

Linguistic Landscape of Food Stall and Restaurant Names: A Supply Chain Management of Halal Food in Malang City, Indonesia

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Abstract-In a country with a majority Muslim population, increase in economy, purchasing power and consumption such as Indonesia, halal food is a principal requirement. This has led to the springing of certified and uncertified halal food stalls in their supply chain. Therefore, this study aims to observe the supply chains used in naming halal food stalls and restaurants and how its distribution chain is applied to its certification in Indonesia through the official government agencies. The research data consists of 503 names of food stalls and restaurants in five districts of Malang City, namely, Klojen, Lowokwaru, Blimbing, Sukun, and Kedungkandang. Furthermore, photography techniques and several applications such as MUI Halal, Halal Tracking, and Kuliner Malang are used to provide information and validation of halal certificates. Data was analyzed using Linguistic Landscape design on the frequency of language use, its monolingual and bilingual forms, as well as the information and symbolic functions. The results showed that monolingual and bilingual Indonesian languages, English, and Javanese were dominantly used compared to Japanese, Chinese, Arabic, and Dutch. Therefore, the perceptions of nationalism, internationalism, Javanism, and Islamism are instilled, though the official halal certificates still show a slight number.

Keywords: *Linguistics Landscape, Supply Chain Management, Halal Certification, Malang City*

1. Introduction

Indonesia is dominated by 207 million Muslims or 87.2% of the total population [1]. This high number impacts the consumption needs (logistics) either in the form of raw materials or finished products sold in the food stalls or restaurants.

Halal is a term in the Islamic religion which indicates the material, process and content required to produce edible product for Muslims [2]. Therefore, clear instructions are required by the manufacturer. It is seen and observed from its logo shown obtained from the *Lembaga Pengkajian Pangan Obat-Obatan dan Kosmetika Majelis Ulama Indonesia* (LPPOM MUI) or the Institute of Food, Drug, and Cosmetic Studies of the Indonesian Ulama Council. This enables the manufacturer to guarantee their products.

Muslims are required to consume halal foods, and its certificate is one way to ensure it is properly consumed. However, many food entrepreneurs do not carry out its certification but keep the logo or writing on their stalls.

They assume that their products are halal even without certification which is carried out for administrative purposes when getting a tender, especially in cooperation with hotels or restaurants that are already halal certified.

Food is not just a human need, it also represent the culture and identity of a person or group of individuals [3]. In addition, it is a cultural object besides furniture, weapons, medical equipment, books, monuments, and buildings [4] with certain characteristic. In addition to the form, taste, method of processing and presentation, the cultural distinctiveness of food products is seen from the language used in the products' name. People tend to assess the culture of language brought through the food.

The dominant language used in public spaces, especially as the name of stalls and restaurants, indicates the stronger cultural representation of certain communities. The more popular the food products, the higher the demands, which indicates the successful perception of products and culture built. It was considered important to show the general public that language also plays a role in influencing choices for certain food products.

The naming process of stalls and the inclusion of halal logos and certification are interesting to be studied. In the field, it was found that food stalls in Indonesia use lot of Indonesian, English, and Javanese languages. Some are also in Dutch, Japanese, Chinese, and Korean. Besides functioning as a branding and marketing strategy, language facilitates people's understanding and instills perceptions about the food products sold. As a marketing strategy, these stalls do not only sell food products for domestic consumers but also for the needs of overseas consumers.

A food stall name which includes the halal logo raises the Islamic culture combined with culinary products for sale. In a multiethnic society, such as Indonesia, food products are often plagiarized and adapted to the market tastes. For example, meatballs, noodles, *bakwan*, and hot buns are original names derived from China. The word *bak* is Hokkien, which means pig that it is certainly a non-halal product because it acculturates with Islamic culture. This is seen from the replacement of pork, its oil, or goods containing pork with other ingredients, such as beef and chicken. However, this acculturation process sometimes leaves the problems, especially when the culinary stalls are located in the Chinatown area. Despite using beef or chicken and other halal ingredients, doubts still arise from Muslim consumers. Therefore, the inclusion of halal

writing or logo is very important even though the logo is not officially made by the manufacturer, people tend to accept this consequence.

1.1. Sociolinguistic Condition of Malang City

Malang City, in East Java is divided into five districts, namely, Klojen, Blimbing, Sukun, Kedung Kandang, and Lowokwaru. According to the BPS survey in 2016 which was published in 2017, the city's population is 856,410, which makes it an urban settlement. Its education and economic growth both from trade, industry, tourism, as well as harmonious social conditions, make it a domicile destination. Furthermore, the population is dominated by Javanese and Madurese, with other several small ethnic groups, such as the Chinese, and Arabic. In addition, it comprises of Papua, Lombok, Batak, Kalimantan, and Makassar which are non-permanent residents or students.

Malang, spreads across 145.28 km² with a population density of 6,200 people/km² and ranked the 18th most populous city in Indonesia. The city also has a developed economy in East Java through industry, services, trade, education, health,

and tourism with the trading sector accounts providing the largest revenue by 29.53%. The development rate of the economy is also supported by the creative community system, which is run by the community through the macro and micro business indicated by the number of food stalls on the streets. This is important, due to the majority of Muslim population, in this city, which led to a Halal Tourism campaign by the government. In terms of language, the communication between communities is dominated by the Javanese and Madurese with the regional used as informal method of communication among ethnic groups. Meanwhile, the Indonesian language is used as the lingua franca or a national language in education, government, as well as in the formal situation. Besides, English is also used in specific situations since it is a foreign/international language. It is also the pace of the economy and education, in accordance with modernization and globalization.

The Indonesian language is predominately used in public space due to the policy establish by the government, especially for marking territory and places be longing t. However, English and Javanese are also used, therefore all three languages combined to form monolingual, bilingual, and multilingual.

1.2. Literature Review

The linguistic landscape is a language study that analyzes texts in public spaces, such as street names, billboards, signposts, stall, and government buildings in urban areas. These names provide two functions, namely, the information and symbolic [5].

The use of language in public spaces indicates the presence of certain groups of people in an area. It gives a symbolic message of specific language which is considered important and relevant to the situation. Conversely, the absence of a language in a region shows that it is considered powerless, irrelevant, and unimportant by its users [6]. These facts could be seen in a multiethnic region, where the community is divided into several groups. The first, which is based on ethnic similarity, enables them to build ethnic power relations

with other groups. The greater the number of members, the more they are to show their social strength. The second grouping is based on the same social activities, such as government, education, religion, health, and trade activities, where the social forces are formed to form a greater force. For example, Javanese Muslim traders gather to form a force to rival other ethnic non-Muslim traders. Besides, social groups are further classified into several groups, such as Muslim traders-Javanese-culinary business. From this phenomenon, comes the contestation of social groups to fight for power as seen from the presence of social activities in the public sphere, one of which is marked by certain languages.

The linguistic landscape study aims to show its situation at a place, including the general patterns, language policies, attitudes, power relations between languages of different social groups, as well as its period of usage [7]. It shows the linguistic situation in an area to determine the power relations over certain groups, the presence of two linguistic landscape patterns, namely, Top-Down and Bottom-Up. Top-Down refers to the text in public spaces written by the government while Bottom-Up is by individuals or communities [8]. The presence of policies in the language used in public spaces indicates the government's support for a particular language and social group in the society.

The culinary stalls and restaurants naming in Malang City tend to use Indonesian, English, and Javanese, as well as several other languages, such as Chinese, Japanese, and Korean. These languages do not provide guarantees for food products categorized as halal and may be consumed by the Muslim communities, therefore, its logo and writing is needed by food entrepreneurs. In Indonesia, halal certificates are issued by the *Majelis Ulama Indonesia* (Indonesian Ulama Council) through *Lembaga Penjamin Produk Olahan Makanan* (Food Processed Products Guarantee Agency - LPPOM) by going through several stages. The arrangement certainly takes time, ideas, and money.

This research was conducted to determine how food stalls and restaurants are named related to language use, the inclusion of official halal logos or informal writings, and the language and social phenomena of the people of Malang City. The Linguistic Landscape Agreement was chosen to investigate the information functions and symbolic functions that appear.

Linguistic landscape studies related to the name of the stall have been studied by several researchers [9-15]. However, research on those selling halal products has never been conducted, with majority focusing on the management of halal products, certification, and the importance of its logo, such as [16-28].

2. Method

This is a descriptive-qualitative study, with data collected from 503 names of halal stalls or restaurant signboards spread across five districts in Malang City (Klojen, Blimbing, Sukun, Kedung Kandang, and Lowokwaru). Furthermore, primary and secondary data were utilized. The primary was taken by photography techniques on the nameplate of stalls while the secondary was obtained from applications, namely *Kuliner Malang* and Halal MUI. Both applications are important to use as

it provides information on halal food stalls or restaurants in the city of Malang. The *Kuliner Malang* application provides halal stalls and restaurants frequently visited by consumers, while the Halal MUI application provides information on official halal stalls. Researchers have the capability to check the validity of the halal certificate through the registration number and validity period. In addition, the data collection is carried out by making a classification of the use of both monolingual and bilingual languages. Researchers also classified halal food stalls and restaurants as certified and uncertified, with data analysis performed by analyzing the information and symbolic function, as well as the chain of processing halal certificates.

3. Result and Finding

3.1. Monolingual and Bilingual in Naming Food Stalls and Restaurants

According to observation, seven languages were used to name the 503 halal food stalls and restaurants in Malang City namely, Indonesian, English, Javanese, Chinese, Japanese, Arabic, and Dutch which were also mono linguistic. While the bilingual form occurs in Indonesian + English, Indonesian + Javanese, English + Javanese, Indonesian + Arabic. The frequency of occurrence and percentage are presented in table 1.

Table 1. Language use at halal food stalls and restaurants

Monolingual							Bilingual				
Ind	Eng	Jv	China	Jap	Arb	Dutch	Ind+ Eng	Ind+ Jav	Eng+ Jav	Ind+ Arb	
263	157	42	2	8	2	1	18	2	7	1	
52.3%	31.2%	8.3%	0.4%	1.6%	0.4%	0.2%	3.6%	0.4%	1.4%	0.2%	

Table 1 shows that in the monolingual form, the Indonesian language showed the highest number (52.3%), followed by English (31.2%), Japanese (1.6%), Chinese and Arabic (0.4%), and Dutch (0.2%). While, in the bilingual form, Ind + Eng was the highest (3.6%), followed by Eng + Java (1.4%), Ind + Java (0.4%), and Ind + Arabic (0.2%). These findings show that Indonesian, English, and Javanese are the major languages that tend to be used in naming stalls and restaurants in Malang. Arabic as a symbol of Muslim society has become a marginal language with the same frequency as Chinese, with Japanese relatively high in appearance compared to Dutch. Although Japan and Netherlands had colonized Indonesia (the Dutch had colonized for 350 years, Japan 3.5 years), its appearance was relatively small.

3.2. Information Function on Halal Stalls and Restaurants Names

In naming food stalls and restaurants, the owners create ways to make the food well-known by the public. The choice of language and certain terms are used to create special perceptions based on the social character of the community which is the halal food market. This perception uses local, national, and even international branding terms to target specific market segments. The names of the stalls or restaurants provide some information, such as its owner, location, type of food, its

character, expressions, expectations, and international branding.



Figure 1. Hallal Food SCM

Figure 1 shows that the naming of the meatball stalls provides some information to the customer. *Bakso Kota Cak Man* phrase gives information that the culinary business owner is a Cak Man, with the word depicting kinship for siblings (brother) and older men. It is considered to be more familiar, warmer, and more impressed with Javanese than the word *Pak*, which is commonly used by culinary sellers. In addition, the Phrase *No 1 di Malang* gives information that this culinary is special from price, taste, ingredients, presentation, and service. This is based on the social considerations of the culinary market in Malang where the community is very concerned about those qualities. The symbol CM is used to indicate that this culinary is a franchise, while the phrase "100% halal" signifies that it uses ingredients that are consumed by the Muslim communities.

Meatballs are original culinary from China made from pork. This is seen from the use of *bak*, which is Hokkian, a branch of the Min South language, China. It came into existence with the migration of the Chinese people to Indonesia in ancient times. Therefore, it was already well known among the people especially the Java community before the Islamic era. When Islam was developed, this popular culinary culture was acculturated by changing the basic ingredient of pork to beef and this has continued till date. Therefore, *Bakso Kota Cak Man* is a popular food of the people which combines the Chinese culture in the manufacturing process, Islam in the selection of halal materials, and Javanese in the use of *Cak*.

Location creates perception, builds memory and popularity. Therefore, it has always been a major consideration in trading where sellers consider access to roads, and ease of transportation. Some considerations based on geographical conditions were also chosen, such as near rice fields, rivers, and forests.

The Indonesian cuisine, especially Javanese, is greatly influenced by the Chinese culture. In addition to meatballs, the word *Soto* also comes from the Hokkien dialect *cau do* which means herbaceous grass and viscera [24]. It is acculturated with the local area that *Soto kudus*, *Soto Betawi*, *Soto lamongan*, *Soto Madura* appear in Java Island. It is also present in *Soto Makassar* and *Soto Banjar* in Kalimantan. Over time, *Soto* passed through a creative process which led to the emergence of a unique and inseparable standard. One example is *soto sawah*. The existing standard of *Soto* and its location is also a consideration in attracting consumers. In Figure 2, the name came from consumers, not from the seller named Pak Thosim. The popularity of *Soto Sawah Pak Thosim*

Criteria for halal assurance systems include halal policies, halal management teams, training and education, materials, products, production facilities, written procedures for critical activists, traceability, handling of products that do not meet criteria, internal audits, and management reviews. Due to the many and complicated criteria to be understood, training must be followed so that it can be understood properly and get initial recommendations about products to be taken care of halal licensing.

2. After the training, the individual or company must apply the Halal Assurance System to the product. This requires time for the product to meet the halal criteria. Indonesian Council of Ulema provides manuals that can be purchased online on the official website. After the Halal Guarantee System has been implemented, online registration can be done.

3. To check the validity of the product, the individual or company must prepare some required documents, namely product list, ingredients, matrix, Halal Assurance System manual, process flow chart, address list of production facilities, proof of Halal policy socialization, internal training evidence, and internal audit evidence. To provide understanding, a user manual is available which can be downloaded at the Certification Online (Cerol) website.

4. After the documents are complete, registration can be done online. However, individuals or companies must pay for the Cerol user manual which can be ordered and downloaded. After that, the halal certification document is uploaded to completion.

5. After documents are uploaded, pre-audit monitoring and contract payments must be made. To check the suitability of the data entered, it is better to do a pre-audit every day so that discrepancies can be corrected and dealt with immediately. Certification contracts can be downloaded at Cerol and contract payments can be made and approved by the Treasurer of LPPOM MUI.

6. After the pre-audit has passed and approved, the next step is auditing.

7. Post-audit monitoring can be done after uploading certification documents. This monitoring is recommended to be carried out every day to check and correct any discrepancies in audit results.

8. After all steps have been taken and passed, a halal certificate can be issued. Individuals or companies can obtain halal certificates by downloading softcopy on Cerol. The original certificate can be obtained at MUI LPPOM Jakarta or it can also be sent to the recipient. This halal certificate has a validit for two years.

4. Conclusions

The use of language in halal food stalls or restaurants in Malang is dominated by monolingual patterns such as Indonesian, English, and Javanese, while several others are compliments. This shows that language policy factors in the form of nationalism are channeled by the government to the community where the Indonesian is prioritized in the public space. English presently acts as a "bridge" of globalization, bringing Indonesian food and cuisine to global space through outdoor food products, such as McDonald's, Kentucky Fried Chicken, Pizza Hut, and others. The Javanese language brings Javanism's

mission, especially the Javanese-English form of bilingual in naming stalls and restaurants. Furthermore, the Islamization process succeeded in bringing its vision in food products from non-halal to halal, therefore, it is consumed by majority of the Muslim community in Indonesia. The official halal certificate in accordance to Islamization is questionable because 76.8% of its stalls and restaurants are still not officially certified with the use of writing. However, there is no clear reward and punishment both in terms of coaching or litigation in the halal product regulation.

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