

**LANGUAGE AND SYMBOL ANALYSIS IN HALAL, HYGIENIC AND HEALTHY (H2S): A LINGUISTIC PERSPECTIVE FROM BANYUWANGI'S TOURISM SECTORS**

*(Analisis Bahasa dan Simbol Halal, Higenis dan Sehat (H2S):  
Prespektif Linguistik dari Sektor Pariwisata di Banyuwangi)*

**Inayatul Mukarromah & Mochammad Chotib**

Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember  
Jl. Mataram No.1, Karang Miuwo, Mangli, Kec. Kaliwates,  
Kabupaten Jember, Jawa Timur 68136

Pos-el: [inayatul\\_mukarromah@uinkhas.ac.id](mailto:inayatul_mukarromah@uinkhas.ac.id), [moch.chotib@uin.khas.ac.id](mailto:moch.chotib@uin.khas.ac.id)

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**Abstract**

*The phenomenon of the increasing need for tourism that is friendly to various groups of people encourages the development of the concept of Halal Hygienic, Healthy (H2S). This study aims to analyze verbal language lexically (morphology) and grammatically (syntax) in the checklist sentence of H2S tourism facilities availability and translate H2S labelling symbols in hotels, restaurants, and tourist destinations in Banyuwangi. This study is motivated by the importance of H2S tourism development that not only focuses on halal aspects, but also hygienic and healthy, so that it is relevant for Muslim and non-Muslim tourists. The research uses an empirical qualitative approach with data collection techniques through field observation and document analysis. Internal data was obtained from the Banyuwangi Regency Culture and Tourism Office, Halal Centre UIN KHAS Jember, and Fatwa of the Ulema Council, while external data came from hotels, restaurants, and tourist destinations. The results show that the language in the checklist contains lexical and grammatical meanings that are easy to understand, although the cohesion between elements can still be improved to be more adaptive to the culture and social community. The H2S labelling symbol reflects a different semiotic meaning and linguistic landscape from the BPJPH halal symbol, because it is oriented towards inclusivity and usefulness for all tourists, both Muslim and non-Muslim. Indeed, in developing H2S tourism, a language approach is needed in sociolinguistic, socio-pragmatic, ethnolinguistic and semiotic aspects.*

**Keywords:** Halal Tourism, Healthy Tourism, Hygienic Tourism, Linguistic Analysis, Semiotics

**Abstrak**

Fenomena meningkatnya kebutuhan akan pariwisata yang ramah bagi berbagai kelompok masyarakat mendorong pengembangan konsep Higenis, Halal, dan Sehat (H2S). Penelitian ini bertujuan untuk menganalisis bahasa verbal secara leksikal (morfologi) dan gramatikal (sintaksis) pada kalimat ceklist ketersediaan fasilitas pariwisata H2S serta menerjemahkan simbol-simbol pelabelan H2S pada hotel, restoran, dan destinasi wisata di Banyuwangi. Kajian ini dilatarbelakangi oleh pentingnya pengembangan pariwisata H2S yang tidak hanya berfokus pada aspek halal, tetapi juga higienis dan sehat, sehingga relevan bagi wisatawan muslim maupun non-muslim. Penelitian ini menggunakan pendekatan kualitatif empiris dengan teknik pengumpulan data melalui observasi lapangan dan analisis dokumen. Data internal diperoleh

dari Dinas Kebudayaan dan Pariwisata Kabupaten Banyuwangi, Halal Center UIN KHAS Jember, dan Fatwa Majelis Ulama, sedangkan data eksternal berasal dari hotel, restoran, dan destinasi wisata. Hasil penelitian menunjukkan bahwa bahasa dalam ceklist mengandung makna leksikal dan gramatikal yang mudah dipahami, meskipun kohesi antara unsur- unsur tersebut masih dapat ditingkatkan agar lebih adaptif terhadap budaya dan sosial masyarakat. Simbol pelabelan H2S mencerminkan makna semiotik dan linguistik lanskap yang berbeda dengan simbol halal BPJPH, karena berorientasi pada inklusivitas dan kebermanfaatannya bagi semua wisatawan, baik muslim maupun non-muslim. Sehingga dalam mengembangkan pariwisata H2S, diperlukan pendekatan bahasa dalam aspek sosiolinguistik, sosio-pragmatik, etnolinguistik, dan semiotik.

**Kata-kata kunci:** Analisis Linguistik, Pariwisata Halal, Pariwisata Higienis, Pariwisata Sehat, Semiotika

## INTRODUCTION

Indonesia has a variety of ethnicities, cultures, races, religions, and various kinds of natural beauty that can be found. Moreover, Indonesia has a variety of sectors that can boost the Country's foreign exchange (Adenisa, 2020). One is the tourism sector, the Country's top foreign exchange. Natural, cultural, culinary, and rich resources are in the homeland. It is this resource which is the main attraction for domestic tourists as well as Foreign. Research on halal tourism or Sharia tourism has been widely discussed from various perspectives by Xiong Jia & Zhang Chaozhi (2020) this article corporates the needs of Muslim tourists and the responses of Chinese tourism practitioners (Ariffin, 2019). This article emphasizes halal products and the aspect of promotional language. (Naeem Akhtar, 2019; Jin Sun, 2019; Wasim Ahmad, 2019; Muhammad Nadeem Akhtar, 2019) on non-verbal messages of halal restaurants to tourists, including those related to adaptation and interaction. However, it is rarely connected with how micro linguistics and macro linguistics could have a role in the effort to develop H2S tourism in Banyuwangi.

Based on points or articles 1 and 3 of Law Number 10 of 2009 concerning Tourism, "Tourism is a variety of tourist activities supported by various facilities and various services provided by the community or entrepreneurs, government, and local government" (Law No. 10 of 2009). In language, tourism can be defined as a travel activity carried out by a person or group of people to visit a tourist destination in a

temporary period of time and usually relatively or even far from their place of residence. The goal is to have fun. Utama (2014) in his book states that tourism has become the most prominent industry and shows consistent growth every year. It is estimated by the World Tourism Organization that by 2020, there will continue to be an increase of around 200% in the number of world tourist visits. In this case, there is a need for innovation in providing the latest and unique things in tourist destinations. Tourism has become a special concentration and attention of the government, where since 2018, the government has made tourism a leading economic development program. This is very reasonable because tourism has proven to make a significant contribution to Indonesia's development, especially as a regional and state income sector. Apart from being an economic engine, tourism is also able to reduce unemployment. In the national economy, tourism is a sector that is expected to increase revenue through foreign exchange earnings (Aliansyah & Hermawan, 2019).

Banyuwangi is one of the districts on the eastern tip of the island of Java which has excellent potential in the tourism sector. In the development process, the Banyuwangi Regency Government has designed a policy whose approach is based on regional potential by utilizing its natural, cultural and religious wealth. As an area that geographically has abundant resources and natural resources, the economic development orientation of Banyuwangi Regency is directed towards the tourism sector which is the main pillar of its

economic development. The tourism sector is very reasonable considering that Banyuwangi Regency is the largest regency on the island of Java with potential natural wealth in the form of protected forests, mountains, mountains, seas, beaches, and human resources in the form of a population of 1.7 million people with different cultures and religions (Zaim Mukaffi, 2022; Tri Harianto, 2022). Based on the data, micro, small and medium enterprises or MSMEs in the food and beverage sector have developed following the development of tourism activities in Banyuwangi Regency. The six MSMEs are types of businesses in the creative economy sector that have developed due to tourism activities and have been integrated with technology in the industrial era 4.0 (Dias, 2021; Joshi, 2021). Integration with industrial era 4.0 technology can be seen from the ease of consumers, who are mostly tourists, to provide digital reviews of the six restaurants through the Trip Advisor platform.

Halal tourism has enormous potential to be developed along with increasing awareness of Muslim consumers to maintain Sharia values even in tourism activities. Halal Tourism happens because Islamic teachings regulate the worship of God and direct it to human relations (*muamalah*) (Junaidi, 2020). Halal tourism then becomes a tourism concept containing specific needs. Interview findings and literature reviews show that several things are needed to meet the additional costs of being a Sharia Muslim-friendly tourist. Additional costs often occur as obstacles for tourism business actors who intend to change their business processes from conventional to halal concepts or to run a halal tourism business from the start. Based on MUI Fatwa Number 108/DSN-MUI/X/2016. About General Principles for Organizing Sharia Tourism: Tour organizers: Regarding hotels, Food and drinks provided must have a halal certificate from the MUI, Regarding tourist destinations.

Banyuwangi is developing sharia tourism on Santen Island with the concept of halal tourism, where it is expected that this concept can be used to make a significant contribution to regional income and can

improve welfare for the community, especially the underprivileged people who live around tourist attractions, (Firdausia, 2017; Khoiril hadi, 2017). Local governments can provide opportunities for people to open small businesses. The development of sharia beach tourism is carried out in various strategic ways, one of which is promotion through print media, communication media, advertising media, and other strategies.

The concept of Halal Tourism includes pilgrimages and religious tourism destinations and the availability of supporting facilities, such as restaurants and hotels that provide halal food and places of worship. Tourism products and services as well as tourist destinations in halal tourism are the same as tourism in general. An example is providing a comfortable place of worship, as done by Thailand and other countries that have already implemented this concept. The potential of halal tourism in Indonesia is very large and can be an alternative to conventional tourism, it's just that branding and packaging still have to have the right concept (Andriani, 2015). The development of halal tourism is not exclusive because non-Muslim tourists can also enjoy services based on halal values. While the concept of CHSE tourists have the right to legal protection, security, and even hygiene and health standards (Viona Amelia, 2022). Some tourist attractions have implemented hygiene and health standards that comply with CHSE standards long before the pandemic hit. This should create a level of trust and a sense of security and comfort that should be felt by tourists.

Empirically, the author is interested in becoming a tourism researcher in H2S because Banyuwangi has various uniqueness, including language. Banyuwangi also uses a variety of languages based on its territorial area, such as Javanese and Madurese Oseng. Because of the different territories or regions, sometimes they have different perceptions of understanding when they use their language communication, both verbally and nonverbally, in the socio-cultural and tourism aspects. Micro linguistic and macro linguistic aspects such as how to carry language

communication and how to apply the form of words, phrases into sentences, the form of symbol language checklist, and H2S labeling. Human resources also support some government programs designed, although the community only partially accepts the challenges in realizing halal tourism. Halal tourism is Sharia, while halal tourism, especially for tourism actors in Banyuwangi if Sharia regulations are too strict, as applied in Santen Island. This uniqueness makes the author interested in researching the next stage in realizing halal, hygienic and healthy tourism with the community and local government.

Based on the above problems, the problems that become the focus of the research are identified. First, how to formulate the right sentence in formulating words, phrases, and sentences into the form of checklist language for the availability of H2S facilities. Second, how to formulate H2S labeling symbols in hotels, restaurants, and tourist destinations in Banyuwangi. The purpose of this research, among others, can provide a more transparent and more easily understood meaning both lexically (morphology) and grammatically (syntax) in the verbal language contained in the checklist, words, phrases or sentences that have been compiled by the team formulating the availability of H2S tourism facilities, secondly, providing an understanding of how language through non-verbal language can help in providing an understanding of the meaning in translating H2S labeling symbols in hotels, restaurants, and tourist destinations in Banyuwangi.

## **THEORETICAL FRAMEWORK**

Language is a social phenomenon which underscores the fact that some aspects of its function and position in society cannot be discussed from a linguistic perspective alone, just as economists, political scientists, politicians, and sociologists talk about language without paying attention to how (socially oriented) linguists theorize about language (Cecile, 2020). Language has many facets and is not the exclusive research domain of linguists. Therefore, economists' interest in

language challenges us as linguists to ask what we can do better or how we can enrich our explanations with explanations that can better inform economists' interest in language if we are not satisfied with their discourse.

The aspect of linguistics research here is about morphology and syntax for the micro linguistics aspects. While, sociolinguistics, socio-pragmatic, eco linguistics and semiotic is for macro linguistics aspects. Fu & Liao (2019) states that the linguistic approach is a flexible and effective way to handle qualitative decision-making problems. Linguistic capital is context-specific: the power of a language in one context changes in another (Dogan, 2022; Shyla, 2022). While English be the language of highest linguistic capital in many settings in "western" countries, that trend can shift when in a different linguistic context. This is the correct statement that linguistics discusses all the aspects of knowledge and science, such as tourism or Halal Tourism focus, especially related to H2S.

Linguistics in this research is the use of linguistics in micro and macro linguistics in real, which is related to the meaning based on language understanding of lexical meaning, grammatical meaning, and symbols used in H2S halal label in Banyuwangi. Linguistics in this article relates to verbal language such as morphology and syntax used to determine the form of checklist language sentences for the H2S Banyuwangi tourism program. Mukarromah (2019) states that morphosyntax as part of micro linguistics is a combination of morphology and syntax. Morphosyntax is more confidently when they can improve their ability to structure morphological rules such as word formation, derivation, and inflection and how to structure them into phrases, clauses, and sentences. Linguistics for tourism is concerned with how we bring linguistics into other aspects, such as sociolinguistics, socio-pragmatics, ethnolinguistics and semiotics.

The sociolinguistics of tourism, especially for H2S tourism, is related to social and cultural interaction. Linguistics elements such as sociolinguistic definitions can be used for analyzing the form of H2S language checklist sentences and semiotics. As had been cited by Toomaneejinda & Saengboon (2022) that sociolinguistics to the linguistic and cultural backgrounds come into contact with each other; their interactions are inherently complicated, adaptive, dynamic, and emergent (Canagarajah, 2020; Cogo & Dewey, 2012; Jenkins et al., 2011; Mahboob, 2018; Mauranen, 2012; Schneider, 2012; Seidlhofer, 2004; Thompson, 2021; Toomaneejinda & Harding, 2018). Firth (2009). Empirically and systematically intercultural communication reflected Interactional Sociolinguistics, it has gained currency in providing powerful insights into the mechanisms of the highly dynamic interactions where English is used as a lingua franca.

Sociolinguistics affects the factors of society, tourism agents, and tourists. Therefore, the definition of word forms, sentence phrases, checklist rules, and symbols of H2S tourist attractions should be associated and matched with them and sometimes bring sensitivity for non-Muslim tourists. On the contrary, H2S tourism form is not only for Muslim visitors, but also available for non-Muslim visitors. Muslim travelers where in reality the form of H2S tourism is not only for Muslim visitors but also available for non-Muslim visitors. Language and society cannot be separated from each other, where there is language there must be society. Among societies, some differences are used in events in the same society and with the same characteristics (Yuliani & Ahmad, 2020). Even areas in the society where tourism or accommodation, such as related to reservations, regulations, etc. will use language not only based on micro linguistic aspects, such as related to morphology and syntax but also related to how to bring language into good adaptation in the life of

the community and their culture, there must be different languages among the community itself. The words, phrases, or sentences in the H2S tourism language checklist and their symbols are also discussed regarding socio-pragmatic and ecolinguistics aspects or symbols.

The socio-pragmatic is related to the intercultural language in society. Sociolinguistics into intercultural pragmatic (Conachy, 2019). The socio-pragmatic is the form of intercultural pragmatics could offer new possibilities for looking at pragmatic awareness from an enlarged multilingual and intercultural perspective. Sociolinguistics, socio-pragmatic for tourism especially for H2S tourism related also to the ethnolinguistic. Indonesian tourism could be developed from how the language was packaged into package vacations on H2S tourism, which offers a dining district and entertainment district, but the package also provides scenery surroundings. This tourism is for Muslims and non-Moslems since Indonesian tourism was promoted in terms of their physical environment. From an ethnolinguistic point of view, the presence of local people, tourism actors, and tourists is significant in supporting H2S. The symbol of H2S in the pictures portrays the environment and how H2S is made into halal, healthy, hygienic area. Ethnolinguistics for multimodal. Some definitions of linguistics, especially the role of linguistics in developing the tourism sector, cannot be separated from functional linguistics or Systemic Functional Linguistics (SFL), especially about how language is associated with the environment and society. This is as stated by Halliday and Webster (2009), Monbec (2020), Ezzina (2015), and Fill and Muhlhauser (2001), as cited by Isti'annah (2020) in her article on ethnolinguistic studies.

Language for tourism, especially for H2S, is related to the social and environmental. This is not only for understanding textual, linguistic, and

grammatical aspects but also for contextual, social, and ecological aspects. This is about Sociolinguistics, socio-pragmatic, echo linguistics, and semiotics. Istianah (2020) states that language and environment are intertwined and co-constructed entities, meaning that language is not only a means through which the world is viewed but also affects the world itself, through which it becomes evident. Language for tourism, especially for H2S, is also related to semiotics. Because there are three kinds of symbols of H2S, are used for hotel, restaurant, and destination labelling. Three types of labelling have different colours. These are about signs that describe meaning. The definition of semiotics from (Kehret-ward, 1988; Cavassilas, 2007; Floch, 2000; McQuarrie & Mick 2001) is a theory that can be defined briefly as “the theory which describes and analyses the mechanism using which a sign system produces meaning.

Oswald 2012, 2015 states that semiotics provides a conceptual and theoretical framework that offers an understanding of how the visual aspect of a package generates meaning for consumers cited (Celhaya & Herve, 2018; Berger, 1984). Semiotics is a conception of the sign, defined as a bond between a ‘signifier’ and a ‘signified’ (MacCannell, 2000). As Echtner points out (1999), signs are used to create and convey meaning, semiotics or the study and structure of meaning, examining the communications of meaning in its direct, indirect, intentional and unintentional forms. by revealing the structure of sign systems, semiotics contributes to a more thorough understanding of human communication and behavior, constituting the same time, a tool to record society’s ideological values, these definitions cited by the article written Christina Bonarou, 2021. Yunika, 2021. Halal Food, Islamic Traveling, and Creative Economy tourism includes all seven components. It is considered Muslim hospitality or halal. Halal hotels, halal

transportation, halal restaurants, halal food, halal logistics.

Halal Food, Islamic Traveling, and Creative Economy tourism includes all seven components (MUI Fatwa, 2016). It is considered Muslim hospitality or halal. Halal hotels, halal transportation, halal restaurants, halal food, halal logistics, halal financial system, Islamic travel packages, and halal spa.

(1) Halal hotel are hotels that provide Islamic services to Muslim tourists. Halal Hotel is not limited to serving halal food and drinks but also managing the hotel based on Sharia principles. (2) Halal transportation. In halal transportation, seating positions are separated between female Muslim tourists or tourists and men who are not mahram so that the tourists feel comfortable with each other. (3) Halal restaurant A halal restaurant is a restaurant that only provides halal food and drinks. However, it is also related to location, for example, providing a prayer room nearby, halal food ingredients or products, waste disposal by procedures, and use of staff who have been trained to serve tourists such as Muslim tourists, and other things. (4) Halal food, Halal food is related to food and drinks that must be halal in terms of ingredients and processing methods; for example, when slaughtering animals, animals such as chickens or cows must be slaughtered in the name of Allah SWT to become halal meat. (5). Halal logistics, Halal logistics is a type of halal logistics related to the process of managing the procurement, movement, storage, and handling of materials, parts, livestock, semi-finished or finished goods of food and non-food supplies, and the related information and documentation flowing through the organization and supply chain under general principles of sharia (Saribanon, 2019), (6) Islamic financial system. The Islamic financial system is a financing system that prioritizes Islamic principles, must not conflict with provisions in the Koran and Hadith, and must be fair and honest towards Muslim

tourists so that no party is harmed. (7) . Islamic travel packages, Islamic travel packages, or what is often called halal tour packages, are travel packages that are different from usual. Islamic travel packages are a tour package that provides more Islamic facilities and rules. (8) Halal spa, Halal Spa consists of several components: location, Spa materials, security, service, social responsibility, environmental management, and waste processing under Islamic law.

The Maintaining the body's cleanliness – which was rather a symbol of social status, culture, and courtly etiquette – consisted in frequently changing undergarments, wiping the skin, and washing the face and hands (Artur Kwasniewski, 2021). Val Curtis, 2011, Wolf Schmidt, 2011. Hygiene is the single most effective means of preventing infections and disease; investment in hygiene is low in the health, water, and sanitation sectors. Evidence shows improved hygiene benefits, especially for improved handwashing and safe tool disposal. A growing understanding of what drives hygiene behavior and creative partnerships are providing fresh approaches to changing behavior.

Food hygiene is the conditions and measures necessary to ensure the safety of food from production to consumption. It is a fundamental requirement of any food process that the food produced should be safe for consumption. Food safety is a basic need but there is a danger that it may be overlooked in the development of effective and efficient processes. Food safety remains a critical issue with outbreaks of foodborne illness resulting in substantial costs to individuals, Kaferstein F, 2020, Abdussalam, 2020 cited the article written by Kaferstein, Motarjemi, & Bettcher, 1997 about food industry and the economy that food hygiene is the conditions and measures necessary to certify food safety from production to consumption. Food can become contaminated during slaughtering, harvesting, processing, storage,

distribution, transportation, and preparation. WHO (1984) has defined food hygiene as all conditions and measures that are required during the production, processing, storage, distribution, and preparation of food to ensure that it is safe, wholesome, and fit for human consumption.

## METHODOLOGY

This method is qualitative research through empirical and meaningful qualitative approaches by combining methods between Cross-Sectional aims to see a picture of the time in research, while the time series aims to see changes in research data from the results in the field each month. The stages include: The initial study carried out is to know the perception of verbal sentences in the language of the checklist that has been formulated by the H2S formulation team, including matters relating to morphology (lexical meaning), syntax (grammatical meaning) and issues relating to the influence of sociolinguistics, Second stage , to find out the perception of language symbols non-verbally as well as matters relating to the influence of sociolinguistics, socio-pragmatic, ethnolinguistic, semiotic . The third stage is to track changes that occur or changes in perception. Cross-sectional and time series methods are combined by collecting data from three hotels, three restaurants, and three tourist destinations that have passed the H2S verification. The target includes hotel managers and restaurant managers as respondents. The respondents gave responses related to the checklist's language, cohesion or morphology and syntax systems, and language symbols related to H2S labels installed in hotels, restaurants, and tourist destinations. The research instruments used were observation and interviews conducted for more than one year. Data collection techniques are carried out sequentially, starting from restaurants or restaurants, hotels, and destinations. Data analysis is carried out by descriptive analysis.

In contrast, the Time-series method collects research data for approximately one year, including using H2S symbols in hotels, restaurants, and tourist destinations. In the Times series method, data collection techniques are carried out every 1 month for approximately one year. Data analysis is carried out on each data collected. The goal is to compare. Combining methods between Cross-Sectional aims to see a picture of the time in research, while the time series aims to see changes in research data from the results in the field each month. The stages include: The initial study carried out is to know the perception of verbal sentences in the language of the checklist that has been formulated by the H2S formulation team, including matters relating to morphology (lexical meaning), syntax (grammatical meaning) and issues relating to the influence of sociolinguistics, second stage , to find out the perception of language symbols non-verbally as well as matters relating to the influence of sociolinguistics, socio-pragmatic and ethnolinguistics, semiotics, the third stage is to track changes that occur or changes in perception.

Other data collection as additional data is also carried out through documents in the form of internal data originating from the Banyuwangi district government including the Culture and Tourism office, which handles the field that handles tourism marketing, including those that handle hotels, restaurants, and tourist destinations, the Koprasi office which handles UMKM issues, the agriculture and trade office, Health department that handles hygiene and healthy issues not only matters relating to nutritious food and drinks but also matters relating to a hygienic and healthy environment, (LPH) UIN KHAS Jember, namely the Halal Guarantee Agency which is tasked with auditing the halal of a product, especially food and beverages and the Halal Centre UIN KHAS Jember which is tasked with providing halal services including halal supervisors and other services related to halal, Majelis Ulama

Indonesia in Banyuwangi, PHRI Association and Banyuwangi POKDARWIS association. At the same time, external data is obtained from those obtained directly in the field, namely from hotels, restaurants, and tourist destinations in Banyuwangi. Source triangulation is done by extracting data from local governments, Halal guarantee institutions, Halal center, MUI, tourism actors, and the community. Meanwhile, triangulation of methods is carried out by analyzing documents of verbal sentences in the checklist languages that have been compiled by the drafting team related to tourism development regulations and analyzing non-verbal language on H2S symbols; this analysis uses micro-linguistic analysis, including morphology and syntax, while macro analysis includes sociolinguistics, socio-pragmatic, ethnolinguistics and semiotics.

## **DISCUSSION**

In collecting data, of course, several institutions such as the Banyuwangi district government, including the Culture and Tourism Office, the Health Office, the Cooperation Office, the Hotel and Restaurant Association, the Tourism Awareness Group Association, the Indonesian Ulema Council, the UIN KHAS Jember Halal Examination Institute, the UIN KHAS Jember Halal Center and tourism actors and the community are also involved. External data was taken from several checked hotels, including Ketapang Indah Hotel, Dialog Hotel, Santika Hotel, Luminor Hotel, for restaurants areis Serngenge Wetan restaurant and Suliana restaurant and Villa Solong Restorat. the tourist destination taken is the BOOM, Grand Watudodol and Cacalan Beach. This data collection technique is carried out in a time series, where data is taken periodically from 2022 to 2003. So, the time required to extract data is relatively long. H2S is the concept of tourism in Banyuwangi is not only related to halal. The definition of H2S is not only the category of halal but also included in the category of healthy and hygienic worthy.

Halal, wholesome, sanitary food and drinks, holy and clean worship facilities, and a healthy and hygienic environment. H2S is the concept of H2S tourism, which is not only specifically for Muslim tourists but also for non-Muslim tourists.

The concept of food and beverages that do not meet halal elements, such as alcoholic beverages and pork dishes that non-Muslim tourists usually consume, then according to the idea of H2S, must be separated or separated starting from how to get, distribute, how to cook, how to serve a Fiber place when served to buyers or customers must be separated.

H2S tourism had healthy halal food and drinks and a hygienic and healthy environment. This is suitable with the statement from Kemenkraft in 2020, that Halal tourism related to the cleanliness, health, safety and environmental sustainability. This is related to the food and drink halal, cleanliness, health and hygienic. The form of Halal in H2S related to the social environment aspect.

While the concept of H2S Tourism Development is the development of hotels, restaurants, and tourist destinations, hotels must be halal, halal food and drink, clean, including hotel rooms, bathrooms, toilets, sinks, and hotel environments. At the same time, restaurants must also have halal food and drink included clean bathrooms, clean hand washing stations, clean prayer rooms, and sanitation and waste that must be considered. Likewise, tourist destinations have the same regulations as restaurants.

WHO (2005) Sanitation tourism development has a similar meaning to hygiene. It's different if hygiene focuses on human activity and sanitation focuses on the environment, 3. Hygiene and sanitation have a very close relationship and are interconnected. (Depkes, 2004) Hygiene and sanitation have the aim of preventing disease poi, zoning, and other health problems resulting from the interaction of human environmental factors. The concept of H2S tourism development is healthy and hygienic tourism development. This relates to the sanitation environment in tourist destinations.

**Table 1. The Form of Languages That Are Suitable to Formulate into an Emphasis on Words or Phrases, Into Checklist Sentence Forms Available, and The Aspect of Micro Linguistics Elements in H2S Facilities at The Tourism Destination**

No	H2S Labeling	Checklist Word, Phrase, and Sentences
1	Every guest must register	(Morphology -Individual word, Syntax- The arrangements of words into phrase within sentence)
2	The availability of food that is halal in substance, halal in the way it is obtained, and halal in the way it is processed is in various variants.	(Morphology- word structure, derivation, syntax- How word from phrases into complex sentence and relative clause)
3	Served and stored in a halal manner (not mixing halal food with non-halal food in one place)	(Morphology -root and suffix, Syntax -Verb phrase and Prepositional Phrase)
4	Have a good hygiene sanitation certificate	(Morphology -Word Formation, Syntax - Verb phrase, gerund in phrase)
5	Providing lactation rooms (breastfeeding) and disability friendly	(Morphology -derivational suffix, syntax - prepositional phrase)
6	The availability of a clean place of worship or prayer room	(Morphology - root, derivational suffix Syntax - noun phrase, modified by two prepositional phrases)
7	Availability of prayer mats, Qibla direction, and masks in every room	(Morphology - root, suffix, compounding, Syntax - verb phrase)
8	Providing lactation room (breastfeeding)	(Morphology- compound adjective, suffix, syntax - noun phrase)
9	Child-friendly services and facilities	(Morphology- compound adjective, suffix, syntax - noun phrase)
10	Availability of restrooms and disability-friendly facilities	(Morphology- compound noun, suffix, syntax - noun phrase and prepositional phrase)
11	If providing entertainment/live music facilities that do not lead to elements of pornography and pornoaction	(Morphology - gerund form, adjective and noun form also plural form, syntax - complex noun phrase)
12	Wearing typical Banyuwangi traditional clothing according to applicable regulations (Thursday)	(Morphology - affixation, syntax-noun phrase and prepositional phrase)
13	Availability of organic and inorganic trash bins	(morphology - suffix, syntax - compound noun phrase)

**Table 2. The Form of Languages That Are Suitable to Formulate into an Emphasis on Words or Phrases, into Checklist Sentence forms Available, and The Aspect of Micro Linguistics Elements in H2S facilities at the Hotel and Restaurant**

No	H2S Labelling	Checklist word, phrase and sentences
1	Every guest must register	(Morphology -Individual word, Syntax- The arrangements of words into phrase within sentence)
2	The availability of food that is halal in substance, halal in the way it is obtained, and halal in the way it is processed is in various variants.	(Morphology- word structure, derivation, syntax- How word from phrases into complex sentence and relative clause)
3	Served and stored in a halal manner (not mixing halal food with non-halal food in one place)	(Morphology -root and suffix, Syntax -Verb phrase and Prepositional Phrase)
4	Have a good hygiene sanitation certificate Providing lactation rooms (breastfeeding) and disability friendly	(Morphology -Word Formation, Syntax - Verb phrase, gerund in phrase)
5	The availability of a clean place of worship or prayer room	(Morphology -derivational suffix, syntax - prepositional phrase)
6	Availability of prayer mats, Qibla direction, and masks in every room	(Morphology - root, derivational suffix Syntax - noun phrase, modified by two prepositional phrases)
7	Providing lactation room (breastfeeding)	(Morphology - root, suffix, compounding, Syntax - verb phrase)
8	Child-friendly services and facilities	(Morphology- compound adjective, suffix, syntax - noun phrase)
9	Availability of restrooms and disability-friendly facilities	(Morphology- compound adjective, suffix, syntax - noun phrase)
10	If providing entertainment/live music facilities that do not lead to elements of pornography and pornoaction	(Morphology- compound noun, suffix, syntax - noun phrase and prepositional phrase)
11	Wearing typical Banyuwangi traditional clothing according to applicable regulations (Thursday)	(Morphology - gerund form, adjective and noun form also plural form, syntax - complex noun phrase)
12	Availability of organic and inorganic trash bins	(Morphology - affixation, syntax-noun phrase and prepositional phrase)
13	Availability of hand washing stations, soap, and cloths/wipes	(Morphology - suffix, syntax - compound noun phrase)

**Table 3. The Form of Languages That Are Suitable to Formulate into an Emphasis on Sociolinguistics, Socio-Pragmatic, Ethnolinguistics and Semiotic Checklist Sentence Forms Available, and The Aspect of Macro Linguistics Elements in H2S Facilities at The Hotel and Restaurant**

No	The Elements of Linguistics	Linguistics Message
1	Sociolinguistics	<p><b>Every guest must register</b> Social obligation relating to the procedures to be followed to ensure the comfort and safety of guests in the context of halal, hygienic, and healthy tourism.</p> <p><b>Have a good hygiene sanitation certificate</b> Providing lactation rooms (breastfeeding) and disability friendly</p> <p>Sociolinguistic Aspects Socio-pragmatics Ethnolinguistics refers to Focus on social factors and audience diversity, communicative intent, context sensitivity, and language as a reflection of cultural values. The language uses Universal terms for accessibility and cleanliness. Emphasis on care, inclusivity, and professionalism. Reflects cultural values of care and equality. This statement communicates a commitment to cleanliness, inclusivity, and accessibility while reflecting cultural norms and values. It bridges the linguistic, social, and cultural aspects to attract travelers, especially in introducing Halal, hygienic, and healthy tourism.</p> <p><b>If providing entertainment/live music facilities that do not lead to elements of pornography and pornoaction</b> Sociolinguistics on the development of halal, hygienic, and healthy tourism reflects social norms, morality, and cultural identity, especially in regulating entertainment restrictions by local and religious values. <b>Wearing typical Banyuwangi traditional clothing according to applicable regulations (Thursday)</b> Sociolinguistics in the development of halal, hygienic, and healthy tourism strengthens social solidarity, respects traditions, and shows the role of regulation in maintaining local cultural values.</p> <p><b>Availability of hand washing stations, soap, and cloths/wipes</b> Sociolinguistics in H2S tourism development is a form of communicating a commitment to hygiene as an essential social and cultural value in halal tourism, supporting positive behaviour in maintaining cleanliness. Providing</p>

	<p><i>handwashing stations, soap, and washcloths in tourism destinations that carry the concept of halal, hygienic, and healthy strengthens the image of destinations that maintain high hygiene and health standards. This fulfils religious (halal) requirements, adheres to global health norms, and demonstrates a growing environmental awareness. These language messages can educate tourists and communities about the importance of hygiene in both physical and spiritual aspects, creating a comfortable and healthy experience while traveling.</i></p>	<p><i>audience diversity, communicative intent, context sensitivity, and language as a reflection of cultural values. The language uses Universal terms for accessibility and cleanliness. Emphasis on care, inclusivity, and professionalism. Reflects cultural values of care and equality.</i></p> <p><i>This statement communicates a commitment to cleanliness, inclusivity, and accessibility while reflecting cultural norms and values. It bridges the linguistic, social, and cultural aspects to attract travelers, especially in introducing Halal, hygienic, and healthy tourism.</i></p>
<p>2 Socio- Pragmatic</p>	<p><b><i>The availability of food that is halal in substance, halal in the way it is obtained, and halal in the way it is processed is in various variants</i></b></p> <p><i>The use of terms such as halal-certified, thayyib, or the mention of production process standards (indicates a pragmatic attempt to tailor communication to the social values of the Muslim community. Halal labels and symbols are illocutionary speech to convince consumers that the product meets halal standards. Socio-pragmatic. The use of terms such as halal-certified. Halal labels and symbols are illocutionary speech to persuade consumers that the product meets halal standards. Socio-pragmatic. In a multicultural society, different interpretations of halal exist. Socio-pragmatic analysis can determine how certain parties (restaurants and manufacturers) design communication strategies to bridge those differences through additional information, such as the tagline '100% halal and natural.</i></p>	<p><b><i>Child-friendly services and facilities</i></b></p> <p><i>The phrase ' Child-friendly services and facilities' socio-pragmatical reflects empathy, friendliness, and attention to children's needs. In contrast, ethnolinguistically, it reflects universal and local cultural values about the importance of children's welfare in public spaces.</i></p> <p><b><i>Availability of restrooms and disability-friendly facilities</i></b></p> <p><i>Socio-pragmatics is concerned with accessibility, inclusivity, and social comfort for all users, especially people with disabilities.</i></p> <p><b><i>If providing entertainment/live music facilities that do not lead to elements of pornography and pornoaction</i></b></p> <p><i>Socio- pragmatics on the development of halal, hygienic, and healthy tourism explains the form of pragmatic communication about the social responsibility of entertainment providers to provide facilities that adhere to moral norms and avoid social conflict.</i></p>
	<p><b><i>Served and stored in a halal manner (not mixing halal food with non-halal food in one place)</i></b></p> <p><i>Socio-pragmatic - Ethnolinguistics aims to provide Purpose, ensure trust, and avoid conflict. Reflect religious and cultural identity. It is aimed not only at Muslim tourists but also non-Muslims. Terms Context sensitivity religious symbolism and cultural adaptation provide impact building trust and educating about halal Maintaining Islamic cultural values by combining components of communicative strategies to ensure clarity and inclusiveness.</i></p> <p><b><i>Have a good hygiene sanitation certificate</i></b></p> <p><b><i>Providing lactation rooms (breastfeeding) and disability friendly</i></b></p> <p><i>Sociolinguistic Aspects Socio-pragmatics Ethnolinguistics refers to Focus on social factors and</i></p>	<p>3 Ethnolinguistics</p> <p><b><i>Every guest must register</i></b></p> <p><i>This sentence reflects the importance of language in taking note of guests' cultural and religious needs and preferences, which are relevant in halal tourism.</i></p> <p><b><i>The availability of food that is halal in substance, halal in the way it is obtained, and halal in the way it is processed is in various variants.</i></b></p> <p><i>Halal symbols, such as Arabic script or certain logos, often reflect the cultural heritage of Muslim communities. In ethnolinguistic studies, these symbols can signify social solidarity within the Muslim community or as a cross-cultural communication tool.</i></p> <p><b><i>Served and stored in a halal manner (not mixing halal food with non-halal food in one place)</i></b></p> <p><i>Socio-pragmatic Ethnolinguistics aims to provide Purpose, ensure trust, and avoid conflict. Reflect religious and cultural identity. It is</i></p>

aimed not only at Muslim tourists but also non-Muslims. Terms Context sensitivity religious symbolism and cultural adaptation provide impact building trust and educating about halal Maintaining Islamic cultural values By combining components of communicative strategies to ensure clarity and inclusiveness.

**Have a good hygiene sanitation certificate  
Providing lactation rooms (breastfeeding) and disability friendly**

Sociolinguistic Aspects Socio-pragmatics Ethnolinguistics refers to Focus on social factors and audience diversity, communicative intent, context sensitivity, and language as a reflection of cultural values. The language uses Universal terms for accessibility and cleanliness. Emphasis on care, inclusivity, and professionalism. Reflects cultural values of care and equality.

This statement communicates a commitment to cleanliness, inclusivity, and accessibility while reflecting cultural norms and values. It bridges the linguistic, social, and cultural aspects to attract travelers, especially in introducing Halal, hygienic, and healthy tourism.

**The availability of a clean place of worship or prayer room**

Ethnolinguistics relates to spiritual values, religious identity, and symbols of cultural diversity by providing clean and religiously appropriate places of worship.

**Providing lactation room (breastfeeding)**

Ethnolinguistics Semiotics Linguistic Landscape The lactation room signifies gender roles in the family, a Universal symbol of mother and baby. This means the importance of gender equality and concern for family health. Soft colors and symbols of comfort.

Adapting local and global values brings a universal understanding of the combination of international language (English) and local language.

**Child-friendly services and facilities**

The phrase 'Child-friendly services and facilities' socio-pragmatical reflects empathy, friendliness, and attention to children's needs. In contrast, ethnolinguistically, it reflects universal and local cultural values about the importance of children's welfare in public spaces

**Availability of restrooms and disability-friendly facilities**

Ethnolinguistics Representation of global and local cultural values of equality, respect for diversity, and language adaptation to local contexts.

**Wearing typical Banyuwangi traditional clothing according to applicable regulations (Thursday)**

Ethnolinguistics in the development of halal, hygienic, and healthy tourism Shows the close relationship between language, local identity, and cultural practices and preserves traditions in a modern context.

**Availability of organic and inorganic trash bins**

Ethnolinguistics in H2S tourism development, namely the provision of separate bins, reflects the adaptation of the value of cleanliness in halal principles and educates the community and tourists to care more about the environment. Thus, relevance in Halal, Hygienic, and Healthy Tourism

Providing organic and inorganic waste bins creates a clean, organized, and healthy tourism experience, supporting the goal of an eco-friendly halal destination.

**Availability of hand washing stations, soap, and cloths/wipes**

The ethnolinguistic nature of H2S tourism development shows the application of hygiene and health values in local culture and religion, integrating hygiene traditions with modern tourism.

Providing handwashing stations, soap, and washcloths in tourism destinations that carry the concept of halal, hygienic, and healthy strengthens the image of destinations that maintain high hygiene and health standards. This fulfils religious (halal) requirements, adheres to global health norms, and demonstrates a growing environmental awareness. These language messages can educate tourists and communities about the importance of hygiene in both physical and spiritual aspects, creating a comfortable and healthy experience while traveling.

4 Semiotics

**must register**

This sentence is a sign of obligation that serves to maintain order and service standards, which in this case includes managing services by halal, hygienic, and healthy principles.

**The availability of a clean place of worship or prayer room**

Semiotic Signs and symbols of places of worship create strong visual communication, with cleanliness symbolizing physical and spiritual purity. This is related to the Linguistic Landscape, which

*Reinforces multicultural identity through signs, language, and symbols that facilitate navigation and create a sense of inclusivity.*

**Availability of prayer mats, Qibla direction, and masks in every room**

*Symbolic Meaning Elements. Prayer Mats Symbolize a clean, comfortable, and religious place of worship and respect for spiritual needs. Qibla Direction Symbolizes the unity of Muslims and a universal guide to worship, showing attention to detail for religious needs. Masks are Symbolic of health, safety, and adaptation to modern norms, reflecting a balance between the physical and spiritual. The overall combination of elements creates a symbol of halal hospitality, indicating a Muslim-friendly, inclusive facility that cares for its users' well-being. This semiotic message communicates religious values, health concerns, and adaptation to modern contexts in a facility.*

**Providing lactation room (breastfeeding)**

*Ethnolinguistics Semiotics Linguistic Landscape The lactation room signifies gender roles in the family, a Universal symbol of mother and baby. This means the importance of gender equality and concern for family health. Soft colors and symbols of comfort. Adapting local and global values brings a universal understanding of the combination of international language (English) and local language.*

**Availability of restrooms and disability-friendly facilities**

*Semiotics Universal symbols such as restroom icons and wheelchairs communicate inclusive non-verbal messages supported by user-friendly colors and designs.*

**Wearing typical Banyuwangi traditional clothing according to applicable regulations (Thursday)**

*Semiotics in developing halal, hygienic, and healthy tourism: Customary clothing symbolizes visual identity, cultural aesthetics, and respect for tradition, with non-verbal communication through this practice.*

**Availability of organic and inorganic trash bins**

*Semiotics: The visual symbols and colors on the bins non-verbally convey collective responsibility for environmental cleanliness and sustainability. In the linguistic study of the landscape, the label in English shows inclusiveness and global orientation and supports visitor*

*education about the importance of responsible waste management. Thus, relevance in Halal, Hygienic, and Healthy Tourism. Providing organic and inorganic waste bins creates a clean, organized, and healthy tourism experience, supporting the goal of an ethno-friendly halal destination.*

Based on the findings and discussion presented in the table about Checklist words, phrases, and sentences, Micro linguistics for morphology and syntax components, and the elements of linguistics that the development of H2S tourism through the languages written in the checklist is a sentence that cannot be separated from the rules of micro linguistics which includes aspects of morphology and syntax. Hence, this requires a flexible linguistic approach that is readily accepted and effective for developing H2S. This is to the statement from the article written by Ziguo Fu Huchang Liao (2019). The need for linguistic abilities to discuss all aspects of knowledge and science, such as tourism or Halal Tourism focus, primarily related to H2S (Dogan 2022; Shyla Gonzalez, 2022).

Understanding checklist sentences and H2S labels has lexical, grammatical, and semiotic meanings. Given the data findings in the table above, many show several words and phrases related to verbal language, namely morphology and syntax. At the same time, morphology and syntax are sentences in the checklist language used to determine the form of sentences in the checklist languages of the Banyuwangi Regency H2S tourism program. The content is what was stated by Mukarromah (2019) in his article on the relationship between morphology and syntax or Morphosyntax because morphology and syntax or Morphosyntax are part of linguistics is the ability to understand morphological rules, such as word formation, derivation, and inflection, and how to arrange them into phrases, clauses, and sentences.


The development of H2S tourism through checklist language written through sentences that have been arranged makes

linguistics have a role in bringing linguistics into other fields such as sociolinguistics, socio-pragmatics, ethnolinguistics and semiotics.

Sociolinguistics of tourism, especially for H2S tourism, because the checklist sentences analyzed above relate to social and cultural interactions. Such as semiotic linguistic elements, this is by the opinion of the article written by Toomaneejinda, A., & Saengboon, S. (2022) that sociolinguistics against linguistic and cultural backgrounds touch each other, the views of Canagarajah, 2020 also support this opinion; Cogo & Dewey, 2012; Jenkins et al., 2011; Mahboob, 2018; Mauranen, 2012; Schneider, 2012; Seidlhofer, 2004; Thompson, 2021; Toomaneejinda & Harding, 2018 about their language interactions are essentially complex, adaptive, dynamic, and emergent.

Language interactions are procedures for interacting more dynamically, expressed in language-verbal language in textual form, which can be used as a lingua franca so that the communication factor of interaction through textual messages is able to place aspects of social and cultural background so that in presenting languages textually it can influence social factors in society, including tourism actors and tourists.

**Table 4. H2S labelling symbols in hotels, restaurants, and tourist destinations in Banyuwangi Semiotics in formulating labelling in spoken language**

Color & Place	labelling's pictures	Semiotic meaning
Green, Yellow and Black (H2S Tourism development)		Color is the energy of Light. Primary colors include yellow, blue, and red, while green, purple, and orange are secondary. While white and black are mixed colors. Colors are symbols of emotions and the universe. While the colors contained in the H2S labelling sticker symbol symbolize that H2S labelling forms a linguistic landscape for the development of halal, hygienic, and healthy tourism. In the theoretical study, semiotically, the H2S symbol is green, red, and black, on the sticker there is an H2S label that reads halal, hygienic, and healthy, as well as the logo of

		the Banyuwangi Regency local government. Based on this, the semiotic study of the H2S logo is the halal, hygienic, and healthy tourism development program developed in Banyuwangi. Of course, the local government of Banyuwangi district supports the program because the landscape based on sticker color symbols, writings, and images reflects that H2S tourism development is expected to be able to improve the tourism sector in Banyuwangi, especially things related to improving the welfare and economy of the Banyuwangi Community so that the multimodal concept on the sticker can provide meaning that can be understood and applied, especially by tourism actors and the Community.
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The H2S symbol on the H2S label describes the environment and how H2S is made a halal, healthy, and hygienic area. Several linguistic concepts, especially the role of linguistics in developing the H2S tourism sector, cannot be separated from functional linguistics or Systemic Functional Linguistics (LSF), especially about how language is related to the environment and society (Ezzina, 2015; Fill & Muhlhauser, 2001; Halliday & Webster, 2009; Monbec, 2020). The development of H2S tourism through sentences expressed in checklist languages and H2 symbols is related to language development in terms of social and environmental aspects. This development is not only associated with textual aspects, which include morphological and syntactic elements, but also with contextual factors, which include social, cultural, and ecological aspects. This is to the statement written by Isti'annah (2020) that language, culture, and environment are also related to semiotics.

In the development of H2S tourism, three types of H2S symbols are used for hotel labeling, including Ketapang Indah Hotel, Santika Hotel, Dialog Hotel, and Luminor Hotel. For restaurants, the labels include Warung Suliana and Serngenge Wetan, while for tourist destinations, the labels include Grand Watudodol Beach,

Cacalan Beach, and Boom Beach. These labels are distinguished by different colors, which are linked to symbols that convey meaning. This is supported by the works of Kehret-Ward (1988), Cavassilas (2007), Floch (2000), McQuarrie and Mick (2001), as well as Oswald (2012), who discuss the visual aspects of semiotics. Additionally, MacCannell (2000) emphasizes that a "sign" is defined as a relationship between the 'signifier' and the 'signified.' As pointed out by Echtner (1999), symbols in H2S labeling convey meaningful messages in both direct and indirect forms, whether intentional or unintentional. These definitions are cited from the works of Bonarou (2021); Yunika (2021).

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## CONCLUSION

The results of the study obtained first, several words, phrases and sentence structures have lexical and grammatical meanings that can be understood not only by tourism elements but also by the community, although there is still cohesion that can be re-evaluated so that the cohesion of the words can adapt and be easily accepted considering that language must be adjusted to culture, social life for tourism actors and the community. Some words, such as phrases and sentences, are used in formulating H2S tourism development and have social, cultural, and symbolic meanings. The role of linguistics in linguistics, which includes elements of morphology, syntax, and macro elements, which include sociolinguistic, socio-pragmatic, ethnolinguistic, and semiotic, have functions and meanings that can help tourism actors and tourists and the Community to understand, accept, develop from the concept of H2S tourism development in Banyuwangi. The role of linguistics, both micro-linguistic and macro-linguistic, is able to help the development of H2S tourism in Banyuwangi. Some words, phrases, and even sentences formulated in the language of the H2S checklist provide language messages about the importance of consuming food and drinks that are halal, hygienic, and healthy. In addition, it also means that H2S tourism development

focuses on not only halal food and beverages but also food and beverages, starting from how to obtain, distribute, store products, and cook and serve.

Second, the H2S labeling symbol on hotels, restaurants and tourist destinations has a different semiotic and linguistic landscape meaning from the halal symbol made by the Halal Product Guarantee Agency (BPJPH) because the development of H2S tourism is not only the development of halal tourism but also the development of hygienic and healthy tourism. the benefits of which are intended not only for Muslims but also for non-Muslims. Meanwhile, things related to words and phrases and sentences written in the language of the checklist about hygiene and health are sentences conveyed through language messages both in micro linguistic, which includes morphology and syntax, and language messages in sociolinguistic, socio-pragmatic, ethnolinguistic, and semiotic that the need for healthy, hygienic areas and environments in tourist destinations, hotels, and restaurants to help the development of H2S tourism in Banyuwangi. The H2S labeling symbols on tourist destinations, hotels, and restaurants have a semiotic meaning that the H2S label is a manifestation of the development of Muslim-friendly halal tourism, whose benefits are not only for Muslim visitors but also non-Muslim visitors. H2S labeling is given to tourist destinations, hotels, and restaurants if the tourist destinations, hotels, and restaurants have met the standardization checklist that has been created and designed based on the checklist language between representatives of halal centers and LPH or halal inspection institutions academics, local governments and the Indonesian Ulema Council, practitioners including representatives of PHRI and POKDARWIS and tourism villages. Indeed, in developing H2S tourism, a language approach is needed in sociolinguistic, socio-pragmatic, ethnolinguistic and semiotic aspects.

Finally, the development of H2S tourism can explain the meaning of the H2S sticker button. The H2S sticker symbol has

three colors: green for tourist destinations, red for restaurants, and black for hotels. The three colors do not provide significant meaning for language. However, the image and writing symbols contained on the H2S sticker provide a language message about H2S Tourism Development, which gets a positive response from the Banyuwangi regional government, whose aim is to improve the economy of the Community in the tourism sector. language symbols in the semiotic is the concept of linguistics labelling which states that these distinctions are symbols that are shown semiotically sign in the form of images or semiotics in the form of words and phrases written. The concept of H2S in hygienic and healthy food and beverages and halal food is food and drinks that are not mixed in one logistics, not mixed in one storage, and how to cook with different kitchen tools, including the way the place of serving. In addition to having a halal certificate, a restaurant or restaurant and hospitality, the business entity must also have a sanitary hygiene certificate and a health certification from the Health Office. Breastfeeding rooms and facilities and spaces for disabilities, places of worship, and trash bins distinguished between organic and non-organic waste and the presence of a place to wash hands and hand washing soap with a clean, healthy, and hygienic environment. Of course, this requires conveying accurate information in terms of language from written symbols and images. For example, toilets, prayer rooms or places of worship, breastfeeding rooms, disability rooms and others also need clear writing, whether the writing is in the form of words or phrases or also in the form of image symbols about pictures of toilets, pictures of breastfeeding mothers and even.

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