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HALAL FROM LINGUISTIC PERSPECTIVES

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ABSTRACT
This study aims to re-examine the meaning decryption of the word halal which appears in Kamus Dewan (2016). This word is derived from the Arabic terms halla, yahillu, hillan, wahalalan, and have been decrypted with four (4) meanings. However, the decrypting information is limited, and might lead to some unclear elements. The study relied on natural occurring data initiated in the real world linguistic analysis specifically discussing text information for the word halal for the four meanings as described in Kamus Dewan. 21,903 halal words from the webcorp database have been analysed using semantic prosody theory. This theory that focuses on the consistent aura element has successfully highlighted the text information for the four meanings to an extent that every meaning of the word can be restructured. The analysis results show that the meaning of halal can be categorised into one core meaning (the meaning of hukum) and four peripheral meanings (the meanings of sources, forgiveness / apology / let go, permission and evidence), and each meaning has detailing sub-meaning fractions that can facilitate a better understanding of the conceptual word halal. The simplified dissemination of text information with this schematic representation of illustration proves that the language analysis which is based on naturally occurring data, is able to offer an explanation of the meaning for a word that is experiencing problems of vagueness, so that the meaning of the word can be understood more clearly
Keywords: meaning, concept, halal, corpus, semantic prosody.

BACKGROUND
Language analysis based on the *real world linguistic* is a method of observing the phenomenon of the use of language as a process/social practice by a society. This phenomenon of consumerism is represented by the selection of words used by a speaker representing the speaking community. Interestingly, every word that supports a language must be based on meaning and value that can culminate the cultural expression of a nation. This is closely related to the principle of language itself based on the science of philosophy that becomes the essence for every field of human knowledge (Hashim, 2006). Through the addition of philosophy, the language that is considered as a symbol of manifestation will be able to be presented based on the general structure of human conception knowledge, and can also be determined using the intellectual and empirical methods. As such, this can be used to form conceptions or principles that lead to a more thorough understanding, and knowledge of the culture of a nation as well. This means that, the philosophy, language and culture of a nation are very closely related.

Regarding this issue, it can be said that, the process of decrypting the meaning of a word borrowed from another language, is not an easy process because there are many things to take into account. Cross-cultural issues, for example, are often the cause of a difficult word to be translated precisely into the target language. This is because, not all loan words find the principle of one-on-one matching during the process of borrowing the word (Cronin 1998; Jakobson 2004; Ali Akhbar Zeinali, & Rokiah Awang 2009; & Idris Mansor 2015) due to the difference in cultural background. Therefore, there is a loan word in the target language that has problems in decrypting the meaning during the process of documenting the meaning. For instance, the Malays (in this study context, the Malays refer to the Muslims) frequently use the word *halal*. *Kamus Dewan* (2016) describes this word that is derived from the Arabic words *halla, yahillu, hillan, wahalalan* with four (4) meanings. However, the information contained in the description of the meaning is limited and may incur to the elements of vagueness. Simultaneously, in everyday use, the word *halal* is frequently related to foods (and beverages) or from the sources those foods (and beverages) are obtained from. This has raised some issues that need to be addressed.

PROBLEM STATEMENT

The results from past studies have found that research on *halal* themes has indeed been carried out a lot. However, in accordance with the urgent need to discuss *halal* issues from an Islamic perspective and its needs to the regional Muslim community, most of the studies are the ones that discuss halal issues from the social, economic and legal aspects. Among the main focus of the discussion was the importance of halal products, especially foods to the Islamic community, which is addressed with economic and legal issues involving matters related to marketing and *halal* product law (Mohd. Daud Awang, & Norsazali Abdullah 2015; Nur Riza Mohd Suradi. 2015; Shafiq, Haque & Omar 2015; Rosninawati Hussin 2016; Sahilah, Laila Liyana, Aravindran, Aminah, & Mohd Khan 2016; Azizan Ramli, Mazlin Mokhtar, Tuan Sidek Tuan Muda, & Badhrulhisham Abdul Aziz 2016; Shaizatulaqma Kamalul Ariffin & Khairul Anuar Mohammad Shah 2016; Rohman, Arsanti, Erwanto, & Pranoto 2016).

Although the main discussion issues are related to social, economic and legal issues, at the beginning of the study, most of the researchers also discussed the issues related to the *halal* concept. However, the discourses made only discuss the concept and meaning of *halal* from the opinion of Islamic scholars, or by including the *halal* meaning from the dictionary like *Kamus Dewan*.

A research by Zawanah, Munir, and Abdul Muhaimin (2008) for instance, has explained about the importance of *halal* according to the Islamic jurisdiction. These researchers have identified the issues of *halal* concept in a matter between the lawful (*halal*) and the unlawful (*haram*) that are related to the community needs as a way of life. Similarly, this study is in correlation with the studies by Abdul Raufu and Ahmad Naqiyuddin (2013), Kasmarini Baharudin, Norliya Ahmad Kassim, Siti Khairiyah Nordin, and Siti Zahrah Buyong (2015), as well as by Nuraqilah Omar (2017) who identified that *halal* is a concept that is very vast as it complements human life. According to her, *halal* is not limited to foods and beverages but more of the way of a perfect life as discussed in the issues related to *halal* concept from social, economy and law aspects.

The results from past studies have proven that the explanation of the *halal* concept has generally grown and expanded. However, until this article is written, there has been no study that discusses the meaning or concept of *halal* discussed from a linguistic perspective. Thus, in line with the development, the description of *halal* meaning documented in *Kamus Dewan* should be re-refined, especially by highlighting additional information that is useful to be added to the word. In order to pay off this matter, the definition of *halal* meaning should be reviewed from how the word *halal* itself is used, which in particular can be investigated based on the linguistic approach of corpus.

METHODOLOGY

The analysis is carried out based on the methodology of corpus linguistics trough these following steps:

a. To explain the meaning of the word *halal* from the cognitive perspective

The process of explaining the understanding of the meaning of *halal* keywords is carried out based on an analysis of the overall understanding of the meaning based on semantic prosody theory (Stewart, 2010). Through this step, the task of researchers is to explain the meaning of the use of *halal* keywords and their association with the overall meaning in sentences based on cognitive considerations through the concept of embodiment (explaining the relationship between the cognitive process and the *halal* meaning of the analyzed sentences). The table below illustrates the analysis that was carried out:

Reference	:	H/EBPUKM5
Sentence	:	"We look at medicine including working on drugs as another area to be involved in and we all know the position of ***halal*** in this area is not totally convincing," he said to the reporter after launching the Nihon Canpack (Malaysia) Sdn Bhd (Nihon Canpack Mala ysia) factory at Taman Perindustrian Bemban, Batu Gajah di Perak, yesterday.
Concept	:	verification
Classification/Category	:	medicine - non food
Explanation (*embodiment*)	:	*halal* refers to verifying the contents of the drugs

b. To classify the theme for every understanding in the meaning of *halal* keywords

This process is carried out by classifying the same or almost the same concept from the same family for each keyword analyzed. This situation means that any meaning listed in the same classification will be placed under the same theme. The relationship from left to right or right to left, from top to bottom or from bottom to top, can explain the core meaning and also the peripheral meaning, which is also considered a sub-peripheral.   This situation coincides with the classification procedure based on the method of determining the category according to cognitive principles (Taylor, 1995) which are:

i. similar characteristics of usage form or sense of belongings such as similarities in shapes, sizes, and materials.

ii. attribute aspects or the nature of a certain object such as researching the functions or objectives

c. To establish the core meaning and the peripheral meaning (Dirven & Verspoor 1998; Tyler & Evans 2001).

The process of determining the core meaning and the peripheral is important to evaluate the most dominant meaning for every key word being studied. Therefore, three things that will be used to measure the similar elements of the meaning of a word with the elements of word authentication that brings upon the keywords as the core meaning are as follows:

i. take into account the background and history of a word (based on the meaning that proved to be the earliest used for

the word)

ii.   examine the dominant nature of a word in a semantic network (based on the possibility that the meaning component of the word often exists or becomes part of the meaning components in the peripheral meaning), and

iii.   predict and detect the existence of derivative meanings which are considered to be the peripheral meanings of the mentioned word.

d.   To explain the relations in non-linear texts (visual aids schematic representation) for core meaning and peripheral meaning for each keyword that is analysed.

The relations in non-linear texts regarding the core meaning and the peripheral meaning will be explained using the radial network framework model (Lakoff 1987). This model which is able to explain the inner structure of a certain word that is polysemy, is represented in the shape of oblong, and each shape is connected with a chain by:

i.   Placing the core meaning oblong in the middle and connect it with the other oblongs containing peripheral meaning, and

ii.   Connecting the peripheral meaning oblong with the sub-peripheral meaning

Research Data

The nature of corpus as a material that "is read and computerised" (Dewan Bahasa dan Pustaka, 2009) really helps in assisting the effort to analyse the research-based corpus linguistic. This is doable to discuss cultural expression transcribed through the exclusion of a certain word in a certain language. Based on the premises, this study was conducted by researching the use of the word *halal* from three main data namely corpus data based in Dewan Bahasa dan Pustaka (the Centre of Malay Letter Reference, DBP, 2012), UKM-DBP corpus data and webcorp corpus data (from Google). Table 1 below illustrates the statistics of the three words that shall be made as research data.

Table 1 Word, Frequency and Tokens

Data	Frequency	Tokens
DBP	8, 091	91, 425
DBP-UKM	1, 355	18, 740
Webcorp	21, 903	205, 006
Amount	31, 349	315, 171

Table 1 above illustrates the use of 31, 349 words [halal] from the cumulative use of 315, 171 words. From the amount, the word [halal] from webcorp data leads with a frequency of 21, 903 (69.8%), followed by DBP data with 8, 091 (25.8%) and DBP-UKM data with 1, 355 (4.3%). The statistics shown can be considered as a representative of a bigger amount that can describe the actual phenomenon when using the word **[halal]** in the culture of language among the Malay community.

DISCUSSION AND FINDINGS

The results of the restructuring of the first level of *halal* meaning involves the whole raw data, and the meaning of *halal* can be categorised into three (3) main categories i.e. living things, non-living things and revenue. Details of the three (3) categories of meanings can be further classified as follows:

a.   Living things (animals, plants, humans and relationships)

b.   Non-living things (activities, abstract and rules)

c.   Revenue (foods, beverages, products and objects)

Meanwhile, the results of the restructuring of halal meanings at the second stage indicates that the meaning of *halal* is grouped into three (3) categories. However, it can be delineated with a more specific and focused meaning, involving the following five (5) meanings namely, the meaning of law (as the core meaning), and the peripheral meaning consisting of the meaning of sources, forgiveness, permission, and evidence. Details of the five (5) meanings can be further classified as follows:

a.   law (i. living things – plants, animals, humans; ii. Non-living things – abstract; iii. revenue – foods, beverages, products, objects; iv. process – bargaining, certification, slaughtering, purchasing, communication; v. relations; vi. activities)

b.   sources (i. materials – foods, beverages, daily goods; ii. activities – verification, business, occupation, investment, gambling, relations, administration; iii. sustenance - alms/welfare, income/money, occupation, property/possession, wealth; iv. ownership rights

c.   Forgiveness/apology/letting go (i. services/sacrifice; ii. grant; iii. sin; iv. occupation)

d.   Permission (i. approval/ allowing/enable – administration, teaching and learning, relations, dressing, worshiping, business; ii. debt completion – sin, money, gold)

e.   Evidence (i. certificates; ii. logo; iii. signs; iv. status)

The following samples are some examples of the use of *halal* word that can be traced from the corpus data showing all five suggested meanings.

1	Four-legged animals such as **dogs and pigs** that are non ***halal*** for you to **eat, touch and raise**.. [MJ267]

2	…the distorted drunkards, **alcohol** that is non ***halal*** **brings misfortune** to the society and family. [MJ127]
3	…**The use of botox** is harmful. In addition, its ***halal*** and *haram* are not known … [AK225]
4	... the believers. At one time, he prostrates to his God, and at one time he rectifies his **search of life** and at one time he denies himself upon **the things from the sources** that are ***halal*** and good. Indeed, their observation is revealed and their whereabouts are spacious, and the path to escape form the ocean is vivid for them to ... [ANB47]
5	… so that they are able to further their studies in a variety of knowledge in the West. Mr. Loba has suggested for **donation collection** through a ***halal*** way; ten sen each from every local child in the state. It is a good suggestion, but it could be a burden if ... [ANB202]
6	... **possessions** and **searching for possessions** day and night, ***halal*** or haram is not aware of it because they believe possessions are symbol of wealth... [MJ237]
7	.... two or three times the uncle goes around the state." Hence, Ken Martalangu hugged and kissed his parents while crying and said, "Dear Father and Mother, I'm **asking for** ***halal*** from both of you, and I'll **protect** both of you. My journey today will never be returned to meet Father and Mother. It is enough with your own son, Martalangu ... [ANB149]
8	... you may go to the grave of uria and do ask for his forgiveness." Hence, the Prophet of Allah David, went to the grave of uria, standing, and said: "Oh uria, I am **asking for** ***halal*** from you." Then, a voice came from the grave of uria "I have forgiven your **sins**." Said the Archangel Gabriel: "Oh David, you may say this word to him." And the Prophet of Allah David said ... [ANB151]
9	… who desires to clean up his living and the common people's expenses on it. And half of the conditions of **repentance** is returned to the wrongdoer or **asking for** ***halal*** from it if it is known to him, and if it is unknown, the owner has no power to be so, and will be commonly aspired to... [ANB92]
10	…the Malays are said to be cruel and unjust. Supposedly, the British government that settled in the State of Perak **must carry out a** ***halal*** governing system as transcribed in the past settlement, and the governance must not destroy the life of the Malays to an extent that the Malays might lose the state name, language, race and ... [ANB118]
11	…and a pair of shoes and some money; ten or twenty Ringgit. Then, the whole attire was placed in front of the teacher and I prostrated, asking for ***halal***, upon all **his teachings.** Apart from that, there were several occupations that I did not mention in this epic. And at that night, I was adorned with henna ...[ANB118]
12	The traders are **promised with** ***halal*** profits through business as a means to replace usury per say … [MJ262]
13	…in compliance with ***halal*** certificate, filthy and **using** Malaysian ***halal*** **certificates** to export the slaughtered animals to countries …[AK270]
14	…he said, in an effort **to expose** them to the advantage of ***halal*** **logo**, the main thing that needs to pay attention to is the opinion …[JR284]
15	…CPS involving a tight procedure **to ensure** the ***halal*** **status** is not only imposed on foods but also the raw materials used,… [AK235]

The distribution of evidence details on the analysis of 15 examples use of *halal* sentences above can be examined based on Table 2 below.

Table 2 Usage pattern of halal meaning

CATEGORY	LAW	SOURCE	FORGIVENESS	PERMISSION	EVIDENCE	ITEM	REFERENCE	ACTIVITY	CLARIFICATION
Organism - animals	Non-halal					Dog, pig	you	Eat, touch, raise	
Non-organism - beverages	Non-halal					alcohol	drunkards	Bring misfortune	Society and family
Non-organism –products	halal					botox		Use	
Material – daily use		halal				sources	they	Search of life	good
Activity-		halal				donatio	Local	Suggest	Ten sen

Category						Word	Pronoun	Verb	Extra
Investment						n	children	collection	each
Sustenance-possessions	halal, non-halal					possessions	they	Search for it	Day and night
Forgiveness, letting go, sacrifice		halal				protect	Father, mother	Ask for	
Forgiveness - sins		halal				sins	you	Ask for	
Forgiveness - sins		halal				repentance	owner	returned	
Process (governance)			halal			State of Perak	The Malays	Govern, settle	Settlement, British
Process (teaching)			halal			teaching	His, teacher	Prostrates, asks	
Process (business)			halal			business	traders	promised	profit
Evidence				halal		certificate	-	use	Malaysia, export animals
Evidence				halal		logo	they	revealed	advantage
Evidence				halal		status	Foods, raw materials	To ensure	Tight procedure

Naturally occurring data used in this analysis for instance, has revealed the question of a word that is considered limited in its descriptions of meaning, blurred and can ignite the elements of vagueness. The results of the analysis have successfully explained that the use of meaning can be expanded in line with the development of the widespread use of *halal* word in various fields. This detail can be considered as sufficient in explaining the analysis of language in the real world linguistic as a method of observing the phenomenon of the language use that is intact by social process / practice in a society (Rose, McKinley, & Briggs, 2020).

CONCLUSION
The tendency of the speaker to use a word in his daily speech can become an evidence that every word that supports a language is definitely based on meaning and value that has the ability to highlight the cultural expression of a nation. This situation can thus prove that there is a real and implied connection between the reality of language use and the social reality of society. (Crystal 1987; Wardhaugh 2002; Holmes 2008).

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