

Ecology Studies For Naming Objects In Bukit Lawang Tourism

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ABSTRACT

The present study is concerned with the underlying ideas for naming tourist objects in Bukit Lawang area. This work presents 5 categories of ecology dimension of the underlying ideas for naming tourist objects in Bukit Lawang area because of the different way of tourist's thinking toward the relationship between naming and object. The descriptive qualitative research is used where the data collection uses observation, and in-depth interview. The data analysis is analyzed based on Miles, Michael, Johnny (2014). The findings indicate that the underlying ideas for naming tourists objects can be as the ecosystem link that is part of the human life system (ecology) with the language that humans use to communicate in their environment (linguistics) and as identity of an object in tourism destination. The categories of ecology dimension of the underlying ideas for naming tourist object are (1) ideological, (2) sociological, (3) biological, (4) ideological and sociological, and (5) ideological and biological. That is why, this present study can be applied for the readers and that entrepreneur of tourism, especially Gunung Leuser National Park (TNGL) in Bukit Lawang area. However, it can be the prior study of North Sumatera Tourism Division in linguistics research.

Keywords: Naming Object, Ecology, Bukit Lawang Area.

I. INTRODUCTION

Bukit Lawang is one of tourism areas in the province of North Sumatera which is about 115 kilometres to the South West of Medan. It is known as a natural tourist destination with the conservation place for Sumatran orangutans. The area has given a competitive value for the tourism industry in Indonesia, especially in Medan. However, illegal logging activities and oil palm plantation expansion give bad impacts on ecotourism in Bukit Lawang. This is caused by the pursue of economic achievement needed where most of the people around Bukit Lawang is generally driven by plantation sectors. As a form of concerning with this condition, Leuser Internasional Foundation (LIF) which has a partnership of the Government Republic of Indonesia and the European Union to manage the Leuser Ecosystem Area (KEL) and Gunung Leuser

National Park (TNGL) as ecotourism. It reflects environmental insights and follows principles of balance and sustainability, so that it can improve the quality of human relations, the quality of life local community and maintain environmental quality (Sibirian, 2006).

The concept of ecotourism is focused on ecosystem including natural physical, fauna and flora as the capital of tourism (tourism asset). These three components can be developed as tourist attractions to invite the tourists visit and enjoyed. Therefore, it is needed to protect ecosystem in this area. Soemarwoto (2001) states that management of the national park area which considers ecological balance is interpreted as a conscious effort to maintain and improve environmental quality so that the basic needs of the surrounding community can be fulfilled as well as possible. It means that the communities

around Bukit Lawang area are also intended to avoid damage caused by economic activity people in the area, such as harvesting wood, hunting animals, and encroachment. By involving the community managing the area through ecotourism activities, the community also gets its economic benefits that may outweigh the intake of forest products.

Bukit Lawang is known as a nature tourism object of North Sumatera. This is the famous destination because of nature conservation Orangutan. It also has some tourism potential that can be developed as innovative, adaptation, and collaboration such as naming object. It is a very important thing to be introduced because it relates to identity that has a powerful thing. It is a descriptor that allows people to make quick judgments and assumptions. That is why naming can influence and interact with the world. In this case, naming object is used to promote tourism destination in Bukit Lawang which relates to a language that has the power to shape, influence, and frame people's minds on how to treat nature as human's environment.

Naming objects is used to look at the ecosystem link that is part of the human life system (ecology) with the language that humans use to communicate in their environment (linguistics). Mühlhäusler (1996) mentions ecology is the study of functional interrelationships. The two parameters which interrelate are language and the environment (ecology) depending on ecology of language. This combination is known as ecolinguistics.

Ecolinguistic is closely related to how language plays a role in, shaping, nurturing, influencing or destroying relationships between people, living conditions and the environment. Haugen (1972) asserts that ecolinguistics is the study of interactions between any given language and its environment. Then, Stibbe (2010) states that ecolinguistic evolved as a result of the development of human ecology associated with various systems (economic, social, religious, cultural, linguistic, and ecosystem systems). It means that the environmental constitution of language is an

important research field of ecolinguistics. Then, Mbete (2009) states that in ecolinguistics, the language and community of its speakers are viewed as organisms that live in a systematic way of life with other organisms.

This implies that within the scope of ecolinguistic studies, the language is used to describe, depict, and represent the symbolic-verbal reality in the environment, both the physical environment and the socio-cultural environment.

Based on the two researchers who analyzed the interaction between naming and environment have a role in sharing something meaning. In this case, naming can create expectations about tourist sites. Ciazzo, Ricahard, and Maoz, (2020) explain that in basic sense, tourism is about exploring and shaping maps of meanings where names of all kinds play a crucial role in directing and shaping tourists' perception of the identity of the places that they visit. It means that naming objects, tourism, and environment can be a tool to (re)create tourist attractions and (re)shape the identity of places, communities and their heritage. Tourism has the potential to create beneficial effects on the environment by contributing to environmental protection and conservation. It is a way to raise awareness of environmental values and it can serve as a tool to finance protection of natural areas and increase their economic importance.

Naming has a role to get successful in tourism destination. Aksari (2016) describes that Bali named has become a favorable tourist destination to its domestic and international market. Balinese culture is one of its main tourist attractions which have become a valuable resource for its economic development. Similarly, Picard (2006) exposes that the Balinese authorities believed that the interaction between tourists and the Balinese is a source of tourist attraction which plays a vital role in the tourism industry.

Naming is an identity given to distinguish it from others. The naming process concerns the meaning and form which it is associated with the object meant so many tourists can know it exactly. In getting the innovation tourism industry in Bukit Lawang area, ecolinguistics dimension for naming

II. REVIEW OF LITERATURE

2.1 Ecolinguistics

Ecolinguistics existed since the 1970s when Haugen (1972) proposed a theoretical conceptual framework with a number of linguists, compiled in *The Ecology of Language*. Fill and Peter (2001) states that language ecology is the study of existing inter-language interactions with the environment. Understanding the environment in ecolinguistics leads to the opinion that the physical and social environment. The physical environment involves physical geography: the topography of a country (coastal, valley, land, highland, mountain) climate, and intensity of rainfall, the economic basis of human life comprising fauna, flora and mineral resources; While the social environment consists of the various forces of society that make up the minds and lives of every individual among them: religion, ethics, forms of political organization, and art.

Fill and Peter (2001) argue that ecolinguistics is applied linguistics that is cross-cutting (interdisciplinary). It explains that ecolinguistics as a broader study of its scope in studying syntax, semantics, and pragmatics, and hence the need for some innovative new theory to investigate these ideas empirically. Then, Crystal (2008) states that ecolinguistics is a study that reflects the nature of ecology in biological studies, in which the interaction between language and cultural environment is seen as the core. It means that ecolinguistics is also called as the language ecology, linguistic ecology and sometimes as green linguistics.

Furthermore, ecolinguistics has been used to describe studies of language interaction and diversity; studies of texts such as signposts which are outdoors; analysis of texts which happen to be

tourists objects can make an attractiveness tourism which give the new adventure and knowledge. This destination does not only know by their natural objects, but also the underlying ideas for the naming tourist objects can raise a sense of caring for nature.

about the environment; studies of how words in a language relate to objects in the local environment; studies of the mix of languages surrounding pupils in multicultural schools; studies of dialects in particular geographical locations, and many other diverse areas. The multiplicity of approaches arises from different understandings of the concept of 'ecology', from a very broad concept of the interaction of some things with other things' to narrow concepts such as 'related to environmentalism'. Steffensen and Alwil (2014) identify four different interpretations of ecology that lie behind the different approaches. They are:

1. Existing in a symbolic ecology, where different languages interact with each other in a given location.
2. Part of a sociocultural ecology where it shapes societies and cultures.
3. Concerning with cognitive ecology and how the cognitive capacity of organisms affects how they adapt to their environment.
4. There is a natural ecology which is concerned with the relationship of language to its biological and physical environment.

From the explanation in previously, it is inferred

that ecolinguistics or language ecology is an approach in the study a language related to ecological and environmental problems pioneered. Fill (2017) states that this theory is a new trend in linguistic research to facilitate not only social factor but also ecological context in a society, because we live in the world and it has a role in shaping the world through the language it is used.

2.2 Dialectical Ecolinguistics

Ecolinguistics considers that language is a product of human activities and a part of social praxis. Social praxis refers to all actions, activities and behavior of the community, both towards fellow community members and the surrounding natural environment. It means that between language and social praxis, there is a dialectical relationship. Based on dialectical linguistic theory, dialogue is the smallest unit of human communication, and

thus, dialogue is the smallest unit in text analysis. Interpretation of utterances, sentences, words, or morphemes can be done if the utterance is associated with the dialogical background (Steffensen, 2007). It means that the dialogical relationship involves four constituents, namely the speaker, the speech partner, the object being referred to or the problem being discussed, and one other constituent who may not be in a dialogical situation but also determines the course of communication.

Bang and Jorgen (1995) explain that ecolinguistics is a study that investigates mutual relationship between language and environment that is called as dialectical ecolinguistics. The following figure describes the interrelation between the three dimensions adapting to Bang and Jorgen (1996) as follow:

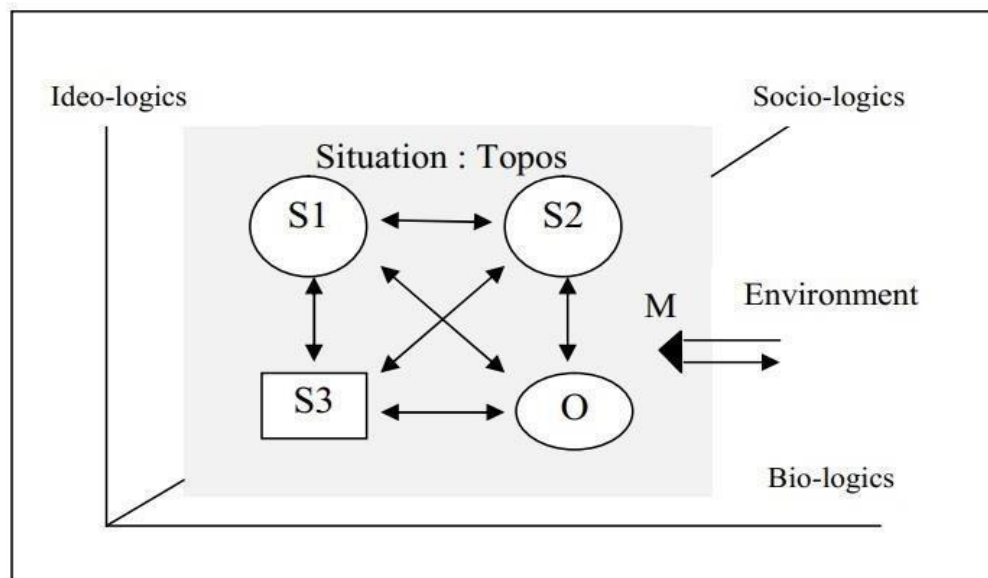


Figure 1: Dialectical Social Praxis (Source: Bang and Jorgen, 1996)

From the Figure 1, the chart can be described **S1** is the creator of the text, namely the speaker or writer, **S2** is the consumer of the text, namely the speech partner or reader, **S3** is the anonymous subject or category which is a sociocultural constituent, and **O** is the object referred to in the communication. The dialogue of the four

constituents, which is indicated by the sign, occurs in TOPOS (space, place, and time), with a background of three dimensions of social praxis, namely ideological, sociological, and biological dimensions. These three dimensions of social praxis are the ecology or environment of language.

The chart also shows that a dialogue involves at least three people or subjects. In this context, even if only two people are involved in a communication, there is always an anonymous third party involved in it. Steffensen (2007) states there is always an anonymous third party presents when people use language. The anonymous third expresses the cultural and social order that has pre-organized the language use to a certain degree. This means that the people learning a language is forced to consider the anonymous third. Often people do not reflect on these matters, because it is so tempting to believe that our inner speech in a conversation with ourselves and no-one else. People are tempted to believe that we are in a 'free' conversation. But even the so-called monological situation contains a number of subjects.

2.3 Naming Object

Names are words that become labels for every creature, thing, activities, and events in the world. Children get words in a way they learn, and imitate the sounds they hear for the first time. These names arise as a result of complex human life and diverse, manifold nature around humans. Sometimes humans find it difficult to give names one by one. Therefore, the names of the groups appeared, for example, animals, birds, fish, and so on, and plants countless which are types of animals, types of plants, species of birds, and other species found in the world (Djajasudarma, 1993). Then, Kridalaksana (1993) states that naming is a search process for language as symbols as to describe concept objects, processes, and so on; usually by making use of existing treasury; among others possible changes in meaning or by the creation of the word or group of words.

The naming has several types of events (Lyons, 1995). They are: 1). Onomatopoeia

Onomatopoeia is derived from the Greek. It means "making of names". Grammarians limit it to words that "imitate" the sounds it marks (Lyons, 1995). "A number of words formed as a result of sound imitation are widely found in Indonesia. That is, the names of the objects / things are formed based on the sound of the object or a sound generated by the object. These words or sounds are not exactly the same, just similar. The

object or animal that makes the sound does not have the same physiological tools as humans. The phonological systems of each language are not the same. That is why, perhaps, why the Sundanese imitate the crowing of the rooster as (kongkorongok), the Malays of Jakarta as (kukuruyuk), while the Dutch as (my kukuleku)" (Chaer, 1990). It means that the sound or sounds were human. The humans in this world are created similar but not the same. Ethnicity, religion, race, culture, language, and the voice types of women and men are not the same and they also have the same language meaning (referent / manifest).

2). Mention of Distinctive Properties

This designation is called the Totem Pro Parte, which refers to part of an object or thing as a whole for part. "This symptom is a semantic event, because in this event there is a transposition of meaning in usage, namely a change from an adjective to a noun. There is a development, that is, in the form of a meaning characteristic called an adjective that urges the noun. Because of its very prominent nature, so that in the end, the adjective became the name of the object" (Mulyana, 2008).

3). Inventors and Manufacturers

Many object names in Indonesian vocabulary are made based on the name of the inventor, the name of the manufacturer, or the name in historical events. The names of such objects are called Apellativa (Mulyana, 2008).

4). Place of Origin

A number of object names can be traced to the place of origin of the object. Some common examples that already exist, such as Sardines from the city of Sardenia, are sea fish named according to where they are located. Mulyana (2008) states that many object names come from place names. All of that exists because the transposition (change) of place names into object names is often not felt.

2.4 The Underlying Ideas for Naming

Naming can serve to guide experience identity. It shows that names uniquely cause self- and other-

concepts (Goffman 1967). It means that naming can help and influence the construction of the meaning by underlying ideas. Gerrig and Mahzarin (1991) describe the naming into the function of concepts, and the power of schemas in creating and maintaining identity.

2.5 Naming as Concepts

Naming as concepts examine the content of mental representations. It serves an identification function to allow a person to call another's attention based on situation. It means that naming is made based on the concepts. Solonchak and Svetiana (2015) state that concept may be refracted in the human consciousness due to understanding of diverse events and phenomena of the reality, taking into account the individual and social experience, the specific space, time, geographical, historical and cultural environment, as well as depending on the way of thinking (common or scientific) that prevails in any specific situation. It means that a concept is stored in the long-term memory and can be reproduced in words which may not literally coincide with the perceived idea, but in which the same meaning is concentrated as in the logical integral of the received expression.

Naming as concept can arise as an image and, through verbalization, being used in speech, can be codified as an abstraction or a contour (for instance, if it belongs to the multiple-meaning word system). It means that the existence of a naming indicates that the speaker has an internal label for a particular concept. Newell and Herbert (1972) state that thoughts are structures built from such labels. The labels created in working memory by newly forming thoughts serve as pointers to previously formed thoughts. If working memory were infinitely expandable, a system of pointers to older thoughts would be of no value, because the thinker might as well bring the old structures themselves into working memory. But working memory is limited, and so the labels are vitally necessary.

2.6 Naming as Schemas

Naming as schema can be described when there is needed to identify many situations where past

information from memory can affect people's experiences of present situations. Taylor and Jennifer (1981) state that when called upon to interpret a situation, people do so in terms of information already stored in memory. Labels, and particularly names, serve well to evoke that information. It means that naming can be identified through past experience.

A schema is an organized unit of knowledge for a subject or event. It is based on past experience and is accessed to guide current understanding or action. Brewer and James (2013) state that schemas guide how we interpret new information and may be quite powerful in their influence. It means that schema is used to organize the information based on the past experience in influencing the human's understanding. In this case, naming as schema is used to make assumptions about what the people already knows something event, object, etc.

2.7 Tourism

Tourism comprises the activities of persons traveling to one end and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes. It is an activity to visit some places in short time with purpose to enjoy the tourism object. Spillane (1982) tourism is an activity to visit some places with purpose to get the sport or rest, to finish the duty, etc. It means that tourism is a place to be visited by all people who will get enjoyment.

2.8 Kinds of Tourism

Spillane (1982:29-31) there are 6 kinds of tourism based on the motive of travel destination. They are pleasure tourism, recreational tourism, cultural tourism, sports tourism, business tourism and convention tourism. The definitions are as follows:

1). Pleasure tourism

Pleasure tourism is for people to holiday, get some fresh air, fulfill the curiosity, relax the muscles, look at something new, enjoy the beautiful

scenery, get information about folk tale and quietness.

2). Recreational tourism

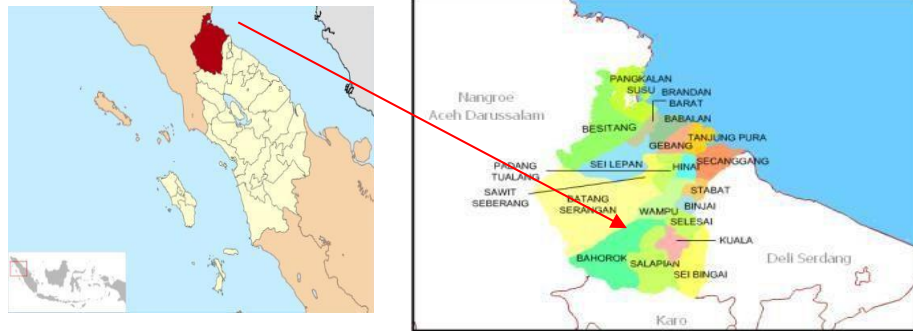
Recreational tourism is using for relaxing minds, recovering the physical and spiritual fitness, refreshing the fatigue and exhaustion. This type of tourism can be done at the destination like the foreshore, mountain, health center or resort. Tourism has recognized that many visitors specifically attracted by recreational offerings. In support of recreational activities government has taken an important role in a creation, maintenance, and organization and whole industries have developed merchandise or service.

3). Cultural Tourism

This type is signed by a set of motivation, such as studying at research center, learning the mores, foundation, and the different way of life of the society, visiting the historical monument, the artifacts of the past, culture and religion center music festival, theater, folk dance, etc.

2.9 Bukit Lawang

Bukit Lawang is in the District Bahorok, Langkat Regency, North Sumatra Province (Figure 4.1). In geographically, Bukit Lawang is located 68 km northwest of Binjai City and 80 km on the northwest of Medan City. It is placed among in the northern part there is Batang Serangan District, in the eastern part there are Kutambaru and Salapian Subdistricts, then in the section in the south there is Karo Regency, and in the west it is bordered by the province Nangroe Aceh Darussalam (Figure 2).



Figurat 2 Map of Langkat Regency

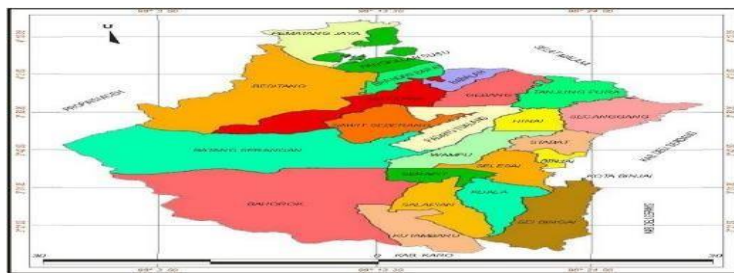


Figure 3 The Map of District Bahorok Bordering

Bukit Lawang the multifaceted process of identity-formation by shaping a small tourist village, located at the Bohorok River and 86 km north-west of Medan, Northern Sumatera, Indonesia. The small village is located nearby the jungle so you have great views and always see the rainforest. The name Bukit Lawang means "door to the hill" which matches perfect to its main meaning. Bukit Lawang is one of the most popular tourist destinations on Sumatra as it is the main access point to enter Gunung Leuser National Park from the east side-one of only two remaining natural habitats for the Sumatran orangutan. Further way Bukit Lawang is mostly known for the Bohorok Orangutan Sanctuary of the Sumatran orangutan, the largest one.

The Bukit Lawang rehabilitation center for orangutans was founded in 1973. The main purpose is to preserve the decreasing number of orangutan population due to hunting, trading and deforestation. In the first years after the center was set up, more and more tourists found their way to Bukit Lawang and so Bukit Lawang became to one of the most popular tourist destinations on Sumatra. Many tourists come to Bukit Lawang to observe the Sumatran orangutan in his natural, wild habitat.

A flash flood hit Bukit Lawang on 2 November 2003. The disaster destroyed the local tourist resorts and had a devastating impact to the local tourism industry in the area. 239 people were killed and around 1,400 locals lost their homes. Local authorities and an environmental NGO attributed it to illegal logging. After about 8 months of rebuilding, Bukit Lawang was reopened again in July 2014. But there are much more things to do and to see in and around Bukit Lawang can swimming in the river, relaxing in one of many cafes, restaurants, guesthouses or warungs (typical Indonesian cafe) close to the river and enjoying the fantastic jungle view and watching monkeys, swinging in hammocks, tubing down the fresh river, taking a sun bath, walking around in the village and meeting the lovely locals, visiting the bat caves, traditional Friday food market, making a barbecue close to the river

, joining traditional weddings, listening to live music and local guys playing guitar and singing in jungle surroundings. The spirit in Bukit Lawang is just relaxing and many visitors stayed longer than planned or came back.

III. METHODOLOGY OF RESEARCH

The design of this study was descriptive qualitative research. Ary (1985) explains that descriptive research is a design to obtain the process, meaning, and an understanding about a phenomenon. Then, Mack, Cynthia, Kathleen, Greg, and Namey (2005) state that descriptive research is used to explore the phenomena by conducting interview, focus group and participant observation, shortly this study is more flexible. It means that descriptive research is a describing “what exist” with respect to variables, conditions, and phenomena obtaining by in-depth interview with the participants.

In qualitative research, collecting the data mostly was done in participant observation, depth interview and documentation. Sugiyono (2008) states that the fundamental method relied on by qualitative researchers for gathering information is participation in the setting, direct observation, in-depth interviewing, and documentation review. In this research, it will be used interview participants and documentation to describe naming objects in

Bukit Lawang tourism area.

DISCUSSION

4.1 The Underlying Ideas

After analyzing the data, it is found that an object for tourist or a tourist object is categorized with reference to (the tourist) observation and underlying ideas from the perspective of the local people in Bukit Lawang. A tourist object is categorized into two: one with reference to observation and the other one with reference to the underlying meaning made or perceived by the local people in Bukit Lawang area. The first category is just termed category and the second one as underlying ideas. With reference to the category a tourist object may be natural object related to famous name, facilities or relaxing place. With reference to the underlying ideas there are various ways of naming the tourist object.

Table 4.1 specifies the categories the underlying ideas for naming tourist object in Bukit Lawang.

Table 4.1 Categories and Underlying Ideas

No	Named Objects	Category	Underlying Ideas
1	Batu Rongring	Natural Aspect	Having level of stones Overlapping stone Having many stones Stacking stone Grouping of stone
2	Sungai Landak	Natural Aspect	Telling Folklore Naming of a Muslim leader's, Tuan Syekh Datok Landak Placing of hedgehog Having many hedges Having brushes
3	Pantai Rambe	Natural Aspect	Telling about rambe tree Looking fresh and sweet Having fresh water
4	Pantai Pulo Pisang	Natural Aspect	Having the banana trees Shaping like a banana Tasting sweet

			water
5	Batu Katak	Natural Aspect	Looking like a frog on the beach Having a lot of frogs Living of frogs Placing moist
6	Kayu Akar	Natural Aspect	Having strong root Using to hang the monkey Looking like big tree Spreading over the ground
7	Gua Kelilawar	Natural Aspect	Having a lot of bats Placing moist Having dark place Having noise sound
8	Batu Gajah	Natural Aspect	Having big rock Looking like elephant Looking giant stone
9	Goa Angklung	Natural Aspect	Having anggklung sound Producing a traditional music Dropping water product music
10	Goa Pertikal	Natural Aspect	Hanging rocks sharply Having vertical shape Looking rock vertically
11	Goa Idung	Natural Aspect	Looking like a nose Having two holes Looking like smeller
12	Pohon besar	Natural Aspect	Looking big trees Having lot of branches Looking strong wood
13	Titi Hijau	Famous Name	Having green color Locating in the forest Looking simple bridge

No	Named Objects	Category	Underlying Ideas
14	Piding Center	Famous Name	Keeping some animals Having some food for animals Placing for caring animals
15	Stasiun Orang Utan	Famous Name	Placing for animals' home Giving some food for animals Raising to care for animals
16	Rumah Dayak	Famous Name	Having Dayak's house Looking architecture of Dayak Adaping traditional house
17	Batu Kapal	Famous Name	Having Dayak's tribe Looking like a ship Forming from a stone
18	Kapal Bambu	Famous Name	Nearing with ship stone object Having bamboo material Looking like a ship Making natural restaurant Making simple building
19	Jembatan Pemda	Facilities	Having local working Having government project Using government funds Having local government bridge
20	Jembatan Yusman	Facilities	Nearing with Yusman's hotel Having Yusman's hotel Using across to Yusman's hotel Buidling by the owner of Yusman's Hotel
21	Jembatan Ecolodge	Facilities	Having by Ecolodge's hotel Accessing to Ecolodge's hotel
22	Jembatan Selang Pangeran	Facilities	Accessing to across Selang Pangeran beach Having a prince Nearing from Selang Pangeran beach
23	Bukit Lawang	Relaxing Place	Having nice scenary Looking from hill Meaning for a door Placing for seeing a hill

24	Pantai Aris	Relaxing Place	Having by Mr Aris Looking nice and calm like Mr Aris
25	Telaga Cinta	Relaxing Place	Having beautiful scenery Making people fall in love Looking romantic place Placing for dating people
26	Pantai Selang Pangeran	Relaxing Place	Telling folklore Looking like a pipe Having a prince

Table 4.1 describes twenty six tourist objects categorized into four kinds and named specifically with underlying certain ideas. It appears that the majority of the objects in Bukit Lawang areas is

4.2 Natural Aspects

Naming as natural aspects means that naming objects is based on the natural producing or the object comes directly from nature or is still in a

named due to the characters of natural aspects. The rest of the place are named due to the facilities and relaxing place.

natural form. Usually, naming object as natural aspect is related to the condition or shape to identify the objects. Twelve data which describe naming object as natural aspects are specified as the following:

Data 1. Batu Rongring

Interviewer : Mengapa danau ini dinamakan Batu Rongring bang?

‘Why is this lake called Batu Rongring guy?’

Informant 1 : Karena dekat danau itu ada batu yang bertingkat-tingkat.

‘Because near the lake there is the stones in layers’

Interviewer : Mengapa danau ini dinamakan Batu Rongring dek?

‘Why is this lake called the Rongring Stone, sis?’

Informant 2 : Karena disekitar Bukit Lawang penduduknya bersuku Karo, maka Rongring itu berasal dari bahasa Karo yang artinya bertingkat.

‘Because of the people around Bukit Lawang are Karonese, the word Rongring comes from the Karonese which means layers’.

Data 1 explains naming of Batu Rongring relates to natural aspect. When it is observed, there are so many stones overlapping each other. It means that the stones have many layers or levels. When a question is asked to informant 1 toward naming of this stone, he answers that this naming lake relates

to natural aspect which describe the position of stone in many layers and levels. The same idea is also found from informant 2 who said the naming lake relates to Karonese which means levels. Both these ideas describe natural aspect about position of the stone, Batu Rongring.

Data 2: Sungai Landak

Interviewer : Mengapa sungai ini dinamakan Sungai Landak ya bang?

‘Why is this river called the Landak River, guy?’

Informant 3 : Sungai Landak ini memiliki sebuah cerita dongeng. Dahulu di sungai ini di diami oleh seorang pemimpin muslim yang bernama Tuan Syeikh Datok Landak. Jadi nama beliau lah yang dijadikan nama Sungai Landak ini.

‘The Hedgehog River has a fairy tale. In the past, this river was inhabited by a Muslim leader named Tuan Syeikh Datok Landak. So his name was used as the name of this Hedgehog River’.

Interviewer : Mengapa sungai ini dinamakan Sungai Landak ya dek?

Why is this river called the Landak River, sis?

Informant 4 : Ya karna sungai ini banyak di datangi oleh binatang Landak lho kak...kita kan tau landak itu punya habitat di lingkungan semak dan sungai. Jadi Sungai Landak di kenal karena sungai ini banyak landaknya.

‘Yes, because this river is visited by many hedgehogs, you know, brother... we know that hedgehogs have habitats in bushes and rivers. So the Hedgehog River is known because this river has a lot of hedgehogs’.

Data 2 explains naming of Sungai Landak which relates to natural aspect. When it is observed, this river is very beautiful with clean and cold water. There are some bush and tree around the river. When asking about the naming this river, two informants give their ideas as Sungai Landak through a folklore about the man who is known as Tuan Syekh Datok Landak and a kind of animal Hedgehog. For informant 3, his ideas for naming Sungai Landak as a folklore about Tuan Syekh Datok Landak who lived on around this river. In the past, people lived on along the river to be their home. On the other hand, for informant 4, her

ideas for naming Sungai Landak as a habitat of Hedgehog which live near a river and bush. That is why this naming relates to natural aspect.

4.3 Famous Name

Naming the tourist object with reference to facilities indicate that the object are widely known or known by many people, so it becomes favorably known. Usually, the famous naming for an object is based on the best and unique thing to be remembered by tourists. There are six data which describe famous name, namely:

Data 13 : Titi Hijau

Interviewer : Mengapa titi ini dikenal dengan sebutan Titi Hijau, Pak?

‘Why is this bridge known as the Green bridge, Sir?’

Informant 6 : Karena titinya diwarnai hijau yang memiliki arti bahwa kawasan ini merupakan pertumbuhan, harmoni, kesegaran, dan kesuburan.
‘Because the bridge is colored in green that has the meaning of growth, harmony, freshness, and fertility area’.

Data 13 explains naming of Titi Hijau which relates to famous name. When it is observed, this is hanging bridge which surrounded by many big trees. It is located in the middle of the forest. When a question is asked to informant 6 toward naming of this bridge, he answers this naming bridge relates to green color. The green color is given to the bridge to give a unique thing that contain implicit meaning, it symbolizes growth, harmony, freshness, and fertility.

4.4 Relations to Ecologists Dimension

With reference to ecolinguistic study dimension as elaborate in Chapter II, it is found that there are five dimensions in the naming of the tourist object. The summary of the relations is represented in Table 4.2

Table 4.2 The Underlying Ideas for Naming Objects

No	Naming Objects	Ecolinguistics Dimensions				
		Ideologic al	Sociologic al	Biologic al	Ideological and Sociological	Ideologic aland Biological
1	Stasiun Orang Utan	√				
2	Kayu Akar	√				
3	Pohon besar	√				
4	Bukit Lawang		√			
5	Pantai Selang Pangeran		√			
6	Pantai Aris		√			
7	Telaga Cinta		√			
8	Jembatan Pemda		√			
9	Jembatan Yusman				√	
10	Jembatan Ecolodge				√	
11	Batu Gajah				√	
12	Kapal Bambu				√	
13	Goa Angklung				√	
14	Goa Pertikal				√	
15	Goa Idung				√	
16	Pantai Rambe				√	
17	Pantai Pulo Pisang				√	
18	Batu Katak				√	
19	Batu Rongring				√	
20	Batu Kapal				√	
21	Jembatan Selang Pangeran				√	
22	Sungai Landak				√	
23	Goa Kelilawar				√	
24	Piding Center					√
25	Rumah Dayak					√
26	Titi Hijau				√	

Being different from theory ecolinguistics dimensions, the present study endorse 5 category of dimensions as ideological, sociological, biological, ideological and sociological, and ideological and biological.

In ideological dimension, the underlying ideas for naming tourist object describe the different way of tourist's thinking toward the relationship between naming and object. Usually, it is associated with, connected, organized, structured, managed to set the ideas, assumed, belief, principle, value-system shared, acquired expressed and enacted. Therefore, naming for tourist object can make a new knowledge and it take a role in human's feeling. Meanwhile, in sociological dimension, the underlying ideas for naming tourist object describe the social relations between name and object. Usually, it is organized through human's relations to make interaction and mobilizing other people to do something. That is why it will reflect an inspiration, humanism, innovation, creation, sportsmanship, honesty, and justice. And in biological dimension, the underlying ideas for naming tourist object describe some activities or action around the environment. Usually, it shows how humans and other species life harmonize by their adaptation, interaction, interrelation, even interdependent with each other.

4.5 Ideological Dimension

Ideological dimension describes the systems of ideas that are in communication. In this case, ideological dimension can be described how people have different ways of thinking toward naming by associated with, connecting, organizing, structuring, managing to set the ideas, assumptions, belief, principle, value-system shared, acquired expressed and enacted. There are three data indicates ideological dimensions as follows.

1. Stasiun Orangutan

This naming object, stasiun orangutan describes a place to watch, protect, and care the life of Orangutan in Bukit Lawang. It implies ideology ideas. Stasiun (Station) means a place or building where a specified activity or service is done. It symbolizes a place or a building which is full of

activities to produce meanings, signs and values in social life. This naming object represents the ideology ideas of human's activities which produces the meanings, signs and values in social through protecting and caring. It means that there are not only a place for watching the habitat of orangutan, but also protecting and caring. Through this naming, it can describe human's activities who watch, protect, and care the life of Orangutan as human's meanings, signs and social values in Bukit Lawang.

2. Kayu Akar

This naming object, kayu akar describes a strong roots tied on the wood. It is used the monkey and Orangutan to hang from one tree to another. It implies ideology ideas. Akar (root) means a plant part that usually grows underground, secures the plant in place, absorbs minerals and water, and stores food manufactured by leaves and other plant parts. It is symbolized the strength. The naming object, kayu akar represents the ideology ideas of the strength. It means that the strength of natural forest give the life of orangutan. Through this naming, it can describe the strength of tree is a great force to protect the natural of forest.

3. Pohon Besar

This naming object, pohon besar describes widened roots of the tree that creeping on the ground. It implies ideology ideas. Pohon (tree) means a big and tall plant that has a hard trunk, branches, and leaves. It is symbolized a protection. The naming object, pohon besar represents ideology ideas of a protection. It means that the protection of natural forest give the life for organism. Through this naming, it can describe it need protection of natural forest for the organism in the world.

4.6 Sociological Dimension

Sociological dimension describes the systems of ideas that are in social relations. In this case, sociological dimension can be described how humans organize their relationships to make interaction and mobilizing other people to do something toward naming. It shows human's attitudes that reflect the nature of values and

character by inspirational, humanist, innovative, creative, sportsmanship, honesty, and justice. There are eighteen data indicates sociological dimensions as follows.

4. Bukit Lawang

This naming object, bukit lawang comes from Java, which is meant as "door to the hill". It prepares the best place for jungle trekking with the natural jungle that is full of wild flora and fauna. This naming has social ideas of mobilizing the tourist inspires to visit Bukit Lawang. They have ideas to look beautiful scenery with a nice waterfall on the way to relax and swim. Feeling the excited experience during visiting Bukit Lawang make them satisfy and happy. That is why, naming object, bukit lawang can drive tourist to visit this place. It means that social ideas mobilize tourist's inspiration to this place.

4.6.1 Ideological and Sociological Dimension

Ideological and sociological dimension describes the systems of ideas that are in communication and social relations. In this case, both of these dimension occur when naming are expressed to set a belief and organize the relationships to make interaction and mobilizing other people to do something. There are two data indicates ideological and sociological dimensions as follows.

5. Piding Center

The naming object, piding center represent ideological and sociological dimension. It describes the system of ideas occur in communication and social relations. Through naming piding center, it raises solidarity to love and protect orangutan as creating the God. Piding Center, comes from English, Feeding Centre. It implies an ideology meaning. Piding Center is a name of place in the middle of the forest in Bukit Lawang where there is an activity to give some food for Orangutan, monkey, and other primates that needs protection. Generally, feeding means an interactive process which relates to a mother's action to help his or her baby to feel safe, secure, loved, and respected. It means that usually the

meaning of feeding is meant as essential for a child's proper nutrition and growth. These types of feeding behavior also help children to develop an internal sense of being capable, to experience and learn healthy boundaries, and to learn important life skills.

The naming object, piding center also implies social ideas of the mobilizing the tourist inspires to come and give their caring to this place. The humanist toward orangutan and other primates' condition drive tourists involve to give their attention, protecting, caring, and loving That is why, naming object, piding center can be a way to mobilize the tourist involves to the place. It means that social ideas mobilize tourist's inspiration to involve in this place.

6. Rumah Dayak

The naming object, rumah dayak represent ideological and sociological dimension. It describes the system of ideas occur in communication and social relations. This naming implies ideology ideas, when naming rumah dayak is associated with the life of the Dayak people in Kalimantan. This house has many named such as rumah radank, rumah betang, rumah panjang (long house). The function of this house does not only to stay the family member, but also for community activities such as meetings or gatherings, traditional ceremonies or rites. This house are not only privately owned but also owned by the Dayak community.

Furthermore, naming object, rumah dayak implies social ideas of the mobilizing the tourist inspires to come and stay to this hostel. The creativity of the owner by building the hostel look like a Dayak house make tourists desires to come and stay at the hostel. The unique and creativity of this hostel makes the tourist feels the nature and traditional house. That is why, naming object, rumah dayak drive tourist to visit and stay in Bukit Lawang. It means that social ideas mobilize tourist's inspiration to visit and stay Bukit Lawang, especially in this hostel.

4.6.2 Ideological and Biological Dimension

Ideological and biological dimension describes the systems of ideas that are in communication and the activities around environment. In this case, both of

these dimension raises expressing a belief and harmonization of human's living through adaptation and interaction. There is only one data indicates ideological and biological dimensions as follows.

7. Titi Hijau

The naming object, titi hijau represent ideological and biological dimension. It describes the system of ideas occur in communication and the activities around environment. Titi Hijau describes a hanging bridge which is green color. It implies an ideology meaning. Through naming titi hijau, it symbolizes growth, harmony, freshness, and fertility. Green is associated with nature and flourishing. It means

that there are balance the conservation and preservation of the Earth's natural resources, habitats, and biodiversity with human culture and communities. Therefore, this naming raise human's awareness to always preserve the natural forest.

The naming object, titi hijau also represent biological dimension where there are activities in the system of ideas around environment. Through this naming, it relates to the harmony of life the ecosystem such fish in the river, bird in the sky, trees in the ground, animal in the forest, etc. This harmonization occurs because the good working of human's protection the forest. The function of forest can run well when

there is good interaction between human and other species.

4.7 The Reasons for Naming Objects

It is found that there are two reasons for the underlying ideas and relations to ecolinguistics dimension, namely conceptual and schematic. Concept is defined as abstract ideas or general notions that occur in the mind. That is why concept can

be defined as the human consciousness due to understanding of diverse events and phenomena of the reality, taking into account the individual and social experience, the specific space, time, geographical, historical and cultural environment, as well as depending on the way of thinking (common or scientific) that prevails in any specific situation. In the present study, concepts are created (named) to describe, explain and capture reality as it is known and understood.

Schema is an organized unit of knowledge for a subject or event. It is based on past experience and is accessed to guide current understanding or action. That is why a schema constitutes the basis for screening out, differentiating and coding the object that is found. It is collection of basic knowledge about an entity that serves as a guide to perception, interpretation, imagination, or problem solving.

Concept and schema are presented in Table 4.3.

Table 4.3 Reasons for Naming Objects

No	Naming Objects	Reasons for Naming Objects	
		Concepts	Schemas
1	Batu Rongring	√	
2	Sungai Landak		√
3	Pantai Rambe		√
4	Pantai Pulo Pisang		√
5	Batu Katak	√	
6	Kayu Akar	√	
7	Gua Kelilawar		√

8	Batu Gajah	√	
9	Goa Angklung		√
10	Goa Pertikal		√
11	Goa Idung		√
12	Pohon besar	√	
13	Titi Hijau	√	
14	Piding Center	√	
15	Stasiun Orang Utan		√
16	Rumah Dayak		√
17	Batu Kapal		√
18	Kapal Bambu		√
19	Jembatan Pemda		√
20	Jembatan Yusman		√
21	Jembatan Ecolodge		√
22	Jembatan Selang Pangeran		√
23	Bukit Lawang		√
24	Pantai Aris		√
25	Telaga Cinta		√
26	Pantai Selang Pangeran		√

Table 4.3 describes two reasons for naming objects, such as concept and schema. Naming is described as concept because it relates to an event, the reality, social experience. While naming is described as schema because it relates to a predicting, interpreting, and assumption.

4.7.1 Naming as a Concept

Naming as concepts is defined as one where the names are observed from ideas occurring in the mind. It also known as mental image or something conceived in the mind of human being. It can be identified through an event, phenomena of the reality, taking into account individual or social experience such as time, culture, environment, characteristics, which can be stored in human long term memory.

Based on 18 informants who were interviewed, 11 naming objects indicates as concept. The informants realize their underlying ideas toward naming object in Batu Rongring area is a concept. It proves from their memory of an event, phenomena, experience, and characteristics of the object concerning.

The interviewing can be described as follows.

4.3.2. Schema

Naming as schema can be described through humans' past experience, and it guides new understanding by predicting and interpreting. It means that naming object gives an idea to attract people attention based on past experience through predicting and interpreting ideas. It will organize

the information and makes assumption toward the object in influencing the human's understanding.

There are 15 naming objects as schema.

Rumah Dayak

Interviewer : Mengapa penginapan ini dinamakan Rumah Dayak?

‘Why is this inn called the Dayak House?’

Informant 13 : Menurut saya karena bentuk penginapan ini memakai arsitek rumah suku Dayak yang memakai atap dari daunrumbia atau ilalang.

‘I think it's because the shape of this inn uses a Dayak house architect who uses a roof of thatched or thatch leaves.

From the interview, naming rumah Dayak relates to schema by showing the past experiences. When asking the naming of rumah Dayak for the inn, informants

13 realizes this naming relates to schema by describing the form of long house.

He has ever seen rumah Dayak from television. Basically rumah Dayak or it is called Radakng consists of large room because there are lived on a big family member in this house. The material of house is made by wood and the roof made by palm leaves. This past experience about the rumah Dayak gives a new understanding that the form of rumah Dayak House is long, simple, and serve many families lived on there. That is why naming Dayak House can be assumed as a schema.

The underlying ideas for naming tourist object in Bukit Lawang refers to the things, activities, and events in the world with reference to ecolinguistic dimension as described in Bang and Jorgen's "the three dimensions" (1996); ideological, sociological, and biological which is applied to naming tourist object in Bukit Lawang area. But, in the present study, the new findings of ecolinguistics dimension in the naming tourist object can be showed through naming, Titi Hijau. It is a collaboration between ideological and biological. It means that the underlying ideas of

Informants realize their underlying ideas toward naming object in Bukit Lawang area is a schema because of their past experience. The interviews can be described as follows.

naming Titi Hijau refers to a belief and an activity. When it implies an ideology meaning, hijau (Green) mean as growing, refreshing, fertilizing, nurturing, and flourishing. But when hijau (Green) represent to biological dimension, it means as the harmonize and protecting. That is why, the naming of Titi Hijau (Green Bridge) underlies the ideas of a belief of the harmonize of the ecosystem around environment.

The present study proves that there are 5 ecolinguistics dimension in representing the system of the underlying ideas for naming tourist object. They are ideological, sociological, biological, ideological and sociological, ideological and biological. Naming tourist objects describe the interrelationship among ecolinguistics, language and environmental which has relations to the natural environment. While the actual form of the naming is a reference, the dimension is object. Based on the results of data collection, there are twenty six naming tourist objects analyzed.

Valko, Nadezda, and Anna (2021) survey on the names used for the tourist and catering business entities in Kuzbass, with an attempt to discover the reason for naming trends in the region. Naming is one of the most ubiquitous and important activities in business sphere, pursuing a number of goals: (1) identifying and promoting the

brand / image of a business entity; (2) making sure the business will function well because its name is alluring for clients, or the name is targeted efficiently; (3) the name renders the values and ideology of the company. Linguistically, the main ways to produce business or brand names are the following: abbreviations, shortenings and/or blends, associations, allusions/associations, rhyming, transonymization (using proper names of real or imaginary people for business names), using foreign words, significant numbers, quotations/allusions/alliterations /mythological elements. "Traditional" naming may exploit ancient elements (old-fashioned and outdated words, spelling, grammar, etc.). Naming in Kuzbass in tourist sphere does not rely heavily on mining concept, but rather exploits its regional exotics and a competitive differentiator. Recreational tourism in its naming promotes the concept of vast taiga spaces and pristine Siberian nature.

V. CONCLUSIONS

After analyzing the data, conclusions are drawn as the following.

- (1) The present study finding indicate that the underlying ideas for the naming tourist objects in Bukit Lawang area such as relaxing place, natural aspects, famous based on name, and facilities.
 - (2) The finding explains the underlying ideas related to ecolinguistic study dimensions through 5 dimension; they are ideological, sociological, biological, ideological and sociological, and ideological and biological.
 - (3) Two reasons are found for the naming of the object,
7. Oxford: Blackwell Publishing. PP. 161-162.
 8. Djajasudarma, F. T. 1993. *Semantik 1: Pengantar ke Arah Ilmu Makna*. Jakarta :Gramedia.

which are conceptual and schematic reasons.

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