



GHÂNCARAN: JURNAL PENDIDIKAN BAHASA DAN SAstra INDONESIA

<http://ejournal.iainmadura.ac.id/index.php/ghancaran>

E-ISSN: 2715-9132; P-ISSN: 2714-8955

DOI 10.19105/ghancaran.vi.17176



Epithets of Cities and Regencies in East Java

A. Syihabuddin Aniq Jimly

Universitas Gadjah Mada

Email address: aniqjimly@mail.ugm.ac.id

Abstrak

Kata Kunci:

Julukan;
Jawa Timur;
ethnosemantik;
ekolinguistik.

Makalah ini bertujuan membahas julukan kota dan kabupaten di Jawa Timur, mulai dari penggunaan bahasa dalam julukan, struktur julukan, klasifikasi julukan, hingga hubungan julukan dengan identitas dan ekologi Jawa Timur. Penelitian ini ditulis menggunakan pendekatan kualitatif. Hasil penelitian menunjukkan ada tiga bahasa yang digunakan dalam julukan, yaitu bahasa Indonesia, Inggris, dan Jawa. Lalu, kata-kata dalam julukan merupakan kata benda dan struktur sintaksis dalam julukan berfrasa nomina yang memiliki pola struktur [Nomina + Nomina] dan [Determinator + Nomina + Frasa Preposisi]. Data julukan diklasifikasikan menjadi 9 (sembilan) kategori yaitu kuliner, sumber daya alam, industri, sejarah, semboyan, keadaan geografis, sosial dan budaya, slogan, dan pendidikan. Masyarakat Jawa berpandangan bahwa julukan kota dan kabupaten digunakan sebagai identitas kebanggaan, promosi daerah, dan pendongkrak perekonomian daerahnya. Selain itu, secara ekologis, julukan dapat membangkitkan semangat masyarakat dalam menjaga kelestarian lingkungan.

Abstract

Keywords:

Epithets;
East Java;
ethnosemantics;
ecolinguistics.

This paper aims to discuss the epithets of cities and regencies in East Java, starting from the use of language in epithets, the structure of epithets, the classification of epithets, to how East Javanese people view epithets. This research was written using a qualitative approach. The results show that there are three languages used in epithets, namely Indonesian, English, and Javanese. Then, the words in the epithet are nouns and the syntactic structure in the epithet is a noun phrase that has the structure pattern [Noun + Noun] and [Determiner + Noun + Prepositional Phrase]. The epithet data is classified into 9 (nine) categories, namely culinary, natural resources, industry, history, motto, geographical conditions, social and cultural, slogan, and education. Javanese people think that the epithets of cities and regencies are used as an identity of pride, regional promotion, and boosting the regional economy. In addition, ecologically, the epithets can awaken society enthusiasm in conserving the environment.

Terkirim: 1 November 2024; Revisi: 20 November 2024; Diterima: 16 Desember 2024

©Ghâncaran: Jurnal Pendidikan Bahasa dan Sastra Indonesia, Special Edition: Lalongèt V

Tadris Bahasa Indonesia

Institut Agama Islam Negeri Madura, Indonesia

INTRODUCTION

In everyday life, language and culture are two things that always go hand in hand and are difficult to separate. The cultural values adopted by a group of people affect the way they speak, and vice versa. This is true as Kramsch (1998) says that when someone speaks, the language they use indirectly reflects their culture.

East Java is one of the provinces in Indonesia that has alluring advantages. For example, Malang Regency has so many natural tourist places, especially from the beaches as Ngliyep, Balekambang, Sendang Biru, and Gua Cina. Not to mention, Malang Regency has many waterfalls, including the famous Coban Rondo and Coban Jahe. Because Malang Regency has a large selection of tourist places, people nickname it as *Kota Wisata* 'The City of Tourism'. In addition, East Java has a train factory called PT INKA (*PT Industri Kereta Api* 'Railway Industry') located in Madiun City. Therefore, people nickname Madiun City as *Kota Kereta Api* 'The Railway City'.

Giving an epithet to a place, person, region, or a certain association (for example giving an epithet to a soccer club) has become a habit for Javanese people, especially the people of East Java. From this phenomenon, we thought and finally decided to write a paper on the nicknames of cities and regencies in East Java with an ethnosemantic approach and examine the relationship between language, identity, and ecology to the nicknames of these autonomous regions.

Ethnosemantics is a study of how people organize and classify social and cultural phenomena in their environment (Palmer, 1999). According to (Suhandano, 2004), ethnosemantics focuses on describing the classification system that exists in a particular culture and analyzing the atomistic features of lexicon meaning in a particular semantic domain through meaning component analysis.

In this ongoing world, language has always been a means of communication used by the community. From the language spoken by the speech community, their identity is also conveyed along with what they say. For example, when someone who comes from Pamekasan speaks Indonesian with his friend who is of a different ethnicity with his distinctive accent and dialect, namely the Madurese dialect, then the friend will recognize that his colleague who is talking is from Madura Island seen from the dialect used.

Suastra (2009) states that language as identity has built values, norms, and expressive symbols into social bonds to build solidarity and social cohesiveness. For the community, identity is self-esteem as well as a weapon to face external forces through symbols of language and culture.

According to Thornborrow (2004), the relationship between language and identity will always result in a complex relationship between individual factors, social factors, and political factors that together shape people's identity as part of a social group or as a party outside that social group.

Landry & Bourhis (1997) elaborates that landscape linguistics focuses on the study of language use in public spaces or places such as advertisements, shop boards, street signs, and various other signs. Some of these linguistic signs have a relationship with ecology. Stibbe (2021) also said that the environment can be preserved by using linguistic signs that can make people realize the importance of protecting the surrounding nature.

The research questions in this paper are as follows: (1) what is the structure of city and regency epithets in East Java; (2) what is the classification of city and regency epithets in East Java; (3) how do Javanese people perceive epithets; and (4) how are epithets related to the identity and ecology of East Java. Therefore, the writing of this paper aims to find out the form, structure, and classification of city and regency epithets in East Java. In addition, this paper will also show how East Javanese people view epithets as well as the relationship of epithets with identity and ecology.

The study of epithets is included in the study of language and identity. In addition, epithets can be studied in terms of another discipline, namely ethnosemantics. In this paper, we present some previous research related to language, identity, and ethnosemantics.

The research that has been conducted by previous researchers is a study entitled *Julukan Klub Sepak Bola di Indonesia* 'Football Club Nicknames in Indonesia' which was researched by Akbar (2012). The research examines: (1) how the lingual form of the epithet of the soccer club in Indonesia; (2) how the epithet of the nickname of the soccer club in Indonesia based on the reference it refers to; and (3) how the relationship of the epithet of the soccer club in Indonesia when associated with the socio-cultural values of the community. The results show that the epithets of soccer clubs are in the form of endocentric phrases and exocentric phrases. In addition, the references of soccer club epithets are classified into three groups, namely based on animal names, heroes, and place names. Analysis of the relationship between football club epithets and the socio-cultural values of the community shows that people have a positive perception of animal names, hero names, or place names that are used as references to their proud football club.

The next research is a study entitled *Kategori dan Ekspresi Linguistik dalam Bahasa Sasak Pada Ranah Pertanian Tradisional: Kajian Etnosemantik* 'Linguistic Categories

and Expressions in Sasak Language in the Realm of Traditional Agriculture: An Ethnosemantic Study' written by Syarifuddin & Saharudin (2011). This research focuses on describing the categories and linguistic expressions of traditional Sasak agricultural fields on the island of Lombok, which are associated with the socio-cultural context of the local farming community. The results of the analysis obtained in this study show that in the realm of agriculture it always raises terms that become linguistic expressions/categories. The linguistic expressions are in the form of verb and noun categories. The order of classification/categorization of linguistic expressions, both nouns and verbs, is adjusted to the series of agricultural activity processes and the results obtained. For this reason, the categorization is based on generic meaning components that match the processes and results in the domain.

Kurniawati (2009) wrote a research entitled *Pengaruh Prestise Lokasi Tuturan terhadap Ragam Bahasa Remaja Puteri dalam Percakapan Informal* 'The Effect of Prestige of Speech Location on the Language Variety of Adolescent Girls in Informal Conversation'. The results showed that the relationship between language and identity for young women in informal conversations depends on the prestige value of a speech location which also affects the selection and use of language varieties. The higher the prestige value of a speaker's place, the higher in optimizing the use of slang and colloquial varieties in Indonesian, but avoiding forms of interference from local languages into Indonesian.

From the review of previous research reviews, there are obvious differences in terms of the objects studied. However, the above research review is included in the study of language and identity. Therefore, we focus on the study of city and regency epithets in East Java and the relationship between epithets, identity, and ecology.

METHODS

This research uses a qualitative approach. The data collection method we used was observation. In making observations, we used note-taking techniques to trace information from the official online website of each city and regency and news that also discussed epithets from several other regencies and cities.

After the data are collected, we analyze the epithets. The data analysis method we used was the referential method. It is a type of referential method in which the determining tool is the language referent (Sudaryanto, 2015). First, we categorized the epithets based on the language used. After that, we found its syntactic structure in terms of words and phrases. Then, we classified the epithets according to their potential categories such as

culinary, natural resource availability, industrial presence, history, motto, geographical, social and cultural circumstances, slogan, and education.

After going through the stages of data collection and analysis, we then present the data using the informal method, which means that the results of data analysis are explained and described using words.

RESULTS AND DISCUSSION

Almost every city and regency in East Java has its own epithet. The following are the results and discussion of language use, the structure of epithets, the classification of epithets, and how the people of East Java perceive the epithets of cities and regencies in the province near Bali Island.

Language Use in Epithets

Each city and regency in East Java has the epithets with different languages. From the epithet data that we collected, there are 3 (three) languages contained in the nickname data, namely Indonesian, English and Javanese. Examples of Indonesian nicknames are such as *Kota Pahlawan* 'City of Heroes' (Surabaya City), *Kota Garam* 'City of Salt' (Sumenep City), and others. The use of English also occurs in several nicknames such as *The Sunrise of Java* (Banyuwangi Regency), *The City of Tolerance* (Jombang Regency), and other epithets. The Javanese language is also not left behind in the language of nicknames, for example Trenggalek Regency which has the epithet *Kota Alen-Alen* 'City of Alen-Alen'. The word *alen-alen* comes from the word *ali-ali* which means ring and it is true that the snack is ring-shaped.

Epithet Structure

From a linguistic point of view, the epithet structures of cities and regencies in East Java are distinguished from the aspects of words and phrases discussed below:

a. Words

The words used in Indonesian, English and Javanese epithets are nouns. In addition, there are several words formed from acronyms, for example the word *Beriman* (a word from the epithet of Jombang Regency) which comes from the words *bersih*, *indah*, dan *aman* 'clean, beautiful, and safe'. Reduplication in epithet is found in the word *alen-alen* (a word from Trenggalek Regency's epithet).

b. Phrases

The phrases used in epithets are noun phrases with a syntactic structure of N + N (Noun + Noun, for example *Kota Pahlawan* 'City of Heroes', <*Kota* 'City' + *Pahlawan* 'Heroes') and Det + N + PP (Determiner + Noun + Prepositional Phrase, for example *The City of Tolerance*, <*The* + *City* + *of Tolerance*>).

Epithet Classification

Based on the data we obtained, there are various nicknames that we can classify into several categories, namely (a) culinary; (b) natural resources; (c) industry; (d) history; (e) motto; (f) geography; (g) social and culture; (h) slogan; and (i) education.

a. Culinary

Some cities and regencies in East Java are unique in terms of culinary diversity. Here are the regencies and cities in East Java and their nicknames in terms of the culinary products produced.

(1) Bojonegoro Regency: *Kota Ledre* 'City of Ledre'

Ledre is a snack from Bojonegoro Regency that is shaped like a wafer stick. This brownish-white snack is generally made from plantain bananas. (Susanto, 2024). Now the snack does not only have a banana flavor, but has many flavors available to suit the tastes of today's society such as jackfruit, chocolate, milk, and other flavors.

(2) Bondowoso Regency: *Kota Tape* 'City of Tape'

This fermented cassava snack is the main souvenir of Bondowoso Regency (Arifin, 2022). The cassava used in making the tape comes purely from this regency. Uniquely, the tape is wrapped in a container called *besek* made of woven bamboo. Besides, there are some processed products from tape such as *tape bakar* 'grilled tape' and *prol tape* 'tape cake'.

(3) Gresik Regency: *Kota Puduk* 'City of Puduk'

Puduk has long been a specialty snack of Gresik Regency (Mafakhroh, 2024). This snack, which is sold by hanging, is made from rice flour, regular sugar or coconut sugar, and coconut milk. Nowadays, this snack wrapped in betel nut leaves is not only white, but has been added with natural dyes such as pandanus leaves which produce green pudak to arouse the taste buds.

(4) Jember Regency: *Kota Suwar-Suwir* 'City of Suwar-Suwir'

Suwar-suwir is a typical Jember snack from processed tape in the form of small rectangles and wrapped in plastic (Wiguna & Widyatami, 2020). Now, this solid and hard-

textured snack is available in a variety of flavors such as chocolate, strawberry, durian, and other fruit flavors.

(5) Kediri City and Regency: *Kota Tahu* ‘City of Tofu’, *Kota Gethuk Pisang* ‘City of Gethuk Pisang’

These two areas drained by the Brantas River have souvenirs that are always hunted by visitors from outside the city, namely *tahu takwa* ‘takwa tofu’ and *gethuk pisang* ‘pressed banana cake’. Prihandini & Artono (2021) revealed, this yellow tofu is a differentiator from the usual tofu which is generally white. In addition, Kediri has a traditional snack called gethuk pisang. The food is made from jackfruit plantains and sugar and then wrapped using banana leaves and then steamed.

(6) Lamongan Regency: *Kota Soto* ‘Soto City’

The area famous for its football club Persela is nicknamed *Kota Soto* ‘Soto City’ because it has a specialty food, Soto Lamongan. The characteristic of this soupy food is the presence of sliced eggs and a sprinkling of koya powder which adds to the savory taste of this dish (Areta, 2024).

(7) Madiun City and Regency: *Kota Brem* ‘Brem City’

Brem has long been the proud culinary identity of Madiun City and Regency (Krishardianto, 2019). This snack, which immediately smooths when bitten, is made from fermented glutinous rice juice which is then solidified into brem bars and ready for consumption.

(8) Mojokerto City and Regency: *Kota Onde-Onde* ‘Onde-Onde City’

Budianto (2022) said that onde-onde is a traditional snack typical of the area that used to be the center of the Majapahit Kingdom. The food is in the form of a circle of white or black sticky rice wrapped in sesame grains which contains a circle of green beans.

(9) Sampang Regency: *Kota Sate* ‘Satay City’

This regency on Madura Island is nicknamed *Kota Sate* ‘City of Satay’ because it is famous for its distinctive satay in terms of seasoning (Kurniadi, 2023). From the uniqueness, the identity of this skewered meat food has strengthened into Sate Madura and is increasingly recognized by people outside Madura Island.

(10) Ponorogo Regency: *Gang Sate* ‘Satay Village’

The famous satay in East Java is not only from Madura. Ponorogo Regency also has a satay named *Sate Ponorogo* ‘Ponorogo Satay’ (Setyowati, 2024). The difference lies in the slices of satay meat which are not cubed but in the form of elongated and thin slices.

In addition, when we buy in large quantities, the satay seller wraps the satay with its solid seasoning into a woven bamboo container.

(11)Trenggalek Regency: *Kota Alen-Alen* 'City of Alen-Alen'

Alen-alen is a savory and crunchy snack found in Trenggalek Regency. The ring-shaped snack is made from tapioca flour (Elvani, 2015).

(12)Tuban Regency: *Kota Legen* 'City of Legen'

The regency, which is located at the northwestern tip of East Java province, is nicknamed the City of Legen because many siwalan trees grow there and the water is commonly called legen and the fruit can be consumed. (Aprilia, 2021). Therefore, many legen and siwalan fruit sellers are found on the roadside, especially on the main Tuban-Semarang road.

(13)Natural Resources

East Java has natural resources spread across several cities and regencies, especially plantation products. From some of these areas, epithets emerged that made them even more popular. Here are the cities and regencies that have epithets based on the availability of natural resources.

(14)Batu City: *Kota Apel* 'City of Apples'

Apples are the mainstay of agricultural products from Batu City (Tanwijaya & Kristanto, 2022). From apple plantations, processed products that can bring a lot of income to the city, which was previously part of Malang Regency, such as apple chips, cider drinks, and apple vinegar.

(15)Jember Regency: *Kota Tembakau* 'Tobacco City'

Besides being known for its suwar-suwir snacks, Jember Regency has tobacco plantations whose products have been marketed to many cigarette factories in Indonesia. (Kardio, 2023).

(16)Probolinggo City and Regency: *Kota Mangga dan Anggur* 'Mango and Grape City'

The two autonomous regions close to Mount Bromo have mango and grape plantations that are sent to various regions (Fauziah, 2023).

(17)Tulungagung Regency: *Kota Marmar* 'Marble City'

Marble City is an epithet referred to Tulungagung Regency because geographically the southern region is a mountainous area and is part of the Sewu Mountains route which stretches west to Gunungkidul Regency, Special Region of Yogyakarta (Sakti et al., 2019). Thus, there are many marble rocks found there and are used for making floor ceramics, vases, trophies, nameplates, and other useful products.

(18)Lumajang and Banyuwangi Regency: *Kota Pisang* ‘Banana City’

Bananas are one of the plantation products that drive the economy of Lumajang and Banyuwangi Regency. Specifically for Lumajang Regency, there is a type of banana that is favored there, namely Pisang Agung.(Alam, 2019; Sugiarto, 2022).

(19)Sidoarjo Regency: *Kota Udang* ‘Shrimp City’

The number of ponds scattered in Sidoarjo Regency has made this area nicknamed *Kota Udang* ‘Shrimp City’ because the ponds produce shrimp (Hijriani, 2018). The shrimps are not only sent out of the region, but also processed into shrimp paste, which is one of the ingredients for cooking.

(20)Industry

In this section, East Java has an industrial center that is not owned by other provinces, namely the railroad and salt industry. The cities and regencies in question and their nicknames are as follows.

(21)Madiun City: *Kota Kereta Api* ‘City of Trains’

Madiun City is nicknamed *Kota Kereta Api* ‘City of Trains’ because there is a state-owned enterprise PT INKA (*Industri Kereta Api* ‘Train Industry’) which is trusted by PT KAI (*Kereta Api Indonesia* ‘Indonesia Railways’) to make train sets (Hamamah, 2024a). Moreover, its products have been recognized worldwide. This is evident from the fact that Bangladesh has ordered a series of trains from the company (Saputro, 2020).

(22)Sumenep City: *Kota Garam* ‘City of Salt’

The regency located at the eastern end of Madura Island is nicknamed the City of Salt because there is a state-owned company called PT GARAM that produces salt and the area has many salt ponds owned and managed by local residents (Pratiwi, 2022).

(23)Historical Aspects

East Java has an important history that has colored the journey of Indonesian civilization. Here are the cities and regencies in East Java and their epithets in terms of history.

(24)Blitar City: *Kota Proklamator* ‘City of Proclamators’, *Kota PETA (Pembela Tanah Air* ‘Defenders of the Homeland’)

The people of East Java have nicknamed this city as *Kota Proklamator* ‘City of Proclamator’ because that is where Indonesia's first president, Soekarno, is buried. Besides, this city included in the ex-Kediri Residency is also nicknamed as PETA (Defenders of the Homeland) City because on February 14, 1945 there was a rebellion by PETA soldiers. The rebellion was led by Supriyadi against the Japanese troops (Dinas Komunikasi, Informatika, dan Statistik Kota Blitar, 2021).

(25) Surabaya City: *Kota Pahlawan* 'City of Heroes'

Without a doubt, Surabaya City is nicknamed as *Kota Pahlawan* 'City of Heroes' because on November 10, 1945 there was a battle of *arek-arek Suroboyo* 'the youth of Surabaya' in defending Indonesian independence led by Bung Tomo against the Allied forces so that on November 10 every year it is celebrated as Heroes' Day (Alrianingrum, 2010).

(26) Banyuwangi Regency: *Bumi Blambangan* 'Land of Blambangan'

The regency, which is located close to Bali Island, is nicknamed as *Bumi Blambangan* 'Land of Blambangan' because a long time ago there was a kingdom called Blambangan (Hamamah, 2024b).

(27) Jombang Regency: *The City of Tolerance*

The regency where the fifth Indonesian President KH. Abdurrahman Wahid was born was nicknamed *The City of Tolerance* because the area won an award from the Southeast Asian country organization ASEAN as *The Most Harmonious City in ASEAN* or the most tolerant city in Southeast Asia in 2017 (Hidayat, 2017).

(28) Ngawi Regency: *Kota Bambu* 'City of Bamboo'

This regency, located in the westernmost part of East Java, is nicknamed *Kota Bambu* 'Bamboo City' because it refers to the word *Ngawi*, which comes from the word *awi*, meaning bamboo, with the prefix *ng-*. Although bamboo trees do not grow much in the area now, according to historical facts, it is said that this region has many bamboo trees, especially on the banks of the Bengawan Solo River that flows through in this regency (Pemerintah Kabupaten Ngawi, 2022).

(29) Tuban Regency: *Bumi Wali* 'Land of Saints'

Bumi Wali 'Land of Saints' is the epithet of Tuban Regency because it used to be one of the places where Islam spread and Sunan Bonang became a preacher who was part of the *Wali Songo* 'Nine Saints'. Until now, Sunan Bonang's grave has become a religious site visited by pilgrims from various regions (Wicaksono & Idajati, 2019).

(30) Motto

Generally, the motto is initiated by the local government in order to introduce the region to the surrounding community and people outside the city who are visiting the area. Here are some cities and regencies that have a motto as a nickname and morphologically the mottos are acronym (Adriana, 2020; Arif, 2018; Koran Madura, 2017; Latifa & Handoyo, 2023; Pemerintah Kota Blitar, 2023).

(31) Blitar City: *Kota Patria (PETA, Tertib, Rapi, Indah, dan Aman)* – 'Defenders of the Homeland, Solicitous, Tidy, Beautiful, and Safe'

(32)Madiun City: *Kota Gadis (Perdagangan dan Perindustrian)* – ‘Trade and Industry’

(33)Jombang Regency: *Kota Beriman (Bersih, Indah, dan Nyaman)* – ‘Clean, Beautiful, and Pleasant’

(34)Sampang Regency: *Kota Bahari (Bersih, Agamis, Harmonis, Aman, Rapi, dan Indah)* – ‘Clean, Religious, Harmonious, Safe, Tidy, and Beautiful’

(35)Pamekasan Regency: *Kota Gerbang Salam (Gerakan Pembangunan Masyarakat Islami)* – ‘Development Movement of Islamic Society’

(36)Geographical Aspects

A geography that brings uniqueness to a region often goes hand in hand with the emergence of an accompanying nickname. Several cities and regencies in East Java have such geographical conditions. Here are the cities and regencies in East Java that have epithets in terms of geography.

(37)Banyuwangi Regency: *The Sunrise of Java and Kota Banteng* ‘City of Bull’

This easternmost regency is nicknamed *The Sunrise of Java* because it is the first region in Java to experience the earliest sunrise in the morning. Bulls are commonly found in Alas Purwo National Park, so Banyuwangi is nicknamed *Kota Banteng* ‘City of Bull’ (Cahya, 2023; Fikri, 2017).

(38)Batu City: *Kota Wisata* ‘Tourism City’

In Batu City, there are many tourist attractions there so that people nicknamed it as *Kota Wisata* ‘Tourism City’ such as Jawa Timur Park, Museum Angkut, Selecta, Songgoriti, Paralayang, Coban Rais, and many other natural and artificial tourist attractions (Suprojo & Siswanto, 2017).

(39)Magetan Regency: *Kota Kaki Gunung* ‘City of Foothills’ and *The Sunset of East Java*

Geographically, Magetan Regency is located on the slopes of Mount Lawu so it is nicknamed *Kota Kaki Gunung* ‘City of Foothills’. Moreover, because part of the area is mountainous and there is a clear view of the sunset phenomenon, the regency is also nicknamed *The Sunset of East Java* (Ciputra, 2022; Virgiana, 2018).

(40)Malang City: *Kota Bunga* ‘City of Flowers’

The second largest city in East Java is nicknamed *Kota Bunga* ‘City of Flowers’ because there are city parks equipped with various flower plants. Currently, the parks owned by Malang City are Trunojoyo Park, Merbabu Park, Slamet Park, Ijen Park, Dempo Park, Tjerme Park, and Idjen Boulevard (Pemerintah Kota Malang, 2024).

(41)Nganjuk City: *Kota Angin* ‘City of Wind’

Geographically, Nganjuk Regency is flanked by northern mountains (Kendeng Mountains) and southern mountains (Mount Wilis), making the area very windy. Therefore, it is not surprising that the regency is nicknamed *Kota Angin* 'City of Wind' (Sari, 2023).

(42) Pacitan City: *Kota Seribu Gua* 'City of a Thousand Caves'

The regency located at the southwestern tip of East Java is nicknamed *Kota Seribu Gua* 'City of a Thousand Caves' because it has a large selection of cave tours. The popular cave tours are Gong, Tabuhan, Kalak, and Luweng Jaran (Sumodiharjo, 2022).

(43) Malang Regency: *Kota Wisata* 'City of Tourism'

People call this regency *Kota Wisata* 'City of Tourism' because it has many natural attractions such as waterfalls and beaches. One of the famous waterfalls is Coban Rondo, while the beaches that are famously visited by the society are Balekambang, Ngliyep, Sendang Biru, and Gua Cina (Mahmudan, 2024).

(44) Social and Cultural Aspects

East Java has a unique and distinctive social and cultural aspect that no other province has. Here are the nicknames of the districts in East Java in terms of social and cultural aspects.

(45) Bangkalan Regency: *Kota Zikir dan Selawat* 'City of Zikr and Shalawat'

The westernmost district on Madura Island is nicknamed *Kota Zikir dan Selawat* 'City of Zikr and Shalawat' because of the role of a cleric named RKH Fakhrillah Aschal who preached to the people of Bangkalan so that they had the enthusiasm to follow his studies which were held every night alternating from one place to another (Hanan, 2022).

(46) Bojonegoro Regency: *Kota Tayub* 'City of Tayub'

This district, which is famous for the snack *ledre*, is nicknamed *Kota Tayub* 'City of Tayub' because of the Tayub Dance. The art is performed during important events such as celebrations held by the Bojonegoro society (Dinas Kebudayaan dan Pariwisata Kabupaten Bojonegoro, 2021).

(47) Ponorogo Regency: *Kota Reog* 'City of Reog'

This regency, which is located on the western side of East Java, is known as *Kota Reog* 'City of Reog' because there is a Reog art that is still preserved today (Idha et al., 2022).

(48) Banyuwangi Regency: *Kota Gandrung* 'City of Gandrung' and *Kota Osing* 'City of Osing'

The regency, located at the southern tip of Java Island, is known as *Kota Gandrung* 'City of Gandrung' because there is a typical art of the region, Gandrung Dance, which still survives its existence until now. In addition, the regency is also known as *Kota Osing*

'City of Osing' because of the Osing people who inhabit the eastern tip of Java Island. (Hamamah, 2024b).

(49) Slogan

The slogans used as epithets were initiated by local governments to introduce their regions. From the slogan data we collected, it turns out that all of them are in English. The use of English slogans is certainly one of the goals to be better known to the international level. Here are the slogans as epithets of several cities and regencies in East Java that we collected (Ardy S, 2016; Damastuti, 2018; Sholeh, 2019; Wibisono et al., 2020).

(50) Batu City: Shining Batu

(51) Surabaya City: Sparkling Surabaya

(52) Malang Regency: The Heart of East Java

(53) Blitar Regency: Land of Kings

(54) Education

East Java has many educational institutions whose quality is not inferior to the capital city of Indonesia, Jakarta. Considering the relatively affordable cost of living in East Java, it is not surprising that people from outside East Java, especially outside Java Island, are willing to study in order to get a better quality of education and gain experience and a network of friends. Educational institutions in East Java are diverse, ranging from general education to religious education. From the diversity of educational institutions that exist, two nicknames have emerged that are pinned to certain cities and regencies, namely *Kota Pendidikan* 'City of Education' and *Kota Santri* 'City of Pious People'.

Here are some cities and regencies in East Java along with several educational institutions that are well known to the people of East Java.

(1) *Kota Pendidikan* 'City of Education'

(a) Surabaya City

(a) *Institut Teknologi Sepuluh Nopember* 'Sepuluh Nopember Institute of Technology'

(b) *Universitas Airlangga* 'Airlangga University'

(c) *Universitas Negeri Surabaya* 'State University of Surabaya'

(d) *Universitas Islam Negeri Sunan Ampel* 'Sunan Ampel State Islamic University'

(e) *Politeknik Elektronika Negeri Surabaya* 'Electronic Engineering Polytechnic Institute of Surabaya'

(f) *Politeknik Perkapalan Negeri Surabaya* 'Shipbuilding Institute of Polytechnic Surabaya'

(2) Malang City

(a) *Universitas Brawijaya* 'Brawijaya University'

(b) *Universitas Negeri Malang* 'State University of Malang'

(c) *Universitas Islam Negeri Maulana Malik Ibrahim* 'Maulana Malik Ibrahim Islamic State University'

(d) *Politeknik Negeri Malang* 'State Polytechnic of Malang'

(3) Jember Regency

(a) *Universitas Jember* 'Jember University'

(b) *Universitas Islam Negeri Kiai Haji Achmad Siddiq* 'Kiai Haji Achmad Siddiq Islamic State University'

(c) *Politeknik Negeri Jember* 'State Polytechnic of Jember'

Kota Santri 'City of Pious People'

(4) Jombang Regency

(a) *Pondok Pesantren Tebuireng* 'Islamic Boarding School of Tebuireng'

(b) *Pondok Pesantren Bahrul Ulum Tambakberas* 'Islamic Boarding School of Bahrul Ulum Tambakberas'

(c) *Pondok Pesantren Mambaul Ma'arif Denanyar* 'Islamic Boarding School of Mambaul Ma'arif Denanyar'

(5) Situbondo Regency

(a) *Pondok Pesantren Walisongo* 'Islamic Boarding School of Walisongo'

(b) *Pondok Pesantren Salafiyah Syafi'iyah Sukorejo* 'Islamic Boarding School of Salafiyah Syafi'iyah Sukorejo'

(6) Pasuruan Regency

(a) *Pondok Pesantren Sidogiri* 'Islamic Boarding School of Sidogiri'

(b) *Pondok Pesantren Dalwa (Darullughah Wadda'wah)* 'Islamic Boarding School of Dalwa (Darullughah Wadda'wah)'

(c) *Pondok Pesantren Al-Yasini* 'Islamic Boarding School of Al-Yasini'

(7) Pasuruan City

(a) *Pondok Pesantren Salafiyah* 'Islamic Boarding School of Salafiyah'

(b) *Pondok Pesantren Bayt al-Hikmah* 'Islamic Boarding School of Bayt al-Hikmah'

(c) *Pondok Pesantren A. Wahid Hasyim* 'Islamic Boarding School of A. Wahid Hasyim'

Javanese People's View on Epithets

For Javanese people, especially East Javanese, an epithet is an identity that gives them pride. For example, when a person from Surabaya City make friend with a friend from outside Java and his friend asks what Surabaya is like, he will explain with pride how

the history of Surabaya is nicknamed *Kota Pahlawan* 'City of Heroes'. The hope is that his friend will be interested in going to Surabaya for a vacation as well as getting to know more closely the historical evidence of the events of November 10, 1945 such as *Tugu Pahlawan* 'Heroes Monument' and *Museum Sepuluh November* 'Sepuluh November Museum'.

Next, Javanese people view nicknames as promotions so that their regions can be better known and attract more visitors and tourists. For example, Batu City has natural and artificial attractions such as Coban Rais Waterfall, Paralayang, and Jawa Timur Park. With the inauguration of Batu City as *Kota Wisata* 'Tourism City' agreed by the surrounding society, they will promote it in the hope that the area will be more visited.

Then, epithets function as a driver of a region's economic growth. For example, Batu City is known for its abundant apple plantations and the production of various processed apples such as apple chips, cider drinks, and apple vinegar. With the epithet of Batu City as *Kota Apel* 'City of Apples', people outside Batu City will buy apples and their processed products and as a result the economic level of local residents is growing rapidly.

The Relationship between Epithets and Identity

Epithets and identity are inseparable. The emergence of epithets cannot be separated from one of the properties of language that language is conventional. This means that the epithet is realized and agreed upon by the community. For instance, Tulungagung Regency has the availability of marble. From this rock, the industry of making vases, trophies, nameplates, and grave headstones emerged. From this reality, the epithet of Tulungagung Regency as *Kota Marmer* 'City of Marble' emerged and was immediately agreed upon by the surrounding society as an identity.

In addition, epithets have an emotional closeness to the people of a region. For example, a person from Ponorogo is acquainted with a person of the same origin in Bandung, West Java. They both know that Ponorogo is nicknamed as *Kota Reog* 'Reog City'. In the end, the epithet brings closeness to the relationship between them and has an effect on the fact that initially they speak in Indonesian, over time they speak in their mother tongue, Javanese, to increase familiarity.

The Relationship between Epithets and Ecology

Some city or district governments have created slogans that can be used as nicknames that contain ecological aspects, such as Jombang Regency's acronymic epithet *Kota Beriman* (*Bersih* 'Clean', *Indah* 'Beautiful' and *Nyaman* 'Pleasant'). The

nickname turns out to be able to encourage local residents to protect their environment. As a result, the district has been awarded *Piala Adipura* 'Adipura Cup' by the Indonesian Ministry of Environment and Forestry every year. Not only that, there is *Tugu Adipura* 'Adipura Monument' located close to *Alun-Alun Jombang* 'Jombang Square' to legitimize the award (Ridwan, 2024). This is proof that a nickname can have ecological benefits for the people.

CONCLUSION

From the results of the above research, there are three languages contained in the epithets of cities and regencies in East Java, namely Indonesian, English, and Javanese. Besides, the word used in the epithet is a noun and the phrase used in the epithet is a noun phrase with a pattern structure of N + N (Noun + Noun) and Det + N + FP (Determiner + Noun + Prepositional Phrase). The epithets of cities and regencies in East Java have various groupings, namely (a) culinary; (b) natural resources; (c) industry; (d) history; (e) motto; (f) geographical aspects; (g) social and cultural aspects; (h) slogan; and (i) education. Then, based on the data we collected, epithets are used by the Javanese community as an identity of pride, regional promotion, and boosting the economy of a region. In addition, epithets reflect the identity of a region that is inherent and characteristic of a region and adds emotional closeness to its people. In addition, the use of ecological aspects in epithets can make people aware of environmental cleanliness.

REFERENCES

- Adriana, S. A. (2020, May 2). *Jombang Beriman, Kota Santri, dan Tradisinya*. Kompasiana. <https://www.kompasiana.com/shellaaurelia/5eace5efd541df0e5c7d3792/jombang-beriman-tradisi-dan-rasa-bhineka-tunggal-ika>
- Akbar, I. (2012). *Julukan klub sepak bola di Indonesia*. Universitas Pendidikan Indonesia.
- Alam, R. N. (2019, June 4). *Ke Banyuwangi? Wajib Beli ini*. Media Indonesia. <https://mediaindonesia.com/weekend/239321/ke-banyuwangi-wajib-beli-ini>
- Alrianingrum, S. (2010). *Cagar Budaya Surabaya Kota Pahlawan sebagai Sumber Belajar (Studi Kasus Mahasiswa Pendidikan Sejarah Fakultas Ilmu Sosial di Universitas Negeri Surabaya)*. Universitas Sebelas Maret.
- Aprilia, K. (2021, July 13). *Legen Minuman Khas Tuban*. Situs Resmi Pemerintah Kabupaten Tuban. <https://tubankab.go.id/entry/legen-minuman-khas-tuban>
- Ardy S, D. M. (2016). *City Branding "Shining Batu" sebagai Upaya Pengembangan Image Kota Wisata Batu*. Universitas Brawijaya.
- Areta, F. (2024, February 22). *Literasi Kuliner: Mengenal Soto Lamongan*. Dinas Kearsipan Dan Perpustakaan Daerah Kabupaten Lamongan. <https://lamongankab.go.id/beranda/dinarpustaka/posting/15137>
- Arif. (2018, February 16). *Jejak Sejarah Lahirnya Gerbang Salam*. Mediamadura.Com. <https://mediamadura.com/2018/02/16/jejak-sejarah-lahirnya-gerbang-salam/>

- Arifin, M. (2022). *Analisis Usaha Keripik Tape Rasa Jagung Manis di Desa Karanganyar Kecamatan Tegalampel Kabupaten Bondowoso*. Politeknik Negeri Jember.
- Budianto, E. E. (2022, May 8). *Balik dari Mojokerto, Jangan Lupa Beli Onde-onde Bo Liem yang Legendaris*. Detikfood. <https://food.detik.com/berita-boga/d-6067793/balik-dari-mojokerto-jangan-lupa-beli-onde-onde-bo-liem-yang-legendaris>
- Cahaya, A. (2023, October 14). *Populasi Banteng dan Merak di Taman Nasional Alas Purwo Meningkat*. TIMES Indonesia. <https://timesindonesia.co.id/wisata/472402/populasi-banteng-dan-merak-di-taman-nasional-alas-purwo-meningkat>
- Ciputra, W. (2022, February 8). *Sejarah dan Asal-usul Magetan, Kabupaten di Kaki Gunung Lawu yang Berjudul The Sunset of East Java*. Kompas.Com.
- Damastuti, K. P. (2018). *Strategi City Branding Kabupaten Malang “The Heart Of East Java” dalam Rangka Pengembangan Pariwisata Daerah (Studi pada Dinas Pariwisata dan Kebudayaan Kabupaten Malang)*. Universitas Brawijaya.
- Dinas Kebudayaan dan Pariwisata Kabupaten Bojonegoro. (2021). *Kesenian dan Budaya di Kabupaten Bojonegoro*. Dinas Kebudayaan Dan Pariwisata Kabupaten Bojonegoro. <https://dinbudpar.bojonegorokab.go.id/menu/detail/10/KeseniandanBudaya>
- Dinas Komunikasi, Informatika, dan Statistik Kota Blitar. (2021). *Profil Kota Blitar 2021*. Dinas Komunikasi, Informatika, dan Statistik Kota Blitar.
- Elvani, S. (2015). *Analisis Nilai Tambah dan Pendapatan serta Strategi Pengembangan pada Agroindustri Alen-alen dan Tiwul Instan di Kabupaten Trenggalek*. Universitas Jember.
- Fauziah, S. (2023, February 8). *Kenapa Kota Probolinggo Disebut Kota Mangga dan Anggur? Yuk Simak Asal-usulnya*. Okezone Travel. <https://travel.okezone.com/read/2023/02/07/406/2760644/kenapa-kota-probolinggo-disebut-kota-mangga-dan-anggur-yuk-simak-asal-usulnya?page=all>
- Fikri, H. (2017). Inovasi Pemerintahan Kabupaten Banyuwangi Melalui City Branding “The Sunrise Of Java” Sebagai Strategi Pemasaran Pariwisata. *ARISTO*, 5(2), 332–344.
- Hamamah, N. (2024a, May 30). *Sejarah Singkat Madiun Hingga Dijuluki sebagai Kabupaten Kereta Api*. Good News from Indonesia. <https://www.goodnewsfromindonesia.id/2024/05/30/sejarah-singkat-madiun-hingga-dijuluki-sebagai-kota-kereta-api>
- Hamamah, N. (2024b, June 20). *5 Julukan Kota Banyuwangi, Apa Saja?* Good News from Indonesia. <https://www.goodnewsfromindonesia.id/2024/06/20/julukan-kota-banyuwangi>
- Hanan, A. (2022, May 14). *Mengenang RKH Fachrillah Aschal, Pencetus Istilah “Bangkalan Kota Dzikir dan Shalawat.”* NU Online. <https://www.nu.or.id/obituari/mengenang-rkh-fachrillah-aschal-pencetus-istilah-bangkalan-kota-dzikir-dan-shalawat-nqtRj>
- Hidayat, N. (2017, June 2). *Taman ASEAN di Jombang Diresmikan*. Medcom.Id.
- Hijriani, P. R. (2018). Program Minapolitan pada Perkembangan Perikanan Tambak di Kabupaten Sidoarjo Tahun (2005-2015). *Avatara: Jurnal Pendidikan Sejarah*, 6(1), 157–165.
- Idha, A., Aminah, A., Diah, H., Laila, S., Indrastuti, Y., & Darmadi, D. (2022). Sejarah dan Filosofi Reog Ponorogo Versi Bantarangin. *Jurnal Review Pendidikan dan Pengajaran*, 5(1), 72–79.
- Kardio, B. (2023). *Pelaksanaan program jaminan sosial ketenagakerjaan bagi buruh tani tembakau di Kabupaten Jember*. Universitas Wijaya Kusuma Surabaya.
- Koran Madura. (2017, May 18). *Pemimpin Sampang dari Masa ke Masa, Siapa Selanjutnya?* Koran Madura. <https://www.koranmadura.com/2017/05/pemimpin-sampang-dari-masa-ke-masa-siapa-selanjutnya/>

- Kramsch, C. (1998). *Language and culture*. Oxford University Press.
- Krishardianto, A. K. (2019). *Analisis rendahnya minat beli masyarakat Madiun terhadap makanan Brem*. Universitas Katolik Widya Mandala Surabaya Kampus Kota Madiun.
- Kurniadi, F. (2023, January 7). *Sampang Dijuluki Kota Apa? Ternyata Sama Dengan Blora*. *Jatim Hari Ini*. <https://www.jatimhariini.co.id/jawa-timur/pr-8826466859/sampang-dijuluki-kota-apa-ternyata-sama-dengan-blora>
- Kurniawati. (2009). Pengaruh Prestise Lokasi Tuturan Terhadap Ragam Bahasa Remaja Puteri dalam Percakapan Informal. *EduHumaniora: Jurnal Pendidikan Dasar*, 1(1).
- Landry, R., & Bourhis, R. Y. (1997). Linguistic Landscape and Ethnolinguistic Vitality. *Journal of Language and Social Psychology*, 16(1), 23–49.
- Latifa, I., & Handoyo, P. (2023). Pertumbuhan Madiun Sebagai Kota Gadis 2018-2023. *Jurnal Pendidikan Ilmu Pengetahuan Sosial (JPIPS)*, 15(2), 210–216.
- Mafakhroh, A. (2024). *Penciptaan Cap Batik Kertas dengan Sumber Ide Puduk dan Penerapannya pada Produk Sandang*. Institut Seni Indonesia Yogyakarta.
- Mahmudan. (2024, September 11). *Kabupaten Malang Punya 267 Destinasi Wisata*. *Radar Malang*. <https://radarmalang.jawapos.com/kabupaten-malang/815075105/kabupaten-malang-punya-267-destinasi-wisata>
- Palmer, G. B. (1999). *Toward a theory of cultural linguistics*. University of Texas Press.
- Pemerintah Kota Blitar. (2023, November 2). *Gambaran Umum*. Pemerintah Kota Blitar. <https://blitarkota.go.id/page/18/gambaran-umum>
- Prihandini, R. D., & Artono. (2021). Eksistensi Industri Tahu Kuning di Kediri Tahun 1990-2020. *Avatara: Jurnal Pendidikan Sejarah*, 10(3).
- Ridwan, M. (2024, March 7). *Kabupaten Jombang raih Adipura ke-14 kalinya, seperti ini kunci suksesnya*. *Lensaindonesia.Com*. <https://www.lensaindonesia.com/kabupaten-jombang-raih-adipura-ke-14-kalinya-seperti-ini-kunci-suksesnya/>
- Sakti, M. B., Jamil, A. M. M., & Meviana, I. (2019). Pengaruh Pertambangan Marmer Terhadap Kondisi Sosial Ekonomi Masyarakat Desa Besole Kecamatan Besuki Kabupaten Tulungagung. *JPIG (Jurnal Pendidikan Dan Ilmu Geografi)*, 4(1), 17–25. <https://doi.org/10.21067/jpig.v4i1.3090>
- Saputro, W. (2020, September 25). *INKA Ekspor 250 Kereta ke Bangladesh Senilai Rp 1,5 Triliun, Semua Sudah Dikirim*. *KumparanBISNIS*. <https://kumparan.com/kumparanbisnis/inka-ekspor-250-kereta-ke-bangladesh-senilai-rp-1-5-triliun-semua-sudah-dikirim-1uGkKSHiEwS/full>
- Sari, M. N. (2023, October 4). *Terkuak Ini Penyebab Nganjuk Dijuluki Kota Angin*. *INews Nganjuk*. <https://nganjuk.inews.id/read/353273/terkuak-ini-penyebab-nganjuk-dijuluki-kota-angin>
- Pemerintah Kota Malang. (2024). *Sejarah*. Pemerintah Kota Malang. <https://malangkota.go.id/sejarah-malang/>
- Pemerintah Kabupaten Ngawi. (2022). *Sejarah Ngawi*. Pemerintah Kabupaten Ngawi. <https://ngawikab.go.id/sejarah/>
- Setyowati, Y. (2024, June 26). *Oleh Oleh Khas Ponorogo? Sate!* *RRI.Co.Id*. <https://www.rri.co.id/kuliner/780817/oleh-oleh-khas-ponorogo-sate>
- Sholeh, M. (2019, December 3). *Disparbudpora Kabupaten Blitar Siapkan “Blitar Land Of Kings” Gantikan “Amazing Blitar.”* *TIMES Jatim*. <https://jatim.times.co.id/news/berita/fc70zttu0c/disparbudpora-kabupaten-blitar-siapkan-039blitar-land-of-kings039-gantikan-039amazing-blitar039>
- Stibbe, A. (2021). *Ecolinguistics: Language, Ecology and the Stories We Live By* (2nd ed.). Routledge.
- Suastra, I. M. (2009). Bahasa Bali sebagai simbol identitas manusia Bali. *Linguistika: Buletin Ilmiah Program Magister Linguistik Universitas Udayana*, 16.
- Sudaryanto. (2015). *Metode dan aneka teknik analisis bahasa: Pengantar penelitian wahana kebudayaan secara linguistik*. Sanata Dharma University Press.

- Sugiarto, W. (2022, May 5). *Pisang Agung, Oleh-Oleh Primadona Khas Lumajang*. Tvonenews.Com. <https://www.tvonenews.com/daerah/jatim/39282-pisang-agung-oleh-oleh-primadona-khas-lumajang?page=all>
- Suhandano. (2004). *Klasifikasi tumbuh-tumbuhan dalam bahasa Jawa: Sebuah kajian linguistik antropologis*. Universitas Gadjah Mada.
- Sumodiharjo, P. (2022, January 14). *Pacitan Lekat dengan Sebutan “Kota 1001 Gua”, Ternyata Begini Ceritanya*. DetikJatim. <https://www.detik.com/jatim/budaya/d-5897974/pacitan-lekat-dengan-sebutan-kota-1001-gua-ternyata-begini-ceritanya>
- Suprojo, A., & Siswanto, B. (2017). Pembangunan Kota Wisata Batu dalam Perspektif Sosial & Ekonomi Masyarakat (Suatu Kajian Perspektif Perubahan Sosial & Ekonomi). *REFORMASI*, 7(1), 78–87.
- Susanto, G. V. (2024). *Pengaruh Atribut Sensori terhadap Keputusan Pembelian serta Analisis Kepuasan Konsumen pada Beberapa Varian Ledre di Kabupaten Bojonegoro*. Universitas Pembangunan Nasional “Veteran” Jawa Timur.
- Syarifuddin, & Saharudin. (2011). Kategori dan ekspresi linguistik dalam bahasa Sasak pada ranah pertanian tradisional: Kajian etnosemantik. *Kajian Linguistik Dan Sastra*, 23(2), 123–138.
- Tanwijaya, J. E., & Kristanto, L. (2022). Fasilitas Agrowisata Apel di Kota Batu. *Jurnal EDimensi Arsitektur*, 10(1).
- Thornborrow, J. (2004). Language and identity. In I. Singh & J. S. Peccei (Eds.), *Language, society and power* (2nd ed., pp. 157–172). Routledge.
- Virgiana, D. I. (2018). *Perancangan Kampanye Komersil Wisata “3 Alam 1 Udara” Kabupaten Magetan Jawa Timur*. Universitas Esa Unggul.
- Wibisono, A. B., Ramdhani, A. F., Mulkhan, M. B. Bin, Saraswati, O. Q., Pratiwi, N. S. E., & Krisdianto, R. (2020). Strategi Branding Kota Surabaya sebagai Kota Sejarah, Budaya, dan Perdagangan. *NARADA: Jurnal Desain & Seni*, 7(3).
- Wicaksono, W. A., & Idajati, H. (2019). Identifikasi Karakteristik Obyek Daya Tarik Wisata Makam Sunan Bonang berdasarkan Komponen Wisata Religi. *Jurnal Teknik ITS*, 8(2), D156–D161.
- Wiguna, A. A., & Widyatami, L. E. (2020). Analisis Persediaan Bahan Baku pada Usaha Suwar-Suwir Doho di Kabupaten Jember. *Jurnal Ilmiah Inovasi*, 20(2), 16–20.