



## **Strengthening Family-Based Local Cultural Values in the Conflicting Area and Marine Ecotourism of Situbondo Indonesia**

Samsul Arifin\*, Akhmad Zaini and Kautsar Wibawa

Department of Islamic Guidance and Counseling, Faculty of Da'wah and Communication, University of Ibrahimy  
Situbondo, 68374, Indonesia

\*Corresponding author. E-Mail address: goessyam@gmail.com

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### **Abstract**

The people of Banongan, a business rights dispute and ecotourism area in Situbondo, were marginalized and lacked attention from the government. Whereas some ecotourism researches have been mostly about opportunities, potentials, and community-government roles in ecotourism development, this community service aimed at mentoring and empowering the people to be involved in marine ecotourism development and to strengthen family-based local cultural values for facing negative ecotourism impacts by the use of Participatory Rural Appraisal (PRA) method. The stages include: introduction, to the situation studies, listing a participatory action plan, and carrying out action. The utilization of this method was useful to ensure active participation of the people in identifying their problems and planning alternative solutions. The community service resulted in: 1) Advocacy da'wah and community mentoring for the people to get their rights back so as to create community welfare; 2) Community mentoring for the people to be involved in marine ecotourism development in Banongan Beach; and 3) Strengthening family-based local cultural values in facing negative impacts of ecotourism. Among the values is "Selamatan Roket" that strengthens people solidarity in rejecting nature exploitation which damages the environment and life for the sake of tourism. The suggestion is for the ecotourism management at Banongan Beach to involve people participation and provide economic benefits for the local welfare by giving attention to full-of-religious-values local wisdoms. Implications for stakeholders as a map of potential natural and cultural resources for ecotourism development.

**Keywords:** Local Cultural Values, Banongan Beach Ecotourism Area, Participatory Rural Appraisal Method, Community Participation, Conflicting Area

### **Introduction**

As a region located on the northern coast of Java Island, Situbondo government develops several marine ecotourism areas. At least, there exist six service centers and maritime tourist accommodations, namely Pasir Putih Beach, Pathek Beach, Firdaus Beach at Banongan, and Bama Beach. Similarly, there also are the development of maritime tourisms along the northern shore including Besuki Port, Pasir Putih Beach, Gelung Beach, Kalbut Port, and Bama Beach (Perda No 09 Tahun 2013 Rencana Tata Ruang Wilayah Kabupaten Situbondo, n.d.).

Ecotourism conceptually is a sustainable tourism development concept that aims at supporting efforts to preserve the environment (nature and culture) and increase community participation in its management, thereby providing economic benefits to the surrounding community. When viewed in terms of management, ecotourism defined as the implementation of responsible tourism activities in some natural and or man-made areas created based on the rules of nature and economically sustainable which then supports environment conservation efforts and improves local community welfare. The principle of ecotourism development, as in Permendagri No. 33 of 2009, should refer to the suitability between the type and characteristics of ecotourism, conservation, economy (that is to provide benefits for local communities and to be the economic driver for the region and to ensure



sustainable ecotourism management), education, satisfaction and experience for visitors, community participation, and local wisdom. (Peraturan Menteri Dalam Negeri Nomor 33 Tahun 2009 Tentang Pedoman Pengembangan Ekowisata di Daerah, n.d.)

One of the ecotourisms developed by Situbondo government through the regional Company (Perusahaan Daerah: Perusda) of Banongan is Banongan Beach. Banongan is included as disputed area of cultivation rights title (HGU) of the former Ertpacht rights between people opening the land for the first time and Perusda Banongan. Because of the status, then, the people live in marginalization and have less attention from the government.

Having done a preliminary study, the team came across several issues that are problematic to Banongan community, namely the land dispute of HGU of Banongan between the community and sugar factory of (PG) Asembagus. According to the community, Banongan was firstly opened in 1912. The opening of the land was for sugarcane crops to supply Dutch Sugar Factory. The Dutch promised the land as the property rights of the people who had opened the forest; as long as the sugarcane was planted for one season. However, in 1937, the Dutch ruled the foremen of sugarcane factory to take over some lands forcibly. After Indonesia became independent, the land was controlled by PG Asembagus, but the community continues to struggle for the land to be theirs.

In the beginning, the community did not know about the land status. In 1992, the National Land Agency (Badan Pertanahan Nasional: BPN) explained that the land was the land of Ertpacht. Based on Law No. 86 of 1958, it was affected by nationalization and became directly controlled by the State since December 3, 1957. The former lands of Erfacht Banongan VERP Number 170 to 173 which were based on Law No. 86 of 1958 were subject to nationalization and became land the rights of which were ruled by the State (HMN) since December 5, 1957, and subsequently the land was given to Indonesian State-owned Enterprises (Badan Usaha Milik Negara: BUMN) and Regency Owned Enterprises (Badan Usaha Milik Daerah: BUMD) to be managed as having HGU status.

The second issue is that ecotourism developed in Banongan Beach-Situbondo Regency should involve the community, provide economic benefits, and pay attention to full-of-religious-values local wisdoms because previously the ecotourism development held by Perusda Banongan still has not actively involved community participation.

The theoretical framework of this study is indigenous counseling theory perspectives. Indigenous counseling presents an approach to the context (family, socio-culture, and ecology) of its contents (meaning, values, and beliefs) explicitly incorporated into the research design. Indigenous psychology is a scientific study of the natural human behavior or mind that is not transported from other regions but is designed for people of the region themselves (Kim et al., 2006). As such, indigenous counseling suggests to study the knowledge, skills, and beliefs that people have about themselves and examining those aspects in their natural context.

The researchers use family counseling perspectives, as they relate to the strengthening of family members. Family Counseling is counseling organized as educational methods; the method of decreasing emotional tension, method to help married couples and family members to solve problems, and method to choose better problem solving patterns (Riyadi, 2013). This family counseling functions to form and alter the mindset, attitudes, willingness, and behavior of family members. The focus of family counseling is the family member as a system that owns family problems.

Family Counseling which digs out from local wisdom values is considered rare. Some researches on family and marriage counseling during this time usually just reveal the importance of marriage counseling and its

concepts, e.g. research conducted by Dariyo on the importance of understanding family and marriage counseling in solving marriage problems (Dariyo, 2005). Marriage counseling is also significant in shaping *Sakinah* family and some theoretical studies on marriage counseling (Arifin et al., 2019; Arifin & Zaini, 2019b).

Community service related to the application of local wisdom in counseling was done by Arifin. Arifin conducted community service activities for counselors in implementing the values of the local wisdom of the pesantren in the counseling process (Arifin, 2020; Arifin & Munfaridah, 2018a; Arifin & Zaini, 2018; Samsul et al., 2020). Kiai pesantren in implementing empowerment also often implements the values of local wisdom (Arifin, 2018b; Arifin & Zaini, 2020). Soedarwo et al. have also developed non-formal education based on local potential in developing traditional tourism villages using the Rapid Rural Appraisal (RRA) approach. (Soedarwo et al., 2017)

Community service related to the application of Participatory Rural Appraisal (PRA), namely activities in the field of environmental empowerment propaganda. The da'wah includes the da'wah advocacy, the field of eco-friendly economics, and da'wah in the form of strengthening fiqh of the environment (biah) in the Baluran Situbondo forest area (Zaini & Arifin, 2018). The PRA approach can be used as a da'wah model is playing an active role in building rural communities (Arifin & Zaini, 2019a; Mustanir & Rusdi, 2019). Likewise, Zakaria et al. (2018) offer a PRA approach as a model approach in real work lectures (KKN) for students.

While in recent years some researches on ecotourism are mostly discussing about opportunities, potentials, and roles of society and government in ecotourism development (Çelik, 2018; Dewi et al., 2017; Wahyurini, 2017; Fang et al., 2018; Kurniarum et al., 2015; Satrya et al., 2017; Seifu et al., 2018; Widjanarko & Wismar'ain, 2011). There is no Participatory Rural Appraisal-based community service discussing the strengthening of family-based local cultural values in a conflicted ecotourism area since the land is still in a disputed status between the people and Ruler.

The program aimed at generally empowering the community to regain the lost power of management, ownership, and utility systems. Another objective owned by the mentored community is the alignment and harmony between conservation efforts, economic empowerment, and awareness of local cultural values.

While in particular, this program of community service was the effort to mentor and empower the people to actively participate in the development of marine ecotourism area. As it has been previously explained, the Government of Situbondo has declared Banongan Beach as a maritime ecotourism area. Thus, eco-tourism developed in Banongan Beach should involve the community, provide economic benefits, and should pay attention to full-of-religious values of the local community wisdom. Besides this service, also aimed at strengthening family-based local cultural values in facing negative impacts of ecotourism.

The empowerment focus of this program is the effort to mentoring and empowering the community to engage in the development of marine ecotourism area. And there is an alignment and harmony between conservation efforts, economic empowerment, and caring for the values of local cultures. Problems in this community service program are as the following: 1) How are the steps to do the advocacy da'wah and community mentoring so that the people get their rights back? Those rights, in the end, will create community welfare; 2) How are the steps of mentoring and empowering people to get involved in the development of the maritime eco-tourism area in Banongan Beach?; 3) How are the ways to strengthen family-based local cultural values in the face of eco-tourism negative impacts?



## Methods and Materials

The location of this community service was at Banongan Beach, Situbondo. The choice was made over several considerations. Among others are first, the community of Banongan Beach is very potential to be developed economically. Moreover, there exists marine eco-tourism. Banongan Beach as a marine tourism area must be managed based on the environment, local community culture and religious values. With this program, the community is expected to play active roles in each process, including in the economic process.

Secondly, Perusda Banongan needs partners in developing eco-based eco-tourism programs. One of its partners is Sholawat Nariyah Worshippers (Sonar). With the pattern of the partnership between Perusda Banongan and Sonar, it is expected to strengthen social interaction, behavior, and community participation in the ecotourism program initiated by the local government, in this case, Perusda Banongan.

Thirdly, the inhabitants of Banongan belong to poverty and are “prone”. The area of Banongan lacked government attention.

Fourthly, Banongan Beach area has been the target village of the Faculty of Da’wah–Universitas Ibrahimy. Banongan includes the location of community service of lecturers and students of the faculty of Da’wah at Universitas Ibrahimy. Thus, good communication has been established between the team and Banongan community. Even Sonar initiator and its instructor are lecturers of the Faculty of Da’wah. The target of this mentoring program is amounting to 40 people members of farmer groups in Banongan; age between 20–50 years. Determination of community service participants based on suggestions from the community.

The strategy used in this community empowerment is the Participatory Rural Appraisal–based community service approach (Daniel et al., 2008; Freudenberger, n.d.). By the strategy, it is expected that community problems having been described above (background) can be reviewed, in conjunction to plan alternative problem solving together with the community so that it can foster mutual awareness because they are involved in it, and the team plays only as facilitators.

As for the implementation PRA, the program will be done through several methods as follows: First, giving an understanding to the community about the maritime eco-tourism area and explain the current problems that are being faced in bringing together the vision. At this stage, the team explained the concept of the marine eco-tourism area so that people understand about its role and functions and get involved in the development of the marine eco-tourism area in Banongan Beach Situbondo.

Second, developing a participatory action plan with the citizens, which is planning activities by the problems found from the results of the shared study based on their needs. After that, the team asked Perusda Banongan to involve the community in the development of marine eco-tourism.

Third, implementing programs that have been agreed to by the community and Perusda Banongan. Fourth, enhancing family-based local cultural values in the face of the negative impacts of ecotourism. In this step, the team provided mentoring to the family so that the values of local culture exist in the area around Banongan remain preserved, such as still running religious activities, holding a council of religious studies and doing sholawat reading because they are meant to keep togetherness between the community and the Perusda Banongan.

Fifth, conducting evaluation and reflection by doing monitoring and evaluating the having been done efforts in the previous activities to see the extent of the effectivity and efficiency, and how to do a repair (planning the next cycle as long as possible). Sixth, composing an activity report which describes the activities of this program in the form of narrative writing.



## Results

### Introduction to the Situation

Banongan Beach consists of three sub-districts, namely Jangkar, Asembagus, and Banyuputih. Jangkar has an area of 67.00 km, consisting of 8 villages and 44 Dusun with a population density of 32.876. Asembagus has an area of 118.74 km, consisting of 10 villages and 36 Dusun with a population density of 45,751. Banyuputih has an area of 481.67 km, consisting of 5 villages and 27 Dusun with a population density of 48,839.

The stage of the introduction of the situation or social preparation conducted at Banongan Beach is a follow-up activity of the initial identification or assessment. This activity was conducted through various meetings to gain the same perception. This step is important to communicate the objectives people want to achieve, the activities that need to be done, the funds needed, and who to do what and so forth.

### Studies on Regional Condition

Identification is the most critical stage in a cycle of community service activities since it determines the next stage. Therefore, it needs to be well-prepared and mature, which may also need to involve experts to do so. The identification of community service is not a discrete (separate) activity, but an activity that runs continuously, not a one-time event, but an adaptive development to find the best thing to do at each stage.

### Drafting a Participatory Action Plan

At this stage, the team designed activities in accordance with the problems found from the results of regional studies together with the citizens based on their needs. This mechanism is applied to encourage joint learning among members of the group of stakeholders (multi-stakeholder) in the program. The technique of implementing this second step is:

Group meetings are a mechanism for thinking, building groups, and joint planning. Through this forum, each party is encouraged to recognize the problems they are facing and is facilitated to formulate a solution formula together. The forum was made by gathering people to discuss important issues and then looking for solutions to solve problems. Benchmarking is also part of a contemplation mechanism, team building, and joint planning against several challenges and obstacles that want to be solved collectively. Of course in the joint learning system step, members of the research team have the opportunity to actively participate in the forum activities.

Based on the results of a Focus Group Discussion with the community, it was agreed that empowerment in this program is an effort to mentoring and empowering the community to engage in the development of marine ecotourism areas; and there are alignment and harmony between conservation efforts, economic empowerment, and caring for local cultural values.

### Carrying Out Action

The form of activities in this community service is first, the steps of advocacy da'wah and community mentoring so that they get back their rights. Those rights, in the end, will create community welfare. Secondly, the steps of mentoring and community empowerment have been involved in the development of the maritime eco-tourism area in Banongan Beach. Third, strengthen the family-based local cultural values in facing the negative impacts of ecotourism.

#### *First, Steps of Advocacy Da'wah*

The form of activities of this community service program was empowerment in the field of advocacy da'wah. The forms are, among others:





### 1. Meeting with the Community

The objectives of this activity are:

- a) Encourage better changes to the condition of the Banongan community by strengthening religious values to regain the power of management, ownership, and utility systems.
- b) Make reflection and evaluation to the last year, current year and next year stages.
- c) The meeting result with Banongan community is the agreement on the stages of empowerment that must be passed this year and the upcoming.

### 2. Identifying Cases and Advocacy Strategies

The second stage was action in the field of law: to identify the cases and develop advocacy strategies in brainstorm bootcamp or FGD. The goal at this stage is to identify the cases and develop advocacy strategies over the next five months.

The findings of the identification: some farmers began to be almost saturated with the problems of the HGU land because the advocacy conducted many years is not in accordance with their expectations.

### 3. Organizing Farmers and Raising Allies

The third stage in the field of law is organizing HGU farmers in Banongan Beach and raising allies. The purpose of organizing farmers is to strengthen the base and networking, while the goal of raising allies is to unite perception on the importance of empowering HGU farmers communities and strengthening the network to get support from several parties.

One form of farmers organizing and allies rising among others is a bootcamp or FGD. The participants were community leaders, members of the DPRD Situbondo, community organizations, journalists, and community.

### 4. Pressure and Lobby

The next stage of action is doing pressure and lobby. The working pattern in the advocacy process at the stage of pressure and lobbying, among others, are:

- a) **Frontliner:** The one who plays a leading role as a spokesperson, interpreter, lobbyist, and raises allies in policy advocacy. These group members are the Sholawatan Management Board.
- b) **Supporting Group:** The group serves as a provider of information, data, and other supports in the advocacy process.
- c) **Base Group:** The group serves as a “kitchen” of advocacy movement through building a mass base, facilitating education, forming coalitions, and others.

The local government and Perusda Banongan are willing to provide opportunities for farmers who claim the right to land disputes, working on the land-based on community government, not based on property rights.

### 5. Resolution of Conflicts with the Renewal of MoU

Various efforts continued by Banongan farmers to fight for their rights to acquire land rights or certificates, but the effort does not seem to show satisfactory results from the target aspire. Therefore, the farmers think realistically of their inability and weakness in economic and political resources in favor of their struggle. Finally, they establish a partnership pattern.

### Halaqah Ecotourism

The objective of this halaqah is that Banongan Beach community has 1) insight and understanding on the ecotourism program that was proclaimed by Perusda Banongan; 2) a formulation and agreement on ecotourism developed in Banongan which there is the alignment and harmony between conservation efforts, economic



empowerment, and concern for cultural and religious values Banongan community; and 3) strengthened family-based local cultural values in facing negative impacts of ecotourism.

### Discussion

The family-based local cultural values which have been maintained by the Banongan Beach community among others are: first, the traditional ritual to strengthen community solidarity to reject the exploitation of nature which causes damages to environment and life for the benefit of tourism, e.g. the tradition of Roket Bumi or Roket Tasek.

Restrengthening the tradition of Roket by transforming its values into the imagination and minds of young children, at least will raise awareness that Situbondo with all its natural and cultural richness must be kept and avoided from the big lust of large capitalists who have many ways to master and ruin Banongan Beach. With this point of view, the local wisdom of Situbondo is not merely a thing that is only memorized or handed down by parents to children but can be dialed with real land problems in life, including in ecotourism.

In the context of Situbondo society, the majority is Madurese, *Rokat* belongs to the hereditary traditions of their ancestors. So, it is difficult to track when the tradition is started, but from the prayers, it can be known that almost all coming from the text entitled “Al-Adkzar Al-Yaumiyyah” written by the late KHR. Achmad Fawaid As’ad, The owner of Salafiyah Syafi’iyah the Boarding School at Sukorejo-Situbondo and from the book entitled “Jam’u ad-Da’awat”, written by the late Ustadz Sukaryo, one of senior santri of Sukorejo Boarding School. Both books or kitab are very popular in all regions in which there are many Madurese as in Situbondo, Bondowoso, Jember, Banyuwangi, etc. Almost all the leaders for the ritual of *Rokat* in those regions are alumni of Sukorejo Boarding School at Situbondo (Arifin, 2018a).

According to the book *Mu’allif, Pangrokot* Prayer comes from KHR. Abdul Latief, the brother of KHR. Syamsul Arifin. Kiai Latief is a figure who helped Kiai Syamsul to promote opening forest for the establishment of Boarding School of Salafiyah Syafi’iyah Sukorejo Situbondo in 1908. It was unknown from where Kiai Latief got the prayer of *Rokat* (Arifin, 2014; Hasan, 2003; Arifin & Ibrahimy, 2018).

The discussion of community service in this conflicting area is interesting. For agricultural countries, the problem of land is essentially fundamental, as does land ownership that is an absolute condition for a farmer. Throughout history, since the age of hunting in the forest or collecting forest results, then farming to the cultivation of settled crops, mastery and utilization of land often pose disputes. If we look back on history, then it appears that the disputes occurred because the fertile lands are increasingly ruled by a small group of landowners who usually have political power, or the “King of Money” who robs the farmers’ lands for industrialism.

The agrarian dispute is able to be a central issue especially in rural areas that become an interesting phenomenon not only occur in East Java but almost scattered in many regions in this country that one of them is a dispute of plantation. The inequality of mastery and land ownership is a very critical problem in Indonesia. The insistence on liberalization by placing “land as a commodity” makes the problem complex, in which the people, especially small farmers are positioned as “victims” of global capitalism flow that is almost without a way out. The issue of land disputes is a problem that is vulnerable and sensitive to the people because the land is an important factor in sustaining the survival of every human being as an entity. Therefore, the participants who are concerned about the soil problem need to be handled seriously and wisely.



Actually, the founders of this country have realized the importance of land problems in the development and potential disputes that exist in it, so that laid the basis of the land problem arrangement in the foundation of the country. The provisions are governed by the Constitution 1945 article 33 paragraph (3), which mentions that “the Earth, water and wealth contained therein are controlled by the state and used for the maximum prosperity of the people”. From these provisions, it is implicitly seen that earth, water and natural riches contained therein are the points of the prosperity of the people, therefore they must be mastered by the state, with a purpose destined for the prosperity of the people.

It has been known that problem of land mastery is not simple, because it is about not only the relationship of man to the land but also (and precisely) the relationship of man to man. The wisdom of agrarian needs to be based on an understanding of the social aspect in order that the rearrangement of agrarian problems can be implemented without destructive social turmoil. (Zaini & Arifin, 2018)

The land dispute is a dispute with special characteristics. It is characterized by making those with weaker resource access vis a vis with a party having access to greater resources or by the policy of the country that tends to be exclusive, not participatory and dominant against the control of resource utilization.

Theoretically, the dispute arises when a person or more feels that his or her right being infringed, but the person who is deemed a malfeasant of his right to voluntarily do or not do something requested. Because the principle there will be no claim if there is no interest (*Geen actie Geen Belang*), with the interest among the parties, then one of the parties who feel the right has been infringed makes a legal effort to obtain the right.

To overcome the conflict Tadjudin offered a collaborative management concept. Collaborative management is a form of management that accommodates some of the interests of all stakeholders in a fair manner and views the purpose of each stakeholder as an equal entity in accordance with the prevailing governance in order to achieve a common goal. (Tadjudin, 2000)

Despite the ongoing land disputes, however, the Bugeman community condition should be considered. Based on this thinking, universities need to conduct community service activities in the form of da'wah empowerment.

Community service in the form of strengthening family-based local cultural values to face the negative impacts of ecotourism is crucial because family is a very important cultural fortress. The local cultural values of the Banongan Beach area include the tradition of *Selamatan Rokat*; for example *Rokat Bumi* and *Tasek* (the Earth and the sea rituals). Reinforce the *Rokat* tradition by contextualizing the values embodied in the *Rokat* with ecotourism will bring awareness that the Earth in the area of Banongan Situbondo Beach with all its natural and cultural richness should be continually be protected from the extravagance exploitation in tourism.

*Selamatan Rokat* is always done in the congregation; a tradition of worshippers to gather together, including the culture of rural communities. From a counseling perspective, one of the benefits of gathering together is strengthening (reinforcing) each other. The theory of reinforcement explains that there is one's tendency or willingness to behave in a particular manner when faced a particular stimulus. Thus, someone who is grieving when getting the motivation to get up together from his recess, he will tend to rise anyway. In the context of the community at Banongan Beach, this tradition will be very potent to build solidarity and togetherness in facing the adverse impacts of ecotourism (Arifin, 2019).

Similarly, according to social facilitation theory: people will perform better when they are in the midst of someone else than when they are alone. The presence of others can be a driving force to rise from adversity. Social facilitation occurs when others are also working on similar activities.





According to the Drive Theory initiated by Zajonc (1965), the presence of others can have a positive impact (with social facilitation theory) or even its performance would be bad (social inhibition theory). The presence of others causes someone to be standby so that there is a stimulus in the form of motivation. The stimulus serves as the drive for the dominant response in the situation. If the dominant response is correct (behavior feels easy), then the presence of others can lead to improving (gerund) performance. If the response is incorrect (difficult) then the presence of others will be able to decrease performance (Sarwono & Meinarno, 2009; Taylor et al., 2003). Strengthening local traditions containing the values of togetherness and preserving the harmony of this environment is in line with boarding school-based family counseling theory. Family-based counseling prioritizes the establishment of one's personality and community character and maintains harmony with the surrounding environment (Arifin, 2020; Arifin & Munfaridah, 2018b).

### Conclusion and Suggestions

The objective of this community service. In general, is strengthening the community to regain the lost power of management, ownership, and utility systems. Another objective that the community expects is the alignment and harmony between conservation efforts, economic empowerment, and awareness of local cultural values.

While in particular, this program of community service is the effort to mentoring and empowering people to participate in the development of marine ecotourism area. As explained above that the Government of Situbondo has established Banongan Beach as a maritime eco-tourism area. Thus, ecotourism developed in Pantai Banongan Situbondo should involve the community, provide economic benefits, and should pay attention to community local wisdom full of religious values.

Family-based local cultural values which are still maintained, among others, are first, the traditional ritual to strengthen solidarity between citizens to reject the exploitation of nature which damages the environment and life for the sake of tourism, e.g. the tradition of *Rokat Bumi* or *Rokat Tasek*. Secondly, the phrase "tak tao battona langgar" is a loud warning against people who have such a thing as never knowing religious teachings. This shows the importance of Islamic teachings on the views and behaviors of society in everyday life. Thirdly, the phrase "buppa' babbu', guru, rato" is obedience to both parents, teachers (teachers of religious teachings first, and then followed by a teacher of general subjects) and leaders (government).

For the Madurese, especially in Situbondo, parents are the first and foremost subject to be respected, defeating other subjects. The second subject is Kiai or teachers of Islamic teachings and, then, teachers in general. The utterance of Kiai is a commandment that must be respected because it is originated from religious teachings.

The main contribution of this community service is good ecotourism, it must explore the natural and cultural potential of the local community. Another contribution is that theoretically be beneficial for lecturers and students in the development of course "Family and Community Problematics", "Family Tutoring and Counseling", and "Da'wah Management Design" on Islamic Guidance and Counseling (BPI) of Faculty of Da'wah. Practically, it will give the skills and knowledge to lecturers and students in helping the community problematics. Practically, the community will be assisted with this program in facing their problems, especially to regain their rights, namely to get rights of land ownership and participated in the development of maritime eco-tourism and ready to face negative effects of ecotourism.



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