

THE NAMING OF ACEHNESE TRADITIONAL CULINARY

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Abstract

Purpose of the study: The present study is concerned with words belonging to the realm of food and the naming process of the traditional culinary of Aceh Besar. This work presents the types of culinary naming of words naming and their meaning because different language communities can have different conceptualizations of word meaning.

Methodology: This qualitative research uses ethnographic analysis. The data collection method uses in-depth interview and observation methods following the twelve steps of Spradley's research called "Gradually Forward Research Flow".

Main Findings: The findings indicate that the naming of Aceh Besar culinary is a form of convention agreed upon as a form of common sense and the culture of community members in communicating. The types of the naming of the Acehnese culinary process namely are based on the following: (1) fictitious personality, (2) main material/ingredients, (3) color appearance, (4) cooking process, (5) similarity of appearance, (6) seasoning, (7) taste, (8) cookware, and (9) sound imitation.

Applications of this study: the result of the study can be used by students and universities, especially the linguist in culinary linguistics area. However, it can be the prior study of Acehnese culinary in linguistics research.

Novelty/Originality of this study: This research focused on the word and meaning of the culinary lexicon of Aceh Besar. Word and meaning are some of the fields of culinary linguistics which is the study of food in the perspectives of language. This study focused on the word and meaning which is one of the fields of culinary linguistics.

Keywords: *Acehnese Traditional Culinary, Ethnographic Analysis, Culinary Linguistics, Gradually Forward Research Flow.*

INTRODUCTION

Culinary is a basic human food ingredient created from the results of humans' creative abilities. Only humans flavor their food and create unique dishes and food styles (Gerhardt, et al. 2013) to meet the body's needs and its benefits for health. Culinary is also referred to as the art of cuisine which can be interpreted as a series of activities to produce healthy food with attractive appearance starting from choosing quality food, preparing appropriate and safe processing techniques, and producing tastes according to the purpose (Soenardi, 2013). Culinary is the exploration of culture through food-related to cooking, food, and drinks as a basic need for human beings as well as energy sources for daily activities (Fitrisia et al., 2018a).

Traditional culinary is one of the regional cultural wealth in Indonesia as special food or cuisine which is generally served at a traditional ceremony or celebration day, which has its own type and form based on the region (Rusdi, 2010). In addition, food and beverage ingredients in an area are not only to fulfill daily staple food but also to serve as a complement to traditional ceremonies in accordance with customs and cultural patterns in an area (Zaidan, 1995, in Rusdi, 2010).

Indonesia is famous for its richness of ancestral heritage from different regional cultures, for example, Acehnese cuisine. The position of Aceh as an international port makes it an important point of a cultural place, one of which is food. Culinary is related to the consumption of food (Ervi, 2007; Soenardi, 2013) which is a basic and universal need for humans. Likewise, with language, it becomes a universal human nature. Therefore, eating and speaking are universal human needs. Both are related because they are rooted in the culture and environment of language speakers. The connection between these two things can be illustrated as food enters the body through the mouth and language and then exits the body through the speech cavity. Both are formed and are composed of units such as nouns and spices mixed in such a way and processed into food. That is in line with the language which comes from a collection of sounds arranged and assembled into units of words or expressions into text (Gerhardt, et al. 2013).

Wierzbicka (1997) asserted that if there is a very close relationship between social life and lexicons in the language of the speaker, these cultural activities produce more than one vocabulary or lexicon for one activity. The diversity of culinary lexicons in each human culture varies. These differences in addition to the names and culinary ingredients used, methods of processing, presentation, culinary taste, and aroma, are also different in relation to culinary lexicons. There are

treasures of various lexicons that are related to culinary in every culture, especially culinary names. Local wisdom is the operationalization of cultural values in the social life of a community that can be utilized as their original wisdom and knowledge ([Sibarani, 2018](#))

Therefore, the purpose of this study is to investigate the meaning of Acehnese culinary naming that can be related to their culture and social life which can reflect the community's local wisdom.

LITERATURE REVIEW

The branches of linguistics that study structure, semantics, pragmatic, etymology names are called onomastic or onomatology ([Makondo, 2009](#); [Danesi, 2004a](#)). According to [Jabonillo \(2016\)](#), naming a food or onomastic food is a simple concept, that is, you make food; you name it anything. The human ability to name objects and make them as part of culture whatever he wants to be provided that the population accepts it is the privilege of humans. For example, a chef can name the food he has created, and it can be announced or included on a menu where other people can read or get information about the name, and then it will eventually be received with full awareness.

The naming process is a human activity to replace anything needed in communication as a manifestation of human reason. Names have no meaning but only display the functions of items that indicate items when they become inactive and lose all elements of use that become habits ([Anderson, 2007](#)). Names function to distinguish an object from another one ([Sibarani, 1993](#)), it is a product of historical forces and thus tied to cultural reality, and society can give the name if someone or something is not given a name). The naming process is related to the reference, namely objects that are marked by involving markers or symbols and meanings. In addition, the naming process is conventional, based on the habits of the wearer community and is arbitrarily based on the willingness of the community. Therefore, if the English people call 'egg' while the Cantonese call '*daan*' and Indonesians call '*telur*', it is an agreed form of convention, but if there is a change, it will not be a problem as long as community members agree. Therefore, this world is full of names given by humans.

The cultural inter-ethnic integration has increased variations in the presentation of food other than traditional food, resulting in a reduced role of some traditional foods that will lead to the extinction process ([Rusdi, 2010](#)) because cultural rituals such as traditional ceremonies or rituals of local communities are rarely practiced. This results in further effects such as the increasingly unknown names of traditional cuisine by young families today who generally prefer practical and instant food. In addition, as the food disappears, it will also be followed by the loss of the name of the lexicon, so that the next generation does not know the culinary lexicon name because they have never seen it again. For example, the name lexicon of culinary cakes '*tulak angen*' from the category of 'dry snacks' and '*ungkhui*' is the same as '*lepat*' from the category of 'wet snacks', both of which are only known by the generation over 50 years old because they are rarely made now. Therefore, based on the data of the lexicon of Aceh Besar's food, it is interesting to study how is the process of the naming of the Acehnese community that can revitalize the local wisdom of Aceh Besar culinary.

Some studies investigate food such as food security ([Islam, et al., 2019](#)), fast-food related to environmental influence ([Mozammel, 2019](#)), food-related to language and senses ([Majid & Levinson, 2011](#)), the verbal and nonverbal behavior in eating and drinking verbs ([Newman, 2009](#)) and the study about the translation of dish names that offer a new perspective on the translation of Chinese dish names at the linguistic and cultural level ([Peng, 2015](#)). However, a number of studies about food naming have been conducted such as the study by [Pamungkas, et al. \(2017\)](#) on metaphors in naming the traditional Sundanese food, and also the research by [Pamungkas and Abdullah \(2017\)](#) who examined word formation in the process of naming medicines in Indonesia. In addition, [Jabonillo \(2016\)](#) also examined one of them on word formation in Boholano culinary naming in the Philippines. [Pamantung, et al. \(2015\)](#) investigated the naming of Minahasa food and drink. Banyuwangi. Thus, [Serwe, et al. \(2013\)](#) examined a corpus of business names in the industry sector of manufacturing and retail of food in Singapore and [Nguyen \(2012\)](#) compared the naming of Vietnamese and English foods and drinks. The studies which are relevant to the Acehnese cuisine are the investigation of the Acehnese language use functions in commensality ([Fitrisia et al, 2018b](#)) and the inventory of Aceh Besar culinary lexicons that examined food functions in the Acehnese cultural order ([Rusdi, 2010](#)).

Based on the studies, they showed that there is a relationship between language and food. Language is the primary means for humans use to transmit meaning. Food is not a given, but a cultural construct which can be analyzed by looking at language ([Blank, 1997](#), in [Gerhardt, et al., 2013](#)).

METHODOLOGY

This qualitative study uses the ethnographic method popularized by [Spradley \(2016a,2016b\)](#). The Spradley analysis model has 12 steps called "Gradually Forward Research Flow" which aims to study languages by collecting data directly in the field from native speakers. Data collection uses interview and observation methods for 7 informants by purposefully select participants sampling between the ages of 45-75 years because of the consideration based on their expertise in identifying the culinary terms. The purposefully select participants will help the researcher understand the problem in qualitative research ([Creswell, 2014](#)).

This research was conducted in Aceh Besar. This research was carried out in Aceh Besar because of the consideration of historical factors. The capital of the kingdom was formerly called Bandar Aceh or Bandar Aceh Dar As-Salam. Aceh Besar is the core of the Aceh Darussalam Sultanate as the greatest Aceh Kingdom in history (Sufi, 1995). So, it is believed to be the center of Aceh's cultural history. Aceh Besar also called Aceh *Lhee sagoe* (the triangle of Aceh) which is Indrapatra (mukim 26), Indrapurwa (mukim 25) and Indrapuri (mukim 22). Based on that consideration, the data was taken in (1) Ladong village of Masjid Raya Sub-district, (2) Meunasah Bak Trieng of Krueng Barona Jaya, (3) Lambadeuk village of Peukan Bada Sub-district, (4) Reukih Dayah village of Indrapuri Sub-district, (5) Teubang Phui Mesjid village of Montasik Sub-district and (6) Lamtanjong village of Sibreh Suka Makmur sub-district. The research data is a lexicon of the names of Aceh Besar culinary, the process of making and presenting it. The data was analyzed using domain analysis, taxonomic analysis, componential analysis, and theme analysis (Spradley, 2016a, 2016b).

RESULTS

Language is used as a name of food when it has a physical form, then it gave the name in the form of words or phrases which have meaning. Therefore, language can communicate the types and characteristics of culinary products. According to Bruck and Bodenhorn (2006), the name is a free creation on the part of the individual who gives the name and it may reflect classification. He added that the power of names lies in the name itself (Bruck & Bodenhorn, 2006). The naming process that is founded in the Acehnese culinary is as follows.

Naming Based on Fictitious Personality

Names referring to fictional personalities or personalities created to obtain certain images such as those described by Danesi (2004b) in product naming strategies are also found in Acehnese naming culinary, a cake *Putroe lam bilek* which has a composition pattern naming, named by combining three words, namely *putroe* meaning 'princess', *lam* meaning 'inside' and *bilek* meaning 'room'. This cake includes the *peunajoh* (confectionary) category. The cake appearance has two layers and the name refers to the creation of soft personalities such as princesses that are always in the room and a representation of the softness of the white sticky rice layer. The representation of the beauty of the cake's appearance from the color, sweetness, and softness of the *serikaya* layer is as shown in the reference object of the cake below.



Figure 1: *Putroe lam bilek* cake

Source: Author

Naming Based on the Main Material

Naming based on making materials is naming based on the name of the main ingredient in making culinary, namely vegetables (from plants) or animals (from animals). Aceh culinary names formed based on the ingredients include (1) *tumeh on paku* also patterned composition verb + noun, through the cooking process sautéed with basic ferns, a species of fern-like plant that lives in moist soil in a shaded area. The ferns have midribs which are divided into small leaves with toothed edges; (2) *boh itek u'* 'coconut duck eggs' is patterned in the composition of nouns + nouns. This culinary process undergoes cooking with the main ingredients of the animal which are given additional spices and coconut which has been grated. Here are some other culinary names that have a naming process based on the ingredients.

Table 1: The Acehnese culinary names based on making materials

Plant	Animal
<i>Gule boh jantung pisang</i> 'banana blossom curry'	<i>Tumeh noh</i> 'sauteed squid'
<i>Tumeh on paku</i> 'sauteed fern'	<i>Payeh udeueng</i> 'roasted shrimp in banana leaf'
<i>Kuah on murong</i> 'menunggai leaf soup'	<i>Boh itek u'</i> 'coconut duck eggs'
<i>Sambai u'</i> 'coconut sauce'	
<i>Ie u'</i> 'coconut water'	
<i>Ie boh putek</i> 'papaya juice'	

Naming Based on Colours and Appearance

This naming is based on the colors of culinary appearance which is the style or impression of certain culinary. Here are a number of culinary names based on the appearance of the color, namely;

<i>Sie masak puteh</i>	‘beef white cooking’
<i>Sie itek masak puteh</i>	‘duck white cooking’
<i>Udeung masak mirah</i>	‘shrimp/prawn red cooking’
<i>Sie manok masak mirah</i>	‘chicken red cooking’
<i>Sie masak kleng</i>	‘beef black cooking’
<i>Bu puteh</i>	‘white rice’
<i>Bu kuneng</i>	‘yellow rice’

Actually, the white color of beef white cooking or *sie masak puteh* in its cooking processing does not use chili, but other herbs such as candlenut and coconut milk that create the white appearance. The red color of shrimp/prawn red cooking or *udeung masak mirah* is taken from fresh chili and dried chili that gives the red appearance of food. Then, the black color of beef cooking or *sie masak kleng* is taken from the appearance of culinary that is the result of black pepper herbs.

However, the yellow color of *bu kuneng* is rice which is cooked by using turmeric and other herbs.

Naming Based on Cooking Process

Naming is given based on the method of the cooking process such as *teuphep*, *teupeulemak*, *gureng*, *tumeh* and others described in the table below.

Table 2: Ways of cooking of the Acehese culinary

The ways of cooking	Names of the culinary
<i>Teuphep</i>	<i>Kareng teuphep, Bohpiek teuphep, Keumamah teuphep, Bak empeuk teuphep</i>
<i>Teupeulemak</i>	<i>Boh labu peulemak, Keumamah teupeulemak, Eungkot sure teupeulemak, Udeung peuleumak, Kuah bieng peuleumak</i>
<i>Reuboh</i>	<i>Boh manok reuboh, Sie reuboh</i>
<i>Gureng</i>	<i>Eungkot gureng, Sie manok gureng, Boh manok gureng</i>
<i>Tumeh</i>	<i>Tumeh eungkot, Tumeh on rumpun</i>
<i>Panggang</i>	<i>Eungkot panggang, Sie manok panggang</i>
<i>Teudeudah</i>	<i>Boh itek teudeudah</i>
<i>Jruek</i>	<i>Boh itek jruek</i>
<i>Other way</i>	<i>Boh rom-rom</i>

The culinary process of *teuphep* is the process of cooking using stir-fry oil and other spices by adding *asam sunti*, a type of Acehese typical spice made from dried carambola (*Averhoa Bilimbi*). All food ingredients that are sauteed using *asam sunti* for acidification are called *teuphep*.

Furthermore, *teupeulemak* is the cooking process using coconut milk so that the food is savoury or *leumak*. Fried is a cooking process using the oil by frying. While roasting is the process of baking using fire or embers. *Teudedah* is similar to the making of an omelet, i.e. an egg that is shaken with additional spices and then burned on a banana leaf on low heat without using oil.

However, *reuboh* is a type of food that goes through the process of boiling using water, including other spices. The other process is *jruek*, which is a food named based on the *jruek* ‘preserved’ process, which is marinated, like eggs. Other culinary based on the way of making is the *rom-rom* or *kelepon* (Javanese). This confectionery is named based on the way it is made after the mixture has been rounded, filled with brown sugar and boiled, and then it is rolled or led into a pile of coconut grater so that it is called *boh rôn-rôn* or *rom-rom*, and *boh* means fruit because it has rounded shape.

Naming Based on the Similarity of Appearances

Naming based on the appearances is seen in the types of food in Aceh culinary, including:

<i>Eungkot kaye</i>	‘wooden fish’	<i>buleukat</i>	‘sticky rice’
<i>Bungong kaye</i>	‘flower cake’	<i>meuseukat</i>	‘taffy’

The name of *eungkot kaye* is given based on the appearance of a fish as the main ingredient which is like wood. Wooden fish, also called *keumamah* in Acehese, means tuna through the weeding process, where it is cleaved into four and the entrails and bones are thrown away, and then it is boiled, fumigated and dried using sunlight for a week or more, so that the fish are stiff and chewy and more durable, and tapioca flour can also be added. Before it is consumed, the wooden fish is cut into small pieces of two fingers like wood chips. Actually, these wooden fish were brought as food supplies during the war in Aceh many years ago because they will keep for up to two years.

Meanwhile, *meuseukat* is a type of confectionary or *peunajoh* in the Acehnese language, i.e. a cake made from flour, sugar, butter, and pineapple. This snack is processed similar to making *dodol* so that it produces a sticky, partitioned texture at the end of the processing process when it has been cooked so that it is called *meuseukat*. This *peunajoh* is usually a bride delivery, a traditional event or welcoming guests, and celebrating holidays. Likewise, the name of *buleukat* 'sticky rice' comes from the appearance of sticky rice. Actually, this food is a traditional ceremonial confectionary. Then, *bungong jaroe* cake is a type of flower and stem shaped pastry provided when welcoming guests or on traditional events

Naming Based on Seasoning

Naming based on seasoning is the use of various types of plants that have a distinctive smell to give seasoning to food, such as ginger, onion, pepper, etc. The examples of Acehnese food names based on seasoning are:

Gule pliek u 'pliek u curry'

Sambai asam pliek u 'pliek u sour sauce'

Food naming such as *pliek u* curry and chili sauce is based on the main ingredients in it, namely *pliek u*. This typical Acehnese seasoning called *Pliek u* (Patarana) is the result of coconut (old coconut) which has undergone a three-stage process of fermentation by means of incubation, drying, and separation between oil and meat.

Naming Based on Taste

Culinary naming is also given based on the taste of food. Acehnese food generally refers to sour and spicy taste, for example; *eungkot masam keueung* 'spicy-sour fish'. The concept of naming based on the taste of food produced using the [Ogden and Richards triangle \(2001\)](#) involves the spicy-sour fish symbol with the concept referring to the taste of sour and spicy that is processed by boiling and using *asam sunti* for its sour taste and cayenne pepper for its spicy flavor.

Naming Based on Cookware

Naming based on cookware is naming based on the name of the container used in cooking processing. The naming of these foods in Acehnese culinary is *kuah beulangong* (curry pot) that is food that is cooked in a pot or a large cauldron which can reach a meter in diameter. This culinary has a fresh, spicy, and savory taste. The main ingredients are goat or beef, jackfruits or bananas, and also Acehnese typical spices such as *gongseng* coconut. *Kuah beulangong* is usually made during wedding ceremonies and the commemoration birthday of Prophet Muhammad. The process of cooking and eating *beulangong* curry is always done together and in mutual cooperation (*meuseuraya*). This is what causes *beulangong* curry is cooked in large quantities so that it requires large containers.

Naming Based on Sound Imitation

Naming based on sound imitation is a naming process with the imitation of sound that appears if the word or expression is the sound of the object or food consumed. An example of an Acehnese culinary named after imitation of sound is *pisang krep-krep* 'banana chips'. The naming of 'krep-krep' bananas are based on the sound *krep-krep* produced when someone chews crunchy banana chips.

DISCUSSION

Naming involves the concepts or meanings, words or symbols and something referred to as described in [Ogden and Richards's](#) "triangle of meaning" (2001) applied to one of the culinary names of Aceh *Kuah Beulangong* described as follows.

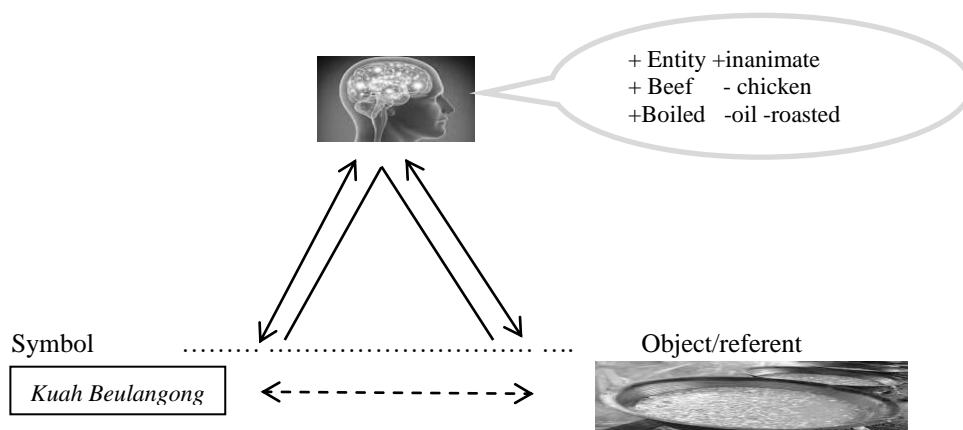


Figure 2: The application triangle of meaning [Ogden and Richards \(2001\)](#) to the naming of Acehnese culinary *kuah beulangong*

The three components of meaning which are symbols represent ideas that are in mind; ideas refer to a particular object in mind which is the meaning of a language symbol. The lexeme *Kuah beulangong* is a symbol. Then, the concept of *kuah beulangong* is an entity, inanimate, beef, boiled, filled with water; jackfruit or banana. While the actual form of the object is a reference, the *kuah beulangong* object. Based on the results of data collection, there are one hundred and sixty-four culinary names which are then analysed.

There is 7 product naming strategy that is proposed by [Danesi \(2004b\)](#) and there is 10 naming strategy proposed by [Sudaryat \(2006\)](#) is not. However, those naming strategies cannot apply to the Aceh Besar Culinary so that it is not strictly used that naming strategy but rather consider and adjust the behavior of data found in the field. Furthermore, based on the result of study there is 9 naming process of Acehnese culinary have found and the meaning of them. Meanwhile, it is found that the type of Acehnese culinary naming that is different compared to the naming strategy by [Danesi \(2004b\)](#) and [Sudaryat \(2006\)](#), which are culinary naming based on color, cooking process, taste, seasoning, and cookware.

A number of studies analyse about naming strategy and meaning or the word-formation. Previous research about culinary naming is examined by [Pamungkas and Abdullah \(2017\)](#) who investigated the word formation in the process of naming medicines in Indonesia. The study has found the linguistics-based product naming methods of some over the counter (OTC) medicine and their impacts on companies and consumers. The data was taken randomly about 57 data from the lists of OTC medicine and classified them into the word-formation methods which discuss the process of forming the words, product naming strategy and theory of OTC products taken from the FDA. The study has shown that a proper and precise OTC medicine naming method can employ the linguistics aspect, especially word-formation theory to describe the kinds, characteristics, and usage of the products. Another study examined the naming of Minahasa food and drink that also describes the formation of words that appear as the name of typical Minahasa food and beverage was investigated by [Pamantung, et al. \(2015\)](#). The study found that the derivational processes in the typical Minahasa food and drink vocabulary name consist of compounding, affixation, and reduplication.

In another study, [Pamungkas, et al. \(2017\)](#) provided the research about metaphors in naming the traditional Sundanese food. This study analysed the naming patterns, metaphors found in the names of traditional foods, and their relations with the Sundanese culture promotion. The framework of this research is metaphors in investigating word or phrase which is used for special effect, and it does not have its usual or literal meaning, discourse of tourism and the theory of word formation is proposed by [Marchand \(1992\)](#) and [McManish \(1998\)](#). The results indicate that there are figurative meanings often employed to describe the physical circumstances of attraction and implicitly to influence tourists to taste the food. Also, there is a promotive function of the metaphors as the link between the promotional names and the promoted culinary. The other study is about figurative meaning related to the sense of food (sweet, sour, salty, bitter) in Malay Proverb is investigated by [Mansor and Jalaluddin \(2016\)](#). The result of study has proved the relationship of language, society and thought in Malay proverbs by using semantic inquisitive analysis.

Meanwhile, [Jabonillo \(2016\)](#) examined one of them on word formation in Boholano culinary naming in the Philippines. The results of the study showed that the process of word formation in BOL culinary namely root terms; affixation; compounding; reduplication; borrowing word; coinage. Based on the culinary semantics, it is found a number of borrowing words from foreign languages such as Chinese, Spanish, American, Indian, Mexican and Middle Eastern. In a different study, [Serwe, et al. \(2013\)](#) examined a corpus of business names in the industry sector of manufacturing and retail of food in Singapore to study the form and function of French in these business names. A corpus of 47 names found on shop signs was analysed. The result indicated a link between form, the type of food retail business, and the food served. This study can show that the motivation for using French for the name of a food business in Singapore is multifaceted.

In another study, [Nguyen \(2012\)](#) compared the naming of Vietnamese and English foods and drinks. This study has focused on the contrastive analysis of structural and cultural features of names of food and drinks in Vietnamese and in English. The names of food and drinks in this different languages are in the form of noun phrases of the following syntactic patterns: Head + Noun [V] = Noun + Head [E], Head + Noun Phrase [V] = Noun Phrase + Head [E], Head + Adjective [V] = Adjective + Head [E], Head + Adjective Phrase [V] = Adjective Phrase + Head [E]. However, in related to cultural features, the names of food and drinks in Vietnamese and in English have the same points because the names of food and drinks in English are translated from Vietnamese names. However, [Kusmaningtyas, et al. \(2013\)](#) used ethnolinguistics to describe the terms in traditional foods and snacks and describe the relationship between the terms food and traditional snacks with traditions to the community in Banyuwangi Regency. The results of the study showed that the form of words and phrases that have meaning. The names of traditional food and snacks in the form of words include *klepon*, *kolek*, *kopyor*, *lanun*. While the names of traditional foods and snacks in the form of phrases among them are, *gethuk lindri*, *jenang grendul*, *jenang merah*, *kembang goyang*, and *madu mongso*. These traditional foods and snacks also have a relationship with tradition in the Banyuwangi community, most of which are found in Javanese communities. Another study related to the naming is Malay food terminologies that is conducted by [Zahari, et al. \(2012\)](#) who investigated the relationship between Malay varieties of food names, including ingredients, equipment, cooking method, food preparation and the young Malay understanding and usage which is assessed by using questionnaire survey. The result of study indicates that young Malay has low understanding and usage of their food terminologies such as food preparation, methods of cooking and food names. Also, the study of sociolinguistic variation of the names is described by

[Rodríguez-González \(1999\)](#) who found the different designations of meals and factors of both linguistic and extra-linguistic social nature in the variation of names of two main meals in Britain. Based on the empirical data which is obtained by interview, it indicates the various condition that has led to the changes related to semantic field of meals in the English language and other languages such as French and Spanish. The study related to naming based on location of culinary made such as the research study by [Goldfarb \(2016\)](#) who introduced a new concept of culinary that is meringue formation. This culinary has unique characteristics in its type of sugar used that make it delicious and nutritious. This new culinary naming in honour of the location was made which called “Balinese Meringue”. Naming based on location of culinary made is not found in Acehnese culinary naming. Although there were many kinds of research related to culinary and naming, only few of them focused on naming related to cultural meaning. So, it is necessary to do deep research on food naming and its meaning which related to the community’s local wisdom.

CONCLUSION

Naming objects can be based on prominent features and characters on the object physically or non-physically or refer to the positive expectations and culture surrounding the object containing philosophical and symbolic elements that are full of meaning. This study has shown that culinary naming is not just the words used but the process of naming strategy and the meaning on it that has local wisdom meaning. It can be different from other cultures. The naming process varies for each different culture. This is influenced by the habits of society (conventional) and the willingness of the community (arbitrary). Similarly, the 9 naming processes found in the Acehnese cultural community can also be found in other cultures or can be different from other regional cultures in Indonesia, which is very interesting for further investigation.

The result of study found 9 types of Acehnese culinary naming, i.e. (1) fictitious personality, (2) main material/ingredients, (3) color appearance, (4) cooking process, (5) similarity of appearance, (6) seasoning, (7) taste, (8) cookware, and (9) sound imitation. Naming based on the main material/ingredients and cooking process is the type of naming that has the greatest number of culinary names. However, the types of fictional personality naming and imitation of sound are the least number of culinary names.

The meaning of Acehnese culinary naming reflects the local wisdom culture. As Brillat-Savarin, one of the earliest food writers claimed: “Tell me what you eat, I will tell you what you are” in [Gerhardt, et al. \(2013\)](#). It indicated that everyone can infer someone’s identity based on the food he or she eats because the way of food prepared and eaten are typical of the person’s group. Of course, it involved the naming of food which can be a symbol of cultural identity. Food can be a vehicle of culture because food and language are two fundamental symbols of cultural identity ([Bassene & Szatrowski, 2014](#)). It is hoped that Acehnese people can develop and introduce their inherited traditional food to other communities such as one city in Indonesia that has people who can create kinds of food and always developing their local food and drinks is Bandung city ([Runiawati, et al, 2019](#)). Bandung has been the city of the culinary industry that enabled it to be one of the favourite tourist destinations in Asia and culinary tourism destinations in Indonesia.

LIMITATION AND STUDY FORWARD

This study only investigates the naming process and its related meaning. Therefore, it is recommended that further research be undertaken in the following culinary areas. Further study is needed to investigate the Acehnese culinary that related to the traditional ceremony events and its local wisdom cultural meaning and further investigation is needed to explore the metaphor of Acehnese culinary.

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AUTHORS CONTRIBUTION

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