



The Development of Religious Tourism Da'wah for Pesantren Receptionists

Samsul Arifin* and Mokhammad Baharun

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

*Corresponding author. E-mail address: syamsulahasan@ibrahimy.ac.id

Received: 31 January 2024; Revised: 17 May 2024; Accepted: 24 May 2024; Available Online: 21 June 2024

Abstract

Islamic boarding schools (pesantren) are rich in religious tourism potential; therefore, they need to be developed as a medium for da'wah activities. However, pesantren circles are less able to manage the power of the management system and the unity system in developing religious da'wah. The object of this assistance is pesantren-based group counseling for pesantren receptionists (pengkhidmah tamu pesantren) members. The aim of this research is to strive for pesantren human resources (especially pesantren receptionists) to be able to manage the management staff system and unified staff system in dealing with the development of religious da'wah. The mentoring method uses Participatory Action Research (PAR) combined with pesantren-based counselling group. Data collection tools include interviews, observations, and Focus Group Discussions. The research sample was 40 guest speakers. The results of the counseling show the problems of pesantren in developing religious da'wah, namely that pesantren receptionists do not have good skills and organization, do not have information technology skills, and do not have an entrepreneurial spirit. Forms of counseling include *bil-irsyad da'wah* assistance (especially social skills), *bit-tadbir da'wah* assistance (management psychology transformation), information technology training (e-tamu), as well as career counseling and entrepreneurship psychology assistance. The impact of counseling assistance shows a level of guest satisfaction of 87% (high). This counseling assistance is very important for the development of the science of *da'wah bil-irsyad* (counseling), and the benefits are felt by the community of pesantren receptionists members. In the future, research should be carried out with other approaches so as to obtain comprehensive data.

Keywords: Religious Tourism, Receptionists, Da'wah, Pesantren, Counseling

Introduction

The attractiveness of pesantren (Islamic boarding schools) as areas of religious tourism (*rihlah religi*) is a topic that is rarely studied by academics. Even though pesantren have enormous religious tourism potential. The Situbondo Regency Government even included the Pondok Pesantren Salafiyah Syafi'iyah Sukorejo in the Situbondo Regency tourism development master plan for 2019–2034. Pondok Sukorejo is considered to have a cultural-based tourist attraction in the stabilization category (Bupati Situbondo Provinsi Jawa Timur, 2019).

However, so far, the studies and direction of religious tourism policy carried out by researchers and the Situbondo Government have been more directed towards religious tourism with an orientation towards visiting the graves of pesantren people or pilgrimage tourism (Satriawan et al., 2019). In fact, the Pondok Pesantren Salafiyah Syafi'iyah also has attractions such as cultural tourism, educational tourism, historical tourism, and conference and exhibition tourism.

From the results of the Focus Group Discussion (FGD), one of the core problems in developing religious tourism da'wah at the Salafiyah Syafi'iyah is that the pesantren community has not been able to manage the power of the management system and the unity system in dealing with the development of religious da'wah. Thus, this service will use the Participatory Action Research (PAR) and pesantren-based counselling group method.

This year, the main problem or problem of service is that the pesantren receptionistsmembers lack organization and expertise, information technology skills, and entrepreneurial spirit. Because of this, the guest ministers do not have the service skills (*husnu al-khidmah*) and strong motivation (*qashdun shahih*) to perform



the service. This year, dedication was given to the pesantren receptionists because they are the most important part of the event and reflect the quality of the pesantren in its religious spirit.

Why is the pesantren community unable to manage the power of the management system? They have not been able to properly manage some of the tourism potential. Be it pilgrimage tours to pesantren community graves, cultural tours, educational tours, historical tours, as well as conference and exhibition tours, They are also not yet fully able to manage the power of the utility system in developing religious da'wah.

From the results of the researcher's transect with the pesantren community, there are several potentials for developing religious da'wah, namely: First, a place that is considered holy and sacred For example, the mosque and grave of the people of Sukorejo. Almost every day, Pondok Sukorejo is filled with thousands of pilgrims to the graves of Kiai Syamsul Arifin (pesantren caretaker I) and Kiai As'ad Syamsul Arifin (pesantren caretaker II) from various regions.

Second, the center for scientific studies, especially *ushul fiqh*, which is often the subject of comparative studies or research, Third, arts and culture groups that often appear at local, regional, and national events.

Fourth, human resources. Pondok Salafiyah Syafi'iyah is a large pesantren with 20,101 students. The students come from remote corners of the archipelago, and some even come from Thailand and Malaysia. Pondok also manages Ibrahimy University with 25 strata 1 and 2 study programs; there are architecture study programs, information systems, sharia economics, and the Faculty of Da'wah, which support the religious ritual program. Several students have won national film competitions.

Fifth is the pesantren economic business sector, which has 48 business units. Pondok Sukorejo won several awards in the economic field, including third place in the Leading pesantren category at the 2019 Indonesian Sharia Economic Festival.

According to data on pesantren receptionists, an average of around 20,000 guests come every month. This number always increases when there are big events, for example, the Commemoration of the Birthday of the Prophet Muhammad SAW and the Haul Masyayikh and Alumni Reunion. Around 55% are from Walisantri, and 65% come from officials, researchers, pilgrims, and other members of the general public. About 1% of visitors are non-Muslim.

Thus, this service program is very significant for the pesantren community so that they are able to manage the power of the management system and the unity system in facing the development of religious da'wah.

Several studies of tourism da'wah have so far focused more on management and marketing as well as improving the economy and welfare (Iskandar, 2022). Strengthening management and marketing has an impact on improving the economy and community welfare (Hasanah, 2020; Lestari, 2020; Nurhidayat, 2019; Samsuduha, 2020; Susanti & Sukaesih, 2019).

Another article is about transformative da'wah towards communities in ecotourism and agriculture areas (Arifin et al., 2021). Devotion to transformative da'wah is very helpful in increasing the welfare and happiness of the assisted communities. However, from several community service writings, researchers have not found any studies of religious proselytizing carried out by pesantren circles in their pesantren.

Other research related to the da'wah approach is the study of bil-isyyad da'wah using an Islamic boarding school counseling approach (Arifin, 2020a) and da'wah using a tathwir approach, which focuses on community empowerment (Arifin & Zaini, 2019). These two research-based community services explain the important role and implementation of pesantren-based counseling in the marine tourism community. Pesantren counseling is

very helpful in supporting youth careers in developing tourism (Arifin & Baharun, 2022c; Arifin, 2020b; Arifin et al., 2023).

The perspective approach in this service is to develop the science of da'wah. In the study of da'wah science, transformative da'wah is a new paradigm that leads to a model of community empowerment. Transformative da'wah leads to participatory assistance, which is part of participatory action research (Arifin & Zaini, 2014; Arifin et al., 2021) and group counseling (Arifin & Munfaridah, 2018; Arifin, 2022).

The basic principle of transformative da'wah is that it is oriented towards the inner and outer welfare of the da'wah partners and is an effort to change the social order for the better. In addition, the da'wah program is directed according to community needs, is participatory, harmonizes all the potential and resources of the community, and is sustainable and independent. This community empowerment da'wah uses more mujjadi and participatory methods with its da'wah partners (Arifin & Zaini, 2019; Aziz, 2019).

In this research, researchers emphasize two forms of da'wah. Namely, *irsyad da'wah* in the form of counseling and *tadbir da'wah*, namely, transformation of institutional management. Ershad's da'wah is related to counseling (Aziz, 2019). Da'wah bil-irsyad to solve problems with assistance, namely about social counseling (especially social skills). *Da'wah bil-irsyad* is related to the goal of the guest preacher to have skills in communicating with guests. *Da'wah bil-irsyad* is also about career counseling, which is related to the goal of guest preachers having an entrepreneurial spirit. Apart from that, it is about entrepreneurial psychology, which is related to the goal of guest speakers to have an entrepreneurial spirit.

Dakwah bit-tadbir is related to the aim of providing guest preachers with good organization and e-guest information technology. Therefore, the theoretical framework in this research is the *at-Tawazun* counseling approach and theory, which are extracted from the Islamic boarding school tradition. At-tawazun counseling is based on Islamic values (Sufism and fiqh) as well as local Islamic boarding school wisdom (Arifin, 2020a).

In the Islamic boarding school's view, religious tourism is part of Islamic da'wah services. As part of da'wah activities, religious ritual material contains good values that must be packaged attractively and adapted to situations and conditions (Arifin, 2020a).

Collins-Kreiner defines tourism as a temporary travel activity from a place of origin to a destination with the reason not to stay or earn a living but simply to have fun, satisfy curiosity, spend free time or holidays, and for other purposes. Journalist Imtiaz Muqbil provides an interesting picture of the tourism industry in transition, moving away from old tourism and what he called "S" (sun, sand, and sex) towards new tourism, which he saw change into three "S" in new tourism, namely tranquility, sustainability, and spirituality (serenity, sustainability, and spirituality).

Currently, religious trips such as pilgrimages have become an important phenomenon in religious, cognitive, cultural, and socio-economic aspects. The development of religious tourism has undergone a continuous transformation. Starting from the places visited by tourists, travel methods, and the standard of accommodation facilities, everything has changed (Mawarni & Puspitasari, 2020).

Pesantren receptionists (*pengkhidmah*) means a person who serves. For pesantren circles, *khidmah* is a means and path that students must take to obtain nafi' and blessed knowledge. This service is also known as "serve". Even in Pondok Sukorejo, the motto is known, "*Mondhuk entar ngabdi bhen ngaji* (mondok to serve and learn)". We study to serve kiai, ustadz, fellow students, and other people, as well as to learn religious knowledge (Arifin, 2020a).



According to Kiai Azaim (an Islamic boarding school administrator), *khidmah* must be prioritized over knowledge. This does not mean that knowledge is not important, but with service, this knowledge will be expanded. With the service of knowledge, it will be blessed and useful. In Kiai Azaim's view, Pondok Sukorejo became great because of the solemn attitude of its founders, Kiai Syamsul and Kiai As'ad, toward serving the students. Thus, there is actually no difference between teacher and student. The only difference is between duties and obligations. Both must have an attitude toward serving; teachers must serve their students, and students must also serve their teachers. Even Islamic boarding school caregivers usually refer to themselves as "*khadimul ma'had* (Islamic boarding school servants)" (Ibrahimi & Arifin, 2018).

The students believe that this blessing factor will bring them a happy life in this world and in the afterlife. There are many stories about Santri. When they were at the boarding school, they were mediocre, but when they returned to society, they became great *kiai*. Likewise, there are students who are pious in Islamic boarding schools, but in society they fail. Those who are successful assume that they have received the *kiai*'s blessings because of their *ta'zhim* and *khidmah* attitude. The relationship between *santri-kiai* and the attitude of *ta'zhim* is not only shown through external attitudes but also internal attitudes (for example, through prayer after every prayer). Thus, *ta'zhim* and *khidmah* are very important behavior-change techniques in *pesantren*.

There are no articles on community assistance that discuss assistance in *da'wah bil-irsyad* and *da'wah bit-tadbir* (the transformation of institutional management) to religious tourism actors. This community service leads to mentoring *da'wah* for *pesantren* tourism practitioners, especially *pesantren* receptionists.

Likewise, so far, studies of religious tourism have focused more on pilgrimages to the graves of *pesantren* or pilgrimage tourism (Satriawan et al., 2019). Satriawan's article only reviews the impact of tourism at Kiai As'ad's religious grave on the local economy. Meanwhile, this service is broader. The Salafiyah Syafi'iyah also has attractions such as cultural tourism, educational tourism, historical tourism, and conference and exhibition tourism.

The development of Pondok Sukorejo as cultural tourism, for example, is because the students have several art studio groups based on their respective regional cultures. Sukorejo Pondok is a historical tourist attraction because it is known as the fighter's headquarters, a holy area (*heilige zone*) that is respected by the Dutch, the venue for the National Conference and the NU Congress, and there is a Trace of the Struggle event for K.H.R. As'ad Syamsul Arifin. *Pesantren* Sukorejo is an educational tourist destination because every Ramadan it receives special lectures for seniors and students and is often used as a scientific comparative study. Pondok Sukorejo as a conference and exhibition tour, because Pondok Sukorejo often holds alumni product exhibitions and international conferences.

The focus of participatory assistance this year is human resource assistance for *pesantren* receptionists in dealing with the development of religious *da'wah*. The problem formulation is:

1. What are the problems of the *pesantren* community in developing the *da'wah* of religious tourism?
2. What is the strategy for the mentoring program for *pesantren* receptionists in developing religious *da'wah* (religious tourism)?
3. What are the impacts or results of mentoring for *pesantren* receptionists in developing religious *da'wah* (religious tourism)?

The aim of the research is to strive for Islamic boarding school human resources (especially guest preachers) to be able to manage the power of management system and power of unity system in dealing with the development of religious preaching.



Meanwhile, the scope of the research is the Salafiyah Syafi'iyah Islamic Boarding School, Sukorejo Hamlet, Sumberejo Village, Banyuputih District, Situbondo Regency;

The research framework uses a perspective approach in this service, as the development of da'wah science. In the study of da'wah science, transformative da'wah is a new paradigm that leads to a model of community empowerment. Transformative da'wah leads to participatory assistance, which is part of Participatory Action Research. In the Islamic boarding school's view, religious tourism is part of Islamic da'wah services. As part of da'wah activities, religious spiritual material contains good values which must be packaged attractively and adapted to the situation and conditions.

Methods and Materials

This research-based participatory mentoring method uses participatory action research (Chevalier & Buckles, 2019; Stoecker & Falcón, 2022) and pesantren-based group counseling (Arifin & Munfaridah, 2018; Arifin, 2020a; 2022). It is hoped that with this approach, some of the problems in assisted communities outlined in the results of the preliminary study can be reviewed again. Then, together, look for solutions.

Participatory assistance in its implementation is carried out through several stages, as follows: The first stage is introducing the situation and conditions and keeping in touch with the assisted community. The second stage is to carry out regional mapping, especially regarding the development of religious da'wah. Then carry out comprehensive regional mapping regarding the social problems of pesantren religious tourism by connecting the problems and potential of pesantren. The third stage is planning participatory action activities with the pesantren community.

The fourth stage is implementing participatory assistance. In this activity, we involved 40 Islamic boarding school guest servants. We take action in the form of mentoring for *da'wah bil-irsyad* (especially social skills), mentoring for *da'wah bit-tadbir* (psychological transformation of institutional management), information technology training (e-tamu), mentoring with a career counseling approach, and mentoring with an entrepreneurial psychology approach.

In the fifth stage, carry out self-reflection and joint evaluation. carrying out monitoring and evaluation of the efforts that have been carried out in the previous stages in order to know the impact. Also, how to carry out repairs or design the next cycle as long as it is still possible.

The stakeholders in this participatory assistance include: first, Ibrahimy University, which has the Faculty of Da'wah, the Faculty of Social Sciences and Humanities, the Faculty of Sharia and Islamic Economics, and the Faculty of Science and Technology. Resources are owned by lecturers who have expertise in the fields of da'wah, human resource development, information systems, and tourism. Their role is to strengthen the theoretical and practical base related to the mentoring focus. In a cooperative step, they are invited to the FGD and become facilitators in the mentoring.

Second, the Ikatan Santri dan Alumni Salafiyah Syafi'iyah (Iksass) is an organization of alumni of the Sukorejo Salafiyah Syafi'iyah Islamic Boarding School. The resources that Iksass has are that many Iksass members are academics and practitioners in the tourism sector. Their role in this assistance is to strengthen best practices in the tourism sector. Collaborative steps include inviting some Iksass members to participate in FGDs and develop planning programs.

Third, the Situbondo Regency Tourism, Youth, and Sports Service (Disporpora) is the official government service that handles tourism. The resources owned by the tourism office are systems, structures, apparatus, and



infrastructure. Their role in this service is to gain political will. The first step toward cooperation is to be given information and invited to lobby other government agencies.

Researchers used the Servqual survey method introduced by Parasuraman, a method of measuring service quality that compares the expectations expected by a customer with the reality (perceived) of a service. By using the Servqual method, researchers can calculate the gap that exists between a customer's expectations and the existing reality (performance of a service).

The survey location was at the Salafiyah Syafi'iyah Sukorejo Islamic Boarding School, Situbondo. The survey time was during the presence of guests at the Masyayikh Sukorejo Haul Majemuk and Alumni Reunion, namely November 29–30, 2023.

Manual data collection procedures, namely respondents fill in the "expectations" and "reality" columns at the same time. The field survey assistant, conducted a survey of the Islamic boarding school guardians who had left the dormitory.

The guest population is 3,060 people. The research sample was 306 people. The data analysis technique for this research uses Servqual gap analysis techniques, satisfaction level analysis, and importance performance analysis quadrant analysis.

Validity Test is a statistical test used to determine how valid a question item is in measuring the variable being studied. Data is declared valid if the correlation of indicators to the total items in a dimension is above the critical point value in the r-table according to the degree of freedom of the number of samples used. The validity test of items regarding guests' expectations can be seen in the following table.

Table 1 Test the Validity of Hope Items

	Scale Mean If Item Deleted	Scale Variance If Item Deleted	Corrected Item- Total Correlation	Cronbach's Alpha If Item Deleted
A1	85.22	81.167	.584	.970
A2	85.24	80.001	.720	.968
A3	85.22	80.067	.752	.968
B4	85.24	80.302	.731	.968
B5	85.18	79.447	.785	.968
B6	85.24	78.510	.780	.968
B7	85.23	79.428	.743	.968
B8	85.16	79.019	.793	.968
B9	85.21	79.446	.762	.968
C10	85.17	79.233	.825	.967
C11	85.16	79.468	.829	.967
C12	85.13	79.525	.835	.967
C13	85.19	79.741	.676	.969
C14	85.21	79.325	.766	.968
C15	85.16	78.736	.838	.967
C16	85.16	79.135	.816	.967
C17	85.14	78.775	.854	.967
C18	85.14	79.095	.839	.967
C19	85.13	79.103	.840	.967
C20	85.07	80.810	.690	.969



The validity value of each question item can be seen in the Corrected Item–Total Correlation value. Lots of data ($n = 306$) with df (degree of freedom) = $n-2 = 306-2 = 304$ so $r\text{-table} = 0.112$. The question item is valid if $r\text{-count} > r\text{-table}$. Because $r\text{-count} > r\text{-table}$, it can be concluded that questions 1–20 are valid.

Table 2 Reliability Test of Hope Items

Cronbach's Alpha	N of Items
.969	20

The reliability test was carried out by calculating Cronbach's alpha value on SPSS version 16 software. Data can be declared reliable if α is greater than 0.6. The value $\alpha = 0.969$ means it can be concluded that the data is reliable.

Table 3 Validity Test of Reality Items

	Scale Mean If Item Deleted	Scale Variance If Item Deleted	Corrected Item– Total Correlation	Cronbach's Alpha If Item Deleted
A1	83.82	137.042	.715	.919
A2	83.89	137.270	.710	.919
A3	83.88	137.063	.719	.919
B4	83.91	137.864	.634	.921
B5	83.87	136.920	.695	.920
B6	83.91	136.332	.716	.919
B7	83.98	134.774	.713	.919
B8	83.77	137.241	.716	.919
B9	83.83	136.440	.724	.919
C10	83.67	131.819	.220	.960
C11	83.82	135.095	.771	.918
C12	83.69	138.487	.709	.920
C13	83.76	139.446	.590	.922
C14	83.85	135.449	.756	.918
C15	83.81	137.587	.695	.920
C16	83.81	136.217	.760	.919
C17	83.71	136.853	.788	.919
C18	83.68	137.586	.766	.919
C19	83.79	137.200	.735	.919
C20	83.75	137.360	.709	.920

The validity value of each question item can be seen in the Corrected Item–Total Correlation value. A lot of data ($n = 306$) with df (degree of freedom) = $n-2 = 306-2 = 304$ then $r\text{-table} = 0.112$. The question item is valid if $r\text{-count} > r\text{-table}$. Because $r\text{-count} > r\text{-table}$, it can be concluded that questions 1–20 are valid.

Table 4 Reliability Test of Hope Items

Cronbach's Alpha	N of Items
.925	20

The reliability test was carried out by calculating Cronbach's alpha value on SPSS version 16 software. Data can be declared reliable if α is greater than 0.6. The value $\alpha = 0.925$ means it can be concluded that the data is reliable.



Results

Assisted Community Problems

To find out the problems of the assisted communities, researchers carried out several stages, namely the stage of recognizing the situation, mapping potential, and preparing an action plan, or in group counseling, known as the initial stage.

Introduction to Situations and Friendship

The Salafiyah Syafi'iyah is located in Sukorejo Hamlet, Sumberejo Village, Banyuputih District, Situbondo Regency. The distance of Pondok Sukorejo from the district center is about 30 km to the east or about 5 km to the west of the Baluran forest. Pondok Sukorejo was once a wilderness. In 1328 AH (1908 AD), the forest was cleared by K.H.R. Syamsul Arifin, and in 1334 AH (1914 AD), the Islamic boarding school was founded.

Pesantren Sukorejo has a vision of the birth of a generation of muslim *khaira ummah*. The generation that bears the title *khaira ummah*, the best *ummah*—as in QS Ali Imron: 110—is a person who always invites goodness, prevents evil, and believes in Allah.

Pondok Sukorejo stands on 11.9 ha of land. The total number of students is 20,101. 59.8% are children of farmers, 18.9% are children of fishermen, 15.8% are children of traders, 3.45% are children of civil servants, and 2.1% are children of ulama. They come from various regions of the archipelago, and some even come from Malaysia.

Pondok Sukorejo's first caretaker, K.H.R. Syamsul Arifin was continued by K.H.R. As'ad Syamsul Arifin and K.H.R. Achmad Fawaid As'ad, and now K.H.R. Ach. Azaim Ibrahimy.

Pondok Sukorejo, led by Islamic boarding school caregivers He is assisted by a secretary and treasurer. Pesantren caregivers are also assisted by deputy caregivers for the *ilmiyyah* section, deputy caregivers for the *amaliyyah* section, and the *maaliyyah* section. Below that, there are four heads of division, namely the Education Sector, Higher Education Sector, Islamic Boarding School Sector, and Business Sector.

The Salafiyah Syafi'iyah is expected to become a center for horseshoe religious tourism and is scheduled to become an international religious tourism conference event. This is the hope of Sandiaga Uno, Minister of Tourism and Creative Economy (Menparekraf), when inaugurating the construction of the Sukorejo Religious Tourism Area on Saturday, January 14, 2023. Sandiaga is optimistic that, in the future, Situbondo can become a center for religious tourism in Tapal Kuda. So this has an impact on tourist visits, especially foreign ones, to Pancasila Santri City. K.H.R. Achmad Azaim Ibrahimy fully supports the World Religious Tourism Convention. Because Islamic boarding schools are about growing and developing together with society, of course the concept must involve all levels of society.

Area and Potential Mapping

After the researchers introduced the assisted communities, the researchers carried out area mapping, especially regarding the development of religious da'wah. Then carry out comprehensive regional mapping regarding the social problems of pesantren religious tourism by connecting the problems and potential of pesantren. At this stage, researchers used mapping techniques, transects, and seasonal calendars.

The mapping technique (mapping the pesantren and its environment) is to draw the condition of the area (the pesantren and its surroundings) together with the pesantren guest service providers. This PAR technique is used to facilitate the assisted community in revealing the condition of the pesantren area and its environment. The result is a map on the topic of religious tourism.

The transect technique is a technique to facilitate the pesantren community in directly observing the environment and the condition of resources by walking through religious tourism areas following a certain agreed path. Using the transect technique, an overview of the condition of the natural resources of the assisted community is obtained, along with the problems, changes in circumstances, and existing potentials.

The seasonal calendar technique is a PAR technique that is used to determine the main activities, problems, and opportunities in the annual cycle, which are outlined in diagram form. The results, which are drawn in a 'calendar' in matrix form, are important information as a basis for developing religious tourism program plans. From the results of mapping, transects, and season calendars of researchers with the pesantren community, there are several potentials for developing religious da'wah, namely:

The results of the season calendar technique show that the Salafiyah Syafi'iyah has an agenda and events that support the da'wah program through religious rituals, including:

First, the compound haul and alumni reunion. This activity, which is held every 17 Jumadal Ula, can be developed for pilgrimage tourism, mental health tourism (wellness tourism), educational tourism, memorial tourism (dark tourism), and conference and exhibition tourism. The Compound Haul event consists of several events over half a month. Inter-pesantren competitions, science festivals, *bahtsul masail*, seminars, exhibitions, tahlil, alumni reunions, and others. This event is on a national scale, with tens of thousands of participants from various regions.

Second, the birthday of the Prophet Muhammad SAW and the meeting of the Santri guardians. This activity, which is held every 12th of Rabiul Awal, consists of several competitions, seminars, the Prophet's birthday, and meetings with guardians of pesantren students throughout the archipelago. Participants reached tens of thousands. Around the pesantren for a month full of impromptu markets. Some sell books, clothes, and food.

Third, *imtihan* on 20 Sha'ban. *Imtihan* was a big moment because the event was attended by thousands of student guardians who picked up their children to go home for the Ramadhan holiday. However, during the pandemic, Pondok Sukorejo had a congregational return (*pulang jamaah, puja*) program for students to make it safer and more orderly.

Fourth, the presence of new students Pondok Sukorejo: every year, around 3,500 to 4,000 new students arrive from all corners of the archipelago, and some even come from abroad. Usually they come with their parents and their Koran teacher in the village.

Fifth, graduation. At Pondok Sukorejo, there are several graduation events every year. There was an Ibrahimy University student graduation, a Ma'had Aly mahasantri graduation, a *tahfidzil qur'an* graduation, a *qiraatuna* graduation, and an *amtsilati* graduation.

Sixth, *istighatsah*, Jum'at Manis. At the Salafiyah Syafi'iyah Sukorejo Situbondo, there are Jum'at Manis *istighatsah* activities that have an appeal in the religious spirit, especially pilgrimage tourism and mental health (wellness tourism). According to Kiai Fawaid, on Jum'at Manis night, thousands of people make a pilgrimage to the Asta of the late Kiai Syamsul Arifin and Kiai As'ad. Then he took the initiative to do *istighatsah* with them. *Istighatsah*, according to Kiai Fawaid, is a request to Allah so that our desires are achieved. By doing *istighatsah* together, it is very likely that our wishes will be achieved quickly. Kiai Fawaid's aim is also to straighten out people's intentions for coming to Asta. Because sometimes ordinary people do not understand that the pilgrimage to Asta is only a pilgrimage. Kiai Fawaid likened it to people traveling who use vehicle facilities to get to their destination more quickly. We do the same so that our goals can be quickly achieved through trust



in Allah's guardians. So, before the istighatasah event, there is a recitation to the community. The Jum'at Manis istighatsah was first held on 24 Rabiul Awal 1425 H, or 13 May 2004. The istighatsah ritual began after the Isha prayer, taking place in Asta. The Istighatsah event could be said to be purely a religious ritual. Then it continued with a dialogue event that occupied the pesantren hall building. This forum is a kind of forum for people to confide in Kiai, which Kiai Fawaid named "Open House". The problems asked varied from pesantren issues, religion, and quite actual socio-political issues. It is not an exaggeration to say that the forum is a means of communication and a vehicle for intelligence as well as political education for the community (Arifin & Wisri, 2019; Arifin, 2014; Ibrahimy & Arifin, 2018; Ibrahimy et al., 2019).



Figure 1 Arts Festival for Islamic Boarding School Students.

Seventh, Ramadhan huts can be developed for educational tourism and dark tourism. In the month of Ramadhan, Pondok Salafiyah Syafi'iyah holds *kitab kuning* studies, which usually last for several days. Participants in these recitations are pesantren students, ustadz, other pesantren students, and the general public. Pondok Sukorejo also offers recitations with special material for hundreds of students from branch educational institutions. Apart from that, Pondok Sukorejo also holds a Ramadhan hut for the elderly. The Ramadhan boarding period for students and the elderly is usually ten days with the materials they need. They stay at an pesantren like Santri. Pondok Sukorejo also opened a program for alumni to return to the pesantren at the end of Ramadhan to recite the Koran, serve, and reminisce about the past.

Eighth, Trace the Struggle of K.H.R. As'ad Syamsul Arifin, which can be developed for historical tourism. There are two routes to trace Kiai As'ad's struggle. There are those who walk from Pondok Sukorejo to Bondowoso Square, a distance of around 92 km. There are also those from the Pondok Pesantren Sumberringin Jember to Garahan Jember. Both walks were on a national scale, with thousands of participants. The trip to Bondowoso is incidental because the distance is quite far. While the Trail in Jember is held every year,

Ninth, exhibition of alumni products throughout the archipelago, which can be developed as exhibition tourism. This exhibition is incidental. The alumni who are members of Iksass show off their superior products. Pondok Sukorejo is also often used as an exhibition for bonsai, calligraphy, and the like.

Preparation of Action Planning

In the next stage, the researcher prepared a plan for participatory action activities with the pesantren community. At this stage, researchers and their partners conduct problem and objective analysis.

The core problem of this service is that the pesantren community has not been able to manage the power of the management system and the utility system in dealing with the development of religious da'wah. The main problems include: the pesantren community (pesantren receptionists) do not have good skills and organization; do not have information technology skills; and do not have an entrepreneurial spirit. The impact is that the guest ministers do not yet have the skills to serve (*husnu al-khidmah*) guests and do not have good motivation (*qashdun shahih*) to perform the service.

According to the results of the FGD, one of the core problems in developing religious tourism da'wah at the Salafiyah Syafi'iyah is that the pesantren community has not been able to manage the power of the management system and the utility system in dealing with the development of religious da'wah. They have not been able to properly manage some of the tourism potential. Be it pilgrimage tours to pesantren community graves, cultural tours, educational tours, historical tours, as well as conference and exhibition tours, They are also not yet fully able to manage the power of the utility system in developing religious preaching.

Meanwhile, the main problem or problem of counseling service this year is that the pesantren receptionists members do not have good skills and organization, do not have information technology skills, and do not have an entrepreneurial spirit. As a result, the pesantren receptionists ministers do not have the skills to serve (*husnu al-khidmah*) and do not have good motivation (*qashdun shahih*) to serve. This year, the service assistants are pesantren receptionists because they are at the forefront and reflect the quality of the pesantren in its religious da'wah.

The final aim of this counseling service is that in the next five years, the Salafiyah Syafi'iyah will be able to manage the power of the management system and the unity system in facing the development of religious da'wah. Meanwhile, the aim of this year's service is to ensure that the pesantren community (especially pesantren receptionists) is able to manage the power of the management system and the unity system in facing the development of religious da'wah.

As a result of this counseling service, it is hoped that pesantren receptionists members will have good skills and organization, have information technology skills, especially in operating e-guest (e-tamu) programs, and have an entrepreneurial spirit.

Mentoring Program Strategy

This mentoring program strategy in group counseling is called the work stage, namely mentoring intervention activities to achieve predetermined goals. The mentoring program strategies include:

Assistance in Da'wah Bil-Irsyad

This *bil-Irsyad da'wah* assistance aims to ensure that pesantren receptionists have social skills and attractive personalities. The *bil-irsyad da'wah* assistance discusses social skills, so that pesantren receptionists have social skills. Apart from that, formulating local wisdom for receiving pesantren receptionists and formulating attractive personality guidelines

Pesantren receptionists should not only have an attractive appearance but also have a good personality that can radiate beauty that comes from the deepest soul. A good personality comes from spiritual strength and the ability to manage intentions.

The intentions of the pesantren receptionists ministers include the intention to serve as pesantren receptionists for the sake of Allah. Based on the principle of *in ajriya illa 'alallah* (QS. Hud: 29)—the reward for my efforts is only from Allah—and *in uridu illal islah mas tatha'tu* (QS. Hud: 88)—my efforts in improving the people, as much as I can. The guest speakers also intend to carry out the words of the Prophet Muhammad SAW: "Whoever believes in Allah and the Last Day should say good things or be silent, and whoever believes in Allah and the Last Day should start his neighbor, and whoever believes in Allah and the Last Day, honor the guest." (HR. Bukhari and Muslims).

Apart from that, the pesantren receptionists intend to guard the religious fortress (Islamic boarding school), glorify the message of Allah's religion, and expand the affairs of Muhammad's ummah.



Other *bil-irsyad da'wah* assistance is career counseling and entrepreneurship psychology. Assistance through counseling and psychology aims to strengthen the character of entrepreneurs based on local wisdom through group counseling. So that pesantren guest ministers can grow and become better at developing religious tourism. With career counseling and entrepreneurship psychology, pesantren guest service members have good mental health in their careers and have an entrepreneurial mentality. One of the techniques we use is cinema therapy. In determining the right film to use in cinema therapy (www.cinematherapy.com).

Assistance Da'wah Bit-Tadbir

The aim of mentoring bit-tadbir da'wah is so that pesantren receptionists have a good organization for the development of religious tourism da'wah. The activities include organizational management psychology training, management psychology assistance, and information technology mastery skills assistance by creating e-tamu applications and e-guest (e-tamu) training.

By participating in this training, guest speakers are expected to have knowledge and organizational skills. From a management psychology perspective, this knowledge and skill are sources of strength, power, or both. Power is not an activity but a condition. Power is the potential that a person has.

Pesantren receptionists members at pesantren are expected to be able to form a social identity, namely through intrinsic motivation and the need for affiliation. Extrinsic motivation arises because of a person's external driving factors. One of them, the factors that provide reinforcement by managers, includes: In the context of pesantren organizations, extrinsic motivation comes from the pesantren environment. This is why many organizations dedicate their time and effort to improving the workplace or service culture. Several studies show that a healthy preaching environment can have the power to motivate humans' and improve their morale. In many cases, reinforcement theory is a tool to influence individual behavior.

Guest speakers are also expected to be able to provide reinforcement in the form of extrinsic motivation. Intrinsic motivation arises from a person's internal drives. For example, employees may do something because it is fun and may be willing to put in long hours. Intrinsic motivation can fulfill internal goals, such as satisfaction or pleasure. It focuses on meeting and satisfying basic psychological needs.

David McClelland stated that there are three different needs that most people have. Each need corresponds to the type of person who feels motivated to fulfill that need. The three basic needs are the need for achievement, the need for power (need for power), and the need for affiliation.



Figure 2 Training and Assistance to Pesantren Receptionists.

In the context of pesantren, of these three needs, the theory of the need for affiliation is the most relevant and always emphasized. The manager has instilled how important it is for Sukorejo students to have affiliation motivation. Affiliation motivation theory is the belief that people want to be part of a group or organization. Affiliation theory claims that humans want to be part of a group, and others accept it. In the context of pesantren, why do students want to serve at their pesantren? Because he wants to be part of the pesantren. Moreover, there



is a recommendation that before leaving the boarding school, the students should serve at the pesantren so that their knowledge will be blessed and they will have experience in serving (Arifin, 2014; 2020a).

Impact of Mentoring

The impact or results of mentoring pesantren receptionists in developing religious da'wah (religious tourism) are that pesantren receptionists have good skills and organization, have information technology skills, especially in operating e-guest programs, and have an entrepreneurial spirit.

To find out the impact of mentoring, researchers also conducted a survey of guests who received guest services. The guest population was 3,060 people, while the research sample was 306 guests. Researchers used the Servqual survey method introduced by Parasuraman, a method of measuring service quality that compares the expectations expected by a customer with the reality (perceived) of a service (Parasuraman et al., 1985; 1988; 1994). By using the Servqual method, researchers can calculate the gap that exists between a customer's expectations and the existing reality (the performance of a service).

Surveys of guests yield expectations, satisfaction, gaps and quality of service as in the table 5.

Table 5 Expectations, Satisfaction, Gaps and Service Quality (Q)

Statement	Hope	Satisfaction	Gap	Q
A. Information Technology Services				
1. Obtain information (either through brochures or social media) about religious tourism	4,291	4,373	0,08	
2. Religious tourism information is easy to understand	4,281	4,307	0,03	
3. The appearance of brochures and flyers on social media is very attractive	4,288	4,278	-0,01	
Mean	4,29	4,32	0,03	1,008
B. Career & Entrepreneurship Services				
4. Sermons have honesty in work and entrepreneurship	4,265	4,288	0,02	
5. Sermons has discipline in work and entrepreneurship	4,304	4,337	0,03	
6. Sermons are agile and enthusiastic in work and entrepreneurship	4,248	4,245	0,00	
7. Servitors serve guests in work and entrepreneurship	4,268	4,190	-0,08	
8. Servitors have compassion for work and entrepreneurship	4,346	4,425	0,08	
9. The servant is steadfast in dealing with guests	4,265	4,356	0,09	
Mean	4,28	4,31	0,02	1,006
C. Social Services and Organizations				
10. Servitors has good social communication	4,310	4,461	0,15	
11. The servant is flexible and outgoing	4,320	4,359	0,04	
12. Servitors are good at expressing opinions to guests	4,340	4,510	0,17	
13. The server is good at expressing feelings to the guests	4,320	4,412	0,09	
14. The servant is able to control himself towards the guests	4,288	4,304	0,02	
15. Modest service to guests	4,337	4,353	0,02	
16. The service person speaks well to the guests	4,363	4,382	0,02	
17. Servitors maintain their behavior towards guests	4,369	4,471	0,10	
18. Servitors dress politely towards guests	4,356	4,490	0,13	
19. The servant is patient in serving guests	4,382	4,373	-0,01	
20. The server always smiles at the guests	4,389	4,294	-0,09	
Mean	4,34	4,40	0,06	1,013



The research results show that the greatest value of importance (hope) for guests is in social services and pesantren receptionists organizations, namely 4.34 (important). The smallest value of importance (hope) is in the religious tourism information service process, namely 4.28 (important). This shows that, on average, guests place more expectations on social services.

The survey results show that the greatest (real) satisfaction value is for social services and pesantren receptionists organizations, namely 4.40 (very satisfied). The smallest satisfaction value is for the career service process, namely 4.31. This shows that, on average, guests are more satisfied with the social service process and the pesantren receptionists organization.

One of the factors that influences service quality is the service that customers expect (expected service) and their perceptions of service (perceived service). From the two concepts above, gaps will arise that each service must be able to minimize in order to satisfy users. The research results show that the largest gap value is in social services, namely -0.06. The smallest gap value is in information services, namely -0.03.

To measure service user satisfaction, compare the percentage level of conformity between perceived service and expected service. The higher the percentage of conformity of perceived service to expected service, the higher user satisfaction with service quality. The survey results show a level of guest satisfaction of 87%, namely: $26,685 : 306 = 87,20588$. Thus, satisfaction is very high.

Discussion

In the view of the pesantren receptionists community, working at an pesantren in the field of religious tourism means serving or serving pesantren receptionists and the community (*hidmah lil ma'had wal ummah*). They carry out business with the motivation of worship and hope for blessings (*tabarruk*). Motivational factors are important antecedents of entrepreneurial actions. The success of the entrepreneurial process depends on a high level of motivation for entrepreneurship (Frese & Gielnik, 2014; León & Gorgievski, 2007).

According to the pesantren guest minister, who adheres to the will of K.H.R. As'ad Syamsul Arifin, a student's life will be meaningful or achieve perfection if he is active in educational institutions, preaches through Nahdlatul Ulama, or works for the people's economy. Kiai As'ad gave students three conditions for successful entrepreneurship: honesty, enterprisingness, and sincerity. Even in the field of economics, his book "Islamic Economics" functions as a guide for Salafiyah Shafi'iyah students (Arifin, 2014; Ibrahimy & Arifin, 2018).

There is a relationship between cultural practices and cultural values and the level of entrepreneurship, according to several entrepreneurial psychology studies. A person is part of society, and they have certain values. These values are very important to a person and how they act in their business (León & Gorgievski, 2007). Likewise with career counseling studies. Someone who believes in collectivistic values and comes from a community that has social values is greatly influenced by the way they make decisions. Important variables in career development, work behavior, and career success are also included in these values.

Values are beliefs based on a person's experiences that serve as standards for how they should act. Although these standards are constructed as cognitive structures, they also have behavioral and affective aspects. Individual values are the basis for conducting self-evaluation and evaluation of others, and they play an important role in the formation of personal goals. These values are developed so that individuals can fulfill their needs in a socially acceptable manner (Arifin & Baharun, 2022b; Arifin et al., 2022; Brown, 2006). Cultural values

and work values are the main factors that influence the process of choosing a job and achieving job satisfaction. (Arifin, 2021; Brown & Lent, 2005).

Pesantren culture, especially those originating from the *kiai's* advice, also influences the students' views about the perfection of life and meaningfulness in entrepreneurship. There is no way to understand someone's career outside of their social context. To fully understand a person's career, it is important to explore their entire network of life roles. Employees can be shaped by the context of role interactions (Arifin & Baharun, 2022a; Super, 1990).

For students, being able to serve others is a way to achieve meaning and perfection in life. They serve by trying to achieve prosperity and happiness in life for themselves, their fellow humans, and the environment around them. The benefits of entrepreneurship are not only measured by prosperity but also by happiness that is oriented towards the world and the hereafter. From a career counseling perspective, a person's job satisfaction (*khidmah*) and life satisfaction depend on how widely they can find ways to develop their abilities, desires, values, interests, personality attitudes, and self-concept. All of this depends on establishing a type of job, working conditions, and way of life that can play a growing role and seek out enjoyable and appropriate experiences. A person's level of happiness with their job is proportional to how well they implement their ideas. It is important to consider the relationship between a person's work circumstances and their job (Brown, 2006; Super, 1990).

Other career counseling research shows that people who have significant jobs have lower levels of stress and depression. However, they are not necessarily financially prosperous, especially if they do not fully utilize their abilities and skills in their work (Allan et al., 2020).

From the perspective of the psychology of entrepreneurship, future entrepreneurship studies and actions must benefit stakeholders, other people, and themselves. To become successful entrepreneurs, they must have higher social competence and social awareness. In fact, this happiness is an important condition for success in business (Gielnik et al., 2020; Minhaji & Arifin, 2021; Baron, 2000). Likewise, it is important to incorporate health theories from psychology into the study of entrepreneurship. It aims to gain an understanding of the impact of entrepreneurship on a person's mental health, improving quality of life, and the motivations that drive entrepreneurial behavior. It also aims to gain a better understanding of how entrepreneurs change their environment, find opportunities, and advance society in creative ways (Arifin & Zaini, 2021; Østergaard et al., 2018).

Conclusion and Suggestions

The charm and attractiveness of pesantren as areas of religious tourism are indeed interesting to study. The focus of this assistance is human resource assistance for pesantren receptionists in dealing with the development of religious *da'wah*. The results of the assistance show that:

The problems of the pesantren community in developing religious *da'wah*, namely: the main problem of mentoring is that pesantren receptionists do not have good skills and organization, do not have information technology skills, and do not have an entrepreneurial spirit.

Accompanying strategies for pesantren receptionists in developing religious *da'wah*, namely in the form of *bil-irsyad da'wah* assistance (especially social skills), *bit-tadbir da'wah* assistance (institutional management transformation), information technology training (*e-tamu*), mentoring with a career counseling approach, and entrepreneurial psychology.



To find out the impact of mentoring, researchers conducted a survey of guests who received guest services. The survey results show that the guest satisfaction level is 87%, or very high satisfaction.

This service is very important for the development of da'wah knowledge, and the benefits are felt by the community of pesantren receptionists. Therefore, this service should be continued for at least the next five years. In the following year, we should use a service-learning approach. Because at Ibrahimy University there are several faculties that support it, for example, the Faculty of Da'wah, the Faculty of Sharia and Islamic Economics, the Faculty of Science and Technology, and the Faculty of Social Sciences and Humanities.

Acknowledgments

The researcher would like to thank the Directorate of Islamic Religious Higher Education, Directorate General of Islamic Education, Ministry of Religion of the Republic of Indonesia for providing service to this community.

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