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Toponymy, Space Commodification, and Local Identity, and Literacy Practices: A Study of Housing Names in Jatiasih, Bekasi

Fahmi Hidayat

(Corresponding Author)

Indraprasta PGRI University, Jakarta, Indonesia

Email: hidayatlisa@gmail.com

Ahmad Khoiril Anam

Indraprasta PGRI University, Jakarta, Indonesia

Email: ahmadkhoirilanam41@gmail.com

Nicky Rosadi

Indraprasta PGRI University, Jakarta, Indonesia

Email: nickyrosadi@gmail.com

Yulian Dinihari

Indraprasta PGRI University, Jakarta, Indonesia

Email: yulian.dinihari@unindra.ac.id

ABSTRACT

This study examines how housing naming practices (toponymy) in the Jatiasih area of Bekasi reflect the commodification of space, the construction of local identity, and the role of literacy practices in contemporary urban contexts. Housing names that adopt foreign, religious, and nature-related terms are linguistically significant because they function not only as locational markers but also as symbolic representations of marketing strategies, social class ideologies, and identity constructions interpreted by communities through different levels of literacy. Using a qualitative approach, this study applies a socio-toponymic and semiotic analytical framework. Data were collected through field observations and systematic documentation of housing names, and analyzed using categorical meaning analysis (Nyström), etymological analysis (Durkin), and Mosco's political economy framework of spatial commodification to examine how linguistic forms operate as symbolic capital in the property market. This framework is strengthened by a literacy-oriented perspective highlighting how residents read, interpret, negotiate, and critically evaluate meanings embedded in housing names. The findings show that housing naming practices in Jatiasih predominantly commodify natural imagery, emotional values, and symbols of prestige, while simultaneously representing and obscuring local identity. Variations in literacy practices mediate public interpretation, ranging from passive aesthetic acceptance to critical awareness of market-driven representations of space. This study contributes to urban onomastics, sociolinguistics, and literacy studies, and offers insights for planners, developers, and communities in Indonesia.

Keywords: *Commodification of Space, Housing Names, Literacy Practices, Localized Identity, Toponymy*

INTRODUCTION

Language is one of the most fundamental aspects of human life. Language not only functions as a means of communication, but also represents the way of thinking, behaving, and shaping the socio-cultural world of a society. In the study of anthropological linguistics, Duranti (1997) emphasized that language is an active cultural practice, which is shaped and shaped by

its social context. Language reflects the structure of values, ideologies, and power relations in society, and is the main medium in cultural inheritance and transformation.

In a broader context, language plays an important role in the process of social change. Blommaert (2013) states that language is the most sensitive indicator of social dynamics; It reflects a shift in identity, social relations, and even the ideological orientation of a group. When there is a change in the use of language, such as the emergence of new terms or a shift in the meaning of certain words, it can be interpreted as a reflection of changes in social and cultural structures. For example, the use of foreign language words, urban language styles, or religious terms in public spaces often indicates certain social aspirations, such as modernity, religiosity, or exclusivity.

In the era of global capitalism, language is not only a medium of cultural representation, but also an object that can be commodified. Commodification is the process in which something that was previously of no economic value is made into a commodity that can be exchanged in the market (Hesmondhalgh, 2013; Moscow, 2009; Myllylahti, 2017). Language, in this case, undergoes a transformation process to become part of branding and marketing strategies. Names, slogans, terms, and language symbols are used to create product images, form market identities, and increase the selling value of a good or service (Beebe, 2018; Mendieta, 2024).

Language as a form of cultural practice has its own field that attracts many people to explore its relationship with culture (Duranti, 1997). In this context, language can be understood as an inseparable element of human culture and life. According to Koentjaraningrat (in Ibrahim & Ashadi, 2020), culture basically includes all systems of ideas, actions, and human works that are inherited and studied in social life. He mentioned seven elements of culture that are universal, namely: language, knowledge systems, social organizations, technological systems and living equipment, livelihoods, belief systems, and art. Language is one of these important elements. Through language, humans describe and interpret the world around them.

The language used in society reflects social relations and activities, as well as a means of identifying the existence of a community. In addition, language also plays a role as an indicator in detecting social dynamics that occur in society. Blommaert (2013) states that "Language, in this case, is the most direct and sensitive marker of a person's identity as well as of social change." This means that when witnessing or hearing a shift in language use in the surrounding environment, it can be recognized as a sign of social change. Language that appears in public spaces also shows certain tendencies in language behavior. Language not only functions as a means of communication, but also as capital, an economic resource that can be sold, modified, and used to form an image in the global market (Heller, 2010)

Apart from being a place of refuge, the house must also be able to provide a sense of security from the risk of eviction (Surya & Manaf, 2021). This safety factor also includes protection from natural disasters such as floods, landslides, and liquefaction. In urban areas, the problem of crime is also an important concern, so it demands a safe residential environment (Ardhian, Eti, & Mila, 2023). Another aspect that is considered in choosing a place to live is the religious atmosphere in the environment, for example residential areas with Islamic nuances (Sihotang, Hasanah, & Amin, 2018). Given the large role of houses in meeting the needs of their owners and the high social and cultural needs for residential concepts, property developers are also competing to offer housing that is tailored to market preferences.

In recent decades, the growth of residential areas in various major cities in Indonesia shows an interesting tendency to be studied, especially in terms of housing naming (Lefebvre, 1991; Schmid, 2008). Housing names now not only function as location markers, but also undergo a commodification process, which is produced and packaged in such a way as to attract the market, create an image, and represent a certain identity desired by developers and prospective residents (Rosadi, et al., 2025). Commodification of housing names is a symbolic

marketing practice in which names are used as part of a branding strategy to increase selling value (brand value), create a perception of exclusivity, and shape.

Theoretically, commodification can be understood through a neo-Marxist approach, in which something that previously had no selling value, such as a name, tradition, or local identity, is made into an economic commodity (Hesmondhalgh, 2013). In the housing industry, this phenomenon is in line with the logic of free-market capitalism, where all forms of symbols, including language, are used to boost the value and competitiveness of products. The name of housing becomes part of a symbolic arena of battle in which a certain social class seeks to distinguish itself from other classes through the consumption of certain symbols, including the choice of residence.

This tendency also shows the relationship between language and ideology. In the study of semiotics, especially those developed by Barthes (1972), housing names can be analyzed as modern myths that contain ideological messages. Within this process, literacy practices become central. For example, a name with a religious overtone describes an imagination of spiritual tranquility and a godly life, while a name with natural elements conveys the illusion of beauty and harmony, although it often does not correspond to the real conditions of dense construction sites and minimal green space.

Within this process, literacy practices become central. Communities do not simply encounter names passively; they read, interpret, and sometimes critique the symbolic meanings embedded in housing names. Critical literacy emphasizes the ability to challenge ideologies and hidden interests behind linguistic symbols (Freire, 1970; Janks, 2010). Spatial literacy refers to the capacity to interpret how language interacts with physical and social realities, allowing individuals to “read” the environment through toponymic signs (Soja, 1996; Gruenewald, 2003). Meanwhile, cultural literacy highlights the competence to connect names with local wisdom, traditions, and broader cultural values (Hirsch, 1987). Through these perspectives, housing names can be understood not only as neutral markers but also as cultural texts that communities negotiate and interpret according to their literacy practices.

Although the discussion above elaborates various theoretical perspectives on language, culture, commodification, and literacy, this study does not aim to revisit these theories in isolation. Instead, these perspectives are mobilized to examine housing toponymy as a specific linguistic practice situated at the intersection of space commodification, local identity construction, and literacy practices. In this sense, literacy is not treated as a general educational concept, but as an interpretive practice through which communities read, understand, and negotiate the symbolic meanings embedded in housing names.

From the perspective of anthropological linguistics, Duranti (1997) emphasized that language has a central role in shaping and representing cultural identity. Thus, when housing names are constructed for commercial purposes, the practice cannot be separated from the cultural, social, and political context in which the housing is built. Names are not only a matter of identification, but also the articulation of values, status, and expectations of people towards their living space.

To understand more deeply the linguistic aspects of housing naming, the study of onomastics becomes very relevant. Onomastics is a branch of linguistics that studies names, both names of people (anthroponymy) and place names (toponymy) (Lauder & Lauder, 2015; Lauder, 2013; Camalia, 2015; Muhyidin, 2017). According to Kochjarová, Hrivnák, Blanár, & Turis, (2001), onomastics examines not only the structure and origins of names, but also the social, cultural, and ideological meanings contained in the names. In this context, toponymy as a sub-field of onomastics that focuses on place names plays an important role in understanding how a location, area, or dwelling is named, and how the name reflects a particular image, value, and purpose (Anam, Rasyid, & Anwar, 2023; Lauder, Bachtiar, & Sobarna, 2023; Anam, Muzaki, & Chadis, 2025).

Toponymy itself is a branch of onomastics, which is the linguistic study that studies personal names, including the names of people (anthroponymy) and place names (Anam, Rafli, & Setiadi, 2022; Stuart, et al., 2025). Toponymy has a crucial role in helping various scientific fields, such as geography, statistics, regional planning, population census, and social and linguistic studies (Lauder, et.al., 2023; Hidayat & Anam). Without a standard and consistent naming system, many obstacles can arise in the process of mapping, writing official documents, and spatial communication. Unfortunately, although important, the study of toponymy in Indonesia is still relatively minimal and little known to the wider community. In fact, the term "toponymy" itself is still considered foreign by many circles.

Existing studies on toponymy in Indonesia have largely focused on administrative naming, historical place names, or cultural heritage preservation. While studies on housing development often address marketing strategies and spatial planning, few studies explicitly examine housing naming as a form of linguistic commodification that integrates political economy, semiotics, and literacy perspectives. Moreover, empirical research that connects housing toponymy with literacy practices particularly how communities interpret and critique housing names remains limited. This gap indicates the need for a focused study that situates housing naming within broader socio-cultural and ideological dynamics of urbanization.

Residential names, which technically belong to the domain of toponymy, are no longer neutral nowadays. Instead, they are loaded with symbolic meanings that are constructed to meet market tastes. Real estate developers not only sell houses as physical residences, but also sell lifestyles, identities, and ideologies. Names such as Green Harmony, Griya Syariah Asri, or Emerald Hills are not just geographical labels, but markers designed to build an image of exclusivity, religiosity, or luxury. Through a semiotic approach, as explained by Barthes (1972), these names can be seen as signs that carry denotative as well as connotative, even ideological meanings.

This phenomenon is very clearly seen in the Jati Asih area, Bekasi, which is one of the buffer areas of the capital city that is experiencing rapid growth in the property sector. Jati Asih is a strategic location for middle-class people who are looking for housing with easy access to Jakarta, but at a more competitive price. This development has prompted many developers to compete to build housing with symbolically and linguistically attractive naming. In this area, we can find a variety of housing names that reflect market values: ranging from natural nuances, religious, global-modern, to local wisdom. This naming variation shows how the commodification of language through housing toponymy is the main strategy in marketing housing as a symbol of social status and cultural identity.

The Jati Asih area, located in Bekasi City, West Java, is one of Jakarta's buffer areas that is experiencing rapid growth in the property and residential sectors. This development is not only characterized by the physical expansion of housing development, but also by the rise of symbolic-based marketing practices, especially in terms of housing naming. This phenomenon makes Jati Asih the right location to be researched in the context of language commodification, especially in the practice of housing naming.

Geographically and demographically, Jati Asih is located on a strategic path between Jakarta and developing areas in Bekasi. High accessibility, both through the JORR Toll Road and arterial roads, makes this area a target for middle-class people who want to have a residence near the capital, but at a relatively more affordable price than Jakarta. This condition encourages the growth of small to medium-scale housing that competes to attract consumer interest through symbolic and cultural approaches, one of which is through the naming of linguistically and ideologically attractive housing.

The naming of housing in Jati Asih shows distinctive patterns, such as the use of words with natural nuances (Green Hills, Villa Hijau Indah), religious (Griya Syariah Asri, Pesona Islami), modern-global (Jati Asih Residence, Emerald Park), to cultural locality (Griya Jati

Asih). These names are not just location markers, but contain symbolic selling points that are packaged to build an image and meet specific market expectations. This is in accordance with the concept of commodification, which is how language (in this case the name of housing) is transformed into a tool to market identity, lifestyle, and social status.

Furthermore, Jati Asih also reflects diverse social segments. From subsidized housing to exclusive clusters, this area is rich in social and cultural dynamics. The differences in class, religious background, and lifestyle aspirations of the people are reflected in the variety of housing names that appear in this area. Thus, this area becomes a representative social space to see how the commodification of language works in the realm of property and how language creates ideological representations in the context of urban settlements. In addition, the selection of Jati Asih is also supported by the availability of adequate field data, ranging from housing marketing documentation, signage in public spaces, to social interaction in residential environments that allow further analysis using semiotic, sociolinguistic, and anthropological linguistic approaches.

Based on the background discussed above, this study is concerned with examining housing naming practices in the Jati Asih area as a linguistic phenomenon that reflects broader processes of space commodification within the urban property market. It seeks to understand how housing names are strategically constructed to represent, refine, or even obscure local identities in response to market demands and socio-cultural expectations. Furthermore, this study explores the role of literacy practices in shaping the ways communities read, interpret, and evaluate housing toponymy, particularly in negotiating the symbolic, ideological, and commercial meanings embedded in housing names.

The commodification of space is closely related to the image of local identity. Housing developers often use local elements, whether in the form of regional names, cultural nuances, or religious or traditional terms, to create a sense of closeness to community values. On the other hand, there is also a process of 'refining' local identity into something that suits market tastes, which often creates a paradox between local authenticity and modern market needs. This process makes local identity not just a cultural heritage, but also a marketing instrument, which is modified to be marketable.

Thus, the commodification of space and local identity through housing naming is a new form of symbolic praxis that occurs in urban society. Housing names become a field of representation of place, culture, and social aspirations, which in practice are constructed by economic interests. From a semiotic and onomastic perspective, this process opens up important space for study of how language, space, and culture intertwine in contemporary market dynamics and urbanization.

Through this study, the author wants to highlight how the names of housing in the Jati Asih area reflect not only commercial strategies, but also the social, cultural, and ideological dynamics that develop in urban society. This phenomenon is important to study in order to understand how spatial linguistic representations affect the formation of people's identities and perceptions of their place of residence, local culture, and social status.

By focusing on housing naming practices in Jati Asih, this study positions housing toponymy as a critical linguistic site where space commodification, identity formation, and literacy practices intersect. This positioning provides a clear analytical entry point for examining language as symbolic capital in urban housing development and prepares the methodological discussion presented in the following section.

METHOD

This study employs a descriptive qualitative research design with a socio-toponymic and literacy-oriented analytical framework to examine housing naming practices in Jati Asih District, Bekasi. This approach was selected because it allows an in-depth interpretation of housing

names as linguistic, symbolic, and cultural artifacts that reflect processes of space commodification, local identity construction, and literacy-mediated interpretation. Rather than measuring frequency statistically, the study focuses on uncovering patterns of meaning, ideology, and social representation embedded in housing toponymy.

The research was conducted in Jatiasih District, Bekasi City, which consists of seven administrative villages and represents a rapidly developing urban buffer zone of Jakarta. The primary data corpus comprises housing names found across residential areas in Jatiasih, including subsidized housing, middle-class estates, and exclusive residential clusters. The housing names analyzed correspond to those presented in the results section, encompassing categories of embodiment, community, and culture, as well as detailed etymological units derived from Indonesian, regional languages, Sanskrit, Arabic, and Western languages.

Data were collected using multiple techniques to ensure completeness and contextual accuracy. First, field observations were conducted to identify and record housing names as they appear in physical spaces, such as entrance gates, residential signage, and cluster names. Second, photographic documentation was used to capture housing signage and visual representations of names in public space. Third, documentary data were obtained from property developers' materials, local government archives, and housing-related documents to verify naming forms and contextual background.

To examine the role of literacy practices, semi-structured interviews were conducted with selected residents living in the housing areas. The respondents were purposively selected to represent different literacy profiles, including residents with limited formal literacy exposure, university students, and highly literate community members. This variation enabled the study to capture differences in how housing names are read, interpreted, and critically evaluated. The interview guide was structured around five literacy dimensions: basic literacy, cultural literacy, spatial literacy, critical literacy, and emotional literacy, which later informed the interpretation of findings.

Data analysis was conducted in several systematic stages. First, all housing names were inventoried and coded, then classified into toponymic categories, namely embodiment, community, and culture, following socio-toponymic principles. Each category was further divided into subcategories (e.g., flora, fauna, icons, hope, belief systems), which later formed the basis of the quantitative recapitulation presented in the results section. Second, an etymological analysis was applied to each housing name following Durkin's framework, examining word definition, word formation, borrowing processes, semantic cohesion, and shifts in meaning. This stage generated the detailed etymological descriptions reported in the Etymological Studies section.

Third, a semiotic analysis was conducted to interpret denotative and connotative meanings of housing names, drawing on Barthes' concept of myth. This analysis focused on how natural imagery, spirituality, modernity, aristocracy, and institutional identity are symbolically constructed and commodified through language. Fourth, the findings were interpreted using Mosco's political economy of communication, particularly the concept of commodification, to explain how housing names function as symbolic capital in the property market. Finally, interview data were analyzed thematically to reveal how literacy practices mediate residents' interpretations, ranging from surface aesthetic appreciation to critical awareness of ideological and commercial interests embedded in naming practices.

To ensure the credibility of the findings, this study applied source triangulation by comparing data from field observations, signage photographs, documentary sources, and interview responses. Analytical triangulation was also employed by integrating socio-toponymic, etymological, semiotic, political economy, and literacy perspectives. Through these strategies, the analysis maintains consistency between empirical data and theoretical

interpretation, ensuring that the conclusions are grounded in observable linguistic evidence and contextual understanding.

RESULTS AND DISCUSSION

Results

Based on the results of the inventory, housing names in the Jatiasih area can be classified into three main toponymic categories, namely Embodiment, Community, and Culture. These categories represent distinct semantic orientations through which residential spaces are symbolically constructed and marketed. The recapitulation of the classification results is presented in Table 1.

Table 1. Recapitulation of Toponymy Categorization of Jatiasih Housing

Category	Subcategories	Sum	Example of a Residential Name
Realization	Terrain	12	Ivory Coast, The Green Terrace, Bukit Jatiasih
	Aquatic background	8	Nusa Dua Residence, Telaga Mas, Lagoon Garden
	Fauna background	10	Holiday rentals in Rajawali (Rajawali Residence)
	Flora background	15	Cempaka Residence, The Gardenia Permata, Melati Asri
Community	Icon	14	Emerald Residence, Sapphire Garden, Diamond Village
	Appreciation for figures	5	Brawijaya Residence, Pringgodani
	Majority Tribes	3	Holiday rentals in Betawi Permai
	Hope	18	Peaceful, Peaceful, Peaceful,
Culture	Past activities / livelihood	4	Asri Pond, Permai Rice Fields
	Myth	2	Pringgodani, Dewi Sri Residence
	Folklore	3	Kenanga Asri, Samudra Jaya
	Belief / religion system	7	Holiday rentals in Paradise (Paradise Park)

Source: processed

Table 1 shows that housing names in Jatiasih are unevenly distributed across the three toponymic categories. The embodiment category dominates the dataset, particularly through the flora subcategory, followed by community-oriented naming, while culture-based naming appears least frequently. This distribution indicates that developers prioritize affective, environmental, and aspirational symbolism rather than explicit cultural or traditional references in naming residential areas.

Housing names classified under the embodiment category predominantly employ natural and sensory imagery to evoke bodily comfort, tranquility, and environmental harmony. The flora subcategory is the most dominant, with names such as *Cempaka Residence*, *The Gardenia Permata*, and *Melati Asri*. These names use flowers as symbols of beauty, freshness, and serenity, constructing an idealized image of residential comfort in the midst of dense urban development.

In addition, embodiment-based naming also incorporates terrain and aquatic imagery, as reflected in names such as *Bukit Jatiasih* and *Telaga Mas*. These geographical metaphors are used to create an impression of exclusivity and closeness to nature. However, such representations function largely at a symbolic level, as the natural imagery embedded in the names often exceeds the actual ecological conditions of the residential environment. This pattern reflects the commodification of nature, where environmental symbols are transformed into marketing tools rather than descriptions of spatial reality.

The community category occupies a significant proportion of the dataset, particularly in the subcategory of hope. Names such as *Lestari Indah*, *Sejahtera Asri*, and *Damai Sentosa*

emphasize optimism, comfort, and tranquility, constructing an imagined social environment aligned with the aspirations of prospective residents. These names demonstrate that housing naming functions not merely as spatial identification, but also as a medium for shaping social imagination.

Another prominent subcategory within the community category is icon-based naming, as seen in *Emerald Residence*, *Sapphire Garden*, and *Diamond Village*. These names employ symbols of luxury and high value to position housing as a marker of social status and prestige. Through such naming practices, residential space is commodified as a form of symbolic capital, where ownership signifies not only shelter but also class identity and upward social mobility.

In contrast to embodiment and community categories, the culture category appears relatively limited. Only a small number of housing names draw upon myths, folklore, or belief systems, such as Pringgodani, Dewi Sri Residence, Taman Firdaus, and Griya Hidayah. This limited presence suggests that traditional cultural references and local wisdom are increasingly marginalized in contemporary housing naming practices.

Beyond categorical patterns, the findings reveal that housing names function as **texts** in public space that are interpreted through diverse literacy practices. Interview data indicate that some residents engage with housing names primarily at an aesthetic level, perceiving them as attractive or prestigious labels without questioning their meanings. In contrast, other residents demonstrate critical and spatial literacy by identifying discrepancies between linguistic representations such as “green,” “asri,” or “syariah” and the material or social realities of the housing environment.

These variations confirm that the meanings of housing names are not fixed, but mediated by residents’ literacy capacities. Housing toponymy thus operates as a literacy-mediated phenomenon, where language, space, and ideology are negotiated through everyday reading practices in urban environments.

Overall, the results demonstrate a clear tension in housing naming practices in Jatiasih. While some names attempt to incorporate local nuances through flora, religious terms, or regional references, the dominance of luxury-oriented, aspirational, and emotionally charged names indicates that market logic plays a more decisive role. Consequently, housing toponymy is no longer a neutral practice, but an arena where local identity is selectively represented, modified, and commodified according to economic and social interests.

Discussion

The results of this study show that the naming of housing in Jatiasih is dominated by the category of embodiment and community, especially with the use of flora elements, as well as the term hope and luxury icons. This finding is in line with the research of Pratiwi and Hartati (2024), who found a similar trend in housing naming in the Ciputat–Parung area, where developers use more natural terms and positive images to attract buyers. Thus, the use of flora elements such as Cempaka, Gardenia, and Melati in Jatiasih can be confirmed as a general pattern in property marketing strategies in the buffer areas of big cities. This pattern indicates that housing toponymy in Jatiasih operates primarily as a market-oriented linguistic strategy, where affective, aspirational, and symbolic meanings are prioritized over historical or administrative naming functions.

The dominance of the subcategory of hope in the community category, as seen in the names *Lestari Indah*, *Damai Sentosa*, or *Sejahtera Asri*, also intersects with the research of Simarmata (2021) which emphasizes that nuanced terms of optimism and comfort are often chosen to build a social imagination about ideal housing. In other words, housing developers offer not only the physical of the building, but also a symbol of peaceful and harmonious life through the choice of language. This resonates with literacy research in educational settings, where optimism and emotional language are shown to construct collective imagination and

identity in schools and communities (Solihatun et al., 2025). From a theoretical perspective, this supports the view that housing names function as symbolic capital, transforming abstract aspirations such as peace and prosperity into marketable linguistic resources.

Meanwhile, the emergence of subcategories of icons such as Emerald, Sapphire, or Diamond Residence corroborates the findings of Elanda (2019), which highlights how the commodification of religion in Surabaya goes hand in hand with the use of luxury icons as markers of social class. Although the Jatiasih context does not explicitly emphasize the commodification of religion, the use of luxury icons remains a branding strategy that places the house as a status symbol, not just a basic need. In the context of housing toponymy, these luxury icons function as visible markers of class distinction embedded in public space, reinforcing the role of language in constructing social hierarchies within urban residential environments.

Importantly, these naming practices are mediated by spatial literacy, understood as the ability of residents to read, interpret, and evaluate linguistic representations of space encountered in everyday urban life. In the Jatiasih context, spatial literacy operates through routine engagements with housing signage, marketing banners, and residential labels, shaping how residents perceive prestige, comfort, and locality. While some residents interpret housing names at an aesthetic level, others demonstrate critical spatial literacy by recognizing discrepancies between symbolic representations and material conditions. This highlights that the impact of housing toponymy depends not only on naming strategies but also on how such names are read and normalized in public space.

In contrast to the category of embodiment and society, the cultural category in this study is very limited. Few housing uses names related to myths, folklore, or belief systems, such as Pringgodani, Dewi Sri Residence, or Paradise Park. This phenomenon confirms the view of Sudaryat (2009) and Ruspandi (2014) that traditional toponymy is slowly experiencing marginalization amid the flow of globalization and space capitalization. If in the past place names were closely related to local history and community belief systems, now these elements appear less and less, replaced by modern and global images that sell more. This pattern is consistent with literacy research on critical awareness, which shows how global discourses often marginalize local values unless communities develop critical literacy to reinterpret and preserve them (Dinihari et al., 2025). This marginalization suggests that local cultural references are increasingly filtered through market logic, where only culturally neutral or broadly acceptable symbols are retained for commercial viability.

When compared with international toponymy studies, the findings from Jatiasih show both convergence and contextual specificity. Similar patterns of using nature-related and prestige-oriented names have been observed in residential developments in Europe and East Asia, where place names function as tools of market branding rather than geographic description. However, unlike cases in Western contexts that often emphasize political renaming or historical revision, housing toponymy in Jatiasih reflects a hybrid strategy that combines global property terminology with locally resonant linguistic elements, positioning locality as a marketable identity rather than a historical anchor.

Thus, this study reinforces previous findings while showing new dynamics. If previous research emphasized linguistic aspects (Pratiwi & Hartati, 2024) or religious-based commodification (Elanda, 2019), then this study confirms that in Jatiasih there is a broader shift: from locality to globality, from cultural identity to market symbols. This broader shift also reflects findings in literacy integration research, which emphasizes how literacy practices mediate between local identity and global modernity in education and digital learning (Dinihari et al., 2025). This shows that housing naming is not only a matter of language, but also an arena of negotiation between local identity, commercialization strategies, and the need for a social image in urban society.

The theoretical contribution of this study lies in integrating critical toponymy with spatial literacy, demonstrating that housing names are not only products of commodification but also texts whose meanings are actively mediated through everyday reading practices. By situating housing toponymy at the intersection of language, space, and literacy, this research extends existing toponymy studies toward a more interactional and sociolinguistic understanding of urban naming practices.

Etymological Studies

The next objective of this study is to conduct an etymological study as described by Durkin (2009), which includes several important aspects in the analysis of the origin of words. These aspects include word definition, namely the determination of the basic meaning or lexical meaning contained in each naming element; entity cohesion, which is the integration of meaning between the elements of the word that make up the name; word formation, which examines morphological processes such as affixation, composition, or reduplication; word borrowing, which identifies elements of foreign languages or absorption from the regional language used; and changes in meaning, which observe a shift or expansion of the meaning of the original word in the context of housing naming. Through this approach, it is hoped that the historical, cultural, and symbolic relationships behind the choice of names can be revealed. The following are the results of the study.

The Ancient Realm of Jatiluhur. The name "Alam Raya Jatiluhur" consists of three elements. The Great Realm means a vast world or a large natural environment. Jatiluhur, as before, contains a solid and noble meaning. Overall, this name hints at a large area with a magnificent natural landscape or feel of noble value.

Asabri. The name "Asabri" is an acronym for Social Insurance of the Armed Forces of the Republic of Indonesia. This is an official institution that manages social security for TNI soldiers, members of the National Police, and civil servants in the defense-security environment. Housing called Asabri is usually built for housing for members or retirees of the institution.

Bumi Asih. The name "Bumi Asih" consists of two elements. Earth means land or world, while Asih means affection. Overall, this name means a land of affection or a warm and caring dwelling.

Bumi Dirgantara Permai. The name "Bumi Dirgantara Permai" consists of three elements. Earth means land or world where humans live. Aerospace refers to the vast airspace or sky, often associated with the world of aviation. Permai means beautiful, comfortable, and fun. Overall, "Bumi Dirgantara Permai" means a beautiful residential area under a vast sky, giving it a modern and prestigious impression.

Cempaka Residence. The name "Cempaka Residence" consists of two elements. Cempaka is the name of a tropical fragrant flower (*Magnolia champaca*), derived from the Sanskrit *campaka*, which often symbolizes fragrance, purity, and elegance. Residence, from the Latin *residēre*, means an exclusive residential area. Overall, "Cempaka Residence" means exclusive housing that is synonymous with beauty, comfort, and fragrant natural nuances.

Emerald Residence. The name "Emerald Residence" consists of two elements. Emerald comes from the French *esmeraude* which has its roots in the Latin *smaragdus* and the Greek *smaragdos*, meaning "emerald stone" or precious green gem. Residence, from the Latin *residēre* ("settle") through Old French and modern English, refers to an exclusive residential area. Overall, "Emerald Residence" means a luxury residential complex that is associated with luxury, beauty, and high value, like emerald stone.

Graha Jantiasih. The name "Graha Jantiasih" consists of two elements. Graha comes from the Sanskrit *grha*, meaning house or residential building. Jantiasih is a combination of the word *teak* (teak tree or Sanskrit word *jati*, meaning origin) and *asih* (Sundanese/Indonesian, meaning

affection). Overall, "Graha Jatiasih" means a house or residential area that is built firmly and based on affection.

Grand Jatiasih Residence. The name "Grand Jatiasih Residence" consists of three elements. Grand comes from the French word *grand* which means big or magnificent. Jatiasih is a combination of the words *teak* (teak tree or origin) and *asih* (affection). Residence comes from the Latin *residēre*, meaning exclusive residential area. Overall, "Grand Jatiasih Residence" means a magnificent exclusive residence in the Jatiasih area, synonymous with sturdiness and warmth.

Greenhill Residence. The name "Greenhill Residence" consists of three elements of the English language. Green means green, hill means hill, and residence means residence. Overall, "Greenhill Residence" means a residential area that is in a green and beautiful environment in a hilly area, giving a natural and luxurious impression.

Holiday Inn Residence. The name "Griya Pademangan Residence" etymologically consists of *elements of griya, Pademangan, and residence*. The word *griya* comes from the Sanskrit *gr̥ha* which means "house" or "dwelling place," and in modern Javanese it gives an elegant and formal impression. *Pademangan* is the name of a region in North Jakarta that may have come from the Javanese language, from the word *demang* (the position of regional head in the past) with the suffixes *pa-* and *-an* which form the meaning of "demangan area." The word *residence* comes from the Latin *residēre* ("to settle"), which through Old French and modern English is used to refer to a residence or residential area, usually with an exclusive image. Overall, "Griya Pademangan Residence" means a residential complex in the Pademangan area with formal, modern, and prestigious naming nuances.

Grya Wastika Sari. The name "Grya Wastika Sari" consists of three elements. *Grya* (*griya*) means house. The *wastika* comes from the Sanskrit *vastu* or *vās*, meaning dwelling place, or it can also be associated with a symbol of good luck in Asia. *Sari* means essence, essence, or the best. Overall, this name means a house that presents the essence of luck or comfort in life.

Jatiluhur Permai. The name "Jatiluhur Permai" consists of two elements. *Jatiluhur* is a combination of *teak* (sturdy) and *luhur* (noble). *Permai* comes from the Malay language, meaning beautiful, comfortable, and pleasing to the eye. Overall, "Jatiluhur Permai" means a sturdy, noble, and beautiful residential area.

Kemang IFI Graha. The name "Kemang IFI Graha" consists of three elements. *Kemang* is a typical name of a region or a *kemang* tree. *IFI* is likely an abbreviation for the name of an institution or developer. *Graha* means a large house or a magnificent building. Overall, this name means a magnificent residence in the Kemang area with the identity of IFI.

IKIP Lecturer Complex. The name "IKIP Lecturer Complex" consists of three elements. A complex is a collection of houses in one area. Lecturers are lecturers in universities, while IKIP stands for Institute of Teacher Training and Education. Overall, this name means a special residential area for IKIP lecturers.

The Nuances of Legok. The name "Nuansa Legok" consists of two elements. *Nuance* comes from the French *nuance*, meaning subtle differences, atmospheres, or hues. *Legok* comes from the Sundanese language, meaning basin or lowland. Overall, "Nuansa Legok" means a residence that is located in a low-lying area with a comfortable special atmosphere.

Pam Jaya. The name "Pam Jaya" consists of two elements. *Pam* stands for Drinking Water Company, while *Jaya* means success or superiority. Overall, this name likely refers to residential complexes associated with PAM Jaya employees or facilities.

National Housing. The name "National Housing" consists of two elements. *Housing* is a residential area. *Nasio* is likely to be a developer's name, abbreviation, or unique term that becomes the identity of the region. Overall, this name means a residential area with a distinctive *Nasio* identity.

Perum BCA. The name "Perum BCA" consists of two elements. Perum stands for housing. BCA stands for Bank Central Asia, a large private bank in Indonesia. This name may indicate that the housing was built or intended for BCA employees.

Perum Bappenas. The name "Perum Bappenas" consists of two elements. Perum stands for housing. Bappenas stands for *National Development Planning Agency*, a government agency that handles state development planning. Overall, "Perum Bappenas" means the residential area allocated for Bappenas.

Perum Danamon. The name "Perum Danamon" consists of two elements. Perum stands for housing. Danamon is the name of a well-known national bank in Indonesia, likely to be the developer or the party that funded the project. Overall, "Perum Danamon" means a residential area developed or supported by Bank Danamon.

Perum Kebantenan Indah. The name "Perum Kebantenan Indah" consists of three elements. Perum stands for housing. Kebantenan is the name of an area that may be related to local history or culture. Beautiful means beautiful and comfortable. Overall, this name means a beautiful residential area and is located in the province of Kebantenan.

Perum TNI AL. The name "Perum TNI AL" consists of three elements. Perum stands for housing. The Indonesian Navy is the Indonesian National Army. Overall, this name means a special residential area or related to members of the Indonesian Navy.

Perum Koditi TNI AU. The name "Perum Koditi TNI AU" consists of four elements. Perum stands for housing. Koditi may be an abbreviation or acronym for a specific unit or institution in the military environment. The Indonesian Air Force is the Indonesian National Army Air Force. Overall, this name indicates a residential area that is specialized or related to the environment of the Indonesian Air Force, with the identity of Koditi as a manager or unit.

Perum Mandosi Permai. The name "Perum Mandosi Permai" consists of three elements. Perum stands for housing. Mandosi is likely a distinctive brand name, developer, or local term. Permai means beautiful, peaceful, and harmonious. Overall, this name means a beautiful and peaceful residential area with the identity of Mandosi.

Perum Jatiasih Regional Government. The name "Perum Pemda Jatiasih" consists of three elements. Perum stands for housing. Local Government is an abbreviation for Local Government, which indicates ownership or management by the local government. Jatiasih is the name of the region. Overall, this name means residential areas managed or built by the local government in the Jatiasih area.

Perum Sakura Regency. The name "Perum Sakura Regency" consists of three elements. Perum stands for housing. Sakura is a typical Japanese flower that symbolizes beauty, elegance, and spring. Regency means an exclusive residential area or a level of "royal territory" in property terms. Overall, the name gives an elegant residential image with a sense of Japanese-style beauty.

Pondok Gede Permai. The name "Pondok Gede Permai" consists of three elements. Pondok Gede is a regional name that means big house or big hut. Permai means beautiful and comfortable. Overall, this name means a beautiful residential area located in the Pondok Gede region.

Pondok Indah Jatisari. The name "Pondok Indah Jatisari" consists of three elements. Cottage means a simple house or dwelling place. Beautiful means beautiful and fun. Jatisari is the name of a region in the Bekasi region. Overall, "Pondok Indah Jatisari" means a beautiful and comfortable house located in the Jatisari area.

Puri Duren Asri. The name "Puri Duren Asri" consists of three elements. Puri means palace. Duren comes from the Malay language, meaning durian or more specifically "Pedurenan" the village where this housing was built. Asri means beautiful and comfortable. Overall, "Puri Duren Asri" means a magnificent residence in the beautiful and beautiful Pedurenan area.

Puri Gading Residence. The name "Puri Gading Residence" consists of three elements. Puri comes from the Sanskrit *purī*, meaning palace or noble residence. Gading comes from the Malay-Indonesian language which means "elephant horn" or "yellowish white color", often symbolizing luxury and determination. Residence comes from the Latin *residēre*, meaning exclusive residential area. Overall, "Puri Gading Residence" means a prestigious residential area associated with luxury and splendor.

Puri Nushapala. The name "Puri Nushapala" consists of two elements. Puri comes from the Sanskrit *purī*, meaning palace or noble residence. Nushapala probably comes from a combination of *archipelago* (Indonesian archipelago) and *nutmeg* (protector or guardian in Sanskrit). Overall, "Puri Nushapala" means a palace or magnificent residence that is a protector in the archipelago.

Sapta Pesona. The name "Sapta Pesona" consists of two elements. Sapta comes from the Sanskrit *sapta*, meaning seven. Charm means attraction or beauty. Sapta Pesona is an Indonesian tourism slogan that refers to the seven elements of tourist attraction. In the context of housing, this name symbolizes an area that has a lot of charm or advantages.

Satwika Permai. The name "Satwika Permai" consists of two elements. Satwika comes from the Sanskrit word *satvika*, meaning honest, holy, or good character. Permai comes from the Malay language which means beautiful and fun. Overall, "Satwika Permai" means a beautiful area that reflects good moral values.

Sinar Pondok Benda. The name "Sinar Pondok Benda" consists of three elements. Rays symbolize light, hope, and progress. Pondok means a small house or residence, while Benda is the name of the area. Overall, this name means residence in Pondok Benda which brings a bright and positive impression.

Jatisari Permai Park. The name "Taman Jatisari Permai" consists of three elements. Garden means a green space or a beautifully arranged area. Jatisari is the name of a region in the Bekasi region, which comes from the words *teak* (strong wood) and *sari* (core or essence). Permai means beautiful and fun. Overall, "Taman Jatisari Permai" means a beautiful and beautiful residential area in the Jatisari district.

Beautiful Garden. The name "Taman Pedurenan Indah" consists of three elements. Taman comes from the Malay language which means garden or an organized green area. Pedurenan, from the Javanese language, means a place with many durian trees. Indah comes from the Malay language which means beautiful, beautiful, or charming. Overall, "Taman Pedurenan Indah" means a beautiful and charming residential area, located in an area that is identical to durian trees.

Jatiluhur Village. The name "Jatiluhur Villa" consists of two elements. The word *villa* comes from the Latin *villa* which in Roman times meant a country house belonging to the nobility, then through Italian and French it was adopted into Indonesian to refer to a large residence or luxurious vacation accommodation. *Jatiluhur* is the name of a reservoir and area in Purwakarta, West Java; linguistically derived from Sanskrit, a combination of *jati* ("true" or "original") and *luhur* ("noble," "high degree"). Overall, "Jatiluhur Villa" means a luxury style residence that carries the identity of the Jatiluhur area, with an image of purity, glory, and high quality.

Villa Jatirasa. The name "Villa Jatirasa" consists of two elements. Villa refers to a luxury residence or place of rest. Jatirasa is the name of the region. Overall, this name means a villa-style residence located in the district of Jatirasa.

Vila Lestari Cempaka. The name "Vila Lestari Cempaka" consists of three elements. Vila comes from the Latin *villa*, which through Italian and Spanish means a rest house or luxury residence. Lestari comes from the Sanskrit *lāsthāri*, meaning "eternal" or "eternal". Cempaka comes from the Sanskrit word *campaka*, a fragrant flower that symbolizes beauty and purity.

Overall, "Vila Lestari Cempaka" means a beautiful and comfortable resting residence, which is expected to remain beautiful and lasting in beauty.

Vehicle. The name "Wahana" is a word that means facilities, vehicles, or media in Indonesian/Sanskrit. In the context of housing, rides can be interpreted as a place or facility that becomes a place for the lives of its residents. This name gives a modern and functional impression.

The Hero of the Greenhills. The name "Wira Jatiasih Greenhills" consists of three elements. Wira comes from the Sanskrit *vīra*, meaning hero or brave. Jatiasih is a combination of *jati* (sturdy) and *asih* (love). Greenhills means green hills. Overall, "Wira Jatiasih Greenhills" means a residential area in a green hill that reflects courage, sturdiness, and affection.

Commodification and Local Identity

1. Use of Natural Elements as Commodities

Many housing names use natural elements as identity, for example *Alam Raya Jatiluhur*, *Greenhill Residence*, *Taman Jatisari Permai*, *Taman Pedurenan Indah*, or *Vila Lestari Cempaka*. Words like "nature," "garden," "green," "hill," or flower names like "cempaka" are used to depict a fresh, beautiful, and harmonious environment. In practice, this natural element is commodified as a selling point, as if buying a house means buying an "ecological lifestyle" that blends in with the beauty of nature. In fact, paradoxically, housing development often reduces real green space. Thus, nature here is not an ecological reality, but rather a *symbolic illusion* marketed to attract consumers.

The use of the words "nature," "park," "hill," or flower names such as "cempaka" reflects the closeness of Indonesian people to the natural environment. Local identity is built through familiar natural symbols in people's daily lives, both in rural and urban areas. Although in practice nature is only present as an image, it can still be seen that natural elements are used as a way to affirm the **local roots of people who coexist with the environment**.

2. Spirituality, Culture, and Sanskrit as a Commodity

A number of housing names adopt Sanskrit vocabulary or noble cultural nuances, such as *Satwika Permai*, *Sapta Pesona*, *Puri Nushapala*, *Grya Wastika Sari*, *Jatiluhur*, and *Jatiasih*. These words contain connotations of spiritual values, morality, and traditions of the archipelago which are considered sacred and of high value. In the context of the property market, this sacred meaning is commodified: spirituality and culture are used as *brand values* to create an image of housing that is not only beautiful, but also noble and classy. By buying a house in such a housing estate, consumers seem to be buying also the cultural identity and spiritual values inherent in these words.

The Sanskrit vocabulary in naming housing connects localities with the cultural heritage of the archipelago. The local identity built here is connected to spiritual values, morality, and noble traditions that are considered sacred. The use of terms such as *Satwika*, *Sapta Pesona*, or *Grya Wastika Sari* shows that locality is not only understood geographically, but also culturally: residence is perceived as a space that has roots in the nation's culture.

3. Western Modernity and Exclusivity as a Commodity

Housing names such as *Cempaka Residence*, *Emerald Residence*, *Grand Jatiasih Residence*, *Sakura Regency*, *Villa Jatirasa*, or *Puri Gading Residence* display a Western vocabulary loaded with exclusive, modern, and cosmopolitan images. Terms like "residence," "regency," "grand," or "villa" carry the shadow of upper-middle-class residence with a global feel. The presence of the word "emerald," for example, adds an impression of luxury like a precious gem. Thus, Western modernity is turned into a commodity: housing is not just a place to live, but a symbol of social prestige and an international lifestyle offered to consumers.

Although it adopts Western vocabulary such as *residence* or *regency*, residential naming still makes use of locality by combining foreign terms with local regional names or flora-fauna.

For example, *Cempaka Residence* or *Grand Jatiasih Residence*. Local identity is not abandoned, but juxtaposed with global modernity. This creates a hybrid form of **local identity**, namely a locality polished with modern nuances to be in harmony with the aspirations of urban society.

4. Institutions, Professions, and Social Identity as Commodities

There are also housing names that are associated with certain official institutions or professions, such as *the IKIP Lecturer Complex*, *Perum BCA*, *Perum Bappenas*, *Perum Danamon*, *Perum TNI AL*, *Perum Koditi TNI AU*, *Asabri*, *Pam Jaya*, and *Perum Pemda Jatiasih*. This naming has an exclusive meaning, because the residence not only serves as a place to live, but also signifies a certain social status: academics, bank employees, state officials, or members of the military. Thus, institutions and professions are commodified into a selling identity: buying a house in the housing seems to mean buying the security, honor, and social position attached to the name of the institution used.

Housing naming associated with a particular state institution, profession, or institution shows how local identity is formed through social status. For example, *the Perum TNI AL* or *the IKIP Lecturer Complex* emphasized that locality here is not only a matter of geographical space, but also a matter of social groups attached to the area. The local identity that emerges is the image of the area as a space belonging to a certain community with strong social ties.

5. Affection, Warmth, and Emotional Value as Commodities

Some housing names carry emotional values such as affection, comfort, or a sense of peace, for example *Bumi Asih*, *Graha Jatiasih*, *Grand Jatiasih Residence*, *Jatiluhur Permai*, *Satwika Permai*, and *Nuansa Legok*. Words like "love," "beauty," or "nuance" present a warm, harmonious, and loving home image. In the context of commodification, these emotional values are sold as the promise of a happy and peaceful family life. Thus, buying a house in this area is not only a matter of the physical building, but also of buying *the emotional expectation* of an ideal household.

Words such as "asih" or "permai" show a local identity rooted in the values of kinship and togetherness. In Indonesian culture, the home is not just a building, but a place to maintain social and emotional relationships. Therefore, naming with emotional nuances confirms that locality is understood as a social and cultural space full of warmth, not just a physical location.

6. Splendor and Aristocratic Status as a Commodity

The naming of housing with the terms *puri*, *graha*, *villa*, or *ivory*, such as in *Puri Gading Residence*, *Puri Duren Asri*, *Puri Nushapala*, *Graha Jatiasih*, *Vila Jatiluhur*, and *Villa Jatirasa*, shows how aristocratic image and splendor are used as attractions. The words associate it with noble life, palace, or high social status. Although the house for sale can be modest materially, a grand name creates the perception that home buyers gain luxury and prestige. In this case, the aristocratic status is commodified into *branding* that increases the selling value of residential areas. The terms "puri," "graha," or "ivory" indicate how local identity is associated with the history of feudalism and aristocratic culture of the archipelago. These names reproduce the imagination of the palace, nobility, and high social status that are part of the collective memory of Indonesian society. The local identity that is built is not an everyday locality, but a symbolic locality that refers to the greatness of the past.

7. Commodification of Locality (Toponymy)

There are not a few housing names that utilize toponymy or local identity, for example *Kemang IFI Graha*, *Pondok Gede Permai*, *Pondok Indah Jatisari*, *Griya Pademangan Residence*, *Perum Kebantenan Indah*, or *Wira Jatiasih Greenhills*. Regional names are used as commodities because they bring emotional closeness, local pride, or prestige to a certain area. For example, "Kemang" in Jakarta is known as an elite area, so the embedding of the name gives an exclusive image to housing. Locality that was initially just a geographical marker has been commodified into a symbol of status and economic added value in property marketing.

The use of regional names such as *Kemang*, *Pondok Gede*, or *Jatisari* shows the most direct form of local identity. Toponymy is a way to affirm closeness to a certain space, as well as build pride in the region of origin. The local identity here is inherent in the geography and history of the area, which is then marketed as an added value. Locality is no longer just a marker of location, but a collective identity that gives prestige to its inhabitants.

CONCLUSION

The theoretical contribution of this study lies in integrating critical toponymy with spatial literacy, demonstrating that housing names are not only products of commodification but also texts whose meanings are actively mediated through everyday reading practices. By situating housing toponymy at the intersection of language, space, and literacy, this research extends existing toponymy studies toward a more interactional and sociolinguistic understanding of urban naming practices.

From the perspective of Indonesian toponymy studies, this research contributes by moving beyond traditional concerns with standardization, historical origin, or administrative naming. Instead, it highlights housing toponymy as a contemporary linguistic phenomenon shaped by market forces, urbanization, and shifting local identities. The findings demonstrate that in urban buffer zones such as Jatiasih, place names increasingly function as symbolic commodities that package aspirations, prestige, and locality into marketable linguistic forms. This contributes to Indonesian toponymy scholarship by foregrounding the role of economic ideology and literacy practices in the production and interpretation of place names.

In terms of practical implications, this study offers insights for urban planners, property developers, and local governments. Understanding housing names as ideological and literacy-mediated texts may encourage more critical and culturally sensitive naming practices that balance commercial interests with local identity and social meaning. For communities, the findings underline the importance of developing spatial and critical literacy to better interpret and evaluate the symbolic representations embedded in residential environments.

This study also has several limitations. The analysis is limited to one urban area and relies primarily on qualitative data from housing names and resident interviews, which may not capture the full diversity of naming practices across different regions or housing scales. Future research is therefore recommended to conduct comparative studies across multiple cities, to integrate quantitative approaches to resident interpretation, or to examine how digital marketing platforms further mediate the literacy practices surrounding housing toponymy. Such studies would strengthen the generalizability of findings and deepen understanding of the relationship between language, space, and commodification in rapidly urbanizing contexts.

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