Names of Martial Figures in the Kang-Ouw World (World of Martial Arts) in China (China)

Agus Salim[1], Eka Nurul Muallimah[2]
Universitas Setia Budhi Rangkasbitung

Article Info	Abstract
	This research is entitled "Names of Martial Figures in the World of Kang-Ouw (World of Martial Arts) in China, China: An Anthropologist Research". This research focuses on searching for the names of these terms and explanations regarding these names. This research is qualitative descriptive research. The data collection method in this research uses the listening method. The technique used for data collection is note-taking technique. The research data obtained is in the form of words or phrases which have become nicknames or nicknames for figures in the world of martial arts in China. The data source in this research is the silat story by Kho Ping Hoo entitled Bu Kek Sian Su. The theory used in analyzing the data is anthropo linguistic theory. This research aims to find out and explain what customs, ethnic habits and cultural patterns are behind the use of these names. From the results of the research conducted, researchers found that there are many names used by one person to another. This nickname is given because there is a relationship with the person who says it or there is a quality or background in the person mentioned. The results of the research findings along with the language data are presented in table form, to further simplify the discussion considering the limited space available.

Corresponding Author:
Agus Salim & Eka Nurul Muallimah
Universitas Setia Budhi Rangkasbitung
Email : agussalim63236@gmail.com

1. INTRODUCTION

Kho Ping Hoo is a writer of background fiction works Chinese-Indonesian. Kho Ping Hoo wrote stories that are famous for martial arts stories. Kho Ping Hoo is very popular with its martial arts story genre *wuxia*.

It should be noted that most of his works are set in China, even though he has only visited China once. In his work, he usually depicts knights who left the palace to leave pleasure, seek knowledge and experience, study martial arts, or stay away from state and worldly affairs. His works are written in Indonesian. When he died, his work included more than 130 titles with an average of 34 volumes per title. For writers, this is extraordinary.

Kho Ping Hoo has thousands of fans of his works. Some who can be mentioned include poets and cultural figures Emha Ainun Nadjib, Sultan Hamengkubuwono IX, former president Suharto, former president Joko Widodo, former president and religious figure K.H. Abdurrahman Wahid and former vice president K.H. Ma'ruf Amin.

Reading has been a hobby of researchers for a long time. One of the readings that researchers like most is the Kho Ping Hoo silat story series. Researchers got many interesting things from this reading. Some things that researchers can mention are the background of the story, the philosophy of life, and the language.

Jenius is the impression that researchers got from the author of the martial arts story Kho Ping Hoo. The author is a genius at visualizing nature from the setting of the story he created, so that it is as if the researcher was taken there and witnessed it firsthand. The author is also a genius at creating stories, so researchers were left shaking their heads and amazed. The author is also a genius in explaining the philosophy of life from the lives of the characters in the story, so that the researcher becomes enlightened and the researcher learns many lessons. The author is also a genius at arranging words into structured sentences neat syntactically, so it is pleasant to read and easy to understand.

For many people, especially one person (language researcher), Kho Ping Hoo's work is a useful source of information on Chinese culture, geography, and values. There is an Indonesian writer who describes Kho Ping Hoo as a person who is skilled at creating strong plots and characters using simple language. Kho Ping Hoo often, or you could say always, uses loan words from the Hokkien language, especially in the use of nicknames and nicknames for the characters in the story.

As a person who studies languages and works in the field of languages, one thing that most attracted the author's heart from the Kho Ping Hoo silat story was the language, namely the language used by the language users in the story. More precisely, it is the use of nicknames or nicknames given by a character on other characters in the story. This is what motivates researchers to conduct research in this matter, namely ***Names Used in the Kang-Ouw World (World of Martial Arts) in China (China).***

2. RESEARCH METHODS

This research was formulated with a question about what names are used by martial arts figures in the world of Kang-ouw (martial arts) in China. Thus, this research focuses on searching for the names of these terms and explanations related these names.

This research is qualitative descriptive research. The data collection method in this research uses the listening method. This method is used to collect research data from the written language used in Kho Ping Hoo's silat stories as a data source for this research. Meanwhile, the technique used is note-taking technique. Note-taking technique is a technique used to record data obtained from written language data sources (Sudaryanto, 2015). The research data obtained is in the form of words or phrases which have become nicknames or nicknames for figures in the world of martial arts in China. The data source in this research is the silat story by Kho Ping Hoo entitled Bu Kek Sian Su.

After data collection is complete, the next step is data analysis. In analyzing the data, the theory used is anthropo linguistic analysis theory. Anthropo Linguistics is a linguistic science that studies language use in relation to customs, ethnic habits and cultural patterns (Sibarani, 2004: 50). This understanding is based on Duranti's (1997) statement, which says that anthropology is the study of language which leads to cultural sources and the use of language which leads to cultural practices.

Analyzing language and language use in a society. Language is interpretive. This analysis aims to examine language phenomena in the culture of a language community to interpret, interpret and describe the cultural understanding of that language community

(Laili, 2021: 36). By researching the names of martial arts figures in China, the researcher aims to find out and explain what customs, ethnic habits and cultural patterns are behind the use of these names.

Name is one of the signs in this world. A name refers to the person or thing named. Names also store the meaning contained by the name in the person or thing named. Foley said *"a symbol is a sign in which the relationship between its form and meaning is strictly conventional, neither due to physical similarity or contextual constraints"* (1997: 26). The meaning is "a symbol is a sign whose relationship between form and meaning is conventional, not due to physical similarities or contextual constraints". This shows that giving meaning to names is conventional, in the sense that certain names in one group of people are considered to be meaningful, but in other communities they may be considered meaningless. The name and giving meaning to this name refers to the context of social-local community culture. The meaning of the name stores the cultural values of the community that owns that culture. Names are a representation of cultural reality, then each culture has established its own signs associated with its experience and perceptions (Himawan, 2013).

Research on this name is not something new that researchers have done. Similar research has also been carried out by many researchers. However, of course there are many differences in many things, among them the data, the data source, the results of the analysis, and so on. Some things that can be mentioned from previous research regarding this name are:

a. Revealing the Veil of the Banjar People's Name

   This research was conducted by a researcher named Siti Jamzaroh in 2013. The results of this research indicate that Islamic culture in the Banjar tribe community has a big influence on the choice of names for their children. Apart from Islamic culture, the process of adoption, adaptation and analogy also influences naming. The social status of the Banjar people can be seen from the length of a name. This research also states that the self-names of the Banjar people come from various language elements, namely Arabic, Sanskrit, foreign languages, Javanese, etc. Finally, this research concluded that the personal names of the Banjar people were grouped into three categories, namely: names of noble titles, names of religious titles, and nicknames.

   There are several differences between the research conducted by Siti Jamzaroh and the research conducted by researchers. The differences can be seen in table the following:

No.	Difference	Study Siti Jamzaroh	Study And Salim
1	Research Place	Banjar area	Mainland China
2	Data source	Banjar tribe directly	Cersil Kho Ping Hoo
3	Research Data	Name in several languages	Name in one language

b. Tetenger in the Perspective of Javanese Society

   This research was conducted by Bambang Heriyanto in 2013. This research found that Javanese people have a tradition of giving tetenger or signs to an event or person. The sign or sign is in the form of a name that indicates an event or person. This research concludes that there are four purposes contained in giving tetenger/signs in Javanese traditions, namely:

   1) To give respect and appreciation and prayers for those who have died.
   2) Give a name according to the time it takes place activity the activity in question.

3) Shows that they are religious and uphold Javanese traditions.

4) To preserve local wisdom.

There are several differences between what was carried out by Bambang Heriyanto and the research carried out by researchers. The difference can be seen in table the following:

No.	Difference	Study Bambang Heriyanto	Study And Salim
1	Research Place	Java area	Mainland China
2	Data source	Javanese Society	Cersil Kho Ping Hoo
3	Research Data	Names and events	Name of the person

c. Lelakaq as a Mirror of the Sasak People's Cognition System.

This research was conducted by Yudi Handoko Himawan in 2013. The results of this research stated that the Sasak community was influenced by experiences in creating Lelakaq, namely its interaction with the world around it. This research also found that there are several types of Lelakaq, namely Lelakaq which is related to their interactions with fellow humans, Lelakaq which is related to interactions with God, and Lelakaq which is related to interactions with the environment and natural surroundings. This research concludes that Lelakaq is a reflection of various cognitive systems of the Sasak people. This cognitive system is a guide to action for the Sasak people.

The differences between this research and the research conducted by researchers are as follows:

No.	Difference	Study Yudi Handoko Himawan	Study And Salim
1	Research Place	Sasak area	Mainland China
2	Data source	Sasak people	Cersil Kho Ping Hoo
3	Research Data	One	Lots

d.

Lexicon in Riau Malay Traditional Weddings

This research was conducted by Juli Yani in 2013. This research found that the Malay riau custom has several activities in their wedding tradition. The series of activities are hanging, henna night, berandam ceremony, Al-Quran khatam ceremony, shopping event, marriage ceremony, worship ceremony, offering applause, groom's parade, and side by side. This research concludes that the lexicon used is very diverse and very unique. All lexicons are based on Malay customs and Malay oral literature.

The differences between this research and research conducted by researchers are as follows:

No.	Difference	Study Juli Yani	Study And Salim
1	Research Place	Riau area	Mainland China
2	Data source	The Malay community of Riau	Cersil Kho Ping Hoo
3	Research Data	Activity terms	Human name

These are some studies that can be mentioned related to research that is similar to research conducted by researchers. These studies need to be mentioned to show the differences with this research. This mention is also to emphasize that research "*Names of Martial Figures in the Kang-ouw World (World of Martial Arts) in China - China"* has never been done before. So, the researcher does not feel like he is plagiarizing and

feels that he does not have the burden of carrying out this research. Now, let's discuss the results of this study.

3. RESEARCH RESULTS AND DISCUSSION

1.1. Biography Kho Ping Hoo

Kho Ping Hoo is a writer of background fiction works in Indonesian Chinese. His surname is Kho. It has another name Asmaraman Sukowati. It was born in Sragen in 1926. He was the son of a sugar broker. He spent most of his childhood as a traveling salesman. In the 1950s, after spending some time in refugee camps, Kho settled in Tasikmalaya. After reading a lot, he began writing short stories and publishing in literary magazines. For his magazine, he also began work on his first series, *Pek Liong Po Kiam* (1959). He then bought one printing machine, and after moving to Surakarta in 1963, he founded Gema Publishers. He died in Surakarta on July 22, 1994, at the age of 67 or 68 years (Wikipedia, 2024).

1.2. Work Kho Ping Hoo

When he died, Kho Ping Hoo had written more than 130 titles. These works are published monthly. He writes in Indonesian, but he also uses loanwords from Chinese and has written a title in Javanese language.

Kho Ping Hoo is Indonesian and has visited China only once, in 1985. Then, he used Chinese maps and read English and Dutch texts to understand Chinese history for inspiration for his works. So, we can see that most of his works are set in China and use Chinese names.

Below, the author mentions several of Kho Ping Hoo's works from all the works he has ever written. Most of the works mentioned have been read by the author. Some of the works read are sources of data for this research.

1) Bu Kek Sian Su (1973)
2) Suling Emas (1968)
3) Cinta Bernoda Darah (1968)
4) Mutiara Hitam (1969)
5) Istana Pulau Es (1970)
6) Kisah Pendekar Bongkok (1982)
7) Pendekar Super Sakti (1971)
8) Sepasang Pedang Iblis (1972)
9) Kisah Sepasang Rajawali (1973)
10) Jodoh Rajawali (1974)
11) Suling Emas dan Naga Siluman (1976)
12) Kisah Para Pendekar Pulau Es (1978)
13) Suling Naga (1979)
14) Kisah si Bangau Putih (1981)
15) Kisah si Bangau Merah (1984)
16) Si Tangan Sakti (1985)
17) Pusaka Pulau Es (1988)

1.3. Analysis of the names of martial arts figures in the world *Kang-Ouw* (World of Martial Arts) in China

From the results of the research conducted, researchers found that there are many names used by one person to another. This nickname is given because there is a relationship with the person who says it or there is a quality or background in the person mentioned. Below, the researcher presents the results of the findings of the names of martial arts figures in the world of kang-ouw (world of martial arts) in China

along with the results of the analysis. To simplify things further, the researcher presents the results of these research findings in table form. Researchers also include the results of these research findings along with language data. However, the researcher apologized for not including the page numbers of the existing data, because the researchers took the data from an online source which did not include page numbers.

No	Nickname	Usage	Usage Language Data
1	Cici/Enci	Calls for older women based on blood relations or because of age	*"Ah, please forgive me. I guess Cici is a sumoi from Kwa-Taihiap..."* *"Hi-hik, you praise too much, Enci!"*
2	Cui	This call can mean you, namely a call to several people (more than two) who are being talked to, male or female	*"Cuwi is very brave, and the help of the two of us was meaningless."* *"Aahhh, please Cuwi don't overdo it..."*
3	Enghiong	A call to brave and brave people who are still young	*"May Ji-wi Coa-enghiong come"*
4	In-kong	Call to people who have helped but are not yet known	*"In-kong, why do you say strange so many times?"*
5	Goanswe	This call can mean general, which is a call to a person who has the highest rank in the military	*"An-goanswe hope to fulfill the request of an old man like me to release the woman."*
6	Hong-houw	This address can mean female queen/king or address to the wife/consort of the king/emperor	*"Now, please all of you Cuwi come with us to face Hong-houw!"*
7	From the	This nickname means child, which is a nickname for biological children, both male and female. This nickname can also be given by an uncle to his nephew	*"Oh, Hong-ji, if someone is rude to your mother, can't your mother beat him up herself?"*
8	Kongcouw	This nickname means great-grandfather, either by blood or apprenticeship	*"I thank Kongcouw for his help... however, where is Suheng?"* *"That's right, Kongcouw, he is father's student."*
9	Kong	This nickname means grandfather, either by blood or apprenticeship	*"Wow, he's great, Kongkong!"*
10	Jiwi	This call can mean you, which is a call to the two people you are talking to, whether male or female	*"Ji-wi know that woman?"* *"It seems Ji-wi doesn't know about the situation in the king's city."*

11	Kongcu/Sicu	Calls to male children of kings or officials. This call can be interpreted as prince or young master	*"You are amazing, Han-kongcu!"* *"Ah, I don't agree! That suggestion is not right, Liem sicu!"*
12	Koko/Twako	A call to an older man, either by blood relationship or because of an element of close relationship, such as a husband	*"Koko, let our bear go, let him crush that damn cat."* *"Twako, why is Twako confused about the affairs of these two children?..."*
13	Lo-enghiong	A call to an old man with a warrior soul	*"Lo-eng-hiong, why are you still fighting with other people, injuring and killing each other..."*
14	Locianpwe	Honorable call to the mighty old man	*"That's right, we are Bu-tong-pai's students, Locianpwe"* *"I hope Locianpwe is willing to forgive me if I am rude!"*
15	Lojin	Normal/moderate calls to very old people	*"Thank you. That's very kind of you, Lu-san Lojin..."* *"Lojin, how does that sound?"*
16	Lihiap	A call to a brave female warrior	*"Does Lihiap have any business to meet with Ciu-wangwe?"*
17	Loya/Ong-ya	This nickname can mean boss/employer, which is a nickname for male business/large business owners	*"Woe, Loya! Someone demolished our restaurant"* *"Ong-yes, please forgive them…"*
18	Hi-hi/Sumoi	A call to a younger sister, by blood or class	*"Ohh... eh..., I'm sorry, Moi-moi! Whose heart would believe it?"* *"Sssssttt, Sumoi. We have to be careful with people like him..."*
19	In-wi	Call the five people you talk to, both men and women	*"I deliberately sent ngo-wi to explore the heart of this highly knowledgeable woman, does she really want to ally?"* *"Aih...aih...who is this brave Ngo-wi?"*
20	Pinto	Soft/polite calls to refer to oneself, male or female	*"Now it's Pinto's turn to beat you, brave friend."* *"Let the pinto be the test"*
21	Pancu	Call for the highest leader/head of the association, male or female	*"Please Pancu will forgive me"*

			"Your intelligence is great, pangcu! Seeing your level, you deserve to be my opponent in a match. Let's try it out, which of us is cleverer!"
22	Suheng	A call to a male classmate	*"Hold on, Suhengs!"* *"Suheng, what do you mean?"*
23	Suhu	A call to male teachers.	*"Sorry, Suhu. How could Teecu just leave eleven corpses here like this."*
24	Sute	A call to a male classmate	*"Sute, catch this sweet lady..."* *"Sute, you're okay, aren't you?"*
25	Subo	A call to female teachers	*"Teecu don't dare, Subo…."* *"Subo, if Moi-moi doesn't dare, let Teecu do it."*
26	Siocia	A call to the daughter of a merchant or person with a high position	*"Of course! With pleasure! Let Ouw-siocia stay here first accompanied by my son."*
27	Suci	A call to the Sisters of the Female School	*"Suci, you're so good, aren't you? Suheng was killed by someone, and mom even ran here, but you even escaped and had a good time!"*
28	Supek	A call to a classmate from the teacher	*"Supek, let the two of Teecu face them!"*
29	Susio	A call to a classmate from the teacher	*"Please forgive me, Susiok. I never looked down on Susiok, but my rejection was based on a mature calculation."*
30	Toanio	A call to women who are old or married who have a high social position/status	*"Please Toanio don't mock and be condescending."* *"Toanio, why are you….?*
31	Totiang	Honorary call to priests/monks	*"Ah, don't be humble, Totiang!"* *"Hurry up, Totiang, how is that sense?"*
32	Teecu	A disciple's call to himself	*"Teecu She Kwa named Sin Liong"*
33	Tocu	Call/pronunciation for the ruler of the island	*"Please Tocu don't think wrong.."* *"Tocu, don't get me wrong!"*
34	Taihiap	A call of honor to a man with a warrior spirit	*"Ahhh, you are the one who helped my grandson, Taihiap?"* *"Taihiap, again you are the one who came to help us."*

35	Taijin	Calls to men who have high positions in government	*"Gu-taijin! Hurry and order all your men to retreat! Otherwise, this sword will cut your throat!"*

4. CONCLUSION

Researchers understand that analyzing language and language use in a language society is interpretive. So, the conclusion that researchers can make regarding this research is that by examining the names of martial arts figures in China, researchers found that there are customs, ethnic habits, and cultural patterns that exist behind the use of the names of kang-ouw figures in the world of Chinese martial arts. The researcher has written the explanation in the discussion of the research results.

As we know, names are one of the signs that exist in this world. We also understand that a name refers to the person or thing named and stores the meaning contained in that name in the thing or person named. After researchers conducted research on the names of Kang-Ow figures in China, the researchers concluded that the Chinese truly recognized blood relations and fraternal relations. They also really recognize the collegiate relationship, both between student teachers and between students' fellow classmates. They also highly appreciate the social status in the community and the position of the government. Then, they also highly value emotional closeness and highly value politeness due to the element of age. So, because of those factors they have calls or names that are specific, special, and very diverse.

5. ACKNOWLEDGEMENT

6. BIBLIOGRAPHY

Chaer, Abdul dan Leony Agustina. 2004. *Sosiolinguistik: Perkenalan Awal*. Jakarta: Rineka Cipta.

Duranti, Alessandro. 1997. *Linguistic Anthropology*. Los Angeles: Cambridge. University Press.

Foley, William A. 1997. *Anthropological linguistics: An Introduction*. Oxford: Blackwell Published.

Heriyanto, Bambang. 2013. *Tetenger dalam Perspektif Masyarakat Jawa.* Prosiding Seminar Internasional Studi Bahasa dalam Berbagai Perspektif. Yogyakarta. Program Studi S2 Linguistik UGM.

Himawan, Yudi Handoko. 2013. *Lelakaq Sebagai Cermin Kognisi Masyarakat Sasak (Analisis Etnolinguistik)*. Prosiding Seminar Internasional Studi Bahasa dalam Berbagai Perspektif. Yogyakarta. Program Studi S2 Linguistik UGM.

Jamzaroh, Siti. 2013. *Mengungkap Tabir Nama Diri Masyarakat Banjar*. Prosiding Seminar Internasional Studi Bahasa dalam Berbagai Perspektif. Yogyakarta. Program Studi S2 Linguistik UGM.

Laili, Elisa Nurul. 2021. *Kajian Antropolinguistik: Relasi Bahasa, Budaya dan Kearifan Lokal Indonesia*. Jombang: LPPM Unhasy Tebuireng.

Sibarani, Robert. (2014). *Kearifan Lokal*. Medan: Asosiasi Tradisi Lisan.

Sudaryanto. 1993. *Metode dan Aneka Teknik Analisis Bahasa*. Yogyakarta: Duta Wacana Press.

Yani, Juli. 2013. *Leksikon dalam Pernikahan Adat Melayu Riau*. Prosiding Seminar Internasional Studi

Bahasa dalam Berbagai Perspektif. Yogyakarta. Program Studi S2 Linguistik UGM.