

TOURISM COMMUNICATION STRATEGY FOR RUMAH BETAWI RAWASAPI IN CONSERVING LOCAL WISDOM

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Yudhistira Ardi Poetra^{*1}, Fina Zahra²

¹Departement Communication Studies, Faculty of Communication Studies,
Bhayangkara Jakarta Raya University
Email: yudhistira.ardi@dsn.ubharajaya.ac.id

²Departement Communication Studies, Faculty of Communication Studies,
Bhayangkara Jakarta Raya University
Email: fina.zahra@dsn.ubharajaya.ac.id
[*= Correspondent Author]

ABSTRACT

One type of tourism that is interesting to note is cultural tourism with the concept of local wisdom. In Jatimulya, Bekasi Regency, West Java, there is a tourist attraction called Rumah Betawi Rawasapi which emphasizes the nuances of their local culture, namely the Betawi Tribe. Therefore, Rumah Betawi Rawasapi has a communication strategy to realize cultural tourism as well as being a place for preserving local wisdom. The purpose of this research is to explain and analyze the communication strategies contained in the Rumah Betawi Rawasapi in the preservation of local wisdom. This research uses a qualitative approach as a method or way to obtain research objectives. Meanwhile, the research subject is the administrator of the Rumah Betawi Rawasapi tourist attraction. The location of this research is at the Rumah Betawi Rawasapi tourist attraction which is located at Jalan Al Huda Rawasapi RT003, RW009, Jatimulya Village, South Tambun District, Bekasi Regency, West Java. The results show that there are five communication strategies at Rumah Betawi Rawasapi in preserving local wisdom as an object of cultural tourism, namely redundancy, canalizing, informative, persuasive, and educative.

Keywords: Communication Strategy, Cultural Tourism, Local Wisdom

ABSTRAK

Salah satu jenis wisata yang menarik untuk diperhatikan adalah wisata budaya dengan konsep kearifan lokal. Di Jatimulya, Kabupaten Bekasi, Jawa Barat terdapat objek wisata bernama Rumah Betawi Rawasapi yang menonjolkan nuansa budaya lokalnya yaitu Suku Betawi. Oleh karena itu, Rumah Betawi Rawasapi memiliki strategi komunikasi untuk mewujudkan wisata budaya sekaligus sebagai wadah pelestarian kearifan lokal. Tujuan dari penelitian ini adalah untuk menjelaskan dan menganalisis strategi komunikasi yang terdapat pada Rumah Betawi Rawasapi dalam pelestarian kearifan lokal. Penelitian ini menggunakan pendekatan kualitatif sebagai metode atau cara untuk memperoleh tujuan penelitian. Sedangkan subjek penelitian adalah pengelola objek wisata Rumah Betawi Rawasapi. Lokasi penelitian ini berada di objek wisata Rumah Betawi Rawasapi yang beralamat di Jalan Al Huda Rawasapi RT003, RW009, Desa Jatimulya, Kecamatan Tambun Selatan, Kabupaten Bekasi, Jawa Barat. Hasil penelitian

menunjukkan bahwa terdapat lima strategi komunikasi Rumah Betawi Rawasapi dalam melestarikan kearifan lokal sebagai objek wisata budaya, yaitu redundansi, kanalisasi, informatif, persuasif, dan edukatif.

Kata Kunci: Strategi Komunikasi, Wisata Budaya, Kearifan Lokal

INTRODUCTION

Indonesia has areas with different cultures, languages, and customs of the people. This makes each region has its own characteristics and uniqueness and makes it different from other regions. Each region has various ways to promote their area in order to attract many outsiders to come to visit their place. Some areas are promoting their area with the natural resources they have, some are introducing products made by the community in their area, and there are some areas that are famous for their tourism objects.

Tourism objects can be developed by looking at and exploring the potential that exists in the area. There are several types of tourist attractions that can be developed by the regions, namely: nature reserve tourism, marine tourism, agricultural tourism, convention tourism, hunting tourism, pilgrimage tourism, and cultural tourism. Each of these types of tourism has its own characteristics and purposes, why must certain types of tourism be developed. The pleasure and desire of tourists to visit a destination is influenced by internal and external factors (Fitriana et al., 2020). From internal factors, this is due to the community assessing the location and tourist attraction as appropriate or inappropriate and pleasant or unpleasant. This can also be obtained from external factors, namely through the influence of other people and the media.

One type of tourism that is interesting to note is cultural tourism with the concept of local wisdom. Damardjati's opinion quoted in (Suwaryo 2021) said that cultural tourism is an activity or tourism activity that is influenced by the potential for tourism objects that have various forms of local cultural arts, such as customs, religious ceremonies, administrative procedures, local community life, historical relics, works of art, folk crafts and so on. Cultural tourism has a development focus in introducing all things that are cultural in an integrated area in one tourist location that has been provided. In Indonesia, there are several areas that highlight cultural tourism, one of which is in Jatimulya, Bekasi Regency, West Java Province. There is a tourist attraction called Rumah Betawi Rawasapi which emphasizes the nuances of their local culture, namely the Betawi Tribe. Rumah Betawi Rawasapi introduces how the Betawi environment used to be through the arrangement and facilities they provide.

In this era of modern communication, the presence of tourist objects with local wisdom is a very good thing to keep the preservation of these cultures from becoming extinct. Local wisdom is an identity or personality of an area that causes the area to be able to absorb and process other cultures that come from outside into their own character and culture (Wibowo in Rosmawati et al., 2021). Therefore, Rumah Betawi Rawasapi has a communication strategy to realize cultural tourism as well as being a place for preserving local wisdom.

Communication strategy in case of local wisdom is not actually new a research by Sarmiati (2012) titled "Communication Strategy Based on Local Wisdom in Poverty Reduction" has similarities in seeing a communication strategy of local wisdom. The difference with this paper lies in the subject of writing and the focus of writing. Meanwhile, Sitepu & Sabrin (2020) has similarities with the current research with considering tourism communication strategies in their research titled "Tourism Communication Strategy in Increasing Tourist Interest in North Sumatra". The difference from this work lies in the topic of writing and the focus of writing.

According to Anwar Arifin in (Setyawan & Abidin, 2020), communication strategy is a calculation of the conditions and situations faced and to be faced, to achieve effectiveness. The communication strategy has six techniques that can be used, including redundancy, canalizing, informative, persuasive, educational, and coercive. The *redundancy* technique or also known as the repetition technique is a technique to influence the audience in which the communicator conveys the message to the audience repeatedly and continuously. This technique is very useful to attract the attention of the audience to the message conveyed. Because the message is delivered repeatedly, it can be believed that the audience knows more about what the message means. Second is the *canalizing* technique, an attempt to better understand and examine how a group influences individuals or audiences. To achieve success with this communication technique, it

must first start from fulfilling every value and standard owned by the group and society. Then gradually it can change the view of the audience to what is desired. However, if this method in practice encounters several obstacles that result in not achieving the goal, then the group is divided into several small groups slowly, so that in the end the members of the group no longer have a close bond or relationship. Therefore, the influence of the group will gradually fade and then disappear. And that's when the messages that are strung together will be accepted by the communicant easily. Third is *informative* technique, a way of delivering a message to the audience by providing information on the content of the message. The goal is that the audience can be affected by the information that has been conveyed. The purpose of enlightenment is to convey everything as it is and what actually happened, and can be proven by the truth of the facts and data. This technique is more focused on how the audience uses their minds. And this technique is carried out in the form of statements in the form of descriptions, explanations, information, news events, news and so on.

Meanwhile, *persuasive* technique is a process of influencing audiences by persuading. Communicators must understand how to properly arouse the thoughts and feelings of the audience. There are several situations and conditions in which the audience is easily influenced by the prowess of a message. Cleverness in persuading can be one way for the audience to receive the desired influence. Later is *educational* technique, an attempt to influence the audience from the message conveyed to them. This can be realized from messages containing various opinions, ideas, facts, ideas, or experiences. Educational is the same as educating, namely giving ideas or ideas to the public about a truth that happened. Of course all the facts, opinions, and experiences can be proven true. This educational message aims to change the attitudes and actions of the audience in the expected direction. Last but not least is *coercive*; coercive technique is a way of influencing the audience by coercion and regulation. This coercive technique is usually used to make rules, orders, and intimidation. This can have both positive and negative impacts. And to make the use of this technique smooth, of course it takes a very strong strength and position because later you will meet people who may not want coercion or intimidation.

According to Effendy (in Anggara and Sugandi, 2022) communication strategy is essentially a planning and management of communication in achieving a certain goal. This field must be structured in a flowing manner, so that its operations can be adapted to conditions or influencing factors, to achieve effective communication goals, a person who implements a communication strategy must have an understanding of the nature of communication and messages, in order to be able to determine a medium to be taken and techniques communication to be established. Effendy also explained that communication strategy has two functions at once, namely: 1) distribute and disseminate all communication messages that are informative, persuasive, and instructional in an orderly and systematic manner to the audience with the aim of getting perfect results; 2) bridging phenomena, namely conditions that occur due to the ease with which it is obtained and the ease of operation of media that is so powerful, which, if left unchecked, destroys the values that are built.

According to Paramita (2015), tourism communication is one part of communication science that focuses on individuals who are part of a group that aims to address and find solutions to all problems related to tourism. Tourism communication is very focused on the specific process of issues related to tourism as well as all factors that can influence the transaction process. Occurs verbally or non-verbally, verbally or in writing, as well as personal or impersonal in the process. Every application of communication concepts and theories to each individual and group in the context of tourism can be said to be tourism communication.

There are seven elements that can explain tourism communication, namely: communication, owner of capital, tourists, human resources and institutions, destination, marketing, and accessibility (Bungin, 2015). Communication is the process of transferring a message or information sourced from individuals or groups of individuals who make up a group, which uses certain symbols to convey to one person or group of others is the definition of communication. There will always be certain effects created from the information transfer process. Good interpersonal relationships will build effective communication. Second is owner of Capital; people who have money or goods that are used as a basis for doing or creating a job are owners of capital. Then, tourists, people who carry out tourist activities or activities as stipulated in Law No. 10 of

2009. Human and institutional resources are several groups of people as administrators, drivers, thinkers and planners to achieve one institutional or organizational direction. Later is destination which a destination in tourism is a destination in traveling. Meanwhile, marketing is an activity that begins with the process of creating, delivering or broadcasting, and exchanging them with valuable offers. Last is accessibility which means the ease of cost, time and effort spent by people to reach an object that is the goal.

Communication plays a role in various components of tourism marketing factors, which have a role in communication media or communication content (Bungin, 2015). The roles are being a communication medium in the tourism sector and an important role in the preparation of a message. Being a communication medium in the tourism sector, where this communication can be a marketing medium, destination, accessibility, or distributor of HR media to tourism institutions. Communication also has an important role in the preparation of a message content related to what messages the wider community should know about the tourist destinations they are going to.

According to Damardjati (in Susanti and Sjachro, 2019), cultural tourism is stimulated by the existence of tourism objects in the form of local culture and arts such as customs, rituals, religion, community life, historical heritage, and the results of cultural activities. movement or activity. Achievements such as fine arts and folk crafts. The purpose of cultural tourism is to enrich information and increase knowledge about the behavior of local people, as well as obtain satisfaction and entertainment from the country's cultural products, including art (Syafuruddin in Susanti & Sjachro, 2019).

Cultural tourism is a form of cultural industry because it exploits various aspects of culture in the production system. As a cultural capital (resource), culture is balanced with other resources such as natural resources and economic (financial) resources. One of the global trends is the increasing awareness of tourists who want to understand the cultural heritage of the past. This is to determine the intensity and cultural identity of the tourists involved. Efforts to understand the cultural heritage of the past are carried out not only within countries but also across national borders. Historical heritage is considered an asset in the development of cultural tourism (Richards in Sulistyowati, 2021).

Cultural tourism is a double-edged sword in terms of using cultural heritage as tourist attractions. On the one hand, tourism can preserve cultural heritage, but on the other hand, tourism activities can damage or adversely affect cultural heritage as they are consumed by tourists (Burn and Holden in Sulistyowati, 2021). A similar point was made by (Eugenio Yunis, 2006), but cultural tourism can bring economic benefits to local communities as well as generate funds and education for the restoration or preservation of cultural heritage. I can. There is an error in the management of cultural tourism. He further said that local communities should be involved in planning, implementing and monitoring cultural tourism activities.

Istiawati in Rosmawati et al. (2021) argues that local wisdom is how people behave and respond to changes in their physical and cultural environment. Conceptual ideas that live in society, grow and develop continuously in people's consciousness, ranging from sacred life to those related to the mundane (the mundane part of worldly life and nature). Local Wisdom can be understood as local ideas that are wise, wise, and useful from a community, embedded and followed by members of the community.

Haryanto in Rosmawati et al. (2021) states that the form of local wisdom is religious harmony in the form of social practices based on cultural wisdom. The form of local wisdom in society can be in the form of culture (values, norms, ethics, beliefs, customs, customary rights, and special rules). Noble values related to local wisdom include love for God Almighty, terms and contents, responsibility, discipline and independence, honesty, respect and courtesy, compassion and compassion, independence, creativity, perseverance and never giving up, including justice. and leadership, kindness and humility, tolerance, love and unity.

Wahyudi in Rosmawati et al. (2021) conveys the same meaning. He argues that local wisdom is a reference for unwritten community rules, in the form of rules that cover all aspects of life and regulate human relationships, such as social interactions both individually and in groups, government, and customs, rules of inter-clan marriage, and manners in everyday life.

Rumah Betawi Rawasapi is one of few facility promoting local wisdom, that is Betawi culture, which is slowly being left behind by its young generation. Ncang Tarja, a members of the Rumah Betawi Rawasapi management, said,

“before there was Covid-19, many people covered and made videos here and uploaded them on YouTube. These people were very interested in learning and making videos about Betawi arts and culture. They usually come back to Rumah Betawi Rawasapi to see the videos they have made and posted on YouTube. The video can be a means of promotion as well as education for the younger generation who like to watch YouTube, if there is a tourist attraction here that promotes culture”.

Therefore, this research aims to explain and analyze the communication strategies contained in the Rumah Betawi Rawasapi in the preservation of local wisdom.

Researchers also pay attention to various aspects of the feasibility research in this research proposal, namely the technical aspects, organizational management aspects, social economic aspects, and environmental impact aspects. On the technical aspect, researchers will look at the location, facilities, and the course of the Rumah Betawi Rawasapi tour. In the aspect of organizational management, researchers will look at the organizational structure and management of the Rumah Betawi Rawasapi tourism. In the socio-economic aspect, the researcher examines the influence of the Betawi Rawasapi tourism in the economic growth and social development of the people there. In the aspect of environmental impact, researchers will look at the impact of the Rumah Betawi Rawasapi on the surrounding environment.

The basic concept of this research is a communication strategy. According to Middleton in Cangara (2013), expressed his opinion that communication strategy is a series of combinations of all communication elements, starting from the sender of the message or communicator, message, channel or media, recipient of the message or communicant, to the influence or impact designed for the realization of an effective and optimal communication. According to Stoner, Freeman, and Gilbert Jr. in Tjiptono (2007), the meaning of strategy can be seen based on two different approaches, namely the first to answer what the organization wants to do and the second to see what the organization ultimately does. Researchers see what the Rumah Betawi Rawasapi wants to do in preserving local wisdom in the cultural tourism objects they create. Then, the researcher will explain what was finally made by the Rumah Betawi Rawasapi in preserving local wisdom in their cultural tourism object.

In addition, researchers used tourism communication to see how tourism communication carried out by the Rumah Betawi Rawasapi in preserving local wisdom. As a cultural tourism object, Rumah Betawi Rawa Sapi, of course, requires communication to communicate tourism marketing, including by providing information about destinations and existing resources to tourists and also all parties related to tourism, including establishing a tourism agency or institution. Another concept that researchers will use is local wisdom. Rahyono in (Affandy, 2017) provides his view on local wisdom, namely as the level of human intellectual property possessed by ethnic groups that have certain similarities and are obtained based on the results of their community experiences. Through this paper, the researcher explains a local wisdom of the Betawi ethnicity which is depicted in the cultural tourism object of the Rumah Betawi Rawasapi.

RESEARCH METHODS

This research uses a qualitative approach as a method or method to obtain research objectives. Qualitative research is research used to study, discover, describe and explain the qualities or characteristics of social impacts that cannot be explained, measured or described by quantitative approaches (Saryono, 2010). This study describes how the communication strategies contained in Rumah Betawi Rawasapi can help sustain local wisdom.

In this research, the object is the Rumah Betawi Rawasapi tourist attraction in preserving local wisdom. The location of this research is at the Rumah Betawi Rawasapi tourist attraction which is located at Jalan Al Huda Rawasapi RT003, RW009, Jatimulya Village, South Tambun District, Bekasi Regency, West Java.

In this research, primary data were obtained directly by researchers from informants who are administrators of the Betawi Rawasapi tourist attraction. Informants from this research were the chairman of the Rawasapi Betawi House, Muhammad Dahlan, S.Ag., MM and members of the Rumah Betawi Rawasapi management, Tarja. Meanwhile, secondary data was obtained by researchers from literature studies, both books, articles, papers, and scientific essays related to this research.

This study used data collection techniques using interviews observations, literature review and documentation. The researchers conducted interviews with predetermined informants by asking structured open questions. In the observation, the researchers observed directly how the communication strategy used by Rumah Betawi Rawasapi in preserving local wisdom. In addition, researchers also collect books and scientific papers that have been published containing the communication strategies contained in the Rumah Betawi Rawasapi in the preservation of local wisdom. Then, the researchers documented every activity carried out by the activists of the Betawi Rawasapi tourist attraction.

In this research, researchers used data analysis methods commonly used in qualitative descriptive methods. Data analysis techniques include reduction, description, and interpretation. Researchers processed the data by making notes on the observations made and making transcripts of the results of interviews that had been conducted during the research. After that, the researcher made some important data that answered the research objectives that had been formulated. Then, the researcher analyzed and confirmed the data based on the predetermined theory. To support the validity of the data, the researcher also triangulated the source by adding several supporting informants, namely visitors.

RESULT AND DISCUSSION

Rumah Betawi Rawasapi is a tourist place that was founded by a group of residents in Jatimulya Village, South Tambun District, Bekasi Regency, West Java. This tourist spot is led by the Chairman of the Management, namely Muhammad Dahlan, S.Ag., M.M., commonly known as Pak Dahlan, Babah Bayan, or Bang Bayang. Rumah Betawi Rawasapi carries the concept of tourism that utilizes various aspects of Betawi culture en masse to become an object that is introduced to the wider community, especially the Betawi community itself. Rawasapi itself is taken from the name of the village where this tourist spot is located, namely Rawasapi village.

The Rumah Betawi Rawasapi at the beginning of its establishment in 2015 was only a gathering place for residents and was used as a patrol place. Rawasapi residents who want to gather and discuss can come to Rumah Betawi. Over time, the place that was once a patrol post has turned into a tourist attraction that welcomes Betawi culture. The Rumah Betawi Rawasapi was designed not to be a commercial tourist spot, but to use a voluntary system from visitors who come.

The Rumah Betawi Rawasapi consists of one Betawi traditional house complete with a living room to a kitchen, as well as several Betawi houses in the form of a hut with Betawi ornaments in front of it. Around the house there is a large yard like Betawi houses which are actually equipped with ondel-ondel and ontel bicycles. Inside, there are also some unique and antique ancient items such as old-school televisions, radios, and other knick-knacks to complement the nostalgia for Betawi life in the past.



Figure.01: Rumah Betawi Rawasapi

The administrators of the Rumah Betawi Rawasapi have a communication strategy to preserve local wisdom so that this place can become an object of cultural tourism that is known

by many people, especially the Betawi people themselves. It is said that way because many young people who are of Betawi descent are not even familiar with Betawi culture, including the Betawi traditional house itself. Therefore, through this tourist attraction, people will know what the original houses of the Betawi people looked like in the past.

There are five of the six communication strategies on the Rumah Betawi Rawasapi in preserving local wisdom as an object of cultural tourism, namely redundancy, canalizing, informative, persuasive, and educative.

1. Redundancy.

Rumah Betawi Rawasapi uses a redundancy communication strategy by creating messages that are conveyed to the public as a tourist attraction that introduces Betawi culture. This message contains that the tourist attraction Rumah Betawi Rawasapi tries to represent how the cultural heritage of the Betawi house must be preserved to date. In the midst of the progress of the times, this tourist attraction is made as if anyone who visits it can feel back in time tens of years ago by showing the atmosphere of the Betawi people's homes in the past. They always convey this message and broadcast it to every media that covers it. Through the message formed, making Rumah Betawi Rawasapi have a strong attraction for people to come there. In fact, the international media have even come to cover and make video documentaries because of their interest in the Betawi culture displayed there.

2. Canalizing.

The caretaker of Rumah Betawi Rawasapi understands that in the current era, a tourist object that is popular with the public is a tourist object that is viral on social media. Before the Covid-19 pandemic hit, Rumah Betawi Rawasapi had gone viral and was even visited by hundreds of people every day. However, as time went on and it was no longer viral, Rumah Betawi Rawasapi did look much quieter than at that time. However, the management understands that there are groups of people who still enjoy their tourist spots because they really love culture. These groups are their main target to become loyal visitors. By understanding this, Rumah Betawi Rawasapi uses a canalizing strategy to make the messages they want arrive properly. They selected several groups that were the main targets to attract the attention of the people to come, namely dance studios and silat studios located in the Bekasi district, especially Tambun. Messages about Betawi culture that have been there so far will quickly reach activist groups or cultural observers very effectively.

3. Informative.

Rumah Betawi Rawasapi uses an informative strategy by forming the content of the message that their tourist attractions are trying to represent how the cultural heritage of the Betawi house must be preserved today. They convey this information through their social media, and can be found on news portals that contain information about the Rumah Betawi Rawasapi. Since the inception of this Betawi House, many media from within and outside the country have covered this cultural tourism object. This makes a lot of information about Rumah Betawi Rawasapi accessible in various media. This information can make the public know more about the appearance of the Rumah Betawi Rawasapi and get more information about Betawi culture through Rumah Betawi Rawasapi.

4. Persuasive.

Rumah Betawi Rawasapi faced its own challenges during the Covid-19 pandemic. They had a moment of death when the government limited people's mobility to visit tourist objects. This has also more or less had an impact on Rumah Betawi Rawasapi. However, as the government is able to control the pandemic, Rumah Betawi Rawasapi can replay how people can come and become aware of the existence of these tourist attractions. Rumah Betawi Rawasapi has a uniqueness in that it can also be used as a gathering place for people who want to reunite with a community, group, or just a family gathering. Rumah Betawi Rawasapi can persuade anyone who wants to visit there with the feel of Betawi culture that they present. With a good strategy, Rumah Betawi Rawasapi is often rented out for groups who want to take advantage of the Betawi atmosphere as their gathering place.

5. Educative.

Rumah Betawi Rawasapi is not a tourism object designed solely for entertainment and relaxation. There it can be used as an educational tool for anyone who wants to learn and get

to know more closely how Betawi culture is. There is a variety of knowledge about Betawi culture that can be obtained through Rumah Betawi Rawasapi. Starting from the traditional house, how to get along, dance, martial arts, to the special food served. Visitors can ask questions about Betawi culture to the management directly. Several times Rumah Betawi Rawasapi has also been used as a place for a kind of Betawi cultural performance from art communities where there are Betawi arts such as dance and martial arts.

As an object of cultural tourism, Rumah Betawi Rawasapi can be said to be very concerned about how to pay attention to the role of communication in the effort to preserve local wisdom through tourism. There are two roles of tourism communication which are manifested in the Rumah Betawi Rawasapi, namely:

1. Being a communication medium in the tourism sector.

Rumah Betawi Rawasapi is one of the communication media to preserve and introduce Betawi culture through tourism objects. With the concept of cultural tourism contained there, people will understand that through tourist attractions, there is a message or information that is trying to be conveyed there to the public.

2. Compilation of a message content.

Rumah Betawi Rawasapi composes excellent content as an object of cultural tourism, namely introducing Betawi culture through the tourist attractions of Rumah Betawi. They are very consistent with the message that was carried from the start. Anyone who comes there, be it visitors or tourists, the media, students or people who want to do research there, will receive the same information or message as a place to introduce Betawi culture.

CONCLUSION

Based on the research that has been done, it is proven that there are five communication strategies contained in the Rawasapi Betawi House in preserving local wisdom, namely: redundancy, canalizing, informative, persuasive, and educational. *Redundancy* done with sending repeated messages to the community as a tourist attraction that introduces Betawi culture. Second, *canalizing* was done by understanding and researching every whim of visitors who understand the message displayed through the cultural tourist attraction Rumah Betawi Rawasapi. Then, *informative* was also important by forming the content of the message that Rumah Betawi Rawasapi is trying to be a representation of how the cultural heritage of the Rumah Betawi must be preserved to this day. Meanwhile, *persuasive* was done by persuading the public through some of the uniqueness there to come to the Rumah Betawi Rawasapi. Lastly, *educational* strategy was done by being a means of knowledge and education for anyone who wants to learn more about Betawi culture.

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