

Eco-Critical Discourse Analysis of Regional Slogans in Central Java Province

Kharisma Puspita Sari (1)
IAI Al Muhammad Cepu High Institute
elasha.puspita3@gmail.com

Kadarismanto (2)
IAI A1 Muhammad Cepu High Institute

Abstract

Slogan is short word or phrase that is easy to remember. The current researcher spotted 32 slogans from the regencies in Central Java Province. These slogans has been displayed by using descriptive analysis. The writer employed chosen sampling in exploring the regional slogans as the main data. Obediently, the researcher concluded that the findings of this research was mostly regional places in Central Java Province injected the term of ecofriendly spirit in their slogans. The findings researcher found that 23 regencies intelligibly announced eco-friendly concepts in their slogans and jargon while nine regencies did not comprehensibly state their eco-friendly projects. Furthermore, the researcher detected four common hopes and missions in which their eco-friendly programs as like *Bersih*/Unspotted, *Sehat*/Vigorous, *Rapi*/Immaculate, *Indah*/Aesthetic, and *Nyaman*/Comfy. Besides, there would be three specific eco-friendly terms in detectable slogans such as *Asri*/Far from Air Pollution, *Hijau*/Green, and *Lestari*/Everlasting. Last, the researcher hoped that every regency in Indonesia injected eco-friendly principles in their mottos and urban planning to realize ecology persistence in *Bumi Pertiwi*, Indonesian Country.

Keywords: Denotative Analysis, Eco-Principles, Regional Slogans

INTRODUCTION

Every regency shared principles, characteristics, and distinctiveness. All these components linked to city planning (Salsabila, et.al. 2024). There could be tourism, good governance, building, architecture, landscape, environmental sustainability, and any other components (Nugrahaen, Dr. Eng. I Nyoman Suluh Wijaya, & Dr.Eng. Turniningtyas Ayu R, 2023)(Wicaksana, 2020). Pritam explained seven essential aspects of urban design; inclusive, hospitality, interesting, efficient, communally composed, high-rated economy, and sustainability of the environment (Ahirrao & Khan, 2021)(van Zoonen, Rijshouwer, Leclercq, & Hirzalla, 2022).

These urban principle compositions commonly applied in developed countries. The other expertise also mentioned the proper choice for the continuous generation was eco-friendly projects for regional development (Nzoya & Mchome, 2024)

In this article, the researcher focused on the problem of eco-environment. Although each place had its characteristics, contour, and potency, the regent must have been concerned about this problem because the earth and the environment would be living home for the next generation (Emrouznejad, Panchmatia, Gholami, Rigsbee, & Kartal, 2023). Therefore, the sustainability of the next ecology conservation could be one of an eternal and continuous project for the regional places

(Santoso & Rahmadanita, 2020). Nevertheless, not all regional authorities in Indonesia especially in Central Java Provinces favored this aspect. Most regencies favored and focused on infrastructure development (Huda, Samsuri, & Bintang, 2023) so the writer was curious about the concern of the default regents in inserting eco-friendly problems in their city identity by using eco-critical discourse analysis.

This study was so important to investigate the tension and work program from every single regional place by checking their jargon and slogan (Ong & Liaw, 2013). People could identify the entire city planning from the official website. Each urban design usually inserted in a jargon and slogan.

Slogans, jargon, and mottos frequently used for declaring principles, hope, planning, and projects (Kartika, Rohmah, & Andriani, 2020) Based on Jessica Liaw, jargon was defined as a structural phoneme, phoneme, morpheme, lexicon, and other language features which commonly spoken and remembered (Ong & Liaw, 2013). The slogan formed as an acronym, short phrase, word, and abbreviation (Pravitasari, 2021). From all slogans and jargon, which been observed by the researcher, all slogans contained a sense of uniqueness and attractiveness because those also could be media promotion of related regencies (Aristyawati, Budasi, & Wedhanti, 2020). The short and long goals for regional development in their slogans and mottos were necessary. This was because investors and any other foundation as sponsors needed to notice what the regency offered because slogans contained the components of marketing strategies (Novrianti, Lestari, Mahdiansyah, & Sembiring, 2023)

The next core element of this theoretical review was semantic analysis. The current identifier used lexical meaning identification by Rhymer explained as denotative meaning analysis. The illustration

of this analysis scheme drawn as follows (Swarniti, 2021) .*Unspotted means that free of rubbish*

Short means that few rates of measurement carrot mean that kind of vegetable

Apple means that kind of fruit

From this scheme of analysis, the writer served the objective identification of a word and short phrase. The appropriate method of semantic theory in this article was denotative analysis because the data analyzed by using a bare and original sense of meaning (Widyasari, Hawa, & Ardini, 2022).

The other theory was conceptual or denotative meaning by Leech (1981) which described that this meaning was a bare shape of meaning (Rohmah & Latifah, 2022). Denotative also helped the researcher to know the original goal of the slogan makers in composing their tagline (Rachmayani, 2015). This was because denotative or conceptual identified direct points of language features without any additional perceptual meaning. Besides denotative lexical analysis, the fixed theory engaged by the current researcher was the non-referential theory of meaning (Gee, Laiya, & Telaumbanua, 2023).

This theory applied the word meaning as its role in language without any influence of symbols and semiotics (Pratiwi, Indrayani, & Soemantri, 2020). Furthermore, the analysis would not infer any symbolic description.

The next theoretical review was the eco-friendly concept. This concept dealt with the concept of trash management (Rijal, 2019). The household and environmental tools defined as eco-friendly because it was reusable and do not lay residue (Rubiyanto, Vilaningrum W, Yulita, Ernawati, & Rahayu, 2024). The popular material that was preventive for eco-friendly projects was

plastic. Moreover, the dirt-free environment would be the main factor of this eco-friendly application. The other expert people defined eco-friendly principles as continuity, exploring renewable commodities, decreasing waste and pollution, and engaging in energy saving (Wiya Suktiningsih, 2016). The core of continuous life in keeping the harmony of the environment was an urgent decision in eco-friendly principles (Agussalim, Yani, Suryanti, & Suaeb, 2023). The same concept was from Sihua et.al. that regarded eco-friendly practices as applying ways of minimizing environmental residue, energy conservation, free of pollution, and feasible resources (Sihua Chen, Han Qiu, Hua Xiao, Wei He, Jian Mou, Mikko Siponen, 2021).

Besides, another meaning of eco-friendly was all the elements, which were supportive of continuous living (Al-Ahmad Bit, Chaterina, & Pangaribuan, 2022). In this case, people played the role of the manager of their environment. Therefore, they had to do real actions to keep their home living like clarity, tidiness, and beauty of harmony (Maulina, Kurniasih, & Saepudin, 2024). The people concluded that the principles of eco-friendly were eco-harmony that focused on the components of environmental conservation (Alamsyah & Muhammed, 2018)(Sintowoko & Hidayat, 2021).

In this sub-topic, the current writer wanted to elaborate on the two previous studies as stated follows. The first investigation was from Mansyur, et al. Their research entitled *Eco-critical Discourse Analysis of the Indonesian President's Statement at the 21st Conference of the Parties in Paris* (Mansyur, Iwa Lukmana, Isnendes, & Gunawan, 2021). The result of this study was only a suggestion for promoting environmental discourse in any sector of government. The purpose of this research was to identify the people's concerns about environmental issues related to public

policies so that the current studies emphasize this purpose (Islands, Simpan, Di, Tungku, & Rehiraky, 2023). Based on this case, the current researcher wanted to continue the research gap in investigating governmental taglines in the Central Java Provinces.

The further previous study was from Walter Abo Acha entitled *An Eco critical Discourse Analysis of Anthropocentrism in the Cameroonian Press* (Acha, 2022). This study focuses on how environmental protection is portrayed in the mass media, particularly within Cameroonian newspapers. Acha's research aims to investigate the representation of anthropocentrism—an attitude that places human needs above environmental considerations—and its impact on public perceptions of ecological issues. The primary objective of this study was to gauge the level of public awareness regarding the global challenge of ecological conservation and to explore how media discourse can influence public understanding and engagement with environmental issues.

Based on the background presented, this study aims to analyze whether the slogans used by regencies and cities in Central Java Province reflect eco-friendly principles in their taglines. To explore this, the main research question is: "Do the slogans used by regencies and cities in Central Java Province reflect eco-friendly concepts, and how are these principles manifested in the choice of words used?" This study also aims to identify patterns in the use of terms that promote ecological awareness in regional branding, as well as examine the implications of these findings for urban planning and sustainable development at the local level.

METHODOLOGY

This research adopted a descriptive qualitative approach to examine the eco-friendly elements embedded in regional slogans from 32 regencies in Central Java

Province. The data were collected from the official websites of the local governments, each of which published its official slogan or tagline as part of regional branding.

Descriptive qualitative analysis was chosen because it allows researchers to explore the meaning and linguistic features of texts without relying on numerical data. As stated by Margono (2010), qualitative descriptive methods are used to describe linguistic phenomena through detailed observations of words, phrases, and their syntactical and semantic structures. The research did not employ statistical tools, as its focus was on semantic interpretation, particularly denotative meaning—the literal or surface meaning of words as understood within a specific cultural and contextual framework. forms (Musfiana, Mulyani, & Sariakin, 2023). This article would not use numerical data (Yazıcı, 2025) because the purpose of the research was to identify the semantic analysis related to the original meaning and denotative analysis of the governmental slogan and taglines. The quantitative method was not applicable for analyzing the semantic structure. This phenomenon was because the using of words, sentences, and phrases was only eligible for investigating meaning exploration (Taşdere, Ayvar, & Tüysüz, 2025)

The final and core step was the analysis of the data. Miles and Huberman (1994) elaborate on three procedures of qualitative analysis; reduction, display, and conclusion (Dewi, 2022). The first step was data reduction (Daniel & Harland, 2018). From the initial 32 slogans, the researcher selected only those that contained direct or implied references to eco-friendly principles. This selection was conducted using purposive sampling, focusing on slogans with environmentally significant terms such as *bersih* (clean), *sehat* (healthy), *hijau* (green), *asri* (natural), and *lestari* (sustainable). Slogans without clear eco-

friendly elements were excluded from further interpretation. In this case, there would be no rejection of data because the only pertinent data analyzed (Asipi, Rosalina, & Nopiyadi, 2022).

The second procedure was data display. In this session, the data provided in the qualitative analysis describes the denotative meaning investigation. This way was one of the data display forms in declaring qualitative data analysis (Messakh, Djaha, & Toda, 2022)

The selected slogans here then organized in a descriptive format, and denotative analysis was applied. Denotative analysis refers to the examination of the explicit, literal meanings of words or phrases in a text, without involving connotative or symbolic interpretations. It focuses on what the word directly communicates in standard language use.

Example 1:

The slogan "Banjarnegara: *Bersih, Hijau, dan Asri*" contains three environmentally related terms.

Bersih denotes "clean" — implying the absence of dirt or pollution in public spaces.

Hijau literally means "green" — denoting vegetation, trees, and natural surroundings.

Asri is denotatively understood as "pleasant and natural" — referring to an environment that is calm, orderly, and surrounded by greenery.

Example 2:

In "*Kendal: Kota Beribadat, Bersih dan Tertib*", the term *Bersih* once again denotes cleanliness, while *Tertib* literally means "orderly" — suggesting urban organization that supports a structured and livable environment.

These examples show how literal interpretations of keywords can reveal an

implicit commitment to environmental values embedded in regional identity.

The last procedure was concluding the studies. In this session, the final findings and discussion attached. After interpreting the literal meanings of the selected slogans, conclusions were drawn regarding the presence and strength of environmental awareness in regional branding. The researcher verified the findings by comparing the identified eco-friendly terms with principles of sustainability and urban planning practices, thereby ensuring both relevance and validity of interpretation.

RESULT AND DISCUSSION

This chapter presents the findings of the research, which focuses on the denotative analysis of regional slogans in Central Java Province. The purpose of this analysis is to identify the extent to which eco-friendly values are reflected in the official slogans of each regency. The data are organized and interpreted based on the presence of environmental keywords and phrases, which were categorized according to their literal meanings.

1. *Wonosobo ASRI* stands from (Wonosobo, 2023) *Aman*/Safety *Sehat*/Vigorous, *Rapi*/Immaculate, *Indah*/Aesthetic). From these slogans, the portions of eco-friendly were *Sehat*/Vigorous, *Rapi*/Immaculate, and *Indah*/Aesthetic. The word *Sehat* denotes a state of physical well-being and cleanliness, which may imply a healthy environment, free from pollution or health hazards. In the context of Eco linguistics, (Stibbe, 2020) such language serves as a story of care—a narrative that encourages ecological mindfulness through public health. *Rapi* literally means “neat”, “immaculate” or “orderly,” suggesting structured urban spaces that are well maintained and potentially efficient in

waste management or spatial planning—both of which are foundational to sustainable urbanism. *Indah* denotes aesthetic appeal. While this may initially seem superficial, the term connects to the Eco linguistic idea meant that beauty in nature fosters emotional connections to the environment, thus promoting a protective attitude toward natural surroundings.

2. *Banjarnegara Gilar-Gilar* (Banjarnegara, 2024) *Banjarnegara Gilar-Gilar* that meant nine aspects of Banjarnegara’s visions (*Bersih*/Unspotted, *Tertib*/Regularly, *Teratur*/Orderly, *Indah*/Aesthetic *Aman*/Safe, *Nyaman*/Comfy, *Tenteram*/Quiet, *Sopan*/Polite and *Sehat*/Vigorous. Banjarnegara applied the eco-friendly concept from the pieces of *Bersih*/Unspotted, *Nyaman*/Comfy, *Indah*/Aesthetic, and *Sehat*/Vigorous. Unspotted defined as free of dust and germs. Being Comfy is considered as good for living. The aesthetic expressed as a pretty composition in urban planning. Vigorous interpreted as free of diseases.

The slogan *Banjarnegara Gilar-Gilar* encompasses nine aspects, among which *Elok* (beautiful), *Sehat* (healthy), and *Nyaman* (comfortable) reflect eco-friendly values. Denotatively, *Sehat* implies a clean and pollution-free environment, while *Nyaman* suggests livability and spatial harmony. *Elok* aligns with aesthetic appreciation of nature, which Eco linguistically fosters environmental awareness. This combination indicates Banjarnegara’s subtle integration of ecological ideals in public messaging.

3. *Banyumas S.A.T.R.I.A* (Banyumas, 2024). (*Sejahtera*/Prosperous,

Adil/Fair, *Tertib*/Orderly, *Rapi*/Immaculate, *Indah*/Aesthetic, *Aman*/Safety). Banyumas Regency has announced the concept of eco-friendly principles based on the units of *Rapi*/Immaculate and *Aesthetic/Indah*. *Rapi* denotes an organized, clean, and well-maintained environment, which is crucial for efficient waste management and promoting urban cleanliness. *Indah* (Aesthetic) aligns with the idea that a beautiful environment encourages a sense of responsibility toward nature, creating a collective desire to protect the local landscape.

Aman (Safety) can be connected to ecological safety, implying a city free from environmental hazards such as pollution and disasters. Through this slogan, Banyumas Regency not only emphasizes physical aspects like cleanliness and safety but also encapsulates values that indirectly promote an eco-friendly lifestyle by encouraging prosperity, fairness, and order within a sustainable urban framework.

4. *Blora* *M.U.S.T.I.K.A.* (*Maju*/Progressive, *Unggul*/Superior, *Sehat*/Vigorous, *Tertib*/Orderly, *Indah*/Aesthetic, *Kontinyu*/Sustainability)(Blora, 2024) Blora produced the eco-friendly portions from Vigorous, Sustainability, and Aesthetic. *Sehat* (Vigorous) refers to a healthy environment and lifestyle, suggesting a commitment to public health and a pollution-free area. This term directly aligns with the principles of Eco linguistics, where the language used encourages environmental awareness and a balanced life. *Tertib* (Orderly) can be interpreted as maintaining clean and structured urban spaces,

which is essential for effective waste management and sustainable urban planning. *Indah* (Aesthetic) emphasizes the visual appeal of the environment, which, from an ecological standpoint, can inspire both emotional and practical engagement with nature, promoting conservation and respect for the surrounding environment.

Kontinyu (Sustainability) meant that the most explicit term related to eco-friendliness, as it directly speaks to the long-term preservation of resources and the environment, embodying a commitment to maintaining ecological balance over time. Blora's slogan strategically integrates eco-friendly concepts by linking order, beauty, and sustainability, positioning the regency as forward thinking in terms of environmental consciousness and urban development.

5. *Boyolali* *T.E.R.S.E.N.Y.U.M* (*Tertib*/Orderly, *Elok*/Aesthetic, *Rapi*/Immaculate, *Sehat*/Vigorous, *Nyaman*/Comfy)(Boyolali, 2024). Based on these slogans, there would be four elements of the eco-friendly concept. They were *Tertib*, *Elok*, *Sehat*, and *Nyaman*. *Elok* and *Tertib* (Orderly) suggests a well-organized, clean, and structured environment. This term underscores the importance of maintaining order in both public spaces and urban planning, which supports efficient waste management and environmental responsibility. *Elok* (Aesthetic) refers to the beauty of the environment, highlighting the visual aspect of the regency's commitment to maintaining green spaces and a visually pleasing landscape. Aesthetic appeal is closely linked to Eco linguistics, as it

- encourages people to appreciate and protect the natural environment. *Rapi* (Immaculate) stresses cleanliness, suggesting that the area is well maintained and free of pollution. This is crucial for both the quality of life of residents and the health of the ecosystem. *Sehat* (Vigorous) implies a healthy environment, where the air, water, and overall conditions support physical well-being. It points to the importance of a pollution-free environment, which aligns with sustainable living. *Nyaman* (Comfy) signifies the comfort and livability of the area, which can be closely related to environmental factors like clean air, green spaces, and noise reduction. A comfortable environment directly correlates to a healthy and sustainable community. Boyolali's slogan incorporates several eco-friendly principles that promote a clean, organized, and aesthetically pleasing environment, ensuring that sustainability is integrated into the city's overall vision of urban planning and public well-being.
6. *Brebes* *B.E.R.H.I.A.S* (*Bersih/Unspotted, Indah/Aesthetic, Hijau/Green, Aman/Safety, Sehat/Vigorous* (Brebes, 2024). *Bersih* and *Hijau* denote a commitment to cleanliness and greenery, which are key aspects of sustainable urban planning. *Indah* and *Sehat* promote aesthetic and health-focused environments, encouraging public appreciation and care for nature. *Aman* suggests both social and environmental safety. Overall, Brebes integrates explicit ecological principles into its slogan, signaling a strong awareness of environmental sustainability.
 7. *Jepara Mempesona*. *Mempesona/* Attractive meant that the city could attract visitors in the sector of culture and tourism. Based on these principles, the current writer could not find the urgent element in eco-friendly principles (Jepara, 2024).
 8. *Kabupaten Cilacap BERCAHAYA* (*Bersih/Unspotted, Elok/Aesthetic, Rapi/Immaculate, Ceria/Cheerful, Hijau/Green, Aman/Safety, Jaya/Succesful*). Cilacap declared the eco-friendly principles in the cores of Unspotted, Aesthetic, and Green. The terms of Unspotted and Aesthetic were the same as in previous cities. However, the essential point of eco-friendly is green. From this point of view, green was marked as the regent supported the existence of ecology conservation (Diskominfo Cilacap, 2024).
 9. *Kendal* *BERIBADAT* (*Bersih/Unspotted, Indah/Aesthetic, Barokah/Properous, Damai/Peaceful Aman/Safety, Tertib/Orderly*). Kendal released the pieces of eco-friendly theories in the cores of Unspotted and Aesthetic. These pieces were simultaneous conditions that be wished for every single city (Kendal, 2024).
 10. *Kudus SEMARAK* (*Sehat/Vigorous, Aman/Safety, Rapi/Immaculate, Kondusif/Conducive*) The current identifier found the terms of eco-friendly theories in the units of Vigorous and Immaculate. The same definition of those key principles as the previous ones. Vigorous and Immaculate were supportive components of living harmony (Kudus, 2024).
 11. *Purbalingga PERWIRA* (*Pengabdian/ Dedication, Rapi/ Immaculate Wibawa/ Honour, Iman/ Faith,*

- Ramah/ Friendly, dan Aman/Safety. Based on these mottos, the essential element of eco-friendly was only Rapi/ Immaculate. Immaculate meant that every single placement was in good composition (Irawan, 2021). Rapi emphasizes orderliness and cleanliness, which are key to maintaining a sustainable environment. Aman suggests environmental safety, highlighting the importance of secure, hazard-free living spaces.*
12. *Wonogiri SUKSES means Stabilitas yang Mantap, Undang-Undang/Peraturan yang Mendasari Kebijakan wajib Dijalankan dengan Disiplin, Koordinasi/Kompak, Sasaran yang Tepat, Evaluasi Efisiensi Efektivitas, and Semangat Juang untuk Dedikasi* Based on Wonogiri's Mottos, there was no important component of eco-friendly principles that be identified (Wonogiri, 2024).
 13. *Temanggung BERSENYUM (Bersih/Unspotted, Sehat/Vigorous, Elok/Pretty, Nyaman/Comfy untuk Masyarakat/For Public Society. The essential portions of eco-friendly principles were Unspotted, Vigorous, Pretty, and Comfy. These requirements were appropriate for a harmony of ecology (Temanggung, 2024)*
 14. *Kota Salatiga HATI BERIMAN HATI BERIMAN stands for Sehat/Vigorous, Tertib/Orderly, Bersih/Unspotted, Indah/Aesthetic, and Aman/Safety. From those slogans, the urgent units of eco-friendly were Vigorous, Unspotted, and Aesthetic. These triple elements were essential in shaping an eco-friendly environment (Salatiga, 2024).*
 15. *Pati BUMI MINA TANI means Berdaya/Powerful Upaya/Effort, Menuju Identitas Pati/Going to Pati's Identity, Makmur/Prosperous, Ideal/Ideal, Normatif/Normative, Adil/Fair, Tertib/Orderly, Aman/Safety, Nyaman/Comfy, Indah /Aesthetic. Based on these long slogans, the pieces that were full of eco-friendly terms were Comfy and Aesthetic. Comfy focused on the homey atmosphere in the city while Aesthetic pointed to the good composition of urban planning (Pati, 2024).*
 16. *Grobogan BERSEMI (Bersih/Unspotted, Sehat/Vigorous, Mantap/Fixed, Indah/Aesthetic). Grobogan has released three pieces of eco-friendly spirit; Unspotted, Vigorous, and Aesthetic. These motto components were defined as the same as the previous ones (Grobogan, 2024). Bersih and Sehat highlight cleanliness and health, which are vital components of sustainable and environmentally friendly living. Indah emphasizes aesthetic value, encouraging the community to maintain a beautiful and harmonious environment. Grobogan's slogan integrates environmental consciousness through cleanliness, health, beauty, and stability, all contributing to the vision of a sustainable and thriving region.*
 17. *Kota Surakarta; The City of Java Wellness Tourism* Based on the default regent, Surakarta City has committed to improving the health rate of tourists. This idea related to the release of sports centers, spa services, stadiums, and other sports services (Surakarta, 2024).
 18. *Klaten BERSINAR (Bersih/Unspotted, Sehat/Vigorous,*

- Indah/Aesthetic, Nyaman/Comfy, Aman/Safety, and Rapi/Immaculate*) Based on these mottos, the units' eco-friendly were Unspotted, Vigorous, Aesthetic, and Comfy. Unspotted and Vigorous was the unity of components for reaching a qualified Vigorous city. Besides, comfort pointed to the condition, which is very pleasant for visitors and local people (Klaten, 2024). Klaten's slogan embodies a strong commitment to environmental sustainability, prioritizing health, cleanliness, beauty, and safety within its urban and natural landscape.
19. *Pemalang IKHLAS (Indah/Aesthetic, Komunikatif/Communicative, Hijau/Green, Lancar/Smooth, Aman/Safety, Sehat/Vigorous)*. From this motto, the writer could conclude that there would be three items of eco-friendly theory; Aesthetic, Green, and Vigorous. However, the very basic of eco-friendly was green because this one showed that the city has committed to growing many trees and plants for eco-living sustainability (Pemalang, 2024).
 20. *Rembang BANGKIT (Bahagia/Happy, Aman/Safety, Nyaman/Comfy, Gotong Royong/Team Work, Kerja Keras/Hard Work, Iman/Faith, Takwa/Obedience)*. From this Rembang's Slogan. The researcher only found that *Nyaman/Comfy* was the element of eco-friendly. The authority hoped that Rembang would have a homey and pleasant situation for living (Rembang, 2024). *Aman and Nyaman* focus on creating safe and comfortable environments, which are crucial for sustainable living.
 21. *Kabupaten Semarang Bumi SERASI (Sehat/Vigorous, Rapi/Immaculate, Aman/Safety, Sejahtera/Prosperous, Indah/Aesthetic)*. According to these jargons, there were two units of eco-friendly; Vigorous and Aesthetic. Moreover, health was a basic requirement in which every single place in the city must be free from germs, dust, and disease. The next step was to make up the city by adding Aesthetic ornament and any other art completion. (Pemerintah Kabupaten Semarang, 2024)
 22. *Kabupaten Pekalongan Kota SANTRI (Sehat/Vigorous, Aman/Safety, Nyaman/Comfy, Tertib/Orderly, Rapi/Immaculate, Indah/Aesthetic)* (Pekalongan, 2024)
Nyaman adds the idea of environmental comfort and livability. *Tertib and Aman* suggest structured and safe surroundings, which often reflect good environmental governance. Pekalongan's slogan communicates a holistic environmental vision, balancing physical well-being, spatial order, and aesthetic harmony within the cultural identity of a Kota Santri (Religious City).
 23. *Batang Surganya Asia/ Heaven of Asia*. This slogan described that Batang Regency declared the hope to be the perfect place for two sides of the city; industrial aspect and tourism. The main point of view of this regency was to attract visitors to Batang Regency (Batang, 2024).
 24. *Kabupaten Demak BERAMAL (Bersih/Unspotted, Elok/Aesthetic, Rapi/Immaculate, Anggun/Feminine, Maju/Progressive, Aman/Safety, Lestari/Everlasting)*. As the current writer stated in the previous explanation, Demak Regency also had announced the aspects of eco-friendly such as Unspotted, Aesthetic, and Conservative. These two earlier terms

- were the same as the previous ones. Nevertheless, the only distinguished unit was conservative. This jargon showed that Demak has committed to eco-living continuity (Demak, 2024).
25. *Sragen ASRI* (*Aman/Safety, Sehat/Vigorous, Rapi/Orderly, Indah/Aesthetic*). Based on this slogan, Sragen also has accomplished shaping the eco-friendly city by releasing three units of Vigorous, Orderly, and Aesthetic. These concepts were fundamental aspects of a Vigorous city (Sragen, 2024). *Sehat and Rapi* indicate a clean, well-maintained environment that supports public health and ecological order. *Indah* emphasizes visual beauty, which encourages environmental appreciation. *Aman* suggests a sense of safety, which can include protection from environmental hazards. Sragen's slogan clearly demonstrates a commitment to sustainability and environmental harmony through concise and meaningful language.
 26. *Kabupaten Magelang HARAPAN* (*Hidup/Life, Aman/Safety, Rapi/Immaculate, Asri/Greeny, Nyaman/Comfy*) these mottos contained three principles of eco-friendly living such as; *Hidup/Life*, *Immaculate*, *Greeny*, and *Comfy*. The aspects of *Immaculate* and *Comfy* were the common ones. However, the elements of *Hidup/Life* and *Greeny* were the very supreme. *Hidup/Life* showed that Magelang is obligated to shape a continuous and renewable environment for the next generation. This Life Commitment emphasized that all aspects of the environment must be green or supportive for growing trees and any other functional plants (Magelang, 2024)
 27. *Kabupaten Karanganyar MAJU DAN BERDAYA SAING C-E-R-M-A-T* (*Cerdas/Smart, Efisien/Efficient, Ramah/Friendly, Mudah/Easy, Amanah/Reliable, Transparan/Transparent*). For the applicative aspects of eco-friendly theory, Karanganyar has only stated the element of eco-friendly principle in the unit of *Efficient*. The term *efficient* focuses on decreasing the abundance of energy (Karanganyar, 2024)
 28. *Kabupaten Purworejo BERIRAMA* (*Bersih/Unspotted, Indah/Aesthetic, Rapi/Immaculate, Aman/Safety, Makmur/Prosperous*) (Purworejo, 2024). *Bersih and Rapi* promote cleanliness and order, which are essential for sustainable and healthy living environments. *Indah* encourages the appreciation of environmental aesthetics. *Aman* implies safety that may extend to environmental security. While *Makmur* emphasizes prosperity, its combination with the other elements suggests that environmental care is viewed as part of broader regional development goals. Purworejo's slogan reflects an integrated vision of beauty, order, and safety within a sustainable framework.
 29. *Kabupaten Tegal BAHARI* (*Bersih/Unspotted, Aman/Safety, Hijau/Greeny, Asri/Calm, Rapi/Immaculate, Indah/Aesthetic*) Tegal Regency has stated five pieces of eco-friendly Unspotted, Green, Calming, Immaculate, and Aesthetic. From these compositions, Tegal applied comprehensive principles of eco-friendliness. The regional place got the arrangement that was free of germs, full of trees and plants growing up, had good order in

- management, and added perfect sightseeing. (Tegal, 2024)
30. *Kabupaten Sukoharjo MAKMUR* (*Maju/Progressive, Aman/Safety, Konstitusional/Based on applied Rules, Mantap/Fixed, Unggul/Excellent, Rapi/Immaculate*). Based on these slogans, Sukoharjo engaged the eco-friendly concept only in the element of tidiness (Sukoharjo, 2024). Among these, *Rapi* and *Aman* contribute to eco-friendly interpretations. *Rapi* suggests a clean and orderly environment, while *Aman* can imply environmental safety and stability. Although the slogan leans more toward governance and development, the presence of *rapi* indicates some ecological consideration in urban management. Sukoharjo's slogan subtly incorporates environmental values while maintaining a focus on legal order and progressive governance.
 31. *Kota Semarang ATLAS* (*Aman/Safety, Tertib/Orderly, Lancar/Smooth, Asri/Pleasant, Sehat/Vigorous*). Kota Semarang dedicated the sections to eco-friendly principles. The terms Pleasant and Vigorous were perfect combinations of eco-friendly living planning. Semarang has a vision of shaping ecology conservation. (Pemerintah Kota Semarang, 2024)
 32. *Kota Pekalongan, Kota BATIK* stands from *Bersih/Clean, Aman/Safety, Tertib/Orderly, Indah/Beautiful, and Komunikatif/Understandable* (Kota Pekalongan, 2024). Those elements of jargon contained eco-principles as clean and beautiful. Those ones were prominent components of eco-friendly living. *Bersih, Tertib, and Indah* represent a clean, orderly, and aesthetically pleasing environment—key indicators of sustainable and

livable cities. *Aman* supports a sense of safety, which includes ecological security. Pekalongan's slogan subtly embeds eco-friendly values into its identity, aligning cleanliness and beauty with its cultural branding as the *Kota Batik*.

Based on those findings, the current researcher deduced that almost all regencies in Central Java Province (23 regencies) have clearly stated and declared the eco-friendly principles in their slogans and mottos such as Wonosobo, Banjarnegara, Cilacap, Banyumas, Boyolali, Blora, Brebes, Kendal, Temanggung, Salatiga, Pati, Magelang, Grobogan, Klaten, Pemalang, Kabupaten Semarang, Pekalongan Regency, Demak, Sragen, Purworejo, Tegal, and Semarang City. From those 23 regencies, there would be 10 regencies that have many pieces of eco-friendly principles such as; *Banjarnegara Gilar Gilar, Boyolali Tersenyum, Brebes Berhias, Temanggung Bersenyum, Klaten Bersinar, Pemalang Ikhlas, Demak Beramal, Magelang Harapan, Tegal Bahari, and Kota Semarang Atlas*. The ongoing identifier cited that there were five common principles of eco-friendly spirit. They were Bersih/Unspotted, Sehat/Vigorous, Nyaman/Comfy, Rapi/Immaculate, and Indah/Aesthetic.

Furthermore, there were three specific requirements for eco-friendly specifications. They were Hijau/Green, Asri/Cool (Far from Pollution), and Lestari/Everlasting. These findings noted that the 10 regencies laid these specific eco-friendly principles. First, one was *Hijau/Green in Brebes Berhias, Pemalang Ikhlas, Magelang Harapan, and Tegal Bahari*. The second form was *Asri/Far from Air Pollution in Magelang Harapan, Tegal Bahari, and Semarang Atlas*. Last element was *Lestari/Everlasting in Demak*

Beramal. However, nine regencies would not release eco-friendly spirit in their slogans like *Jepara Mempesona, Kebumen Semarak, Purbalingga Perwira, Wonogiri Sukses, Kota Surakarta the City of Java Wellness Tourism, Rembang Bangkit, Batang Heaven of Asia*.

From the analysis of 32 regional slogans in Central Java Province, it can be concluded that a significant number of regencies have embedded eco-friendly values within their taglines. Terms such as Bersih, Hijau, Sehat, Rapi, and Indah appear consistently, reflecting a shared regional awareness of environmental aesthetics and sustainability. However, some regencies still lack explicit reference to ecological principles, indicating potential areas for development in public communication and environmental branding. These findings will be further reflected in the next chapter, which presents the conclusions and recommendations for enhancing eco-linguistic strategies in regional identity building.

CONCLUSION

The spirit in their slogans and jargon. This study revealed that the majority of regencies in Central Java Province have embedded eco-friendly values within their regional slogans. A total number of findings of 23 out of 32 regencies clearly expressed environmental concerns and aspirations through terms such as clean, healthy, neat, beautiful, and comfortable. These common themes suggest a collective awareness and commitment toward promoting a sustainable and livable environment. Additionally, more specific eco-conscious vocabulary such as *asri, hijau, and lestari* reflect a deeper regional intention to support green values in public identity and urban messaging. These linguistic choices indicate that

environmental awareness is increasingly becoming a part of local government branding.

However, the findings also highlight a significant gap, as nine regencies have yet to be explicitly include sustainability-related language in their slogans. These areas present an opportunity for improvement by integrating eco-friendly messages to align with national and global efforts toward environmental sustainability. To build on this study; it is recommended that future research explore the real-world impact of regional slogans on public environmental behavior and policy development. Local governments are also encouraged to actively revise or create slogans that reflect ecological responsibility, thereby fostering a stronger environmental identity and encouraging civic engagement in sustainable practices.

It is recommended that the regencies that have yet to fully incorporate eco-friendly principles into their slogans take inspiration from regions that have successfully integrated these values. Local governments should revisit and revise their urban branding strategies to include environmental sustainability, which aligns with both national and global sustainability goals. The findings reveal that specific eco-friendly terms like Hijau, Asri, and Lestari resonate strongly within the slogans of Central Java's regencies. These terms should be highlighted as central elements in future urban planning and marketing strategies to effectively communicate eco-consciousness to the public. Future research should explore the practical impact of these slogans on public attitudes and behaviors toward environmental sustainability.

Understanding how these slogans influence citizen engagement with eco-friendly practices could provide valuable

insights for improving urban policies and environmental campaigns. As noted in the findings, some regencies have not effectively conveyed their eco-friendly aspirations. There should be an effort to identify why certain regencies are lacking in eco-friendly language and how they can be supported to develop more holistic environmental communication strategies. This includes training for local authorities on the importance of sustainability messaging and its effect on regional identity. Local governments are encouraged to collaborate with environmental organizations, urban planners to incorporate more detailed, and practical sustainability elements into their slogans. Specific eco-friendly terms should be developed further to include actionable steps that reflect actual environmental programs within the region.

REFERENCES

- Acha, W. A. (2022). an Ecocritical Discourse Analysis of Anthropocentrism in the Cameroonian Press. *International Journal of Humanity Studies (IJHS)*, 5(2), 120–140. <https://doi.org/10.24071/ijhs.v5i2.4202>
- Agussalim, A., Yani, A., Suryanti, N., & Suaeb, S. (2023). History and Implementation of Pancasila in Economic Education in Indonesia. *Riwayat: Educational Journal of History and Humanities*, 6(1), 13–22. <https://doi.org/10.24815/jr.v6i1.29078>
- Ahirrao, P., & Khan, S. (2021). Assessing public open spaces: A case of city nagpur, india. *Sustainability (Switzerland)*, 13(9). <https://doi.org/10.3390/su13094997>
- Al-Ahmad Bit, N. E., Chaterina, M., & Pangaribuan, C. H. (2022). The Use of Eco-Friendly Products in Indonesia: A Survey on Consumers Motivation. *Journal of Applied Management Research*, 2(2), 117–125. <https://doi.org/10.36441/jamr.v2i2.1304>
- Alamsyah, D. P., & Muhammed, H. A. A. (2018). Antecedents of Green Awareness for Eco-Friendly Products. *ASEAN Marketing Journal*, 10(2), 109–126. <https://doi.org/10.21002/amj.v10i2.8425>
- Aristyawati, N. L., Budasi, I. G., & Wedhanti, N. K. (2020). An Analysis Of Jargons Used By The Housekeeping Department At The Lovina Bali Hotel. *Indonesian Journal Of Educational Research and Review*, 3(2), 72. <https://doi.org/10.23887/ijerr.v3i2.26537>
- Asipi, L. S., Rosalina, U., & Nopiyadi, D. (2022). The Analysis of Reading Habits Using Miles and Huberman Interactive Model to Empower Students' Literacy at IPB Cirebon. *International Journal of Education and Humanities*, 2(3), 117–125. <https://doi.org/10.58557/ijeh.v2i3.98>
- Banyumas, P. K. (2024). Sejarah Kabupaten Banyumas. Retrieved from <https://www.banyumaskab.go.id/>
- Brebes, P. K. (2024). Makna Slogan Kabupaten Brebes. Retrieved from <https://www.brebeskab.go.id/>
- Daniel, B. K., & Harland, T. (2018). Qualitative data analysis. *Higher Education Research Methodology*, 98–110. <https://doi.org/10.4324/9781315149783-10>
- Dewi, I. G. A. A. O. (2022). Understanding Data Collection Methods in Qualitative Research: The Perspective Of Interpretive Accounting Research. *Journal of Tourism Economics and Policy*, 1(1), 23–34. <https://doi.org/10.38142/jtep.v1i1.105>
- DISKOMINFO CILACAP. (2024). Lambang, Motto, dan Sesanti Kabupaten Cilacap. Retrieved from

- <https://cilacapkab.go.id/v3/lambang-motto-sesanti/>
- Dita Aurellia Putri Salsabila, Abdul Wahid Hasyim, S. H. (2024). TINGKAT PELAYANAN JALUR PEJALAN KAKI TERHADAP ELEMEN-ELEMEN PEDESTRIAN FRIENDLY STREET DI STASIUN KOTA MALANG. *Planning for Urban Region and Environment*, 13(4).
- Emrouznejad, A., Panchmatia, V., Gholami, R., Rigsbee, C., & Kartal, H. B. (2023). Analysis of Smart Meter Data With Machine Learning for Implications Targeted Towards Residents. *International Journal of Urban Planning and Smart Cities*, 4(1), 1–22. <https://doi.org/10.4018/ijupsc.318337>
- Gee, R., Laiya, R. E., & Telaumbanua, T. (2023). an Analysis of Denotative and Connotative Meaning Selected Justin Ft Kid Laroi Songs Lyric. *Research on English Language Education*, 4(2), 40–46. <https://doi.org/10.57094/relation.v4i2.682>
- Huda, M. N., Samsuri, M., & Bintang, R. A. K. N. (2023). Journey to Smart City: The Case of Smart City Development in Karanganyar Regency. *Kybernology: Journal of Government Studies*, 3(2), 94–110. <https://doi.org/10.26618/kjgs.v3i2.12780>
- Irawan, E. al. (2021). *Pengembangan Sumber Daya Manusia yang Berkelanjutan*. Purbalingga: Eureka Media Aksara.
- Islands, K., Simpan, S., Di, E., Tungku, D., & Rehiraky, N. A. (2023). International Journal of Systemic Functional Linguistics Analysis of The Study of Semantic Cognitive Meaning in, 6(2), 55–61. <https://doi.org/10.55637/ijlsfl.6.2.9364.55-61>
- Kartika, Y., Rohmah, A., & Andriani, D. (2020). An Analysis of Jargon Used on Facebook Found in Account “Mark Zuckerberg.” *Channing: Journal of English Language Education and Literature*, 5(2), 63–70. <https://doi.org/10.30599/channing.v5i2.832>
- Klaten, P. K. (2024). Sejarah Kabupaten Klaten. Retrieved from <https://klatenkab.go.id/>
- Kudus, P. K. (2024). SEJARAH KABUPATEN KUDUS. Retrieved from <https://kuduskab.go.id/>
- Magelang, P. K. (2024). Sejarah Kabupaten Magelang. Retrieved from <https://magelangkab.go.id/>
- Mansyur, S. A., Iwa Lukmana, Isnendes, R., & Gunawan, W. (2021). Eco-critical Discourse Analysis of the Indonesian President’s Statement at the 21st Conference of the Parties in Paris. *REiLA: Journal of Research and Innovation in Language*, 3(2), 105–114. <https://doi.org/10.31849/reila.v3i2.6285>
- Maulina, A. R., Kurniasih, N., & Saepudin, E. (2024). Eco-Friendly information literacy in green and sustainable business programs. *Record and Library Journal*, 10(1), 151–163. <https://doi.org/10.20473/rlj.V10-I1.2024.151-163>
- Messakh, H. A. B., Djaha, A. S. A., & Toda, H. (2022). Study of Traditional Village Arrangement in Rote Ndao District. *Journal of Tourism Economics and Policy*, 3(2), 84–93. <https://doi.org/10.38142/jtep.v3i2.612>
- Musfiana, Mulyani, & Sariakin. (2023). An analysis of EFL Teacher’s professional competence in English instruction at SMA Negeri 4 Banda Aceh. *Jurnal Ilmiah Mahasiswa*, 4(1), 1–8. <https://doi.org/https://doi.org/10.26858/eltww.v11i2.63853>
- Novrianti, F. O., Lestari, N. D., Mahdiansyah, V., & Sembiring, L. T. A.

- (2023). an Analysis of Jargon in the Mobile Legend Online Games. *Jurnal JOEPALLT (Journal of English Pedagogy, Linguistics, Literature, and Teaching)*, 11(2), 107. <https://doi.org/10.35194/jj.v11i2.3234>
- Nugrahaeni, M. W. B., Dr. Eng. I Nyoman Suluh Wijaya, S. T. . M. T., & Dr.Eng. Turniningtyas Ayu R, S. . M. T. (2023). Preferensi Masyarakat untuk Tinggal di Rumah Susun Kampung Pulo, Kecamatan Jatinegara, Kota Jakarta Timur, 13(0341), 43–52. Retrieved from <http://repository.ub.ac.id/id/eprint/215617/>
- Nzoya, U. W., & Mchome, E. E. (2024). THE TRUTH BEHIND FAILURE OF ACCOMMODATING INFORMAL BUSINESSES IN REDEVELOPED AREAS IN TANZANIA : THE CASE OF KARIAKOO IN DAR ES SALAAM, 2(1), 20–34.
- Ong, J., & Liaw, H. (2013). Language Usage of Jargon and Slang in Strategic Studies. *Australian Journal of Basic and Applied Sciences*, 7(4), 661–666.
- Pekalongan, P. K. (2024). Mengenal Lebih Dekat Kabupaten Pekalongan. Retrieved from www.pekalongankab.go.id
- Pemerintah Kabupaten Banjarnegara. (2024). Makna Semboyan Kabupaten Banjarnegara Gilar Gilar. Retrieved from <https://banjarnegarakab.go.id>
- Pemerintah Kabupaten Batang. (2024). Slogan Baru Kabupaten Batang. Retrieved from <https://berita.batangkab.go.id/>
- Pemerintah Kabupaten Blora. (2024). Sejarah Kabupaten Blora. Retrieved from <https://www.blorakab.go.id/>
- Pemerintah Kabupaten Boyolali. (2024). Makna Lambang Kabupaten Boyolali. Retrieved from <https://boyolali.go.id/>
- Pemerintah Kabupaten Demak. (2024). Sejarah Kabupaten Demak. Retrieved from <https://demakkab.go.id/>
- Pemerintah Kabupaten Grobogan. (2024). Sejarah dan Asal Usul Kabupaten Grobogan. Retrieved from <https://grobogan.go.id/>
- Pemerintah Kabupaten Jepara. (2024). Makna Slogan Kabupaten Jepara Terbaru. Retrieved from <https://jepara.go.id/>
- Pemerintah Kabupaten Karanganyar. (2024). Sejarah Kabupaten Karanganyar. Retrieved from <https://karanganyar.karanganyarkab.go.id/>
- Pemerintah Kabupaten Kendal. (2024). Makna Slogan Kabupaten Kendal. Retrieved from www.kendalkab.go.id
- Pemerintah Kabupaten Pati. (2024). Sejarah Kabupaten Pati. Retrieved from <https://www.patikab.go.id>
- Pemerintah Kabupaten Purworejo. (2024). Sejarah Kabupaten Purworejo. Retrieved from <https://purworejokab.go.id/>
- Pemerintah Kabupaten Sragen. (2024). Sejarah Kabupaten Sragen. Retrieved from <https://sragenkab.go.id/>
- Pemerintah Kabupaten Tegal. (2024). Arti Semboyan Kabupaten Tegal. Retrieved from <https://tegalkab.go.id/>
- Pemerintah Kabupaten Temanggung. (2024). Makna Slogan Kabupaten Temanggung. Retrieved from <https://temanggungkab.go.id/>
- Pemerintah Kabupaten Wonogiri. (2024). Tentang Kabupaten Wonogiri. Retrieved from <https://wonogirikab.go.id/>
- PEMERINTAH KOTA PEKALONGAN. (2024). Sejarah Singkat Kota Pekalongan. Retrieved from <https://pekalongankota.go.id/index.html>
- Pemerintah Kota Surakarta. (2024). Semboyan Baru Kota Surakarta. Retrieved from <https://surakarta.go.id/>
- Pratiwi, D. R., Indrayani, L. M., & Soemantri, Y. S. (2020). The analysis of

- Denotative and Connotative Meaning in Ariana Grande's Song Lyrics: A Semantic Study. *ELS Journal on Interdisciplinary Studies in Humanities*, 3(2), 231–235. <https://doi.org/10.34050/els-jish.v3i2.9994>
- Pravitasari, H. (2021). A Sociolinguistic Analysis of Various Sports Jargon Inside the United Indonesia Magazine. *English Didactic*, 3(1), 32–38. Retrieved from <https://ejurnal.latansamashiro.ac.id/index.php/ED/article/view/853>
- Rembang, P. K. (2024). Asal Usul dan Sejarah Kabupaten Rembang. Retrieved from <https://rembangkab.go.id/>
- Rijal, S. (2019). Pemberitaan Media Online Tentang Kaltim Green : Kajian Ekolinguistik Kritis. *Seminar Bahasa, Sastra Dan Seni*, 385–398.
- Rohmah, A. R. N., & Latifah, N. (2022). Replacement of 'Delicious' Expression: Denotative-Connotative Meaning Analysis. *Journal of Language and Literature*, 10(2), 163–180. <https://doi.org/10.35760/jll.2022.v10i2.7368>
- Rubiyanto, R., Vilaningrum W, M. A. D., Yulita, I. K., Ernawati, M. T., & Rahayu, T. (2024). Sustainable Knowledge, Awareness, Attitude And Intention For Gen-Z Sustainable Consumption. *EKOMBIS REVIEW: Jurnal Ilmiah Ekonomi Dan Bisnis*, 12(1), 517–526. <https://doi.org/10.37676/ekombis.v12i1.5052>
- Salatiga, P. K. (2024). Sesanti Kota Salatiga. Retrieved from <https://salatiga.go.id/>
- Santoso, E. B., & Rahmadanita, A. (2020). SMART CITY DI KOTA BANDUNG : SUATU TINJAUAN ASPEK TEKNOLOGI , MANUSIA , DAN KELEMBAGAAN Penulis : Email : PENDAHULUAN Permasalahan yang tersisa dari pembangunan smart city di Kota Bandung adalah masih terlalu fokus pada satu dimensi saja yaitu dimensi tek, 2(2), 16–40.
- Semarang, Pemerintah Kabupaten. (2024). Selayang Pandang Kabupaten Semarang. Retrieved from <https://main.semarangkab.go.id/>
- Semarang, Pemerintah Kota. (2024). Sejarah Kota Semarang. Retrieved from <https://semarangkota.go.id/>
- Sihua Chen, Han Qiu, Hua Xiao, Wei He, Jian Mou, Mikko Siponen. (2021). Consumption behavior of eco-friendly products and applications of ICT innovation,. *Journal of Cleaner Production*, 287.
- Sintowoko, D. A. W., & Hidayat, S. (2021). Eco-friendly for product design: A literature review. *IOP Conference Series: Earth and Environmental Science*, 905(1). <https://doi.org/10.1088/1755-1315/905/1/012023>
- Stibbe, A. (2020). *Ecolinguistics; Language, Ecology, and the Stories We Live by* (Second Edi). New York: Routledge.
- Sukoharjo, P. K. (2024). Sejarah Pemerintah Kabupaten Sukoharjo. Retrieved from <https://sukoharjokab.go.id/>
- Swarniti, N. W. (2021). The Analysis of Semantics Meaning Found In Comments of Instagram Account of Info Denpasar. *Prosiding Seminar Nasional Linguistik Dan Sastra (SEMNALISA)*, 193–199.
- Taşdere, A., Ayvar, İ., & Tüysüz, C. (2025). Teachers ' Perspectives on the Science Curriculum According to Tyler ' s Program Evaluation Approach, 1–31. <https://doi.org/10.14689/enad.41.1886>
- van Zoonen, L., Rijshouwer, E., Leclercq, E., & Hirzalla, F. (2022). Privacy Behavior in Smart Cities. *International Journal of Urban Planning and Smart Cities*, 3(1), 1–17.

-
- <https://doi.org/10.4018/ijupsc.302127>
- Website Resmi Pemerintah Kabupaten Pemalang. (2024). Makna Lambang dan Motto Kabupaten Pemalang. Retrieved from <https://pemalangkab.go.id/>
- Wicaksana, G. B. A. (2020). Future City Based on Smart Mobility Concept: Character and Benchmarking. *Journal of Architectural Research and Education*, 2(1), 10. <https://doi.org/10.17509/jare.v2i1.24112>
- Widyasari, A. P., Hawa, F., & Ardini, S. N. (2022). a Semantic Analysis of Beauty Terms in Make Up Books. *ETERNAL (English Teaching Journal)*, 13(1), 70–90. <https://doi.org/10.26877/eternal.v13i1.11042>
- Wiya Suktiningsih. (2016). Leksikon Fauna Masyarakatsunda: Kajian Ekolinguistik. *RETORIKA: Jurnal Ilmu Bahasa*, 2(1), 138–156. <https://doi.org/http://dx.doi.org/10.22225/jr.2.1.54.142-160>
- Wonosobo, P. K. (2023). Arti Lambang Daerah Kabupaten Wonosobo. Retrieved from <https://website.wonosobokab.go.id/>
- Yazıcı, S. (2025). Influential Educators of the History of Turkish Education through the Evaluations of the Pre-service Teachers : A Profile Study, 32–59. <https://doi.org/10.14689/enad.41.1895>