The Naming of Halal Food and Beverages: A Multimodal Semiology Study

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Abstract
The culinary business has been flourishing in every city in Indonesia, including Surakarta, Malang, and Tangerang. Consequently, determining the names of products becomes crucial to pique the interest of the public in these offerings. This research is aimed to review the naming of food and beverages using a semiology approach. The research uses a descriptive explanatory method. The data in this research are the names of food and beverages. The sources of the data are documents related to names of culinary businesses (food and beverages) in restaurants in Surakarta, Malang, and Tangerang. The data collection was conducted through documentation, observation, and data recording in data format. The data analysis uses referential equivalent, strengthened with semiology theory from Roland Barthes, namely searching for signs, denotative meaning, connotative meaning, and myth. The research indicates that, in general, the names of food and beverages sold in restaurants often contain unconventional elements, including references to ghosts, animals, and

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other negative connotations prohibited in the Decree of The Head of Badan Penyelenggara Jaminan Produk Halal (BPJPH or the Halal Product Assurance Agency) Number 57 Year 2021. This suggests that the naming of food and beverages in Surakarta, Malang, and Tangerang does not align with the provisions outlined in Decree Number 57 Year 2021, preventing the business owners from obtaining halal certification. The research recommends that the naming of halal food and beverage products adhere to the guidelines set by this decree.

**Keywords:** Badan Penyelenggara Jaminan Produk Halal (BPJPH), the naming of food, the naming of beverages, semiology.

### 1. INTRODUCTION

The culinary business, encompassing both food and beverages, has been thriving in every city in Indonesia, including Surakarta, Malang, and Tangerang. This trend is evident in publications that discuss the naming of food in various cities in Indonesia. With the proliferation of these businesses, it becomes crucial to establish captivating product names to pique societal interest, including the incorporation of unconventional names (Youn & Kim, 2017). The uncommon names can be viewed based on semantics, pragmatics, psycholinguistics (Smith et al., 2014), sound symbolism, or the association between sounds and meanings (Fenko et al., 2016).

The decree of The Head of BPJPH (Badan Penyelenggara Jaminan Produk Halal or Halal Product Assurance Agency) Number 57 Year 2021 deals with the criteria of the halal product guarantee system which consists of five criteria, namely commitment and responsibility, materials, the process of the halal product, products, supervising, and evaluation (Kepka BPJPH, 2021). The products in the processing industry are products that must be registered for halal certification, in the form of retail products, nonretail, final products, and intermediate products. Products in restaurant or catering are all served menus made by the company itself or bought from other parties (drop menu, partners), including seasonal menus and extra menus. One of the product criteria is not using the name of the devil, pig (i.e., pork), and dog as well as their derivatives, erotic and vulgar connotations, etc. (Anggusti et al., 2021). Accordingly, the decree presents requirements of products to achieve halal certification, namely (Kepka BPJPH, 2021): (1) the businessmen must produce products from halal materials processed based on Islamic sharia, using tools, product facilities, packaging system, storage, and distribution which are not contaminated by non-halal materials, (2) businessmen must guarantee the products in the steps of preparation, processing, packaging, storing, and distribution, separated physically from other non-halal products or materials based on Islamic sharia, and (3) businessmen cannot enroll halal certification containing the names of alcohol, pork, and dogs as well as their derivatives, showing disbelief and disobedience, contrary to Islamic creed, containing words connoted to erotic, vulgar, and or porn.

The problem seen now is that the naming of halal food and beverages in Indonesia today uses the names of ghosts, such as pocong, genderuwo, sundel bolong, setan (evil), and iblis (devil). Not only the name of the devil, but the use of haram ‘forbidden’ animals are also used for food, and also erotic, vulgar, and porn.
connotations, such as *ayam dada montok* ‘plump breast chicken’, *ayam bakar mafia* ‘mafia chicken grill’, etc. Such naming is contrary to the Decree of The Head of BPJPH Number 57 Year 2021. Even though the ingredients are *halal* ‘permissible’ and safe to consume by Muslims, the contradicting names will influence the feasibility of the products to obtain halal certification from the Indonesian Ulama Council or *Majelis Ulama Indonesia* (MUI) (Ayuniyyah et al., 2017).

Previous works on food naming has been done by Munjidah (2019) who analyzed the names of typical Arabic cuisines, and Jaeger et al. (2017) looked into the naming of food in the USA and China. In Indonesia, Fransiska et al. (2019) studied the names of food in Minangkabau, Nuari (2020) examined the naming of food in Bali, Anantama and Setiawan (2020) researched the meanings of the foods in Purwokerto, Fitrisia et al. (2020) researched the naming of Acehnese food, and Lubis and Tanjung (2021) investigated the naming of food in Padangsidimpuan. Furthermore, Febrina (2014) also carried out an analysis of the food names from the anthropolinguistic perspective, while Hadiyaniyah (2016) researched the lexicon of food names from the ethnolinguistic perspective. Then there is the study by Wibowo and Mandusari (2018) who researched the influence of food labeling on Muslim consumers. Next, there is Tresnasari (2019) who explored the names of food in food advertisements. Meanwhile, Mayangsari and Khasanah (2021) looked into the Islamic laws related to the use of appalling food names. On the contrary, Youn et al. (2021) examined the names of foods containing luck elements. In different platforms, Kesgin et al. (2022) researched the names of foods in social media, Song and Yang (2022) studied the perception toward the names of foods and restaurants, and Mahmud (2022) investigated the translation of Indonesian food names in novels. Meanwhile, Syamsuardi et al. (2022) delved into the history of the naming of traditional food in Aceh.

The studies mentioned show that naming food and beverages is widespread globally. They employ anthropolinguistics, ethnolinguistics, and semantics in analyzing naming practices, but the comprehensive understanding, particularly in the case of halal food and beverages, involves semiology. This approach considers not only semantics but also cultural, aesthetic, and other linguistic factors (Silverstein 2019; Riley 2017). Semiology emphasizes the interplay of texts, personal experiences, and cultural factors in the naming of halal food and beverages.

Based on the explanation above, the research problem revolves around understanding the structure of naming halal food and beverages. Aligned with this problem statement, the research aims to describe the naming conventions for halal food and beverages. The findings of this study are intended to provide valuable insights and guidance for the producers of halal food and beverage products. When naming their products, producers should take into account cultural considerations rather than relying solely on linguistic expressions. Additionally, from a theoretical standpoint, this research is expected to contribute to the development of multimodal semiotics studies.

2. **LITERATURE REVIEW**

2.1 **Naming of Food**

The form of naming of food and beverages is based on some aspects. One of the aspects is the use of language form. Chaer (2013) mentioned nine kinds of naming,
including (1) sound imitation, (2) parts mentioning, (3) special character mentioning, (4) inventor and maker, (5) origin, (6) material, (7) similarity, (8) shortening, and (9) new naming. Based on that proposal, the naming of food and beverages can be seen from language aspects. Several studies on the naming of food and beverages have been carried out. They include the naming of food based on its description (Kim & Magnini, 2020), the naming of food based on its shapes such as round and angular (Li et al., 2020; Ngo et al. 2011), the naming of food based on luck (Kim et al., 2023). However, the previous studies have not mentioned the naming of food based on halal products, which is interesting to examine in this current study.

The naming of foods in a marketing context is a critical consideration. The choice of names for food significantly impacts a consumer’s decision on whether to make a purchase. This is because the naming of food and beverages has the potential to alter consumer perception (Chen et al., 2020; Kim & Magnini, 2020). Additionally, food naming holds significance in advertising and packaging strategies (Li et al., 2020). Consequently, the naming of food and beverages becomes imperative, as it plays a pivotal role in determining the success or failure of product offerings (Charette et al., 2015). Contrary to a mere focus on identity and language aspects, the naming of food and beverages serves as a means of perlocutionary communication, influencing consumers’ perceptions.

The naming of many halal foods and beverages is not solely a matter of language form. The naming of halal food and beverages also considers social and cultural aspects. It can be seen from the data showing the naming of food and beverages not only refers to referential form but also refers to social and cultural aspects, such as myth (Barthes, 1983). Therefore, it is more comprehensive to see the naming of food and beverages through a semiology approach.

2.2 Semiology

Barthes (2012) developed a semiology model that looks for signs, denotative meanings, connotative meanings, and myths. Sobur (2013) explained that Barthes semiology model is one of the approaches used in analyzing and identifying the meaning of a sign. Generally, semiology is related to how humans interpret every event around them because interpreting many kinds of signs cannot be combined with how to communicate. Interpreting signs means not only studying the object containing information but also constructing the literal structure of the sign.

Basically, Barthes’ semiology is the form of development of Ferdinand de Saussure’s semiotic model which studies the relation between signifier and signified framed in the form of sign (Kurniawan, 2001). In this concept, meaning is not permanent and absolute in the process of communicating messages. Semiotic experts use vocabularies such as creation, production, and negotiation (Fiske, 2007). The meaning levels in Barthes’ semiology can be seen in Figure 1.

![Figure 1. Levels of meanings in semiology according to Roland Barthes.](image-url)
many forms, for example, texts, oral speech, and other forms such as advertisements, pictures, discourse texts, and shows in the forms of films and social media. Sign invites human thought to be sensitive to his surroundings, namely the mental world that becomes reality in relevant scope and restricted by signs (Barthes, 2012). Meanwhile, the connotation is a sign elaborating the relation between signifier and signified in the form of implicit meaning (uncertain and sudden). The view is described through meanings of one or some texts based on feeling spaces between speaker and listener. Connotation has a subjective meaning related to someone’s emotion.

In Barthes’s explanation, meaning is used for explaining the mechanism of three signs, i.e. connotation, myth, and symbol. Connotation describes how interaction is happening in the meeting of two individuals, whether or not the individual uses feeling or emotion, in social and cultural use. According to Sobur (2013), connotation has another side underlying its existence, namely denotative sign. Here, connotation works based on a human’s subjectivity level in interpreting a sign. In revealing the truth of connotative meaning, another meaning is needed to know the level of the truth. It can be done by giving a denotative meaning, that is an objective meaning based on certain conventions. According to Barthes, semiotics is a theory that aims to interpret the sign system. That is why in giving meaning to a sign, a social phenomenon can be interpreted as a valuable symbol (Barthes, 2004).

Meanwhile, myth is defined as the origin of many metaphysic events related directly to human life. With myth, many origins of culture can be identified. The existence of myth started from the strength of the majority in giving names connotatively. Starting from this, gradually, the story developed and cultured (Halik, 2012). There have been so many myths developed from social media, such as TV shows showing advertisements of virility and beauty, covered with language gaming or supreme language (Budiman, 2004). According to Irwansyah (2009), when a creation or product has been finished and marketed widely, the meaning of the product or creation not only belongs to itself but also becomes autonomous rights of the readers or viewers interpreting it.

2.3 Multimodal

Multimodal is an interdisciplinary approach using many signs to form meaning. Brandt (2004) stated that multimodal is a combination of many signs and social and cultural aspects in forming a sign product. Further, multimodal functions activate readers in constructing meaning through visual and verbal signs (Gibbons et al., 2012). Other than that, multimodal helps strengthen textual understanding (Rajah & Cheong, 2022). Based on those opinions, multimodal text in the context of halal food and beverage naming is aimed to attract the consumer’s attention and decide to buy the food and beverages.

The naming of halal food and beverages is not limited to a single mode, namely language. It can be executed through various modes, including visual and verbal elements. This process is closely tied to social and cultural contexts (Abdullah et al., 2022). In addition, multimodal-based naming of food and beverages promotes an understanding of information and visual literacy through signs in multimodal texts (Rajah & Cheong, 2022). This signifies that the naming of food and beverages by using multimodal texts is interesting.
Multimodal in naming halal food and beverages is aimed to influence the readers through visual and linguistic features so that they decide to buy the food and beverages. This is in line with what is stated by Abidin (2022) that the use of multimodal texts affects readers’ understanding. The reason for this is that both linguistic and multimodal aspects help readers to quickly understand information. Therefore, pragmatic forces or effects on readers are getting stronger. Considering that not all readers can understand information using linguistic aspects, they need supplementary media to be able to quickly understand information. This involves multimodal aspects, two of which are images and colors. At last, the naming of food and beverages is not only aesthetic aspects but also perlocutionary action. Therefore, the producers of halal food and beverages need to utilize visual and linguistic elements in naming the food. Besides, it is also important to consider the Decree of The Head of BPJPH Number 57 Year 2021 related to the criteria of the Halal Product Assurance.

3. METHODS

3.1 The Study

Qualitative descriptive research was undertaken by explaining signs, denotative meaning, connotative meaning, and myth, related to the uncommon naming of food and beverages. The research was conducted in six restaurants in Surakarta, Malang, and Tangerang. The six restaurants are Gacoan, Kedai Mafia, Mie Kober, Hotdog Boy, Hamburgerya, Chicken Sogil, and Kedai Mafia. From the six restaurants, nine lexicons from the naming of halal food and beverages were found to be interesting to examine in terms of semiotic elements.

The source of the data is documents related to culinary business names. In addition, the informant is a halal auditor from the Halal Inspection Institution in a Perguruan Tinggi Keagamaan Islam (PTKI) or Islamic University who strengthened the information about the naming of culinary business related to the Decree of The Head of BPJPH Number 57 Year 2021.

3.2 Data Collection

The data in this research were collected using such methods as documentation, listening, and note-taking (Creswell, 2014; Mahsun, 2014). To begin with, documentation involved the use of documents that take the form of multimodal texts about the naming of culinary businesses (food and beverages) in restaurants in Surakarta, Malang, and Tangerang. This means that data were collected by documenting images of food being studied. This method was done by taking pictures/or screenshotting. Furthermore, the listening method was carried out by reading the names of culinary businesses to identify kinds of food and beverages using the name used as the research focus. This method was used as a data collection method since it was done by listening and observing to the use of language, both oral and written (Mahnson, 2014). The listening method was carried out by looking at images of food while listening to the names of the food and categorizing them into data that had been determined. Finally, the note-taking technique was conducted. It is a technique
done after the listening method (Mahsun, 2014). Taking notes was conducted by recording on prepared data cards.

3.3 Data Analysis

In this research, to reveal the symbolic meanings in the naming of food and beverages offered in some restaurants, the researchers used Barthes semiology theory. Revealing the symbolic meanings of food and beverage names are more comprehensive using a semiology approach. It can be easily understood that symbolic meanings are not only viewed from the used references, but also related to social, cultural, and myth aspects. Connotation works on levels of human subjectivity in interpreting a sign. Revealing truth from connotative meaning requires other meanings to find out levels of the truth by giving the denotative meaning, i.e., objective and convention-based meaning. Finally, myth emerged from the power of the majority of society, readers or consumers to give connotative meaning.

The data analysis in this research was conducted using the referential equivalent method (Sudaryanto, 2015) and was strengthened with semiology theory, including sign, denotation, connotation, and myth (Barthes, 2012). The referential (identity) method is an identity method that uses reference or something that is referred to by linguistic units to help determine the analysis. It was used to analyze the language used in naming halal food and beverages. In other words, it is associated with how the food and beverages are named based on certain objects. Besides, the semiology method, including signs, denotive meanings, connotative meanings, and myths, was used to strengthen the references for naming food and beverages.

4. RESULTS AND DISCUSSION

The result of the study showed that generally, the names of food and beverages sold in restaurants contain uncommon elements because of the relation with the names of ghosts, animals, and negative connotations, which are prohibited by the Decree of The Head of BPJPH Number 57 Year 2021. In revealing the result, the researchers used Roland Barthes’s semiology theory, including signs, denotative meanings, connotative meanings, and myths. The findings reveal four elements of food and beverage names, including (1) products containing names associated with the devil, (2) products featuring names of animals, (3) products with connotations of eroticism, vulgarity, and pornography, and (4) products portraying disbelief and disobedience. The four findings are discussed in the following sub-sections.

4.1 Products Containing Names Associated with the Devil

The naming of food products using names of Indonesian ghost versions is widely used in the industry of culinary. Some restaurants started innovating this on the kinds of offered menus to attract consumers. Examples can be seen in the following data.
Es pocong or pocong ice is a beverage variant serving a mix of fresh fruits. The naming of the beverage takes the characteristics of the Indonesian ghost version namely pocong. The visual sign in the form of a picture of a glass and many fresh fruits completed with the phrase es pocong gives specific and deep meaning. The pictures are intended to strengthen the message of naming food and beverages (Nabifar & Baghermousavi, 2015). Denotatively, es pocong is a drink made of star fruit, strawberry, lime, lychee syrup, lemon, and bubbles. Viewed from the connotative meaning, drinking the beverage shows frightening and surprising feelings as if meeting or seeing one of the ghosts in Indonesia.

There are many ghosts well-known in Indonesia, they are such as kuntilanak, pocong, tuyul, genderuwo, etc. (Saputra & Limbong, 2019). In Figure 2, the characteristics to be shown in the product are horror and mysticism embedded in the social perspective. In Indonesia, society cannot be separated from taboos and superstitions. All things related to the supernatural have been embedded and become parts of social life. According to van Bommel (2012), pocong appears when someone dies and is buried, but the knot at the head of the pocong are unintentionally untied. Additionally, pocong is deeply rooted in Indonesian culture to the extent that people resort to pocong rituals as a means of problem-solving (Kusairi, 2022). Therefore, the deceased who is still bound rises from the grave and requests to be released from their pocong shroud. While the appearance of the beverage may not resemble a pocong, the taste it delivers to consumers is a delightful combination of sweetness, deliciousness, and freshness. Upon closer examination, it is discovered that some fruits used in the making of es pocong carry specific symbols and meanings. The symbols basically have a semantic association (Fenko et al., 2016). The symbols are the white bubbles representing shroud and cotton; the strawberries representing blood, and the top-conned star fruits representing the pocong head knot.

Figure 2 shows mie iblis (devil noodle), a dish made of noodles, processed by boiling, and frying, and served with a concoction of spices with different levels of spiciness. The level of spiciness is cooked based on the consumer’s choice. The higher the level, the more chilies are added into the dish. Generally, the menu is completed with two alternatives of toppings, namely cheese shrimp and rambutan [a tropical fruit] shrimp. In Indonesia, the name of food labeled with the name of a ghost-like mie
iblis has been widely spread among spicy food fans. Although the name has a frightening impression, the name is only a symbol of spicy food.

![Figure 3. Mie iblis (devil noodle).
(source: https://www.instagram.com/mie.gacoan/Mi Gacoan)](image)

The naming of food using a symbol that is unique and relevant to food can improve consumer’s demand for the food (Favalli et al., 2013). From the visual sign in Figure 3, the noodle is red symbolizing the origin of the devil which comes from the flame. The image conveyed to the consumer is that by consuming mie iblis, the tongue will experience a burning sensation due to the spiciness of the chilies. Moreover, the connection with the devil lies in the fact that he is a creature of Allah SWT (the One God) characterized by arrogance and pride. Besides, the devil does not want to obey and comply with Allah’s order (Hasiah, 2018). Hence, as the connotation of the food, after feeling hot, generally people will easily get angry and become arrogant because they lose self-control. This is because the burnt sensation felt in the tongue spreads to the brain.

![Figure 4. Mi setan (evil noodle).
(source: Mi Kober)](image)

Mi setan (evil noodle) becomes the next food using a ghost label in Indonesia. Evil-labeled culinary is used by the producer to give a unique impression and spicy meaning to the food. The uniqueness of naming the food can increase consumer’s
perception of the food’s authenticity (Youn & Kim, 2017). In Figure 4, *mie setan* can be chosen based on the level starting from 12 chilies for level 1, 25 for level 2, 35 for level 3, 45 for level 4, and 50 for level 5. The level can give a spicy taste and burnness to the tongue based on the number of chilies chosen by the consumers. Besides the category of numbers of chilies, the naming of *mie setan* has connotations of unique and frightening things so it is hoped that it can attract consumer’s attention to visit and try the product. The main ingredient of the food is noodles blended with chilies as the main characteristic of the food. Someone’s expression after eating spicy food is usually different; they will usually speak uncontrollably, even swear, to express the spiciness they taste. This symbol is closely related to the immorality of evil devil which likes to rebel, disobey, etc.

![Figure 4. Mie Gacoan](https://www.instagram.com/mie.gacoan/)

**Figure 5.** *Es sundel bolong* (*sundel bolong* ice).

(source: https://www.instagram.com/mie.gacoan/Mi Gacoan)

Based on the label in Figure 5, the naming of the ghost can be an inspiration for the producer to create a unique and interesting product. Denotatively, *es sundel bolong* is a beverage made of ice as the main ingredient, milk, and mocca. Connotatively, *es sundel bolong* portrays a mystical and frightening impression because it is associated with the name of a ghost in Indonesia, namely *sundel bolong*. *Sundel bolong* is a female immoral ghost who has a hole in her back (Koentjaraningrat, 1994). Based on the explained characteristics, some signs included in the components of *es sundel bolong* are represented in milk which symbolizes the clothes worn by the ghost that is usually white with some brown color because of dirt and soil. The brown color is represented by the mocca ingredient. Then, the symbol of *bolong* or hole in the back is shown by the holed ice blocks. *Es sundel bolong* is related to a ghost to attract people’s attention. The irrational construction of superstition is used by the producer as commodity material in fulfilling capitalist interests. The superstition phenomena become a selling power for the producers in marketing the beverage products they produce. Therefore, the role of culture and myth has influenced society’s way of thinking so it also influences the *nyleneh* or ‘weird’ naming of some food products. This is not a new phenomenon in society because other products also use ghost labels.
The word *genderuwo* in Figure 6 refers to a kind of ghost in Indonesia. The visual sign in the appearance of fresh fruit slices completed with verbal *es genderuwo* constructs a unique meaning. Denotatively, *es genderuwo* is a drink made of fresh fruits as the main ingredients such as apple, star-fruits, kiwi, strawberry, jelly, bubble, sweetened milk, nata de coco, *cincau* or grass jelly, and red syrup. Conotatively, this *genderuwo* is related to a spooky big-sized ghost in Indonesia.

Based on Javanese myth, *genderuwo* is categorized as a male ghost born from the spirit of a human who died improperly. That is why, the Javanese believe that people who died because of an accident and had an imperfect burial will become a *genderuwo*. This ghost inhabits rocks, old buildings, big trees, or humid dark quiet corners (Achmad, 2017). Although *genderuwo* has an uninteresting description and frightening impression, the appearance of this iced drink has a different visual. It looks beautiful and interesting because of the combination of many fruits and milk. If those ingredients are outlined, some of them represent the symbol of *genderuwo*. Red syrup represents blood, black grass jelly represents the evil characteristics of *genderuwo*, star-fruits, kiwi, apple, strawberry, and jelly on the top of the drink symbolize the abstract form of the head of *genderuwo*. This uniqueness makes culinary businessmen use the ghost label. According to Nurchaliq (2015), *es genderuwo* has become the most ordered drink. The distinctive blend of flavors and refreshing profile makes this drink stand out compared to others.

4.2 Products Featuring Names of Animals

By the regulation issued by the Halal Inspection Institution of the Ministry of Religious Affairs of the Republic of Indonesia, halal certification is not granted to products containing the names of pork, dogs, or their derivatives. However, a notable trend exists where food product names incorporate these elements. This is revealed from the following data.

The name ‘Hotdog’ in Figure 7 carries an unusual translation in Indonesian, stemming from the word ‘dog.’ The combined term ‘hotdog’ translates to ‘*anjing panas*’. However, upon visual examination, the food is made from safe and halal ingredients. The main components include bread filled with sausage and topped with ketchup and mayonnaise. Yet, viewed connotatively, the term ‘hotdog’ raises concerns...
due to its association with a haram animal in Islam—the dog. Hardoko (2016) stated that in Malaysia, hotdog sellers are required to change the name of the food or they will never get halal certification. In Islam, the dog is considered an unclean animal and the name of this animal cannot be related to the halal certificate.

Based on history, this food was first sparked in 1852. That year, a sausage producer in Frankfurt made a new variant of sausage which was long and slim. Then, in the 1880s in St. Louis, Missouri USA, Antonie Feuchtwanger, a German from Germany sold tackle dog sausage (Rhezaldi, 2021). The sausage was incredibly popular, but its name posed challenges for Americans. Another seller, namely Feltman, introduced an innovative approach. He sold a sausage clamped with bread, eliminating the need for a plate. This concept gained widespread acceptance in society, yet there remained difficulties in mentioning the name of the product. Due to its pronunciation challenges, the food was eventually named the hotdog (Fatoni, 2018).

Viewed from the name, ‘hamburger’ as illustrated in Figure 8 is combined with the element ‘ham’ which means pork. According to Sari et al. (2018), ‘ham’ is a part of pork taken from the thigh and is smooth in texture. The concept is taken from the
naming of the word element meaning denotatively. In the Islamic perspective, there are two categories of halal food, namely halal from the way to get it, and halal from food elements and the goods used to process it (Julianti et al., 2019). Meanwhile, the use of pork is prohibited by Al-Qur’an, so Muslims should look closely at whether it has guarantee and certainty laws about halal food products.

The manipulation of halal marks often happens although the product has not been inspected by a competent institution and does not have a halal certificate (Mubayinah et al., 2016). Therefore, based on literary study, ‘hamburger’ does not contain ‘ham’ like the textual meaning. Hamburger is derived from the name Hamburg, a city in Germany where this modern food was originally popularized. Hamburger came from Hamburg steak which was well known until the USA in the 19th century (Suarnada, 2022). In that era, the term ‘hamburger’ encompassed chopped meat, resembling the familiar patty and burger. Today, however, ‘hamburger’ is exclusively used for a dish comprising a breaded ensemble filled with beef, vegetables, and assorted sauces. Over time, propelled by the surge in social consumerism, hamburgers have become a canvas for culinary creativity, featuring diverse fillings such as chicken, sausages, and more (Nisa, 2021). Therefore, there should be a review of the element of ‘ham’ in the word ‘hamburger’ to obtain a halal certificate, especially in Indonesia.

4.3 Products with Connotations of Eroticism, Vulgarity, and Pornography

The prerequisite for obtaining halal certification mandates that the product’s name avoids any words with erotic, vulgar, or pornographic connotations. However, along with the evolution of culinary practices, some food products have emerged with names carrying erotic, vulgar, and pornographic connotations. A few examples are as follows.

![Figure 9. Dada montok + nasi (plump breast + rice). (source: https://food.grab.com/id/id/restaurant/ayam-goreng-curug-sogil-tanah-baru-depok-delivery/Chicken Sagil)](image)

_Montok_ or plump becomes a word with erotic and vulgar connotations in naming the food. Denotatively, it means compact chicken breast full of nutritious meat. Viewed from the meaning in the dictionary, plump means big, compact, and full. Connotatively, this word is associated with the concept of vulgarity. MUI explained
that the naming of or plump chicken with a *makruh* ‘disliked’ characteristics related to *akhlaq* ‘morality’ and ethics (Ariefana, 2019).

Ethics means anything related to elements of politeness, blessing, and beauty of the name of the food. The urgency of giving food names has been a specific part regulated by the MUI's fatwa [a ruling on a point of Islamic law given by a recognized authority]. The regulation is made to follow Allah’s guidance so that we can avoid haram and those unwanted, become beautifully heard and said, and have good meanings as forms of prayers.

### 4.4 Products Portraying Disbelief and Disobedience

Figure 10 displays a food stall called *Ayam Bakar Mafia*. Mafia has a lexical meaning as a group of secret people committing crimes and disobedient actions. This statement is strengthened by the logo of a mafia on the upper part of the shop. Besides, Figure 10 functions to give positive perception to the consumers (Hou et al., 2017). In that part, a picture of a chicken wearing a black coat and a red mask can be seen.

![Figure 10. Ayam Bakar Mafia (Mafia Chicken Grill)](source: https://www.instagram.com/ayambakarmafia_official/Kedai Mafia)

The combination of the two elements symbolizes that the food has a spicy taste. The red color on the mask shows courage to try the spicy food. On the other hand, the use of mafia in naming food connotes with bad and invalid matters. It certainly contradicts the consideration of the Head of BPJPH which straightly states that the name of a product showing disobedience cannot be enrolled for halal certification. Every label on the food product contains a prayer for the producers and consumers; thus, it needs careful consideration in the form of the product names.

### 5. CONCLUSION

Generally, the names of food and beverages sold in some restaurants contain uncommon elements related to the names of ghosts, animals, and other negative connotations prohibited in the Decree of the Head of BPJPH Number 57 Year 2021. Some product names containing ghost or devil names are *es pocong (pocong ice)*, *mie iblis (devil noodle)*, *mie setan (evil noodle)*, *es sundel bolong (sundel bolong ice)*, *es
genderuwo (genderuwo ice). Meanwhile, the names of products containing names of pork and dogs, such as Combo Hotdog and Hamburger. Then there are the names of products with connotations of eroticism, vulgarity, and pornography, such as dada montok dan nasi (plump breast and rice); and, the names of products portraying disbelief and disobedience, such as Ayam Bakar Mafia (mafia grilled chicken). The naming of the food and beverages in restaurants in Surakarta, Malang, and Tangerang is not by the Decree of The Head of BPJPH Number 57 Year 2021 so the businessmen cannot enroll for halal certification. Because, when analyzed semiotically, the naming of those foods and beverages arises from unconventional constructions of meaning associated with negative aspects.

The research, however, faces limitations in data collection, specifically in capturing the naming practices of food and beverages in only three cities. In the future, more comprehensive studies need to be conducted to address these limitations, aiming to provide an extensive reference for naming halal food and beverages. This reference is crucial for businesses seeking halal certification, aligning with the guidelines outlined in the Decree of The Head of BPJPH Number 57 Year 2021, which restricts businesses without halal certification enrolment.

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