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Building Tourism Awareness Areas With Local Wisdom

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Abstract *- The purpose of research writing is to provide input on government policies in building tourism-conscious areas based on local wisdom. Indonesia's 70th ranking from 140 countries for tourism and travel competitiveness index. Its position is below Singapore, Malaysia, Thailand. Even though Indonesia has a very beautiful and enchanting wealth of nature and culture, it has even implemented a visa-free visit and an ongoing visit year. The research methodology uses descriptive qualitative methods, with a multidisciplinary approach. The reason, research is done naturally by using various methods, theories, techniques and instruments. As a result, the Tourism Awareness Program was launched since 2003, until now there needs to be an increase towards significant changes and results. The things that need to be improved are, resentment, security and safety and service as well as fostering local and creative industries to build awareness of people who have entrepreneurial characteristics. This research is expected to be used as a Infinity area reference to build a conscious character of community tourism in the destination through local knowledge, and destination in the Indonesian region in general.*
Keywords*: Government policies, Building tourism conscious areas, Based on Local wisdom*

Abstrak - Tujuan penulisan penelitian adalah memberikan masukan terhadap kebijakan pemerintah dalam membangun daerah sadar wisata berbasis kearifan lokal. Peringkat Indonesia ke 70 dari 140 negara untuk Index daya saing pariwisata dan perjalanan. Posisinya di bawah Singapura, Malaysia, Thailand. Padahal Indonesia memiliki kekayaan alam dan budaya yang sangat indah dan mempesona, bahkan sudah menerapkan bebas visa kunjungan dan *visit year* yang sudah berjalan. Metodologi penelitian menggunakan metoda kualitatif deskriptif, dengan pendekatan multidisiplin. Alasannya, penelitian dilakukan secara alamiah dengan menggunakan berbagai metoda, teori, teknik dan instrument. Hasilnya, Program Sadar Wisata yang diluncurkan sejak tahun 2003, hingga kini perlu peningkatan kearah perubahan dan hasil yang signifikan. Hal yang perlu ditingkatkan adalah, kebesihan, keamanan dan keselamatan serta pelayanan serta menumbuhkan industri lokal dan kreatif untuk membangun kesadaran masyarakat yang berkarakter kewirusahaan. Penelitian ini diharapkan dijadikan referensi daerah destinity untuk membangun karakter sadar wisata masyarakat di destinasi melalui kerarifaan lokal, dan destnasi diwilayah Indonesia pada umumnya.
Kata kunci: *Kebijakan pemerintah, Membangun daerah sadar wisata, Berbasis kearifan Lokal.*

Introduction

The tourism sector has long been known as a reliable economic sector, according to Arevin, Ayat Taufik, (2007) tourism area planning must be prepared as planned. Therefore it is possible because the scope of its activities is very broad, enlarging the multiflier effects including the increase in income of farmers in tourism locations, Adimihardja, (1999). So

that it will create employment opportunities with agricultural products and create new business opportunities for farmers. So that the economic contribution can be felt by the community, (Budiwati, Yulia, (2011). While the regional government (tax / retribution), as well as the central government in the form of taxes and foreign exchange (Damanik, 2005). , open a wider space for the community (especially: local community) to obtain distribution and redistribution of tourism resources, (Cabilos and Lascurian in Linberg and Hawkins, 1995).

Tourism development in fostering the creative nature of local communities, provides a stimulant in the form of appreciation for how to package social and cultural activities into a label for entrepreneurial lolal products, in addition to multicultural communities with tourism development, Suparlan, Parsudi (2002). In addition to the emergence of new conflicts between tourists who come about the culture that comes with the local community, Pratiwi, S, (2008). It remains to be able to encourage the creation of a tourist market segment that can be conducive to the local community or the system of local cultural communities that really want the product uniqueness represented by local symbols and intangible forms (Ashley and Haybom, 2004).

The model for implementing tourism development programs to advance local communities is to improve the functions of community-based tourism businesses (Community Based Tourism or CBT). The CBT model is characterized by community involvement in planning, managing and evaluating tourist attractions. In the process of involvement and management of community-based tourist attraction, most of the economic benefits of tourism activities are enjoyed by the community, Putra, I Nyoman Darma. (2015).

For example, Bali-based community-based tourism according to Putra, I Nyoman Darma. (2015), shows seven community-based tourism models in Bali as an example of tourism attraction management (DTW) or tourism potential that provides socio-cultural benefits, Haryanto, (2009). And the economy for the community, such as the management of the Tanah Lot DTW by the Beraban community and Pandawa Beach by the people of Kutuh Village. Two of the seven examples show the ability of the community to manage tourism potential in their villages and their ability to manage the economic benefits of attractiveness in order to improve people's welfare in dealing with poverty in tourist areas (Ashley, C. and Haybom, G, 2004).

The Indonesian government has also implemented a Tourism Awareness Program (DARWIS) and Sapta Pesona (SWSP) which has experienced ups and downs since 2003, then revived by Minister Parpostel Susilo Sudarman, then in 2015 by Arief yahya as Kemenpar. This is the most effective promotional capital, which has been running for 27 years since the initial launch of the SWSP program in 1990. Early established decades of Indonesian visits (DUKUNI), (Arevin, 2007).

The SWSP program is an extension program from the tourism ministry (Kemenpar) which is given to tourism and community business actors who are destined (Tourism Awareness Implementation Guide). The aim is to improve service and comfort of tourists when visiting a destination. So that the Indonesian state can be equal to other neighboring countries in the tourism market competition in Asia. It is expected that the target of visiting tourists (wisnu) and foreign tourists (foreign tourists) will reach 25 million tourists in 2020. The target is expected that tourists can visit spread evenly across all destinations in

Indonesia. An increase in foreign tourist arrivals and those entering Indonesia will increase foreign exchange earnings, as well as the Original Original Opinion (PAD), (Yudananto, 2012). Especially for Wisnu and local tourists (wislok) traveling in the country will further foster a sense of unity and love of the homeland and enhance the image of Indonesia in the eyes of the World.

Conversely, if there are shortcomings in the tourism community, according to Pitana, I Gede, (1999), owned by each region in Indonesia is not quickly repaired, then Wisnu will travel in droves to neighboring countries. This, will result in increasing demand for foreign currency (dollars). So that it will weaken the rupiah exchange rate (depreciate). Increased visits of foreign tourists and wisnu to various destination regions in Indonesia will increase the income of businesses and open opportunities for employment opportunities (Yudananto, Wisnu., Remi Sutyastie S., Muljarijadi Bagdja, (2012). In addition, it is expected to open creative and innovative industries based In the end, it will lead to the well-being of all Indonesian people evenly.According to the noble ideals in the Tourism Law, Article 4, Number 10, 2009 aims to increase economic growth, improve welfare, eradicate poverty, overcome unemployment, preserve nature and resources, advancing Culture, elevating the image of Indonesia and fostering a sense of the ideals of the homeland and strengthening the identity and unity of the nation and strengthening friendship.

Ideas, and ideals, above, and some things that are still lacking and weaknesses that still exist in destinations such as cleanliness, security and safety and service. Seeing the relationship was determined as the decade of Indonesia's visit (DEKUNI) 1989-1990, as the beginning of the year of tourism awareness. Subsequently a tourism awareness group (Pokdarwis) was formed in villages that had received tourism awareness counseling with the main internal Sapta charm: security, order, cleanliness, coolness, beauty, hospitality and memories (Arevin. 2007).

The implementation of the DARWIS extension program has been running for 27 years, and reviewing the results that have been achieved to date has not provided significant results satisfying tourists, (World Economic Forum), (2013). neighboring countries such as Singapore, Malaysia, Thailand (The Travel & Tourism Competitiveness Report 2013) To increase Indonesia's position on par with neighboring countries in Asia and the World, efforts to increase awareness together as tourism business actors and communities in Indonesian destinations and communities in general, together in a holistic way the builders of tourism-conscious characters or changing characters become aware of tourism.The characters are mental or character and personality (Wibowo & Gunawan, 2015) .Character is the main capital for carrying out development or making mental changes. personality original dian that has been owned by each tribe in Indonesia as the local wisdom of the Indonesian people.

Based on the background above, this study will focus on how "Government Policy in Building Regional Awareness of Tourism is a Delay Based on Local Wisdom". Where the community of the kasunda is the largest tribe after Java in Indonesia. And consists of various kinds of customs from the royal heritage of the archipelago by having their own local wisdom to build tourism conscious characters in their respective destinies. Furthermore, the author will outline several study concepts related to the title of the research below.

Theoretical Framework
Local Wisdom

The concept of local wisdom that exists in the lives of Indonesian people has social values that shape local wisdom and have become part of everyday life. For example, mutual cooperation, kinship, deliberation to reach consensus, and tolerance. The presence of local wisdom cannot be separated from the religious values embraced by the Indonesian people. So that the values of local wisdom are increasingly attached to themselves, as well as the local Batak people who today are growing very rapidly in their local wisdom, Siregar, Parluhutan, 2008). Not surprisingly, the values of local wisdom are carried out not only to maintain harmonious relations between humans, but also become a form of human service to the Creator (Suryadi, 2010).

Character Building

The concept of building community character, etymologically explained, character originates from the Greek charassein, which means to engrave (painting, drawing), is a pattern of behavior that is individual, mental attitude or human moral condition. Character also means personality or personality, character psychology is a system of beliefs and habits that direct the actions of an individual.

The concept of character according to Paul (2016): "Character is defined as a typical way of thinking and behaving that individual has, within the family, community, nation, and state. Individuals with good character are those who can make decisions and be ready to account for any consequence of their decisions ". The definition has a broad understanding of the individual's way of thinking and behaving which is possessed in the family, society, nation and state. With good character they can make decisions by taking into account the consequences. That is, if every individual can think and behave properly, within the family or in the community, a country with a good and strong mentality will be created.

The term implementation of character education for the community that is right for adults is to build or change the character of the community. While the term used by President Joko Widodo is "Mental Revolution". That Indonesia, with its current conditions, needs rapid mental changes, on all fronts of the government and builds a noble character or mentality, which can make people prosperous. The government and its ranks must be a model and role model for the private sector and society in general. According to Lickona, (1991), states noble character (good character) includes knowledge of goodness, then raises commitment (intention) towards goodness, and finally really do good. Building community character is not the same as carrying out character education in adults and children. Building and changing community characteristics is not as easy as providing character education for adults and children. Because the complexity that exists in the scope of society is more than adults and children.

According to Lickona (2014), "Good character components include:" 1) Good moral knowledge, namely a. moral awareness, b. know moral values, c. perspective taking, d. moral reasoning, e. decision making, f. self knowledge. 2) Moral feelings namely a. conscience, b. self-esteem, c. empathy, d. likes kindness, e, self control, f. modesty. 3) Moral action namely a. Competency, b. progress, c. ability. "

Stages of components are good characters, Lickona can be traversed by someone when they have gained a variety of moral knowledge. A person can distinguish or give an assessment of something that is considered right or wrong, so as to give rise to moral feelings. Moral feelings will motivate moral action to accept or reject.

The term character education is more appropriate for children, character education should be implanted since early childhood (AUD), teachers and masters become models and role models for children's children. According to Lickona (1992) "Character education is teaching activity that students to help acquire universal core values that help them to develop in them moral moral thinking promises, and moral behavior".

Character education activities for students, help students to obtain universal values so students can develop moral thoughts and behavior. Ideal education is not just the transfer of knowledge from teachers to students but teaches students to sincerely respect, respect themselves and the diversity of differences that exist in Indonesia (Wibowo & Gunawan, 2015).

Character education, according to Ryan & Bohlin (1999), in fostering the community must contain three main elements, namely the community knows good (good), the values of society love good (loving the good), and society itself does good (doing the good). Character education does not only teach what is right and what is wrong, but more than that character education instills good habits (habituation). So that understanding can be planted in the community and the community is expected to be able to feel, and want to do good. So, character education for the community can carry out the same mission as the local wisdom in the local area in developing the region.

Tourism Awareness Program Sapta Enchantment (SWSP)

The Sapta Pesona Tourism Awareness Program (SWSP) is an extension program from the tourism ministry (Kemenpar) that is given to tourism and community business actors who are destined (Tourism Awareness Implementation Guide). Tourism is a variety of tourism activities and is supported by various service facilities provided by the community, businessmen, government and local government. Tourism activity is a unity of elements of the economic movement in a multiplier effect, (Azra, Azyumardi (2003). That is, tourism activities do not move on their own, but are related to other activities and activities. The wheels of movement and rotation of the economy move from one element to the others have interrelationships, to fulfill the services and needs of tourists, Tourism Law, Article, 1 Number: 10 of 2009, Tourists are people who travel or Tourism. Tourism is a travel activity carried out by a person or group of people by visiting a certain place (destination) for recreational purposes, personal development, or study the uniqueness of tourist attractions visited in the interim period. Destinations are geographical areas that are in one or more administrative areas which include tourist attractions, public facilities, tourism facilities, accessibility, and people who are mutually related it and complete the realization of tourism.

To maintain sustainability and develop tourism in a sustainable manner in a destination, reliable human resources that have character are needed "tourism-conscious and that are capable of internalizing Sapta's charm in him. Aware of tourism is the participation and support of all components of society in encouraging the realization of a conducive climate, for the growth and development of tourism in a region. Aims to improve people's welfare, accelerate economic growth and overcome income inequalities and equitable development outcomes. Sapta Pesona is the elaboration of the concept of "tourism awareness" related to the support and role of the community as the host. In an effort to create a conducive environment and atmosphere that is able to encourage the growth and development of the tourism industry, through the embodiment of seven elements namely safe, orderly, clean, cool,

beautiful and memorable (Tourism Awareness Implementation Guide). Aware of tourism and sapta charm like fertilizer and water that will increase tourism in Indonesia. So that manpu is equal and competes with destination countries in Asia and the World.

Local Wisdom Kasundur

Local wisdom, consists of two words: wisdom or wisdom and local or local. So local wisdom is a local idea that is wise, full of wisdom, good value, embedded and followed by members of the community. Local wisdom shows the diversity of ethnic groups in Indonesia. Because each tribe has values of kindness and inspiration in its strategy of meeting and fulfilling life's needs, (Fitzgerald, Alvin, (2012). Local wisdom as a cultural heritage is passed down from generation to generation, but lately local wisdom it has begun to diminish even disappeared eroded by the current culture of globalization, Hariyanto, IB Oda (2015).

While the Sundanese are an ethnic group originating from the western part of the island of Java, also called tatar Pasundan or Sundanese Tatars. The Sundanese are the second largest ethnic group in Indonesia, in Sundanese etymology derived from SUN DA HA, each word has the following meaning: SUN is self, DA is Nature, HA Lord. The meaning of the word describes human relations with God, Nature and fellow humans. That is, that Sundanese local wisdom can be described by identifying the three domains (places) where local wisdom applies. The first domain is SELF; relationship between humans and humans; second, NATURE; human relations with nature; and the three LORD; human relations with God or the Creator.

Basically love for nature. Local wisdom related to DA is as follows*: (1) Suci Ing Pamrih Rancage Gawe. (The relationship between humans and nature is*

a united part that is not separate), meaning that indigenous peoples assume that they live "together" with nature, and not "in" nature as the attitude of most members of modern society. Therefore, traditional communities have stronger solidarity with nature; (2) "Leuweung ruksak, cai beak, ra'yat balangsak" (Forest is damaged, water runs out, people are miserable), or "Leuweung kaian, gawir awian, legok balongan" (Forests planted with wood, cliffs planted with bamboo, troughs become ponds). HA, which is a human relationship https: // images. search. yahoo com / search / images / downloaded 20/2/2017; (3) SUN is a Self, manifested in personal and personal relationships with the community.

Local wisdom related to SUN is as follows: 1) My hade is talking, my fries are talking (everything should be discussed), meaning openness in personal relationships should be discussed; 2) Katingali Undur punduk comes katingali tarang (going to look nape comes to appear temple) means that our behavior as members of the community must be known by other community members; 3) Someah hade ka semah (Friendly and kind to guests) means to whom we must be kind and friendly to guests by providing the correct information assistance, serving sincerely, and; 4) Mun, if the wind is made of muntang kana kiara, it will vomit the sadist (if there is a whirlwind, do not hold on to the banyan tree but on the sad grass), meaning that the grass is a small plant or grass with very strong roots, expressed as people small.

DA is a human relationship with nature, this is shown by the indigenous Sundanese community, for example the Baduy community, Pancer Pangawinan, Kampung Naga, and with God not only expressed in the behavior of those communities, but also in expressions, as we read in the book Sang Hiang Siksa Kanda Ng Karesian (published in XVI century), namely: 1) Tapa in the country (meditating

in the midst of everyday life), meaning for members of traditional communities, life itself is asceticism (worship). Life is to purify ourselves to be worthy of dealing with God the Holy One; 2) Choose Wawangi, meaning that the results will provide optimal benefits to the community, not only to the individual but also to the community and nature itself (Fitzgerald, 2012).

Material and Methodology

Based on the problems and context of the research, by taking the theme of Government policy in developing the Kasundur tourism conscious area based on local wisdom, it is deemed necessary to explore the knowledge and development of local and casuistic creativity, with the naturalistic paradigm, emic approach (emic view) and ethical approach (ethic view / researcher interpretation based on concepts / theories and relevant study results, (Alvin Toffler. C, 2002).

The research method used in this study is a descriptive qualitative method with a multidisciplinary approach. The reason, this research is done naturally by using various methods, theories, techniques and instruments, (Ratna, 2010). The goal is to get factual data in the field. So as to produce accurate and valid research. All activities related to tourism and multidimensional and multidisciplinary are emerging as a manifestation of the needs of every person and country and the interaction between tourists and the local community, fellow tourists, government, local government and employers (Tourism Law Article 1, Number 10 of 2009).

The location of the study is in the Kasundur area which currently exists in the North Sumatra Provincial Government. Where an area that is rich in natural beauty and many tourist areas developed in the leadership of the Governor of West Java Ridwan Kamil. In addition to the many

agro-industry areas that can be developed or that can be managed by the government or the private sector, small and medium-sized industries based on local communities, community farming areas, and maritime areas with coastal communities. Almost all of the Kasundur tourist area, to this day still has enclave-enclaves or poverty areas that require a touch of empowerment and gain access to the use of resources around them..

Result And Discussions

The Concept of Building Tourism Policy

Tourism involves complex social activities, both in terms of tourists consisting of various social and cultural backgrounds, as well as the people visited who have different social and cultural values. With tourist areas, the community will reintegrate into the local culture with the culture in Indonesia that is brought by domestic tourists and it is not impossible to become an acculturation of new cultures. So that the diversity of various cultures can be well managed, Sitorus, Henry, (1999). In addition, there is also the involvement of other tourism stakeholders such as travel agencies, transportation, tour guides, and traders at DTW. This is where there needs to be harmony or complementarity between the interests of tourists and meeting the needs of tourists by tourism service providers (Soekadijo, 2005). In addition to building tourism, it must also be supported by regulations or policies that exist in the Kasundur area, in this case West Java Province. The concept of policy according to Marlowe in Wicaksono (2006: 56): "Policy is an attempt to create or engineer a story in order to secure the goals of the engineer. "The term policy contains the same meaning as wisdom, as expressed by an expert James in Wahab (2005: 2), which formulates:" Wisdom as the behavior of a number of actors (officials, groups,

government agencies) or a series of actors in a field certain activities."

Whereas Friedrich in Winarno (2012: 20) views policy as: "A direction of action proposed by a person, group, or government in a particular environment that provides obstacles and opportunities for policies proposed to use and overcome in order to achieve a the purpose or realize a goal or a certain purpose ". This definition involves a broad dimension because policies are not only understood as actions taken by the government, but also groups and individuals. Jones in Winarno (2012: 19): "The term policy (policy term) is used in daily practice but is used to replace activities or decisions that are very different. This term is often exchanged with goals (goals), programs, decisions (decisions), standards, proposals, and grand design."

So, according to the concept of the policy above, the development of tourism policy should carry out tourism activities not to ignore the benefits received by the local community. They need to be empowered as parties that have local knowledge, local resources, and local accountability. Community empowerment can be done through enabling awareness, empowering and autonomy. The goal, so that local communities can become active actors in tourism activities and build a tourism business network. Local communities will have high moral responsibility in the use of their resources, because the activities carried out are directly related to the existence of these resources which will affect their lives. (Pitana, 1999).

In developing the Kasundur tourism area based on local wisdom by way of reviving the local industry and innovative creative with local products in the area. As for some types of tourism industry according to Pendit (1999: 211), what can be developed are as follows: (a) Tirta tourism, which is a type of tourism with activities supported by facilities and infrastructure in a water body such as lakes, beaches, seas, rivers . Activities usually carried out are water sports in the form of sailing, diving, surfing, fishing, rowing, or activities to enjoy the natural beauty of lakes, beaches and underwater life. (b) Nature Reserve Tourism, namely tourism with the aim of traveling to places that have been protected by law such as nature reserves, wildlife parks, protected forests. This tour is carried out in relation to the fondness for natural beauty, fresh air, the wonders of wild animals and plants. (c) Agro-tourism, which is tourism for the purpose of traveling to agricultural, plantation, nursery and so on projects, where tourists can conduct study visits and reviews as well as look around while enjoying the variety of colorful plants and the proliferation of various types of nurseries vegetables and pulses in the locations visited. (d) Buru tourism, which is the type of tourism carried out in areas that have been approved by the government as a place to hunt wild animals. Usually carried out in certain seasons and limited periods of time so as not to interfere with ecosystem or environmental balance. (e) Pilgrimage tourism, which is tourism which is associated with religion, history and customs. Usually done to holy places, graves of big people or great leaders, guardians, or other sacred places. (f) Cultural Tourism, namely a tour that is carried out on the desire to broaden one's outlook on life by visiting or visiting other places to learn about people's conditions, customs, ways of life, their culture and art. And other tours in the form of other types of tourism that are suitable for the development of the tourism industry such as culinary tours, museums, conventions or shopping tours and others. With tourism, it can overcome poverty in the region because it creates local industries based on

the local area of the region, Soerjani, (2005).

As an industry, tourism must have tourism capital that can attract tourists interested in visiting and returning to the same place again at a later time. So that the area becomes an eco-tourism area that is really needed by the community, Damanik, Janianton and Helmut F. Weber, (2006).Government policy in building cash-tourism conscious areas as a logical part of the development of communities that are aware of sustainable tourism, requires approaches from various disciplines, careful planning (both physically and management) and existing guidelines and regulations . It's just that through cross-sectoral involvement in development, people who are aware of the kasunda tourism must really achieve its objectives (Cabilos and Lascurian in Linberg and Hawkins, 1995).

Tourism by Building Local and Creative Industries

Development of a tourism area according to Chambers, R, (1995), is the most important thing too is how to build a local industry and creative industry that is supported by innovation to develop local products in the tourist area, (Rahmintama, 2009). This is needed to build the characteristics of the community, according to Dadang Respati Puguh, (2009), namely by mastering the lolal and creative industries. So that the creative industry requires ideas and solutions and imagination that quickly follows the age of a technology / product / design or trend that lasts not long, (Santos, Dos, 2007).

The creative and innovative local industry requires specific human abilities that involve creativity, expertise and talent. Therefore, local and creative industries are difficult to imitate. Because more involves the ability of the human right brain, such as aspects of art, design, play, story, humor, symphony, caring, beauty, empathy and

meaning (Rahmintama, 2009). The concept of the creative economy industry is an economic concept in the new economic era that intensifies information and creativity by relying on ideas and stock of knowledge from human resources (HR) as the main production factors in its economic activities. The structure of the world economy is undergoing rapid transformation along with economic growth, from what has been based on natural resources (SDA) to HR-based, from the agricultural era to the era of service and information industries. Toffler (1970) in his theory of dividing the wave of economic civilization into three waves. The first wave is the wave of agricultural economy, second, the wave of industrial economy, and third, is the wave of information economy. Then the fourth wave is predicted which is a wave of creative economy oriented to creative ideas and ideas (Santos, 2007).

Tourism Awareness Characters in Communities in Destinations in Kasundaan

Building a community of characters, according to Lickona, Thomas, (1991), is a society that has the character of tourism awareness to be important in tourism development carried out by the central government and regional governments in various provinces. So that must be built together with the community, Dadang Sudiadi, (2009). In essence the local community and tourism business actors are at the forefront of the destination, but as long as the community or local government (the Kasundur area) has not yet synergized, then all the achievements of the development have not been maximized. Since the beginning of the emergence of SWSP in 1990 to 2015, the approach taken to tourism and community business actors has been predestined with counseling only (Witrianto, 2010).

Counseling for the development of policies in tourism areas according to Witrianto, Yenny Narny, Israr Iskandar & Yudhi Andoni, (2010) is to build a community that is characterized by tourism. Including in the kasundur area, it needs to be given in one place in the destination by inviting community leaders, traditional leaders, several representatives of business actors, and also a linear regional work unit, Paul. Arlin, (2016). At the beginning of 2016. So it became an additional activity besides the extension program on the first day, on the second day an action program was demoted. The program of action in collaboration with business actors and the community and representatives of SKPD in West Java Province on an ongoing basis and the Commitment of Regional Heads to develop tourist areas must be in line with the policies of the central government to bring in 25 million foreign tourists to Indonesia and to domestic tourists dating to tourist areas. Cleanliness in tourist areas is one element of the seven elements of the SWSP program that must be implemented. While others, such as security, comfort and service for tourists, require maximum touch. (Hariyanto, 2015).

Security is a very important factor for tourists during the trip, the security factor will create comfort for tourists. Safety factors are as follows: helping and protecting tourists, showing friendliness towards tourists, maintaining environmental security, helping to provide information properly and correctly to tourists, maintaining an environment free from infectious diseases, minimizing the risk of accidents in the use of public facilities.

Sundanese Local Wisdom in Building Tourism Awareness Characters

Philosophically tourism can be described as a large tree which is a tourism resource, many branches and branches of the tree are described as main facilities and supporting facilities. In order for large trees to flourish and develop into large must have strong and sturdy roots and stems, then the tree must be maintained, fertilized and watered so that with the parable of the big tree that becomes the foundation of how tourism and society become local values in the area, (Ridwan, N. A, 2007). Tourism awareness and charm of sapta is as fertilizer and a splash of water on the large tree so that it grows large and produces sweet fruit with dense. The results will be felt by everyone, that is equal welfare for the people of Indonesia in accordance with Article 4 of the Tourism Law Number 10 of 2009. Tourism resources where the people who have grown in character according to Ratna, NyomanKutha (2010) are natural resources and resources human, cultural resources and special interest resources. Natural resources, nature Indonesia has its own dance power, diverse and very beautiful panorama compared to neighboring country destinations. Cultural resources, there is no doubt that Indonesia has 1,128 tribes with a very large amount of cultural wealth possessed by each tribe in Indonesia. (Central Bureau of Statistics (BPS) of the Republic of Indonesia).

This special interest resource has much to do with the geographical nature of Indonesia, located between two Pacific and Indian oceans, and flanked by two continents of Asia and Australia. Indonesia is also surrounded by ring road fire, very high cliffs, rushing rivers and special challenges for tourists to visit Indonesia. This is one of Indonesia's strengths in natural resources that will create a superior and creative creative industry from existing local wisdom (Sartini, 2004).

The existing gaps are human resources as managers of tourist destinations, which need to be built on tourism conscious character, with a local wisdom approach. Educating adults in

building character is different from character education in children. In adults, it is necessary to use effective straetgi, namely 1) not much teaching by counseling 2) but real action by giving examples of collaboration. 3) Continuously providing assistance as evaluation, 4) perceived results, 5) and using the wisdom approach of local culture, Sundanese for the West Java region.

In accordance with the ranking position 70 of (140 countries) weaknesses that still exist in terms of implementation make tourist areas safer, more comfortable and service and what is meant by safety factors on tourism awareness. The approach of Sundanese local wisdom that can be applied is the meaning of SUN which is Self, manifested in personal and personal relationships with the community. Especially "Someah hade ka semah" (Friendly and kind to guests), how do business partners and community relations with tourists, this can be done to the community through exemplary by community leaders, adat, and stakeholders if they want to succeed.

Conclusion

From the results of research and discussion on Government Policy in Developing Tourism-Conscious Regional Development Based on Local Wisdom in the conclusions of writing in this study, namely the first development of government policy in building conscious knowledge of local wisdom-based tourism is appropriate. Because the cashunda community is the owner of basic values about the conservation of biological natural resources and ecosystems that exist in their environment, contained in indigenous local values from generation to generation from their ancestors. The meaning of preservation of local wisdom begins through extracting stories of elders, traditional understanding of the village with their local wisdom values. Not from

outsiders, even the government itself must respect the values that live in the community as long as it can provide benefits in an integrated and optimal manner.

Second, building a tourism-conscious area based on local wisdom in the land of delay is the most important thing is how to build a conscious character of community tourism in the destination through Sundanese local wisdom. Because the SWSP program carried out on the land of delay has begun from 1990 to present 2017. During the 28 years running, there have been ups and downs, even though the success needs to be increased as a whole. Stakeholders in this case the local government of West Java Province and its course of course try as much as possible, together with business actors and the community to be destined to improve and improve SWSP together.

Recommendations

The results of the study also recommend two things, namely, first, government policy in developing tourism awareness in the land of delay that needs to be built primarily is to build the character of the community so that tourism is aware. So that the overall improvement role is needed to build tourism conscious areas. Especially is building the character of the community that gives example from community leaders, adat and stakeholders in carrying out continuous assistance, not just one time. It must touch the hearts of the people and feel the results by providing opportunities for employment opportunities or business capital and providing the widest opportunity to develop local creativity. Adopt and bring back the existing local significance of the area.

Secondly, tourism local government policies must explore expertise in developing traditional artistic values and creativity that many local residents have with their natural instincts and talents

(nature and culture) that require creative and local industries to be touched by innovation in rural areas that will attract tourists to come to an area. In the development of a tourism area based on local wisdom, it needs some touch of innovation, technology, and differentiation of local products that will be marketed into a creative local industry. These are the basic strengths for the development of regulations in developing tourism areas based on local wisdom. So that the presence of the creative industry and local wisdom is the "The Golden Triangle" of tourism capital and contribution to rural development, conservation, and sustainable development. Therefore, it should have been the awareness, determination, and togetherness of stakeholders to work together to advance the development of a rural tourism village based on a creative industry with insight into local wisdom.

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