Linking Arabic, Islam, and Economy: Onomastics on Business Name of People of Arab Descent in Indonesia

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Abstract
Name has a great influence in building the success of a business. The business strategy of people of Arab descent is to use Arabic words rather than English words to build the image of his shop. This paper explores how the use of Arabic words and strategic reasons of Arab descendants in Pasar Kliwon, Surakarta designates as the name of his shop. The data were taken by observing and taking pictures of store names from promotional media: store board, banner, and neon box followed by interviews with 10 shopkeepers. The data are then analyzed by classify the store names from the writing system and tracing the reference words used. The results show that business names are more dominated by single Arabic words; a small portion is an Arab-English combination. The bussiness names are derived from the proper name, surname, and places that have an Islamic nuance. This activity aims to build a positive image in the minds of consumers, showing the identity of who the owners and commodities, as well as convince consumers of halal products.
[Nama memiliki pengaruh yang besar dalam membangun keberhasilan sebuah bisnis. Strategi bisnis yang dipilih masyarakat keturunan Arab ialah menggunakan kata-kata Arab daripada kata-kata Inggris untuk membangun citra tokonya. Tulisan ini mengeksplorasi bagaimana penggunaan kata-kata Arab dan alasan strategis masyarakat keturunan Arab di Pasar Kliwon, Surakarta menetapkannya sebagai nama toko. Data diambil melalui pengamatan serta pengambilan gambar nama-nama toko dari berbagai media promosi: papan nama toko, spanduk rentang, dan neon box yang kemudian

dilanjutkan dengan wawancara terhadap 10 pemilik toko. Data kemudian dianalisis dengan menelusuri nama-nama toko dari sistem penulisannya dan merunut referensi kata-kata yang digunakan. Hasil analisis menunjukkan bahwa nama-nama bisnis lebih didominasi oleh kata-kata Arab yang berbentuk tunggal; sebagian kecil merupakan kombinasi Arab-Inggris. Nama-nama bisnis yang banyak dipilih berasal dari nama diri, nama fam, dan tempat-tempat yang bernuansa islami. Aktivitas ini bertujuan untuk membangun citra positif di benak konsumen, menunjukkan identitas siapa pemilik dan komoditas usaha tersebut, serta meyakinkan konsumen atas kehalalan produknya.]

Introduction

Uniquely, when most of the businesses or shops run by Javanese people (and Indonesian people in general) use and adopt English words, it does not affect on people of Arab descent (PoAD). Linguistically, the name used by PoAD showed an interesting phenomenon. The name formations are still dominated by Arabic elements such as *An-Najaah*, *Al-Hidayah*, *Al-Barokah*, *Emirat*, *Marzains*, and *Sultan*. However, there are few words that are combined with English, such as *Faminis Barokah Shop*, *Fatimah Collection*, *Umar Gordyn*, dan *Malikah Cell*. The naming model that is usually used by adding owner's name, surname (*marga*), Islamic holy city is the common type used. The name was chosen always goes with careful attention because it has an important economic contribution. This fact reveals that in Indonesia, Arabic name does not only used in Mosque and Prayer rooms[1] but also used in shops in Pasar Kliwon, Surakarta that is dominated by Arabic words and phrases.

The naming business practice is actually the representation of the onomastic theory. The research object is to answer basic questions such as characteristics and name meaning, name function, and name function in

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[1] Yufni Faisol et al., "Tinjauan Morfologis Dan Semantik Nama Masjid dan Mushalla di Kota Padang" (Research Report, IAIN Imam Bonjol, 2014).

social communication[2]. Therefore, in order to reveal the name structure and naming system, onomastic is used by investigating components that build the name.

Studies on onomastics (study of name) are generally dominated by the study of the personal name[3]. Scholars also have tried to conduct studies on business naming. Topics related to business name have been conducted from various aspects, from descriptive study to prescriptive ones. However, the studies conducted in Indonesia related to business naming mostly discuss the occurred misspelling[4]. The previous study revealed that business name in Indonesia is lately dominated by foreign words in English[5]. Some

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[2] Vincent Blanar, *Proper Names in the Light of Theoretical Onomastics* (Bratislava: Matica Slovenská, 2009), 91–94.

[3] Eric Kunto Aribowo and Ummu Hany Almasitoh, "Konsekuensi Perkawinan Terhadap Nama: Investigasi Sosio-Onomastis Pada Masyarakat Keturunan Arab Di Kecamatan Pasar Kliwon, Surakarta" (Research Report, Universitas Widya Dharma, 2017); Eric Kunto Aribowo and Nanik Herawati, "Pemilihan Nama Arab Sebagai Strategi Manajemen Identitas Di Antara Keluarga Jawa Muslim," in *International Seminar Prasasti III: Current Research in Linguistics*, ed. Djatmika, Sumarlam, and Riyadi Santosa (Surakarta: Prodi S3 Linguistik Program Pascasarjana UNS Surakarta, 2016), 270–77, https://jurnal.uns.ac.id/prosidingprasasti/article/view/1508/1398; Eric Kunto Aribowo and Nanik Herawati, "Trends in Naming System on Javanese Society: A Shift From Javanese to Arabic," *Lingua Cultura* 10, no. 2 (2016): 117–22, doi:10.21512/lc.v10i2.1730; Tariq Rahman, "Personal Names of Pakistani Muslims: An Essay on Onomastics," *Pakistan Perspectives* 18, no. 1 (2013): 33–57; Sulistyawati, "Nama Dan Gelar Di Keraton Yogyakarta," *Humaniora* 16, no. 3 (2004): 263–75; Sahid Teguh Widodo, Nuraini Yussof, and Hisham Dzakiria, "Nama Orang Jawa: Kepelbagaian Unsur Dan Maknanya," *Sari - International Journal of the World and Civilisation* 28, no. 2 (2010): 259–77; Ridha Mashudi Wibowo, "Nama Diri Etnik Jawa," *Humaniora* XIII, no. 1 (2001): 45–55; Sahid Teguh Widodo, "Modernization of Javanese Personal Names in the North Coastal Region of Java, Indonesia," *Asian Journal of Social Sciences & Humanities* 2, no. 4 (2013): 42–49.

[4] Hasnah Faizah, "Penggunaan Bahasa Pada Papan Nama Di Kota Bengkalis Kecamatan Bengkalis Kabupaten Bengkalis," *Bahas* 4, no. 8 (2009): 52; Dewi Kusumaningsih, Titik Sudiatmi, and Sri Muryati, "Pengidonesiaan Kata Dan Ungkapan Asing Pada Nama Badan Usaha, Kawasan, Dan Gedung," *Jurnal Pendidikan* 22, no. 3 (2013): 273–75; Riani, "Dominasi Bahasa Inggris Pada Nama Badan Usaha Di Yogyakarta," *Widyaparwa* 42, no. 2 (2014): 141–52.

[5] Faizah, "Penggunaan Bahasa Pada Papan Nama Di Kota Bengkalis Kecamatan Bengkalis Kabupaten Bengkalis," 51; Kusumaningsih, Sudiatmi, and Muryati, "Pengidonesiaan Kata Dan Ungkapan Asing Pada Nama Badan Usaha, Kawasan, Dan Gedung"; Riani, "Dominasi Bahasa Inggris Pada Nama Badan Usaha Di Yogyakarta"; Hari Wahyono, "Bahasa Asing

works on business name focus on the meaning. In addition, business naming is related to the effort to language maintenance done in Padang restaurant located in Bukittinggi[6] and Yogyakarta[7]. This study in focus on how PoAD named their bussiness and what the strategic reason they chose to use Arabic names.

Methods

The data, store name are taken from store board, banner, and neon box located in the front of the shop or restaurant. Because the data is visual (picture), therefore, the data is recorded/archived by a high-resolution digital camera to guarantee data validity. Further, the naming system (it's form and structure) could be formulated. In order to reveal the phenomena that cause the Arabic naming in the business name, the interview method is used in the field study. The interview conducted with 10 shopkeppers that are chosen by purposive sampling by considering his/her offered products or services to revealed the motivation for Arabic term-used. Snowball interview is used to gather information from shopkepper from one another. In formulating the naming system, the collected shops or business names are then divided based on the structure and form observed from it's orthography or writing system. Related to structure, identification is conducted through the word formation (word sequence) and composition (language employed through finding the words of origin); identification which is related to number of words which formulate the name. Then, differentiating technique (a technique which relates, compares, and distinguishes the words) is employed to identify the language of the business name, which has a tendency to either Arabic language or the combination between Arabic and non-Arabic. Therefore, it may result the business name formation of PoAD.

Dalam Teks Papan Nama Usaha Di Magelang," *Jurnal Penelitian Inovasi* 32, no. 2 (2009): 115–84; I Dewa Putu Wijana, "Bahasa, Kekuasaan, Dan Resistansinya: Studi Tentang Nama-Nama Badan Usaha Di Daerah Istimewa Yogyakarta," *Humaniora* 26, no. 1 (2014): 60.

[6] Sandra Mulyana Rahmat, "Nama-Nama Tempat Makan Khas Minangkabau Di Kota Bukittinggi," *Hantaran* 4, no. 2 (2015): 1–19.

[7] Wijana, "Bahasa, Kekuasaan, Dan Resistansinya: Studi Tentang Nama-Nama Badan Usaha Di Daerah Istimewa Yogyakarta," 59–60.

Equalizing technique is the next method used to relate the business name with its reference, whether it is from the owner's name, surname, or the sacred city or place. This method is used to identify the reference used in PoAD business. The collected data from the interview are further analyzed to find the function of naming, that it is able to reveal if the Arabic naming was to highlight Islam (religiosity), show an effort to preserve one's ethnic language (ethnicity), or merely due to economic matter.

Results/Discussion

People of Arab Descent (PoAD) are the descendants of the ancestors who had an exodus from Hadramaut, Yaman to Nusantara (Indonesia's name in the pre-independence era) to trade and spread Islam[8]. Even though originally non-Indonesian, they are legal Indonesian citizens according to Indonesian Law due to their high contribution, especially the time when Indonesia struggled for independence. This is the main reason that the PoAD become part of Indonesian people since hundred years ago. They are listed and acknowledged as Indonesian citizens earlier than the Chinese descents as the result of Precedential Policy No. 10, 1959.

In the context of PoAD, Arabic culture becomes their indigenous culture although some of their cultural products are assimilated into the local culture[9]. It is also a common thing when the Arabic language is spoken in daily routine by PoAD[10]. The strength of Arabic culture could be seen from their shops which provide Middle-eastern products including honey,

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[8] Natalie Mobini-Kesheh, *Hadrami Awakening: Kebangkitan Hadhrami Di Indonesia* (Jakarta: Akbar Media, 2007); L.W.C. van den Berg, *Orang Arab Di Nusantara* (Jakarta: Komunitas Bambu, 2010).

[9] Iwan Ramadhan, Agus Sastrawan Noor, and Supriadi, "Asimilasi Perkawinan Arab-Melayu Kampung Arab Kelurahan Dalam Bugis Pontianak," *Jurnal Pendidikan Dan Pembelajaran* 4, no. 4 (2015): 1–12.

[10] Eric Kunto Aribowo, "Bahasa Hibrida: Bukti Harmoni Akulturasi Budaya Arab-Nusantara," in *Keberagaman Budaya Dalam Bingkai Keberagaman Bahasa*, ed. Mahmud Fasya and Mahardika Zifana (Bandung: UPI Press, 2014), 188–94; Eric Kunto Aribowo, "Pemertahanan Bahasa Arab-Nusantara: Bagaimana Ekologi Memainkan Perannya," in *The Arabic Culture Identity: Facts and Challenges*, ed. Muh. Masruhi and Habib (Yogyakarta: IDEA Press, 2014), 131–47; Jiah Fauziah, "Fitur-Fitur Fonologis Penggunaan Elemen-Elemen Bahasa Arab Dalam Komunikasi Masyarakat Keturunan Arab Surakarta," *Adabiyyāt* 10, no. 2 (2011): 207–32.

palm fruit, peanuts and others. Arabic culinary is also the main course which might be easily found in Kampung Arab[11], for instance what is found around Pasar Kliwon. The shops selling Arabic products could be easily recognized by its name which is adapted from the Arabic.

While original Arabians still use Arabic script (*Hijāiyyah*) for their store, PoAD used Latin (the most widely writing system used in Indonesia). However, the adopted words are originated from Arabic language, not Indonesian or indogenous language. PoAD still keeps Arabic characters and avoid using the adoption words of Indonesian languages, such as *Makkah* and *Rizqy* (compared to *Mekah* and *Rizki* in Indonesian). At a glance, the naming of the shops is reflected through the use of the Arabic words which is still used in their original form.

PoAD's shops and their business naming system

The shop names of PoAD around Pasar Kliwon are commonly originated from noun and adjective of the Arabic language. Words in noun category adopted in store name include *Mubarok* < مبارك, *Sultan* < سلطان, *Yasmin* < ياسمين, while the adjective is *Tayyiba* < طيّبة.

The percentage of Arabic use in the store name

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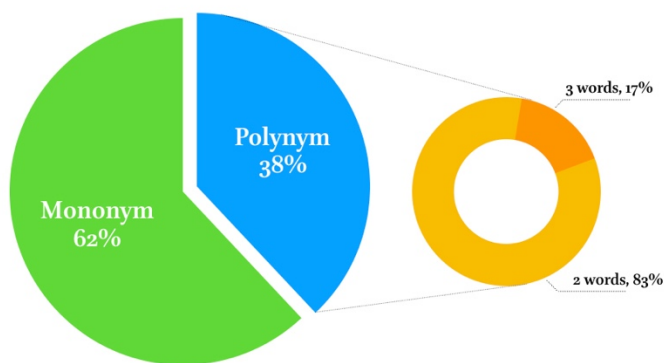
[11] Gagas Ulung and Deerona, *Jejak Kuliner Arab Di Pulau Jawa: Jakarta, Bogor, Pemalang, Pekalongan, Surabaya* (Jakarta: Gramedia Pustaka Utama, 2014).

Figure 1 The distribution of the use of Arabic words in the store name based on its composition

The shop names around Pasar Kliwon, as shown in Figure 1, are dominated by the use of single Arabic word. It uses one word or mononym[12]. From 48 shops with Arabic name, 30 shops (or 62%) use the mononym strategy, while the rest 18 shops (or 38%) use polinym system or naming system with more than one word. From the 18 shops, 15 of them use two words and 3 store names are composed of three words. It means that no store name with more than three words. Some names are combined with Arabic and English words.

Mononym system is a common naming strategy applied by PoAD to name their shop. Mononym is a naming system which only employs single word without attaching any other words[13]. The used word, which keeps this naming system, is dominated by a single Arabic word as the name of the shops. Based on the observation, none of the store employs non-Arabic word (e.g. English, Indonesian, and Javanese).

The implementation of mononym is influenced by the personal naming system of PoAD adapted from Arab naming system that uses a single name[14]. The names of PoAD can be identified from the single word as the name construction in their personal name such as *Fakfar*, *Fahad*, *Mahsin*, *Zuhair*, *Mahdi*, *Fawas*, *Sami*, *Haidar*, *Husam* for male; and *Ibtisam*, *Firdaus*, *Husnah*, *Nazmas*, *Fatum*, *Lubna*, *Fairus*, *Shara*, *Ahlam*, and *Wafa* for female[15]. The massive use of a single naming system is dominated by the owners' name (or other family member's name) to name shop. The following are the example of store names which apply mononym system, single naming.

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[12] Aribowo and Herawati, "Pemilihan Nama Arab Sebagai Strategi Manajemen Identitas Di Antara Keluarga Jawa Muslim," 274.

[13] Ibid.

[14] Muth Franz-Christoph, "Proper Names," *Encyclopedia of Arabic Language and Linguistics* (Leiden: Brill Academic Publishers, 2011), 718, doi:10.1163/1570-6699_eall_EALL_COM_vol3_0272; Abdul Wahed Qasem and Ghaleb Al-Zumor, "A Socio-Cultural And Linguistic Analysis Of Yemeni Arabic Personal Names," *GEMA Online Journal of Language Studies* 2 (2009): 17.

[15] Aribowo and Almasitoh, "Konsekuensi Perkawinan Terhadap Nama: Investigasi Sosio-Onomastis Pada Masyarakat Keturunan Arab Di Kecamatan Pasar Kliwon, Surakarta."

The researcher found Arabic names with single naming system; those are *Makkah* < مكة, *Al-Hamra* < الحمراء, *Amirah* < أميرة, *Al-Azhar* < الأزهار as shown in Figure 2. The names of the shop owned by Arab Indonesian community hold the Arabic originality, in which shown in its authentic writing. The names do not use the adapted word which has been in accordance with proper Indonesian[16]. The writing of *Makkah* still holds the authentic writing/spelling by use vocal /a/ and gemination of consonant /k/, instead of *Mekah* which has been standardized in Indonesian. Besides the mononym system, it is found polynym system which attaches two or three words to name the shop.

Figure 2 Name board and banner which apply Arabic name with single naming system (mononym). Photo by Eric Kunto Aribowo (2016)

In addition to the single name construction, some names which constructed with combining two words or more to be more meaningful form

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[16] Syamsul Hadi et al., "Perubahan Fonologis Kata-Kata Serapan Dari Bahasa Arab Dalam Bahasa Indonesia," *Humaniora Volume XV* 15, no. 2 (2003): 121–32.

is called polynym[17]. The names of the shop owned by the Javanese by English elements[18]. In fact, some shops completely adapt the English word, without any modification process. In the other hand, in case of PoAD, Arabic words is attached to the name as the primary element. The act of giving priority to Arabic element is obviously illustrated on the placement of word, which always put as the first name then followed by the English element, e.g. *Salmin Cell* (see Figure 3). The common combination is pictured in the bundle of Arabic as the first element and English as the second element (or last component), e.g. *Najwa Collection* (*Najwa* < نجوى), *Salmin Cell* (*Salmin* < سلمين), *Safiera Food* (*Safiera* < سفيرة), *Nabila Catering & Snack* (*Nabila* < نبيلة), and *Umar Gordyn* (*Umar* < عمر).

Figure 3 Name board and banner which attach Arabic
with multiple naming. Photo by Eric Kunto Aribowo (2016)

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[17] Aribowo and Herawati, "Pemilihan Nama Arab Sebagai Strategi Manajemen Identitas Di Antara Keluarga Jawa Muslim," 274.

[18] Riani, "Dominasi Bahasa Inggris Pada Nama Badan Usaha Di Yogyakarta"; Wijana, "Bahasa, Kekuasaan, Dan Resistansinya: Studi Tentang Nama-Nama Badan Usaha Di Daerah Istimewa Yogyakarta," 60.

The shopkeppers commonly chooses particular words which have positive and strong meaning for their store name. It means that the word is will be easy to remember, specific, closely related to the product and service in commerce, and has a deep meaning. It is conducted because naming is one of the key factors to increase the interest and consumer attraction[19].

It is clearly illustrated in Figure 4 that the personal name takes the highest frequency followed by the geographical name, surname, hopes or prays, and other. Based on the intensity, 20 names of shops refer to personal name; 14 shops refer to geographical name; 4 shops adapted from the surname; and the rest of names refers to the hopes/pray and unclassified.

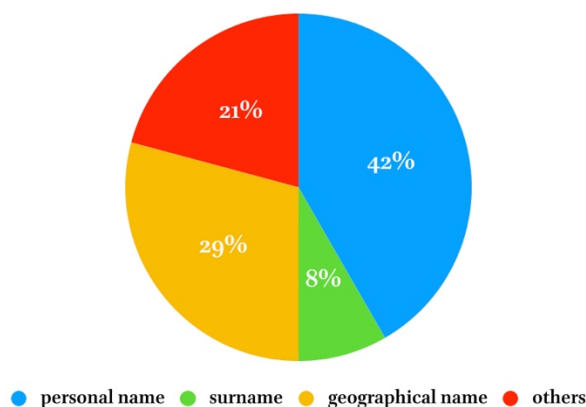**References in the Name of Shops Percentage**

Figure 4 The distribution of reference in the store name

The used-words as the name of shops (see Figure 5) are commonly adapted from the name of the owner or name of the family (in some cases is taken from their child's name). The personal name is mostly used reference as the name of shops among PoAD such as *Amirah* < اميرة 'princess; noble',

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[19] Renata Fox, "Naming an Organisation: A (Socio)linguistic Perspective," *Corporate Communications: An International Journal* 16, no. 11 (2012): 65–66, doi:10.1108/13563281111100980.

Nauwara < نوّارة 'brilliant', *Ghani* < غني 'rich', and *Afza* (< افزو 'raise') *Computer*.

Photo by Eric Kunto Aribowo (2016)
Figure 5 The names of shops refer to personal name.

Globally, personal name is adapted as manufacturer name, brand, or well-known shop such as *Armani®, Maserati®, Honda®, Calvin Klein®*[20]. Those names are indeed taken from the pioneer or organizer of the business. Moreover, some products are labeled with the personal name. The tradition of naming the shops using the personal name commonly occurs in Indonesia, e.g. *Siomay Mang Ujang*, *Sop Pak Min*, *Soto Mbok Giyem*, *Gudeg Yu Djum*, dan *Sate Cak Umar*. However, the naming system using personal name among Javanese take term of address, such as *Pak*, *Mas*,

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[20] Marcel Danesi, "What's in a Brand Name? A Note on the Onomastics of Brand Naming," *Names* 59, no. 3 (September 19, 2011): 178, doi:10.1179/002777311X13082331190119; Saim Kashmiri and Vijay Mahajan, "What's in a Name? An Analysis of the Strategic Behavior of Family Firms," *International Journal of Research in Marketing* 27, no. 3 (2010): 271–80, doi:10.1016/j.ijresmar.2010.04.001; Fernando Olivares-Delgado, Alberto Pinillos-Laffón, and María Teresa Benlloch-Osuna, "An Approach to Patronymic Names as a Resource for Familiness and as a Variable for Family Business Identification," *European Journal of Family Business* 6, no. 1 (2016): 32–45, doi:10.1016/j.ejfb.2016.06.001.

Mba, *Bu*, *Mbok*, etc. Name of business (mostly name of food stall) which embeds term of address offers special products with taste and local atmosphere.

Personal name and some family name are commonly chosen as the name of a product or business[21]. Personal name that often used is the name of the owner or the pioneer of the business. The term of matronymic is used as if the used-name refers to the female, meanwhile patronymic refers to the male. The name of *Amira* and *Nauwara* refer to the female, while *Ghani* and *Afza* refer to the male. Some of the surnames are used to the emphasize the strong connection between the family and the business.

The Figure 6 is clearly pictured the name of shops which refer to the surname, such as: *Assegaf*, *Al-HabsyiShop*, *F5A Bahasyuan*, dan *Al-Adeny*. Assegaf and Al-Habsyi are the two well-known surnames not only known among people of Arab descendant but nationally. The popularity of those family names is the results of its track record in the greatness of Islam in Indonesia. Habib[22] Anis ibn Alwi al-Habsyi and Habib Syech Abdul Qadir As-Seggaf are two famous *ulama* from both families. Habib Anis is one of the notable *ulama* from Hadhramaut, Yaman who came to Indonesia to spread Islam. A *haul* (commemoration) is held annually in Riyadh Mosque, Gurawan to venerate Habib Anis. The *haul* tradition invited the great ulama from Hadramaut, Habib Umar ibn Ahmad Bafaqih. In a connection, Habib Syech Abdul Qadir As-Seggaf is a well-known figure with his tradition of *sholawat* among Nahdhatul Ulama community[23]. Habib Syech is the pioneer of *majlis ta'lim* and *sholawat "Ahbābul Musthofā"* and visited almost of big cities in Java, Malaysia, Singapore, Brunei Darussalam, Korean, and Hongkong for several times. Thousands of his followers are named themselves as *Syekhermania*.

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[21] Olivares-Delgado, Pinillos-Laffón, and Benlloch-Osuna, "An Approach to Patronymic Names as a Resource for Familiness and as a Variable for Family Business Identification."

[22] The term Habīb is refer to the decendants of Prophet Mohammad PBUH

[23] Nur Rosyid, "Bershalawat Bersama Habib: Transformasi Baru Relasi Audiens Muslim NU Di Indonesia," *Jantra* VII, no. 2 (2012): 135–44.

Figure 6 The Names of shops refer to surname.
Photo by Eric Kunto Aribowo (2016)

In addition to the use of personal and family name, the naming process also takes the place of origin (owner and the products) or geographical area which has influence toward the business. The attachment of geographical name is commonly found in the naming model of shops not only in Pasar Kliwon but also other areas (see Figure 7). However, the geographical names are not taken from the name their ancestor origin, Hadramaut but the name of citie and area in Saudi Arabia such as *Riyadh*, *Marwa*, *Al-Madinah*, *Asshafa*, *Makkah*, *Al-Haramain* (Mecca dan Madina); Middle East country and Iran, such as: *Emirat*, *Marakez*, and *Marocco Lounge*.

Figure 7 The Names of shops referring to geographical names.
Photo by Eric Kunto Aribowo (2016)

Naming a shop is a crucial agenda and important key in developing the business. The process of naming is well-planned before determining the selected words. It means that the naming is not done randomly since it is the long-term decision in which rarely changed in the future because it will impact the market and outcome. Choosing a proper name is a strategy and persuasion technique which commonly used by the businessman to attract the consumers.

The function of Arabic name on business name

The business name is a key point to expand the market. Hence, the name of a business will be selected as accurate as possible, that it can represent the products or the quality of product/service in commerce. Name of business also considers as a media to promote the products so that increase the interest of the customer or user. The consumer knows the product they want to buy through the name. Besides, the name can be the identity and distinguish character, so it will be easy to identify or remember

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the visited shop or recommended by others[24]. The bussiness name can also build the image of the shop in store image[25]. The name of shop becomes one of the key factors that influence the consumer's interest to purchase[26].

Showing the identity of the owners

The shops in Kampung Arab, Pasar Kliwon are not only owned by PoAD but some shops are owned by Javanese and Chinese who live around the area. Hence, the use of Arabic and Islamic personal name, surname, and geographical name can be the identifier or icon for the costumers. Therefore, the costumers can easily identify that the manager or the owner of the shops are originated from PoAD. It becomes a prominent effort since the market of the commodity not only local communities but also pilgrims and visitors who come from various regions of Indonesia (even some visitors comes from Singapore and Malaysia) especially close to Ramadan. The visitors are a big marketing target for the businessmen, particularly shopkeppers in Pasar Kliwon area. Therefore, the good strategy is needed to promote their products. One of the strategies is using the Arabic name on the shops to have the good image in the eye of costumers.

The use of personal naming, besides reputation, is functioned to trigger more costumers' opinion because it deals with bigger social responsibility regarding the quality of products instead of using the non-personal name. Additionally, an effort by using the personal name is more significant to increase the rate of investment because it is considered as "more professional" viewed from the image of the business, besides higher trust and guarantee[27]. The name of a shop (even the name of big company)

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[24] Rahmat, "Nama-Nama Tempat Makan Khas Minangkabau Di Kota Bukittinggi."

[25] Rena Feri Wijayanti, Suharyono Suharyono, and Imam Suyadi, "Pengaruh Citra Toko, Variasi Kualitas, Product Signatureness Terhadap Kualitas Yang Dipersepsikan Dan Dampaknya Pada Minat Pembelian Produk Private Label Brands (Survai Pada Konsumen 'Inspired 27 Store')," *Profit (Jurnal Administrasi Bisnis)* 7, no. 1 (2013): 76–86, doi:10.9876/10.9876/VOL1ISSN1978-743X.

[26] Andy Gunawan, Semuel Hatane, and Diah Dharmayanty, "Analisis Pengaruh Store Name, Brand Name, Dan Price Discounts Terhadap Purchase Intentions Konsumen Infinite Tunjungan Plaza," *Jurnal Strategi Pemasaran* 1, no. 1 (2013): 1–7,http://studentjournal.petra.ac.id/index.php/manajemen-pemasaran/ article/view/209/153.

[27] Kashmiri and Mahajan, "What's in a Name? An Analysis of the Strategic Behavior of Family Firms," 273–74.

often illustrates the social identity of the owner[28]. In addition, a name has direct and indirect effects toward the success of a business, generally and commercially[29]. Therefore, the function of the name is to emphasize and give a spotlight to the public.

Easing the identification of the commodity

There have been various strategies and persuasive techniques employed by PoAD to promote their product. One of them is the use toponymy, the use of words indicating the geographical location such as the name of a country, city, and places from which the products are originated. This strategy is also commonly used by PoAD in Pasar Kliwon, Surakarta by adopting names referring to the names of cities such as *Riyadh*, *Madinah*, *Makkah*, *Shafa*, dan *Marwa*. The use of toponymy is the owner's strategy to show the consumers that the shops sell commodities needed for *hajj* and *umrah* as well as their merchandises such as ihram clothes, muslim clothes, caps, body lotions, perfumes, date palms, zam-zam water, honey, sarongs, prayer mats, etc.

In addition to easing potential buyers to know the owner of the shop, Arabic names are also used to identify the sold products. The products consumers look for can be more easily identified and reached just by looking at the name of the store. Commodities sold in shops located in Kampung Arab, Pasar Kliwon are not that varied because almost every store sells similar merchandise, perfumes for worship, date palms, honey, Middle Eastern snacks, Islamic clothes and books, herbal medicines (*thibbun nabawiy*), and the equipment and souvenirs of *hajj* and *umrah*. Besides equipment and souvenirs of *hajj* and *umrah*, typical culinary of Middle East is also available in this area, as offered in Marakez Resto. This restaurant provides typical Middle Eastern food and beverages such as *mugalgal lahm*, *mugalgal dujāj*, *mugalgal khudhor*, *mugalgal khibdah*, *shish tawōk*, *shakshuka*, *kabsah lahm*, *ma'shoub*, *hummush*, *sambosa*, *falafel*, *umm 'ali*, *ma'shoub*, etc.

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[28] Fox, "Naming an Organisation: A (Socio)linguistic Perspective," 73–74.
[29] Olivares-Delgado, Pinillos-Laffón, and Benlloch-Osuna, "An Approach to Patronymic Names as a Resource for Familiness and as a Variable for Family Business Identification," 33.

The use of geographical names is often related to the origin of the products offered. Date palms, honey, zam-zam water, nuts, raisins, chocolates, perfumes, and prayer mats are imported from Middle East. The authenticity of the offered products is trustworthy, for they are directly imported from their home region. In relation to the food or culinary, this condition also becomes an allure for consumers because it serves a distinctive taste of the original region. The use of the flavors and ingredients imported from their origins guarantee the taste including recipes, ways, or food processing.

Claiming *halāl* and good-quality product

Indonesian and worldwide consumer demand on halal products is increasing recently[30]. It indicates that Islamic teachings related to the consumption of halal food is one of the factors that influences the decision of consumers to buy[31]. Indonesia as the largest Muslim country, including the region of Surakarta, becomes a great chance to embrace market target. In fact, the strategy to boost sales by processing halal certification is one of the key factors to conduct. Restaurants like KFC and McDonald's also begin to introduce halal products to attract more customers[32]. Several recent studies show that consumers now pay more attention to the products they buy and consume, especially halal foods and cosmetics[33].

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[30] Afzaal Ali et al., "Factors Affecting Halal Meat Purchase Intention: Evidence from International Muslim Students in China," *British Food Journal* 119, no. 3 (2017): 528–29, doi:10.1108/BFJ-10-2016-0455.

[31] Rahmah Maulidia, "Urgensi Regulasi Dan Edukasi Produk Halal Bagi Konsumen," *Justitia Islamica* 10, no. 2 (2013): 359–90.

[32] Hayat M. Awan, Ahmad Nabeel Siddiquei, and Zeeshan Haider, "Factors Affecting Halal Purchase Intention – Evidence from Pakistan's Halal Food Sector," *Management Research Review* 38, no. 6 (2015): 641, doi:10.1108/MRR-01-2014-0022.

[33] Muniaty Aisyah and Muniaty, "Consumer Demand on Halal Cosmetics and Personal Care Products in Indonesia," *Al-Iqtishad: Journal of Islamic Economics* 9, no. 1 (December 13, 2016): 125–42, doi:10.15408/aiq.v9i1.1867; Nor Sara Nadia Muhamad Yunus et al., "Muslim's Purchase Intention towards Non-Muslim's Halal Packaged Food Manufacturer," in *Procedia - Social and Behavioral Sciences*, vol. 130, 2014, 145–54, doi:10.1016/j.sbspro.2014.04.018; Aris Setyawan Prima Sandi, Marsudi, and Dedy Rahmawanto, "Persepsi Pelabelan Halal Terhadap Keputusan Pembelian Konsumen Pada Produk Minuman Berenergi," *Jurnal Manajemen Bisnis* 1, no. 2 (2011): 135–43.

One of halal sign is halal certificate or label on the product package. Halal certificates play an important role in the preference of a product in the Islam because it is a license proving that the product is good for consumption. Even foreign products who want to expand to Muslim countries, halal certification becomes one of the requirements to meet[34]. Halal certification is as a license for logo, seal or stamp seal to inform the customer that a particular product is originated, processed and distributed according to strict standards of Islam[35].

One of the uses of Arabic name is aimed at creating a positive perception towards consumers that the products are halal. The high development of stores lately lets consumers more selective in choosing products. Making sure if the product is halal is one of their criteria. Arabic naming of the stores serves to claims the guaranteed quality of the traded products. The quality of the product is maintained by proving that they are halal and good (not bad, defects, break, scratch, etc.) which is known as "*halālan thayyiban*". PoAD are known for their strict principle to uphold the values of Islamic Sharia or Islamic Law[36]. It automatically warrants the quality of the traded products in terms of halal.

Conclusion

The naming system of store highly depends on the owner's sociocultural background to create context and meaningfulness as a form of social communication through naming. The shopkeppers background is also reflected in the selection of words presented in their store name. The name of a store plays as a character and quality differentiator of a product because recently consumers are more selective in choosing a product. Studies on the name of stores are commonly related to commerce which is usually the main profession selected and passed on by PoAD. They tend to choose

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[34] Rosa E. Rios, "Do Halal Certification Country of Origin and Brand Name Familiarity Matter?," *Asia Pacific Journal of Marketing and Logistics* 26, no. 5 (2014): 665–86, doi:0.1108/APJML-03-2014-0046.

[35] Mohamed Syazwan Ab Talib, Thoo Ai Chin, and Johan Fischer, "Linking Halal Food Certification and Business Performance," *British Food Journal* 119, no. 7 (2017): 1067, doi:10.1108/BFJ-01-2017-0019.

[36] Safira and Ali Haidar, "Perkembangan Komunitas Pedagang Arab Di Surabaya Tahun 1870-1928," *Avatara* 2, no. 1 (2014): 237.

Arabic words for the name of their stores, either full or partially (combined with English words). Words which has a close relation to the context of Arab and Islam become the main choice to introduce the stores to consumers. The use of personal and family names becomes an important part of kinship in Indonesia. The claim of identity as an Arabic ethnic descent in Indonesia is maintained by sticking and embedding Arabic words in the name of their shops. The names of countries, cities, and regions closely related to Islamic agendas are also their characteristic or uniqueness compared to the stores of indigenous people. Considering the strategic functions of selecting the store name must become an important factor to ensure the existence of their business. Through the use of Arabic names, the impact may claim that the identity of the owner, the quality of the product, and the identification of the commodities can be achieved in order to increase consumer interest in the offered products.

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