
**Empowering The Saptawening Coffee Community
Bawang Village, Blado District, Batang Regency**

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Abstract

Abundant potential in a village should be developed and managed by the local community to fulfill household needs. Bawang Village, Blado Subdistrict, Batang Regency with an altitude of 625-1125 meters above sea level which is a fertile mountainous and hilly area and high rainfall. The natural potential possessed by Bawang Village such as nature tourism is curug (waterfall), hot spring and beautiful scenery. Other potentials such as agriculture, clove and coffee plantations, culinary and culture can be an income for the village community if developed and managed properly. Community awareness in developing potential starts from the community formed by village youths called the coffee community with the name Sapta Wening. The Sapta Wening community begins with learning about coffee management from the grower, care, harvest, post-harvest process to brewing. Learning is carried out by the Sapta Wening community with various methods such as bringing experts to visits to several coffee communities and coffee shops.

Keywords: *Village Potential, Coffee Community and Sapta Wening*

INTRODUCTION

Bawang Village, Blado District, Batang Regency is a mountainous and hilly area, included in the highland category with a height of 625-1125 meters above sea level. Abundant natural potential in Bawang Village such as natural tourism potential, culinary potential, agriculture, and culture. Many potentials that have not been developed by the Bawang Village community such as agricultural potential, coffee and others. The people of Bawang Village are more interested in developing the tourism sector such as the waterfall and hot water baths. According to the village community, tourism potential is more productive and can increase household income compared to agriculture like coffee. The

community thinks coffee is a seasonal crop that is harvested twice a year, so it cannot sustain people's lives.

The lack of interest of the people of Bawang Village in developing coffee farming is not in line with the growing trend of coffee production in Indonesia. Coffee is one of the important commodities in Indonesia with a production growth that is always increasing every year. This makes Indonesia the fourth largest country in the world as a producer of coffee. Hence, it is appropriate for each region that has the potential to start the development of coffee farming such as Bawang Village. With a large area and ideal height for conducting coffee cultivation, Bawang village has the potential to produce high quality coffee.

Coffee as a commodity that grows in the highlands of the mountains and hills and is one of the plants whose productivity is limited. This is why the people of Bawang Village are not too serious about coffee cultivation. Awareness and confidence in conducting coffee cultivation must always be fostered to the people of Bawang Village. Whether by providing understanding and knowledge about coffee cultivation and its benefits.

Coffee has become a commodity closely related to the presence of community or groups of coffee farmers and coffee lovers. The existence of the coffee community provides space for the community as a medium of learning and introduction to coffee. In addition, the community is also a community empowerment in conducting coffee cultivation or developing coffee farming. As Chaskin (2001) explained that the process of community organizing can increase social capital both for individuals by increasing and strengthening relationships between people and by building trust and recognizing shared interests.¹ With the presence of the community, people can learn together about coffee cultivation from nursery, planting, care, processing to marketing. The community can raise awareness about the importance of coffee cultivation.

The activity of coffee growers in the village of Bawang actually started running 2-3 years ago by the community, but only a few people who carried out the planting. Due to the ignorance of the people in the cultivation of coffee, then after executing coffee planting activities, the people just let it go and without growing coffee plants well. The people of

¹ Nurulitha Andini, Pengorganisasian Komunitas Dalam Pengembangan Agrowisata di Desa Wisata Studi Kasus: Desa Wisata Kembangarum, Kabupaten Sleman, *Jurnal Perencanaan Wilayah dan Kota*, Vo.24, No.3 Desember 2013, hlm. 177

Bawang Village do not know how important the treatment is. Coffee plants need a treatment so that the plants can be grown optimally. The applied treatments are replanting, fertilizing, pruning and harvesting processes. For example in the treatment process for pruning, it is done water shoot pruning that aim for dense coffee plants.

This community empowerment activity titled Community Empowerment through Sapta Wening Coffee Community Bawang Village, Blado District, Batang Regency is aimed at people who have motivation in conducting coffee cultivation. The purpose of the empowerment activities is to increase public awareness in coffee farming management, coffee processing and coffee marketing. In addition, it is also improving the ability of people who are members of the community to be able to process coffee yields to the maximum. However, the problem that has arisen so far felt by the community is the lack of knowledge in processing post-harvest coffee to ready-to-serve coffee.

RESULTS AND DISCUSSION

Village Potential

Potential in this paper are power, strength, capability and ability that have the possibility to be developed. Those village potentials are to be developed in order to improve the welfare of the community. Generally, the village potential can be divided into two; first is the physical potential in the form of land, water, climate, geographical environment, livestock, and human resources. Second is the non-physical potential in the form of society with its patterns and interactions, social institutions, educational institutions, and village social organizations, as well as village officials and officials.²

The physical and non-physical potential of the village is a supporting factor for the role of the village as a hinterland, which is a region that produces staples for urban communities. Meanwhile, based on the potential of rural areas classified into three:³

1. Village areas with high potential, potential fertile areas, flat topography, and equipped with technical irrigation
2. Potentially medium-sized village areas, which are present in areas with relatively fertile agricultural land, irregular topography, and partial technical and technical irrigation

²Ahmad Soleh, Strategi Pengembangan Potensi Desa, *Jurnal Sungkai*, Vol. 5, No.1, Edisi Februari 2017, hlm. 36

³Ahmad Soleh, Strategi Pengembangan Potensi Desa, hlm. 38

3. Potentially low-level village areas, where there are infertile agricultural areas, rough topography (hills) and water sources dependent on rainfall.

The Aim of Developing Village Potential

In general, the aim of developing village potential is to encourage the realization of the independence of the Village community through the Development of Superior Potentials and Institutional Strengthening and Community Empowerment. While specifically the objectives of developing village potential are:

1. Increasing the active role of the community in making development decisions openly, democratically and responsibly;
2. Develop business skills and business opportunities for increasing income and welfare of poor households.
3. Form and optimize the function and role of the Financial and Business Management Unit (UPKu) as the Community Economic Empowerment Institution.
4. Forming, facilitating and providing guidance for UEP Pokmas especially in the institutional aspects and business development.
5. Developing the leading economic potential of the village which is adjusted to the characteristics of the village typology.
6. Promoting the integration of partnerships between Provincial and Regency/City Agencies and other stakeholders as the facilitator of the program.

Community

Hermawan Kertajawa explained that a community is a group of people who care about each other more than they should, where in a community there is a close personal relationship between the members of the community because of the similarity of interests or values. The process of formation is horizontal because it is carried out by individuals of equal position. The binding power of a community, especially the common interest in meeting the needs of its social life which is usually based on the similarity of cultural, ideological and socio-economic backgrounds.⁴

Chaskin (2001) states that community capacity is the result of interactions of human capital, organizational resources, and social capital owned by a community that can affect

⁴ Hermawan Kertajawa, *Arti komunitas* Jakarta: Gramedia Pustaka, 2008, hlm. 30

collective problem solving and improve and maintain the welfare of a community. Several factors affect the capacity of a community, among others:⁵

1. The existence of resources ranging from the expertise of each individual to the strength of the organization in accessing financial resources;
2. Network of relationships;
3. Leadership;
4. Support for movements where each community member can participate in collective action and problem solving.

Empowerment Process

1. Potential Excavation

Based on a review of data from the Village Information System (SID) conducted previously in Ketawang Hamlet and Bawang Hamlet, Bawang Village, Blado District. Bawang Village has a lot of potential that can be developed to improve the economy of the village and the people. Potential of Bawang Village such as Curug Genting, Curug Cina, Camping Ground, hill view, pine forest and tea plantations. Coffee farming in the village of Bawang has not yet become an existing potential, this is because there are still very few people who do coffee farming.

With an area of 1,600 Ha and a population of 2,035 people, Bawang Village is divided into four hamlets namely Ketawang Hamlet, Wonolobo Hamlet, Bawang Hamlet and Sinangka Hamlet. Geographically, the village of Bawang is at altitude 625-1.125 meters above sea level. Bawang Hamlet is the highest hamlet compared to other hamlets. Some of Dawang Bawang's land is also owned by Perhutani, especially for forest areas. The forest area owned by Perhutani included in the Bawang hamlet was 129 hectares.

Perhutani's land area of 129 hectares has not been optimally utilized by the people of Bawang Village. Only a few people who use Perhutani's land to plant coffee and sengon. Coffee farming in the village of Bawang is not much glimpsed by the community due to a period of growth and a long harvest period. Community interest is more on developing tourism potential such as curug tourism which is developing in Batang Regency.

⁵ Nurulitha Andini, Pengorganisasian Komunitas Dalam Pengembangan Agrowisata di Desa Wisata Studi Kasus: Desa Wisata Kembangarum, Kabupaten Sleman, Jurnal Perencanaan Wilayah dan Kota, Vo.24, No.3 Desember 2013, hlm. 176

True coffee cultivation is no less attractive than other potentials, with Perhutani's land which is quite extensive and has not been optimally utilized. Coffee farming can be coupled with the development of tourism in the village of Bawang. Integrating nature tourism with culinary tourism, especially coffee and other culinary are typical of Bawang Village. If the coffee farming is managed well and seriously by the people of Bawang Village, coffee could become one of the icons of Bawang Village as other villages.

2. Community Formation

Coffee has become a commodity closely related to the presence of coffee farmers and coffee lovers communities. The existence of the community gives room to the community to be more serious in managing coffee farming and coffee processing. The community becomes a space of knowledge for the community to get to know coffee from planting, processing and marketing.

The establishment of the coffee community was felt to be important for the people of Bawang Village as a space for learning and further introduction about coffee, from coffee farming, coffee planting, coffee processing to marketing. Having aware of the great potential of coffee in the future, Bawang Village community through young people take the initiative to form a coffee community. The community makes it easy for coffee farmers and coffee lovers to develop coffee in the village of Bawang.

Saptawening Community is the name of the community agreed upon by the members in the deliberations. It was agreed that the formation of the saptawening community would motivate the community to manage coffee. The Saptawening community consists of 8 people, called Wasturi, Nurudin, Bagus, Fiyan, Dul, Umar, Hermanto and Mirin. Saptawening community accommodates all elements of society who want to be involved in coffee. Community members immediately carry out the distribution of tasks such as members who focus on coffee farmers, processes and marketing.

Coffee community which starts from ignorance about coffee is trying to do knowledge and skill learning in coffee management. Learning planning is executed by members from bringing experts to visiting directly to regions that have developed through coffee.

3. Mentoring Activities

The initial process conducted in the facilitation is to approach the community to find out why the community rarely develops coffee farming in Bawang Village. Some reasons given by the community why they are not interested in developing coffee farming include managing coffee for a very long harvest period, from the initial planting to the harvest, which takes 2-3 years. With such a long harvest time, people do not want to take risks, because the daily needs of families must be met. Initial awareness to the people who are members of the sapta wening coffee community to carry out coffee cultivation cannot be just explained, but a visit to the village community and the coffee community that has already conducted coffee cultivation in advance. The success of the existing coffee community motivated the people of Bawang Village to cultivate coffee, which at least started with the sapta wening coffee community.

Some Bawang Village people have already planted coffee with Robusta coffee by utilizing Perhutani's land. According to data obtained by people who have planted coffee, namely:

Table 1
List of Coffee Tree Owners

No	Name	Land Size	Number of Trees	Age of Trees
1	Wasturi	1 hectare	1500	2 years old
2	Slamet	1 hectare	2500	3 years old
3	Waryudi	1 hectare	2500	3 years old
4	Mistono	2 hectare	5000	3 years old

Age of planting that has entered 2-3 years usually coffee plants begin to issue coffee flowers and produce coffee fruit. Coffee plants need a long time to produce fruit from pre-planting to harvest. The long process of this coffee plant has caused the Bawang village community not to be interested in conducting coffee cultivation.

To produce good coffee fruit processes that must be carried out by coffee farmers such as planters' activities, maintenance processes, and harvesting. To provide knowledge

about coffee farming, joint learning is carried out by bringing in experts related to coffee cultivation through the saptawening coffee community. Direct learning is given by experts starting from the activity of planting coffee trees, such as the preparation of seeds, land and fertilizer.

In the process of sharing with members of the Saptawening coffee community, they get an explanation in theory and in hands-on practice on how to grow good coffee. So far the farmers do not understand how to grow good coffee. Growing coffee is a series of processes from land preparation, selection of coffee seeds, planting coffee, maintenance to harvest. By studying together, coffee farmers who are members of the saptawening coffee community can find out how to choose superior coffee seeds, prepare land before planting, and plant a good coffee tree. After planting the coffee tree, the next step is the maintenance process, which up to now the village coffee farmer do not take good care, as said by one of the coffee farmers who are members of the saptawening community.

The next process that was explained by the resource persons was maintenance, care that must be carried out by coffee farmers at least such as replanting, weeding, fertilizing and pruning. Replanting is done on coffee trees that do not flourish or die after planting. The next step for coffee farmers to do is pruning. There are still many coffee farmers who believe that pruning is detrimental to the Bawang village community and coffee harvest period. Pruning is carried out by removing some parts of the coffee plant that are considered diseased, deformed and unproductive.

The coffee plant in Bawang Village is right in the Hamlet of Bawang with the age of 2-3 years and has begun to bear fruit and harvest. Previously harvested coffee fruit by the members of the saptawening community was green coffee. This was done because of ignorance and urgent financial needs. Besides that, middlemen also become one of the community factors for harvesting green coffee fruit. The need for awareness of members who have coffee plants to change the harvest pattern from green to harvest red coffee fruit.

The next learning phase carried out by the saptawening community is understanding in the process of harvesting, post-harvesting to coffee management. To get good quality results, the coffee fruit picked is red coffee fruit. The process of harvesting red coffee has begun by members of the Saptawening community, although not all of them have done this. With the harvest of red coffee fruit members feel the results with sales that are quite high compared to the harvest of green coffee fruit. Usually green coffee fruit is valued at

2000-3000 per kilogram with middlemen or markets, but green coffee fruit can be valued at 6000-8000 per kilogram.

With the awareness of the community harvesting red coffee fruit, the saptawening community has the initiative to directly process the harvested coffee fruit. Coffee processing is carried out at the homes of residents who are also members of the saptawening community in Bawang Hamlet, which is not too far from the coffee plantations. The coffee fruit that has been harvested must be processed immediately to prevent chemical reactions that can reduce the quality of coffee. The coffee processing managed by the saptawening community is a full wash process and a natural process. There are several coffee processing ways including the full wash process, semi-wash process, natural process and honey process.

Studying together in the saptawening community provides new knowledge about processing coffee. The coffee processing process begins with peeling off the flesh and skin of the coffee using a device called a pulper. Saptawening community procures pulper equipment by way of contributions by each member. After coffee in the pulper then soak the coffee beans with water and some time the water is replaced to dissolve the mucus attached to the skin of the horn. Soaked coffee beans are removed from the water which is then dried or dried in the sun. The drying process takes quite a long time range of 15-20 days but depends on the weather.

The next process is done after the coffee beans dry (green beans) exfoliating the horn skin using a huller machine. For the time being, the saptawening community does not yet have the machine, so the peeling of the horn is done manually. After the processing of coffee beans and storage, the next process to do is roasting. The process of roasting coffee plays an important role in the entire coffee chain because this process generally determines the enjoyment of the taste of coffee.

The last process carried out by the saptawening community is the packaging of roast beans into packaging. Saptawening community already has its own brand in the sales made. Upon agreement with the members of the trademark community, the established trademark is Genteng Curug Coffee. Curug Genteng Coffee brand is taken because the coffee planted close to Genteng waterfall and Genteng waterfall, which is also a tourism potential in Bawang Village. Genteng Curug Coffee is temporarily marketed to individuals and to several coffee shops in the Pekalongan and Batang areas.

4. Program Sustainability Plan

Referring to the results of activities that have been carried out, especially on the saptawening coffee community assistance in community awareness in coffee farming, coffee processing to packaging and marketing. It seems that assistance activities are needed for the sustainability of the programs that have been carried out. Assistance is carried out to improve the community of the Bawang village in developing coffee farming, increasing coffee productivity, and increasing creativity in coffee processing to have a high selling power and economic value.

The learning of coffee processing in the saptawening community is not at the final stage, such as knowledge of huller machines, roasting to coffee brewing. Continuity of learning is needed in the saptawening community which can be initiated and collaborated with the village and regional governments.

CONCLUSIONS

Institutional or community empowerment and strengthening is a process of changing mindsets by preparing the community to be professional and focused in coffee farming.

The potential development of Bawang Village has not been carried out optimally, especially in coffee farming. Only a few people have planted coffee on Perhutani's land, which covers an area of approximately 192 hectares. This is due to several problems faced by the Bawang Village community related to the household economy. There needs to be motivation for the people of Bawang Village to plant coffee.

Saptawening coffee community at the right time, as a place for joint learning in coffee farming management. It is also to increase knowledge from the planting process to the packaging and marketing process. People who are members of the saptawening community can be motivated in the development of coffee farming. Saptawening community can at least inspire the people of Bawang village to plant coffee.

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