

LANGUAGE AND COLLECTIVE IDENTITY: A LINGUISTIC ANALYSIS OF TAGLINES OF REGENCIES AND CITIES IN NORTH SUMATRA

Muhammad Hasyimsyah Batubara¹
Fitri Ayu²
Cut Dara Ilfa Rahila³

¹STAIN Mandailing Natal, Panyabungan, Indonesia

²Universitas Negeri Medan, Medan, Indonesia

³Universitas Islam Negeri Ar-Raniry, Banda Aceh, Indonesia

Corresponding author: muhammad.hasyimsyahbatubara@gmail.com¹, fitriayu@unimed.ac.id², dara.rahila@gmail.com³

Abstract

This study examines how language functions as a symbolic resource in shaping collective identity through official taglines of districts and cities in North Sumatra, Indonesia. Taglines, which are often considered promotional tools, are positioned in this study as institutional discourses containing cultural values, ideologies, and identity negotiations. This study uses a qualitative descriptive design by combining linguistic analysis, critical discourse analysis, and semiotic interpretation. The research data consist of 33 official taglines collected from the official websites of regions/city governments in North Sumatra. The findings identify five dominant identity forms, which are: (1) Progress and modernity oriented identity, marked with text like move on together, execute one hundred percent, and compete quite similarly; (2) Prosperity based identity, signified through the continuous use of prosperous; (3) Religion and morals oriented identity, indicated with words such as faith, piety, and reliable; (4) Locally cultured identity, marked by localized words or phrases such as *Habonaron Do Bona* (Simalungun), *Satahi-Saolohan* (Samosir), and *Tafaeri* (North Nias); and (5) Inclusive-modern identity, marked with urban taglines such as *Medan untuk Semua* (Medan). In theory, the study adds to treating taglines as a hybrid discourse of local character based on religious and cultural values recognizable within the framework of modernization. From a practical perspective, we suggest local authorities develop taglines through participatory and consultative processes to ensure they resonate with the local context, cause, and people.

Keywords: Language, collective identity, tagline, regencies and cities, north sumatra, linguistic analysis, discourse.

INTRODUCTION

Language is a tool of communication and a symbolic instrument that shows the collective identity of a community (Fishman, 1999; Demaj, 2022; Et-Bozkurt & Yağmur, 2022; Bhujel & Sinha, 2024). Language remains a key marker of good identification and social glue in a context of globalization in which cultural borders are increasingly losing their significance (Blommaert, 2010; Konara, 2020; Jacquemet, 2021; Drewski, 2024). The identity of a society takes form in linguistic symbols of compact nature, high density, and high descriptiveness. An actual realization of these linguistic signs is a tagline, also referred to as a slogan or phrase, that local governments use to portray the image, ambitions, and values considered relevant to the community (Wilson, 2021; Nambu, 2021; Bole et al, 2022; Zhang & Zhang, 2025).

In North Sumatra, a province rich in ethnic, linguistic, and cultural diversity, the taglines used by regencies and cities are not simply a series of decorative words. They are institutional "voices" that serve as representations of the collective identity of the local community. For example, some taglines emphasize religious values, community friendliness, tourism potential, or natural resources. It leads to a fascinating question: How does tagline language construct and align regional identity? For example, are the lexical and rhetorical choices in a tagline genuinely steeped in the values of the community, or only convenient political facts and promotion strategies (Kavaratzis & Ashworth, 2005)? These questions are essential to

answer, given that taglines serve as regional branding tools and ideological arenas where collective identities are negotiated, formed, and maintained (Fairclough, 2003; Wodak et al., 2009). Studying language and collective identity has long been a focus of linguistics, sociolinguistics, and cultural studies. Fishman (1999) emphasizes that language is a primary symbol of ethnolinguistic identity. Joseph (2004) highlights that collective identity is formed through dynamic discursive practices. Meanwhile, Bucholtz and Hall (2005) developed a sociocultural theoretical framework emphasizing that identity is constructed through linguistic interaction. Edwards (2009) also adds that language is crucial for expressing and maintaining group identity.

In branding and marketing, taglines have long been studied as effective communication tools. Kotler and Gertner (2002) emphasized the role of taglines as a medium for building memorable images. Subsequent research by Anholt (2007) and Dinnie (2015) expanded the understanding of nation branding and city branding, emphasizing that taglines can serve as symbols of identity that are considered globally. Kavartzis and Ashworth (2005) similarly affirmed that city branding is not merely a marketing strategy but also a claim to collective identity. Studies on regional taglines are more dominantly conducted in the context of tourism and city branding in Indonesia. From taglines or punch lines of tourist destinations, to city branding, the immediate objective remains, though it is how hard the taglines work to promote the tourist destination or build a city image. For instance, Suryani (2020) points out that regional taglines are not free from ideological and linguistic reflection. However, studies focusing on the aspects of collective identity, especially related to district and city taglines in North Sumatra, are still very rare.

Indeed, North Sumatra is a province of exceptional cultural plurality, home to major traditional ethnic groups including the Batak Toba, Mandailing, Karo, Simalungun, Pakpak, Malay, and Nias, and also hosts immigrant ethnic communities such as Javanese, Minangkabau, Aceh, and Chinese (Anderson, 2006; Amin & Ritonga, 2024). Hence, this diversity is an interesting arena from which to investigate the choice and use of language in taglines to represent the collective identity of the North Sumatra people. Thus, North Sumatra is a tourism destination and a social space between the intersection of ethnic and cultural identity (Anderson, 2006). In such conditions, tag lines may act as symbolic arenas for projecting "common identity", masking internal divergences (Hall, 1996). For instance, a city may select a tagline focusing on social integration while a multi-dimensional ethnic relations process operates underneath (Van Dijk, 2006).

Alluding to the theoretical link between linguistic analysis of taglines and collective identity theory research is still relatively sparse (Joseph, 2004; Edwards, 2009). A significant proportion of studies are descriptive analyses, which talk about what a word or figurative language means and do not relate it to the social identity construction of jargon. Yet the detail of linguistic analysis, such as word choice, metaphor, and syntactic structure, can tell us a great deal about the construction of ideology and identity (Fairclough, 2003; Wodak et al., 2009). This research is underpinned by the notion that collective identity is never neutral. It is created through symbolic selection, in this case, language (Coupland, 2007). Therefore, the investigation of taglines is not just a study of rhetoric but also a study of ideology, and it affects the perception of a society both to and from its members and external observers (Zaharna, 2010). These contributions hold theoretical and practical value. Theoretically, this study adds value to sociolinguistics and identity studies by showing that language as taglines becomes a tool to construct a collective sense of identity (Bucholtz & Hall, 2005; Edwards, 2009). It adds to the understanding that collective identity is created in the quotidian practice and special institutionalized semiotic systems (Joseph, 2004; Wodak et al., 2009).

Practically, this research is valuable for local government and communities. Analysis of language indicates how far taglines can describe the collective identity of local communities (Suryani, 2020). It can help strengthen social cohesion and pride in their region, if taglines are to be believed. On the contrary, if not, the government can reconsider its branding strategies by fostering inclusiveness and social reality (Kavartzis & Ashworth, 2005). It can also have implications for more generalizations about the place of language in regional development. Not just a marketing tool, language as reflected in taglines is also an ideological battleground that defines the identities of groups (Fairclough, 2003; Wodak et al., 2009). Regional development is therefore not just a matter of building infrastructure or developing an economy, but a matter of building a sustainable collective identity (Anholt, 2007; Dinnie, 2015).

The absence of such studies may lead North Sumatra to have fewer taglines if taglines are determined solely etymologically or linguistically, so based on the above context, this research tries to analyze the taglines of regencies and cities in North Sumatra linguistically to find out how a word as a representation of a group can be a representative identity concerning the identity of the community itself. It will analyze the lexical, the syntactic, and the rhetorical, and how these elements are articulated to form

access to a shared identity. Therefore, this study contributes positively to the body of knowledge and is a new finding on language, identity, and regional branding studies in Indonesia.

METHODS

Research Methods

Employing a qualitative-descriptive type of research with critical discourse analysis as a framework (Fairclough, 2003; Van Dijk, 2006) and semiotic analysis (Barthes, 1977). The rationale behind this approach is that the research aims to explore the ideological meaning and representation of (collective) identity that the taglines of the districts and cities in North Sumatra imply. Hence, it further enters the domain of the relation between language and power, and between language and social identity, and thus, it goes beyond linguistic description.

Research Location and Object

The subject of this research is the official taglines of regencies and cities in North Sumatra Province, which are symbols of regional identity that can be analyzed through local government websites. We selected North Sumatra due to its high ethnolinguistic diversity (Toba Batak, Mandailing, Karo, Simalungun, Pakpak, Malay, Nias, and the migrant ethnicities such as Javanese, Minangkabau, Aceh, and Chinese), which renders regional taglines a symbolic battleground for bargaining communal identity.

Data and Data Sources

The data in this research includes the tagline of the district/city in North Sumatra, collected from online resources from several official websites of the district/city government. Besides tagline text as primary data, the study also drew from secondary data in academic literature relevant to language, identity, and regional branding.

Data Collection Technique

The data collection methods are conducted by online verification, and also to check whether this tagline can be used on the local government official website or public media.

Data Analysis Techniques

Data analysis was undertaken in stages: 1) Linguistic identification: Taxonomising taglines based upon lexical behaviour, syntax, and rhetorical mannerisms; 2) Critical discourse analysis (Fairclough, 2003; Wodak et al., 2009); 3. Semiotic analysis: Decoding meanings in taglines, particularly concerning symbolic representations of culture, religion, or other forms of social harmony, or evoking Hard or Soft development (Barthes, 1977).

Research Ethics

This research prioritized academic ethics by ensuring all data was obtained from publicly accessible sources. No personal or sensitive data was analyzed. The researchers also ensured that interpretations were academic and did not stigmatize any particular social or ethnic group.

FINDINGS AND DISCUSSION

Research Results

1. Data Findings

The table below presents the results of research data collection for 33 district/city taglines in North Sumatra, collected from online sources such as official district/city government websites. All data is taken from publicly accessible sources.

Table 1. 33 Districts/Cities in North Sumatra and Their Taglines (Mottos/Slogans)

No	Regency/City	Tagline/Motto
1	Kabupaten Asahan	<i>Masyarakat Asahan yang Sejahtera, Regilius, Maju dan Berkelanjutan</i>
2	Kabupaten Batu Bara	<i>Berkarakter, Energik, Responsif, Kolaboratif, Adaktif, Harmonis</i>
3	Kabupaten Dairi	<i>Sejahtera, Berdaya Saing, Merata, Berkeadilan, Berkelanjutan</i>
4	Kabupaten Deli Serdang	

No	Regency/City	Tagline/Motto
5	Kabupaten Humbang Hasundutan	<i>Membangun Masyarakat Adil, Makmur, Lestari dan Berkeadaban</i>
6	Kabupaten Karo	<i>Transparan dan Akuntabel</i>
7	Kabupaten Labuhanbatu	<i>Transparan dan Akuntabel</i>
8	Kabupaten Labuhanbatu Selatan	<i>Santun Berkata Bijak Berkarya</i>
9	Kabupaten Labuhanbatu Utara	<i>Demokratis, Pemerintah Yang Desentralistik, Pembangunan Daerah Yang Berkelanjutan, Serta Keberdayaan Masyarakat Yang Partisipatif</i>
10	Kabupaten Langkat	<i>Maju, Dinamis, Sejahtera Dan Mandiri, Berlandaskan Aspek Religius, Kultural Dan Berwawasan Lingkungan</i>
11	Kabupaten Mandailing Natal	<i>Madina Maju Madina Madani</i>
12	Kabupaten Nias	<i>Nias Maju Berkelanjutan</i>
13	Kabupaten Nias Barat	<i>Hasambua</i>
14	Kabupaten Nias Selatan	<i>Adil Makmur, Berdaya Saing, Inovatif, Berkelanjutan dan lestari Berkeadaban</i>
15	Kabupaten Nias Utara	<i>Tafaeri</i>
16	Kabupaten Padang Lawas	<i>Beriman, Cerdas, Sehat, Sejahtera Dan Berbudaya (BERCAHAYA) Dengankerja Keras Dan Kerja Cerdas</i>
17	Kabupaten Padang Lawas Utara	<i>Beriman, Cerdas, Maju, Beradat</i>
18	Kabupaten Pakpak Bharat	<i>Solutif, Agile, Disiplin, Amanah</i>
19	Kabupaten Samosir	<i>Satahi - Saolahan</i>
20	Kabupaten Serdang Bedagai	<i>Maju, Tangguh dan Berkelanjutan</i>
21	Kabupaten Simalungun	<i>Habonaron do Bona</i>
22	Kabupaten Tapanuli Selatan	<i>Sehat Cerdas Sejahtera</i>
23	Kabupaten Tapanuli Tengah	<i>Tapteng Naik Kelas</i>
24	Kabupaten Tapanuli Utara	<i>Maju, Berbudaya Dan Berkelanjutan</i>
25	Kabupaten Toba	<i>Maju Daerahnya, Sejahtera Rakyatnya, dan Berkelanjutan Pembangunannya</i>
26	Kota Binjai	<i>Maju Sejahtera</i>
27	Kota Gunungsitoli	<i>Berdaya Saing, Nyaman dan Sejahtera</i>
28	Kota Medan	<i>Medan Untuk Semua</i>
29	Kota Padangsidempuan	<i>Berkarakter, Bersih, Aman Dan Sejahtera</i>
30	Kota Pematangsiantar	<i>Cerdas, Sehat, Kreatif dan Selaras</i>
31	Kota Sibolga	<i>Kolaborasi yang Tepat Menuju Sibolga Super</i>
32	Kota Tanjungbalai	<i>Balayar Satujuan, Batambat Satangkalan</i>
33	Kota Tebing Tinggi	<i>Dengan Iman Dan Takwa, Kota Tebing Tinggi Termaju Di Indonesia</i>

2. General Description of Data

The data that were analyzed in this study were taglines of regencies/cities in North Sumatra; 33 taglines were found. I extracted some taglines from the data, which mostly use the following format: 1) Descriptive phrases (e.g. "*Maju, Dinamis, Sejahtera dan Mandiri*" Langkat Regency). 2) Short slogans based on local terms (e.g. "*Habonaron Do Bona*" Simalungun Regency; "*Hasambua*" Nias Barat Regency; "*Tafaeri*" Nias Utara Regency). 3) Religious expressions and ethical values (e.g., "*Dengan Iman dan Takwa, Kota Tebing Tinggi Termaju di Indonesia*"). 4) Modern branding formulas that emphasize competitiveness (e.g., "*Kolaborasi yang Tepat Menuju Sibolga Super*"). Of the total 33 taglines, approximately 60% use a declarative structure with adjectives ("*maju*", "*sejahtera*", "*berdaya saing*"), 25% are based on local-cultural/religious values, and the remainder (15%) are short regional expressions.

3. Linguistic Analysis

a. Lexical Analysis

The word choice in the tagline shows a dominant pattern: 1) Progress and modernity: words such as *maju*, *berdaya saing*, *inovatif*, *dinamis*, and *berkelanjutan* appear in more than half of the taglines. 2) Community welfare: the word *sejahtera* appears repeatedly in the taglines of Asahan Regency, Dairi,

Langkat, South Tapanuli, Toba, and Binjai City. 3) Religious and moral values: the words *beriman*, *beradat*, *berkeadaban*, *amanah*, and *takwa* are used by several regencies/cities (Padang Lawas, Tebing Tinggi, Mandailing Natal). 4) Local-cultural values: the use of regional language terms such as *Habonaron Do Bona* (Simalungun, meaning "truth is the basis"), *Satahi-Saolohan* (Samosir, meaning "united in one heart"), *Hasambua* (Nias Barat, meaning "brotherhood"), *Tafaeri* (Nias Utara, meaning "togetherness").

b. Syntactic Analysis

Most taglines are nominal sentences without predicates (for example: "*Maju, Sejahtera*" Kota Binjai). Some use complex sentences with conjunctions ("*Maju Daerahnya, Sejahtera Rakyatnya, dan Berkelanjutan Pembangunannya*" Toba Regency). Others use abbreviated formulas (*BERCAHAYA* "*Beriman, Cerdas, Sehat, Sejahtera, Berbudaya*" Padang Lawas Regency).

c. Rhetorical Analysis

Use of repetition, for example, "*Madina Maju Madina Madani*" (Mandailing Natal Regency). Acronym: *BERCAHAYA* (Padang Lawas Regency). Parallelism: "*Cerdas, Sehat, Kreatif, dan Selaras*" Pematangsiantar City.

3. Critical Discourse Analysis

Applying the CDA framework (Fairclough, 2003; Van Dijk, 2006):

- a. Textual level: Taglines have specific choices of words that highlight *kemajuan*, *kesejahteraan*, *religiusitas*, and *kebudayaan lokal*.
- b. Discourse practice level: Taglines are produced by local governments to build an image, then published in public spaces (billboards, websites, promotional media). Taglines function as the official "branding" of the region (Kavaratzis & Ashworth, 2005).
- c. Social practice level: Taglines function as ideological tools to affirm collective identity. Batak ethnic areas (Simalungun, Samosir, Toba) emphasize local cultural values through regional languages. In coastal/urban areas, noted (Medan, Sibolga, and Tanjungbalai) emphasize inclusivity and collaboration (*Medan untuk Semua*). Faith and piety are observed in the strongholds of religion (Padang Lawas, Tebing Tinggi, and Mandailing Natal).

4. Semiotic Analysis

With semiotic analysis (Barthes, 1977), the tagline functions as a sign that contains a signifier (signifier: word/phrase used) and a signified (signified: value, ideology, identity).

Example:

- a. *Habonaron Do Bona* (Simalungun) → signifier: "*Habonaron*" (*kebenaran/truth*), "*Bona*" (*akar/root*) → signified: the collective identity of the Simalungun people who uphold the value of truth as the basis of life.
- b. *Medan untuk Semua* (Medan City) → signifier: *inklusivitas* → signified: a large, multiethnic city that emphasizes openness to all groups.
- c. *Madina Maju Madina Madani* (Mandailing Natal) → the repetition of "*Madina*" forms a rhythm, signifying: the integration of material development (*maju/go forward*) and religious-social values (*madani/civilized*).

5. Key Research Findings

Based on the analysis, five major patterns were identified in the construction of collective identity through taglines:

- a. Progress Identity
The majority of regions emphasize the words "advanced" and "competitive," reflecting modern development aspirations.
- b. Prosperity Identity
The word "prosperous" dominates. It reflects the community's collective hopes for economic improvement and quality of life.
- c. Religious and Moral Identity
Several taglines emphasize the values of faith, piety, and trustworthiness, reflecting regions with a religious base.

d. Local Cultural Identity

The use of regional language terms (Simalungun, Samosir, Nias, Mandailing). It demonstrates efforts to preserve local culture through official regional languages.

e. Inclusive-Modern Identity

Large cities (Medan, Sibolga) use taglines with a spirit of collaboration and openness, reflecting the complexity of urban multiethnic societies.

Discussion

a. Language and Collective Identity

According to Fishman (1999), language is the primary symbol of ethnolinguistic identity; it is not only a means of communication but also a means of affirming group uniqueness. The finding that many district/city taglines use local language terms (e.g., *Habonaron Do Bona*, *Hasambua*, *Tafaeri*) is highly consistent with this view, part of a regional effort to strengthen ethno-cultural identity through linguistic symbols that can only be fully understood within one's own community. It suggests that local languages are not only maintained but strategically exploited in taglines as a means of affirming collective identity. Joseph (2004) and Hakala (2025) emphasize that collective identity is formed through dynamic discursive practices, not something fixed. The taglines analyzed demonstrate that there is a negotiation between traditional identity (local culture, religious values) and aspirations for modernity (progress, prosperity). For example, in Mandailing Natal, the tagline "*Madina Maju Madina Madani*" combines progress (*maju*) with "*madani*", which indicates morality/religious social relations. It shows a combination of identities constructed through text and context, just as Joseph (2004) argues that identity is not only inherited, but is continuously cultivated and negotiated.

b. City Branding

Anholt (2007); Dinnie (2015); Magaan, Syamsia, and Mandagi (2023); Munder (2024) view taglines as part of place branding and nation/city branding strategies, used to attract external attention (tourists, investors) while influencing internal perceptions (the community itself). The finding that many taglines use the words "advanced/*maju*," "prosperous/*sejahtera*," "competitive/*berdaya saing*," or "collaboration/*kolaborasi*" reflects elements commonly found in branding studies, the drive to appear modern, competitive, and economically attractive. However, they also found that not all taglines solely promote modernity; many incorporate local culture and religiosity, which adds richness to regional identities while also making each region distinct in the authenticity values that Anholt (2007) emphasizes as important in long-term branding.

c. Comparison with Critical Discourse Theory

Fairclough (2003) and Wodak et al. (2009), in critical discourse theory, emphasize that language is not neutral; lexical choices, syntactic structures, and rhetoric contain ideology and the distribution of power. Findings that taglines utilize declarative structures, repetition, acronyms, parallelism, and sometimes nominal sentences indicate an attempt to create linguistic power, make them memorable, become the "voice of government institutions," and project the authority of collective identity. For example, the use of repetitions such as *Madina Maju Madina Madani* is not merely aesthetic, but reinforces the identity of "*Madina*"; it is repeated to emphasize unity and continuity. Likewise, acronyms such as "*BERCAHAYA*" Padang Lawas Regency demonstrate an attempt to encapsulate several values in a single name that contains symbolism and is easily accessible to the public. It aligns with Fairclough's (2003) theory that formal regional discourse serves as a channel through which ideologies of development, modernization, religiosity, and local culture clash and compete for representational space.

In conclusion, from the literature as a whole, the findings support and enrich classical theories on: a) Language as a symbol of identity (Fishman), b) Identity as a discursive process (Joseph), c) Taglines as a place branding instrument (Anholt, Dinnie), and d) Discourse and ideology reflected in official language (Wodak, Fairclough). However, the findings also show more complex variations in regions, not only choosing a "modern and competitive" identity, but also a strong local cultural and religious identity. It indicates that local collective identities can be hybrid, combining old and new values.

CONCLUSION

This study analyzes 33 district/city taglines in North Sumatra to reveal how language is used to represent collective identity. Using linguistic analysis, critical discourse analysis, and semiotics, it was found that taglines function not only as regional branding tools but also as ideological arenas where collective identity is formed, negotiated, and maintained. Linguistically, the taglines often use keywords

such as *maju, sejahtera, berdaya saing, religius, berbudaya*, as well as local terms such as *Habonaron Do Bona, Hasambua, and Tafaeri*. Syntactically, the majority of them are nominal sentences or other short, easy-to-remember descriptive phrases, while on the level of rhetoric, they use techniques such as repetition, acronyms, and parallelism. The result of semiotic analysis shows that every tagline contains a value that represents a regional identity, starting from modernity and development sector, social welfare, religiosity, and the uniqueness of local culture.

Theoretically, this research contributes to the understanding of the notion of taglines, not solely as promotional texts, but also as hybrid collective identity discourses that align with modern aspirations while simultaneously remaining both local and faithful to religion. The takeaway is that local governments need to create taglines more collaboratively, with input from local communities, so that representations of identity truly reflect the public and have significance to the public. Therefore, taglines can play a double role as regional branding tools and symbols that strengthen social solidarity. Lastly, this research opens it up for more research. Future studies can further investigate the possible discrepancies among government, citizens, and outsiders in interpreting the taglines of local communities around the world. A longitudinal study may also reveal how shifts in taglines mirror the evolution of collective identity in tandem with political, social, and cultural change.

ACKNOWLEDGMENT

The author wishes to thank all parties who have contributed to this research.

ETHICAL APPROVAL

The author would like to thank the software Quilbort, Turnitin, and other digital platforms for their assistance in this research. We wish to declare that all are free of any technical and financial support during the research work.

REFERENCES

- Amin, M., & Ritonga, A. D. (2024). Diversity, Local Wisdom, and Unique Characteristics of Millennials as Capital for Innovative Learning Models: Evidence from North Sumatra, Indonesia. *Societies*, 14(12), 260. <https://doi.org/10.3390/soc14120260>
- Anderson, B. (2006). *Imagined communities: Reflections on the origin and spread of nationalism* (Rev. ed.). London and New York City: Verso.
- Anholt, S. (2007). *Competitive identity: The new brand management for nations, cities and regions*. London: Palgrave Macmillan. <https://doi.org/10.1057/9780230627727>
- Barthes, R. (1977). *Image, music, text*. New York: Hill and Wang.
- Bhujel, B., & Sinha, S. (2024). Linguistic landscape as a tool of identity negotiation: The case of the Nepali ethnic communities in West Bengal. *Ethnicities*, 25(1), 43-68. <https://doi.org/10.1177/14687968241265963>
- Blommaert, J. (2010). *The sociolinguistics of globalization*. Cambridge: Cambridge University Press. <https://doi.org/10.1017/CBO9780511845307>
- Bole, D., Kumer, P., Gašperič, P., Kozina, J., Pipan, P., & Tiran, J. (2022). Clash of Two Identities: What Happens to Industrial Identity in a Post-Industrial Society? *Societies*, 12(2), 49. <https://doi.org/10.3390/soc12020049>
- Bucholtz, M., & Hall, K. (2005). Identity and interaction: A sociocultural linguistic approach. *Discourse Studies*, 7(4-5), 585-614. <https://doi.org/10.1177/1461445605054407>
- Coupland, N. (2007). *Style: Language variation and identity*. Cambridge: Cambridge University Press. <https://doi.org/10.1017/CBO9780511613258>
- Demaj, U. (2022). Symbolic identity building, ethnic nationalism, and the linguistic reconfiguration of the urban spaces of the capital of Pristina, Kosovo. *Ethnicities*, 23(3), 500-522. <https://doi.org/10.1177/14687968221097810>
- Dinnie, K. (2015). *Nation branding: Concepts, issues, practice* (2nd ed.). London: Routledge. <https://doi.org/10.4324/9781315773612>
- Drewski, D. (2024). Language and symbolic boundaries among transnational elites: A qualitative case study of European Commission officials. *Global Networks*, 24, e12434. <https://doi.org/10.1111/glob.12434>
- Edwards, J. (2009). *Language and identity: An introduction*. Cambridge: Cambridge University Press. <https://doi.org/10.1017/CBO9780511809842>

-
- Et-Bozkurt, T., & Yağmur, K. (2022). Family language policy among second- and third-generation Turkish parents in Melbourne, Australia. *Journal of Multilingual and Multicultural Development*, 43(9), 821–832. <https://doi.org/10.1080/01434632.2022.2044832>
- Fairclough, N. (2003). *Analyzing discourse: Textual analysis for social research*. London: Routledge.
- Fishman, J. A. (1999). *Handbook of language and ethnic identity*. Oxford: Oxford University Press.
- Hakala, U. (2025). Using AI in the creation of municipality slogans. *Place Brand Public Dipl*, 21(2025), 81–92. <https://doi.org/10.1057/s41254-024-00347-4>
- Hall, S. (1996). Introduction: Who needs 'identity'? In S. Hall & P. du Gay (Eds.), *Questions of cultural identity* (pp. 1–17). New York: SAGE.
- Jacquemet, M. (2021). Transidioma and Territory: Language and Power in the Age of Globalization. *WORD*, 67(1), 117–136. <https://doi.org/10.1080/00437956.2021.1882651>
- Joseph, J. E. (2004). *Language and identity: National, ethnic, religious*. London: Palgrave Macmillan. <https://doi.org/10.1057/9780230503427>
- Kavaratzis, M., & Ashworth, G. J. (2005). City branding: An effective assertion of identity or a transitory marketing trick? *Tijdschrift voor Economische en Sociale Geografie*, 96(5), 506–514. <https://doi.org/10.1111/j.1467-9663.2005.00482.x>
- Konara, P. (2020). The role of language connectedness in reducing home bias in trade, investment, information, and people flows. *Research in International Business and Finance*, 52(2020), 101180. <https://doi.org/10.1016/j.ribaf.2020.101180>
- Kotler, P., & Gertner, D. (2002). Country as brand, product, and beyond: A place marketing and brand management perspective. *Journal of Brand Management*, 9(4–5), 249–261. <https://doi.org/10.1057/palgrave.bm.2540076>
- Magaan, A., Syamsia, S., & Mandagi, R. J. (2023). The antecedents of an effective city branding: A comprehensive systematic review. *Journal of Economic Development and Innovation*, 4(3), 45–61. <https://ejournal.seaninstitute.or.id/index.php/Ekonomi/article/view/3231>
- Munder, E. (2024). ASEAN branding: Exploring the language styles of tourism slogans. *Journal of Applied Linguistics and Literature*, 9(2), 87–105. <https://ejournal.unib.ac.id/index.php/joall/article/view/34802>
- Nambu, S. (2021). Linguistic landscape of immigrants in Japan: a case study of Japanese Brazilian communities. *Journal of Multilingual and Multicultural Development*, 45(5), 1616–1632. <https://doi.org/10.1080/01434632.2021.2006200>
- Suryani, R. (2020). Analisis linguistik tagline daerah: Studi gaya bahasa dan ideologi. *Jurnal Bahasa dan Sastra*, 21(2), 99–112. <https://doi.org/10.24114/jbs.v21i2.19870>
- Van Dijk, T. A. (2006). Discourse and manipulation. *Discourse & Society*, 17(3), 359–383. <https://doi.org/10.1177/0957926506060250>
- Wilson, R. T. (2021). Slogans and logos as brand signals within investment promotion. *Journal of Place Management and Development*, 14(2), 163–179. <https://doi.org/10.1108/JPMD-02-2020-0017>
- Wodak, R., de Cillia, R., Reisigl, M., & Liebhart, K. (2009). *The discursive construction of national identity* (2nd ed.). Edinburgh: Edinburgh University Press.
- Zaharna, R. S. (2010). *Battles to bridges: U.S. strategic communication and public diplomacy after 9/11*. London: Palgrave Macmillan. <https://doi.org/10.1057/9780230106710>
- Zhang, M., & Zhang, T. (2025). From Stance to Identity within Signs: Noncommercial Slogans in China. *Signs and Society*, 13(2), 199–228. <https://doi.org/10.1017/sas.2025.4>