Building Tourists Based on Local Wisdom, 
In Pesisir Selatan Regency

Yenida*, Zaitul Ikhlas Saad**

Abstract - Pesisir Selatan regency, located in West Sumatera province has an amazing tourism potential. Beside its beautiful beaches, potency in coastal region and historical sites, this area also has amazing local wisdom that can attract tourists. Pesisir Selatan district government has established tourism as a leading sector of development and made a local wisdom-based tourism policy to support tourism development. In addition to inspire the growth of local wisdom, local values grow into the values of life that give meaning to life and interaction among people. The strategic value of local culture has inspired various regions to develop the potential of locality in tourism development. Based on the previous thought, then the development of tourism should not marginalize the culture and local spirit. Therefore, it needs to be initiated to make the development of tourism in line with the development of culture and local wisdom spirit. The idea was developed based on the assumption that tourism attraction is based on the development of society and its culture. This research is conducted by using qualitative research method with phenomenology approach to describe, analyze and interpret local wisdom as the base of tourism development in Pesisir Selatan. This study aims to see how far the local wisdom becomes the base of tourism development in the Pesisir Selatan. Regency

Keywords: Pesisir Selatan, tourism, local wisdom.

1. INTRODUCTION
Tourism is the most reliable sector in all regencies and cities, including in Pesisir Selatan Regency. Pesisir Selatan is one of the regencies in West Sumatera Province. This area which is located on the west coast of south side of West Sumatra bordering directly with Bengkulu Province has a long coastline of 218 km. The topography of this area lies within the landscape of the mountain plateau and hills that are a part of the Barisan Mountain Range of Sumatera. The capital of this district is Painan which takes approximately 2.5 hours from Minangkabau International Airport. The population is approximately 420,000 inhabitants. Its area provides charm and has various potential. Its presence lies on the west coast of Sumatra and topographic mountain as well as the Barisan Mountain Range of Sumatera (http / www.pesisir selatan.kab.go.id). Pesisir Selatan has beautiful nature and fascinating panorama. Mandeh Region for example, recently, this tourism area is categorised as the National Tourism Development Master Plan (RIPPNAS) by the central government representing the western region of Indonesia. Other potential tourist areas are the Root Bridge, Water Pall Bayang Sani, Cerocok Beach Painan, Langkisau Hill, Nyiur Melambai as well as a number of historical attractions, such as Cingkuak Island (Cengo), Inderapura Kingdom Heritage and Rumah Gadang Mandeh Rubiah Lunang. In addition, this area has the potential of mining, plantation and tourism, the diversity of local wisdom, history, customs and culture that become a potential package of tourism for this region.

If all potential tourism can be managed professionally, it will be a source of regional PAD in the future. Therefore, the government of Pesisir Selatan Regency invites all investors who are interested to invest in this area. Tourism in Pesisir Selatan Regency does not only depend on nature tourism and culinary tourism, but there are other potential assets that can be the basis for tourism development. These assets include local wisdoms of the local community. Local wisdom which is properly revitalized will be the main attraction for tourism development.

II. LITERATURE REVIEW

Tourism
The meaning of "pariwisata" has not been much expressed by Indonesian language and tourism experts. The word ‘pariwisata’ comes from two syllables, namely ‘pari’ and ‘wisata’. ‘Pari’ means many, many times, in circles, while ‘wisata’ means travel or to travel. So “pariwisata” means traveling repeatedly. Pariwisata is the Indonesian equivalent of the term tourism in English. (Muldjadi A, J, 2009). Tourism is a process of temporary travel from one to another outside his home.

In other words, tourism is a trip that people do for a while, held from one place to another from its original place, with a plan and with the intent not to try or earn a living in the place visited, but merely to enjoy recreational activities or to meet diverse desires. According to Law no 10 of 2009 on Tourism, Tourism is "Various kinds of tourism activities and supported facilities and services provided by local communities, fellow tourists, government, local government and entrepreneurs.”
Thus, tourism technically is: a series of activities undertaken by human beings either individually or in groups within the territory of their own country or in another country by using services and other supporting factors held by the government, business entities and society. General, there are four types of tourism: nature tourism, shopping tourism, religious tourism, and cultural tourism. Pesisir Selatan has all four types of tourism. As an area endowed with abundant natural wealth and indigenous and cultural diversity, Pesisir Selatan Regency has contributed to the development of West Sumatra tourism, especially in developing local wisdom-based tourism.

Developing local wisdom-based tourism should be done by local or local people because tourism activities have a very strong connection with the culture, local wisdom and charm of the surrounding community hospitality. Therefore, the development movement and tourism activity based on local wisdom must be done by the community owner of culture, the owner of local wisdom and the community of hospitality owners. Therefore, the local community should get larger part in tourism which includes planning, management and policy in the form of decisions in development and in its management.

To develop tourism activities, tourist destinations should have at least following components: (1) Objects and attractions (2) Transportation and infrastructure (3) Accommodation (4) Food and beverage business.

Other supporting services (things that support the success of the tour such as travel agents that organize travelling, sales of souvenirs, information, guidance services, post office, bank, money changer, internet, telephone, pulse sales, salon, etc.). Aspects of facilities in the development of a tourist attraction required facilities that serve as a complement and to meet the various needs of various tourists. Although the facility is not a major factor that can stimulate the arrival of tourists to a tourist destination, but the absence of facilities can prevent tourists from enjoying tourist attractions.

In other words, the function of the facility should be to serve and facilitate the activities of visitors or tourists who are made in order to get a recreational experience. And at the same time, the facilities can also be a tourist attraction when the presentation is accompanied by pleasant hospitality for the tourists, where hospitality can lift the provision of services into a tourist attraction

III. RESEARCH METHODS

This research, conducted in Pesisir Selatan Regency of West Sumatera, using qualitative descriptive research method with phenomenology approach. The phenomenology approach is a qualitative research tradition rooted in philosophy and psychology, and focuses on the experience of human life (sociology). The phenomenological approach is similar to the hermeneutics approach that uses life experience as a tool for better understanding of the socio-cultural, political or historical context in which the experience occurs (www.menulisproposalpenelitian.com/p/penelitian-kualitatif.html). Data collection is done by survey and interview.

IV RESULTS AND DISCUSSION

Local wisdom

Local wisdom is a set of knowledge and norms derived from the results of adaptation and life experience of a community group in a particular location which then provides a form of a particular pattern of thought and action as a way to live in harmony with its environment, with each other and with himself (Djajadi, in Fenelia Tamaratika, 2004). Local wisdom also concerns the attitudes, views and abilities of a community in managing its spiritual and physical environments, so that communities have endurance and power in the areas where the community grows. Conceptually, local wisdom is part of culture (Brata, 2016). In other words, local wisdom can be interpreted as the ability to think, feel, behave, and act as a person or group of people in an effort to introduce and generate ideas, concepts, ideas and expectations and suggestions about values and norms as a life reference on how life should be lived, developed, enjoyed, and be grateful of life for its meaningful and beneficial effect to the individual and society and created a harmony in social life.

Local wisdom is now understood as a system that must be known by policy makers, in this case, the government. In culture, local wisdom is a view or understanding of the characteristic of a life in society that becomes the knowledge and the habit practised daily by the society. Local wisdom in the world of tourism is intended as a view or understanding aimed at customs in a local community, on the dimensions of tourism. Therefore, local wisdom is not the same at different places and times and different tribes. This difference is caused by the challenges of nature and the necessities of life, so that his experience in meeting the needs of his life led to various systems of knowledge both related to the environment and social. As one form of human behavior, local wisdom is not a static thing but changes over time, depending on the order and socio-cultural ties that exist in society. Generally local wisdom is manifested in its own unique way in cultural color (Zamzami, 2016)

Thus, it can be said that local wisdom is formed as a cultural superiority of the local community with regard to geographical conditions in a broad sense. Local wisdom is a cultural product of the past that should be constantly used as the principle of life. Although it has local value but the value contained in it is considered very universal. Local wisdom is the basis for policy-making at the local level in health, agriculture, education, natural resource management and rural community activities. In local wisdom, it also contained local cultural wisdom.

The emergence of a local wisdom as an explicit knowledge through a long process that evolved together with the community and its environment in the local system that has been experienced together. The long evolutionary process inherent in society can make local wisdom a potential source
of energy from the collective knowledge system of people to live together dynamically and peacefully. This understanding sees local wisdom not merely as a reference of one’s behavior, but further, it is capable of destroying the life of a civilized society. Substantially, local wisdom is the prevailing values in a society. The values are believed to be true and become the reference in the daily behavior of the local community. Therefore, it is reasonable to say that local wisdom is an entity that determines the human dignity of the community.

In the field of tourism, local wisdom is expected to develop tourism that lifts local culture to be introduced to the world as regional identity. Why tourism? Because the greatest access to know Pesisir Selatan Regency is through tourism. Based on data from the government office of tourism, creative economy, youth and sports of Pesisir Selatan Regency, the statistics of tourist visiting Pesisir Selatan Regency from year to year continue to increase. The current condition of Pesisir Selatan’s Tourism as mentioned above, it has all sectors of tourism namely, natural tourism, shopping, religious tourism, and cultural tourism. Nature tourism such as mountains, rivers, beaches, and so forth. Religious tourism includes religious ceremonies that have a special attraction for tourists. And the last cultural tourism, which includes customs and traditions that became the uniqueness of each region as part of the form of local wisdom.

Why should tourism based on local wisdom? Because local wisdom teaches ethics and moral values such as mutual cooperation, tolerance, safeguarding and preserving nature, and respecting their own culture by preserving, transmitting and transforming the culture. Transmitting culture means continuing culture from generation of ancestors to the next generation without the slightest change in the value of that culture. The attractiveness of locality becomes important, in the middle of the boredom of the mass culture brought by global capitalism. According to Anthony Giddens (2001) globalization is the reason for the revival of local cultural identity in various parts of the world. The more homogeneous the lifestyle of society as a result of globalization, the stronger the dependence of society on deeper values such as religion, art and literature.

Likewise from a local perspective, as the world grows homogeneously, we increasingly appreciate traditions that come from within. Local values in addition to inspiring the growth of local wisdom, on the other hand grow into the values of life that gives meaning to life and their interactions. The strategic value of local culture has inspired various regions to develop the potential of locality in tourism development. On the basis of such considerations, the development of tourism should not marginalize the culture and spirit of local wisdom. Local wisdom is a potential that needs to be developed and maintained in the contemporary context (Parma, 2010). Therefore it needs to be initiated to tourism development in line with the development of local wisdom culture and human’s spirit along with their creativity and their tolerance.

The idea was developed based on the assumption that the development of tourist attraction is based on the development of society and its culture. Because talking about tourism, the scope is very wide. There are several types of tourism. Not just a mere enrichment but Pesisir Selatan should be able to take advantage of opportunities, one of them is by introducing regional identity. With its cultural diversity, Pesisir Selatan can develop a global tourism based on local wisdom.

Ethics and moral values in local wisdom do not necessarily apply locally to a particular culture or ethnicity, but are cross-cultural or cross-ethnic in nature, thus forming a national culture. As we can see, almost all regions in Indonesia are known as gotong royong culture, as well as all the people of Indonesia who are known to be hospitable. Tourism based on local wisdom should continue to be explored, studied, and maintained. Certainly starting from the Pesisir Selatan community itself. As Pesisir Selatan community, it should be proud to introduce its culture to the world outside. Pesisir Selatan communities should know more about their culture than outsiders (foreigners).

Pesisir Selatan society, ranging from the younger generation must understand their customs and culture, especially in the area where they lived. This is demonstrated by the ability to use local languages, the ability to play traditional musical instruments, and a broad insight into the world outside. With this vast insight we will avoid antipathy toward other cultures, and we can filter any incoming culture, by taking good values from the other cultures, and throwing away the bad ones.

It is hoped that this attitude can be crystallized into a strongly rooted spirit of nationalism within Pesisir Selatan society. If this can be done, then by itself Pesisir Selatan will be increasingly known as an area that has self identity in terms of socially cultural societies.

Local Wisdom in Pesisir Selatan

Local wisdoms in Pesisir Selatan District, among others:

**Balimau Paga**

*Balimau Paga* is a cultural event held in order to enter Ramadhan. This event is held regularly every year which is centered in subdistrict capital in turn, in the environment of Pesisir Selatan Regency. *Balimau Paga* activity is held in the open field in the afternoon, a day before the fasting. People came from various parts of the region carrying *limau* whose ingredients consisted of a variety of boiled deodorant herbs, which were used to clean the face and hair (substitute shampoo). *Balimau Paga* event is enlivened by traditional art (talempong with the devices). The top event is officially composed, in addition to reports from the organizing committee, there are also some speeches delivered by traditional leaders who convey the values of local customs and culture. Then there is also a cleric who gives religious tausiah associated with *Hablit Minallah* and *Hablit Minannas* and matters related to the implementation of fasting. The Mayor or the representative participated is also giving speeches and directions. At the end, the event is closed with a joint prayer led by ustaz.

After the prayer readings, *limau* brought by the community were distributed to all visitors, beginning with symbolic
giving to the Mayor and other officials as well as traditional figures, religious leaders and community leaders present. Each of them pours Limeau into their hair and face as a symbol of cleansing themselves to enter the holy month of Ramadhan. Baliimau Paga event is always received a rousing welcome from the local community, even people from other districts also came to watch the event with the aim of hospitality while traveling.

**Batagak Gala**

*Batagak Gala* is a simultaneous inaugural event of several *Niniak Mamak* who have been appointed to be *Datuk (Pangulu)* by his people. The event was coordinated by region LKAAM under the supervision of district LKAAM. *Batagak Gala* procession was carried out according to the customs of each region, but the substance was essentially the same, which confirmed the existence of a Pangulu into a Datuk in his own people. This event is so interesting for the surrounding community because it promotes the cultural values of leadership and togetherness aspects. This event is a tourist agenda in Pesisir Selatan because the procession is done collectively, so the sense of togetherness as part of the values of local wisdom manifested well.

**Public Hospitality**

The hospitality of Pesisir Selatan is known as *"panyapo dek urang lalu, panyayang dek anak dagang"* (happy to greet people passing by in their area and loving to people who come or migrants to their area). Such an attitude is a culture that is part of the values of local wisdom in Pesisir Selatan. This attitude of hospitality became one of the factors of the success of a region. This is proved from the success of the Sungai Nyalo Region which was awarded by the Minister of Village Development for Disadvantaged Regions and Transmigration of Indonesia, as the "The Fastest Development of Tourism Region" (Haluan, 15 May 2017).

**Culinary**

The most unique culinary that only exist in Pesisir is "Randang Lokan". The raw material of this culinary is *Lokan*; a kind of shell that lives and thrives in the waters of the river mouth. Its delicious taste makes this culinary become the icon of Pesisir Selatan Regency. The fans are not only people in the area but many people outside this Regency also love this culinary. *Randang Lokan* makes Pesisir Selatan tourism increasingly sought by people outside the region and even overseas. This is proved by a number of orders from Malaysia. *Randang Lokan* is part of the local wisdom of Pesisir Selatan. In addition to Randang Lokan, there is also another specific culinary of the Pesisir Selatan such as *Pinukuik Cake* and *Palai Bada* Batang Kapas.

**Prohibited Fish**

Prohibited fish is a fish that is cultivated by people in an open river. It belongs to the local community collectively. There is a myth that local people believe, if anyone stole the fish, the stomach will be bloated. The myth keeps the fish safe from theft until it is harvested. Prohibited fish is harvested at certain times and the results are used for public purposes, such as the construction of mosques, *Mushalla*, Customary Community, etc.

Watching the number of prohibited fish swim in the clear river becomes a special attraction for tourists. The fish will get closer if it is given food in the form of pellets that are sold along the area. The endurance of keeping prohibited fish in some areas in the Pesisir Selatan which is hereditary is the potential of local wisdom values. It is quite influential on the development of tourism sector in Pesisir Selatan District.

**Local Wisdom-Based Tourism**

Making local wisdom as the base of tourism development in Pesisir Selatan Regency is a commitment of the Regional Government of Pesisir Selatan Regency to make the regency becomes tourist destination in West Sumatra. To support the local wisdom-based tourism, Pesisir Selatan Regency creates its tourism policy strategy. It can be seen in the policy of Local wisdom-based Tourism in Pesisir Selatan Regency referring to Law No. 10 of 2009 Article 5 Paragraph 2. The Principles of Tourism Implementation shall uphold human rights, cultural diversity and local wisdom and Law Number 25 Year 2000 About the National Development Program (VAT). At the local level, local wisdom-based tourism policies are accommodated in the Pesisir Selatan District’s Development Plan (RIPPDA) of 2008, the vision and mission of the Pesisir Selatan District for the period 2015-2020 and the Strategic Plan (Renstra) of the Department of Tourism, Creative Economy, Youth and Sports in Pesisir Selatan Regency in 2015-2020.

To make it happen, the government office of tourism, creative economy, youth and sports of Pesisir Selatan Regency must intensify the role of *Tangku Tigo Sajarangan* institution, namely: *Niniak Mamak, Alim Ulama*, and *Cadiak Pandai*; Community Institutions, namely: Muhammadiyah, Institute of Minangkabau Natural Density (LKAAM). Each of them intensively socialize the various layers of society to educate and enlighten the community about the tourism based on local wisdom. There are several activities that could be done:

1. *Niniak Mamak* as indigenous and tradition leaders strives to explain about custom and cultural values associated with tourism, where Minang customs and culture are very consensus on tourism. This is seen in the customary expression, among others:

   (a). "Urang Minang panyapo jo urang lalu, panyayang jo anak dagang". It means that Minang people like to greet / reprimand the immigrants (tourists) with the nature of hospitality and compassion (respect) to the community of immigrants from other tribes who live in the community. It is seen, that people from tribes or other areas who came or served in Pesisir Selatan feel safe and comfortable. Never before has Pesisir Selatan community rejected or expelled the immigrant community.
(b) "Lamak dek awak, katuju dek urang". That is, Minang people always try to consider others and try to do anything that can be beneficial, accepted or liked by others, not just by themselves. This is in order to maintain community harmonization.

(c) "Tamu dibao duduak, alek dibao makan". That is, if there are guests who come, then the host will attempt to invite the guest to the house or a place reserved for guests. And if there is alek, then the host will invite them to eat together with the host. Socialization and maintenance of local wisdom values accelerate the process of forming public attitudes of tourism awareness that greatly support the increase of tourist visits to Pesisir Selatan.

2. Alim Ulama as a religious figure who always intensively interact with the community through religious lectures, Friday sermon, taklim must also intensive to use the moment to convey the concept of Islamic teachings about tourism. Many verses and hadith of the Prophet about tourism activities. Among others:

(a) "Say (unto the disbelievers): Travel in the land, and see the nature of the consequence for the rejecters!" - 6:11 QS. Al 'An'am (6): 11.

(b) "Say (O Muhammad): Travel in the land and see how He originated creation, then Allah bringeth forth the later growth. Lo! Allah is Able to do all things." - 29:20. QS. Al Ankabut (29): 20.

(c) "Let us visit each other, for that silarurrahim may take ages and add rizki" (Al Hadist).

With the intensive dissemination of the scholars and religious figures on verse and hadith about the necessity of the community to travel to various regions will build public perception, that tourism is including an urgent part in the teachings of Islam, for with the frequent public tours, in addition to adding silarurrahim also add insight about the beauty of nature, the diversity of fauna and flora, patterns and forms of community life as well as the lessons and wisdom of human history's journey with all forms of local wisdom that grow and flourish in various community groups as well as the result of those who believe truth, justice and honesty.

3. Cadiak Pandai as a community leader consisting of various educational, social and economic backgrounds that always concern about community development and empowerment. They have strategic roles and positions in digging, developing and maintaining the values of local wisdom. Enlightenment and intelligence made by Cadiak Pandai through various events and opportunities can increase public awareness and awareness of the importance of tourism development based on local wisdom.

The synergicity of the three components of the society (Niniak Mamak, Alim Ulama and Cadiak Pandai) that are moving continuously are expected to assist the implementation of tourism development based on local wisdom. In addition, there were also community organizations such as Majelis Ulama (MUI), Muhammadiyah, Nahdatul Ulama (NU), Tarbiyah to play a role. This can be seen in every activity that they held such as religious lectures, organizational anniversary events, Tabligh Akbar, Istighasah, religious talks, the speakers always convey the importance of local wisdom in developing the tourism sector in order to avoid things that can damage the social values in the environment of tourist attractions and the community environment.

Structurally, the development of Local Wisdom-Based Tourism in Pesisir Selatan Regency is implemented through community participation in the development, preservation and implementation of local wisdom values, structured development, human resources and fund allocation and communication and coordination effectiveness.

1) Community Participation

The participation of the people of Pesisir Selatan Regency in tourism activities can be observed from three aspects; development, preservation, and implementation of local wisdom values.

A. Participation In Developing Local Wisdom Development

Local Wisdom-Based Tourism in Pesisir Selatan Regency is still characterized by the dominance of local government. The dominance of the Regional Government of South Coast Regency in tourism activities is reflected in the proclaimed programs. These programs include the following:

a. Increasing public awareness and understanding of cultural diversity

b. Increasing appreciation of cultural values.

To achieve these targets, Pesisir Selatan District through the Tourism, Creative Economy, Youth and Sports Department perform a variety of activities as follows:

(a). Regular performances and cultural parodies; (b). Documentation of music; (c). Cultural performances; (d) Cultural seminars; (e) Traditional music and dance training; (f). Revitalization of customary institutions; (g). Establishment of regional arts boards and preservation of cultural products.

B. Participation in Preserving the Value of Local Wisdom

Darmawan (in Maksimilianus, 2010) says that community leaders, at least able to carry out the functions of cultural preservation, integration functions, and the function of achieving goals. The Indonesian Dictionary (Center for the Language of the Ministry of National Education, 2008: 1536) defines the character as "a prominent and prominent person in the field of politics, culture or main role holder". Thus, community leaders can also be interpreted as a leading individual in the field of politics and culture that exist in society.

Relying on that understanding, the effort of preserving Local Wisdom in Pesisir Selatan Regency is carried out by public figures in the region. The role that can be played by community leaders is to re-inventory these values, understand, teach and practice in life. In line with the law, the effort of preserving Local Wisdom in Pesisir Selatan Regency
is carried out from the older generation, especially from traditional figures.

C. Participation in the Implementation of Local Wisdom Values

In addition, naturally as inherited from generation to generation, indigenous figures are involved in implementing the values of Local Wisdom in Pesisir Selatan Regency. The involvement of these traditional figures as the implementation of the values of local wisdom because they play an important role in traditional ceremonies or rituals. The customary figures are spread evenly throughout the Pesisir Selatan Regency.

2) Building a Social Network that Promotes Local Wisdom-Based Tourism

Development of Local Wisdom-Based Tourism in Pesisir Selatan Regency requires a good arrangement and financial support. Good arrangement is done through intensive promotion efforts conducted with various networks both individuals and with certain groups. Institutionally, programs to promote local wisdom remain the domain of government through the Tourism, Creative Economy, Youth and Sports Department of Pesisir Selatan Regency. Programs undertaken by the Department of Tourism, Creative Economy, Youth and Sports in improving the promotion of Local Wisdom-Based Tourism in Pesisir Selatan District are as follows:

a. Art and Culture Show in Pesisir Selatan Regency
b. Guidance and delivery of cultural ambassadors at national level
c. Delivery of artists to follow the provincial dance / choreography setting training.

However, the activities proclaimed by the Department of Tourism, Creative Economy, Youth and Sports of Pesisir Selatan Regency are mostly just above the blue-print. The real activity of these activities has not been optimal. In addition, the strategy of promotion of Local Wisdom as one of the potential asset for tourism development in Pesisir Selatan Regency is done with promotion efforts related to tourism in Pesisir Selatan. Efforts to promote Local Wisdom in Pesisir Selatan Regency are also conducted using electronic media. (Nugroho, 2011: 128-129) says that: "The tourism promotion media has evolved in a relatively high variety and quality. Print and offline media as well as online at any time helps to find the desired destination or tourism product. For visitors who have come, they can be an effective promotional medium to convey to family, friends and colleagues ".

The role of promotion in introducing tourism potential in the region is very important to attract tourists to visit. Widadjedja (2011: 101) also states that "the existence of promotional aspects holds a vital role in the process of imaging and marketing of a product. As wonderful, as good, and beautiful as any quality of a product will be meaningless if it is not supported by creative and innovative promotional efforts ".

3). Allocation of Human and Financial Resources

A. Actors

A policy will be useful if it has been implemented and the success of a policy implementation is largely determined by the people involved. Ideally, the policy implementation actors should include three main actors: government (state), private and civil society. All of these actors are affiliated with efforts to advance and succeed the policy. To optimize policy implementation using top-down approach, the availability of human resources must be qualified. Webber (Kumorotomo, 2009: 77) says that in order for a person to work efficiently, he must have certain skills and apply them actively and rationally.

The local office of Tourism, Creative Economy, Youth and Sports is the main driving force in implementing local wisdom-based tourism policies. In the implementation of Local Wisdom-Based Tourism policy in Pesisir Selatan Regency still encountered obstacles that could hamper the achievement of the goal of tourism policy based on local wisdom. One of the most striking obstacles is the lack of optimal role for actors who have been given authority in managing the tourism sector. This is due to the lack of qualified human resources, both qualitatively and quantitatively, hampering the operationalization of policies.

B. Funding

Funding is a key element in making a policy decision. A.Wahab (2012) says "in regulative programs, funds are needed to hire or hire personnel, and to enable the necessary technical analysis to make regulations, administer licensing programs, and monitor their implementation".

Funding is also one of the key factors of successful Implementation of Local Wisdom-Based Tourism Policy in Pesisir Selatan Regency. Tourism Law No. 10 of 2009 Article 57 states that "tourism finance is a shared responsibility between the Government, Regional Government, employers and the public."

To accelerate the development of tourism based on local wisdom, it takes various steps and intensive efforts, among others:

a. To socialize to the related parties about the importance of tourism based on local wisdom, because it is predicted that in the future, the interest of the community for tourism based on local wisdom is very high.

b. Inviting people who want to join, either as donors or Human Resources to work together.

c. Observation to the place to be developed by visiting and socializing to the local community how interesting the tourism based on local wisdom will be.

d. Seeking sponsors who want to accommodate and promote this idea.

All of it aims to:

a. Making South Coast tourism a competitive advantage

b. Reduce the impact of globalization and modernization so as not to eliminate and erode the local wisdom that we have
c. Introducing local wisdom of Pesisir Selatan to the public, so as not easily claimed by other countries.
d. It brings the name of the South Coast at the national and foreign levels in the field of tourism.

While the benefits:
a. Improve regional economy and national economy.
b. Opening employment for local residents.
c. Indirectly raised the name of the region itself.
d. Reduce existing unemployment.
e. Local wisdom that we have indirectly will always be sustainable and not extinct, because indeed the local wisdom itself becomes an identity for our nation.

4) Communication and coordination

Communication and coordination between the implementing parties are substantive in supporting the success of tourism. The importance of communication and coordination is confirmed by Hogwood and Gunn who say that communication is the glue of the organization, and coordination is the origin of teamwork and the formation of synergies (Iwan Nugroho). Communication and coordination are vital to the success of a policy implementation. Through an intensive communication process, policy actors identified in the bureaucratic structure become clear what the policy substance is, including what the goals, objectives and policy directions are. It should be realized that the parties involved in the implementation is not composed of sole actors, but varied. The more parties involved, the more likely the emergence of communication problems and coordination and even competition between them (Edi Suharto, 2010). Pesisir Selatan Regency has declared that tourism is the leading sector of development. To achieve the hope as a leading sector of course required the cooperation of all parties; government, private and community. To bridge the cooperation of the three key actors in the activity requires an intensive communication and coordination model.

IV. CONCLUSION AND SUGGESTION

Conclusion

Local wisdom is a very strategic cultural potential to become an attraction in the development of tourism sector. Therefore, the Regional Government of Pesisir Selatan Regency makes local wisdom as the base of tourism development with all its dynamics. The success of local wisdom-based tourism in Pesisir Selatan Regency is largely determined by how the community's acceptance is shown by a responsive attitude to cultural values and local wisdom.

Meanwhile, on the other hand, there is still a low understanding of the community about the concept of tourism development based on local wisdom in the social environment of Pesisir Selatan Regency. This impacts on the visible dominance of local governments on the development of tourism based on local wisdom. So the role and participation of the community in the development of tourism based on local wisdom has not been significant.

To inspire the increasing role of the community in fostering the values of local wisdom, policy is required in the form of steps and systemic and continuous efforts so that people have a good understanding of the program of development of tourism based on local wisdom. So that local wisdom becomes the strategic values in people's lives that can have a positive impact on the development of local wisdom-based tourism in Pesisir Selatan. Therefore, it is necessary to increase socialization and synergy with all stakeholders such as related offices, business world (travel, hotel, restaurant and transportation) to equate perceptions of local wisdom and customary figures (Niniak Mamak), religious leaders (Alim Ulama) and community leaders (Cadiak Pandai) and leaders of the Community Organizations (MUI, Muhammadiyah, NU, Tarbiyah) to intensify cultural values and local wisdom for the development of local wisdom-based tourism well done so that the development of tourism should provide security for migrants, because the harmonization of the population along with their creativities and tolerance is an interesting tourist attraction.

The hospitality of the people of Pesisir Selatan is also a tourist attraction. Likewise, the life of the community when interacting with nature and God is a tourism attraction that captivate the heart.

Suggestion

For more optimal values of local wisdom in building tourism in Pesisir Selatan Regency, this is recommendation as follows:

1. The need for enhanced excavation and assessment of local wisdom values by involving institutions of Higher Education and Indigenous Peoples.
2. The need to increase the socialization of local wisdom values in formal education (From Primary School to High School) and the general public, thus facilitating the acceleration of tourism development based on local wisdom in Pesisir Selatan Regency.
3. The need to improve the strengthening of customary institutions and the improvement of the quality of customary figures, so that the values of local wisdom play a systemic role in building tourism based on local wisdom in Pesisir Selatan Regency.

REFERENCES


Brata, Ida Bagus, 2016, Kearsian Budaya Lokal Perekat Identitas Bangsa, Jurnal Bakti Saraswati, Vo. 05 No. 01, ISSN : 2088-2149. Maret 2016.

Globalisasi Merambah Kehidupan Kita, Jakarta,
Gramedia.

Harian Haluan, 15 Mei 2017, Sungai Nyal, Desa Wisata
dengan Perkembangan Tercepat.

Jupir, Maksimilianus Maris, Implementasi kebijakan
Pariwisata Berbasis Kearifan Lokal[Studi D
Kabupaten Manggarai Barat].Journal of Indonesia,
Journal of Indonesian Tourism Development
Studies , E-ISSN : 2338-1647 Januari 2013


Luky, Zamzami, Dinamika Pranata Sosial Terhadap
Kearifan Lokal Masyarakat Nelayan Dalam
Melestarikan Wisata Bahari, Jurnal Antropologi,
Isu-isuSosial Budaya.Juni 2016, Vol 18 (1), 57-
67.ISSN-1410-8356.

Berkelanjutan. Cetak

Nugroho, Riant. 2011. Public Policy: Dinamika Kebijakan,
Analisis Kebijakan, Manajemen Kebijakan. Edisi

Parma ,1 Putu Gede. Kontribusi Pariwisata Alternatif Dalam
Kaitannya Dengan Kearifan Lokal Dan
Keberlangsungan Lingkungan Alam, Jurnal Media
Hal. 45-57. ISSN-1412-8683. September 2010.

Pusat Bahasa Departemen Pendidikan Nasional 2008

Suharto, Edi. 2010. Kebijakan Sosial Sebagai Kebijakan

Rencana Strategis Badan Pengembangan Sumber Daya

Rencana Strategis (Renstra) Dinas Pariwisata Dan Ekonomi
Kreatif Pemuda dan Olah Raga Kabupaten Pesisir

Rencana Induk Pengembangan Pariwisata Daerah

Undang-undang Republik Indonesia Nomor 10 tahun 2009
tentang Kepariswitaan Nasional.

(8) UU Nomor 25 Tahun 2000 Tentang Program
Pembangunan Nasional (PPN).


Pariwisata: Konstruksi Konsep, Ragam Masalah
dan Alternatif Solusi. Cetakan Pertama. Udayana
University Press. Bali.

Internet
http/wwwpesisirselatankab.go.id. diakses 5 agustus 2017