outside of fulfilling specific obligations occurring to the VOC, essentially independent. This state of affairs changed under Daendels and Raffles. Both men wished to centralized authority, to base it on legal-rational or bureaucratic standards as were typified in the new Napoleonic state and extend it down to the lowest level of authority. Europeans were charged with a more active role in administration. The result of their reforms was a reduction of the power and prestige of the traditional elite. Antipathy of these policies combined with worsening conditions for the common people created a dangerous situation for the Dutch after they returned to Java in 1816 (Bunge, 1983: 21-22).

The Dutch came to believe that as long as they could retain the loyalty of the Javanese elites; their hold on the island would be secured. The new hierarchy of authority, a departure from the 'rationalism' Daendels and Raffles bore significant similarity to that which had existed under the VOC; on the upper levels there was a

European civil service, while a native administration occupied the lower levels. The latter was drawn from the *priyayi* class, an aristocracy defined both by descent from ancient Javanese royal families and by the vocation of government service. The centerpiece of the system was the *bupati*. Java was divided into a number of residencies, each headed by a Dutch resident who acted as chief administrator on the regional level; each of these was further subdivided into several regencies. The Sultanates of Yogyakarta and Surakarta were not included in the regency system. Regency was headed by Javanese regent, assisted by a Dutch assistant regent who worked with him as his “younger brother.” The regency was divided into districts and sub districts and contained an average of about 500 villages (*desa*); administrative responsibility was shared by Javanese district chiefs and assistant district chiefs and Dutch controllers, while on the lowest level the village head was responsible for the *desa* (Bunge, 1983: 22-23).

An outstanding characteristic of the dual rule system was the union of modern and traditional bases of authority. The Dutch civil service was responsible for running the administrative, financial, and military machinery of a modern state, while the regents were to serve as chiefs of the people, maintaining close ties with them, supported by traditional Javanese values of hierarchy and personal loyalty. The regents maintained their own courts and corps of retainers, who were considered members of their households and performed the duties of apprentice clerks and functionaries. An elaborate etiquette emphasizing the differences between superior and inferior and the correct use of Javanese honorific language defined relations among Javanese officials and between them and Dutch officials. Regents were chosen by the Dutch government, and the tendency was to make the office a hereditary one.



The *priyayi* were divided into a lower aristocracy and a super-elite *priyayi*, which comprised the regents. The most basic assumption of the colonial system was the idea that people could never be motivated by modern incentives, such as the profit motive or individual development. As long as the *priyayi*, and especially the regents, could be used as symbols of traditional authority, peace could be maintained. Dutch policy in the nineteenth century was both to preserve and to compromise the *priyayi* class.

#### **4.2.2 Impacts on the Economy**

As for the economical aspect, Koentjaraningrat (1985: 165) mentioned that during the second half of the last century, the colonial government introduced a variety of crops, such as corn, cassava, soy beans, peanuts, tobacco, and vegetables to be cultivated during the dry season between two rice crops. These crops are collectively called *palawija*, and have now become an integral part of the Javanese agricultural cycle.

That introduction helped Indonesian to grow not only rice but also other crops. However, the harvest products are mainly taken by Dutch government and sold in Europe for their own benefits. It gives more income to the colonizer, not the Javanese. On the positive side, Javanese had a choice of food beside the rice and the plantation opened by Dutch government recruited many Javanese to work there.

#### **4.2.3 Impacts on the Education**

The Ethical Policy is the beginning of education in Indonesia under Dutch colonization. In 1899 the liberal Conrad van Deventer published an article, "A Debt of Honor," which argued that the Netherlands had a moral responsibility to return to Indonesia all the profits that had been extracted from the colony from the sale of cash

crops following the Dutch parliament's assumption of fiscal responsibility for the colony in 1867. This money, which he estimated at being almost 200 million guilders in total, would be invested in welfare and educational facilities (Bunge, 1983: 31).

After the decree of Ethical Policy mentioned, Dutch government started to develop the public education in Java by introducing the European system of education. The public school system of education for children of the Dutch colonial class was already introduced in Batavia (Jakarta) in 1619. Public schools for the Javanese population were, however, not established until 1849. The first were three-year elementary schools and a teachers' training school, the latter being established in Surakarta, Central Java, in 1852 (Chijs, 1864: 212). The number of such school slowly increased during the subsequent decades, and by 1892 the indigenous Indonesian pupils in these schools numbered 52,700. However, since most of them were located in the administrative towns, they were mainly attended by children of the aristocracy and the civil servant class or by those of *tiyang alit* who had made the effort to educate them in the towns (Koentjaraningrat, 1985: 67).

Indonesians have always been allowed to enter the public schools for Europeans, so there was no discrimination whatsoever. However, as instruction at those schools was exclusively in the Dutch language, it was therefore required that Indonesian or Javanese children who wanted to enroll there should master the Dutch language. In addition, the European standard of tuition and also the fact that these Dutch public schools were only located in certain large cities with a sufficient number of Dutch civil servants and businessmen greatly discouraged Indonesian parents from sending their children to such school (Koentjaraningrat, 1985: 69).

Koentjaraningrat (1985: 71-72) further explained that at the turn of the century, the need for education beyond secondary school level already existed among Indonesians. As no single institution for higher education existed at that time, there was a desire among the youth to go to Holland for studies. Yet the number of Indonesian students who actually did go to Holland was not very great despite the greater number of scholarships for Indonesian students available, especially during the years after World War I. The majority of students studied law, Indonesian studies (Indologie), or economics at the University of Leyden in Holland. The pre-war Indonesian students in Holland turned out to be a highly selected group. The drop-out rate was very low, and quite a number of them were even able to finish their doctorate. Not only were they good academically, but many also became interested in nationalistic ideas and human rights. The association of Indonesian students, the *Perhimpunan Indonesia*, turned into a political association, which advocated nationalism and a non-cooperative attitude with regard to Dutch colonial policy in Indonesia.

To be in a high class status, or called *priyayi*, many people tried to attain high education. The type of education required for Javanese who were to be called *priyayi* is, (1) those who had passed the final examination of the section A or B of the *Sekolahan Bestuur* (school of administrators); (2) those who had passed the *klein ambtenaars examen* (lower grade examination for civil servants); and (3) those who had studied at *vervolg scholen* (Koentjaraningrat, 1985: 278).

At the turn of the century, a new social category entered Javanese society. The persons who belonged to this category were those who had received academic degrees in Holland. Since the earliest among them were sons of the nobility or of high ranking

*priyayi* in the administrative service (*patih* or *bupati*), they soon occupied upper class positions in Javanese society. In government service, they gained promotion more quickly and easily, even in a relatively short time several had even risen above ranks that had so far been the upper limit for non Europeans in government service. A number of them became secretaries of government bureaus, and some even became heads of such offices.

An academic degree thus became a symbol of high rank and prestige, and when the establishment of the college of engineering in 1920, the college of law in 1924, and the medical college in 1927 made it possible for sons and daughters of the lower *priyayi* to acquire academic degrees, the category of academically trained Javanese became an established distinguished subclass of the *priyayi* (Koentjaraningrat, 1985: 279).

#### **4.2.4 Impacts on the Socio Cultural**

Koentjaraningrat (1985: 460) stated that cultural values and ideals which come from Eastern Europe through Dutch influence, political upheavals, and the recent process of transformation from a basically agrarian civilization to a new industrial one have disrupted traditional cultural values. Many peasants are seasonal migrants who live in the city for part of the year and who have therefore adopted a more active attitude towards life, so much so that they no longer consider endeavor to be restricted by fate.

In 1908, the organization called Budi Utomo was established which the first national organization during Indonesian's independence movement. Budi Utomo had an opportunity to recover by being the first national organization to react to the

question of the indigenous militia at the beginning of World War I (Koentjaraningrat, 1985: 77)

An important fact is that the Javanese who initiated the establishment of Budi Utomo were mainly *priyayi* who did not come from the traditional *priyayi* families, descendants of the old administrative servants of the pre-colonial time, but who originated from the rural peasantry and who, at the turn of the century, had been able to enter the civil service through their achievements in western education (Nagazumi, 1967: 50-105)

Budi Utomo's members generally came from the non-traditional *priyayi* (the educated ones). After the initial use of the Dutch language in its first congress and in some of its smaller meetings, the Budi Utomo decided in its second congress in 1909 to adopt Malay, and not Javanese, as the language of official communication (Nagazumi, 1972: 72). Non-traditional Javanese usually occupying the middle or lower ranks in the civil service naturally found it awkward to speak Javanese in public meetings where persons of higher ranks were present. A more democratic language was therefore preferred where worry about speech levels or linguistic errors that might cause embarrassment could be avoided. The custom of using Malay in formal meetings was soon adopted by other organizations that were established after Budi Utomo (Koentjaraningrat, 1985: 78). Besides that, there was also organization called Sarekat Islam which is significant during the independence movement because the members were coming not only from the *priyayi* class but also from the commoners.

During the colonization, the urban Javanese are generally divided into three social classes: (1) the commoners and people in blue collar occupations, (2) the

merchants, and (3) the civil servants in the administrative service, in the government bureaus, and in other white-collar occupations. (Koentjaraningrat, 1985: 231).

Koentjaraningrat (1985: 232-233) also explained that the highest class, usually occupying the centre wards of the towns and cities in Java, were the white collar civil servants called the *priyayi* before the war, and *pegawai negeri* after the war. Before the war, there was the distinction between the *pangreh praja* and the non-*pangreh praja priyayi*. The first were the officials in the administrative service that formed the foundation and the most prestigious category of the *priyayi*, which they owed to their ancient aristocratic origin. The second were the intelligentsia who came from the rural or the lower classes of the town population who were able to enter the class of civil servants through school education. An important feature of the pre-war *priyayi* class in relation to the town community was its temporary character. As civil servants they were subject to be transferred every two or three years by the government to towns in other parts of Java.

The Javanese nobility, the *para bandara*, were the members of the kin groups of the heads of the four principalities of the Negarigung region, i.e., Yogyakarta, Surakarta, Mangkunegaran, and Pakualaman, located in the cities Yogyakarta and Solo, and the Cirebon principalities were leftovers of the ancient Central Javanese state Mataram, which was split into three parts after the conclusion of the Treaty of Gianti in 1755, and subsequently into the current four parts after the British interim period in 1815.

Before the war, the *para bandara* were usually retainers, officials, or artists in the courts. Many, however, occupied positions in the civil service, and as such had a life style similar to the *priyayi*. The nobility titles in front of their names gave them

particular esteem in Javanese society. After the war, the Javanese courts lost their administrative power and also their positions as the main storage area of cultural values, mores, and folkways, as well as their position as the main centre of excellence of Javanese artistic expression. Consequently the nobility have totally lost their previous glorious status.

Colonization period also give impacts to the interaction of young generation in that era. Koentjaraningrat (1985: 252-253) mentioned that the Indonesian revolution has introduced a basic change. In many republican towns in Java where the revolutionary atmosphere predominated during the first years after Indonesia's independence in 1945, girls frequently went to youth meetings or worked for the civil defense where they could associate freely with the opposite sex. This causes the mothers to lose control over their daughter's comings and goings. After the revolution, the liberty of girls increased although there was a tendency to return to the old norms; many Javanese girls no longer felt that they had to ask permission when they wanted to go out. Contact between the sexes in school does not always result in marriage. Many urban boys marry at much later age compared to rural boys, who usually marry in their twenties, or as soon as they have a job and are settled. They either marry girls whom they meet in their job or girls from their own neighborhood.

Before World War II, very few *priyayi* children attended college; many started to work after finishing senior high school or even junior high school, although many learned a profession at vocational high schools. After the war, when most children of civil servants and the white collar class went to college and other institutions of higher education, they married later in their late twenties or even early thirties. Among the parents of the white collar class, there is a general tendency to urge their sons to

postpone getting married until they have obtained a job. Before World War I, when girls did not receive a public school education, arranged marriages were of course a common phenomenon among *priyayi* families, and although the disapproval of free-choice marriages disappeared rapidly after the war, arranged unions still occur among *priyayi* and white-collar class families (Koentjaraningrat, 1985: 257).

Before World War II, Javanese urban *priyayi* families used to be more nuclear family oriented because as lower ranking civil servants they were more subject to transfer by the colonial government, a decision which lay with the superior Dutch administrators. After the war, Javanese *priyayi*, because of their higher rank, were in a better position to decide for themselves the transfer of the junior generation of civil servants, and this had an effect on their relatives or acquaintances whom they tended to keep in their own towns and cities, and who therefore remained in or near their parental homes (Koentjaraningrat, 1985: 258).

#### **4.3 Prevalent Social Structures in Korean and Javanese Society**

Although colonialism does not change the social structures in both societies drastically at one time but the effects of it to the social structure can be seen easily. South Korea has been living in a male dominant society by maintaining patrilineal system of family based on Confucian rules. During the period of Choson Dynasty for more than 500 years, Confucian values were highly maintained. Those who did not follow the Confucianism rules well, the harsh punishment must be accepted, either from the country or from the society. Keesing (1975: 35) said that in a patrilineal system, the relative strength of ties between a woman and her husband, and between a woman and her brother is always important. In some systems, a woman retains very strong ties to her natal lineage, and her father or brother retain strong legal rights over



her. In other systems, a woman's ties to the lineage of her birth are virtually severed, and she becomes strongly affiliated with her husband's lineage.

Colonization by Japanese started from 1910 after the downfall of Choson Dynasty brings about a sense of modernity to Korea. Koreans started to know the gender equality and the value of placing women in higher position than before. This kind of introduction created what is called as "new woman" in 1920s. New woman is the term given to young generations of Korean in 1920s who challenged the traditional values and tried to get more independence from the control of men. The physical appearance of new woman is mostly in short hair and pursue career outside home. Having short hair at that time was highly prohibited because in Confucianism, hair is inherited from the parents and there is no way of cutting hair which means cutting the part of the organ inherited from the parents.

Surprisingly, until today, despite being colonized by Japan and got to know modernity, patrilineal family system is still strictly maintained in Korea even until today, the woman's emancipation in Korea is still relatively low compared to other countries.

Ward (1963: 76) showed that there was an important and clear correlation between the position of women and the kinship system. Where the kinship system was bilateral, women's position was comparatively high. Where the kinship system was patrilineal, her position was comparatively low. Although her sample of societies was in fact a mixture of societies, countries and areas, its main features may be reproduced without much fear of being misleading.

The table below shows the common social structures in the family in South East Asian countries. Bilateral here means that the position of woman and man is

relatively equal or egalitarian and the patrilineal here means that the society adapt the patrilineal family structure. We can see below that Vietnam is a patriarchal society as many people know that Vietnam has long history of being influenced by Chinese culture. That's why the effect of Confucianism in Vietnam is pretty strong. Vietnam is the only country in South East Asia that still has the strong Confucianism influence from China.

Bilateral	Highly Bilateral	Borneo Burma
	More Male-Biased	Laos Thailand Cambodia Philippines
	Influenced By Islam	Java Malaya
Patrilineal	Vietnam	

(Ward, 1963:76)

As for Java, the social structure is bilateral or more egalitarian compared to the society that adapts Confucianism. Java and Malaya (Malaysia) as seen in the table above are strongly influenced by Islam as the major religion in both societies. Therefore, the values from Islam are adapted by the people there. Although it is part of Islamic teaching that man should be breadwinner and woman is better to stay home, there is no prohibition for woman to be active outside home to support the family's economy. Hence, the system of patrilineal social structure in Java is not very strict. The discussion about the social structure in Korea and Java, its effects to the social class status, and the use of surname will be further elaborated in the next chapter.

# **CHAPTER V**

## **SOCIAL STRUCTURES AND SURNAME USAGE**

### **IN KOREAN AND JAVANESE SOCIETIES**

The discussion in this chapter is about the relation of surname usage and social structure in Korean and Javanese societies. In Korean society, author calls it society with limited lines of name and in Javanese society author sees it as society with many choices for naming which will be explained more in the following chapter division.

#### 5.1 Patriarchy and limited lines of name in Korean society

5.1.1 limited lines of name

5.1.2 Surname as a sign of strong patriarchal society

5.1.3 Surname and social status

5.1.4 Maintaining surname for national pride

#### 5.2 Egalitarian and many choices for naming in Javanese society

5.2.1 Many choices for naming

5.2.2 The absence of surname in family life

5.2.3 Surname and social status

Scott (2002) said that names often vary at each stage of life and in some cases even after death. Names may be used for joking, rituals, mourning, nicknames, school names, secret names, names for age mates or same sex friends, and names for in-laws. Each name is specific to a phase of life and social setting. Name is also related to the family lineal system in a society and in a broader sense the whole social structure in a society. Social structure consists of social units and their articulation or relationships.

The present concern is with the classification of social units, which may be defined as units bearing rights and obligations (Brown, 1976: 46).

Keesing (1975: 17) stated that in estimating descent, people assume a particular kind of chain of parent-child links between ancestor and descendants. Three principal kinds of chains or descent construct (Scheffler, 1966) are:

1. Patrilineal descent, from an ancestor down through a series of male links
2. Matrilineal descent, from an ancestress down through a series of female links
3. Cognatic descent, from an ancestor or ancestress through a series of links that can be male or female, or any combination of the two.

Patrilineal and matrilineal descents, since each traces an continuous chain of links of one sex, are also called as unilineal. Cognatic descent, in contrast, defines a broadly inclusive category including both unilineal and non-unilineal descendants. The categories defined by patrilineal descent do not include only men, and that the categories defined by matrilineal descent do not include only women. Both brother and sister are members of their father's patrilineal descent group, but only the brother will pass this membership to his children. Both sister and brother are members of their mother's matrilineal descent group, but only the sister will pass this membership to her children.

In a patrilineal system, the relative strength of ties between a woman and her husband, and between a woman and her brother is always important. In some systems, a woman retains very strong ties to her lineage, and her father or brother retain strong legal rights over her. In other cases, a woman's ties to the lineage of her birth are practically cut off, and she becomes strongly affiliated with her husband's lineage (Keesing, 1975: 35).

Keessing (1975: 142) further explained that there are some topics about evolution and adaptation in social structure. They are:

1. The balance of power between the sexes. The relative power and status of men and women, as represented in their role in production and their control over resources and means of production (including technical and ritual knowledge); and as represented in residence rules, property rights, rules of descent, ritual participation, rules of sexual conduct, and so on.
2. The balance of power between old and young, between the young, the parental generation, and the grandparental generation. Control over sacred knowledge and wisdom may give elders powers including those of warfare. Older and younger are likely to have conflicting rights and interests with regard to political and economic power, access to women, and so on.
3. The common interests of age-mates in different kin groups versus the common interest of members of the same kin-based corporations.
4. The relative strength of ties between husband and wife and between brother and sister.
5. The opposition and conflict of descent or territorial groups over access to resources (land, women, property, and prestige) versus their unity for common goals (place, collective security, joint enterprise).
6. The relative importance of collective rights and individual rights (as in the unity of brothers in corporate action versus their rivalry and separation, and in the unity of lineage corporations versus kinship ties outside the lineage).

## 5.1 Patriarchy and Limited Lines of Name in Korean Society

### 5.1.1 Limited Lines of Name

There is a video in Youtube (Sweetandtasty, 2012: Online) explaining about the naming system in Korea. From the video, it is explained that the traditional Korean name contains three characters, the first character is the family name, the second and third character are the generational and personal name. Generational name is the name shared by blood related brothers and sisters. Generational and personal names do not have an assigned character location and some people put a dash between generational and personal name. However, some Koreans have name only consist of two characters like Lee Jin and Park Bom.

Many people have asked “Why are there so Many Lees and Kims?” The answer of that question is during the Sylla Dynasty when the royal family Kim ruled; they had many concubines and babies. Therefore, in the palace itself there are many people with the surname Kim. Then during the Choson Dynasty when Lee family ruled, they also had many concubines and babies which resulted in so many family members in the palace with the surname Lee.

Another blog (Owbee, 2009: Online) is also explaining that Korean name consists of a family name (성, *seong*) followed by a *given name* (명, *myeong*). Typically, a Korean family name is monosyllabic while their given name is disyllabic. However, there are times when this format is not used. Korean names also do not have the so-called middle name which is sometimes prevalent in other cultures.

It is a known culture in Korea that the children get their father’s family name while the mother keeps her full name without getting her husband’s family name. This is due to their cultural bond to their family. That is why it is common to see Korean families with a wife having a different family name from the husband. It is also common to see families with both the husband and wife having the same family name.

Statistically there are only about 250 family names used in Korea, so it is possible to have someone with the same family name and even given name.

The most common family name in Korea, having 21.6% of the population, is Kim (김), followed by Lee (이) and Park (박), those three family names sum up to about 45% of the whole Korean population. If a guy with family name Kim meets a girl with the same family name Kim, they can be relatives only if they have the same 본관 (*bon-gwan*) or clans. Each *bon-gwan* (clan) is identified by a specific place which traces its origin to a common patrilineal ancestor. In other words, a guy named Kim would only be considered a relative of a girl named Kim only if they both have the same place of origin identified by their *bon-gwan*.

Cumings (2005: 14) said that in Korea there are too many Kims: about one third of Koreans have that last name (some three hundred Korean family names circulate, but only a handful is in wide use). At one point, the North Korean leadership consisted of Kim Il Sung, Kim Il, and Kim Jong Il. In that order, only the first and the last were actually related.

There is a reason why people in Korea have so limited surnames nowadays which can be tracked back from the history.

*In the reign of King Mokjong, the Stipend Land Law (Jeonsigwa) was instituted. It was a comprehensive land allocation system, and it would sustain the new political structure. Those who become subjects of the king were given special privileges socially and economically, and of course politically as well. Some clans come to enjoy privileges for decades or longer, producing men who passed the state civil examination generation after generation. Such clans formed the hereditary aristocratic order. They distinguish themselves from other families by maintaining a*

*genealogy register (jokbo) and family register (hojeok). The four most representative clans that formed the new aristocratic order were the families of Yu, Choe, Kim, and Yi. They were mostly Confucian scholars who moved to Gaeseong during the closing years of the Silla Dynasty (Lee, 2005: 325).*

These clans had gradually become a class of privileged status in Goryeo Dynasty. Thus, they are called as the hereditary aristocratic order. Institution such as the state civil examination and the stipend land law changed over time in order to protect and preserve the privileges of these aristocrats. Moreover, these hereditary aristocrats created an institutional system under which their privileged status could be inherited by their descendants.

In various periods in history but notably toward the end of the Choson Dynasty, there were Koreans who tried to move up the social scale through various means, including forging of genealogies to support a *yangban* heritage, buying *yangban* titles and status, and acquiring the accessories of *yangban* through accumulations of wealth (Lett, 1998: 32).

Some Koreans at that time bought surname because they wanted to upgrade their social status. By having the nobility or royal family surname, their position in society could be lifted and they will not be treated as low citizens anymore. Since some of the nobility surnames at that time were Kim and Lee, as a result many people buy the surname of Lee and Kim. However, there is no data explaining why there are many Koreans with the surname Park.

Another Youtube video (Soulistics, 2012: Online) entitled *Why are There so Many Kims, Lees and Parks?* Mentioned that there are so many Kims, Lees, and Park in Korea. If there are people with the family name Kim, they do not have to be related



by blood. In the past, people in Korea cannot get married with people with the same surname. However, the law nowadays is permitting them, although some people still see it as something weird. During Choson's Dynasty, Min was recognized as royal family surname; Kim is also royal family's surname at that time. However, in Choson Dynasty, when the condition was not good, especially the time when the dynasty was almost collapsed following the coming of annexation by Japan, the people with royal or aristocrat surname sold the surname to the commoners like farmer. They sold a lot of name and got a lot of money. Therefore, it is believed that 90% of their names are counterfeit. In Korea, there is a family tree book but only the first son of the family is listed in the book (because the girl is basically sent to her husband's family after marriage) due to its strong patriarchal society.

However, in nowadays life, no one in Korea seems to be interested in getting the different surname from the one they got from their family. Therefore, selling and buying surname is no longer popular in today's life in Korea. The social status now is not defined by the surname; instead, it is defined by the educational attainment or the occupation. In the other words, Koreans now accept their surname as something for granted and they are not interested in changing it just for the sake of social status. To upgrade the social status, they choose to be highly educated or to get well recognized occupation.

### **5.1.2 Surname as a Sign of Strong Patriarchal Society**

In Korean society, family and lineage groups can occupy great importance. Since one's social and political status in the society was largely determined by birth and lineage, it was only natural that a great deal of emphasis was placed on family.

Each lineage maintained a genealogical table with meticulous care. Only male offspring could prolong the family and clan lines and they were also the only ones registered in the genealogical tables. Therefore, the birth of a son was regarded as an occasion of great joy. The stress on the family by Confucianism reinforced the importance attached to the family (Bunge, 1982: 17-18).

Bunge (1982: 73) said that the individual Korean was part of a complex clan and kinship organization that extended beyond the nuclear family unit and existed on four levels. At the lowest level was the household, consisting of husband and wife, their children and, if the husband were the eldest son in his family, his parents as well. The eldest son's household was known as the "big house" (*kunchip*). Meanwhile, that of each of the younger sons, a branch family containing husband, wife, and children only, was known as the "little house" (*chagunchip*). It was through the stem family of the eldest son that the main line of the descent was traced from generation to generation and the weight of tradition bore the heaviest on him and his wife. The eldest son was responsible for rituals in honor of his ancestors on the anniversaries of their deaths, and his wife was responsible for producing a son who would carry on the family line.

The second level of kinship was the "mourning group" (*tangnae*), which consisted of all those descendants of a common patrilineal grandparent up to four generations back. The central purpose of this unit was ancestor worship. At the third level of kinship organization called lineage, similar ancestral rituals were carried out. A lineage might comprise only a handful of household but in some cases included hundreds and even thousands, and rites for ancestors of the fifth generation or above were performed at a common gravesite.

The fourth and most inclusive kinship group was the clan or more accurately, the surname origin group (*tongjok*). In many cases its only real function was to define the limits of available marriage partners in. Often, there was little solidarity between members of the same *tongjok* who were distinguished by having not only the same surname but the same origin. Thus, the Chongju Yi were people with the surname Yi who originated in Chonju in North Cholla province, claiming for their common ancestor the founder of the Yi Dynasty, and the Kimhae Kim were people with the surname Kim originating in Kimhae in South Gyongsang province, claiming as their common ancestor the founder of the ancient kingdom of Kaya. Because of a very strict rule of exogamy, people from the same *tongjok* could not marry even though they might be only very distantly related.

Surname origin groups, lineages, mourning groups, and households were tied together by the Confucian principle of filial piety, the practice of ancestor worship, and the law of exogamy, which distinguished relatives from non-relatives in the most precise way. The individual found himself part of a network of family and kinship relations that extended beyond his household not only to persons in his village and beyond but also to persons in the distant past who were the clan and lineage ancestors. On the one hand, membership in these telescoping kinship entities left the individual with little room for spontaneity and self determination; the restrictions on women were particularly burdensome. On the other hand, it provided security and a sense of community and gave individuals a strong sense of identification.

Patriarchal society in Korea can also be seen from the traditional education in Korea, Choe (2006: 30) mentioned that although all men think and act independently based on free will and reason, there is a difference between a mature and immature

person, and between a superior and inferior man. It is this inequality that makes one man a ruler and the other a subject. There is a proper hierarchy that must be observed in a relationship between a ruler and subject, man and wife, master and slave, and *yangban* and commoner. Failing to keep to one's proper place in society was to contradict the rule of heaven. All human relationships were hierarchical and harmony was achieved in these relationships of subservience. Those who did not follow the rules based on their position will be considered as people who do not follow heaven's instruction and worth to be punished.

Historically, patriarchal society has been formed in Korea since many centuries ago, but the strongest application was during the Choson Dynasty. Chang (1997) said that Korean patriarchy was established during Choson Dynasty (1392-1910) and continued to be the cultural basis of contemporary Korean society. Drawing on a case study of Choson Dynasty which was the 500 year period in which patriarchy reached its height in Korea; Chang shows how Korean traditions have been guided by patriarchal principles. The state and the family have been identified as the key arenas of operation of patriarchal principles and practices. This particular type of patriarchy has developed over several hundred years in Korea (Chang, 2005: 70).

The formation of patriarchy in Korea originally was following the one in China. Patriarchy in China was gradually established and strengthened over a long period of three eras of Xia, Shang, and Zhou. Economic and strategic changes in the matrilineal society, such as improvements in productivity, accumulation of private property, frequent wars, invasion, and the need to build the military for defense gave rise to the increasing importance of male roles. Accordingly, matrilineal society gradually dissolved and evolved into a patrilineal one. In this process, myths about

male heroes who contributed to increasing the economic and political power of society were generated, and history was explained through stories about these mythical male heroes (Li, 1991: 49). Patrilineal society emphasized patrilineal blood relations over and above hereditary rights to accumulated property which developed into the worshipping of male ancestors. Ancestor worship and blood relations were important because they were a means of unifying and congealing different constituents of society into a community (Chang, 2005: 83-84).

Chang (2005: 90) further explained that under the patriarchal system, the norm that required women to be submissive and self-sacrificing was strengthened and reproduced by the ideology that women were psychologically and physically weak. Moreover, the most important role of women was designated as bearing son to continue the male line. Thus, women became subject to the possibility of giving birth to sons in order to secure family stability. Girls grew up learning the inferior value of their existence and were brought up in a way that facilitated the reproduction of an unequal gender system.

Lee Tongkol (1994: 23) in the book *A Collection of Feature Stories by Yonhap News* said that in Korea, a traditionally Confucian country, the girls were taught “the three obedience:” to parents in girlhood, to husband in wedlock, and to children in old age if the husband has died. The definition of true femininity has not changed much as people think in the male dominated society in Korea, and the unchanging lot of women still stand out in the attributes reserved for them—beauty, grace, and loving devotion to husband and children. In addition, Korean brides to be in most families are taught the following rules: “never fish in your husband’s pocket; never go to bed until your husband has come home; never compare your husband to others; and

always serve your husband his favorite foods.” Women have been both the center of household life culture and the guardian of a code of traditional conduct, serving as the roots which have supported society definitely. Prof. Kim Yong-Suk of Sookmyung Women’s University in Seoul, in a book entitled *The History of Korean Women’s Life*, described Korean women—especially in the Silla Kingdom (57 B.C.-935)—as strict mothers and careful wives.

No Bongmi (1994: 40) in the book *A Collection of Feature Stories by Yonhap News* also said that Korean women, who have long lived under the shadow of men, have not been able to free themselves from the repression of taboos. In fact, there are countless taboos related to women. These taboos are expressed in various sayings: “it goes ill in the house when the hen sings.” “If a woman cries, no good luck for three years.” “If a woman first picks the year’s fruits, you will have a poor harvest the next year.” A bridegroom’s laughter on the wedding day is also the subject of a Korean taboo, if that happens, people believe that the couple’s first child will be a girl. Thus, many bridegrooms who long for sons hold back their laughter on their wedding days.

Kim Heng-Joong (1994: 304) in the same book said that Confucianism teaches people to keep everything inherited from their parents, so a Confucian believer would never cut even one hair. He further explained that better educated Koreans acknowledge treating boys and girls on equal terms, and this attitude has been reinforced by an increase in the number of nuclear families, but older Koreans frequently mourn that they are treated cruelly by their married sons. “These days, daughters are much more dutiful than sons,” is a remark commonly heard in conversation among parents of adults, but deep down these aging men and women still value their sons over their daughters as the bearers of the family name and, if

they are Confucian parents, to worship them after they die. Dominance of men over women is a central Confucian principle. According to Confucian beliefs, sons must be the chief priest in rites of ancestor worship and daughters must be excluded from family registers. Christianity and Buddhism have largely displaced Confucianism in modern Korea, but in Confucianism's glory days in the Choson dynasty, women were treated as lowly creatures and intimidated into subservience by men. Failure to give birth to a son was instant cause for a husband to divorce his wife, kick her out of the house, or take a concubine

About half of 6,511 women polled by the Korea health and social institute in 1990 said "yes" to the question "Is it absolutely necessary to give birth to a son?" Apart from the age old myths, there are practical reasons even in modern Korea for parents to prefer sons. Sons, especially elder sons, are the first line of defense against old age. The pressure to give birth to a son not only comes from husbands, it also comes from parents in law and the wives, who feel deep guilt until a son is born. The pressure is heaviest when a husband is a first son and so responsible for carrying on the line. Traditional preferences for sons will not give way under the wave of industrialization and westernization sweeping Korea as long as daughters are excluded from family trees. It will be impossible to eliminate the preference for boy unless the patriarchal institutions that support it are completely uprooted (Kim, 1994: 365-367).

Given the cultural background of patriarchal society, contemporary Korean society has been rapidly transformed into a modern or post-modern capitalist society. The government has made commitments in formulating and implementing policies that are aimed at moving towards a gender equal society. The changes in family

structure may only be a part of a greater transition leading to a multifaceted change in this globalized information era. The flood of information through the internet, the greater capitalist drive to earn more money and to consume more, and the more persistent invasion of mass media structuring the cultures of young generation have contributed to the downfall of the patriarchal family and traditional social systems (Chang, 2005: 145).

Lee Jae Kyung (2005: 57) in the book *Women's Experiences and Feminist Practices in South Korea* said that in addressing the contemporary situation of the Korean family, some people have expressed concern over family breakdown or family crisis, while others have understood these aspects to be part of the process of change. Still others stress the need to preserve traditional family values from fears about westernization and oppose others who are calling for the deconstruction of the traditional patriarchal family system and a change to more equitable democratic families. This can be seen from the young generation of Koreans nowadays who want to be more egalitarian and slowly want to cut off the attachment with the big family. However, the elder generations usually still like to maintain the patriarchal family system and want the family to continually preserve Confucian ideology.

Following the modern changes generally occur in Korean families, there are reports of the increasingly couple centered nature of families and a growing bilineality. This sort of understanding has gained acceptance in Korean society among the wider circle of relatives as well. In Korean society, it is difficult for families of the middle class to become couple centered even though they are nuclear in external appearance because they are placed within the wider network of extended family relations and assign great importance to children and their education (Chang, 2005: 168).



The relationship between married children and their parents are closely intertwined, emotionally and economically. It has been suggested that the origin of the increasing trend in love-based marriages, compared to arranged marriages is due to the growing importance of affection in a couple centered family. However, even when a love marriage takes place, parental decisions and resources play an important role and parental approval carries meaning in terms of the material and psychological support. Parental support is most important in situations where the woman and man to be married are not economically independent and especially if the couple desires a luxurious life style. Such situations lead to conditions where it is difficult for married couple to attain independence from their parents. Thus, the married couple continues to be dependent on their parents and the nuclear family cannot become completely focused on the couple. It has been generally asserted that because of modern changes in the Korean family and the introduction of the ideology of equality and individualism, family relations have become more equal and democratized, and so the importance of the couple's relationship based on affection has grown (Chang, 2005: 169).

The democratization of South Korea was part of a broad social and cultural change that included the rise of the middle class, industrial working class, Christianity, and the spread of egalitarian ideals. Another important component of the social and cultural change was the movement for greater legal and social equality for women. At first, attitudes about the role of women in society and the nature of the family changed slowly. After liberation, many South Korean officials and intellectuals were more concerned about preserving or restoring what they sometimes called "Laudable Customs and Conduct" (Seth, 2009: 207). This concern was reflected in what was known as the Family Law, the parts of the civil law code that governed family

relations. The Family Law, compiled in the 1950s and finished in 1958, was in many ways very conservative. It preserved the patriarchal family structure with the husband as head of the household, favored the eldest son in inheritance, and in divorce men generally received custody of children. The maintaining of these practices was important to preserve the essential nature of Korea's cultural traditions.

Changes in the family following industrialization have to do with the weakening of the principle of the patrilineal family and a new emphasis being placed on the concept of the conjugal nuclear family. A union of both aspects, traditional and modern is reflected in the Korean family in today's life. This is accompanied by a decrease in the number of children, great importance being placed on children's education, an increase in the number of working wives, a rise in household income due to national economic growth, and an increasing awareness of the values of individualism and equality. These characteristics are part of a process of change that has occurred in Korea in a unique manner. While women accept the notion of the nuclear family, they mostly live within the patriarchal family in order to ensure the survival and prosperity of the nuclear family. They conspire in both directions, modern and traditional to guarantee the collective solidarity of the extended family. The modern Korean family has been reconstructed in this way and demonstrates flexibility at its borders and in its concept. Unsteadiness of the conjugal family and neo-familism are thus arising out of the tendency to appreciate both patrilineal and matrilineal relatives (Chang, 2005: 172-173).

### **5.1.3 Surname and Social Status**

In relation of surname and social status in Korea, Lett (1998: 15-16) stated that in the beginning of the Choson Dynasty (1392-1910) marked the adoption of Confucianism as state accepted view. Despite the indigenous class structure, there were no legal class requirements to sit for the civil service exams, and many used the exams as a means of achieving social mobility. The combination of a well developed class consciousness that fueled the motivation for higher social status and the Confucian meritocratic ideal with its associated ideas of social mobility led families to seek examination degrees and *yangban* status, *yangban* being the Korean equivalent of an aristocracy (Haboush, 1991: 98). By the middle of the Choson Dynasty, to protect their positions of power and prestige, members of the established ruling elite had effectively placed a hereditary requirement on future exam takers. Thus, while in the beginning of the Choson Dynasty, *yangban* status was not automatically inherited but generally had to be revalidated through success in the state exams. By the middle of the dynasty, *yangban* status came to be recognized to descendants of former *yangban*. One had to prove one was descendant of a former successful candidate in order to be eligible to sit for the exams. The affirmation of such status became a primary concern.

In effect, *yangban* status had become hereditary and Korea's government officials were theoretically recruited only from the *yangban* division. Korean society had thus become dichotomized between the *yangban*, who as the ruling elite enjoyed status and prestige. The lower class included the sangin or yangin, that is, the commoners (who were mainly peasants but also included a few merchants, fishermen, and artisans), often referred to as "middle class" in the writing of early western

observers of Korea, and the *chonmin* or lowborn (slaves and those in low-status occupations such as butchers) (Lett, 1998:15-16).

No other society had about one-third its overall population as chattel slaves, let alone the three-quarters registered in the extant census for a small suburban area of the capital of Seoul in 1663 (Wagner, 1974). The obvious presumption is that prior to 1039 the offspring of parents who were both slaves were slaves. South Korean historians sometimes rationalize it as another form of hierarchical social relations, and North Koreans admit its existence but refuse to call it slave society because it comes at the wrong time. That slavery existed due to the severity of status discrimination and social hierarchy in Korean society after the tenth century and the dependence of the ruling class on slave labor. It is hard to identify ex-slaves because they are no longer registered as such, but the legacy of slave ancestry and the recollection of the bitterness of parents must have played some roles in the disruption of nineteenth century rural life, and possibly even the continuation of rural hardship under colonial rule and its stimulation of revolutionary potential. A recent study by an undergraduate working under Wagner (1974)'s direction has found even more amazing evidence of the concentration and continuity of the *yangban* lineages: slightly under one half of the passers of the highest level civil service examination belonged to a relatively small number of lineages related in some degree to the royal Chonju Yi family through marriage ties (Palais, 1995: 416-419).

Officials at the beginning of the Choson dynasty came mainly from aristocratic families that moved to the capital region from the provinces where their ancestors had lived for centuries. These families of officials distinguished themselves from the families that never produced officials by identifying themselves with their

surname and place of family origin (*bon-gwan*). Marriage was arranged between the families of officials who belonged to different clans. These official families were united through the network of marriage and became a Seoul centered aristocratic kin group. Members of this group were identified by the surname of their patrilineal ancestors, although they also emphasized the importance of both patrilineal and matrilineal lines, as well as spousal line (Lett, 1998:30). The sociologist Kim Kyongdong explains about the important of social status for Koreans at that time until today.

*...and in accordance with the Confucian values, achieving a high social status was not for personal glory but for the sake of the family and kinship group. The central importance of education, therefore, was conceived in terms of its role as the channel for status attainment and upward mobility. This tradition has survived even the colonial rule...And in the process of capitalist development, afterwards, it was not the need-achievement of the pecuniary rewards as such that pushed the ordinary Korean people to be actively involved in capitalistic behavior, but largely this status-achievement motive, inherited from the Confucian tradition (Kim, 1994: 102).*

Contemporary middle class South Koreans, like their *yangban* predecessors, receive their support from a combination of three main types of source: occupation, property, and kin (Lett, 1998: 67). With some lineages, there are benefits besides status that could be had, for example, a lineage might help support a member through school. Assistance from a woman's natal family after the wedding, such as start up money for a business might also be helpful (Lett, 1998: 81).

Lett (1998: 16) also said that the guarantee of a good job was not the primary motive for seeking a tertiary education for most men or women. Status was the main

reason for that. In view of the fact that a married woman's status was largely derived from her husband's status, it was not as essential that she receives a college education. A man's status was also influenced by his wife's education level. However, a woman without a college education would have less value in the marriage market. It was unlikely that a woman with a college education would marry a man without at least equivalent educational qualifications. During Choson Dynasty, passing of the civil service exams and thereby earning a degree was the surest way to acquire status. In 1990s, attainment of a university degree was the best way for a man or woman to acquire status. However, now higher education was not limited to a small group of elite but was also characteristic of South Korea's middle class as a whole. As a result, the competition to enter the best school to get the title of high status in Korea is very fierce.

In South Korea, one's class status is very much a function of one's family status. The concern with family status has affected the class system in Korea as well. In the pursuit of status, when the political and economic climate has allowed, Korean families have not only taken advantage of opportunities to increase their status but have in the process contributed to the development of South Korea's middle class and of South Korea itself (Lett, 1998: 228). It can be seen from how Korea grows very rapidly in the past decades. The motivations of Koreans to achieve high social status forced them to study hard and to earn much money which in turn brings South Korea's economy into a great development called "A Miracle of Han River."

In today's life, Koreans do not gain status from the surname, but from the education attainment, occupation, or material wealth. However, the existence of surname is still very important for Koreans. One of the reasons why Koreans still

strictly maintain Korean surname that they have now is because they have strong national pride, the strong awareness to stay Koreans to preserve their national identity.

#### **5.1.4 Maintaining Surname for National Pride**

Bunge (1982: 3) stated that Koreans have remained a homogeneous and culturally distinct people even though their historical development has been greatly affected by foreign powers like China, Russia, Japan, and USA. Throughout the centuries they have managed to retain a strong sense of their cultural identity in the middle of foreign invasions and foreign rule.

During the brief period of Japanese colonial domination (1910-1945), Chinese influence was no longer persistent, but the colonial authorities attempted to force Koreans to adopt Japanese beliefs, language, and cultural forms. However, neither the long and pervasive Chinese influence, which expressed itself most strongly in the culture of the upper class, nor the more coercive and short-lived attempts of the Japanese to remove the Koreans of their cultural and linguistic identity, succeeded in changing the basic characteristics of the Korean population. Moreover, there are no non-Korean ethnic or cultural minorities of any significance on the Korean peninsula. The population in Korea is one of the most homogenous in the world. A common history and language are central factors in its uniqueness, as are unique forms of cultural and religious expression that have withstood the predominance of Chinese, Japanese, and western influences like Russia and USA over the years. It is the policy of the South Korean government to stress a strong awareness of national and cultural identity in response to the bitter experiences of the colonial period and the present flood of western cultural and social influences (Bunge, 1982: 49).

The distinctiveness of Korean is highly influenced by the nature of Koreans itself. The nature of Koreans is putting great value on authenticity and legitimacy. Yi (2002) explained that it is also exemplified by Koreans' attitude towards genealogy. There are foreigners who are also enthusiastically interested in genealogy. However, in Europe, people tend to bring up the family tree to be pretentious. Otherwise, in general most people are unaware of their genealogies. In Japan, the Japanese were forbidden to have surnames (that's saved for nobles and samurai) until the Meiji Restoration in 1868 because there are millions of people in the country with the same names. To distinguish them, surnames were given. Hence, in most cases, except for nobility, most people are not concern about their family lines or genealogies. It is a completely different case in Korea, where families treasure their books of genealogies like family heirlooms. The older members of the families periodically update the missing members of the family tree. People without genealogical lines are considered 'rootless families.' There is a saying in Korea "we are financially poor but we cannot accept a son in law with no recorded family line." Saying someone is without a family line is the same as saying curse words to that person. This is also the reason why adoption is not popular in Korea because they do not want to raise a child without knowing the child's family background. This exemplifies how important the Koreans consider orthodoxy and legitimacy.

*The Koreans like to insist on being legit and to stick to the original plan of things. They do not like things that stray from the original. This is a product of the exclusionary behavior of people trying to hold on to their special privileges. Original is traditional plus legitimacy (Yi, 2002: 70-74).*



During the Japanese Colonization, Japanese and Koreans were to come together in forced assimilation, through the *naisen ittai* policy, making the two people into “one body” (Cumings, 2005: 176). The perceived purity of the *minjok* (the ethnic people) gives to Koreans a long, continuous history, culture, and durability of which Koreans is deeply proud (Cumings, 2005: 448). In February 1940, a policy of identity creation (*changssi gaemyeong*) was enforced, under which the Koreans were compelled even to adopt Japanese style family and personal names (Lee, Park et al. 2005). However, those policies could not successfully drive Koreans to change their identity as Koreans; instead those made Koreans realized the importance of preserving their identity as Koreans by doing some independence movements.

Kim Eunsil (2005: 32-33), in the book *Women's Experiences and Feminist Practices in South Korea* said that western nationalism is considered a civic territorial nationalism based on the notions of historical territory, legal, and political communities, the members' legal and political equal rights and the common civil culture and ideologies. In other words, as long as the people are inside the territory (although they are maybe minority in ethnicity), they have a duty to have nationalism toward the country where they live in. In contrast, Asian and Eastern European nationalisms are understood as ethnic genealogical nationalisms based on blood related genealogies emphasizing tradition, custom, language, and territoriality (Smith, 1991: 11-13). That happens in Korea where the value of pure blood is very important for them. Everywhere Koreans live, they are still Koreans because they share blood as Korean. However, for foreigners who have stayed in Korea for years, they still cannot be accepted as Korean people although they have tried to absorb all Korean cultures into their cultural identity.

Generally, nationalisms of non-western societies have evolved as discourses against western imperialism. Nationalism, which has emerged through the process of cultural and political struggle to construct their own identity, makes themselves distinct from the 'others,' including 'the west.' Accordingly, the past is culturally beautified and traditions are to be preserved in meaningful ways (Chatterjee, 1989: 234). Nationalism as a cultural discourse in Korean society has always proceeded in connection with the notion of tradition by preserving or finding what is ours. We/us has come to be defined by differences from other nations creating constant oppositional conceptualizations of 'us' as opposed to 'others/outsidiers' (Kim, 2005: 36-37).

Cho (1994) describes how Korea's nationalist discussions have changed since the national independence gained from Japan in 1945, in terms of the subject and the contents of the emerged nationalism; between the national liberation in 1945 and the American military government in 1948, there were cries from cultural nationalists made up mostly of intellectuals under Japanese rule that "we should return to what is ours." With the modernization of the 1960's came a nationalism dealing with the government-initiated 'tradition' and 'Korean-ness.' They woke up to realize that they have to preserve Korean cultures including on the continuation of using Korean surname.

## **5.2 Egalitarian and Many Choices for Naming in Javanese Society**

Indonesia is known to be a meeting ground of cultural forces. Its history must be interpreted in terms of the importation and adaptation of ideas and philosophies from India, the Islamic world, China, and the West (Bunge, 1983: 65). In the form of Indonesia that can be seen today, it is impossible to make it only to have one

homogenous society. There are influences from western culture affecting on how Indonesians live. Indonesia today is the territory made by the colonizer in the past. They first made the trade in Java Island; it is then expanded to other islands which finally reach the size of Indonesia today. To gain independence at that time, each from many kingdoms in Indonesia realized that it is impossible to stand up alone to fight the colonizer. Therefore, the union of many kingdoms and organizations were needed. It was decided to unite many kingdoms and cultures in Indonesia to form one country called Indonesia with one language and one government.

Since Indonesia, mainly Javanese, was highly influenced by Hindu-Buddhist culture; the social structure in the society is mainly patriarchal. Brown (1976: 56) said that in general the Hindu-Buddhist beliefs of Southeast Asia put woman in a low place. In the Hindu laws of Manu, the woman was forever a minor, much as was the case in Confucian ideals: a woman should never be independent. However, the coming of Islamic teachings and the colonization in Indonesia soften the strictness of patriarchal society. Therefore, the social structure in Javanese society today is more egalitarian although the head of the family is still in the hand of man and woman is considered as the helper of man. The modifications of ancient Muslim laws in Malaya were by products of the colonial and post-colonial impact of the west (Brown, 1976:60). There is no rule of using family name to show the lineal system in the family. The family is free to give name to the children as they want using any pattern that they like. That is why here the author considers that there are many choices for naming in Javanese society.

### **5.2.1 Many Choices for Naming**

In the literature review in chapter two, it has been discussed about the way Javanese give name to the babies of commoner families. Here it will be discussed the children name of *priyayi* (nobility) and *kauman* (Javanese with strong Islamic way of life) elites. Koentjaraningrat (1985: 236-237) explained that for *priyayi* families with a Muslim religious orientation like the *santri priyayi* and the *kauman santri*, who follow religious law more seriously, they perform the *kekah* (sacrifice ceremony) accordingly. As for the common *priyayi*, infant receives his name automatically, with or without any suggestions from grandparents and other older relatives.

*Priyayi* Families still avoid the typical peasant names, such as Ponimin, Beja, Leginem, or Juminah for their children. Although Javanese mythology is still an important source for *priyayi* families to consult for names for their newborn baby, there has for long been a tendency among the *priyayi* Javanese to choose names by themselves. Important national as well as international events are therefore often a source of inspiration for names, like Merdekawati, for a girl who was born on 17 August, the day when Indonesia proclaimed her independence (*merdeka*), or Irianto for a boy who was born about their time of the transfer of West Irian.

The traditional *priyayi* also adheres to the custom of adding an adult name to his own name when he has obtained a position or had become established in society. These adult names are, like the peasant adult ones, long names consisting of components of Sanskrit origin. There is, of course, a difference between peasant and *priyayi* adult names. Names including the components Karta- or Sastra are likely to be peasant names, whereas those including the components Tanaya or Kusuma tend to be *priyayi* names. *Priyayi* also adopt occupational names after obtaining an occupation or

profession. Lawyers and judges often select names with the component Darma or Jaksa, whereas the component Usada often appears in doctor's names.

Tradition oriented *priyayi* can also adopt new names for supernatural reasons, usually after having been through some disastrous experience or upon recovering from a serious illness. This event is usually accompanied by a fasting period for a person concerned, and a *slametan* ceremony. Muslim oriented families from the *kauman* town often give their children Arabic names, such as Dahlan, Samanhuddhi, or Mohammad for boys, and Subaidah, Baroroh, or Aisah for girls. Even though there are also many *kauman* families who give their children non-Arabic names. Lately, more and more Javanese are giving Arabic name to their children in hope that the children will get more blessings from the God and the life will be fulfilled with luck.

For the naming ceremony, on the day a baby is born, a simple ritual called the *slametan brokohan*, is held in connection with the naming ceremony. Many families, however, ignore this ritual, and the baby is given a name without any ceremony. The *santri* Javanese connect the name giving ritual to a ceremony held on the seventh day after birth. This ambiguous attitude towards the name giving ritual of a newborn child apparently originated from the fact that a child's name is not important. As mentioned earlier, only when a person becomes an adult does his name become important, and the ceremony of assuming a new adult name is considered an important social as well as religious event (Koentjaraningrat, 1985: 356).

For the Chinese living in Indonesia, Indonesian government tried to limit the use of Chinese name through the Presidential decree No. 127/u/kep/12/1966 stating in its preamble that it is issued in consideration of: "...the need for standardization and control in regulating the change and addition of surnames, as a step to homogenize

Indonesian citizens and Act No.4/196/about the change and addition of surnames.” The regulation reflects pressure, under both President Soeharto and President Soekarno, for ethnic Chinese who are citizens to adopt *pribumi*-sounding “indigenous Indonesian names.” They are names in traditional values with those customary used in the Indonesian community, as a token of the process of assimilation (Lindsey, 2005: 55).

Alien Chinese are thus not allowed to change their names (Suryadinata, 1997: 118). This makes them more easily identified, although some ethnic Chinese citizens have resisted the pressure, for example, Kwik Kian Gie, a cabinet minister under both Wahid and Megawati Presidency. Kwik Kian Gie does not want to change his name and stays using his Chinese name even until he became the minister. Some Chinese decided to change their surname to sound more like Indonesian name, for example Chinese surname “Tan” is changed into Tanusudibyo. By doing it, they believe that they still preserve their Chinese surname and at the same time they still follow the regulation of Indonesian government for assimilation.

Some foreigners might have been wondering that it is strange for Indonesian in general and Javanese specifically for not having surname. For Javanese, not having surname is not a big problem. Javanese are growing without surname but they still value the importance of family in its highest level.

### **5.2.2 The Absence of Surname in Family Life**

For the Javanese social structure, it is considered as an egalitarian society or not so patriarchal society. It means that men are having power but the women are also able to express themselves freely in the society. Bunge (1983) said that the Javanese kinship system is basically bilateral. Kinship terminologies reflect the social

importance of the nuclear family and are classified according to generation differences. The patterns of behavior toward kin are reflected in a general feeling of goodwill. To those who are older and superior in rank there is an ideal attitude of respect. The nuclear family is the central unit in the Javanese kinship system. The members are required to conform to its rule and in return can expect maximum support from them.

There are mutual obligations between children and parents. Parents are expected to care for their children with unconditional love and in their old age their children's care for them is compulsory. However, displays of affection or emotion are discouraged in Javanese society. Affection is channeled through care for each other's property and help in solving problems. Grandparents, while having less authority over the children, are usually their caretakers. Often strong bonds between children and grandparents are established.

The kinship relation is further extended to a certain degree to all members of the ethnic group. The Javanese identify other people with reference to four categories: Javanese, like themselves; non Javanese but still Indonesian; non-native or non-Malay Indonesian, such as the Chinese and Arabs; and foreigners, including Eurasians. Kinship terms are extended only to the first two categories which are Javanese and Indonesian.

Ancestry is an important factor in the Javanese social system. The members have the collective responsibility for nurturing and repairing the graves of their common ancestors. There is a ceremony called *nyadran* for Javanese when the family members are returning back home from the city to clean and repair the grave of the ancestors. The ceremony is held few days before Ramadan or the fasting month of

Muslim people. They clean the graves to pay respect and gain purity before praying sincerely during Ramadan month. Descent is also involved in the rules of inheritance, in obtaining employment and in marital arrangements.

For the circle of life, it is started during and after birth, a child must be guarded from any disturbances caused by the supernatural spirits. A child is acculturated to adjust to social realities, exercising self control, and becoming a true Javanese by knowing the appropriate manners. Children are not exposed to sexual education; sexual knowledge is acquired indirectly, through overhearing adult conversations. Premarital sex is prohibited and sexual segregation is enforced during adolescence. The Javanese firmly believe that marriage without parental blessing will be unhappy. Marriages between consanguine relatives, between a younger man and an older woman, and between certain cousins are prohibited. A series of *slametan* is held in conjunction with marriage arrangements.

Permanent surnames are mostly absent in Indonesia and Burma (Scott, Tehranian et al. 2002). The childhood name is usually dropped after an individual is married and an adult name is adopted; usually the groom's adult name becomes the surname for his new family if he wants to give surname to the children, but if he does not want to give surname, it is still totally fine. Although there is no fixed rule of residence, it is quite common for the young couple to live with the bride's family during the first year of marriage, until they can establish their own household. Although officially the husbands are considered to be the head of the household (in accordance with Islamic tradition), the wife is not inferior in status; both are expected to cooperate in maintaining their household and family.



The children inherit parents' property at the moment of their death. According to traditional law the property is divided equally among the children regardless of sex, while under Islamic law the male receives two thirds of the property. Which law is applied, whether the traditional Javanese law of inheritance or Islamic law of inheritance, varies from family to family. The property of husband and wife is divided into personal property brought into the household at the time they marry and joint property accumulated during their married life. In case of divorce, the personal properties are retained while joint property is divided, based on the ration of two thirds to the husband and one-third to the wife.

As time goes by, Javanese society is undergoing social changes. The power of the older generation was being constantly challenged by the younger generation. Many of the younger ones were oriented toward western values inherent in the secular education given in the schools. The speed of the social change within the Javanese community could not be predicted, because many Javanese still maintain a solid balance in their mystical beliefs. Moreover, the influence of cultures from other ethnicity cannot be stopped because it is getting easier for Javanese to travel to other provinces and islands in Indonesia. The interaction with Indonesians coming from different ethnicities brings confusions and dilemma for young Javanese when they are interacting with the elder generation of Javanese who still hold the strong Javanese values.

### **5.2.3 Surname and Social Status**

Unlike in Korea, having the special surname does not automatically show the social status in Javanese society, either for nowadays life or in the past. However, in the society where status and hierarchy exist, some people who have high social status

will somehow show it and one of them is from the use of surname although it is not popular for the majority of Javanese.

Bunge (1983: 82-85) said that the Javanese, whose cultural centers are the royal courts of Yogyakarta and Surakarta in Central Java, use mostly their own Javanese language among themselves in daily interactions. The language reflects the hierarchical nature of Javanese society. The choice between using high language (*kromo*) or low language (*ngoko*) is based on many factors, such as age, social status, and setting of both speaker and addressee. There are differences in lexicon and grammar between the two language variables.

Brown (1976: 142) said that although the members of a Javanese village feel that they are members of one nuclear family. The village recruits its members essentially on the basis of locality, not descent. Although Javanese society as a whole exhibits very great stress on rank, the village is characterized by egalitarian sentiments and institutions. There are more or less clear prestige evaluations of individuals, but there is a conception of ranked strata within the village (Jay, 1969). Javanese traditional culture was basically a court culture emphasizing hierarchy. There was little interest in economic gain and a dislike for commerce, which was associated with the livelihoods of the Chinese and Arabs. Income level is not a crucial differentiating criterion in Javanese society.

Brown (1976: 178) further explained that in traditional Javanese society hierarchies are very prominent element and most Javanese have no difficulty in accepting the idea of a hierarchy in the factory. Nevertheless, in the traditional hierarchies the relations between inferior and superior had an obviously give and take basis. The inferior could make a variety of demands on his superior. Javanese took

rank as a given and found difficulty in accepting changes in a person's rank. If a supervisor was known as a superior in the larger Javanese society, he was more acceptable to the workers in the factory (Willner, 1963: 134-138).

In the early 1980s, most Javanese who were civil servants still enjoying great social prestige, particularly in the rural communities. Some men claimed that they are descent from one of the royal courts in Central Java. Those closer to the royal court constituted an upper *priyayi* in contrast to the lower *priyayi* (those with minimal linkage to the royal court). The upper *priyayi* had earned academic degrees and filled the upper echelons of Indonesian society. Meanwhile, the lower *priyayi* were still living in the rural areas and occupying administrative posts in the villages. *Wong cilik* could achieve higher status in the lower *priyayi* after obtaining academic degrees and becoming village administrators.

Those who could trace their descent, through either the father or the mother, to any one of the four courts in Central Java—Yogyakarta, Surakarta, Mangkunegaran, or Paku Alaman—were considered *ndara*. This group was internally stratified according to the degree of blood relation to the princely families, symbolized by the use of distinct titles. Yet, since independence many who were closest to the princely families had set aside their titles in favor of academic degree titles to indicate their belief in a republic and democratic country.

That is why many people who had surname of nobility before decided to omit it for the sake of the country. To show their high status, they chose to attain high education or academic degree title. However, still we can easily find the Javanese who maintain his/her royal surname to show people that they are coming from royal family. Using or omitting surname is a matter of choice for Javanese and there is no problem whether they want to use it or not. Moreover, surname they choose usually only show where the children is come from, not the dominant family lineal system.

For modern Javanese family, surname is taken from the parent who is more famous, for example if the mother is a famous minister, so the surname is taken from mother's name. There is no fixed rule in using surname there. Some Javanese families nowadays give surname to the children to make the children easier in filling in the international documents in the future because many international documents are asking them to put the surname which is shared with other family members.

## **CHAPTER VI**

### **THE VALUES OF SURNAME IN KOREAN AND JAVANESE SOCIETIES**

This chapter presents the findings of the online interview done with a couple of Javanese and Koreans. The questionnaire was given online and they were required to answer some questions related to the values of surname in Korean and Javanese societies. This chapter will be divided into three sections. The first one is the demographic information about the respondents. The second one is the values of surname in Korean society from the online interview conducted and the third one is the values of surname in Javanese society.

#### **6.1 Demographic Information**

There are thirteen responses received from the online interview. In terms of ethnicity, ten of them are Javanese-Javanese, two of them are Koreans, and one of them is Chinese-Javanese. The age is ranging from 21 to 44 years old and their educations are at least university students.

For the question whether they are coming from middle class society or not, 77% or 10 of the respondents say “yes” and the rest said that they do not know. All the Javanese respondents in the interview said that they do not have surname and the two Koreans from the respondents have surname.

## 6.2 Values of Surname in Korean Society

There are two respondents from the online interview representing the voice of Korean society. The first one is a woman, now working as an employee with the surname Lee (24). She said that she had a thought of having different surname because surname “Lee” is too common in Korean society; it is included in top three surnames in Korea. She said that surname is not really important in nowadays life, but in the past it was very important in Korea. Some of Koreans at that time treated some surnames like Cheon, Bang, Ji, and Chuk as the surnames of lower class Koreans. Therefore, people with such surnames usually got disadvantages in the past, but that kind of cases are no longer happen now. For her and other young generations in Korea, surname does not mean something big, but for the old people or the conservatives, surname represents something like social class and family values. That is why old people keep the books about family tree. To maintain surname from one generation to generation, according to her is easy for men but difficult for women, because in Korea children will follow father’s surname. Woman will be able to maintain her surname but cannot give her surname to her children. For the advantage of having surname, it is good to recognize the family and her identity throughout the surname. She does not find any disadvantages of having surname because she is used to have it since birth.

The second Korean respondent is a man with surname Oh (22); he is a university student now. He said that he never thought of changing his surname because he wants to keep his surname that way. He said that surname is very important. His surname tells him where he comes from, the history of his life, and also the seniority in his family. Besides that, having surname allows him to get familiar with the people with the same surname easily. He thinks that surname

represents family values and not over that. In Korea, it is not hard to maintain family surname from generation to generation because it is normal to keep surname in Korea. In Korea, people keep surname from generation to generation although he said the law about this has been changed recently.

### **6.3 Values of Surname in Javanese Society**

There are eleven respondents who give opinions about the values of surname in Javanese society. Ten of them are Javanese-Javanese and one of them is Chinese-Javanese. All of them attend university and the occupation is mostly students and lecturers. From ten Javanese-Javanese respondents, some of them find difficulties in differentiating surname and last name because surname is uncommon thing in Javanese society. However, for the case of surname as family name, all of them do not have it. Their parents gave the name to them without a need to attach surname on it.

For the question whether they want to change their name or not, all of the respondents said that there is no need to change their name. A male respondent FW (28) said that he can simply use his father's name if he is forced to have surname. Another male respondent US (23) said that his name has a lot of meanings given by his parents, so he does not want to change his name. A woman respondent DE (33) said that there is no significant of changing her name because she is afraid people will not recognize her anymore if she changes her name and because it is a name given by her parents so she must respect her parents by keeping the name.

The importance of surname is seen differently by the respondents because they do not have surname. Male respondent YWA (27) said that surname is not important in his life because the most important thing in his life is how to be the right people or the right Javanese. However, FW (28) said that sometimes surname is important to

show the lineage or family tree. HRA (26) said that since many young generations of Javanese do not have it so it loses its importance nowadays. HS (44) stated that the name given by his parents is good enough, so adding surname is not important. US (23) said that surname did not influence much in his life although sometimes he has to fill in the form with surname on it, it does not really matter for him. DJS (24) mentioned that name is a sign of prayer from the parents to the children, and if someone has surname, it means that he/she has identity which implies his/her family. DE (33) finds no problem due to her existing name because in Javanese culture and in Indonesia, it does not matter whether somebody has surname or not.

For Javanese respondents, surname is seen as something not really representative for their life. FW (28) said that it is only a tool to show the family lineage. HRA (26) said that surname does not represent anything. Some Javanese may still have surname but it is minor, it is because the majority of Javanese do not have it, so it is not as important as it is in the past. However, for HS (44) surname can represent social status value. DJS (24) said that surname may represent family values and he hopes that in the future his children can inherit his last name as their surnames.

In Javanese society, maintaining a surname is not a must because many of them do not have surname. HRA (26) said that in Indonesia now, Arabic names are gaining more attention. More and more people are using Arabic name to show the faith as a Muslim. Some of Arabic names he mentioned are Ali, Anisah, and Ummul. US (23) said that it is hard to maintain surname in Javanese society because some people do not like to give surname with some reasons like Javanese surname sounds like old name, although actually that surname has a lot of meaning.



When they are asked whether Javanese should have surname or not, most of them said that it is not significant. YWA (27) said that he honestly does not know the significance of surname. He thinks that surname is not important to show the status in Javanese society. However, the answer might be different if the question is given to the Javanese who is coming from family in high social status, they might say that surname is very important for their life. HS (44) said that surname is only important to fill in the data in the passport. However, for US (23), he said that surname is important to be used in Javanese society because he can see where he comes from and also his family lineage if he has surname. DE (33) said that surname can show that someone is from Javanese ethnicity, but she added that it does not make any sense in Indonesian system because she does not really want to show her ethnicity in the country where there are so many ethnicities in Indonesia.

There are advantages and disadvantages of having surname, but for most Javanese, they do not really know the difference of having and not having surname because they are fine with the status quo of not having surname. HS (44) said that surname is good to trace the family lineage and for the disadvantages, people may recognize his achievement not from him but from his big family reputation. For US (23) the advantage of having surname is to understand where somebody comes from and the disadvantage is, it may create a gap with other people because some surnames may indicate whether someone is coming from low or high class social class. DE (33) explained the advantages of having surname is people can understand from which family they come from, but it is only make sense if they come from famous family, if they come from ordinary family, it is not so useful. Surname is also useful to fill in the international form like visa application. For the disadvantages, she said that if she

has surname, she has to change her surname once after getting married to use her husband's surname, then she has to change other documents too like driving license, and so on, that is very inconvenient for her, so she is thankful that there is no surname system in Javanese society and in Indonesia in general.

One Chinese-Javanese respondent was also interviewed by author. He is currently a university student and he does not have surname. FWH (21) is half Chinese and half Javanese, but he is growing up in Javanese culture although sometimes he joins the Chinese rituals held by his big family. He is now having a name which does not sound Chinese at all and he does not want to change his name. He does not know since when his family do not use surname anymore. However, if his family still maintains its surname, he will be happy to have it and will proudly write his surname when it is required. For him, surname is actually very important although he does not have it. Surname will show where someone comes from and also the family background. Yet, he does not like it when people judge someone only from surname because he believes that someone is an individual as it is, cannot be represented by surname. For him, surname represents family pride and loyalty, but not the social class. He cannot deny that some people see social class from surname, but he just does not like the idea that people are judged only from their surname or big family. According to him, it is hard to maintain surname in Javanese society, his family also lost his family surname because in Javanese society, surname is not required, but he planned to start using surname for his offspring in the future. When being asked, whether Javanese should have surname or not, he said that it is better for Javanese to have one because it is good to remember the ancestors and where we come from, but it is not a must to have surname in Javanese society. Some advantages

of having surname according to him are the family pride, respecting the ancestors, easier to keep family contact, and easier to recognize people from their surname. As for the disadvantages, it creates social gap, nepotism, and generalization.

## **CHAPTER VII**

### **CONCLUSION AND DISCUSSION**

This study is the documentary analysis and qualitative research to find the values of surname in Korean and Javanese societies. The research was conducted because there is a unique pattern of naming in Korean and Javanese societies. There are only limited lines of name in Korea; most of the surnames in Korea are occupied by Kim, Lee, and Park. As for Javanese society, most Javanese people do not have surname which is exceptional compared to other societies that usually keep surname to preserve family lineal system. The data collection from literature review and online interview are done to find the answer of the research questions. Although the number of Koreans and Javanese involved in the structured interview was not the same, but the result was sufficient enough to represent the general opinion of values of surname in both societies.

#### **7.1 Conclusion and Discussion**

##### **7.1.1 Impacts of Colonization on Major Social Institutions in Korean and Javanese Societies**

Both Indonesia and Korea are experiencing the colonization done by outside power. Korea was colonized by Japan from 1910 to 1945 and Indonesia was colonized by some countries but the longest one is by Dutch for around 350 years. The center of colonization of Indonesia at that time was in Java Island which eventually expanded to the islands outside Java. Hence, the Javanese was very much affected by the colonization at that time. Moreover, the independence movement of

Indonesia was mostly happening in Java Island that studying the changes in Javanese society after colonization is vital. Seeing the history of colonization in both societies, Korean and Javanese, author gives hypothesis that surname changes are mostly caused by the colonization in Javanese and Korean Society. Hence, the impacts of colonization on major social institutions in Korean and Javanese society were assessed. There are four major social institutions examined to see the impacts of colonization in both societies, they are impacts on the political institution, economy, education, and socio cultural.

In Javanese society, colonizer made strong connection with the royal family in each area in Indonesia, especially in Java to make the trade easier. By having strong relationship with the King or Sultan in Indonesia, the people did not realize that they were being colonized. Therefore, eventually colonizer had strong power in political institution, economy, education, and socio cultural. Dutch tried to maintain the social hierarchy in Java so people cannot unify for independence. Segregation of native Javanese, India, Arabs, and Chinese in Indonesia were made. Besides that, social hierarchy of *priyayi* or nobility and commoner is strictly made supported by the permission from the royal family in each region. That is why there are names that are popular for nobility and names that are popular for the commoners to segregate the two different social classes.

The main purpose of Dutch colonization in Java was for trade or economy. Dutch was not really interested to develop Indonesia into a modernized country. Dutch government was also introducing the other crops to be planted in Java beside rice. That is why many tea and coffee plantation can be found now in Indonesia. After the “Ethical Policy” launched, Dutch government was responsible to pay the debt to

Indonesian people because they have taken many resources from Indonesia. To pay the debt, Dutch government started to give education and build school in Java. Since there was no higher education institution in Indonesia at that time, Indonesians who wanted to study in higher education institution must go abroad which resulted that they got influences to start the independence movement.

In South Korea, there was direct impact of Japanese colonization to the use of surname. At that time, Japan made assimilation policy that forced Koreans to have Japanese name and use Japanese language in school. Japan even did not allow the publication of newspaper or magazines in Korean language. However, that policy did not last long because Koreans started to use their Korean name once Japanese left Korea. Japan was also giving contribution to the industrialization and modernization in Korea. To take the resources from Korea to Japan, the modern transportation and factories were built. In the political side, Japan took over the government in Korea at that time since the collapsed of Choson Dynasty in 1910. Therefore, Japan could make rules and policies then forced Koreans to follow the policy. During Japanese colonization, many social changes also happened in Korea like the rise of “new woman.” Being imposed to the modernization made Korean women able to see the outside world. The girls started to work in factory, going out from home, cut their hair short, and have a career; those women were then called as “new woman.”

From the literatures read, it shows that colonization is not the main factor influencing the surname usage in Korean and Javanese society. Since the beginning, Javanese do not acknowledge the use of surname and it is not popular for all Javanese even until today, but hierarchy existed in Java because it is influenced by Hindu-Buddhist belief. The surname was only used by the nobility, but it is not used widely

by Javanese people in general until today, As for Korean society, they used surname since many centuries before, and the assimilation policy from Japan did not change the nature of Korean to keep their Korean surname. However, since surname indicates social status in Korea at that time, many people treat surname as a commodity instead of a property, so many Koreans bought different surname to upgrade their social status in the past.

### **7.1.2 Social Structures and Surname Usage in Korean and Javanese Societies**

The colonization in both societies somehow affects the social structures, and those social structures are assumingly shape the use of surname in both societies. Seen from the use of surname, social structure in Korean society is patriarchal and social structure in Javanese society is more egalitarian.

For Korean society, author sees it as society with limited lines of name because among millions of people in Korea, only around 300 surnames are used and most of them are occupied by surname Kim, Lee, and Park. The use of surname in Korea also shows the strong patriarchal society because only husband or man is allowed to inherit his surname to the children. Therefore, to track the family line in Korea is by seeing the surname of the father or the male line of the family. It is influenced by Confucianism as an ideology embraced by most Koreans that made Korea a male dominated society. Surname in Korea in the past show social status. People who has surname like Kim or Lee in the past were believed to come from noble family and some other surnames were believed as low class surname. That is why at that time, having high class surname was important to get some advantages in life. During Japanese colonization, although the policy of assimilation was made to

force Koreans using Japanese name, it was not successful to change the nature of Koreans to stick with their Korean names and cultures. Therefore, the decision to maintain Korean surname shows the national pride of Korean. They think that they can lose everything, but not their identity as Koreans.

For Javanese society author sees it as society with many choices for naming because whatever pattern of name in Javanese society is fine. Most Javanese do not use surname. Although during the Dutch colonization many nobility families used special surname to show their power, many young generations of Javanese nowadays want to omit surname to be more egalitarian in social status. Even though there is no surname in Java, Javanese understand that man is still the head of the family. Due to Islamic influence, woman can also have career and not so oppressed in the society. In the past of Javanese society, surname can show people's status because only the nobility can use surname, but in today's life many famous family do not inherit surname because it might give burden to the children. The children can be judged only from the surname or from the family reputation, not from who they really are as individuals.

### **7.1.3 Values of Surname in Korean and Javanese Society**

To examine values of surname usages in Korean and Javanese society, the online interview was done with some Koreans and Javanese. The omission of surname to foster national unity in Javanese society was not correct because even before colonization Javanese did not recognize the value of surname in their daily life. However, it is true that keeping Korean surnames is one of the ways to maintain national solidarity in Korea.



In general it can be concluded that Korean respondents see their surnames now for granted. They do not want to change their surname because there is no significant of changing surname like in the past because social status is not defined by surname anymore today. For them, surname represents the family lineage and it makes them easier to recognize who their families are and who are not their family. It is also a way to give respect to the ancestors. It is easy to maintain surname from generation to generation in Korea because it is normal to pass the surname to the next generation. Moreover, since they have surnames since they were born, they are used to it and do not see any disadvantages of having it.

For the Javanese respondents, there are ten Javanese-Javanese respondents and one Chinese-Javanese respondents. All of them do not have surname and they are fine with it. They never encounter any problem from the absence of their surname. Since most of them are influenced by different cultures, they know that it is good to have surname to fill in the international legal documents like visa application, but it does not mean that surname's existence in Javanese society is very significance. Moreover, many Javanese now are using Arabic name to show their faith as Muslim. Hence, many original Javanese name are slowly decreasing. On the other hand, some of them stated the willingness to use surname for their future offspring, so it will be easier for their children if they want to track the family lineage. Some others do not like to use surname, afraid that it will create segregation in the society because people will see them from their family not from who they really are. One Chinese-Javanese respondent does not understand why his family lost his Chinese surname, maybe it was caused by the culture in Javanese society that do not see surname as something valuable so their family started to release his Chinese family surname.

## **7.2 Limitation and Suggestion**

Since the sample of this research is small, the result can show only rough picture of the values of surname in Korean and Javanese society. The result cannot explain clearly the values of surname in Indonesian society in general because this research is limited to only Javanese society. I would suggest for the further study to do research with more group samples that are coming from different social background and ages. Bigger scale of the research is also highly suggested, so not only Javanese society is examined but also other ethnicities in Indonesia like Sundanese, Bataknese, Balinese, etc and make comparison of the usage and values of the surnames. To do such research, researcher will need plenty of time and patience because Indonesian territory is very large and consists of many ethnicities. For the Korean side, many data in this research are got from the South Korean side; it is suggested for the future research to also collect much more data from North Korea when it is possible to make the result of the study more diverse.

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## **APPENDICES**

**APPENDIX A**

**List of Korean and Javanese terms**

## List of Korean and Javanese Terms

### Korean Terms

<i>Bon-Gwan</i>	Korean clan identified by a specific place which traces its origin to a common patrilineal ancestor
<i>Chagunchip</i>	Little house or the household of younger sons or daughters (nuclear household)
<i>Cheonmin</i>	Lowborn status for slaves and butchers
<i>Choson</i>	The latest dynasty in Korea which lasted for more than 500 years from 1392-1910
<i>Hojeok</i>	A Korean family registers
<i>Jokbo</i>	A Korean genealogy registers
<i>Jungin</i>	The middle class people like bureaucrats and those who worked for royal family
<i>Kunchip</i>	Big house or the eldest son's household which usually live together with the parents (extended household)
<i>Sangmin</i>	The commoners like farmers, sellers, and artisans
<i>Tangnae</i>	Special level of kinship for mourning group which consisted of all those descendants of a common patrilineal grandparent up to four generations back
<i>Tongjok</i>	The clan of surname origin group
<i>Yangban</i>	An aristocracy or nobility which is the highest status in Korean society in the past

### **Javanese Terms**

<i>Adat</i>	Customary law/ traditional law
<i>Bupati</i>	Regent
<i>Desa</i>	Village
<i>Gubernur</i>	Governor
<i>Julukan</i>	Javanese nickname
<i>Kauman Santri</i>	Javanese who follow Muslim religious law more seriously
<i>Kawratan jeneng</i>	Having problems/sickness/burden due to the name the person has. The name might be too heavy or that person does not deserve to have such name.
<i>Kawula</i>	Servant of the king who stood among the kings, the nobility, the class of princess of royal blood on the one hand, and the commoners on the other
<i>Kekah</i>	One of the teachings in Islam by distributing meat of a sacrificed animal to neighbors and the poor to show the gratitude of the baby
<i>Kepala desa</i>	Head/ ruler of the village
<i>Kromo</i>	High level of politeness in Javanese language
<i>Legi</i>	The name of first day in a week of Javanese calendar
<i>Ngoko</i>	Low level of politeness in Javanese language
<i>Non-Pangreh Praja Priyayi</i>	The intelligentsia who came from the rural or the lower classes of the town population, and who were able to

	enter the class of civil servants through school education
<i>Nyadran</i>	Ceremony for Javanese when the family members are returning back home from the city to clean and repair the grave of the ancestors before Ramadan (the fasting and holy month for Muslim)
<i>Palawija</i>	A variety of crops such as corn, cassava, soy beans, peanuts, tobacco, and vegetables to be cultivated during the dry season between two rice crops
<i>Pangreh Praja Priyayi</i>	The officials in the administrative service that formed the foundation and the most prestigious category of the <i>priyayi</i> , which they owed to their ancient aristocratic origin
<i>Para bandara</i>	The class of princes of royal blood
<i>Patih</i>	A vice regent
<i>Pegawai Negeri</i>	Government civil servant
<i>Perhimpunan Indonesia</i>	The Indonesian student association in Netherlands during colonization
<i>Pon</i>	The name of third day in a week of Javanese calendar
<i>Prihatin</i>	Making oneself aware of possibility of disturbing events and adapting one's behavior accordingly/ bear the hardships of life.

<i>Priyayi</i>	An aristocracy defined both by descent from ancient Javanese royal families and by the expertise of government service (high class society)
<i>Santri</i>	Javanese who take Islam seriously
<i>Santri Priyayi</i>	Javanese nobility family with a Muslim religious orientation
<i>Slametan</i>	A ritual sacred feast to promote a state of emotional calm and a belief that events will smoothly run their fixed course; nothing unwanted or unexpected will happen
<i>Slametan Brokohan</i>	Celebration of baby birth by making communal meal and distribute to the people/ neighbors around the house
<i>Tiyang Alit</i>	The commoners in Javanese hierarchy which mostly occupied by the farmers
<i>Wayang</i>	Javanese puppet show which usually tells story about Hindu's God/Goddess although today many other stories can be played in it



**APPENDIX B**

**List of Questions for Interview**

## List of Questions for Interview

### Values of Surname in Korean and Javanese Society

Dear friends, I am majoring in Korean Studies and doing a thesis about the values of surname in Korean and Javanese Societies. My data is mostly from the documentary analysis but I need some opinions also from Javanese and Korean to support the data. The answers that you provide here will be used merely for my research and the privacy will be well protected. Kindly complete this form before April 15th 2013. It takes only 10 minutes to complete all the questions and your effort will be very much appreciated. Thank you very much and have a nice day.

\* Required

What is your name? \*

What is your ethnicity? \*

- Korean
- Javanese-Javanese
- Javanese-Chinese

How old are you? \*

What is your education attainment? \*

- Below Senior High School
- Senior High School

Above Senior High School

What is your occupation? \*

Do you see yourself as someone from middle class society? \*

Yes

No

I don't know

Do you have surname? \*

Yes

No

If you have surname, what is your surname? \*

Have you ever thought of having different kind of surname? Why? \*

Do you think that surname is important in your life? Why? \*



Do you think surname represents something in your life? \*

For example: social class status, national pride, family values, etc.



Is it hard for you to maintain the surname from generation to generation? Why? \*



Do you think that Javanese should have surname? Why? \*

For Javanese respondents only



If you have surname, what is the advantage(s) and disadvantage(s) of having it? \*

Thank you very much. Your answers have been recorded.

---

Address of the form:

<https://docs.google.com/forms/d/1RljkicixqkUpti5Xo7riknyNZAJBTTvBLISjJLOa8o/viewform>

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