The Diachronic Use of the Word 'Halal' in Republika.co.id:
A Corpus-Based Analysis (2010–2022)

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A B S T R A C T

The expanding use of the word halal in Indonesian has become a prominent phenomenon. Despite this development, empirical diachronic studies that systematically examine the evolution of the word halal in Indonesian public discourse remain limited. This study addresses two research questions: (1) How has the use of the word halal evolved in Republika.co.id from 2010 to 2022? Moreover, (2) What topics were discussed in relation to the use of the word halal during this period? Adopting a corpus-based approach, this study utilises the corpus analysis tool Sketch Engine to examine a corpus of 1,132 news articles on halal published by Republika.co.id between 2010 and 2022. The findings indicate that the use of the word halal increased markedly, particularly during the final four years (2019–2022). This surge coincided with several key policy initiatives introduced by the Indonesian government, including the implementation of mandatory halal certification, the establishment of halal industrial zones, and the promotion of a broader halal ecosystem. Collocation analysis further reveals a notable expansion in the discourse's thematic scope. While early coverage primarily focused on halal products, discussions gradually shifted toward broader themes related to the halal industry and halal economy. Overall, this study provides an empirical account of the diachronic transformation in the use of the word halal in mass media and demonstrates a correlation between government policy agendas and the dynamics of public discourse.

1. Introduction

In linguistics, the meaning of a word is not fixed; rather, it is negotiated and continually redefined through its repeated use within particular contexts over time (Reiland, 2024). The use of the word halal in Indonesian likewise reflects this semantic dynamism. Traditionally associated with the religious semantic domain— particularly in indicating the permissibility of food, money, or livelihood—the word halal has shown notable shifts and expansions in its usage in one of Indonesia's mainstream media outlets, Republika.co.id. The emergence of various linguistic expressions incorporating the word halal, such as *kulkas halal* 'halal refrigerator', *wisata halal* 'halal tourism', *hijab halal* 'halal hijab', *kosmetika halal* 'halal cosmetics', and *hotel halal* 'halal hotels', among others, signals an expanding scope of its usage. Despite this growing visibility, diachronic linguistic studies that systematically examine the changing use of the word halal in the Indonesian language remain largely limited. Nevertheless, the transformation and expansion of the word's usage in Indonesian public discourse—particularly within mass media—have become increasingly evident.

In the Indonesian context, a diachronic examination of the word halal is particularly significant, given Indonesia's position as one of the countries with the largest Muslim populations (Van Bruinessen, 2012; Hefner, 2002; Prameswari et al., 2022). In Indonesian, the word halal, which is borrowed from the Arabic word حلال (halāl), functions within two grammatical categories: as an adjective meaning 'permitted' or 'lawful,' and as a noun referring to 'permission' or 'legitimacy' (Setiawan, 2024). Beyond its linguistic characteristics, the word halal has increasingly gained prominence in various domains of public discourse. The growing prominence of

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halal-related discourse in Indonesia is likely associated with the rapid development of the global halal industry and its considerable economic potential (Hidayah & Solihah, 2025). Consequently, discussions surrounding halal have become increasingly visible across multiple public spheres, including the internet and mass media. In particular, the frequency of the word halal in the Indonesian online sphere has shown a notable upward trend over time. Data derived from Google Trends for the period 2010–2022 reveal dynamic patterns in the online use of the word halal in Indonesia, as illustrated in Figure 1. As shown in the figure, the frequency of the word halal increased substantially during certain periods, while declining at others.
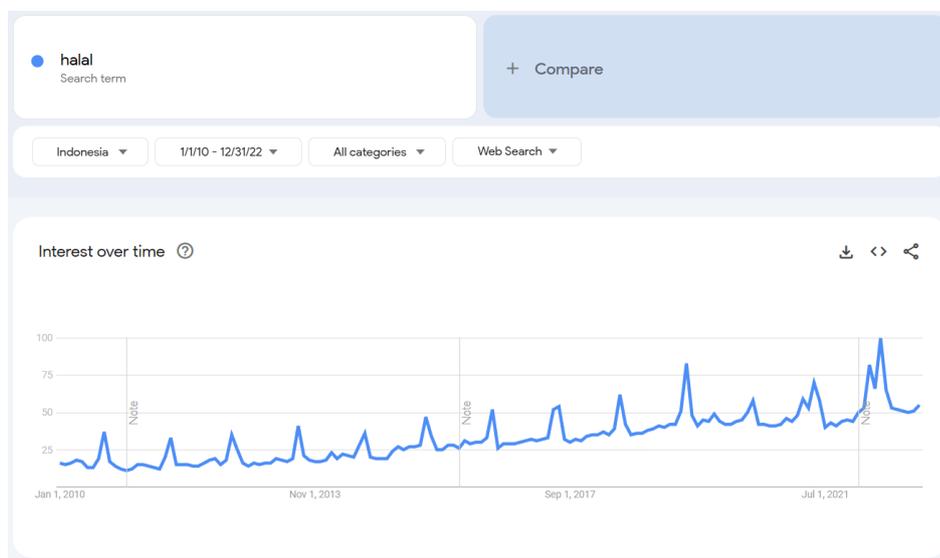

Figure 1. Trends in the use of the word "halal" in Indonesian internet[2]

A number of previous studies examining the word halal can be broadly categorized into three major thematic strands: semantic change, corpus-based studies, and media discourse. First, several studies have focused on the semantic change of the word halal. For instance, Majali and Thenibat (2024) investigated the word halal using a pragmatic approach and found that, in Arabic, the word is used in a wide range of contexts, including property, money, children, criminals, praise directed at others, marital relationships, and other social situations. Similarly, Almarwaey and Ahmad (2021) reported that the word halal has undergone semantic shifts in English usage. In addition, Isam et al., (2021) identified the emergence of peripheral meanings beyond the core definition of halal as recorded in the Kamus Dewan Bahasa Malaysia. Earlier research by Awal and Isam (2015) also examined the semantic prosody of the lexeme halal. Their findings indicate that, particularly in Malaysian Malay, the lexeme halal is used across multiple domains and is not restricted solely to the context of food. Second, some studies have applied corpus linguistic approaches to the analysis of the word halal. For example, Awal et al. (2021) demonstrated that the words halal and haram have undergone broader shifts in usage patterns and have generated new semantic variations over a sixty-year period in Malaysian parliamentary discourse. Similar approaches have been adopted by Budiono et al. (2023), who examined the use of the word halal in halal tourism discourse; Ariffin and Fadzlullah (2019), who analysed the use of the word in Malaysian food promotion discourse; and Setik et al. (2021), who investigated Malaysian public sentiment toward halal-related issues. Third, several studies have examined halal within media discourse. For instance, Yusuf et al. (2022) employed a linguistic landscape approach to analyse the use of the word halal in commercial areas of Leipzig, finding that shop owners strategically used halal labelling to attract consumers and increase revenue, which may also contribute to higher tax revenues for the government. Other studies have adopted a critical discourse analysis approach. For example, Kaur (2016) found that Islamic values have been commodified in the marketing of halal cosmetics. Furthermore, research by Thomas (2015) on halal food in Norwegian newspapers revealed that the newspaper Dagbladet framed halal food through a crime-related discourse and presented it within an Islamophobic narrative.

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[2] Accessed from the link https://trends.google.com/trends/explore?date=2010-01-01%202022-12-31&geo=ID&q=halal&hl=en

Previous studies have examined the word halal from various perspectives and methodological approaches. However, diachronic corpus-based research investigating the dynamics of halal use in Indonesian mass media remains largely absent. In particular, limited attention has been given to how the word halal evolves over time within media discourse. A topic analysis of the Scopus database using the keyword halal, visualised with VOSviewer, reveals a notable gap between scholarly research on halal and its representation in mass media (see Figure 2). In the co-occurrence network, the proximity of keywords reflects the strength of their association in prior studies: closely positioned keywords indicate well-established research links, whereas greater distances suggest limited scholarly attention. In this network, the relatively large distance between halal and media indicates that the intersection between halal-related issues and mass media remains underexplored in the existing literature.
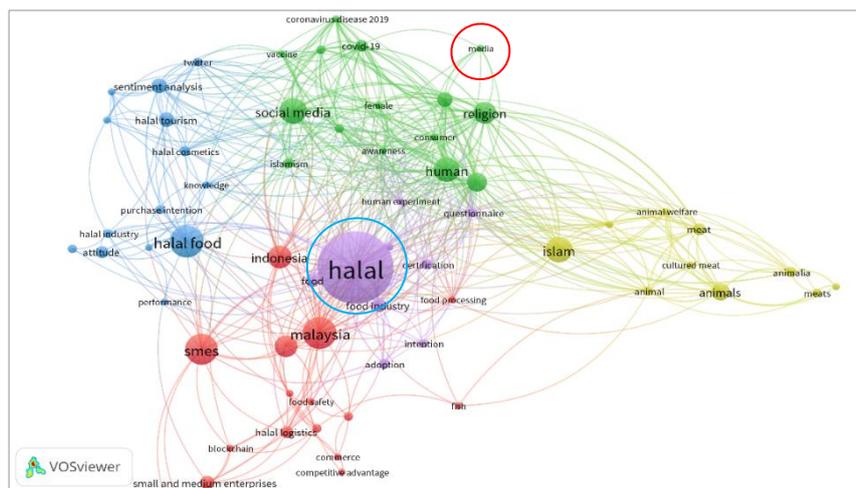

Figure 2. The gap between research on halal and the media

Addressing this gap, the present study adopts a corpus-linguistic approach to investigate the diachronic dynamics of halal usage in Indonesian mass media, taking Republika.co.id as a case study. Republika.co.id was selected as the primary media source due to its high news output and strong Islamic orientation (Steele, 2013; Syam et al., 2021; Hapsari, 2019). A preliminary search shows that between 2010 and 2022, the outlet published at least 1,132 articles referencing halal, which constitute the corpus for this study. The 13 years (2010–2022) was chosen for two reasons: it provides a sufficiently long time span to capture the evolving dynamics of halal discourse in Indonesia, and it encompasses several significant developments related to halal issues that shaped media discussions during this time. Using Republika.co.id as a case study, this study investigates the use of the word halal across a specific diachronic period in order to address two research questions: (1) How has the use of the word halal evolved in the mass media outlet Republika.co.id from 2010 to 2022? and (2) What topics were discussed in relation to the use of the word halal during this period?

2. Methods
2.1 Research Design

To examine the use of the word halal in media discourse, this study adopts a functional paradigm. This paradigm assumes that language use is shaped not only by internal linguistic structures but also by external factors beyond the language system (Baryadi, 2021). A central concept within this perspective is the context of situation, which links linguistic expressions to their broader situational and cultural contexts (Isti'anah, 2009). Methodologically, the study employs a corpus-assisted discourse studies (CADS) approach, defined as a set of inquiries into the form and/or function of language as communicative discourse through the use of computerized corpora (Partington, 2004). CADS typically incorporates sources beyond the corpus; thus, external data are used to interpret and contextualize findings and to guide analytical focus. This study adopts a mixed-methods research design that integrates quantitative and qualitative analyses within a unified framework. The corpus-based quantitative analysis identifies frequency patterns and diachronic trends in the use of the word halal. In contrast, the qualitative analysis examines its contextual meanings within media discourse, with particular attention to discursive and situational contexts. The research initially focuses on frequency, collocation, and

concordance analyses, followed by a qualitative phase that emphasizes discourse context. The analysis is conducted using the online corpus tool Sketch Engine (SE), developed by Kilgarriff et al. (2014). This tool is selected for its robust support for diachronic analysis, particularly its ability to process and organize data annually. By leveraging text-type categorization, Sketch Engine facilitates systematic year-by-year analysis of corpus data.

2.2 Corpus Construction

This study began with the construction of a corpus derived from Republika.co.id covering the period 2010–2022. Data collection was conducted manually because the website's search functionality did not allow for retrieving articles within the desired time range. Manual data collection here refers to directly contacting the publisher to obtain comprehensive access to archived articles. Through this process, a dataset of 1,550 articles related to halal, compiled in an Excel file, was obtained prior to filtering (Figure 3).

The subsequent stage involved data filtering based on three criteria: (1) articles written in Indonesian and addressing halal-related issues in Indonesia; (2) articles published between 1 January 2010 and 31 December 2022; and (3) articles appearing in the main channel of Republika or its affiliated sections (Ihram, REJogja, REJabar, Retizen, and Iqra). Applying these criteria ensured the validity of the corpus. As a result, 1,131 articles were retained as the primary dataset for corpus construction. In compiling the corpus, only two components were included: article headlines and main text, while other elements were excluded as irrelevant to the research objectives. Each article was subsequently converted to a .txt file and organised by publication year. During this stage, token cleaning was performed by removing non-relevant elements such as author names, publication timestamps, image captions, and links to other articles. This process resulted in the formation of thirteen sub-corpora, as detailed in Table 1.

No	Date	Title	Taicing	Taging	Writer	Reporter	Total Views
1	Tuesday, 11 May 2010	Permintaan Kosmetika Halal di Eropa Sangat Tinggi		halal kosmetika halal muslim eropa	Siwi Tri Puji B		1997
2	Saturday, 15 May 2010	Wewangian Mengandung Alkohol, Bolehkah Digunakan?		alkohol parfum wangi halal lppom mui najis khamar	irf	yusuf assidiq	38373
3	Wednesday, 19 May 2010	MUI Gelar Pameran Produk Halal 23-25 Juli 2010		halal makanan bisnis mui	Budi Raharjo	M Bachrul Ilmi	29808

Figure 3. Metadata in the article database on Republika.co.id

No	Corpus Name	Number of Articles	Number of Tokens
1	Republika 2010.txt	26	10923
2	Republika 2011.txt	12	3469
3	Republika 2012.txt	57	21577
4	Republika 2013.txt	66	19203
5	Republika 2014.txt	105	32867
6	Republika 2015.txt	34	10194
7	Republika 2016.txt	68	23051
8	Republika 2017.txt	69	24219
9	Republika 2018.txt	48	22389
10	Republika 2019.txt	101	46847
11	Republika 2020.txt	238	113392
12	Republika 2021.txt	151	67659
13	Republika 2022.txt	157	74614
	Total	1132	470404

Table 1. The number of articles and tokens in the Koralika corpus 2010-2022

2.3 Analytical Procedures

Data analysis was conducted in two stages: quantitative and qualitative. The quantitative stage involved identifying the frequency of occurrence of the word halal over a 13-year period. The measure employed was relative frequency, as corpora of different sizes require normalization prior to comparison (Biber et al., 1998). The normalized yearly frequencies provided by Sketch Engine were recorded and subsequently visualized in Microsoft Excel to illustrate diachronic trends in the use of the word halal on Republika.co.id.

The qualitative stage involved contextual interpretation to examine how halal is used across different discourse contexts and to identify topics associated with its usage. This was achieved through collocation and concordance analyses. The collocation analysis focused on the top 10 collocates with the highest LogDice

scores, after excluding punctuation marks, function words, and other items deemed irrelevant to this study's objectives. Substantively, limiting the analysis to the top ten collocates ensures a focus on those with the most statistically significant presence in the corpus. This restriction was applied to ensure that the identified collocates exhibit both a strong statistical association and meaningful frequency. Similar methodological approaches have been adopted in previous studies (e.g., Yanita & Suhardijanto, 2020). As noted by Rychlý (2008) the LogDice score is not affected by corpus size, thereby providing more objective collocation results. A higher LogDice value indicates a stronger co-occurrence relationship between a node word and its collocates. In other words, the co-occurrence of a word with its collocates is not incidental, but statistically significant within the corpus.

In determining collocates, the study limited the window span to ±3 words (3L–3R) from the node word halal, following the default settings in Sketch Engine. Each collocate was then examined in greater depth through concordance analysis to determine its contextual usage across concordance lines. Baker (2008) argues that concordance analysis enables a more comprehensive examination of a node word by revealing its broader contextual patterns. Each concordance line was manually coded for its discourse context in a Microsoft Excel table. The results were subsequently processed using pivot tables to identify the most frequently occurring discourse contexts for each year. Based on these findings, the study identified several salient topics that emerged over time regarding the word halal.

3. Results and Discussion
3.1 Results
The frequency analysis of the word halal in the 2010–2022 corpus reveals a dynamic pattern of usage over time. This dynamism is reflected in year-to-year fluctuations, with both increases and decreases occurring at different points during the period. Specifically, cyclical increases are observed across three intervals—2012–2014, 2016–2017, and 2019–2020—while notable declines appear in 2011, 2015, 2018, and 2021. Further analysis using the Sketch Engine tool on the corpus confirms that the use of the word halal in Republika.co.id is both significant and evolving. Its prominence is evident in its high frequency across the corpus, with an absolute frequency of 13,698 and a relative frequency of 29,119.65 instances per million tokens. Despite periodic fluctuations, the longitudinal analysis demonstrates an overall upward trend in usage, culminating in a marked increase during the final four years (2019–2022). The trajectory of this trend is illustrated in Figure 4.
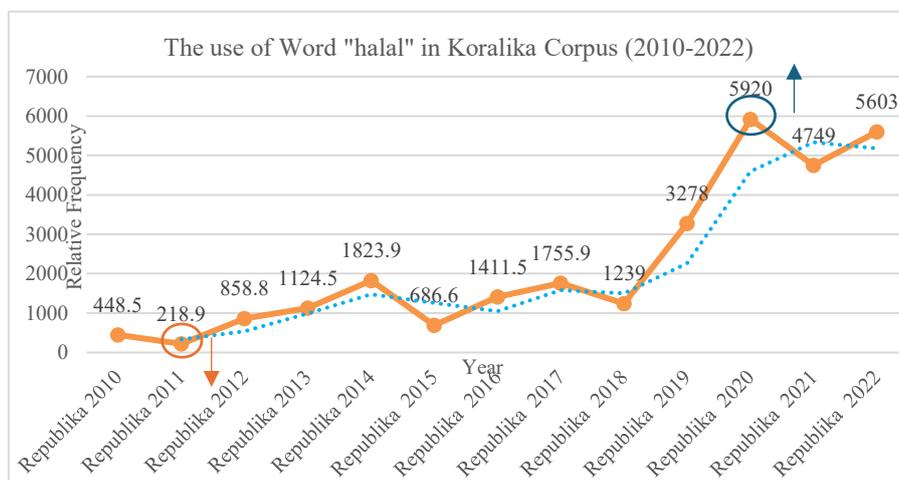

Figure 4. The dynamic use of the word "halal" in Koralika Corpus (2010-2022)

The yearly collocation analysis of the word halal reveals the emergence of distinct collocates across different years. Collocates were identified by selecting the top ten items with the highest Log Dice scores for each year, following the exclusion of punctuation marks, function words, and media names. In relation to the contextual usage of halal, the Log Dice values of co-occurring collocates indicate the strength of the association between halal and these lexical items over time. The results of the yearly collocation analysis, based on the top ten collocates, are presented in Table 2.

Years	Collocates
2010	*meningitis (10,44), vaksin (10,15), dinyatakan (9,62), Meningitis (9,54), pemberi (9,47), logo (9,26), bisnis (8,96), sertifikat (8,95), mencantumkan (8,94), label (8,85)*
2011	*Bussines (10,40), berlabel (10,04), mencantumkan (9,68), alias (9,65), label (9,56), makna (9,29), Food (9,25), pusat (8,90), Sertifikat (8,63), menjadikan (8,60).*
2012	*standar (9,49), bersertifikasi (9,25), sertifikasi (9,22), produk-produk (9,18), label (9,15), produk (9,01), jaminan (8,98), sertifikat (8,95), fatwa (8,91), terminologi (8,86)*
2013	*sertifikat (10,52), sertifikasi (10,42), RUU (9,74), label (9,65), bersertifikat (9,33), Produk (9,22), Jaminan (9,17), NU (9,13), Solaria (9,04), produk (7,67)*
2014	*sertifikat (10,77) , sertifikasi (10,75), Produk³ (10,26), Jaminan (10,23), mengeluarkan (10,14), RUU (10,05), Sertifikasi (9,85), produk(9,67), jaminan (9,49), memiliki (9,24).*
2015	*World (10,4), sertifikat (9,93), label (9,83), Destination (9,56), Produk (9,56), Travel (9,56), Best (9,46), bersertifikat (9,34), jaminan (9,25), thoyiban (9,22)*
2016	*Jaminan (10,4), sertifikasi (10,2), Produk (10,2), wisata (10,0), tentang (9,68), World (9,61), jaminan (9,55), produk (9,54), JPH (9,36), watch (9,26)*
2017	*Lifestyle (10,7), Center (10,7), Expo (9,93), UI (9,91), wisata (9,83), produk (9,54), Internasional (9,38), industri (9,31), Navi (9,26), label (9,25)*
2018	*Jogja (11,14) , Fest (10,84), wisata (9,95), Jaminan (9,66), industri (9,27), Produk (9,22), auditor (9,15), Class (9,10), sertifikasi (9,01), 2018 (8,86)*
2019	*sertifikasi(11,11), Produk (10,66), Jaminan (10,57), Sertifikasi (10,13), wisata (10,01), produk (9,86), industri (9,82), BPJPH (9,81), sertifikat (9,74), Indonesia (9,64)*
2020	*sertifikasi (11,25), industri (10,39), produk (10,16), sertifikat (10,04), bagi (9,97),kawasan (9,72), proses (9,60), Produk (9,51), makanan (9,47), Jaminan (9,46)*
2021	*sertifikasi (11,21), produk (11,02), Produk (10,78), industri (10,78), Jaminan (10,71), sertifikat (10,08), Indonesia (10,00), BPJPH (10,00), Sertifikasi (9,98), Penyelenggara (9,92)*
2022	*sertifikasi (10,96), produk (10,80), industri (10,65), sertifikat (10,23), dunia (10,19), pusat (9,93), Indonesia (9,88), menjadi (9,78), ekosistem (9,688), sebagai (9,683)*

Table 2. The top ten collocates for each year were identified based on the highest LogDice scores

3.2 Discussion
3.2.1 Diachronic Trends in the Use of the Word Halal

Figure 4 illustrates a dynamic trajectory of the word halal on Republika.co.id over the period 2010–2022, revealing a sustained upward trend, particularly in the latter years. The data indicate a marked increase in frequency between 2019 and 2022, suggesting an intensification of public and media attention to halal-related issues. The initial surge occurred in 2014, coinciding with a significant political development in Indonesia, namely the enactment of the Halal Product Guarantee Law. This phase is evident in the emergence of salient collocates such as *sertifikasi* 'certification' *(10,77)*, *RUU* 'bill' *(10,05)*, *Produk* 'product' (10,26), and *Jaminan* 'assurance' *(10,23)*, reflecting the media's focus on legislative discourse on halal regulation. A subsequent rise is observed in 2019, corresponding to the implementation of mandatory halal certification for food and slaughtered products. This development is corroborated by the prominence of collocates such as *sertifikasi* 'certification' *(11,11)*, *produk* 'product' *(9,86)*, *Jaminan* 'assurance' (10,57), and BPJPH[4](9,81), indicating intensified media coverage of regulatory enforcement following the policy's enactment in October 2019. The two concordance lines below illustrate the contextual usage of the word halal in the years 2014 and 2019.

1. *Rancangan Undang-Undang Jaminan Produk Halal (RUU JPH) telah rapung dibahas dan akan diparipurnakan di DPR… (Republika, 2014, DPR: Swasta dan Negeri Bisa Jadi LPH)*

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[3] The distinction between the collocates *produk* (lowercase) and *Produk* (capitalized) is semantically significant. The former generally refers to products in a broad and generic sense. In contrast, the latter specifically refers to a legal instrument, namely Undang-Undang Jaminan Produk Halal (the Halal Product Assurance Law), enacted in 2014.
[4] *Badan Penyelenggaraan Jaminan Produk Halal* (BPJPH)/Halal Product Assurance Organizing Agency

The Draft Law on Halal Product Assurance (RUU JPH) has undergone comprehensive deliberation and is scheduled for ratification during an upcoming plenary session of the House of Representatives (DPR)... (Republika, 2014, House of Representatives: Both Private and State Institutions May Serve as Halal Inspection Bodies (LPH)).

2. *Sesuai dengan Pasal 67 Undang-Undang Jaminan Produk Halal (JPH), semua produk yang beredar khususnya produk makanan dan minuman wajib bersertifikasi halal mulai 17 Oktober 2019. (Republika, 2019, Kejar Sertifikasi Halal, BPJPH Diminta Gandeng MUI)*

   In accordance with Article 67 of the Halal Product Assurance (JPH) Law, all products circulating in the market—particularly food and beverage products—have been required to obtain halal certification since 17 October 2019 (Republika, 2019, In Pursuit of Halal Certification, BPJPH Urged to Collaborate with MUI).

The frequency of the word halal peaked in 2020, coinciding with the enactment of the Omnibus Law. This trend is reflected in the emergence of salient collocates such as *sertifikasi* 'certification' (11,25), *Jaminan* 'assurance' (9,46), and *Produk* 'product' (9,51). For comparison, the 2014 Halal Product Assurance Law stipulated that halal fatwas could only be issued by the Indonesian Ulama Council (MUI). In contrast, the Omnibus Law introduced regulatory changes allowing other Islamic organisations to issue halal fatwas, provided they meet the stipulated requirements. This shift in the authority to issue halal fatwas attracted considerable public attention, thereby contributing to the increased use of the word halal in media discourse. The use of the word halal remained relatively high in 2021 and 2022, coinciding with the planned establishment of several halal industrial zones and the development of a comprehensive halal ecosystem, as well as Indonesia's ambition to position itself as a global halal hub by 2024. This trend is evidenced by the emergence of prominent collocates such as *industri* 'industry' (10.78), *Indonesia* 'Indonesia' (10.00), *dunia* 'world' (10.19), *pusat* 'hub' (9.93), and *ekosistem* 'ecosystem' (9.68). Moreover, a series of significant developments related to halal governance and industry expansion in Indonesia stimulated public discourse and heightened media attention, thereby further increasing the frequency of the word halal. The three concordance lines below illustrate the contextual usage of the word halal in the years 2020- 2022.

3. *Majelis Ulama Indonesia (MUI) memberikan kritik dan masukan pada DPR RI dalam rapat dengar pendapat terkait Omnibus Law Cipta Kerja, Kamis (11/6). Kritik itu terkait pasal yang mengatur sertifikasi produk halal dalam RUU tersebut. (Republika, 2020, LPPOM: Pengaturan Halal Jangan Diletakkan pada Motif Ekonomi)*

   The Majelis Ulama Indonesia (MUI) delivered criticism and recommendations to the House of Representatives (DPR) during a parliamentary hearing on the Omnibus Law on Thursday (11 June). The critique focused on provisions in the bill regulating halal product certification (Republika, 2020, LPPOM: Halal Regulation Should Not Be Driven by Economic Motives).

4. *Industri halal nasional memiliki potensi yang sangat besar karena didukung oleh banyak modal halal. Indonesia berkesempatan menjadi pemain global di bidang halal jika mampu memaksimalkan modal tersebut* (Republika, 2021, Indonesia Punya 6 Modal untuk Kembangkan Industri Halal)

   Indonesia's halal industry holds substantial potential, supported by a wide range of halal-related assets. The country is well-positioned to emerge as a global player in the halal sector, provided these assets are leveraged effectively (Republika, 2021, Indonesia Possesses Six Key Assets to Advance the Halal Industry)

5. *Kita perlu terus meningkatkan kinerja industri halal, terutama untuk mewujudkan Indonesia sebagai pusat produsen halal dunia, kata Wapres saat hadir dalam acara Penganugerahan Indonesia Halal Industry Award Tahun 2021. (Republika, 2022, Mendesaknya Akselerasi Industri Halal Indonesia)*

   "We must continue to enhance the performance of the halal industry, particularly in advancing Indonesia's position as a global hub for halal production," the Vice President stated during his attendance at the 2021 Indonesia Halal Industry Award ceremony (Republika, 2022, The Urgency of Accelerating Indonesia's Halal Industry).

The five concordance lines presented above illustrate the diachronic contexts in which the word halal rose across selected years (2014, 2019, 2020, 2021, and 2022). A closer inspection reveals that halal co-occurs

with several salient collocates—*Jaminan* 'assurance' (10.2), *Produk* 'product' (10.6), *industri* 'industry' (10.3), and *pusat* 'hub' (9.9)—which signal a strong semantic association with regulatory, economic, and institutional domains. Analytically, these concordance patterns indicate a gradual shift in the discursive construction of halal. Line 1 situates halal within a regulatory framework, citing the enactment of the Halal Product Assurance Law in 2014, which marked the early institutionalisation of halal governance. Line 2 reflects a transition toward policy enforcement, linking halal to the implementation of mandatory certification in 2019. In Line 3, the word appears within discussions of institutional restructuring, particularly the reconfiguration of halal certification authority following the ratification of the Omnibus Law in 2020. Line 4 further suggests that halal frequently co-occurs with the lexical item industry, indicating a discursive shift from a purely religious classification toward an economic and developmental framework. In this context, halal extends beyond its conventional meaning of religious permissibility, becoming embedded in narratives of national competitiveness, market expansion, and industrial growth. Finally, Line 5 highlights a future-oriented economic discourse in which halal is framed as part of Indonesia's strategic ambition to position itself as a global halal hub by 2024. Collectively, these findings suggest that the meaning and function of halal in media discourse have evolved from a predominantly regulatory concept into a broader socio-economic and developmental framework encompassing governance, industry, and global competitiveness.

3.2.2 Thematic shifts in discourse

The collocational analysis of the word halal reveals a topical shift marked by the emergence of different collocates between the four-year early period (2010–2013) and the four-year later period (2019–2022). The appearance of distinct collocates across these two periods indicates an expansion of the topics associated with the use of the word halal in media discourse. During the early four-year period, halal was predominantly discussed within the semantic domains of products and religion, as reflected in collocates such as *meningitis* 'meningitis' (10.4), *vaksin* 'vaccine' (10.1), *logo* 'logo' (9.26), *Food* 'food' (9.25), *makna* 'meaning' (9.29), and *label* 'label' (9.56). These collocates suggest that discussions of halal were largely centred on issues of product permissibility, religious interpretation, and labelling practices. In contrast, during the later four-year period, the use of halal increasingly appeared within the semantic domains of economy and industry, as indicated by the emergence of collocates such as *sertifikasi* 'certification' (11.11), *pusat* 'hub' (9.93), *kawasan* 'area' (9.72), *ekosistem* 'ecosystem' (9.68), *industri* 'industry' (10.39), and *dunia* 'world' (10.19). The prominence of these collocates reflects a discursive shift toward framing halal in relation to economic development, industrial expansion, and the institutionalisation of the halal sector at national and global levels. Table 3 illustrates the collocates that emerged in the early period of the dataset in relation to the use of the word halal in the online news media Republika.co.id.

2010				2011			
collocate	Freq	Coll. Freq	Log Dice	collocate	Freq	Coll. Freq	Log Dice
meningitis/meningitis	11	48	10,44	*Business*/Business	5	18	10,40
vaksin/vaccine	21	396	10,15	*berlabel*/labelled	5	52	10,04
dinyatakan/declared	7	81	9,62	*mencantumkan*/listing	4	56	9,68
Meningitis/Meningitis	5	9	9,54	*alias*/a.k.a	3	19	9,65
pemberi/provider	5	20	9,47	*label*/label	9	286	9,56
logo/logo	6	109	9,26	*makna*/meaning	3	54	9,29
bisnis/business	7	251	8,96	*Food*/Food	3	58	9,25
sertifikat/certificate	15	784	8,95	*pusat*/center	5	238	8,90
mencantumkan/listed	4	56	8,94	*Sertifikat*/Certificate	3	145	8,63
label/label	7	286	8,85	*menjadikan*/to make	3	149	8,60
2012				2013			
collocate	Freq	Coll. Freq	Log Dice	collocate	Freq	Coll. Freq	Log Dice
standar/standard	16	321	9,49	*sertifikat*/certificate	59	784	10,52
bersertifikasi/certified	9	79	9,25	*sertifikasi*/certification	120	2,33	10,42
sertifikasi/certification	50	2,33	9,22	*RUU*/draft bill	22	309	9,748

produk-produk/products	11	214	9,18	*label*/label	20	286	9,65
label/label	12	286	9,15	*bersertifikat*/certified	14	181	9,33
produk/product	65	372	9,01	*Produk*/Product	29	1,06	9,22
jaminan/assurance	12	3,72	8,98	*Jaminan*/Guarantee	23	772	9,17
sertifikat/certificate	18	784	8,95	*NU/NU*	10	53	9,13
fatwa/fatwa	11	341	8,91	*Solaria/Solaria*	9	29	9,04
terminologi/terminology	6	17	8,86	*produk*/product	67	3,72	7,67

Table 3. A list of words strongly collocated with the word "halal" in 2010-2013.

The table shows that the collocates with the highest Log Dice values vary across years, indicating shifts in the contextual usage of the word halal. In 2010, the collocate *meningitis* (10,44) appeared as the most strongly associated word with halal. In 2011, the Collocate *Business* (10,40) became the most prominent association. Meanwhile, in 2012 and 2013, the most salient collocates were *standar* 'standard' (9,49) and *sertifikat* 'certificate' (10,52). These collocational patterns suggest that during the early period of the corpus (2010–2013), the word halal was used in a variety of thematic contexts, including discussions of halal meningitis vaccines, halal business development, halal standards, and halal certification. The concordance lines presented below (lines 6–9) further illustrate how the word halal was employed in media discourse during this period.

6. *Anggota Komisi VIII DPR Jazuli Juwaeni mendesak pemerintah untuk bekerja keras dengan serius menyediakan vaksin meningitis halal bagi jamaah haji tahun ini. (Republika, 2010, DPR: Pemerintah Harus Sediakan Vaksin Meningitis Halal bagi Haji)*
A member of Commission VIII of the House of Representatives (DPR), Jazuli Juwaeni, urged the government to make serious efforts to provide halal meningitis vaccines for this year's Hajj pilgrims. (Republika, 2010, DPR: Government Must Provide Halal Meningitis Vaccines for Hajj Pilgrims).

7. *Indonesia Halal Business & Halal Food Expo 2011 Akan Digelar Agustus. Dalam penyelenggaraan kedua tahun 2011, sosialisasi produk halal akan terus ditingkatkan. (Republika, 2011, Indonesia Halal Business & Halal Food Expo 2011 Akan Digelar Agustus)*
The Indonesia Halal Business & Halal Food Expo 2011 to Be Held in August. During its second edition in 2011, efforts to promote and raise public awareness of halal products will intensify. (Republika (2011). "Indonesia Halal Business and Halal Food Expo 2011 to Be Held in August.").

8. *Brasil yang diwakili religious affairs CDIALHalal Brazil, Sh. Ali Achchar mengatakan standar halal Indonesia paling lengkap. (R, 2012, Standar Halal Indonesia Kini Mendunia)*
Brazil, represented by the Religious Affairs division of CDIAL Halal Brazil, stated that Indonesia's halal standards are among the most comprehensive in the world, according to Sh. Ali Achchar. (Republika, 2012, Indonesian Halal Standards Gain Global Recognition).

9. *Menurut Ni'am, beredar informasi melalui pesan blackberry dan media sosial yang mengatakan bahwa beberapa restoran terkenal di Indonesia belum memiliki sertifikat halal. (Republika, 2013, MUI Minta Restoran Bersertifikasi Halal, Tak Cuma Ambil Untung)*
According to Ni'am, information circulated through BlackBerry messages and social media claiming that several well-known restaurants in Indonesia had not yet obtained halal certification. (Republika, 2013, "MUI Urges Restaurants to Obtain Halal Certification, Not Merely Seek Profit").

The four concordance lines above demonstrate how the word halal was mobilised across different discursive contexts in the early years of the corpus. Concordance line 6 highlights the issue of halal meningitis vaccines for Indonesian Hajj pilgrims in 2010. The urgency of this issue emerged after the Saudi Arabian government required all Hajj and Umrah pilgrims entering the country to receive a meningitis vaccination (Rachman, 2010). This requirement generated considerable public debate in Indonesia, particularly because the halal status of several vaccines available in the country was unclear, and some were suspected of containing non-halal ingredients (Ramadhan, 2010). Concordance line 7 illustrates how the word halal was linked to promoting halal economic activities through international exhibitions, such as the Indonesia Halal Business & Halal Food Expo. This event reflects the increasing institutional and commercial efforts to expand the halal industry and to strengthen public awareness of halal products. Meanwhile, concordance line 8 refers to the international recognition of Indonesian halal standards. According to representatives of CDIAL Halal Brazil, Indonesia's halal standards were regarded as among the most comprehensive globally (Widiyani, 2012), which

contributed to their broader adoption and recognition in other countries. Finally, concordance line 9 addresses halal certification in the restaurant sector. In 2013, rumours circulated on social media about several well-known restaurant chains in Indonesia that allegedly had not yet obtained halal certification. Several names mentioned in these circulating messages included Solaria, BreadTalk, Roti Boy, Baskin-Robbins, Coffee Bean, and J.CO. The spread of this information triggered public concern and drew considerable media attention, highlighting the growing societal sensitivity toward halal certification in the food industry. Overall, the diversity of collocates identified in this period reflects the wide range of topics associated with the word halal in media discourse. The early period (2010–2013) demonstrates a broader thematic dispersion of issues, including debates on halal vaccines, the promotion of halal business, the global recognition of halal standards, and the regulation of halal certification. These findings indicate that, during the early stage of the observed timeline, the word halal functioned as a flexible discursive node through which multiple socio-religious, economic, and regulatory issues were articulated in Indonesian media discourse.

In contrast to the earlier period (2010–2013), the use of the word halal in the later period (2019–2022) reveals a different trend. During this period, the topics discussed by Republika tend to be relatively homogeneous and repetitive. In other words, the discourse surrounding the word halal appears to have reached a point of thematic saturation, largely centring on discussions of halal product certification in Indonesia. This pattern is evident in the collocation analysis results for the four subcorpora from 2019 to 2022 (see Table 4).

2019				2020			
collocate	Freq	Coll. Freq	Log Dice	collocate	Freq	Coll. Freq	Log Dice
sertifikasi/certification	260	2330	11,11	*sertifikasi*/certification	276	2330	11,259
Produk/Product	127	1063	10,66	*industry*/industry	108	1278	10,39
Jaminan/Assurance	106	772	10,57	*produk*/product	178	3720	10,16
Sertifikasi/Certification	67	449	10,13	*sertifikat*/certificate	69	784	10,04
wisata/tourism	61	434	10,01	*bagi*/for	75	1083	9,97
produk/product	149	3720	9,86	*kawasan*/area	41	230	9,72
industry/industry	77	1278	9,82	*proses*/process	51	788	9,60
BPJPH/BPJPH	75	1219	9,81	*Produk*/Product	54	1063	9,51
sertifikat/certificate	60	784	9,74	*makanan*/food	60	1406	9,47
Indonesia/Indonesia	117	3301	9,64	*Jaminan*/Assurance	46	772	9,46
2021				2022			
collocate	Freq	Coll. Freq	Log Dice	collocate	Freq	Coll. Freq	Log Dice
sertifikasi/certification	332	2330	11,21	*sertifikasi*/certification	261	2330	10,96
produk/product	378	3720	11,02	*produk*/product	310	3720	10,80
Produk/Product	178	1063	10,78	*industri*/ industry	159	1278	10,65
industri/industry	189	1278	10,78	*sertifikat*/certificate	100	784	10,23
Jaminan/Assurance	154	772	10,71	*dunia*/world	99	820	10,19
sertifikat/certificate	100	784	10,08	*pusat*/hub	65	238	9,931
Indonesia/Indonesia	174	3301	10,00	*Indonesia*/Indonesia	151	3301	9,881
BPJPH/BPJPH	108	1219	10,00	*menjadi*/becomes	98	1703	9,782
Sertifikasi/Certification	83	449	9,985	*ekosistem*/ecosystem	54	202	9,688
Penyelenggara/Organizer	74	256	9,927	*sebagai*/as	77	1125	9,683

Table 4. A list of words strongly collocated with the word "halal" in 2019-2022.

Table 4 demonstrates that four collocates—*sertifikasi* 'certification', *produk* 'product', *industri* 'industry', and *sertifikat* 'certificate'—consistently appear across the observed years. This pattern indicates that during the period under examination, the word halal on Republika.co.id is systematically associated with discourses on certification, products, and industrial development. Among these collocates, *sertifikasi* 'certification' consistently ranks first in LogDice scores, highlighting its strong, stable lexical association with

halal. Meanwhile, the collocate *produk* 'product' ranks second over the most recent two years (2021–2022). The collocates *industri* 'industry' and *sertifikat* 'certificate' also maintain relatively high association strengths, each recording LogDice scores above 10 during the three years from 2020 to 2022. The recurrent presence of these four collocates suggests that the thematic focus of Republika.co.id, when employing the word halal during this period, is largely on halal certification, halal products, the halal industry, and halal certificates. This lexical pattern also implies a relatively homogeneous and repetitive topical orientation, in which discussions of halal are predominantly framed through the lens of product certification and regulatory implementation in Indonesia. In other words, the discourse surrounding halal during this period tends to revolve around institutional and policy-related aspects of halal product governance. Further insight into this pattern can be observed through several concordance lines extracted from the corpus for the period 2019–2022.

10. *Genderang pemberlakukan wajib sertifikasi halal bagi produk makanan dan minuman telah ditabuh terhitung 17 Oktober 2019 kemarin (Republika, 2019, Halalkan Produkmu, Jangan Tunggu Lima Tahun Lagi)*
    The rollout of mandatory halal certification for food and beverage products officially began on 17 October 2019. (Republika, 2019, "Halal Your Products—Do Not Wait Another Five Years").

11. *Upaya ini kata Ma'ruf, untuk mendorong Indonesia menjadi pusat produsen produk halal dunia, salah satunya melalui UMKM (Republika, 2020, Tingkatkan Produk Halal, Wapres: Permudah Permodalan UMKM)*
    According to Ma'ruf Amin, this initiative aims to encourage Indonesia to become a global hub for halal product manufacturing, particularly by developing micro, small, and medium enterprises (MSMEs). (Republika, 2020, "Boosting Halal Products: Vice President Calls for Easier Financing for MSMEs").

12. *Salah satunya melalui kebijakan pembentukan kawasan industri halal dengan sistem one stop service untuk proses sertifikasi halal. (Republika, 2021, Wapres: Pencatatan Data Ekspor Produk Halal Harus Dibenahi)*
    One of the policy measures introduced is the establishment of halal industrial zones, equipped with a one-stop service system to streamline the halal certification process. (Republika, 2021, "Vice President: Export Data on Halal Products Must Be Improved").

13. *Untuk memenuhi target 10 juta sertifikat halal bagi pelaku UMKM lanjut Panutan, pemerintah telah menyiapkan sejumlah strategi. (Republika, 2022, KSP Dorong Ekosistem Halal di Indonesia)*
    To achieve the target of issuing 10 million halal certificates for MSMEs, Panutan Sulendrakusuma explained that the government has prepared several strategic measures. (Republika, 2022, "Presidential Staff Office Pushes for the Development of Indonesia's Halal Ecosystem").

The concordance lines above illustrate how the word halal is embedded within policy-driven narratives concerning halal certification and industrial development. Line (10) highlights the implementation of mandatory halal certification regulations that took effect on October 17, 2019 (Soraya, 2019). Line (11) frames halal production as part of Indonesia's strategic ambition to become a global hub for halal products. Line (12) emphasises institutional efforts to develop halal industrial zones designed to facilitate certification processes. Finally, line (13) focuses on government targets for expanding halal certification among MSMEs. Taken together, these examples demonstrate that the use of the word halal in Republika.co.id during this period is closely tied to discussions of halal certification policy and institutional initiatives in Indonesia. More broadly, the discourse situates halal within a national development agenda to strengthen the halal industry and expand the halal ecosystem, particularly by promoting halal-certified products and integrating MSMEs into the halal economy.

The results of the collocational analysis comparing the early and later periods reveal a notable expansion in the range of topics associated with the word halal. This development is reflected in the widening semantic domains of the collocates that co-occur with the word over time. In the earlier period, halal predominantly appeared within the semantic domains of products and religious legitimacy, as indicated by collocates such as *meningitis* 'meningitis', *vaksin* 'vaccine', *logo* 'logo', *Food* 'Food', *makna* 'meaning', and *label* 'label'. These collocates suggest that the discourse surrounding halal was largely concerned with issues of religious compliance, certification markers, and the permissibility of specific products. In the later period, however, the semantic domain expands considerably to encompass business, industrial, and economic discourse. This shift is reflected in the emergence of collocates such as *sertifikasi* 'certification', *sertifikat* 'certificate', *industri* 'industry', *kawasan* 'zone', *dunia* 'global', *pusat* 'hub', and *ekosistem* 'ecosystem'.

The collocational patterns observed in this study indicate that halal is increasingly embedded within institutional, regulatory, and economic frameworks. This shift suggests an ongoing process of commodification, whereby a term that originally functioned primarily as a religious marker is progressively recontextualised within economic and commercial discourses. This interpretation resonates with the concept of commodification advanced by Fairclough (2006), who argues that commodification occurs when social domains not originally oriented toward the production of commodities—such as religion, education, or health—become incorporated into market-oriented practices. In this regard, halal has gradually moved beyond its normative religious meaning to become integrated into contemporary economic agendas and market structures. The emergence of expressions such as halal hotels, halal restaurants, and halal tourism illustrates how halal is increasingly reframed as a marketable attribute in economic practices.

This shift also aligns with broader scholarship on the institutionalisation and globalisation of halal. Recent studies suggest that halal has evolved from a purely religious category into a significant component of global economic infrastructures encompassing sectors such as trade, tourism, and industrial development (Mohi-ud-Din Qadri, 2024). Within this expanding landscape, halal operates at the intersection of market dynamics, state regulation, and religious authority (Rhazzali, 2019). From a linguistic perspective, these developments reflect processes of lexical expansion and semantic shift, whereby religious terminology acquires new meanings as it circulates across diverse sociocultural and political contexts (Almarwaey & Ahmad, 2021). The growing presence of collocates related to certification, governance, and industrial development further indicates an ongoing negotiation of authority in defining halal among religious institutions, state actors, and market stakeholders (Yassine, 2016). A similar pattern emerges in the Indonesian media discourse analysed in this study. Here, halal functions not merely as a marker of religious permissibility but also as a discursive resource embedded within broader narratives of governance, economic development, and global market positioning. The proliferation of expressions such as halal hotels, halal restaurants, and halal tourism further reflects the integration of halal into contemporary economic practices. In this context, halal—originally a normative concept grounded in Islamic teachings—is increasingly reframed as a marketable attribute, operating as a linguistic and discursive strategy for branding, product differentiation, and commercial positioning within the rapidly expanding global halal market.

4. Conclusion

This study demonstrates that the use of the word halal in Republika.co.id exhibits a clear and sustained diachronic increase, with a particularly pronounced surge between 2019 and 2022. This escalation appears to be closely aligned with state-driven agendas, including the implementation of mandatory halal certification, the establishment of halal industrial zones, and broader efforts to position Indonesia as a global halal hub. Beyond frequency, the findings reveal a significant discursive expansion in the use of halal, shifting from its conventional association with consumer products toward broader economic and industrial domains. This shift indicates not only a semantic broadening but also a conceptual transformation, whereby halal is recontextualised from a predominantly religious construct into a socio-economic instrument embedded within market and policy frameworks. Such a transformation suggests an ongoing process of the commodification of religion, in which halal is mobilised to align with market logics and national economic aspirations. Despite these contributions, the study is not without limitations. The reliance on a single media outlet restricts the generalizability of the findings, as discursive patterns may reflect outlet-specific ideological and editorial orientations rather than the wider Indonesian media landscape. In addition, the relatively limited corpus size, while sufficient to capture salient trends, may constrain the detection of more nuanced linguistic variation. The exclusive focus on a single keyword further narrows the analytical scope, potentially overlooking related lexical networks that also shape halal discourse. Future research should therefore adopt a more expansive approach by incorporating multi-source and comparative media corpora, larger datasets, and a broader range of semantically related Islamic terms. Such extensions would enable a more comprehensive and robust understanding of the evolving dynamics of halal discourse in Indonesia.

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