



Shifting Culinary Marketing Strategy in West Sumatra Islamic Business Ethics Perspective

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ABSTRACT

Purpose: This paper is to find out the shift in the marketing strategy of cafes and culinary delights in West Sumatra from the perspective of Islamic business ethics. Basically the naming of cafes and culinary in this area uses the names of people, names of plants, describes the comfort of a place, and uses Arabic terms.

Design/Method/Approach: This study uses a qualitative method with a descriptive analysis approach. This method is used to describe the shift in the marketing strategy of cafes and culinary that has a negative nuance in West Sumatra. The data sources come from culinary producers, consumers, and the management of the MUI West Sumatra.

Findings: First, the factors that cause West Sumatran cafe and culinary owners to choose unusual names are: 1. Showing product characteristics, spicy flavors are displayed with scary and unusual names; 2. Tight business competition triggers culinary owners to be creative by giving unique and unusual names; 3. Unique and unusual names in cafes and culinary delights make consumers curious, then visit and buy their products.

Originaliy/Values: The main research contribution is related to the marketing strategy of cafes and culinary arts using unusual names in West Sumatra.

INTRODUCTION

Indonesia is rich with culinary, not only in demand by the people, but also in demand by tourists, local, national and international. Each region in Indonesia has its own culinary delights, with tempting flavors, such as Soto Betawi, Satay, meatballs, Gado-gado, Rendang and the like. In order to maintain the culinary is not less competitive with the culinary that came later, producers must have a strategy to market their products. That is what is called a marketing strategy. There has been a shift in the marketing strategy of cafes and culinary delights in West Sumatra by using unique and unusual names. The unique names in question include Mie Narako, Mie Padeh Jahanam, Mie Power Narako, Mie centrum, Mie Judes Narako, lightning (*patuuh*) and the like. This unusual naming of cafes and culinary delights is due to the Covid-19 pandemic. The use of these unusual and eerie names all accentuates the spicy taste.

Regarding trade ethics, Islam has set it more specifically in Islamic business ethics. According to Gillian Rice, the principles of Islamic business ethics include the principles of monotheism, worship, trustworthiness, wisdom, fairness, *ihsan*, help, *halal thayyiban* and deliberation.¹ The pillars and terms of sale and purchase which include two people who have a contract (the seller and the buyer), the goods being traded, the medium of exchange and the consent and *qabul*.² In the practice of buying and selling in cafes and culinary, all the pillars described above are fulfilled. However, the unique and unusual name even seems very scary. It's so scary that the name of the cafe and its culinary uses the term hell (*narako*), lightning (*patuuh*) that is consumed by consumers. Consumers, as people who consume, are also interested in unusual cafe and culinary names. Due to high curiosity and affordable prices.

For decades the naming of cafes and culinary delights in West Sumatra was taken from the name of the owner of the business, the pleasant atmosphere, the name of the plant or the like. Since 2018, unusual names that use hell, lightning, and the like have been booming and have been used as an attraction

¹ Inayah Swasti Ratih, Zainur Ridho, and Siti Aisyah, "Etika Bisnis Islam Dalam Manajemen Bisnis Kuliner," *Ar-Ribhu: Jurnal Manajemen Dan Keuangan Syariah* 1, no. 2 (2020): 173–87; Adiwarmanto A. Karim, *Ekonomi Mikro Islami* (Rajawali pers, 2021).

² Shobirin Shobirin, "Jual Beli Dalam Pandangan Islam," *BISNIS: Jurnal Bisnis Dan Manajemen Islam* 3, no. 2 (2016): 239–61; Alif Ilham Akbar Fatriansyah, "Bisnis Jual Beli Online Dalam Perspektif Islam," *Al Yasini: Jurnal Keislaman, Sosial, Hukum Dan Pendidikan* 5, no. 1 (2020): 57–68; Muhammad Yunus, Fahmi Fatwa Rosyadi Satria Hamdani, and Gusti Khairina Shofia, "Tinjauan Fikih Muamalah Terhadap Akad Jual Beli Dalam Transaksi Online Pada Aplikasi Go-Food," *Amwaluna: Jurnal Ekonomi Dan Keuangan Syariah* 2, no. 1 (2018): 135–46; Achmad Zurohman and Eka Rahayu, "Jual Beli Online Dalam Perspektif Islam," *Iqtisodiyah: Jurnal Ekonomi Dan Bisnis Islam* 5, no. 1 (2019).

for consumers to describe their spicy nuances. This research is important to be studied further to find out the factors that cause owners to give cafe and culinary names with unusual names, thus ignoring the understanding that the word is prayer. The purpose of this study is to answer the following problem formulations; *First*, what are the factors that cause West Sumatran culinary owners to choose unusual names? *Second*, what are the perception of consumers and the people of West Sumatra on the unusual naming of cafes and culinary delights? *Third*, how is the review of Islamic business ethics on the naming of cafes and culinary delights that choose names that are not common in West Sumatra?

RESEARCH METHOD

This type of research is qualitative research. This study aims to determine the shift in the marketing model of fast food (cafes and culinary) in West Sumatra which is negatively oriented. Which took the research location of districts and cities in West Sumatra? Data collection can be done using primary data, namely the results of interviews with cafe and culinary owners, consumers, religious leaders, traditional leaders in 19 districts and cities in West Sumatra. While secondary data are those that support primary data, included in secondary data are books related to this research or relevant books.

The data collection techniques are carried out by; first, interviews were conducted to obtain information related to the shift in the marketing strategy of cafes and culinary by culinary entrepreneurs in West Sumatra in naming their culinary delights as well as consumer perception responses to the culinary naming. Second, observations were made to obtain the distribution of unusual cafe and culinary names in 12 districts and cities in West Sumatra and to obtain data in the field. Third, questionnaires were also distributed to consumers through Google forms, which collected 262 respondents and were carried out manually as many as 133 responses, which were taken as many as 7 respondents from 19 districts and cities in West Sumatra. Fourth, documentation.

The research instruments used are: a questionnaire, which is an instrument that contains a list of questions, Google Form. Google Forms were used as a tool for distributing questionnaires. This was done because at the beginning of the study, West Sumatra imposed the Implementation of Community Activity Restrictions (PPKM) due to the covid-19 pandemic, which caused the research team to have limited space to distribute questionnaires to all districts and cities in West Sumatra. However, to strengthen the results of the questionnaire, the research team also conducted interviews. In addition to the tools used to collect data, the research team also distributed questionnaires using a Google Form.

Data processing is done by code data, tell data, identify data and generalize data. All data obtained by using triangulation with data sources. If the data obtained is in doubt, then recheck its validity by conducting structured interviews according to the research questions, namely related to a shift in the marketing strategy of cafes and culinary delights in West Sumatra, the factors that cause entrepreneurs to give unusual names to cafes and their culinary products, consumer perceptions of culinary naming the unusual, the response of religious leaders, traditional leaders and the efforts made to overcome the unusual heating of cafes and culinary delights in West Sumatra. The next step is to analyze the naming of cafes and culinary that are not common in West Sumatra by using the theory of Islamic business ethics and the results of the West Sumatra MUI Coordination Meeting.

RESULT AND DISCUSSION

Marketing strategy and Consumer Perception and Behavior

Marketing strategy is a comprehensive, integrated and unified plan in the marketing field that provides guidance on activities to be carried out to achieve the company's marketing objectives.³ Marketing strategy in another definition is a set of goals or objectives, policies, rules that provide direction to the company's marketing efforts from time to time, at each level and their references and allocations, especially as the company's response to the environment and competitive conditions. Which is always changing? American Marketing Association (AMA) as quoted by Pandji Anoraga, marketing is the process of planning and implementing plans for pricing, promotion and distribution of ideas, goods and services to create exchanges that satisfy individual and organizational goals.⁴ Usman in Lilit Biati explains that sharia marketing strategy is a series of plans and marketing actions for a product and service with a marketing mix strategy that meets marketing rules, namely: sources, products, and methods that are lawful, good, and do not harm members.⁵

Marketing in the context of applications that are familiar in society involves various object entities. This practice is classified into 10 (ten) types, namely in the context of marketing goods, services, event experiences, persons, places, property, organizations, information and ideas. In general, the product marketing strategy can be carried out with the following steps: first, maintaining

³ Pandji Anoraga, "Manajemen Bisnis," (Jakarta: Rineka Cipta, 2018), h. 215.

⁴ Pandji Anoraga, "Manajemen Bisnis."

⁵ Lilit Biati and Risnawati Risnawati, "The Effect of Sharia Marketing Strategy and Member Value toward Member Satisfaction at Ksu BMT Al-Muhajirin Toili Banggai Central Sulawesi," *AL-FALAH: Journal of Islamic Economics* 6, no. 1 (2021): 125–36.

the quality of raw materials. Quality raw materials will determine the taste of the food sold; Second, make attractive packaging; Third, certification is safe for consumption. Fourth, online promotion. Prepared food is also easier to promote online; Fifth, Display the characteristics of the product. Having a characteristic in every business is a must so that the products sold are different from competitors' products.⁶

Perception is an activity that exists within the individual such as feelings, experiences, thinking abilities, frames of reference or other aspects that exist within the individual community. Perception according to Desiderato as quoted by Jalaluddin Rakhmat is the experience of objects, events or relationships obtained with infer sensory information (sensation of stimuli). Sensation is part of perception. However, interpreting the meaning of sensory information involves not only sensation, but also attention, expectation, motivation and memory.⁷

According to Alimazar,⁸ perception studies can cover three major areas of study, namely: physiological events, events of social perception and learning culture, and the study area of observational perception of human creative products such as the perception of works of art and designs with details.⁹ A person's perception does not arise by itself, but through the processes and factors that influence it. This is what causes everyone to have a different interpretation, even though what they see is the same. According to Stephen P. Robin¹⁰ there are three things that affect a person's perception, namely; the individual concerned, the target of perception can be in the form of people, objects or events, and situations. Perception must be viewed contextually, which means the situation in which the perception arises, must receive attention.

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⁶ Shultonnyck Adha et al., "Pengaruh Sosial Media Influencer Terhadap Pengaruh Minat Kerja Antar Brand," *Journal of Industrial Engineering & Management Research* 1, no. 1b (2020): 127–30; Mohammad Reza Prasetya, "Self-Presentation Dan Kesadaran Privacy Micro-Influencer Di Instagram," *Jurnal Studi Komunikasi* 4, no. 1 (2020): 239–58; Novi Tri Hariyanti and Alexander Wirapraja, "Pengaruh Influencer Marketing Sebagai Strategi Pemasaran Digital Era Moderen (Sebuah Studi Literatur)," *Eksekutif* 15, no. 1 (2018): 133–46.

⁷ Jalaluddin Rakhmat, "Psikologi Komunikasi," 2011.

⁸ Alizamar.

⁹ Nasbahry Couto Alizamar, "Psikologi Persepsi & Desain Informasi," *Yogyakarta: Media Akademi*, 2016, h. 15.

¹⁰ Nugroho J. Setiadi and MM SE, *Perilaku Konsumen: Perspektif Kontemporer Pada Motif, Tujuan, Dan Keinginan Konsumen Edisi Ketiga*, vol. 3 (Jakarta: Prenada Media, 2019), h. 45.

concerned, the target of perception. The target of perception can be a person, object or event and situation. Perception must be viewed contextually, which means the situation in which the perception arises, must receive attention. Sarwono as explained by Alizamar explained that individuals can have the same social perception and also the possibility of having different social perceptions about the stimuli in their environment.¹¹ Factors that affect perception are the sight and the target received and in which the perception situation occurs. The response that arises to the stimulus will be influenced by the characteristics of the individual who sees it, the traits that influence perception are: attitudes, motivations, interests, past experiences, expectations, goals and situations.¹²

Consumer behavior is the action involved in obtaining, consuming and disposing of a product or service, including the decision processes that precede and follow the action. Petter J. Paul and Olson define consumer behavior as a dynamic interaction between cognitive influences, behavior and surrounding events, where humans carry out exchange aspects in their lives. Meanwhile, according to Bilson Simamora consumer behavior is a decision-making process that requires individual activities to evaluate, obtain, use or regulate goods and services.¹³

Business Ethics in Islam

Islamic business ethics is a moral in running a business in accordance with Islamic values, so that in carrying out its business there is no need to worry, because it is believed to be something good and right. Ethical, moral, ethical and moral values are values that encourage humans to become whole persons. Business ethics is also the application of understanding about what is good and right for the institutions, technologies, transactions, activities and undertakings called business. Business in Islam positions the notion of business which is essentially a human effort to seek the pleasure of Allah. The same thing is also explained in Surah an-Nisa 'verse 10.

The consequences that arise from the two basic principles stated above will give birth to the main principles in humans as creatures of God who carry out marketing practices. The principles in question are: First, the principle of Unity, which gives birth to monotheism that everything originates from God and leads to God. Second, the principle of balance (justice). Third, the principle

¹¹ Alizamar; Pricilia M. Malonda, Silcyljeova Moniharapon, and Sjendry SR Loindong, "Analisis SWOT Dalam Menentukan Strategi Pemasaran Pada Rumah Makan Bakso Baper Jogja," *Jurnal EMBA: Jurnal Riset Ekonomi, Manajemen, Bisnis Dan Akuntansi* 7, no. 3 (2019).

¹² Nugroho J. Setiadi and MM SE, *Perilaku Konsumen: Perspektif Kontemporer Pada Motif, Tujuan, Dan Keinginan Konsumen Edisi Ketiga*, vol. 3 (Jakarta: Prenada Media, 2019), h. 45.

¹³ Setiadi and SE.

of belief in the unity of the world and the hereafter. Fourth, the principle of accountability, all freedom in carrying out all business activities by humans, they cannot be separated from the responsibility that humans must give for the activities carried out.¹⁴

According to Riva'i, the principles of trade (business) taught by the Qur'an include; First, every trade must be based on the principle of mutual consent, not tyranny; Second, upholding the principle of justice in terms of measurements, scales, currency measurements (exchange rates) and profit sharing; Third, the principle of prohibiting usury; fourth, have a spirit of compassion, help and brotherhood; Fifth, do not invest in businesses that are forbidden by religion, businesses that damage the mental and community; Sixth, the commodities traded meet the rules of halal and thayyib; Seventh, avoiding the practice of speculation, gharar, tadbis and maysir; Eighth, trade should not make people lax in worship, including zakat; Ninth, in trading both on credit and cash, it should always be recorded.¹⁵

Meanwhile, according to Husnaini that the principle of work ethic taught by the Prophet Muhammad, which is followed from the history of al-Baihaqi d consists of four (4) principles, namely: first, work in a lawful manner (thalaba ad-dunya halalan); Second, work to protect oneself, so as not to become a burden on other people's lives (ta'affufan an al-mas'alah); Third, work to meet the needs of the family (sa'yan ala Iyalih). Fourth, work to lighten the burden of neighbors' lives (ta'athufan ala Jarihi). Therefore, the concept that is emphasized in Islamic marketing leads to satisfaction and loyalty with the characteristics of the Prophet Muhammad, namely the nature of shidiq, amanah, tabligh and fathanah.¹⁶ Furthermore, the concept of business ethics in the Hadith of Bukhari and Muslim, it is explained that ethical or commendable business principles include honesty, trustworthiness, fairness, tolerance in business and the existence of khiyar rights.¹⁷

¹⁴ Lilit Biati and Risnawati Risnawati, "The Effect of Sharia Marketing Strategy and Member Value toward Member Satisfaction at Ksu BMT Al-Muhajirin Toili Banggai Central Sulawesi," *AL-FALAH: Journal of Islamic Economics* 6, no. 1 (2021): 125–36.

¹⁵ Veithzal Rivai Zainal, "Islamic Marketing: Membangun & Mengembangkan Bisnis Dengan Praktik Marketing Rasulullah Saw.(Islamic Marketing: Establishing and Developing Business with Marketing Practices Rasulullah Saw)" (Jakarta: PT. Gramedia Pustaka Utama, 2012); Muhammad Syakir Sula and Hermawan Kartajaya, *Syariah Marketing* (Mizan Pustaka, 2006); Auliya Ul Mardiyah, "Marketing Syariah Perspektif Muhammad Syakir Sula" (PhD Thesis, Universitas Islam Negeri Sumatera Utara Medan, 2018).

¹⁶ Zainal, h. 122.

¹⁷ Rusydi Fauzan, Rina Supryanita, and Rahmatika Rahmatika, "Analisa Strategi Pemasaran Untuk Peningkatan Daya Saing Pada Bisnis Kafe Di Kota Bukittinggi (Studi Kasus Kafe Teras Kota)," *LABIS: Jurnal Manajemen Bisnis Syariah* 1, no. 1 (2021); Yeni Kusumawaty,

Work is worship, justice, consensual, balance between spiritual and material, empowerment and improvement, trust and morality.¹⁸ The Qur'an emphasizes and explains that doing business should not be done in a cruel and cruel way, but voluntarily or with pleasure.¹⁹ The functions of Islamic business ethics are: first, Islamic business ethics seeks to find ways to harmonize and harmonize various interests in the business world; Second, Islamic business ethics has a role to always change public awareness about business, especially Islamic business; Third, Islamic business ethics also plays a role in providing a solution to various ethical business problems that must really refer to the main source, namely the Qur'an and Sunnah.²⁰

Islam has provided clear guidelines and procedures related to ethics in muamalah as described in the Qur'an and Hadith. Instructions and procedures that Islam teaches about ethics related to behavior and daily activities and also apply to the conduct of business. The guidelines that must be carried out for business people who have ethics in Islam are as follows: tell the truth, be honest, loving God beyond business activities, keeping words, be patient, be fair and honest, Humble, be complacent, generous, dignified, trust, friendly, fair, not cheating; 15. Not bribing (Riswah)²¹

Ethics in Islamic marketing refers to three (3) main characteristics. First, ethics in Islam is based on the Qur'an, thus marketing executives are given the freedom to interpret according to the times, because the principles contained in the Qur'an are still global and need interpretation according to the context. Second, the transcendental which is owned by Islam as a distinguishing aspect so that it is absolute (Illahiyyah truth) and also flexible (adjusting to the needs and development of human civilization). Third, the approach in Islam is to maximize the benefits and benefits of the people rather than maximizing profits. These three characteristics make ethics in Islamic business have an extraordinary

“Strategi Pemasaran Produk Makanan Ringan Khas Riau (Keripik Nenas Dan Rengginang Ubi Kayu),” *Jurnal Agribisnis* 20, no. 2 (2018): 124–38; Dewi Kurniawati and Nugraha Arifin, “Strategi Pemasaran Melalui Media Sosial Dan Minat Beli Mahasiswa,” *JURNAL SIMBOLIKA: Research and Learning in Communication Study (E-Journal)* 1, no. 2 (2015); Wayan Budi Mahardhika and Ni Nyoman Sunariani, “Strategi Pemasaran Produk Makanan Catering Melalui Media Sosial Instagram,” *Jurnal Manajemen Bisnis* 16, no. 1 (2019): 13–27.

¹⁸ Heri Junaidi and Cholidi Zainuddin, “Prinsip-Prinsip Ekonomi Islam: Sebuah Kajian Awal,” *Jurnal Muamalah* 3, no. 1 (2017): 1–14.

¹⁹ Ika Trisnawati Alawiyah, H. Santoso, and W. Damayanti, “Perceived Risk Dalam Transaksi E-Commerce Perspektif Etika Bisnis Islam Dan Social Culture,” *An-Nisbah: Jurnal Ekonomi Syariah* 8, no. 1 (2021): 226–46.

²⁰ Ahmad Syafiq, “Penerapan Etika Bisnis Terhadap Kepuasan Konsumen Dalam Pandangan Islam,” *El-Faqih: Jurnal Pemikiran Dan Hukum Islam* 5, no. 1 (2019): 96–113.

²¹ Asnawi and Fanani, “Pemasaran Syariah.”

capacity to penetrate the human conscience and be able to influence the behavior of marketing executives.

One of the privileges of Islamic marketing that conventional marketing does not have is that it prioritizes moral or moral issues. Morals play an important role in the formation of the soul and human behavior, because Allah sent the Prophet Muhammad SAW to perfect morals. The practice of Islamic marketing cannot be separated from the Prophet Muhammad SAW, as the central figure who applies Islamic marketing on the condition of good moral values. Ethics are universal and enduring. Therefore, it is time for ethics to be a guide for marketers in every word, behavior and decision.

Factors Causing West Sumatra Cafe and Culinary Owners to Choose Unusual Naming

There were 77 cafes and culinary delights that used unusual names in all cities and regencies in West Sumatra, except in Mentawai Regency where there were no cafes and culinary delights with unusual names. The largest and most extreme number is in the city of Padang, which is as many as 20 units. While in other cities, only 2-6 different names were found, but some cafe and culinary names were the same. If the names are the same, then the research team counts only 1. It turns out that 75 of them highlight the spicy taste, and only 2 pieces that don't show the spicy taste because the foods are roti (cheating bread), and fried banana (fried banana crispy storm). Especially now that there are many cafes with new menus whose level of spiciness often doesn't even make sense because of the spiciness. Even so, people are still hunting for spicy food, either because they really like it spicy or because they are curious to taste the level of spiciness.

The reasons why cafe and culinary owners give unusual names in order to market their products are: *first*, the influence of the trend of unique food names from the mass media. One of the marketing strategies is through IT and mass media. The viral names of unique and scary foods through the mass media make the name of the food boom. This is in line with statement as a cafe owner that the naming of the cafe and the menus offered here is inspired by the internet or mass media. As a cafe owner, he sees a booming trend and it is in demand by consumers. Wi, the owner of the *Mie Padeh Mant* Cafe, said that information from the mass media caused him to choose a unique name for naming cafes and culinary delights. He named the cafe *Mie Padeh Mant*.²²

Second, economic pressure. Economic pressure triggers a person to try to earn income, so that the family's economic needs can be met. For someone who

²² Wi (Pemilik Kafe), *Interview* tanggal 10 Oktober 2021 di Kota Payakumbuh

has a business in the form of cafes and culinary arts, he must be precise in formulating a strategy so that the products offered can be purchased by consumers. Due to economic pressure, and the need for families of cafe and culinary owners to name their cafes and cuisines with unique and unusual names, so that they are quickly recognized by people and bought by consumers. This statement is in line with Zs statement, the owner of Bakso Bakar Narako cafe, that the cafe was founded in 2019 driven by the family's low economic pressure. He must find a business that can produce. Equipped with decent cooking skills, this cafe and named it with *Bakso Bakar Narako*. His unique name.²³

Third, display the characteristics of the product. Based on the findings in the field that 77 cafe and culinary owners gave these unusual names to display the characteristics of the product. A distinctive feature of the product in this case is a spicy taste. Spicy taste in food must be present and is mandatory for West Sumatrans with their own distinctive chili sauce. Not only chili sauce, but spicy food is a favorite of some people. Seeing this, many types of spicy food have emerged, with different levels of spiciness. The habit of the West Sumatran people cannot live without this chili, then it becomes a separate opportunity for the spicy food business. Many people flock to create spicy food products from light meals to heavy meals, all of which have a spicy taste. This is in line with Ad's statement, the owner of *Mie Power Narako* cafe, who said that the name of the cafe actually displays an extraordinary spicy taste. There is also a level of spiciness depending on the menu offered. He gave the name of the cafe with a unique name and different from other cafe names. When people just call it, people will be curious and maybe this can be used as an attraction so that people become consumers of the cafe. Although he is sure that the naming of a cafe like this will not last long, but he must be creative again, so that this business can continue.²⁴

Fourth, tight business competition. The tight competition in marketing a product makes cafe and culinary owners spin their brains. One of the strategies they use is to name products, cafes and culinary delights with unique, extreme, eccentric names, even with unusual names. This causes people who see, hear the name of the culinary and cafe to be curious, and buy the product. This is what the cafe owner said that this cafe has been operating for 2 years, with a fairly large turnover. Naming this cafe with a unique name, *Mie Narako* because the competition is getting tougher, the competitors are getting more and more, making money is getting harder. In the end found the idea of making this

²³ Zs (Pemilik Kafe), *Interview* tanggal 25 September 2021 di Solok

²⁴ Ad (café owner), *interview* 16 October 2021 in Padang

extreme cafe name.²⁵ Based on the quote above, it can be understood that the naming of cafes and culinary is unusual because of the intense business competition.

Fifth, unique and unusual names in cafes and culinary delights make consumers curious. One of the strategies in marketing is to make packaging that attracts consumers. However, it is different with the naming of cafes and culinary delights in West Sumatra, precisely by giving an unusual name it is actually attractive to consumers. Consumers are interested and curious about the flavors offered, especially those who are interested in spicy flavors. This is in line with the statement conveyed by N that the idea for naming cafes and food here was inspired by the place where he worked. He used to work at the *Mie Caruik* cafe, in the city of Padang. Many people are curious, then buy it. Then during this covid-19 pandemic, he returned home, and also made a cafe with the same name and menu. It turned out that four months after opening, it was full of visitors.²⁶

Based on the interview excerpt above, it can be understood that naming cafes and restaurants using unusual names, and even according to them to be unique, is a strategy for them to get a lot of visitors. It turned out that this was successful, as evidenced by the number of consumers who came because they were curious about the products offered.

West Sumatran Consumers and Society Perceptions of Unusual Culinary Naming

Unusual cafe and culinary names such as *Mie Narako*, *Mie Padeh Jabanam*, *Mie Judes Narako*, *Mie Caruik*, *Mie Marabo*, *Chicken Tapakiek*, *Mie Padeh Mant* and the like are product names that have never been used before. Because the term is new, it makes consumers curious and wants to taste it, especially in the morning for spicy lovers. High curiosity from consumers, it turns out to be a strategy for business people to launch their marketing, even consumers want long queues. There are various kinds of consumer perceptions related to the unusual naming of cafes and culinary delights. According to A (consumer), the naming of cafes and culinary delights using the words *narako* (hell), devils, devils, and so on is not a problem, because basically the substances eaten are halal, the main ingredients are noodles. According to one consumer, the name of a shop, cafe or food using extreme names such as *Mie Narako*, *Mie Padeh Gilo*, *Mie Sakau* and so on, is not a problem, as long as the ingredients are halal. Basically the

²⁵ W (café owner), interview 20 July 2021 in Padang

²⁶ D (café owner), interview 11 August 2021 in Kabupaten Lima Puluh Kota

extreme names indicate the level of spiciness of the food sold by the owner. It should be noted that the ingredients of the food are halal.²⁷

In contrast to H and S who expressly disagree, they are not comfortable with naming using the terms *narako*, devil, devil, *dajjal*, *caruik*, *patuih*, *baro* and the like. According to both of them, the naming by using the term is clearly against Islam and the philosophy of Minangkabau customs, *Basandi Syarak Adat, Syarak Basandi Kitabullah* (ABS-SBK). A similar statement was also made by Ni who stated that food cultivation with the terms *narako*, devil, devil, *sakau*, *caruik* and the like was not in accordance with Islamic provisions and violated ethics or morals. If the name alone is not good, then don't eat it. Therefore, Ni forbade his extended family to buy food whose name uses the above term, but there are still some from his family who are curious and eat it. In addition, the unusual naming is not in accordance with Minangkabau customs and culture²⁸

Consumer views of cafe and culinary naming are not common in various cities and regencies in West Based on the table above, it can be seen that consumers who agree with the naming of cafes and unusual culinary delights, such as *Narako* noodles, *Padeh Gilo* noodles, *Padeh Mant* noodles, *Tapakiek* chicken and the like are 10.38% (41 people); Disagree as much as 36.80 (145 people); 52.82 (209 people) disagreed from 395 consumers, or more than half of consumers disagreed with the unusual naming of cafes and culinary delights.

Although the names culinary delights are unusual and even scary, these places are crowded with visitors, this is due to several factors: first, curious about the taste. Unusual naming of cafes and culinary delights even tends to be scary, making consumers more curious about the taste. The higher the level of horror, the higher the level of spiciness. For consumers who love spicy flavors, the more sinister the name, the more curious about the taste. Consumers who are curious about the culinary taste or food offered are 68.60% or 271 people. Other factors show delicious taste as much as 22.02% or 87 people, price of m and urah as many as 5.83% or 23 people, other factors as much as 3.55% or as many as 14 people.

If all of the above factors are complete in one cafe, then the place becomes more perfect and becomes the choice for consumers. There are spicy flavors in culinary or food whose names are not uncommon, some have an impact on consumers such as stomach pain or stomach discomfort, some usually have no effect on them and some are even addicted and want to enjoy them again. It can be seen that those who have stomach pain after eating food

²⁷ A (consumer), interview 10 August 20 21 in Kota Padang

²⁸ Ni (traditional figur), interviewl 11 August in Kabupaten Lima Puluh Kota

with unusual names have stomachaches as much as 20.76%, it's normal or there is no effect after eating it as much as 64.56% and addicted as much as 14.68% .

Regarding the recommendation to change the names of unusual culinary and cafe names, as many as 89.37% (353 people) stated that they agreed to be exchanged and 10.63% (42 people) stated that they did not need to be exchanged. Suggestions for changing the name of cafes and unusual culinary delights can be Based on the above, it can be understood that 12.50% (49 people) of consumers suggested that unusual cafe and culinary names be exchanged for regional names, 6.83 people's names (27 people), 52.40% Islamic names (207 people) and other names as many as 28.37 (112 people).

Suggestions for changing culinary names, not all owners agree, including Mie Padeh Narako owner, (W) explaining that he does not agree, let alone being asked to change the name that was initiated three years ago. This is in line with the cafe owner's statement that he did not agree to change the cafe's name, because his customers already know this name, the meaning of the name Judes Narako he uses is extraordinary spiciness. If he thinks there is no problem with this name, he is actually worried that if the name of the shop is changed later, the customers will disappear. Customers don't know anymore about the products they provide. For example, if people don't like it, the sale will not sell.²⁹

This unusual naming culinary delight from the perspective of traditional leaders and religious leaders gave different editorials, but in substance they disagreed and rejected it. One of the traditional leaders stated that he was concerned about the naming of cafes and food using the terms narako, devil, devil, sakau, gilo and the like, as if there were no other names. You can be creative, but don't use that term. As a Muslim, you must know what is lawful and unlawful, especially with the customary philosophy of the syarak, the basic philosophy of the Book of Allah. If this condition is left unchecked, of course the children and nephews will not be afraid of God's threat and what they want to be in the future. He hopes that the government will take immediate action to save its citizens.³⁰

The same thing was also conveyed by Dt. Sati explained that there are indeed a number of cafes and foods that use the terms narako, dajal, tatungging chicken and the like. The term is clearly contrary to Islamic law and Minangkabau culture. Moreover, in Minangkabau, this is the syarak basandi custom, the Kitabullah syarak basandi. The problems that developed in the local community have been conveyed to other traditional leaders, religious leaders

²⁹ W (café owner), interview 10 August 2021 in Kota Padang

³⁰ Y Dt. Rajo Ameh, interview 29 September 2021 in Bukittinggi

and the district government, and there have been calls to change the name of the cafe and food, and if the owner of the cafe and food does not want to exchange, the cafe must be closed.³¹

Related to the above, the West Pasaman Regency Government has given an appeal to cafe and culinary owners to change their name to a better name. If the owner of the cafe does not want to exchange then the cafe must close. This is confirmed by the owner of the Mie Rawit cafe, who previously used the term Mie Narako which stated that when this cafe was founded, I named it Mie Hell. The products offered are noodles with various levels or levels of spiciness. For the level of spiciness it also uses the names of hell, so that our consumers are curious and buy. In fact my efforts were successful. But then in 2020, there was an appeal from the district government, to exchange it, if you don't want to exchange, it will be forced to close. Then the cafe was renamed with Mie Rawit, the word rawit still describes the taste of spicy food.³²

The interview excerpt above explains that the naming of cafes and culinary delights in this area such as Mie Pedas Maut and Mie Caruik is a term that violates shari'ah and customary norms. If the term is allowed to damage the younger generation, because they are no longer afraid of death and dirty words are considered good words. The response of a religious figure, Muchlis Bahar, said that the terms used for cafe and culinary names such as mie hell, mei spicy madam, mie lightning, and similar terms actually originate from Java. Then the term was later used by the Padang people, by creating the term with the Padang language, for example *Mie Narako*, *Mie Padeh Narako*, *Mie Patuuh*, *Mie Marabo* and so on. Regarding the use of the terms Hell, Satan, Satan, it has violated Islamic law and can damage faith. Should mention hell people will be afraid, even cry, but not with this. Hell is made a joke, hell is eaten, so that if this is allowed then people will not be afraid of the threat of Allah and His Messenger. Likewise, the use of the terms caruik, cheating, marabo and the like violates ethics or morals, especially in product marketing.³³

Based on the interview excerpt above, it can be understood that the use of the terms hell, devil, devil, dajal and the like violates Islamic law and destroys faith. Hell, which should be feared, is instead made a joke, ridicule. People are no longer afraid of hell, because hell for them is a joke and instead they are eaten, and it turns out to be delicious, of course this will be done repeatedly and will be their choice. This is what will destroy the faith. Likewise with the use of the terms *caruik*, *marabo*, cheating, *Sakau*, is a term that violates ethics or morals

³¹ I Dt. Sati, interview 22 Agustus 2021 in Pasaman Barat

³² P (café owner), interview 22 August 2021 in Pasaman Barat

³³ Muchlis Bahar (religious leaders), interview 9 September 2021 in Padang

in marketing. The term *Caruik* for example, *caruik* means dirty words or dirty things, when this term is used as a cafe name and culinary means the term is considered good. Dirty or ugly things are actually considered good, this is what destroys ethics or morals.

Responding to the emergence of unusual naming of cafes and cuisines in West Sumatra and public complaints, the West Sumatra Indonesian Ulama Indonesia (MUI) held a Regional Coordination Meeting (Rakorda) which was attended by the Regency/City MUI on July 20 2019, in Bukittinggi. The decision from the MUI Coordination Meeting was explained by Zainal Azwar, at that time as Secretary of the Fatwa Commission. The West Sumatra MUI through the coordination meeting in June 2019 in Bukittinggi to respond to the widespread naming of cafes and food using the terms hell noodles, narako, devil, devil, caruik noodles, plump chicken breasts and so on, then the coordination meeting decided that first, the names not in accordance with Islamic principles, which are related to matters of faith such as the words hell, devil, devil, then the law is haram. Second, naming products that use ethically related names, such as plump chicken breasts or caruik noodles. The West Sumatra MUI said the naming was legally makruh.³⁴

The same thing was also reinforced by Zulfan at that time and until now as Secretary of the MUI for West Sumatra, he explained that there was indeed a MUI coordination meeting in 2019 which decided that it was haram and makruh to name food or products that were not in accordance with Shari'ah or violated ethics or morals. The results of the agreement cannot be said to be a fatwa, but it is only the decision of the West Sumatra MUI Coordination Meeting.³⁵ MUI appeals to all levels of society not to consume products that use names prohibited in this fatwa. LPPOM MUI is also asked not to issue halal certificates for products that use names that are not in accordance with sharia.

Based on the statement above, it can be understood that for the City of Padang, where the most unusual cafe and culinary names appear, have made efforts to overcome these plantings. The efforts made were first, by issuing No. 526/281/DP-Padang/2019 concerning the naming of restaurants. Second, conducting raids on the cooperation between the Padang City Trade Office and the Sattol PP to carry out the above appeal letter. The reality on the ground is not all cafe and culinary owners are willing to exchange it, among those who want to exchange it is *Mie Narako* in Andalus Padang changed its name to *Minarko*, while the menu is still in the form of hell names, such as hell wel, wel,

³⁴ Zainal Azwar (MUI), interview 8 September 2021 in Padang

³⁵ Zulfan, interview 8 September 2021 in Padang

hell jahana, evil and so on. Then *Mie Caruik*, which is located in front of the UIN campus intersection, changed its name to *Mie Dabsyat*.

Islamic Business Ethics Against the Naming of Culinary Who Choose Unusual Names

Islam has the main foundation in carrying out marketing practices, namely the Qur'an. The human figure who is used as a reference for both his words and actions is the Prophet who is called the Sunnah. The Messenger of Allah as the messenger of God is an inspirational figure who becomes a reference in marketing practice, including the four characteristics that are inherent in him as an absolute trait that must also be attached to today's marketers. Therefore, the concept that is emphasized in Islamic marketing is a series of marketing processes in providing, distributing, creating value to meet customer needs, desires and demands which lead to satisfaction and loyalty with the characteristics of the Prophet Muhammad, namely the nature of *shidiq*, *amanah*, *tabligh* and *fathanah*.

Related to the naming of cafes and culinary that is not common, eccentric, extreme and tends to be scary in West Sumatra, it can be classified into 2 groups, namely: first, the terms used are clearly contrary to sharia, namely hell, devil, devil, dajal such as *Mie Narako*, *Judes Narako* Noodles, Hell Chicken, Devil Noodles, Hell *Gemprek* Chicken, Narako Padeh Noodles, Doomsday Noodles, Naraka Geprek Chicken, Devil Noodles, Hell Power Noodles and Satan Noodles. Second, naming cafes and culinary delights that use names related to ethical violations such as: *Mie Padeh Maut*, *Mie Baro*, *Mie Caruik*, *Bakso Pentol Maut*, *Mie Pedas Maut*, *Spicy Sopan'Stek*, *Mie Padeh Gilo*, *Mie Pelakor*, *Mie Padeh Gilo*, *Mie Judes*, *Mie Lightning*, *Mie Tapakiek*, *Mie Mercon*, *Mie Sawan Crazy Spicy*, *Mie Judes*, *Mie Lightning*, *Mie Tapakiek*, *Mie Mercon*, *Mie Sawan Crazy Spicy*, *Nasi Gilo*, *Mie Padeh Narako*, *Mie Sentrum*, *Chicken Ramuak*, Chicken Prancing, Noodles Cadas Sentrum, Crazy Spicy Noodles, *Tapakiak* Chicken, *Sakan* Noodles, Grenade Noodles, and *Patuih* Noodles.

Naming cafes and restaurants that use the terms hell, *narako*, apocalypse, devils, and devils is against the Shari'ah. Hell or narako is a place that becomes a reward for those who make mistakes where sins and mistakes are heavier than good deeds. Likewise with the apocalypse, which is the day when all life ends, followed by the resurrection and judgment of Allah swt., While the devil is a trait to call every creature that is evil, rebellious, disobedient, likes to defect, likes immorality, likes to go against the rules or the like. While the devil is the nickname of the ancestors of the jinn, who was the first creature to disobey Allah's command to prostrate in front of Prophet Adam. If the terms hell, apocalypse, devil and devil are used for the names of cafes and culinary, it is not

appropriate and is the same as using these terms as a joke, a joke. When people who do wrong are threatened with hell, they are not afraid, because hell they are used to eating. If this is allowed, it can damage the *aqidah* of Muslims in general and consumers of cafes and culinary delights. This is in line with the following Surah at-Taubah verses 65-66.

This verse explains the law of mocking Allah, His Messenger, His verses, His religion and religious symbols, namely the law is unbelievers. Whoever makes fun of His Messenger means that he has made fun of Allah. Whoever makes fun of His verses means that he has made fun of His Messenger. Whoever makes fun of one of them, he is making fun of all of them. The act of the hypocrites was to make fun of the Messenger and his companions, then this verse was revealed as an answer.

Likewise with the terms *Mie Padeh Maut*, *Mie Baro*, *Mie Caruik*, *Bakso Pentol Maut*, *Mie Spicy Death*, *Spicy Sopan'Stek*, *Mie Padeh Gilo*, *Mie Pelakor*, *Mie Padeh Gilo*, and the like, including naming that violates ethics and morals. Ethics in Islamic marketing refers to three (3) main characteristics. First, ethics in Islam is based on the Qur'an, thus marketing executives are given the freedom to interpret according to the times, because the principles contained in the Qur'an are still global and need interpretation according to the context. Second, the transcendental which is owned by Islam as a distinguishing aspect so that it is absolute (Ilahiyyah truth) and also flexible (adjusting to the needs and development of human civilization). Third, the approach in Islam is to maximize the benefits and benefits of the people rather than maximizing profits. These three characteristics make ethics in Islamic business have an extraordinary capacity to penetrate the human conscience and be able to influence the behavior of marketing executives. The two groups of terms used for naming unusual cuisines contradict the principle of monotheism. The consequence of the importance of the depth of the concept of monotheism in marketing actors will create a balance of relationships, the relationship between marketers and Allah SWT, the relationship between marketing actors and the environment and the existing potential resources. The concept of monotheism is what makes marketers take into account all the words and actions taken by every deed they do.

CONCLUSION

Based on the description in the previous chapter, it can be concluded that: the factors that cause West Sumatra cafe and culinary owners to choose unusual names are to display product characteristics, spicy flavors are displayed with scary and unusual names, intense business competition triggers culinary owners to be creative with giving unique and unusual names and unique and

unusual names to cafes and culinary delights makes consumers curious, then visits and buys their products.

The perception of consumers and the people of West Sumatra towards the naming of cafes and culinary that is not common can be divided into three. First, agree with the unusual naming of cafes and culinary delights, which is important that the raw materials are halal, they are comfortable with that name because it is unique to them and the naming of cafe and culinary does not need to be changed. Second, Disagree and uncomfortable with the unusual naming of cafes and culinary delights, and the names must be exchanged with other, more appropriate names, because these names are clearly contrary to Islamic law and Islamic business ethics.

The review of Islamic business ethics on naming cafes and culinary delights that choose names that are not common in West Sumatra can be divided into two groups: First, the terms used are clearly contrary to sharia, namely hell, devil, devil, dajal such as Mie Narako, Mie Judes Narako , Hell Chicken, Devil's Noodle, Hell's Gemprek Chicken, Narako Padeh Noodle, Doomsday Noodle, Naraka Geprek Chicken, Devil's Noodle, Hell Power Noodle and Devil's Noodle. Second, naming cafes and culinary delights that use names related to ethical violations such as: Mie Padeh Maut, Mie Baro, Mie Caruik, Bakso Pentol Maut, Mie Pedas Maut, Spicy Sopan'Stek, Mie Padeh Gilo, Mie Pelakor, Mie Padeh Gilo, Mie Judes, Mie Lightning, Mie Tapakiek, Mie Mercon, Mie Sawan Crazy Spicy, Mie Judes, Mie Lightning, Mie Mercon, Mie Sawan Crazy Spicy, Nasi Gilo, Mie Padeh Narako, Mie Sentrum, Chicken Ramuak, Chicken Prancing, Mia Cadas Sentrum, Crazy Spicy Noodles, Tapakiak Chicken, Sakau Noodles, Grenade Noodles, and Patuih Noodles. Islamic business ethics that are violated are the principles of monotheism, justice, balance in the world and the hereafter and the principle of responsibility. ■

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