

**The Polemic of Naming the Restaurant "Babiambo" and Its Relation to the Minang Philosophy "Adaik Basandi Syarak, Syarak Basandi Kitabullah": A Study of Forensic Linguistics**

**Polemik Penamaan Restoran "Babiambo" dan Hubungannya dengan Filosofi Minangkabau "Adaik Basandi Syarak, Syarak Basandi Kitabullah": Sebuah Studi Linguistik Forensik**

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**Abstrak**

Urang Awak 'Orang Minang' adalah sebuah etnis di Provinsi Sumatra Barat, Indonesia, dan juga dikenal luas dengan makanan tradisionalnya di Restoran Padang. Penamaan restoran Babiambo

**Keywords**

adaik basandi syarak,  
syarak basandi kitabullah  
Padang restaurant  
Babiambo  
forensic linguistics  
semiotics

**Kata Kunci**

adaik basandi syarak,  
syarak basandi kitabullah  
restoran Padang  
Babiambo  
linguistik forensik  
semiotika

di Jakarta yang diidentikkan dengan restoran khas Minang, babi 'babi' dan ambo 'saya' (babi saya) disinyalir dianggap menghina jati diri masyarakat Minang, sehingga dianggap sebagai tindakan penghinaan berdasarkan analisis forensik. Penelitian ini bertujuan untuk menganalisis penamaan restoran "Babiambo" dan kaitannya dengan filosofi "Adaik basandi Syarak, Syarak basandi Kitabullah" sebagai pedoman masyarakat Minang berdasarkan perspektif linguistik forensik dengan analisis semiotika dan linguistik kognitif. Metode penelitian kualitatif dengan pendekatan deskriptif digunakan dalam penelitian ini. Teknik pengumpulan data dilakukan dengan metode observasi dan studi literatur melalui platform daring Gojek Indonesia dan kanal berita daring. Analisis data dilakukan dengan melihat gambar logo restoran Babiambo dan menganalisis maknanya, serta bagaimana hal tersebut ada dalam kognitif orang Minang. Hasil penelitian ini menemukan bahwa penamaan rumah makan padang "Babiambo" dari analisis semiotika menunjukkan tidak adanya penghinaan terhadap identitas Minang dalam proses pembentukannya.

**Abstract**

Urang Awak 'Orang Minang' is an ethnicity in West Sumatra Province, Indonesia, and is also widely known for its traditional food in Padang Restaurant. The naming of the Babiambo restaurant in Jakarta which is identified as a typical Minangnese restaurant, babi 'pork' and ambo my' (my pork) is allegedly considered an insult to the identity of the Minangnese. This research aims to analyze the naming of the "Babiambo" restaurant and its relation to the philosophy of "Adaik basandi Syarak, Syarak basandi Kitabullah" as a guideline for the Minangkabau community from the perspective of forensic linguistics using semiotic analysis in the Minangnese cognitive. Qualitative research methods with a descriptive approach were used in this study. Data collection was conducted through observation and literature review via the online platform Gojek Indonesia and online news channels. Data analysis was performed by examining the logo of the Babiambo restaurant and analyzing its meaning. The results of this study found that the naming of the Padang restaurant "Babiambo," from a semiotic analysis perspective, indicates no insult to the Minang identity in its formation process.

**1. Introduction**

Multiculturalism in Indonesia is creating respect for other cultural groups in both aspects of religion, language, customs, and others. This is an important component of social life because it determines harmony in it. The existence of communication involving people with cultural backgrounds can create the possibility of different interpretations when communicating.

There are various religions in Indonesia, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, Khong Hu Chu, and other religions. Indonesia is one of the countries with the most Muslims in the world, and Islam is the majority religion in Indonesia, with 231,069,932 million people (data as of June 2022) in Indonesia who are followers of Islam (<https://data.kemenag.go.id/>). With the variety of religions in Indonesia, not a few disputes have occurred due to certain factors.

In Islam, the terms halal and haram are known, which are absorbed from Arabic. Halal is a legal thing and permissible in religion; this can be in the form of food, drink, or action. But for people who are not followers of Islam, halal is

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generally associated only with food and drink. This can affect the concept of running a life for Muslims because it ultimately deals with God and religion. On the contrary, haram is illegal or impermissible.

There was a polemic that began to emerge to the public starting on June 10, 2022, namely about the existence of a non-halal restaurant in East Jakarta that sells processed pork cooked in the form of typical Minangnese food (Padang Restaurant). In Islam, animals such as pigs, dogs, and some other fanged animals are haram to eat. West Sumatra is dominated by the indigenous Minangnese people. According to data, adherents of Islam in West Sumatra amounted to 5,441,932 million people, which makes it the majority religion in West Sumatra itself. This conflict offends some of the Minang community itself because the Minangnese are known for their steadfastness in living in Islam. Based on the foundation of this issue, an analysis will be conducted on how the polemic phenomenon of the Babiambo restaurant naming influences the issue of offense to the Minangnese.

This article will discuss and understand (1) the philosophy of "Adaik basandi Syarak, Syarak basandi Kitabullah" as a guide for the Minangkabau community in a cognitive linguistic approach, as well as (2) the polemic of naming the restaurant "Babiambo" and its relation to the philosophy of "Adaik basandi Syarak, Syarak basandi Kitabullah" and its relation to the semiotic approach and how it is analysed from a cognitive linguistic perspective.

In the perspective of forensic linguistics, the polemic can be studied using Barthes' analytical scalpels. By using a cognitive linguistic approach, it can be seen in the frame and perspective theory (Fillmore, 1975) of the Minangnese in assessing the phenomenon of the presence of the restaurant, namely the naming of the restaurant and the menu offered, as well as how it relates to Minangnese traditional philosophy. In addition, the name of the restaurant and the menus offered can be studied using a semiotic approach, which sees the meaning of denotation as a literal meaning and the meaning of connotation as something that is considered 'a myth'.

Research with forensic linguistics approaches has been done a lot before. As done by (Casim, et al., 2019) regarding the Forensic Linguistics Study of Salted Fish Odour Speech by Galih Ginanjar on Fairuz A Rafiq, which analyses in terms of semantics and pragmatics using qualitative descriptive analysis odels. In the study, it was found that Galih Ginanjar used several metaphors to replace words that were too vulgar, such as opening the serving hood (when going to have intercourse), salted fish (emitting a fishy scent like salted fish), bottles (male genitals), and corpse flowers (Fairuz A. Rafiq). Other research conducted by Budiawan et al. (2016) about the controversy over the speech of Zaskia Gotik in the Case of Insulting the National Emblem, analyses the humorous language and transgressions committed by the Zaskia Gotik so that it is found that humorous language style by committing a relevance thimble violation may be carried out, but should not be used on things that are respected, sacred, or considered sensitive by society, including the national emblem by the Zaskia Gotik.

Both previous studies focused on the idiolects and registers used in analysing the speech produced. While in this study, the object of study that will be discussed in this article is the case of naming one restaurant with the name "Babiambo" and its relation to the Minang philosophy of "Adaik Basandi Syarak,

*Syarak Basandi Kitabullah" through forensic linguistic studies with cognitive, semiotic, and sociolinguistic analysis.*

*Regarding conflicts related to this phenomenon, researchers only found one journal article that mentioned the "Babiambo" Restaurant, namely a study conducted by Heriyanti & Akbar (2022) entitled "Government Legal Politics in Law Number 33 of 2014 concerning halal Product Assurance for the Development of Islamic Law and Customary Law", which focuses on the discussion of laws and regulations on related issues. This research is expected to complement and support previous research, especially on language in the study of anthropological linguistics.*

## 2. Method

*Methods in science are systematic ways of working to facilitate the implementation of an activity to achieve the goals found (Djajasudarma, 2010). In this study, researchers used qualitative research methods that are descriptive. Qualitative research methods become the starting point of qualitative research, which emphasises quality (natural data characteristics) in accordance with descriptive and natural understanding itself (Djajasudarma, 2010). While the descriptive research method is a method that aims to make descriptions in the form of conception that are systematically, factually, and accurately regarding the data, properties, and relationships of the phenomena studied (Djajasudarma, 2010).*

*Research techniques used in collecting and retrieving data in this study are observation in the online news portal, selecting data in the Gojek application, and analysing data from the perspectives of semiotics and cognitive linguistics. Meanwhile, the source of data in the study was obtained from online platforms such as Gojek Indonesia in the Go-Food feature, online news portals on the internet ([www.suara.com](http://www.suara.com)), social media Twitter, and the responses of several politicians and regional heads regarding the polemics that occurred. The data obtained will later be further analysed through forensic linguistics, cognitive analysis, and semiotics.*

## 3. Findings and Discussion

*Multiculturalism refers to cultural differences between communities or groups that are run in different ways and distinguish these cultures from one another independently. Multiculturalism can be interpreted differently and can be viewed from a liberal point of view as the right of each culture to coexist and side with other different cultures, to pursue their differences in cultural values and beliefs, and to be treated as equals. This view can be expanded to include the belief that cultures benefit from proximity to other cultures (Hurn & Tomalin, 2013).*

*The first forensic linguistics mentioned in academia was in 1968 by Jan Svartvik, namely the application of linguistic knowledge and methods in the context of law, language, and crime investigation (Umiyati, 2020). Forensic linguistics can dissect something that contains elements of legal violations so as to know the origin and context of the problem based on the meaning contained in the legal case. Ignorance of the background due to the recognition of*

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multicultural concepts may be one of the studies in forensic linguistics. Multiculturalism can be influenced by the culture and religion of a community.

Religion and culture are sometimes inseparable, for example, as embraced by the indigenous Minangnese, who are one of the largest ethnicities in West Sumatra Province. Islamic customs and culture entered Minangkabau and became a conceptualization for the lives of '**Urang Awak**' or Minangnese. Minang were not so affected by the influx of Hinduism and Buddhism because of the strength of their belief systems. Before Islam entered and spread, Minang already had its own belief system oriented towards nature. As for the Minangnese, customs and ethics cannot be separated; therefore, the Minangnese are an ethnicity that has the characteristics of viscosity in adhering to something. Islam entered Minangkabau starting in the 15th and 16th centuries by trading with merchants who were also preachers. Thanks to the soft diplomacy carried out by those previous people, the Minangnese began to consider Islam as a good guideline.

Culinary, according to the *Big Dictionary of Indonesian* (in Miharti et al., 2019), is related to cooking. Minangkabau Culinary is famous for its predominantly savoury and coconut milk cuisine and is loved by the wider community, both domestically and abroad. Generally, people know Minangkabau cuisine as "Nasi Padang." The history of "Nasi Padang" began with the Minangkabau people, who liked the activities of wander in every corner of the archipelago and abroad. In their wandering activities, they bring together customs and provisions of knowledge in cooking. While the Minangnese are also famous for their skills in trading, they mixed the ability to cook and trade that it is firmly held as a custom of the Minangnese. The Minangkabau tribe is an indigenous tribe that generally lives in West Sumatra, and as many as 5,441,932 people there are Muslims, Christians as many as 80,812 people, Catholics 46,246 people, Hindus 93 people, Buddhists 3,638 people, Confucians 8 people, and beliefs as many as 265 people (<https://data.kemenag.go.id/>). With this data, it can be seen that the people of West Sumatra are dominated by people who embrace Islam.

Generally, typical Minangkabau cuisine (Nasi Padang) contains beef rendang, chicken goulash, minced meat, flavored chicken, cow feet, and others. Because of this variety of cuisine, it raises the creativity of the wider community in processing existing basic ingredients. It can be concluded that all Padang cuisine uses basic halal ingredients, such as beef, chicken, fish, or vegetables. This is done because the Minangnese adhere to Islamic law, which is indeed used as a foundation in daily life, including cooking and eating.

Halal in the context of food and beverages in Islamic teachings is material from animals slaughtered under sharia law that does not contain unclean materials, is not contaminated by unclean goods or equipment, and has the furthest processing and storage of unclean goods or equipment. In the Qur'an Surah Al-Ma'iddah verse 88, it is explained that "and eat what is lawful again, good from what Allah has provided for you, and fear Allah in whom you believe in Him." The Minangnese represent their firmness in interpreting the verse through Padang dishes made based on halal according to Islamic law.

In Indonesia, products that are haram for Islamic law can be called non-halal for modesty. The sale of pork-based food is very large, but it is clear that the target market is non-Muslims, such as Christians and Catholics, Hindus, and

others. On the contrary, Muslims will avoid foods that are non-halal-based or not allowed by Islamic law. Some even sell processed dog meat for consumption by non-Muslims.

Forensic linguistics in this study will examine the values in the polemic so that it is known how the Minangnese community assesses a name and its relation to identity, as well as what underlies the problem. Forensic linguistics considers a text or speech as something that has the potential to violate the law. Olsson (2008) states that forensic linguistics is knowledge and techniques in linguistics that are applied to analyze linguistic phenomena related to legal cases, namely in the form of oral and written speech.

Minangnese's experiences of their distinctive cuisine become habits and rules that are fulfilled in daily life. Fillmore (in Arimi, 2015) said that the frame is a schematization of experiences that represent society until it becomes understood and sticks with a long time. The event from the perspective of the Minangnese can be seen in perspective studies in cognitive linguistics, taking into account the ABS-SBK philosophy. Perspective is the community's perspective on an event with the prioritization of participant (Arimi, 2015). While the meanings contained in the logo in the form of the restaurant brand to the menu offered, semiotically seen the meaning of denotation and connotation as meaning related to the knowledge of the Minangnese.

*The philosophy of "Adaik basandi Syarak, Syarak basandi Kitabullah" as a guide for Minangkabau society in the Perspective of Cognitive Linguistics*

Since the arrival of Islam to Minangkabau around the 15th century to the 16th century, Minangnese society strengthened its religious teachings and belief system based on Islam, as the basic standard of behavior. This is manifested in the Minangnese proverb *Agama mangato, adat memakai* which means 'religion states, tradition applies' (Bukhari, 2009). Islam came to Minangnese by blending with existing customs, this happened because Islam was in harmony and in line with the customs that existed before.

Minangkabau society adheres to the matrilineal kinship system or the lineage system of women, as its social system. The existence of Minangnese men is marginally subordinate to women. In the marriage of a Minangnese man and a woman, men are considered foreigners 'outsiders' who enter the female environment, so there is a philosophy of "*bak abu diateh tunggua*" 'like ashes on a stump'.

The indigenous people of Minangnese strongly uphold the teachings and sharia of Islam in their daily lives. There is a traditional philosophy of Minang culture, namely "*Adaik Basandi Syarak, Syarak Basandi Kitabullah*" or can be referred to as ABS-SBK. Adat jointed with Islamic laws, Islamic laws jointed with the Qur'an, more or less have such a meaning which is then used as a philosophy of life of the Minangnese. In addition, ABS-SBK is used as a skill in regulating the daily life of the Minangnese, from waking up to going back to sleep. Although customs and culture are the result of human initiatives and thoughts, they still refer to sharia or Islamic teachings which are the main identity of Minangkabau ethnicity (von Benda-Beckmann, 2012 in Asrinaldi & Yoserizal, 2020).

ABS-SBK began to be used as a philosophy of the Minangnese since the end of the Padri War. This war was a religious war in Minangkabau, but

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included elements of shirk and heresy. After the war marked by the defeat of one of the parties, an agreement was taken that Islamic sharia in running life should not be mixed with these two things, so the term *Adaik Basandi Syarak, Syarak Basandi Kitabullah* appeared. Until now, Minangnese still uphold this philosophy. Regarding ABS-SBK, Minangnese implement it into all their daily activities, including cooking. Definitely, Minangnese people will use basic materials and procedures that are halal, so that when consumed they do not cause harm and do not get sin.

Islam as the basis of Minangnese norms has a broad meaning, so that the actions of an ethnic Minangnese community should obey all the prohibitions and recommendations contained in the teachings of Islam. Minangnese's adherence to the teachings of Islam becomes an identity that Minangnese must be Muslims. It can be said that if someone with Minangnese ethnicity leaves Islam, then that person automatically leaves or falls from Minangnese customary membership according to customary law and gets criticism from the surrounding environment (Afif, 2009).

The meaning of the frame and perspective theory in the cognitive linguistic approach to this phenomenon, that Minangnese believe in the ABS-SBK philosophy as a guide to life and should be applied to everyday life. Framing for the Minangnese that something that violates this philosophy on the basis of Islamic sharia is a violation of a customary nature. The ABS-SBK philosophy is an inherent identity for the Minangnese, along with the Islamic teachings contained in it. In the Minangnese cognitive, this phenomenon is felt to be a violation of customs and culture, based on the Minangnese's philosophy of life.

*The naming of the restaurant "Babiambo" and its relation to the philosophy of "Adaik basandi Syarak, Syarak basandi Kitabullah" from the point of view of Perspective and Semiotics*

Padang is a city located in West Sumatra Province and the place of origin of the indigenous Minangkabau tribe. Minangnese are famous for their wandering nature, as evidenced by the frequent occurrence of these ethnicities throughout the archipelago. There is a saying of the Minangnese philosophy "Abstaining from black by charcoal, abstaining from white by turmeric, abstaining from weathered by rain, abstaining from heat", reflecting efforts to maintain customs through time. In carrying out their regional activities, Minangnese always uphold customs to respect the customs of the place they visit, as in the saying "Dimano bumi dipijak, disinan langik dijunjuang. Dimano rantiang dipatah, disinan aie disauak. Dimano nagari diunyi, disinan adaik dipakai". This proverb explains that wherever a person is, as a human being, he must follow local customs and methods, and must not act arbitrarily (Ismar, 2019).

Generally, Minangnese in migrating have a mission to trade, such as trading clothes, food, to open restaurants with typical Minangnese culinary nuances. Minangnese's expertise in cooking has been found for generations. But among the wider community, the prominent feature of the Minangnese business is in the culinary business, namely the "Padang Cuisine Restaurant". Padang Restaurant is known to have first been present in 1937 located in Cirebon City, West Java. This is known through the results of research by a philologist who traced the existence of this Padang Restaurant through historical and empirical literature at Leiden University, the Netherlands. This research proved that there

was an advertisement for a Padang restaurant called "Gontjang-Lidah", which was published in newspapers for several months at that time. It is known that the restaurant is owned by native Minangnese who migrated to Cirebon. Currently, Padang restaurants have spread everywhere and not a few traders have emerged creativity in creating menu innovations. Basically, the Padang Restaurant business is owned by native Minangnese, along with the peculiarities of how to process their dishes. Padang cuisine is known for its basic spices that are very coconut milk, thick, and contain many healthy spices, as well as halal basic ingredients.

Online sales services at this time do not have clear rules for disputes or so on. The government should make certain regulations or rules regarding these services. Rules regarding consumer protection based on benefits, fairness, balance, security and safety of consumers, as well as legal certainty are contained in Law Number 8 of 1999 (Heriyanti & Akbar, 2022).

In Islamic Economics, consumers are controlled by five basic principles, namely: the principles of truth, cleanliness, simplicity, benefit, and morality. In legal theory, namely the theory of legal protection, it says that legal protection is an illustration of the function of law, namely the concept where law can provide justice, order, certainty, expediency and peace (Wijayanti in Heriyanti & Akbar, 2022).

Recently, there has been a polemic regarding the existence of a "Padang Restaurant" which is labeled non-halal. This restaurant named Babiambo 'babi milik saya', is a restaurant located in the Kelapa Gading area, East Jakarta. Restaurants labeled as Padang restaurants or Minangnese specialties sell pork-based products. The sale of this restaurant is carried out by selling online-delivery through the Go-Food platform by Gojek owned by PT. GoTo Gojek Tokopedia.



### Babiambo Kelapa Gading

Aneka nasi, Cepat saji

gofood PARTNER gopay PROMO ANTAR

TUTUP

Selengkapnya

(Source: <https://gofood.co.id/>)

Picture 1. Babiambo Kelapa Gading

This restaurant sells pork preparations cooked using typical Minang food seasonings, such as rendang and gulai. There are also packages sold in the form of rames rice, grilled pork rice, rendang pork rice and goulash pork rice in which there are vegetables from cassava leaves to green chili sauce. This restaurant is known to be owned by someone named Sergio.

This news emerged to the public starting June 6, 2022, because the existence of this restaurant drew criticism from the public, especially from Minangnese. It is known that the existence of the restaurant hurts Minangnese ethnicity because of violations of rules and customs held by the Minangnese, namely using pork which is meat that is haram and not suitable for consumption by Muslims. This polemic involved several parties, such as politicians to regional officials.

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Regarding the relationship between Minangnese and pigs, there is a tradition known as pig hunting. This tradition is still carried out in some places, especially hilly areas where there are forests and gardens. The pig hunting tradition is an activity carried out only by men and there is no involvement of women, but as spectators. This activity involves dogs as hunters or chasers of the pigs. The tradition is suspected as a socio-political practice of Minang male identity which is a form of equality between men and women so that it is considered equal. Dogs that are already docile and well trained to hunt dogs will have a high price when sold. But the ownership of the dog is also a form of Minang men's pride in the abilities involved in the tradition. This hunt in the Pre-Padri era was thick with male identity politics. But along with the times, the Minangnese who still carry out this tradition consider that pigs or wild boars are pests that must be eradicated, because they damage the plantations and farmland of the Minangkabau people. Pigs are unclean animals in Islam, so pigs that have been hunted are not taken home or eaten, but only left alone after the hunting tradition is over.

As mentioned earlier, the Minangnese uphold the philosophy of "Adaik Basandi Syarak, Syarak Basandi Kitabullah", so this kind of thing is an offense for the Minangnese and a desecration of customs that have been maintained for decades. The characteristics of Padang Restaurant according to Yulastri (2008) that: **first**, all dishes provided at Padang restaurants must meet halal requirements and must have a halal certificate; **second** every Padang restaurant must serve Padang cuisine originating from Minangkabau and processed from traditional Minang ingredients and methods; **third** Padang cuisine must be a differentiator among other dishes, using a lot of spices and fresh spices, the use of coconut milk a lot and with a taste that tends to be spicy; **fourth** food service can be on the table or on a mat, by hand or with cutlery; **fifth** it is expected to use Minang nuanced music so that guests can feel the nuances of West Sumatra; **sixth** Food is served by the waiter by bringing directly 9-15 types of food by means of manatiang or use hands without using a tray; **seventh** female waitresses must wear Muslim clothing; and **eighth** restaurants provide worship facilities such as Musholah.

With the characteristics already mentioned, it can be clearly understood that the Padang Restaurant actually upholds Islamic sharia, in terms of production, ingredients, and procedures for serving food. This has become a custom that is firmly held by the Minangnese, based on Adaik basandi syarak, syarak basandi Kitabullah. The existence of Padang restaurant is a trade and promotion strategy for West Sumatra because it will indirectly attract public interest to know and visit all corners of West Sumatra, along with local wisdom and culture.

Inter-ethnic conflicts can occur due to natural conflicts produced by individuals or groups, because those involved have different attitudes, beliefs, values or needs (Bahri & Subhani, 2017). While inter-ethnic conflict according to Liliweri (2009: 250) is a conflict relationship between two or more ethnicities that have, or a sense of belonging, certain targets but are covered with thoughts, feelings, or actions that are not in line; chaos of contradictory stimuli in individuals who are members of a certain ethnic group (Bahri & Subhani, 2017).

Regarding the polemic that occurs, this is related to the obstruction of cross-cultural communication. Minang culture in the context of cuisine will use halal raw materials according to Islamic law, because ABS-SBK has become a guide in the life of Minangnese. While people who are not from the Minang tribe do not know this. Therefore, making Padang cuisine with pork-based ingredients

became a problem, because it did not know the philosophy and customs of the Minangnese.

In the perspective of linguistic anthropology, ethnocentrism is a major influence in this polemic, that according to the Minangnese Padang cuisine must be in accordance with Islamic laws, which use halal basic ingredients, while many people other than Minang ethnicity are not familiar with the system. Ethnocentrism is a way of looking at and interpreting other people's behavior from their own cultural lens (Bahri & Subhani, 2017). Generally, non-Minang ethnic people view that Padang cuisine is just a food with strong characteristics with distinctive thick spices. Ethnocentrism is influenced by the security of identity held by a community as a basic concept in maintaining a strong identity so that it has its own ways and views.



(Source: [https://instagram.com/lambe\\_turah/](https://instagram.com/lambe_turah/))

Picture 2. Viral Warung Padang Non Halal Pakai Kata Babi

Processed dishes made from pork are widely traded in Indonesia, including in Jakarta. But generally the sale of these products does not include the element "Padang" in it. So that the name of the restaurant was smelled to the public, causing a lot of tweets and criticism, especially through social media. The polemic was even heard to the Governor of West Sumatra, Mahyeldi. He said that Padang cuisine should not be non-halal, so halal certification is needed in the future, especially Padang restaurants that are directly owned by Minangnese. He reiterated that all dishes containing Padang elements must be halal, including rendang and the incident was against and violated the ABS-SBK philosophy.

The owner of the Padang pork cuisine culinary business "Babiambo", Sergio said that the business was just a trial and error to find business opportunities by combining Padang cuisine and pork, which was targeted at non-Muslim buyers. Furthermore, after this polemic was crowded, he apologized to the Minangnese who felt hurt for his actions and he had closed the restaurant.

In Jakarta, the sale of pork is not prohibited. But what makes Minangnese offended is because of the mixing of elements of "Padang" in it which is contrary to the philosophy of the Minangnese, as well as the Islamic sharia adhered to. Solok Regency DPRD Chairman, Dodi Hendra, also commented on the existence of this "Babiambo" restaurant. According to him, he does not mind restaurants that sell various processed pork, as long as they do not use the appendage 'Padang' (<https://www.suara.com/>). Likewise with Fadli Zon as a

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*political activist who is a member of the DPR-RI, he emphasized that the existence of the restaurant was a violation of the ABS-SBK philosophy.*



*(<https://twitter.com/fadlizon/>)*

*Picture 3. Screenshot of Fadlizon Twitter Account*

*In cross-cultural communication, the public view that tends to disagree with responses in the form of rebukes to this polemic is an element of social prejudice. Prejudice brings emotions that are suspicious and oppose communicators who facilitate communication, namely looking negatively at something without learning it first (Bahri & Subhani, 2017). Meanwhile, people who are not Minang do not necessarily know the social and cultural background that exists in Minang society, giving rise to different interpretations of a cultural phenomenon.*



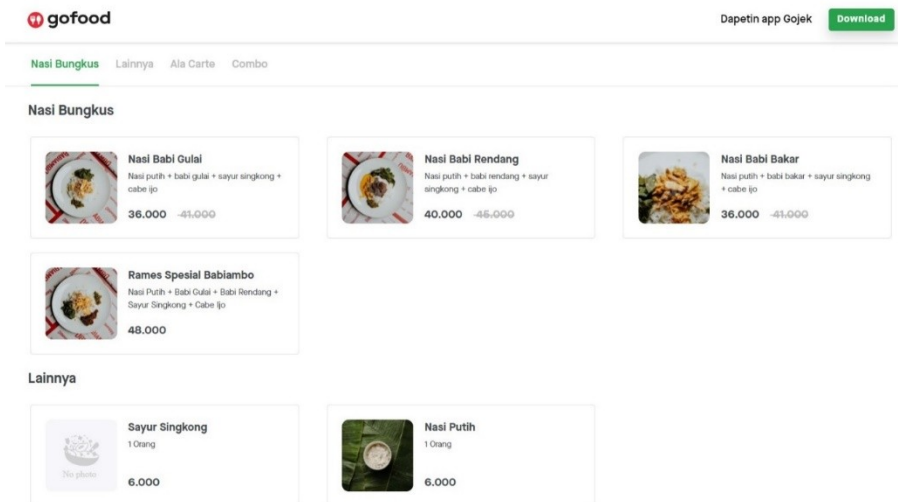
*(<https://gofood.co.id/>)*

*Picture 4. Babiambo Logo*

*The name 'Babiambo' structurally consists of a lexeme that is a composition and belongs to the class of Noun Phrases, in denotational meaning, babi 'pork' and ambo 'my'. The name "Babiambo" can be interpreted as 'my pork'. While in terms of connotation, the naming is a violation of Minang customs and identity denunciation, namely by the presence of the word ambo in the naming of the restaurant. In addition, the typography picture above is written by BABIAMBO. The typography is designed by Rumah Gadang, so it is assumed to be a restaurant trademark which is claimed to be a Padang restaurant. In addition, the names of the menus offered by Babiambo restaurants include Nasi Babi Gulai, Nasi Babi Rendang, Nasi Rames Babi, Nasi Babi Bakar, and Rames Spesial Babiambo.*

*In the analysis of the Babiambo controversy using **cognitive linguistics theory**, particularly with the concept of frame and perspective proposed by Fillmore, we can observe how the Minang community interprets and understands this situation. **Frame** analysis in Fillmore's theory, a frame refers to a conceptual framework or schema that helps individuals understand and interpret a situation. In the case of the Babiambo controversy, the Minang*

community has a conceptual framework regarding what is considered halal food and consistent with the teachings of Islam. They have the expectation that Minang cuisine should use halal ingredients. When the Babiambo restaurant in Jakarta fails to meet this expectation by serving non-halal food, it creates tension and controversy. In the **perspective** theory, it refers to how individuals or groups view and understand a situation based on their experiences, values, and cultural backgrounds. In this case, the Minang community views the Babiambo controversy from their own perspective based on their religious beliefs and cultural values. They may feel offended and disturbed by the presence of a restaurant that does not adhere to halal principles in preparing food, as this contradicts the conceptual framework and values they have internalized. By applying Fillmore's frame and perspective theory, we can see how the Babiambo controversy is understood and interpreted by the Minang community from their cognitive standpoint. This provides valuable insights into the role of language and conceptual understanding in shaping perceptions and responses to controversial social situations.



(Source: <https://gofood.co.id/>)  
Picture 5. Menu

The food menu in the Babiambo's menu are *Nasi Babi Gulai* 'rice with pork curry', *Nasi Babi Rendang* 'rice with pork rendang', *Nasi Rames Babi* 'mixed pork rice', *Nasi Babi Bakar* 'rice with grilled pork', and *Rames Spesial Babiambo* 'speciality mixed of Babiambo' are contains the words of *rendang*, *gulai*, *rames*, and *ambo*, which staining the philosophy within the Minang ethnic group. In the Minangnese perspective, the violation of other Minang customary principles is evident in the food menu that does not use halal basic ingredients (such as pork), contravening Islamic law and Minang customary law, which adheres to Islamic principles. The Minangnese viewpoint asserts that the inclusion of such ingredients in the restaurant's menu, as well as the naming of both the menu items and the restaurant itself, constitutes a violation and an affront to Minang identity.

Analyzing this through semiotic theory provides a deeper understanding of the messages conveyed through its design. The logo features typography in the form of a "rumah gadang," a traditional Minangkabau house. Firstly, the **denotation** of the rumah gadang 'gadang house' in the logo literally represents

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the traditional Minangkabau house, which serves as an iconic cultural symbol of the region. Beyond its literal meaning, the **connotation** of the rumah gadang extends to reflect the richness of Minangkabau culture and traditions, as well as a commitment to cultural heritage. Considering the **context**, it's essential to acknowledge the local context in which the restaurant operates. How the local community interprets the symbols used in the logo can influence their perception of the restaurant. Furthermore, examining the **interaction between symbols** is crucial. **Semiotic** analysis unveils the messages embedded in the Babiambo logo design and how these messages are perceived by the community and potential customers.

This phenomenon occurs because of the owner's ignorance about the background of the ins and outs of Minang and the identity inherent in it. This happens because of the owner's disagreement in giving the idea of naming the restaurant, the menu offered, to the typography used. This does not fulfill the violation contained in Article 28 paragraph 2 of the ITE Law which reads "Everyone intentionally and without rights disseminates information aimed at causing hatred or hostility of individuals and / or certain community groups based on ethnicity, religion, race, and intergroup (SARA)". In addition, this phenomenon also does not meet the violation of Article 27 paragraph 1 of the ITE Law which reads "Everyone intentionally and without rights distributes and/or transmits and/or makes accessible Electronic Information and/or electronic documents that have content that violates decency.

From the elaboration of the analysis of the phenomenon with a frame approach and a cognitive linguistic perspective as the base of linguistic forensic analysis, it is stated that:

1. The naming of the Babiambo restaurant, which comes from the two basic words babi 'pork' and ambo 'my' semantically means 'my pork', is not an insult to Minang custom, but is used only as branding and does not deliberately use the naming of the restaurant based on its background (zero).
2. The use of typology in the Babiambo restaurant logo connotatively and semiotically, is not an insult to Minang identity and custom, but only design and does not deliberately use the typology based on its background (zero).
3. The naming of the Babiambo restaurant menu in a denotative meaning is pork that uses special spices and is cooked in such a way, is not an insult to Minang's legal identity and does not deliberately use the phrase as a naming of the menu based on its background (zero).

Information:

0 = no element at all ( Zero)

1 = 1-3 elements of identity insult (slightly)

2 = 4-7 elements of insult ( quite a lot)

3 = 8-11 elements of insult (many)

4 = 12-15 elements of insult (very much)

#### 4. Conclusion

The "Babiambo" restaurant controversy exposes a clash between Minangnese culture and Islamic principles, triggered by its inclusion of pork, considered haram, and its association with Minang culture, traditionally adhering to halal practices. Cognitive linguistics reveals deep-seated beliefs shaping the Minang community's outrage, while semiotics highlights how the restaurant's branding, like the use of Minangkabau imagery, exacerbates cultural tensions. Cultural sensitivity is crucial in cross-cultural communication and business. Ignoring norms can lead to unintended offense. Understanding the Minangnese perspective, rooted in "Adaik basandi Syarak, Syarak basandi Kitabullah," is vital. The restaurant's presence violates this philosophy, sparking controversy. Pork offerings challenge Minangnese identity and Islamic values. Cognitive linguistic analysis, particularly Fillmore's frame theory, offers insights into the Minangnese response. Language shapes perceptions in social conflicts.

The evaluation of this case cannot be concluded as an insult to a particular ethnicity as regulated in Article 28 paragraph 2 of the Electronic Information and Transactions Law (ITE Law). This is based on the understanding that the actions in this case were not intentional or malicious, but rather the result of the restaurant owner's inadvertence and lack of awareness regarding the naming of the "Babiambo" restaurant, logo design, and menu naming. It is more of an attempt to create a unique identity for the restaurant. In this case, there is no evidence to suggest that the restaurant owner had the intention to insult or denigrate a particular ethnicity or religion. Instead, the mistakes that occurred were more a result of a lack of understanding of cultural and religious sensitivities in a specific context. Therefore, in the framework of advanced English, the assessment of this case would tend to consider the context of ignorance and the restaurant owner's lack of awareness of the cultural and religious implications of their actions. It will not be seen as a deliberate violation of social or legal norms but rather as an opportunity to enhance cross-cultural understanding and awareness in the context of business and communication.

In conclusion, businesses must respect local values, especially in food and naming. In the Minang context, this means using halal ingredients and honoring Islamic teachings and cultural heritage. Consideration of cultural implications is essential for fostering harmony within diverse communities.

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