

HALAL TOURISM DEVELOPMENT STRATEGY IN DKI JAKARTA POST THE END OF PANDEMIC COVID 19

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ABSTRACT

The purpose of this study is to identify a strategy for developing halal tourism, especially in the DKI Jakarta area, taking into account several factors, including local wisdom, communication patterns, tourist satisfaction and interest in visiting. This research data was obtained by distributing questionnaires to local and foreign tourists who visited halal tourism in DKI Jakarta (Taman Impian Jaya Ancol, TMII, Kota Tua and Thamrin City) after the Covid 19 pandemic. The sampling technique used was purposive and convenience sampling. (Collection of information from members of the population who agree and are willing to provide information). The data apply SEM-PLS to analyze the proposed relationship model. The results of this study are communication patterns, local wisdom and tourist satisfaction affect the interest of tourists to visit halal tourism in DKI Jakarta. Communication patterns and local wisdom have a significant positive effect on tourist satisfaction on halal tourism in DKI Jakarta. Likewise, local wisdom has a positive impact on communication patterns. Tourist satisfaction can be a good mediating variable for local wisdom and communication patterns in influencing tourist interest in visiting.

Keywords: *communication patterns, local wisdom, tourist satisfaction, interest in visiting*

INTRODUCTION

During the Covid-19 pandemic, organizations were forced to make changes that had an impact on performance, both organizations and their employees (Muttaqin et al., 2020). One of the changes that occurred was employee adjustment and changes in working conditions, such as employees working online, followed by the implementation of policies to limit human contact (Carnevale & Hatak, 2020). This change is a concern for organizations because performance is one of the most important factors that contribute to the success of an organization (Saputro et al., 2021). Due to the Covid-19 pandemic, organizations are making more flexible work arrangements. Flexible work arrangements are the best option because they are more flexible in determining employee work locations, working hours, and working periods (Govender et al, 2018). Previous research on flexible work arrangements and performance by Gunawan and Franksiska (2020), Abid and Barech (2017), and Nuraini et al. (2017) found that flexible work arrangements have a positive and significant effect on employee performance.

Tourism is one of the sectors in Indonesia that has grown rapidly in the last five years. In 2018-2020, the number of Indonesian tourists increased by 22 percent, compared to an average of 7 percent for ASEAN countries. According to the Global Muslim Travel Market, with this growth,

Indonesia is expected to attract more Muslim travelers by 2020. After agriculture, tourism is the second most important industry in Indonesia. The tourism sector is expected to be Indonesia's largest foreign exchange earner by 2021, with a value of US\$24 billion (Ministry of Tourism). Nia Adriana et al. conducted research (2021) In 2019, Indonesia was named the world's best halal tourist destination by Mastercard. DKI Jakarta is one of ten provinces designated as halal tourism development priorities. DKI Jakarta is the main entrance for foreign and domestic tourists.

According to the Global Travel Muslim Index, Indonesia and Malaysia will be the first World Halal Travel Destinations by 2020. Halal tourism is one of the sectors of the Islamic economy that is experiencing significant growth worldwide. The growth of the Muslim population, rapid economic growth in Muslim-majority countries, and increasing awareness of Islamic lifestyles are some of the driving factors. Based on data from the Ministry of Tourism in 2021, there are ten provinces in Indonesia that are prioritized for the development of halal tourism, one of which is DKI Jakarta. DKI Jakarta as the capital city of Indonesia has high potential for halal tourism development because it is the gateway for foreign and archipelago tourists, as well as the readiness of the business world and society, as well as the availability of infrastructure and transportation. www.jakartatourism.com.id (2021).

According to the Ministry of Tourism and Creative Economy (Kemenparekraf), sharia tourism is an activity that is reviewed from various facilities and services provided by the community, entrepreneurs, central government, and local governments that comply with and do not deviate from sharia provisions. The community utilizes the existence of sharia tourism as a business and employment opportunity.

Tourism products and services, objects, services, objects, and tourism destinations in general still adhere to religious values and sharia. Not limited to religious tourism (Ministry of Tourism, 2019). The Covid-19 pandemic has now ended in several countries, and Indonesia has begun to relax the policies on the use of masks and social distancing, as well as open regulations regarding lockdowns that have been enforced, in early 2022. Post Covid-19 pandemic After this is over, the government and society must strategize and work to restart economic activities, especially in the halal tourism sector in Jakarta.

One of them is through innovation in communication patterns. The majority of businesses today use digital marketing communications. Marketing communication through digital platforms can take place on various digital platforms, including Facebook and Instagram. Both can now be considered as the main marketing media, although there are still many people who use other marketing media, such as tiktok. Some use digital media only to complement other forms of marketing, and some use digital media as the main marketing medium. (Kadir, 2007). Communication patterns are classified into three types according to Effendy (2004): one-way communication patterns, two-way or reciprocal communication patterns, and multi-way communication patterns. The process of delivering messages from communicators to communicants, either using media or without media, without any feedback from communicants is called a one-way communication pattern. Two-way or reciprocal communication patterns, where communicators and communicants have interchangeable functions in carrying out relationships.

In addition to communication style, which is an important factor to consider when making plans to revive economic activities, the halal tourism industry in Jakarta also preserves local knowledge. Local wisdom is one of the components of community culture that is innate and manifested in social interactions. Wisdom consists of principles that can unite individuals. that the wealth and identity of the country comes from the diversity of

regional cultures, and that diversity is very important for the advancement of Indonesian national culture in the context of global growth (Law of the Republic of Indonesia No. 5 of 2017: On Cultural Advancement). Local wisdom has the potential to become an order or regulation in communities that have strong customary law. The collection of life perspectives, life skills, and life strategies that appear in the activities carried out by local communities is known as local wisdom. (Fajarini, 2014).

Law No. 10/2009 defines tourism as an activity supported by a variety of infrastructure and services offered by local businesses, the federal government, state governments, and local governments. Tourism includes all activities related to tourism, such as the sale of attractions and tourist goods and companies involved in travel planning. The infrastructure that supports tourism facilities and allows them to grow and develop to meet visitor demand is called tourism infrastructure. Dewi (2017) asserts that the existence of infrastructure and facilities for tourists in a destination shows how satisfied visitors are. When a tourist attraction is said to be "sufficiently available", it means that the tourist attraction has the infrastructure and facilities to accommodate the needs and expectations of visitors, if those needs and expectations are met. At that time, visitors will feel satisfied, want to come back again, and tend to tell others about the tourist attraction.

This study aims to bridge the research gap, which in this study is about the method of developing halal tourism in DKI Jakarta Province after the end of the Covid-19 outbreak. Research is being conducted in this research gap to find out how communication styles, common sense, and visitor confidence affect tourists' desire to travel. The direct impact of local wisdom on communication patterns and the direct impact of local wisdom on visitor confidence.

Several previous studies have concluded that social media as a form of social media-based communication patterns provides opportunities or freedom for the general public to communicate and share information (Nefianto et al., 2016). The study concluded that Instagram social media has an impact on the interest of tourism visitors (Nifita & Arisondha, 2018). Instagram, one of the social media platforms, has a significant impact on tourist interest. This statement is in line with the statement of Oktimawati et al (2018) which states that social media affects visitor interest. Further research by Fathiyah and Hiryanto (2010) local wisdom is a way and practice developed by a group of people that comes from a deep understanding of the local

environment and is formed from generation to generation.

Studies by Petrick, Morais and Norman, (2011) state that satisfaction is one of the most common factors that predict why tourists return to vacation destinations. Satisfied tourists will come back again and tell others about the services they receive (Nuraeni, 2014). Visitor satisfaction is the result of measuring visitors' overall opinion of the quality of each destination (Coban, 2012). Some of the above opinions are in line with previous research conducted by Muhammad Ahmad Raza et al (2012) which found that customer satisfaction has a positive impact on revisit interest or behavioral intention.

REVIEW OF LITERATURE

The Influence of Communication Patterns on Visiting Interest

The process of forming, delivering, receiving, and processing messages that occur within a person is known as communication. Communication, according to Wilbur Shram, is an embodiment of the equality of meaning between the communicator and the communication. It is more than just an exchange of opinions; it also refers to a message delivery process in which a person or institution attempts to change the opinion or behavior of the message's or information's recipient (Ratu Mutialela Caropeboka, 2017). The heart's tendency to an object is characterized by a sense of pleasure and interest, as well as a desire to come and have activities. A strong desire to come and take advantage of the facilities and shows provided by tourist attractions demonstrates interest in visiting. The desire to participate in tourist attractions is closely related to the desire to visit. The following factors influence visitor interest: the location of tourist attractions, the facilities and infrastructure of wizard places, and the services available at tourist attractions. Individual behavior is determined by the individual's interest. Interest is determined by attitudes, opinions, and subjective behavioral norms derived from beliefs. Individual attitudes are formed by combining beliefs and evaluating one's own beliefs, whereas subjective norms are determined by beliefs and motivations. Interest is an individual condition characterized by a sense of interest in carrying out activities based on interest in an object (Mauludin, 2016). Meanwhile, according to Kotler and Keller (2016), interest can be measured using the dimensions of attention, interest, desire, and action. Several previous studies concluded that social media, as a form of social media-based communication patterns, provides opportunities or flexibility for the general

public to communicate and share information (Nefianto et al, 2016). The study concluded that Instagram social media had an impact on the interest of tourist visitors (Nifita & Arisontha, 2018). Instagram, a social media platform, has a significant impact on the interest of visiting tourists. This statement is similar to Oktimawati et al (2018)'s assertion that social media influences visitor interest.

H1: There is a positive influence of communication patterns on visiting interest

The Influence of Local Wisdom on Visiting Interest

Local wisdom as an ancestral heritage in the value system of life is integrated in the form of religion, culture and customs. Local wisdom is a method and practice developed by a group of people that comes from a deep understanding of the local environment and is formed from generation to generation as stated by Fathiyah and Hiryanto (2010). Tourism activities are not only intended to display unspoiled tourism, but can contribute positively to environmental conservation activities by involving community participation as the main controller in the development of the tourist area. This needs to be done because local people better understand nature and culture which are potential and selling points as the area as a tourist attraction, so that community involvement becomes absolute (Directorate General of Tourism Destination Development, Ministry of Culture and Tourism and WWF Indonesia, 2009). A tourist attraction is an object created by God as well as the work of humans that attracts people to visit and enjoy its existence (Axioma, 2006). Tourist attraction is also defined as anything that triggers a person and/or group of people to visit a place because something has a certain meaning (Warpani and Warpani, 2007). In Law 10/2009 it is stated that a tourist attraction is anything that has uniqueness, beauty, and value in the form of a diversity of natural wealth, culture, and man-made products that are the target or purpose of tourist visits. This definition clearly shows that tourist attraction is closely related to elements of uniqueness and beauty. The development of the potential of local wisdom as a village tourist attraction must focus on the preservation of nature, the environment, culture and its usefulness to village communities in a sustainable manner, where the objects of local wisdom-based tourist attraction become tourist attractions and interactions. Therefore, the development and management of village tourism

based on local wisdom must be based on locality itself or community-based tourism.

H2: There is a positive influence of local wisdom on visiting interest

The Influence of Tourist Satisfaction on Visiting Interest

According to Kotler and Keller (2014), satisfaction is defined as a person's feelings of pleasure or disappointment as a result of comparing the perceived performance of a product (or outcome) to their expectations or expectations. Satisfaction is a person's reaction to being satisfied or disappointed after comparing what they expect to what they get. Satisfaction is the level of feelings experienced by tourists after comparing their perceived performance/results to their expectations. Tourist satisfaction can be assessed and recognized by those involved in tourist destinations, and it can be used to assess the quality of service provided by the destination. Tourist dissatisfaction will result if tourist satisfaction is not prioritized. Many factors can influence tourists' desire to return. Satisfaction is one of the most common factors predicting why tourists return to vacation destinations (Petrick, Morais and Norman, 2011). Tourists who are satisfied will return and tell others about the services they received (Nuraeni, 2014). Visitor satisfaction is the result of a measurement of visitors' overall opinion of the quality of each destination (Coban, 2012). Some of the above opinions are consistent with previous research by Muhammad Ahmad Raza et al (2012), which found that consumer satisfaction has a positive impact on revisit interest or behavioral intention.

H3: There is a positive influence of tourist satisfaction on visiting interest

The Influence of Communication Patterns on Tourist Satisfaction

Communication is the most important aspect of meeting life's needs. According to William I Gorden, one of the functions of communication is social communication, which implies that communication is important for developing self-concepts, self-actualization, survival, happiness, avoiding pressure and tension, and fostering relationships with others. According to Thomas M. Scheidel, we communicate primarily to express and support our identity, to establish social contacts with those around us, and to persuade others to feel, think, or behave the way we want them to. People attempt to define something through communication (Mulyana, 2010). According to Suranto (2010:116), a

communication pattern is a tendency of general symptoms that describe how to communicate that occurs in certain social groups. According to Harol D. Lasswell (2015), the communication functions are: (1) to collect and disseminate information about events in an environment; (2) to interpret information about the environment; and (3) communication as a means of communicating information, values, and social norms from one generation to another. According to Onong Uchjana Effendi (2015), the communication functions are as follows: (1) Public Information, (2) Public Education, (3) Public Persuasion, and (4) Public Entertainment. Previous research by Amrina Fitri Rahmawati (2014) stated that the goal or purpose of the guide's communication was that the message conveyed arrived and was right on target, namely guests or tourists. The purpose of the message is to introduce tourist attractions. So, through communication with guests, the guide hopes to change the attitude of guests who did not previously know the location of tourist attractions and then change guest opinions by introducing guests to the history and what is in these tourist attractions. This communication is said to be effective if the guide's communication has a cognitive, affective, and behavioral effect on the guests.

H4: There is a positive influence of communication patterns on tourist satisfaction

The Influence of Local Wisdom on Communication Patterns

Local wisdom is the original culture of a certain community group and is the hallmark of a local community group. Local wisdom in Indonesia is very diverse because Indonesia is a country that has a diversity of cultures originating from various regions. We should preserve cultural diversity with noble values so that there is no cultural shift that can hinder the achievement of national goals (Suparno, Alfikar, Santi, & Yosi, 2018). Historically, local wisdom has always had a contextual atmosphere, where art cannot be seen without a certain function for some people (Setyaningrum, 2018). When talking about the role of culture in the formation of communication patterns, one of the components of culture that has a role in the formation of communication patterns is local wisdom. So far, there is a lot of understanding about local wisdom. Local wisdom is understood as a way of life of a society based on the teachings, ideology and philosophy of life of a culture. According to Rahyono (2009), local wisdom is an intelligence possessed by certain ethnic groups that is obtained through the

experience of the ethnic struggling with their environment. In Rahyono's view, local wisdom possessed by a community is formed as a result of processes that occur with their environment. Previous research conducted by Rini Darmastuti, et al (2016) found a communication pattern "Gethok Tular" which is used to embrace the people in Sukolilo. The communication strategy is based on the local wisdom of the community. The communication strategy "Gethok Tular" in its development forms a pattern of communication in social movements in local communities.

H5: There is a positive influence of local wisdom on communication patterns

The Effect of Local Wisdom on Tourist Satisfaction

Local wisdom is a set of knowledge and practices both derived from previous generations and from experience dealing with the environment and other people belonging to a community in a place, which is used. Culture is an organized system of norms and values and becomes a guide for the community (Siti Atika Rahmi, 2016). Local wisdom comes from traditional values, religious values and local culture that are still naturally formed in a community group to adapt to the surrounding environment. Local culture and wisdom is a legacy from ancestors and then made into a cultural heritage object, such as historical

heritage, natural uniqueness, and the values of local wisdom. Local wisdom is a characteristic in an area that has the potential to support the development of an area. The potential of culture and local wisdom in tourism development is a product of human creativity that has economic value. Local wisdom stems from an action event carried out by humans, then forms a diversity of customs, arts culture, and works, so that the actions of the human mindset are formed from that local wisdom (Siti Nur Aziza, 2017).

Previous research conducted by Rekta Deskarina (2020) shows that there are several values of local wisdom, including arts and culture, myths, socio-economics, and local architecture that have the potential to be packaged as supporting attractions in tourist attractions. Tourist attractions based on local wisdom provide a positive understanding for the growth of local wisdom values and life values that give meaning to the patterns of life and interactions among them. The strategic value of local culture is a source of regional inspiration to develop the potential of local wisdom, especially in the development of tourism activities. This is an effort to preserve the value of local wisdom, which is important so that tourism activities do not forget the cultural values and local spirit.

H6: There is a positive influence of local wisdom on tourist satisfaction

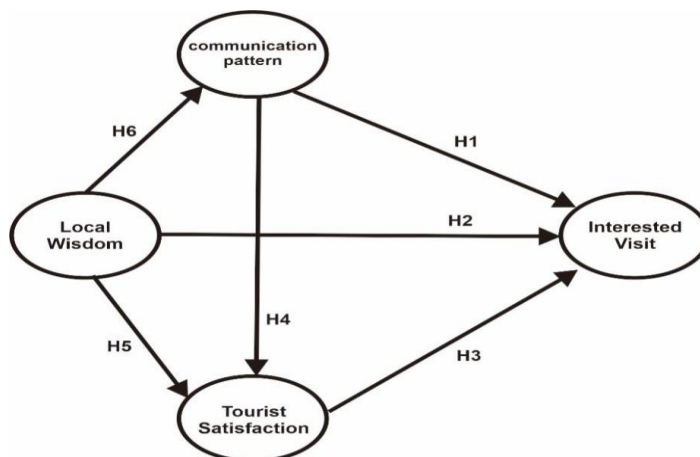


Figure 1. Research Model of Hypothesis

RESEARCH METHODS

This research is quantitative research. The research sample is tourists who visit halal tourism in DKI Jakarta. The dependent variable is interest in visiting, the independent variables are communication patterns, local wisdom, and tourist satisfaction. Data output is measured based on a Likert scale. The scale ranges from 1 to 5, from "I strongly disagree" to "I completely agree".

Ghozali (2017) determined the sample size using the Maximum Likelihood Estimation technique, and the number of samples suitable for SEM is between 100 and 200. The research sample consists of 100 people who visit halal tourist attractions in DKI Jakarta, including Taman Impian Jaya Ancol, TMII, Kota Tua, and Thamrin City. Purposive and convenience sampling techniques are used in this study, and the census is distributed via direct questionnaires. The data was

gathered directly through interviewing techniques and the completion of questionnaires.

Structural Equation Modeling Partial Least Squares was used to analyze this study (SEM-PLS). In the social sciences, SEM is a type of multivariate analysis. Multivariate analysis is the use of statistical methods to examine multiple research variables at the same time. According to Ghozali (2016), SEM allows researchers to connect theory and data with greater flexibility.

PLS is divided into two submodels. That is, the measurement model (outer model) is used for testing validity and reliability, while the structural model (inner model) is used for testing causality or hypothesis to test predictive models (Ghozali, 2016). External exposures are used to assess convergence validity. When the external load exposure exceeded 0.70, the questionnaire statement was validated.

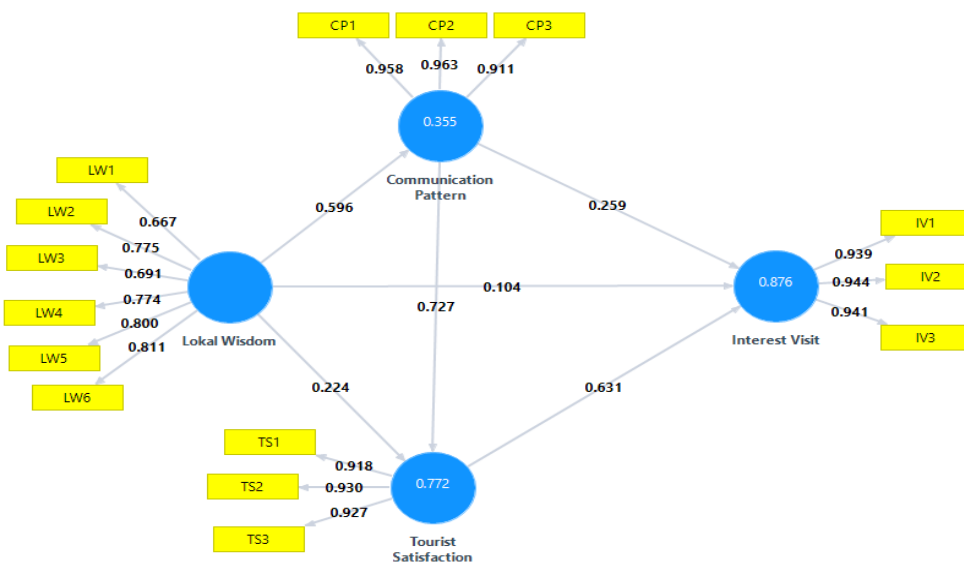


Figure 2. Output Display of Phase One Measurement Model

The image above depicts the outer loading of each statement when validated. If the outer loading of the questionnaire statement is greater than 0.70, it is said to be valid. Figure 2 shows that

after testing the statements, it was discovered that they were all valid and could be used in research.

Table 1. Reliability Test

Variables	Cronbach's Alpha	Composite Reliability	Result
Local Wisdom	0.857	0.888	Reliable
Tourist Satisfaction	0.916	0.947	Reliable
Interest Visit	0.936	0.959	Reliable
Communication Pattern	0.939	0.961	Reliable

Based on table 1, it can be seen that the four variables have Cronbach's alpha values above 0.70 and have composite reliability above 0.80, so the measuring instrument used is reliable and feasible to be used in research.

DISCUSSION

To find out whether the hypothesis test is rejected or accepted is to bootstrap the PLS software and then look at the significant values between the constructs, t-statistics, and p-values. The hypothesis can be accepted if it has a significant t-value > 1.96 (significant level = 5%) or p-value < 0.05.

Table 2. Path Coefficient Variables

Construct	Original Sample	T-Statistic	P-values	Result
Communication Pattern → Interest Visit	0.259	3.598	0.000	Accepted
Local Wisdom → Interest Visit	0.104	2.129	0.034	Accepted
Tourist Satisfaction → Interest Visit	0.631	8.505	0.000	Accepted
Communication Pattern → Tourist Satisfaction	0.727	15.168	0.000	Accepted
Local Wisdom → Tourist Satisfaction	0.224	4.078	0.000	Accepted
Local Wisdom → Communication Pattern	0.596	15.071	0.000	Accepted

Hypothesis 1 states that communication patterns affect visiting interest. Based on table 2, the t-statistic in this study is 3.598 or >1.96 and p-value is 0.000 (<0.05), so that hypothesis 1 is accepted. This finding explains that a good communication pattern has an impact on the interest of visiting tourists. This is in accordance with the research of Alfirahmi, A., & Rizky, N. K. (2021) which concludes that marketing through online communication media or social media has a positive influence on visiting interest. Tariq (2020) concludes that word of mouth has an effect on visiting interest. Rosalina Oktaviani Napitupulu (2021) concludes that the pattern of word of mouth communication has a significant positive effect on visiting interest.

Hypothesis 2 states that local wisdom influences visiting interest. Based on table 2, the t-statistic in this study is 2.129 or >1.96 and the p-value is 0.034 (<0.05), so hypothesis 2 is accepted. This finding explains that local wisdom has a positive impact on the interest of visiting tourists. This is in line with the research of Maksimilianus M.J., (2013) which states that local wisdom is very influential on interest in visiting, where the availability of supporting implementation resources has not been allocated clearly, communication and coordination have not run optimally, external conditions (social, economic, and political) are not optimal. hindering the implementation of Local Wisdom-Based Tourism policies. So the implications for tourism activities. Research with almost similar conclusions was carried out by Ni Nyoman Adityarini Abiyoga Vena Swara (2020), which suggested that tourism development should be carried out by collaborating with traditional, social, cultural, and local wisdom values of the community while maintaining the harmonization of divine, human and environmental relationships as Tri Hita Karana philosophy.

Hypothesis 3 states that tourist satisfaction affects visiting interest. In the calculation, the t-statistic is 8,505 or >1.96 i.e. and p-values of 0.000 are smaller than 0.05. So hypothesis 3 in this study is accepted. This finding explains that tourist

satisfaction has a positive impact on visiting interest. This is in accordance with research conducted by Budiman Marpaung (2019), the conclusion of his research stating that the intervening variable of tourist satisfaction has an indirect effect on encouraging tourist attraction, quality of services and tourist facilities on interest in repeat visits. Budi Suryono (2021) states that tourist satisfaction has a positive and significant effect on interest in revisiting. The results of the same study were delivered by Asya Hanif (2016) where the tourist satisfaction variable had a significant effect on the tourist loyalty variable.

Hypothesis 4 states that communication patterns affect tourist satisfaction. In the calculation, the t-statistic is 15,168 or >1.96 that is and the p-values of 0.000 are smaller than 0.05. So hypothesis 4 in this study is accepted. This finding explains that communication patterns have a positive impact on tourist satisfaction. This is in accordance with research conducted by Ni Putu Cahyani Putri Utami (2020) which states that tourists really need information, data, and even messages about tourist objects being visited. Tourists have a high curiosity and need information about the attractions they visit. Therefore, tour guides are required to have good verbal language skills so that communication runs comprehensively and the purpose of the communication can be carried out. Speaking for a tour guide is an art of delivering information to tourists which can be a special attraction for tourists. Tour guides who have good language skills can arouse the interest of tourists to pay attention to the information conveyed. Ratih Melatisiwi Purwaningsih (2013) the results show that the verbal language skills of tour guides have a strong influence on tourist satisfaction. Speech (representative, directive, commissive, expressive, declaration, use of standard and non-standard language, use of thick regional accents, guiding style or style), discourse (monologue and dialogue), facial expressions, and body language are aspects that affect tourist satisfaction.

Hypothesis 5 states that local wisdom affects tourist satisfaction. In the calculation, the t-statistic

is 4,078 or > 1.96 that is and the p-values of 0.000 are smaller than 0.05. So hypothesis 5 in this study is accepted. This finding explains that the pattern of local wisdom has a positive impact on tourist satisfaction. This is in accordance with research conducted by Indra Maulana (2018) with the development of history-based tourism, besides being used for recreational visits, this tour can also be used as a source of learning. Regina Sahara Nurdin (2022) research results show that electronic word of mouth, destination image, and local wisdom have a positive and significant effect on tourist loyalty, electronic word of mouth, destination image, and local wisdom have a positive and significant impact on tourist trust, tourist trust positive and significant effect on tourist loyalty, and tourist trust is able to partially mediate the influence of electronic word of mouth on tourist loyalty, destination image on tourist loyalty, and local wisdom on tourist loyalty.

Hypothesis 6 states that local wisdom affects communication patterns. In the calculation, the t-statistic is 15,071 or > 1.96 that is and the p-values of 0.000 are smaller than 0.05. So hypothesis 6 in this study is accepted. This finding explains that the pattern of local wisdom has a positive impact on communication patterns. The results of this study are in accordance with research conducted by Rini Darmastuti et al (2016) which states that communication patterns that occur in everyday life are strongly influenced by culture and local wisdom that occurs in society. Aat Ruchiat Nugraha et al (2019), the results of their research state that the potential for tourism diversity will be more well managed if it is carried out by effectively delivering messages about tourism objects to the community through participatory community empowerment schemes.

Table 3. Indirect Effect

Construct	Original Sample	T-Statistic	P-value	Result
Local Wisdom → Tourist Satisfaction	0.433	11.103	0.000	Significant
Local Wisdom → Interest Visit	0.569	14.282	0.000	Significant
Communication Pattern → Interest Visit	0.459	7.306	0.000	Significant

Based on table 3, the indirect effect of local wisdom on visiting interest through communication patterns shows a positive direction with t-statistics of 14.282 and p-values of 0.000. These results indicate that the value of t-statistics is above 1.96 and p-value < 0.05 , so it can be concluded that communication patterns can mediate the influence of local wisdom on the interest of visiting tourists. When tourists feel comfortable, enjoy and communicate both with guides and local residents where tourist attractions are located, it shows that tourists can appreciate and uphold local wisdom in tourist attractions, it will trigger the growth of interest in making return visits to tourist attractions. Erika Revida, et al, (2020).

The influence of local wisdom on tourist satisfaction through communication patterns has a positive relationship with a t-statistic value of 11.103 (> 1.96) and a p-value of 0.000 (< 0.05). So, it can be concluded that communication patterns can mediate the influence of local wisdom on tourist satisfaction. This finding shows that local wisdom strengthened by good communication patterns will increase tourist satisfaction, so that it will also increase the interest of tourists visiting halal tourist attractions in DKI Jakarta (Rachmat Kriyantono, 2018).

CONCLUSION

DKI Jakarta as one of the tourist destinations in Indonesia, is considered to have good competitiveness by tourists as seen from the data from the DKI Jakarta Central Bureau of Statistics throughout September 2023, tourist visits to DKI reached 190,192. To measure tourist interest in visiting tourists, indicators are used, among others: interest, preference, and information search. Then tourist satisfaction is measured by: conformity of expectations, interest in visiting again, and willingness to recommend again. The development strategy is measured by: tourist data collection, transportation facilities, attractions for sale, service facilities and information and promotion. Communication patterns are measured by: primary communication patterns, circular communication patterns, and interpersonal communication patterns. While local wisdom is measured by: values, norms, ethics, beliefs, customs and customary laws.

Based on the study findings, communication patterns, local wisdom, and tourist satisfaction all directly have a significant positive effect on the desire of tourists to visit halal tourism in DKI Jakarta. Communication patterns and local wisdom directly have a significant positive effect on the satisfaction of

halal tourism in DKI Jakarta. Similarly, local wisdom directly has a significant positive effect on communication patterns. This study also found that tourist satisfaction can be a good moderator or intervening variable for local wisdom and communication patterns in influencing tourists' interest in visiting halal tourism in DKI Jakarta.

Researchers propose that the DKI Jakarta government, especially related agencies that take care of tourism issues and or local tourism managers, must work together and continue to innovate and strengthen certain characteristics that reflect local culture, especially DKI Jakarta residents. Tourist destination managers must begin to consider the assessments made by tourists related to variable indicators of tourist satisfaction, including: conformity of expectations, interest in visiting again, and willingness to recommend. The level of conformity between the performance of services expected by consumers and those felt by consumers must be in accordance with the expectations of tourists. Then, consumer willingness to visit again or reuse related services. Then, the willingness of consumers to recommend services that have been felt to friends or family.

In addition, there are strategies carried out by tourist destination managers, including: (1) collecting data for the characteristics of tourists, from which countries they come, age, hobbies, and in what season they travel, (2) improving the transportation facilities available to take tourists to the intended tourist destination, (3) tourist attractions and attractions to be sold must meet three conditions: what can be seen, what to do and what can be bought in the place visited, (4) complete facilities are available, there are hotel accommodations, restaurants, public services such as banks/money changers, post offices, telephone/telex. And (5) Publication or promotion is carried out, when advertisements are posted, leaflets / brochures are distributed so that potential tourists know each tour package and tourists quickly make decisions. In addition to the above strategies, communication patterns are also an important thing to consider, by starting to apply primary communication patterns, circular communication patterns and interpersonal communication patterns. Future research on visitor interest should include other relevant variables. To reduce bias, researchers suggest conducting more in-depth research. Future research will use a wider research object and include halal tourism in all regions of Indonesia.

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