Abstract: This article aims to analyze culinary names in Aceh. It uses natural semantic metalanguage theory. This type of research is descriptive qualitative. In collecting data, interviews and observations were used. The results of the study show that there are three ways that the Acehnese people give culinary names, namely based on place, cooking utensils, and color. Culinary names in Aceh have denotative or connotative meanings. The difference between the meanings of culinary names can be seen from the thoughts behind them. Paraphrasing culinary meanings can provide an understanding of the use of culinary names in Aceh.

Keywords: natural semantics metalanguage; original meaning; culinary names

I. Introduction

Chaer, 2002:43 argues that naming and defining are two processes of symbolizing a concept to refer to a referent that is outside the language. The causes and events behind the naming or mention of a number of words in the Indonesian language lexicon: imitation of sound, mention of parts, mention of distinctive characteristics, inventor and maker, place of origin, materials, similarity, shortening, new naming.

Name is a word that is a label for every creature, object, activity, and event in this world and names appear in complex and diverse human life (Darheni, 2010:57 compare with Munazar, 2016:28, Palmer, 1981:129). In this case the name is a marker to distinguish one from another.

Culinary is a very popular term today in Indonesia. The term culinary originally came from cuisine or products related to cooking and cooking gastronomy or consumption patterns so that culinary can be absorbed as a given practice of consumption or consumption practices based on food or dishes (Ervi, 2007). In Indonesia, culinary flourished in 1988 when the Indonesian Culinary Institute was established in Jakarta (Soenardi, 2013). Like other countries that have a history and culinary cultural tradition that is maintained, Indonesia also has a rich regional culinary diversity. Regional cuisine is a distinctive identity that distinguishes it from other regions. These differences, for example, can be seen from the type of food, snacks, processing, presentation, and taste. Indonesia's culinary wealth is in line with the rich variety of regional languages which were unified through the Youth Pledge in 1928, using the unified Indonesian language. However, this study focuses on culinary names, namely culinary in Aceh by using natural semantic metalanguage studies (Natural Semantic Metalanguage).

Natural semantic metalanguage was pioneered by Anna Wierzbicka and her colleagues, namely Cliff Goddard, Felix Ameka, Hilary Chappell, and Jean Harkins. The basic assumption in MSA theory relates to the semiotic principle which states that the analysis of meaning will be discrete and complete, in the sense that any complex meaning can be explained without the need to go round and round and without residue in combinations of other discrete meanings (Goddard in Mulyadi, 2006:69).

The following is an example of an MSA study in the nickname of the American president (Gladkova: 2002): The Father of Our Country (George Washington)
(a) people think about X like this:
(b) a long time ago X did many good things for this country
(c) no one else did things like this before
(d) no one else could do things like this after
(e) because X did these things, this country can exist
(f) it is good if we think about what this person did.

In Gladkova's research on America's presidential vocation, which was studied using the MSA study, the differences in meaning expressed by the public about the president who lead the United States were illustrated.

In addition to the research conducted by Gladkova, Fatikhudin (2018) in his research discusses the semantics of place names in terms of cognitive semantics. Khotimah and Ika (2019) in the article Semantic Study of Madura Students' Names at the Indonesian Language and Literature Education Study Program, Trunojoyo Madura University, The choice of names is always done by considering one or several things, namely the meaning of the name itself. According to Darheni (2010), there are two experiences that humans consider in naming a place, namely:

1. Considerations generated by processes, characteristics, or properties exhibited by nature and the name of the product of human engineering.
2. Considerations based on ideas, hopes, ideals, and the image of the human sense of the place so that it is in accordance with what he wants.

Based on the opinion above, it is necessary to study the original meaning of culinary names in Aceh. The culinary name is unique because even though the culinary is the same as other regions, Aceh has a very unique name. This study aims to analyze culinary names in Aceh by using natural semantic metalanguage theory.

II. Research Methods

This study is a qualitative research, namely the data collected in the form of words and not numbers in a descriptive way in the form of words and language in a special natural context and by utilizing various natural methods (Moleong, 2006:5).

Sutopo (2002: 111) states that qualitative descriptive research leads to a detailed and in-depth description of the condition portrait of what actually happened according to what is in the field of study.

Sources of data obtained from Acehnese speech and online searches on the website. The research was conducted by collecting verbal data. Data collected through interviews and observation methods. Then, classifying the data, analyzing the semantic structure of culinary names in Aceh, and elaborating the components obtained to produce a configuration of meanings about special features, especially applying the paraphrasing of culinary names in Aceh.

There are three divisions of culinary naming in Aceh, namely naming based on place, cooking utensils, and color. Data on culinary names in Aceh have been collected in table 1.

| Table 1. Culinary Names in Aceh |
|--------------------------------|
| Color cooking utensil holder   |
| Ade Meureudo in sie puteh belangong sauce |
| Kripep bireun sie mirah       |
| Ripe satay                    |
To analyze and identify the data used natural semantic metalanguage theory (MSA). MSA theory can explain the meaning of culinary names in Aceh in a concise, concise, and clear manner.

III. Discussion

3.1 Culinary Names by Place

a. Adee Meureudu

Meureudu is a sub-district in Pidie Jaya Regency, Aceh. Mereudue is more often called kedeu Mereudu which is the capital of Pidie Jaya Regency. The name Adee Mereudu was given because this cake is typical of this city in the form of a frame and is used as a center for Acehnese souvenirs.

This cake is only in the Meureudu city area and buyers who come here usually buy it to be used as souvenirs or souvenirs to take out of town. The following paraphrases the meaning of Adee Meureudu based on its location:

Adee Meureudue (X)

a. Many things in X
b. X is near a big place
c. People think, want to know many things in this big place
d. Everyone in this big place knows X
e. If someone says X other people will think of something
f. Something good is in X
g. Inside X one wants to see, to feel something

From the paraphrase above, it can be seen that Adee Meureudu is a place to get something (a). Adee Meureudu's location is close to a big place and in that place people think and want to know many things so that this place is a capital city (b, c), namely the capital of Pidie Jaya Regency. Everyone in this place knows Adee's cake (d). In Mereudu, various types of Acehnese cuisine are sold (e) and the cakes sold are very useful to support tourists bringing souvenirs (f). In addition to buying souvenirs for Adee meureudu, tourists sometimes just want to see other Acehnese cuisines and feel their uniqueness (g).

b. Kripep Bireuen

Bireun is a capital city in Bireun Regency, Aceh. The provision of kripep bireuen is one of the culinary centers of kripep which means chips in Aceh which has a distinctive taste and the place of sale and presentation is also unique. The place of sale is on the side of the causeway where the shop only uses a wooden frame covered with tarpaulin and lined up, side by side, next to each other and more uniquely, the chips sold are of various kinds, such as bananas, sweet potatoes, breadfruit and are sold by crushing each type using large plastic so that it is evocative agree. Kripep Bireun is also very famous for tourists so buy it as a souvenir.

The following is a paraphrase of the meaning of Kripep Bireun based on its location:

Kripep Bireuen (Y)

a. Y is very liked by many people
b. Everyone knows Y
c. There are many parts in Y
d. If someone says Y people will think of something
e. Something good is in Y
f. with Y someone wants to do something

From the paraphrase above, it is illustrated that Bireuen kripep is a food that is liked by many people (a) and everyone knows Bireun kripep (b). This shows that there are various types of chips found in Bireuen kripep (c) if someone says Bireun kripep then someone will
think of something to buy them for souvenirs (d) there are many types of Acehnese culinary that may not be found elsewhere (e) and visitors want to buy something.

c. Ripe Satay

Matang is one of the areas in Bireun Regency, Aceh. This city is a very popular place among culinary businesses. The name satay is ripe because the satay with Acehnese characteristics was first popularized by the seller in Matang and also the type of satay is different from other types of satay found in Indonesia. Uniquely, this satay is sold in portions, one portion of which gets beef satay, Acehnese soto sauce, peanut sauce, and white rice. The following paraphrases the meaning of cooked satay based on the place.

Ripe Satay (Z)

a. Z looks delicious
b. Everyone knows Z
c. Z is wanted by everyone
d. If someone says Z some people will think of something
e. In Z one wants to feel something.

From the paraphrase above, it is illustrated that Matang satay looks delicious and appetizing (a) everyone in Aceh knows the existence of Matang satay (b) when they are in Matang everyone wants it to be eaten (c) if someone says the satay is cooked some people think about it is a typical Acehnese cuisine that is very famous, and someone wants it to be eaten because it tastes very delicious (d, e)

3.2 Culinary Names Based on Cookware
a. Beulangong gravy

Every traditional dish has its own culinary history, Aceh is no exception. Beulangong sauce for example. Besides having its own charm, it also has a historical story behind the culinary birth. From the past until now, Beulangong sauce has always been in demand by the people of Aceh, especially the Aceh Besar area, in addition to being delicious on the tongue of the Acehnese, while now most tourists outside Aceh really like Beulangong sauce to foreign tourists as well. It is called Beulangong sauce because the cooking process takes place in a pot or a large cauldron (Beulangong), to accommodate more than 200 servings. Takes about two hours to cook. With a cauldron that is quite large, Beulangong sauce is not enough for one person to cook. It takes some energy to cook it. Besides being delicious, Beulangong soup also has its own specialty in cooking it. This type of Acehnese cuisine can only be cooked by men. This is also influenced by the background and also the culinary philosophy which has always been passed down from generation to generation, even in cooking matters.

This dish is often found during the Prophet's Birthday, wedding day and Islamic new year. Moments like this become an obligation to serve these dishes by the organizers because they have their own cultural values in Aceh. The following paraphrases the meaning of the beulangong sauce based on the cooking utensils:

Beulangong sauce (A)

a. A very delicious
b. Everyone likes A without exception
c. A is only done by men
d. A Has meaning for many people
e. With A everyone celebrates something

From the paraphrase above, it is illustrated that the beulangong sauce is very delicious (a), and all people from all walks of life really like the beulangong sauce (b) based on its history, the beulangong sauce can only be cooked by men (c) the beulangong sauce has its
own meaning for the audience because there are the reason for a custom or event to eat it with many people is to strengthen the relationship with each other (d, e).

3.3 Culinary Names by Color

a. Sie Puteh

Sie puteh is a traditional Acehnese dish that is very popular until now. Curry is made from meat, but what distinguishes it from curry in general is the dish which is white in color because it does not use spices in the form of chili. Here are the results of paraphrasing culinary names based on color:

Sie Puteh (B)
   a. B looks delicious
   b. B pale
   c. Children really like B
   d. B can be enjoyed by all ages
   e. B can be found at various traditional events

From the above paraphrase, sie puteh looks very delicious (a), but white sie puteh does not look like other colored meat preparations (b), children can enjoy it because it is not spicy at all and can be enjoyed from any age, even people. old people who don't like spicy (c, d) this dish is also found in various traditional Acehnese events as a companion for rice, for example the birthday of the prophet or other big events (e).

b. Sie Mirah

Sie mirah is a traditional Acehnese dish that is very much enjoyed until now. Goulash is made from meat, but what distinguishes it from curry in general is the dish which is dark red in color and has a spicy taste because it uses red chili as the basic ingredients and typical Acehnese spices. Here are the results of paraphrasing culinary names based on color:

Sie Mirah (C)
   a. C looks delicious
   b. C is very scary for children
   c. Not everyone likes C
   d. C can be enjoyed together
   e. C can be found at various traditional events

From the paraphrase above, the sie mirah looks very delicious (a), but the red sie mirah looks disliked by children because it has a spicy taste (b), some people don't like it spicy (c) the usual sie puteh served and must be present in traditional Acehnese events in various customs can be enjoyed together (d, e).

3.4. Discussion

The research discussion is based on the results that have been presented. The results of the study show that there are three ways that the people of Aceh do in giving culinary names, namely giving culinary names based on place, cooking utensils, and color.

The results of this study are in line with the statement of Danesi (2004) that name is a special noun. According to Danesi, the name becomes an interesting object of study because of the connection between the name and the culture of the community where the owner of the name lives. Giving the name of a group or organization is usually denotative, that is, it is natural and acceptable. However, sometimes giving a self-name to a group or organization can be connotative, which has perceptions that are not acceptable and unreasonable. Giving a connotative name can occur for two reasons; conscious and unconscious.

The naming of culinary based on place in Aceh is illustrated in the naming of Adee meureudu which is a typical Acehnese cake business located in the city of Mereudu, Kripep Bireun which is only sold in the city of Bireun, and Sate Matang, a type of culinary that is very
popular in Aceh and is located in the city of Matang. The three concepts of culinary names show denotive meanings because culinary naming is based on the place or location of the culinary. Sibarani, et al. (2003) explain that the denotive meaning (denotation) is the meaning that corresponds to what it is or the meaning that shows a relationship between the word as a symbol and its reference as the world of reality.

The culinary name is given based on the cooking equipment which is depicted in the typical Acehnese culinary Kuah Beulangong where the cooking method must use a large cauldron and large portions, therefore this type of cuisine is named after history and cooking tools. According to Sibarani, et al. (2003) connotative meaning (connotation) is the meaning that arises because the conceptual/denotive meaning gets additional social attitudes, self-attitudes in one era, personal attitudes, and other additional criteria. This connotative meaning is not fixed, but always depends on the culture of the nation concerned.

The culinary names are given based on the color of the food found in Sie Puteh and Sie Mirah, both types of food have the same basic ingredients but the names are different because the two types of food have different colors, namely white and red.

MSA studies have provided a fairly clear description of the technique that states one form or lexicon for one meaning and one meaning for one form or lexicon (Widani, 2016: 140). The differences between the meanings of each market can be seen from the thinking behind the creation of the market name. In this study, paraphrasing the meaning of market can provide an understanding of the use of culinary names used by the people of Aceh. The latest thing from this research from previous research is the study of the meaning of the concept of culinary names in Aceh using the natural semantic metalanguage theory (MSA). The study of the meaning of the concept of the name by previous researchers only used structural semantic theory. Furthermore, several studies also use MSA theory, but in a different language.

**IV. Conclusion**

Based on the research, it can be concluded that there are three ways in which the Acehnese people give culinary names, namely giving culinary names based on place, cooking utensils, and color. Culinary names in Aceh have denotive or connotative meanings. The differences between the meanings of each market can be seen from the thoughts behind the creation of the culinary name. To explain the meaning of culinary names based on place, a component of the original meaning of space is used, namely (where/place). To explain the meaning of culinary names based on color, the components of the original meaning are used and how. Paraphrasing culinary meanings can provide an understanding of the use of culinary names used by the people of Aceh.

Further research is needed to analyze the natural semantic metalanguage of the concept of culinary names in other areas that is broader and more detailed in order to provide a deeper understanding of the study of meaning in the concept of names.

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