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## **Transformative Da'wah Through Counseling for the Career Development of Coffee Farmer Groups in the Tourism Village Banyuwangi**

**Samsul Arifin**

*Ibrahimi University, Situbondo, Indonesia*

*goessyam@gmail.com,*

**Akhmad Zaini**

*Ibrahimi University, Situbondo, Jawa Timur, Indonesia*

*zainisonar@gmail.com*

### **Abstract**

The mental changes in society, especially those related to career development, are one of the problems in facing agricultural tourism villages. Therefore, the da'wah approach must undergo change into transformative da'wah (which can be taken through counseling) including strengthening the character of the community, strengthening institutional management resources, and empowering based on local wisdom. Research Objectives 1) Irshad Da'wah with group counseling to farmer group members 2) Do tadbir da'wah approaches in the management of farmer groups? 3) approach tathwir da'wah based on the values of local cultural wisdom. Method: Participatory Rural Appraisal (PRA) which all stages are carried out in a participatory manner, namely the introduction of the area, assessment, planning, implementation, and the evaluation and reflection stages. The results showed: da'wah Irsyad namely strengthening the personality traits of members of farmer groups so that they can grow in their careers to become better at building agriculture tourism villages. 2) tadbir da'wah namely strengthening the transformation of institutional management directed at strengthening the management of farmer groups so that the institution is able to compete. 3) tathwir preaching is to strengthen the transformation of the values of local cultural wisdom so that people are not deprived of their cultural roots. Career

development that pays attention to the character of the environment and local wisdom is very important and relevant to the theory of self-concept career development (self-concept theory of career development). Da'wah activities through group counseling are also very interesting and the problem is increasingly complex, because it requires interdisciplinary science and must collaborate with other scientists.

Keywords: Career Development, Local Wisdom, Transformative Da'wah, Village Agriculture

## Introduction

Culture village tourism-based tourism is one of the leading priorities in the development of the Banyuwangi Regency. In moving the world of tourism, the Banyuwangi Government is implementing four strategies; namely: first, making the area in Banyuwangi Regency a "product" that has the entire tourism potential being marketed. Second, adventure marketing strategies (for nature tourism) and experience (for cultural tourism and festivals); which targets women, young people, and internet users (netizens). Third, continuous innovation; like creating new icons and destinations. Fourth, managing several tourism events. The four strategies were considered innovative so that Banyuwangi was awarded the Award for Excellence and Innovation in Tourism for the category "Public Policy Innovation and Governance" from The United Nations World Tourism Organization (UNWTO) in 2016. ([www.banyuwangikab.go.id](http://www.banyuwangikab.go.id))

Banyuwangi Regency Government holds dozens of festivals each year. In 2016, there were 53 festival events. For example in Kemiren Village, there is the "Festival Ngopi Sewu" (2014) then in the following year it increased to the "Festival Ngopi Sepuluh Ewu". The festival raises several questions from some residents. Because there is no coffee farmer in Kemiren Village and the coffee plant which is the characteristic of the village. The community considers that what deserves the designation of the Banyuwangi coffee village is in the village of Gombengsari, Kalipuro District, an area of the slopes of Mount Merapi Ijen Crater.

Because of this, some young Gombengsari then held a "resistance" by holding their festival. For example, Festival Sangria Kopi (2015), Festival Kembang Kopi Gombengsari (7 September 2016), Festival Kopi Lego (2016 & 2017), dan Festival Ngunduh Kopi Pitu Telu (19-20 August 2018). In the paradigm of community empowerment, the festival that was initiated by the Gombengsari community, is essentially an effort of the community to regain its

strength; namely power of management system, power of ownership system, and *power of unility system*. These three powers can be used as a knife for analysis and standards in community empowerment; whether the community is weak or strong in their lives (Rahadi, 2016).

First, power of management system. According to interviews with the Gombengsari community, they used to not have the power to manage coffee beans. The one who controls coffee is the Kalikatak coffee plantation company. Most people are coffee workers. Then around the 1970s, they tried to grow their coffee beans in their fields. After the community grew and owned their coffee, another problem arose. According to the results of Rosa's research (2016), people are trapped in the middlemen's price game and technical problems in coffee production. But now, slowly the people are trying to regain management authority by forming "Lego" coffee farmer groups.

Second, power of ownership system. The people of Gombengsari used to have no authority over coffee plants, so the price of coffee was cheap and even the price of farmland was also cheap. The term, a plot of land measuring 20x10 meters worth of using, headband. Cheap coffee prices, because they are controlled and "owned" by middlemen. The middlemen mocked prices both with the bonded system (paying before the harvest) and the dissolved system (paying after the picking period).

Third, *power of unility system*. Because the community lacks management authority and ownership rights, the Gombengsari community lacks the beneficial power over the coffee that it has planted. Previously, masters of the benefits of middlemen and traders outside the region. The community only sells raw coffee beans and then the middlemen feel the benefits. The middlemen sell coffee beans outside the area even to the Malang area.

The hard work of the Gombengsari youths who initiated coffee tourism finally began to be looked at by the Banyuwangi Regency government. Gombengsari Village is included in the program of developing a strategic tourism area based on culture village tourism in Banyuwangi Regency, Yairu Tourism Agriculture Village (Anas, 2016). One problem is the mental readiness of residents, especially those related to career development, to deal with changes in the village of agricultural tourism so that some good traditions do not fade. Therefore, the da'wah approach must also change, namely transformative da'wah

which includes strengthening the character of the community, strengthening institutional management, and empowerment-based on local wisdom.

The study of the mission of empowerment was conducted by Zaini and Arifn (2016). They carried out community empowerment to preach the design of economic empowerment through marine ecotourism for the community in the Banongan Beach Area, Situbondo Regency. There are two steps to preaching empowerment, which is enhancing the community's insight and understanding (such as the halaqah of ecotourism, entrepreneurship halaqah, and practical fiqh halaqah) and the propaganda of real action (optimization of cooperatives and business diversification). Arifin once wrote about transformative preaching through counseling. But he only studies the quality of the personality of a counselor, not community empowerment (Arifin, 2014). While several other studies on ecotourism, so far mostly about opportunities, potential, and the role of the community and government in the development of ecotourism (Wahyurini, 2017; Dewi et al, 2017; Haerani, 2012); Widjarnako, et al. 2011; Kurniarum. 2015).

From some of the writings, no one has examined the mission of empowerment with the preaching of irshad, namely strengthening the character of personality, preaching tadbir namely strengthening the organization, and preaching tathwir or strengthening the transformation of local cultural wisdom values. Da'wah irshad, is closely related to counseling. Researchers conducted a group counseling approach, career counseling, and family counseling. Family counseling that is extracted from the values of local wisdom is classified as rare. Some research on family and marriage counseling so far, usually only reveals the importance of marriage counseling and concepts of marriage counseling. For example, research by Dariyo (2005) on understanding the importance of family and marriage counseling in helping to solve marital problems. Also the significance of marriage counseling in forming a sakinah family and several theoretical studies on marriage counseling (Atabik, 2015 and Zaini, 2015).

In the context of group counseling; Tajur Rizal and Ach. Fatchan has researched about the bandongan system for agricultural skills education in pesantren-based villages (2006). Bandongan is a pesantren tradition in education that is quite dominant. Bandongan means grouped in one bond. Another term of the bandongan system is the weton system which means an output or force. According to Tajur Rizal and Ach. Fatchan, the application of the bandongan system interaction for agricultural skills training is shown when the kiai, religious

teacher, or senior santri are under their skills in guiding a group of santri and or farmers around the cottage. The training is conducted by learning by doing or work apprenticeship within a certain period, participants immerse themselves in farming activities and daily life, especially religious life, which is exemplified by the trainer. For example, training on melon farming for students and farmers around the pesantren.

The goals expected by the coffee farmers groups are transformative propaganda through group counseling on strengthening in three power relations, namely power of management system, power of ownership system, and power of unity system. Specifically, the transformative da'wah of the three power relations can be described as follows: 1) Da'wah with the irshad approach which aims to strengthen the personality traits of members of the "Lego" coffee farmer group. 2) Da'wah with the tadbir approach is the transformation of institutional management that will be directed at strengthening the management of the Banyuwangi "Lego" coffee farmer group. And 3) Da'wah with the tathwir approach namely local culture based empowerment of the local community.

### *Research Methods*

Research methods that can be used in conducting transformative preaching through this counseling are using a community-based approach based on Participatory Rural Appraisal (Chambers, 1999; Daniel, 2008: 37-47; Sukardi, 2005: 241-247). It is hoped that this strategy of community problematic data explained in preliminary studies (preliminary research) can be reviewed, explored together to then plan alternative problem solving with the community. So that it can raise mutual awareness because they are involved in it, and the research team acts only as a facilitator.

The assisted subjects (or "mad'u" —the term in dakwah — or "group members" —the term in group counseling) in this program are coffee farmers on the slopes of Mount Merapi, Ijen Crater, Lerek Hamlet, Gombengsari Village, Kalipuro Banyuwangi District. The reasons for selecting assisted subjects include: First, Gombengsari Hamlet is included in the program of developing a strategic tourism area based on culture village tourism in Banyuwangi Regency. Gombengsari village is included as an agricultural tourism village (Anas, 2016).

Second, farmers develop coffee tourism education tours, ettawa goat milking education, and homestay. Third, the community hopes that the tour is based on local wisdom and upholds religious values that are held in high esteem so that the community wants to be accompanied. Fourth, the subject of coffee farmers holds an important meaning for Banyuwangi and using communities. Because Banyuwangi is also referred to as "the city of coffee". For the using tribe, serving coffee to guests symbolizes brotherhood; as the jargon: "*Sak corot, dadi seduluran* (once brewed, we are siblings)" and the wife presents coffee to her husband as a form of service, and for the husband as a form of respect and appreciation for his wife. Fifth, Gombengsari Hamlet including the fostered village of Ibrahimy University Sukorejo Situbondo. In the village there are many alumni and parents of Ibrahimy University students.

### *Theoretical Study*

The perspective of the approach in this study, as the development of the science of da'wah. In the study of da'wah, transformative da'wah includes a new paradigm in da'wah that leads to the propaganda model of community development. The basic principle of transformative da'wah is oriented to the inner and outer well-being of the community and as an effort to change the social order for the better. Also, the da'wah program is directed according to the needs of the community, must involve the community, must integrate and harmonize all the potential and resources of the community, the da'wah must be sustainable, and independent. Da'wah's development of this community uses more mujadalah or dialogue and interactive methods with its da'wah partners (Halim, 2005: 15-19).

Therefore, in this study, researchers emphasize three forms of da'wah (Kusnawan et al, 2009: 16-25 and Enjang, 2009: 60-64). First, the da'wah irshad is strengthening the personality traits of members of the "Lego" coffee farmer group so that they can grow better in building an agriculture tourism village. Second, the da'wah *tadbir* is the transformation of institutional management that will be directed at strengthening the management of the Banyuwangi "Lego" coffee farmer group. Third, the da'wah tathwir namely empowerment based on local wisdom; which will focus on strengthening the personality and cultural character of the local community.

Da'wah irshad is related to counseling. Therefore, the theoretical framework in this study uses the perspective of indigenous counseling theories. Indigenous counseling presents an approach to the context (family, social, cultural, and ecological) content (meaning, values, and beliefs) explicitly incorporated into the research design. Kim (2010, 4) said, indigenous psychology is a scientific study of natural human behavior or thoughts that are not transported from other regions and are designed for the people. Thus, the indigenous counseling advocates to examine the knowledge, skills, and beliefs that people have about themselves and examine these aspects in their natural context.

This research is also related to career counseling, especially career development theory. A career is a manifestation of a person's life and meaningful life. This meaningfulness is because careers include life roles, life settings, and life events. Career choice and development — according to self-concept theory — is the process of developing and applying one's self-concept. This self-concept is the result of a dynamic interaction of one's personality quality and competence with others and the environment (Leung, 2008).

The concept of an agricultural tourism village that will be developed in Gombengsari is based on local wisdom, as well as the preaching tathwir that researchers do base on local wisdom. Therefore, the theory used is the theory of ecotourism. Conceptually, ecotourism means as a concept of sustainable tourism development (sustainable tourism) that aims to support environmental conservation efforts (natural and cultural) and increase community participation in its management, thus providing economic benefits to the surrounding community. When viewed in terms of its management, ecotourism implies a responsible implementation of tourism activities in natural places and / or regions that are based on natural and economically sustainable rules that support environmental conservation efforts and improve the welfare of the local community. Meanwhile, according to Permendagri No 33 of 2009 concerning Guidelines for the Development of Ecotourism in the Regions, ecotourism is a natural tourism activity in the area that is responsible with attention to the elements of education, understanding, and support for efforts to conserve natural resources, as well as increasing the income of local communities. The principle of ecotourism development, as in Permendagri No. 33 of 2009, must refer to the suitability between types and characteristics of ecotourism; conservation; economic (ie providing benefits to the local community and driving economic

development in the region and ensuring sustainable ecotourism businesses); education; provide satisfaction and experience to visitors; society participation; and local wisdom.

## **Discussion**

This action research program is a transformative da'wah through strengthening the preaching of irshad, tadbir, and tathwir. As for its implementation, this program is carried out through several stages as follows:

1. Phase recognition of the situation and build community blessing.

Stages of situation recognition or social preparation carried out on the slopes of Mount Merapi Ijen Crater, Lerek Hamlet Gombengsari Village Kalipuro Banyuwangi District is a follow-up activity of the initial identification or assessment activity. This activity is carried out through various meetings to obtain the same perception. This step is important to communicate the objectives to be achieved, the activities that need to be done, the funds needed and who does what and so forth.

The location of this research is in Gombengsari Village, Kalipuro District, Banyuwangi Regency, East Java. Gombengsari itself consists of five neighborhoods, 11 RTs and 42 RTs, namely: (1) Gombeng Hamlet, (2) Suko Hamlet, (3) Kacangan Asri Hamlet, (4) Kaliklatak Hamlet and (5) Lerek Hamlet. Gombengsari Village is located at an altitude of 650 meters above sea level

A total of 7,103 inhabitants of Gombengsari Village; consisting of 3,452 men and 3,651 women. The total population of 1,541 people aged 0-14 years, 1,578 people aged 15-29 years, 1,711 people aged 30-44 years, 1,501 people aged 45-59 years and 782 people aged over 60 years. While the occupation of residents, in agriculture as many as 967 people, plantations as many as 1,051 people, forestry 303 people, fisheries and animal husbandry 1,383 people and mining 14 people (Village Data, 2015)

Gombengsari is one of the villages in Banyuwangi which is located in the highlands with an altitude of 450-500 meters above sea level which causes this area to produce good quality coffee. Gombengsari Village is often referred to as a coffee village with famous types of coffee being Robusta coffee and Lanang coffee. Of all the coffee plantation centers in Banyuwangi, Kelurahan Gombengsari is an area



that has the largest coffee plantation. The area of the garden in Gombengsari reaches 1,700 hectares. Of the plantation land, 850 hectares of which are coffee plantations. The rest is coffee planted with other plants, such as coconut and plants that feed the Etawa goats, which are also the pre-eminent livestock of Gombengsari Village.

Coffee plantations in the Banyuwangi Regency, covering an area of 10,833 hectares. An area of 5,445 hectares of plantations managed by the company and 5,388 hectares of coffee plantations owned by the people. In Kalipuro District, there are 1,220 hectares of coffee plantations, with a capacity of 1,301.62 tons per year or 16.29% of total Banyuwangi coffee production. While in Gombengsari Village there are 1,013.53 hectares of coffee plantations owned by PT Perkebunan Kalikatak and an area of 850 hectares of coffee plantations owned by the people (Data from the Agriculture, Forestry and Plantation District of Banyuwangi Regency, 2014).

## 2. Phase assessment of the state of the region.

This stage is the stage of conducting an assessment of the map of the region, socio-economic conditions, socio-political, socio-cultural and historical reconstruction of the Gombengsari community in general. After that, conducting an in-depth study of the region about the social-religious problems of the Gombengsari community by linking the problems and potential of the region.

The conditions of the Gombengsari community related to coffee include: First, the Gombengsari community, lacks the power of the management system. They used to not have the power to manage coffee beans because it was controlled by the Kalikatak coffee plantation company. Most people are coffee workers. Then around the 1970s, they tried to grow their coffee beans in their fields. After the community grew and owned their coffee, another problem arose: the community was trapped in a game of middleman prices and technical problems in coffee production.

Second, people lack the power of ownership (power of ownership system). The people of Gombengsari used to have no authority over coffee plants, so the price of coffee was cheap and even the price of farmland was also cheap. The price of coffee is cheap because it is controlled by middlemen. The middlemen toying with the price of the bonded system (pay before the harvest) and the soluble system (pay after the picking period).

Third, people lack the power of benefits (power of unility system). Because the community lacks management authority and ownership rights, the Gombengsari community lacks the beneficial power over the coffee that it has planted.

3. The stage of preparing a participatory action plan.

From the results of discussions with the community, the researchers then developed a group counseling goal, namely transformative preaching to strengthening in three power relations, namely power of management system, power of ownership system, and power of unity system). Specifically, the transformative da'wah of the three power relations can be described as follows:

First, preaching with the irshad approach is aimed at strengthening the personality traits in the career development of members of the "Lego" coffee farmer group so that they can grow better in building an agricultural tourism village. Second, preaching with a tadbir approach namely the transformation of institutional management that will be directed at strengthening the management of the Banyuwangi "Lego" coffee farmer group. When preaching with the tathwir approach is empowerment based on the local culture of the local community.

4. The stage of carrying out the action

At this stage, the researcher carries out activities or efforts to solve problems that have been studied jointly with residents and carried out jointly with farmer groups "Lego". As for the implementation, among others:

a. Da'wah irshad.

The da'wah irshad aims to strengthen the character in career development based on local wisdom through group counseling. So that the coffee farmer groups can grow better in building an agricultural tourism village. One technique, we use cinema therapy.

In using this technique, researchers conducted the stages, which were adapted from Dermer and Hutchings (2000), namely: 1) The assessment stage, which was determining the appropriate film with counseling through several criteria including a film community coffee farmer groups with stories that show their daily lives day with its development and the story is easily understood by the community; 2) The implementation phase which is preparing films and discussion sheets and evaluations to make it easier to understand films, including preparing

community coffee farmer groups before watching films; 3) Debriefing Phase is the stage of discussion and reflection carried out after watching the film.

From the results of group counseling through cinema therapy techniques, the characters that must be possessed in career development include: First, believing in your potential and always being optimistic. He will see the potential for themselves and the potential for the environment to grow, not always see weaknesses and lack of self. He is always optimistic, seeing challenges as opportunities to continue to grow. Second, dare to take risks in every action. Life is indeed a choice and also a responsibility. But someone who has an entrepreneurial spirit must dare to choose and take risks in every act. He will think deeply and wisely in his choice; he must move quickly and decide on something

Third, leadership. He must be easy to get along with other people. He must be able to establish interactions with subordinates and be able to create broad and beneficial networking for their surroundings. He dared to openly accept input for improvements in his career development. Fourth, characters see things differently. He has an innovative, creative and flexible nature. Fifth, having these skills and skills must always be honed and developed.

b. Da'wah tadbir.

Da'wah with the tadbir approach is the transformation of institutional management directed at strengthening the management of the Banyuwangi "Lego" coffee farmer group. In this da'wah researchers conducted mentoring and training on financial management, production management, and marketing management. In doing this, researchers collaborated with lecturer colleagues from the Faculty of Sharia and Islamic Economics, Ibrahimy University.

c. Da'wah tathwir.

Da'wah is empowerment based on the local culture of the local community. In the Da'wah missionary movement, the researchers carried out the strengthening of ritual traditions to strengthen solidarity among citizens to reject the exploitation of nature for the benefit of tourism which damages the environment and life. For example the tradition of Earth's Rocket Salvation. The aim is to explain the wisdom of the tradition to the younger generation so that awareness arises that the Gombengsari earth and its natural and cultural riches must be preserved and preserved. Also, it must avoid the greedy appetite of large

investors who will seize and control the wealth of Gombengsari. This understanding is important, to deal with tourist villages that attract large investors from outside the area.

Another missionary preaching movement, the researchers conducted a strengthening of character based on the local wisdom of the people of Gombengsari. For example, they are friendly and caring for guests. This is found in the jargon: "*gupuh, lungguh, suguh*". The people of Gombengsari will rush to receive guests (*gupuh*) and invite them to sit (*lungguh*) then serve coffee and food. For the people of Gombengsari, guests are people who must be respected and will bring good fortune, so their arrival must be treated as well as possible.

If the people of Gombengsari see the arrival of guests, whether the guest is already known or unknown, he will rush to welcome his arrival (*gupuh*). He was friendly and greeted him, then invited the guest to sit (*lungguh*). Then the host will serve food and coffee drinks (*suguh*). Why coffee? Because coffee drinks will make the guest linger in his house. Coffee drinks as a symbol of warmth and intimacy. Therefore, the people of Gombengsari have jargon in the brotherhood, "*Sak corot dadi seduluran* (once brewed, we are brothers)" The community perceives the tradition of serving coffee to the guest as a form of respect, harmony, and intimacy.

In the family context, the wife presents coffee to her husband as a form of devotion, and for the husband as a form of respect and appreciation for his wife. For the people of Gombengsari, serving coffee to their husbands is a form of devotion to their wives; a form of wife's care and loyalty towards her family. As for the husband, enjoying the coffee made by the wife is a form of appreciation and loyalty to the wife. Thus, drinking coffee at home for the people of Gombengsari as a cultural symbol of upholding the preservation of a *sakinah* family.

Another tradition, the jargon "*Jenggirat tangi* (earlier wake up)" from other communities. This jargon means a motivation that will be strengthened in building a better society. "*Jenggirat tangi*, popularized and become a typical motto of Banyuwangi by the Regent of Samsul Hadi (2000-2005). Regent Samsul declared the jargon through decree number 173 dated December 31, 2002. The jargon is expected to encourage the growth of the spirit of encouraging the rapid growth of the culture.

## 5. Evaluation and reflection stage

This stage is the stage of monitoring and evaluating the efforts that have been made in the previous activity; to see the extent of the effectiveness and efficiency. If necessary, how to make repairs (arrange the next cycle as long as possible). One of the results of this stage, the researchers conducted an evaluation of the transformative da'wah program, the benefits and impact of which include: first, the propaganda approach with irshad approach strengthens the personality traits of members of the "Lego" coffee farmer group. The farmer groups become aware of and understand a good character in career development, so they can grow and develop better in building a tourism village in agriculture. These characters adapted to the local wisdom of the people of Gombengsari.

In the context of entrepreneurship, according to Al-Karim's research (2013), there are at least six personalities that must be possessed; namely: first, the dimension of the need of achievement is someone who needs to excel and achieve achievement. Second, the internal dimension of locus of control, namely one's ability to control internal expectations from within himself. Third, the dimension of ambiguity tolerance, which is a person's ability to manage stress, or abilities related to emotional resilience, where someone sees a challenge as an opportunity. Fourth, the dimension of self-confidence is the ability to believe in oneself, in one's potential. Fifth, the dimension of creativity or innovativeness, that is a person's ability to do things in new and different ways. Sixth, the dimension of risk-taking propensity, namely the ability of a person to dare to take risks.

As for the second impact, on the da'wah approach to tadbir there is an institutional management transformation directed at strengthening the management of the Banyuwangi "Lego" coffee farmer group. Da'wah tadbir related to management is very important for the success of the coffee farmer group "Lego" in dealing with competitors from outside the region. From Chu's (2008) research, it is found that the contributing factor to entrepreneurial success is management skills.

While on the third impact, da'wah with the tathwir approach; there is local culture-based empowerment of the local community so that the community is not uprooted from its cultural roots in developing their careers in the agricultural tourism village. For example, the jargon "*gupuh, lungguh, suguh*", "*sak corot dadi seduluran*" (once brewed, we are brothers), and "*jenggirat tangi*".

The concept of career development with local wisdom is relevant to self-concept theory. In the theory of "developmental self-concept theory" in career development argues, choice and self-development are a process of developing and applying one's self-concept. According to Super (1990), self-concept is the result of complex interactions among several factors, including physical and mental growth, personal experience, a person's characteristics, and environmental influences. The concept of self is always dynamic and will continue to grow, along with life experiences, work experience, and other life roles. This super emphasis on environmental contexts is increasingly clear on the theory of life-span, life-scape.

This da'wah tathwir capital is also very important in realizing the development of a sustainable agricultural tourism village. Because according to the results of the study, concern for clean growth (clean growth business), social awareness (socially-aware business), and friendliness in the environment (environmentally-save business) are important dimensions to realize sustainable development. The achievement of these dimensions in business activities is not only seen as meeting current needs but also future generations (Djatkika, 2012).

Group counseling activities emphasize the three forms of da'wah (Kusnawan et al, 2009: 16-25 and Enjang, 2009: 60-64) as a transformative propaganda model. Transformative da'wah includes a new paradigm in da'wah that leads to the model of community development propaganda (Halim, 2005: 15-19). In the context of counseling, this transformative da'wah has similarities with counseling. Counseling including transformative da'wah. Transformative da'wah and counseling, are participatory — both in determining the material and the process (Arifin, 2015). Da'wah and counseling including applied and interdisciplinary science. As an interdisciplinary science, in implementing it, preaching or counseling requires the science of sociology, anthropology, philosophy, theology, and art (Mcleod, 2003: 589). As an applied science, da'wah and counseling are practices that develop in response to social conditions and the fruits of practical creativity (Mcleod, 2003: 579).

## **Conclusion**

This transformative of da'wah research includes 1) strengthening the da'wah of irshad, namely strengthening the personality traits of members of the

"Lego" coffee farmer group so that they can grow better in developing an agricultural tourism village. 2) strengthening tadbir da'wah, namely strengthening the transformation of institutional management directed at strengthening the management of the "Lego" coffee farmer group. 3) strengthening da'wah tathwir namely strengthening the transformation of local cultural wisdom values so that people are not uprooted from their cultural roots. For example, the jargon "gupuh, lungguh, suguh", "sak corot dadi seduluran (once brewed, we are siblings), and "jenggirat tangi (early wake up)"

As for the suggestions of this transformative da'wah, among others: First, the Banyuwangi Regency government should provide full protection and support for Banyuwangi local coffee products. For example, in some government offices, Banyuwangi coffee products are provided, not even sachet coffee from outside Banyuwangi. Likewise, hotels in Banyuwangi provide original coffee Banyuwangi products. Second, the study of da'wah continues to develop and requires other knowledge; for example counseling, management, and sociology because preaching includes applied and interdisciplinary science.

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