

DIFFERENTIAL TRADITIONS OF CLASSIC AND MODERN PETIK LAUT IN GILI GENTING ISLAND, SUMENEP DISTRICT, MADURA

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Abstract. This research aims to discover the different cultures of the classical and modern sea-picking traditions on Gili Genting Island, Madura. The research method used is a comparative study comparing the sea-picking rituals of Hindus and Muslims. Research data collection techniques include observation, interviews, secondary data collection, and literacy studies using purposive sampling. Interviews were carried out by asking in-depth open questions and giving questionnaires. Then, secondary data was obtained by studying literature from related research. Research results: The core ritual of the sea-picking tradition is a form of shifting cultural values that are adapted to the diversity of local communities or are called the differentiation of classical and modern sea-picking traditions. This can be understood as a development of religious knowledge in society and a form of openness of coastal communities to the religious teachings they adhere to.

Keywords: Differential, tradition, sea pick, classic and modern

Abstrak. Tujuan dari penelitian ini adalah untuk mengetahui kebudayaan masyarakat secara differensial tradisi petik laut secara klasik dan modern yang ada di Pulau Gili Genting Madura. Metode penelitian yang digunakan adalah jenis penelitian studi komparatif dengan membandingkan antara ritual tradisi petik laut umat Hindu dan Islam. Teknik pengumpulan data penelitian yang digunakan di antaranya adalah melalui observasi, wawancara, pengambilan data sekunder, dan studiliterasi yang dilakukan secara purposive sampling. Wawancara dilakukan dengan memberikan pertanyaan terbuka secara mendalam serta pemberian kuesioner pertanyaan. Kemudian, data sekunder diperoleh dengan studi literature dari penelitian terkait. Hasil penelitian Ritual inti tradisi petik laut merupakan bentuk pergeseran nilai budaya yang disesuaikan dengan keberagaman masyarakat setempat atau disebut dengan deferensial tradisi petik laut klasik dan modern. Hal itu dapat dipahami sebagai suatu perkembangan pengetahuan agama pada masyarakat dan bentuk keterbukaan masyarakat pesisir pada ajaran agama yang dianutnya.

Kata Kunci: Deferensial, tradisi, petik laut, kalsik, dan modern

Introduction

Most of Indonesia's territory is ocean. Indonesia has more than 17,000 islands with a coastline of 99,000 km. The vastness of Indonesia's oceans makes Indonesia a country that has great potential in the maritime sector, such as fisheries and tourism. Because it consists of many islands, Indonesia is called the "Archipelago State" with a sea area of almost 3,257,357 km². The Indonesian nation is rich in diversity because Indonesia comes from various ethnicities. Cultural diversity has influenced this nation. The maritime or territorial boundary of the continental baseline is 12 miles measured from the baseline. Indonesia has full sovereignty over this territorial Sea. Foreign ships passing through this territorial Sea must ask for Indonesian permission. However, for the sake of world peace, Indonesia must provide shipping lanes for peaceful traffic. Indonesia ratified the 1982 UNCLOS through Law Number 17, dated December 31, 1985. This shipping route causes cultural acculturation, resulting in great diversity in Indonesia.¹

One of the islands in Indonesia is Java. Java is an island in Indonesia located in the Greater Sunda Islands and is the 13th largest island in the world. Java also has many very diverse customs and cultures². Among the islands are West Java, Central Java, East Java, DIY, and DKI Jakarta. One of the islands that will be studied is the island in East Java, namely Madura Island. Madura Island is the name of an island located to the northeast of Java Island, with an area of around 5,379 km² or eight times larger than DKI Jakarta province. According to Rukmana, Madura Island has potential in the tourism sector. This potential can

¹Presiden Republik Indonesia, "UU No. 17 Tahun 1985," Jakarta, 1985, <https://peraturan.bpk.go.id/Details/46968>.

² Pribadi, M., & Nurdin, N. (2021). The Practice of Salawat Nariyah in Rural Javanese Society Indonesia: Religiosity or Sociality? *Review of International Geographical Education Online*, 11(5), 2545-2555.

be seen from the rich biodiversity, natural beauty, natural tourism potential, and historical cultural heritage.³

Madura Island is still divided into several islands, and the island that will be studied is Gili Genting Island, which is located in Sumenep Regency. Gili Genting is an island located southeast of Madura Island. Administratively, this island is included in the Giligenting sub-district, Sumenep, East Java. The Giligenting sub-district consists of two islands, namely Gili Raja Island and Gili Genting Island, which are the center of the sub-district. Gili Genting District consists of 4 villages: Aenganyar Village, Gedugan Village, Bringsang Village, and Galis Village. The mindset of the people on Gili Genting Island has a particular point of view regarding religion, way of life, language, art, and livelihood. The definition of culture itself is thought, reason or customs. This means specifically that culture tends to refer to human thought patterns. With the human mindset, it can produce a form of action and work.⁴

Judging from the results of observations made by researchers, education on Gili Genting Island is still considered to be of little concern. However, religious values and cultural values can be said to be very good, thus leading them to have a good economy as well. On the island of Gili Genting, customs and culture are still very strong; one of the cultures is sea picking. Sea picking is a very sacred event, a way to maintain their ancestral traditions. Holding sea picks is an essential cultural reinforcement in creating a balance between humans and nature. In this way, it can be seen that the people of Gili Genting Island have their own perspective on marine resources. So, as a form of respect and as part of their cultural background, the tradition of picking the Sea emerged as a maritime perception. Generally, this tradition is realized through rituals as a form of gratitude because nature, through marine resources, has

³Jurnal Kajian et al., "Indonesia Sebagai Negara Kepulauan," *Jurnal Kajian Strategik Ketahanan Nasional* 2, no. 2 (2019), <https://scholarhub.ui.ac.id/jksknAvailableat:https://scholarhub.ui.ac.id/jkskn/vol2/iss2/1>.

⁴- Sumarno and - Indrianawati, "Pembangunan Geodatabase Kelautan Dan Pulau-Pulau Kecil Terluar," *Jurnal Itenas Rekayasa* 15, no. 1 (2011), <https://ejournal.itenas.ac.id/index.php/rekayasa/article/view/123>.

provided abundance and good fortune for their survival. Therefore, the Sea picking ritual is a form of culture.

This sea harvesting is carried out every month of Muharram or Suro, which is usually held during the full moon on the 15th of Java when fishermen are not going to Sea. The people of Gili Genting Island have held Sea picking rituals since the 1900s. If the Sea-picking ritual is not carried out, undesirable things, such as commotion among village residents, will happen. Therefore, people believe this ritual must continue to be carried out so that nothing undesirable happens. However, there are some immigrant communities who are against the sea-picking tradition because, in their view, this is an act of shirk. There was a day when this ritual was not carried out, which caused the high tide to reach people's houses, and there were no fish at all, so people started carrying it out again. As a tradition, this culture cannot be abandoned by society.⁵ From the existing phenomena and background, the tradition or culture of sea picking is a good action in maintaining and preserving local cultural wisdom. However, discussions related to sea picking have not been carried out comprehensively.

In writing this research, researchers found several previous studies that had studied sea picks. There is research from Ro'fat et al.⁶ which examines Sea-picking from the perspective of interfaith figures. The conclusion of this research is that the difference of opinion regarding sea picking from the perspective of interfaith figures only lies in how to express gratitude, namely by doing istighosah, tahlilan and there is also something that is done by throwing out offerings to give to God. The research conducted by EkaNurmalasari⁷ Studied the sea picking ceremony, a symbol of appreciation from fishermen for marine

⁵Zarawanda Asfarina, *Religiusitas Masyarakat Pesisir Perspektif Antropologi Analisis Tradisi Petik Laut.*, 2018.

⁶Ro'fat Hizmatul Himmah, "Petik Laut Dalam Perspektif Tokoh-Tokoh Lintas Agama: Studi Kasus Ritual Masyarakat Muncar Banyuwangi," *Jurnal Umm*, 2023, 12, <https://ejournal.umm.ac.id/index.php/JICC/article/view/24628/12205>.

⁷Eka Nurmalasari, "Nilai Kearifan Lokal Upacara Petik Laut Muncar Sebagai Simbol Penghargaan Nelayan Terhadap Limpahan Hasil Laut," *Jurnal Artefak* 10, no. 1 (April 28, 2023): 43-54, <https://doi.org/10.25157/JA.V10I1.9749>.

products, which was carried out with two cultural elements, namely ancestral culture and Islamic culture, which has been implemented in the modern era. Then, research by WidyaWulandari⁸ Studied sea pickles with the myths contained in them. It can be concluded that the myths that often occur when sea picketing is carried out are in the form of rules that must not be violated, supernatural powers, being a guarantee for the present, and so on.

The difference between the research that has been carried out and this research is from the research that has been reviewed by Rof'at et al. which only focuses on the opinions of religious figures in the village. In contrast, this research examines the differences between classical and modern sea quotations as well as the views of religious leaders. Meanwhile, Eka Nurmalasari's research focuses on studying how sea picking has become a symbol of appreciation for marine products obtained by fishermen without objects, while this research examines the study of Sea picking with objects located on Madura Island. Furthermore, the difference in the research that a scholar has studied is the myth about sea picking, whereas this research does not discuss the myths that occur in sea picking but how sea picking is carried out in ancient times and today.

Even though this study has been widely researched, there are several analyses that were missed by previous researchers regarding the history and tradition of sea picking. Therefore, further research is needed regarding the Sea-picking tradition as a complement to other studies. Especially in analyzing the culture of society differently, the classical and modern Sea picking traditions on Gili Island, Genting, and Madura. In line with this phenomenon, the basic analysis of this study was formulated to focus on two questions: (1) What are the different cultural perspectives regarding the classical and modern sea-picking traditions? (2) What are the cultural and religious values of the Sea picking tradition on Gili Genting Island, Madura?

⁸Widya Wulandari, "Mitosis Dalam Upacara Petik Laut Masyarakat Madura Di Muncar Banyuwangi : Kajian Etnografi" (2013), <http://repository.unej.ac.id/handle/123456789/3819>.

This study is also based on the argument that the sea-picking culture is a cultural acculturation between Hinduism and Islam. Not only is it a place for the Sea picking ritual, but it is also a tourist attraction and an aspect of the culture of the people on Gili Island, Genting Madura. The many people outside Gili Genting Island witness the implementation of the sea picking traditions of its uniqueness and social nature. Thus, this tradition contains many beneficial values for the people of Gili Genting Island and all Madurese people in general.

Theoretical Framework

1. Differential

According to Khairuddin, understanding culture must begin by redefining culture, not as a generic culture (a guideline handed down) but as a differential culture (negotiated throughout social interaction). The differential point of view sees that culture is liquid, dynamic, and complex. Unlike the generic view, which sees culture as hereditary, the differential view sees culture as more situational, whose existence depends on the character of power and relationships, which change over time. The theories used to observe this differential culture are theories with postmodern nuances. Differential culture, which is practiced repeatedly, has different patterns. Culture is not a legacy that is shared from generation to generation or practiced collectively but is a more situational culture whose existence depends on the character of power and relationships that change from time to time.⁹

Cultural differences refer to a concept in anthropology that refers to cultural differences between human groups. This concept emphasizes differences in customs, norms, values, language, and cultural practices between different societies. It should be noted that the term can be used in various contexts, and

⁹Moh Khairuddin, "Tradisi Selamatan Kematian Dal Tinjauan Hukum Islam Dan Budaya," *Penelitian Keislaman*, 2015, 182–85.

its meaning may vary depending on the discipline or perspective used. Some uses of the concept of differential culture include¹⁰:

- a. Social and Cultural Anthropology In anthropology, differential culture is studied to understand how societies and groups interact, adapt, and develop in different cultural contexts.
- b. Sociology In sociology, this concept can be used to understand how social inequality and cultural differences can influence social structures and interactions between individuals.
- c. Political Science In the context of political science, the concept of cultural differences can refer to political and social differences between various groups in society, which are sometimes used to explain political conflicts or disparities.
- d. Intercultural Communication In the context of communication, this concept can be used to explain challenges in intercultural communication due to differences in language, communication norms, and chemical cultural values.
- e. Education In education, cultural differences can refer to differences in learning styles, social norms, and values that influence the education of children from different cultural backgrounds.

2. Petik Laut

Tradition is a form of action carried out repeatedly in the same way. This repeated habit is carried out continuously because it is considered beneficial for a group of people, so that group of people preserves it. Sea picking is a tradition. This tradition is held as a form of gratitude for the abundance of sea products from fishermen during the Year. Picking the Sea is an ancestral heritage that is said to be the Community's alms towards the Sea, which, for one Year, is a place for them to earn their fortune. Every Year, local fishermen carry out the traditional Petik Laut event. Sea picking is a ritual that coastal communities

¹⁰Nur Ainiyah, "Ritual Petik Laut Dan Keragaman (Keragaman Dan Komunikasi Ritual Di Kalangan Nelayan Multietnis Di Kedungrejo Muncar Banyuwangi)," *Empirisma* 26, no. 1 (July 15, 2017), <https://doi.org/10.30762/EMPIRISMA.V26I1.682>.

have carried out for generations. This ritual is characterized by the tradition of offering offerings as an expression of gratitude for the sea products that fishermen get during the Year. An expression of gratitude to the fishing community for the sustenance and safety given by God through nature, especially the Sea. The sea-picking ritual is held once every Year at the beginning of the month of Muharram or Syuro by residents who live on the coast.¹¹

By holding the sea-picking ceremony, a group of people whose lives depended on sea products rejoiced because the fishing community had stopped going to the Sea for some time. Holding this ceremony indicates that the Sea, which has been the source of life, will again provide an abundance of sustenance, which comes from God. Because the traditional sea-picking ceremony is strongly associated with Islamic culture, there is a distribution of necessities for poor residents around the area. This traditional ceremony has been held since the time of our ancestors, but in ancient times, people's belief in the power of animism or dynamism was very strong, so the method or procession carried out had many differences from the current procession, which incorporates Islamic elements in its ceremonial activities. This is what causes the differences between classical and modern sea-picking traditions.¹²

Marine harvesting traditions can refer to practices or activities related to collecting seafood such as fish, shellfish, or other marine resources using picking or harvesting methods. This tradition can become an inseparable part of the lives of coastal communities or communities that rely on marine resources as their source of life. The following are some aspects that may be related to the Haicai tradition:

¹¹Siti Aisah, WAhyu Ilahi, "Simbol Keislaman Dalam Tradisi Rokot Tase' Dalam Komunikasi Masyarakat Desa Nepa, Banyuates-Sampang Madura," 2019.

¹²Eko Setiawan et al., "Eksistensi Budaya Bahari Tradisi Petik Laut Di Muncar Banyuwangi," *Universum: Jurnal Keislaman Dan Kebudayaan* 10, no. 02 (2016): 229–37, <https://jurnalfuda.iainkediri.ac.id/index.php/universum/article/view/750>.

a. Harvesting Methods

Marine harvesting traditions may involve methods of harvesting fish or other marine resources using special fishing gear such as nets, fishing rods, or other methods appropriate to the local marine environment.

b. Seasons and rituals

Some fishing or coastal communities may have traditions relating to particular seasons or natural events, which are important in determining when to harvest at Sea. Certain rituals and celebrations may be held as a form of respect or expression of gratitude for marine resources.

c. Sustainability

In communities that depend on marine resources, the tradition of harvesting marine products is often associated with the concept of sustainability. Understanding and managing marine resources sustainably is essential to pass these traditions on to the next generation.

d. Local culture

The tradition of collecting marine products can reflect the diversity of local culture and lifestyle of coastal communities. This can be seen in traditional songs, dances, costumes, and Folklore related to marine life.

e. Adaptation to environmental changes

Some marine mining traditions also reflect society's adaptation to environmental changes, such as changes in climate or weather patterns. Ocean-dependent communities often have to respond flexibly to these challenges.

The sea-picking tradition often has significant social, economic, and environmental value. As awareness of sustainability and the need to protect marine resources increases, many communities are trying to combine these

traditions with environmentally friendly practices to maintain the sustainability of marine resources.¹³

Methodology

To answer the existing problem formulation, this study used a qualitative descriptive approach. By going through several stages, including (1) Problem formulation, (2) Literature study, (3) Field study, (4) Observation and interviews, (5) Data processing, (6) Analyzing, (7) Connecting with theory. The research method used is a comparative study comparing the sea-picking rituals of Hindus and Muslims. Research data collection techniques include observation, interviews, secondary data collection, and literacy studies using purposive sampling. Interviews were carried out by asking in-depth open questions (deep interviews) as well as giving questionnaires. Then, secondary data was obtained by studying literature from related research. The criteria for research respondents were community leaders in each village on Gili Genting Island. Then, the data was analyzed descriptively and comparatively based on data analysis made in the form of a comparison matrix.¹⁴

Result and Discussion

As time progresses, many changes occur, both micro and macro changes. Likewise, culture, traditions, or customs in society certainly experience changes. Over time, society's mindset has led to changes. This is relevant to the understanding of differential culture; differential culture is culture as something that is practiced repeatedly, so it appears to have different patterns. Culture is not a legacy shared from generation to generation or practiced collectively but a more situational culture whose existence depends on the character of power and relationships that change from time to time.

¹³Irma Juliana, "Solidaritas Masyarakat Pesisir Dalam Tradisi Petik Laut," *Jurnal Kesehatan Masyarakat Dan Sosial 1* (2023): 4.

¹⁴Sugiyono, *Metode Penelitian Kualitatif*, 2013.

To find out about the different traditions of sea picking, from classical to modern, the author conducted interviews with community leaders on Gili Gengting Island. How does the sea-picking procession change from Year to Year? Has it remained the same, or has it moved with the times?

Kyai Tahol, as a community leader on Gili Gengting Island, said:

"Back in the 80s, the Sea picking procession was carried out only with offerings containing rice and market snacks. Then, in the 90s, changes began to occur, starting with whole chicken meat; as time went by, it was changed to a buffalo head, which was marked as a symbol to be used as an offering. Because buffalo heads are becoming scarce, they can be replaced with cow or goat heads. In the 2000s, the contents of the offerings began to change, and the food used as offerings began to follow the times. Even today, the contents of the offerings include clothing, food, and "Also gold. There is a mandatory filling, namely 1000 pieces of fruit, which cannot be less or more because it is believed that if there is less or more, the offering will return to the Community."¹⁵

This is in line with the results of interviews conducted with the head of Galis village, Gili Gengting District, Mr. Safri, who stated

"Even though we are from the islands, we are open to foreign cultures without losing our traditions. So, there are differences between the traditions carried out in ancient times and today. Because it is becoming more modern day by day, starting from the filling of offerings which are now filled with fruit, the clothes, and gold, the food used is also different from before, the decoration of the boats that sail and also the performances held, and the costumes used are also more modern."

This was also made clear by Ustad Mumtahal A'la that:

"In the past, sea picketing was carried out by holding orchestras and drinking alcohol; in fact, there was no Islamic element at all, so many said that this was an act of shirk. However, as time went by, Islamic teachings began to enter, so the schedule of events began to be changed little by little with the presence of Islamic elements, such as the reading of prayers and tahlilan carried out by the people of Gili Gengting Island. "The

¹⁵Tahol, Religious Figure Gili Gengting "Interview" Date 13 June 2023

modern side is that it is formed with elements of art, namely that there have started to be festivals and performances for entertainment."¹⁶

What is the process of implementing the sea-picking tradition on Gili Genting Island?

Kyai Tahol answered

*"Usually, the sea picking is carried out for three days; in the evening, there are entertainment events such as Ludruk performances. The next day, the offerings are delivered to the middle of the Sea. For the local Community, it is called releasing bite or been. Usually, the offerings are carried in a small boat and then carried by large boats that have been made up. Next, all the decorated boats take them sailing into the middle of the Sea (whirlpool). While sailing, some people splash in and swim into the sea while praying with the aim of making good fortune. When they arrive in the middle of the Sea, they pray, and the small boats contain offerings. "It was sunk. Then the big boat went around the vortex. After that, it landed again. The next day or evening, a joint tahlilan event is usually held."*¹⁷

This is in line with the answer to the head of Galis village, Gili Genting District, Mr. Safri, who stated

*"Going through the rituals, first of all, a joint prayer or recitation, then there is a karawitan rukun Karya or rukun family event which includes comedy and the history of the origins of the legendary fish, namely the rajhumina fish. Next, the next day, the release of offerings containing 1000 pieces, cow heads, food, and clothing, including gold. If one of the offerings is lacking, the offering is returned to the Community. The offering is put in a small boat. The contents of the offering are complete; whatever is used by humans must be present. No one can take this offering; if anyone takes it, then "The person who took it must have experienced difficulties. When releasing the offerings, the person carrying the small boat containing the offerings was a trusted community figure and caretaker."*¹⁸

¹⁶Mumtahal, Religious Figure Gili Genting "Interview" Date 13 June 2023

¹⁷Tahol, Religious Figure Gili Genting "Interview" Date 13 June 2023

¹⁸Safri, Ketua Rt Gili Genting "Interview" Date 13 June 2023

The answer is also in line with what Ustad MumtahalA'la stated

*"The implementation of Sea picking on Gili Genting Island changes every Year because it adapts to the month of Qomariyah and the agreement of the fishermen. The process is after the entertainment event is finished, the large boats which have been decorated gather and prepare to sail, next is lowering the offering floats onto the boat, then leaving for the open Sea to throw away the offering floats, after in the middle of preparing to dispose of the offering floats, after the offering floats are thrown away the Community prays and prays together. . "After finishing, all the boats went straight home to the Gili Genting port."*¹⁹

From the results of interviews conducted with the community figures above, there are several research findings, including:

1. There are changes in the Sea picking tradition from time to time, starting from the arrangement of the event, the contents of the offerings and the concept of the event
2. There is a change in the schedule of the event, from previously having no Islamic elements to having Islamic elements
3. People who were very enthusiastic about the sea picking process were held wisely and lively by the local community.
4. The implementation of Sea picking on Gili Genting Island changes every Year because it adapts to the month of Qomariyah and the agreement of the fishermen
5. There are rules that must not be violated, such as stealing offerings

Every Community, both in mountainous and coastal areas, has special rituals aimed at ensuring that in carrying out their profession they avoid danger and increase their harvests. As is the case with the coastal communities in Sumenep, Madura, who have a tradition aimed at ensuring that fishermen's harvests are abundant and they are given safety. This tradition is called "rokatrase" or sea picking

¹⁹Mumtahal, Religious Figure Gili Genting "Interview" Date 13 June 2023

The tradition of picking the Sea is carried out every Year and some communities still carry out various forms of worship, such as bringing market snacks consisting of seven kinds of food, porridge of five colors (white, black, red, yellow and green) as well as flowers and incense. as complementary material. The process of implementing the Sea picking tradition in the Sumenep Madura community lasts for three days. Before the cultural parade was held, which is the core event of this tradition, the coastal Community held a Koran sermon, Istighosah and prayer together at the RT's house. Next, the core event of this tradition begins with a small boat (Ghitek) being paraded from the Village Head's Office to the Sea. When it reaches the middle of the Sea, the ghitek is ralunged and the contents of the ghitek are seized by the coastal residents of the neighboring village. Coastal communities' understanding of the pick aut tradition is as follows

1. Sea Picking (RokatTase') as a means of social activity. In the context of sea peik, it functions as a form of social consolidation activity, primarily related to the spirit of cohesiveness between communities that their ancestors have inherited, that sea pick is a form of ritual religiosity and a means of social bonding for all coastal communities, both those who work. Whether you are a fisherman or not. In other words, the people of Sumenep have a spirit of cooperation in every job.
2. Petik Laut (Rokat Tase') is the preservation of cultural heritage and religious rituals of coastal communities, which need to be preserved by the next generation to maintain their local cultural identity, to show gratitude to God and the guardians of the Sea, respecting and preserving ancestral culture and maintain an attitude of cooperation among them. For this purpose, the fishing community maintains the tradition of picking the Sea and has become a priority for implementation.
3. Petik Laut (Rokat Tase') is a means of socializing community self-help development, such as the Aisyah cooperative, a gathering place for coastal

communities to borrow capital and save money. This cooperative was built based on community self-help.

Sea picking is a tradition passed down from ancient Hindu ancestors. Therefore, the series of events in it are dominated by rituals that do not exist in Islamic teachings. This is where religious figures played their role by incorporating Islamic values into the sea-picking tradition. The information that researchers have obtained about the Islamic values contained in sea quotes in the form of *khatmil Qur'an*, *tahlil*, *istighasah*, cultural lectures, and prayers are a series of additional events by local community leaders. This will not be realized if society does not want to open itself to the importance of incorporating Islamic values into a tradition brought by other religions. If you ask ordinary people who are still around today about the series of events that took place in sea fishing in the past and now, they are very different. There are many changes to the series of events that are more Islamic. Of course, the current celebration is not suitable for them.

As we know, among those who contributed most to the spread of Islam in Indonesia were the Wali Songo. Wali Songo's success in spreading religion cannot be separated from his preaching, which prioritized the method of Islamization of culture. Wali Songo teaches Islamic values in a flexible manner without opposing religious teachings that are deeply rooted in society but allows these traditions to continue; only the content is replaced with Islamic values so that Islamic teachings can be accepted in society. In particular, Sunan Muria, in carrying out Islamic preaching, did not necessarily eliminate the old religious traditions adhered to by the Community but rather gave it an Islamic color and developed it as a new religious tradition unique to Islam. This approach is in accordance with the word of Allah in Surah An-Nahl verse 125 as follows:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِلَا تِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

"Call (people) to the path of your Lord with wisdom and good teaching, and argue with them in a good way. Indeed, your Lord, He is the One who knows best who goes astray from His path, and He is the One who knows better who is guided."²⁰

In Surah Al-Baqarah verse 170, the traditions of the ancestors are also explained as follows:

وَإِذَا قِيلَ لَهُم اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ

And when it is said to them, "Follow what Allah has revealed." They answered, "(No!) We follow what we found our ancestors (doing)." In fact, their ancestors did not know anything and had no guidance.

Likewise with the verse of the Qur'an in Surah An-nahl verse 123 which reads:

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

"Then We revealed to you (Muhammad): "Follow the religion of Abraham, a Hanif" and he is not one of those who associate partners with God."

The research results show that the tradition of picking the Sea in a different way from classical and modern on the Gili Islands of Genting Madura does indeed occur. The sea-picking tradition, initially a spiritual tradition, has now transformed into a festival and can even be called a people's party. This can be seen from the schedule of events and the event concept, which has undergone many changes, starting from the performances and the food dishes, which are pretty luxurious.

No	Classic Sea Picking Tradition	Modern Sea Picking Tradition
1	The contents of the offerings are rice and market snacks, whole chicken	Filled with gold offerings, clothing, food, a cow's head, and 1000 fruits

²⁰Al-Qur'an, "Surah An-Nahl - 125-126 - Quran.Com," accessed November 17, 2023, <https://quran.com/id/lebah-madu/125-126>.

2	Performances such as orchestras and drinking alcohol.	Performances such as kara witan, ludruk, pop music
3	The religious elements are not yet visible, only ordinary prayer.	The religious elements are istighasah tahlilan or joint recitation, joint prayer and joint prayer.
4	Spiritual traditions	Festivals and folk celebrations
5	The implementation is simple, withonly a few community contributions, namely sincere contributions.	The implementation is lively, and there are dances and performances before the offerings are finally delivered to the middle of the sea. The fees start from 250,000-700,000.

Judging from the table above, the differences between classical and modern sea-picking traditions are visible. The differences that occur do not eliminate the existing religious values and cultural forms. So the shift to more Islamic terms in the core rituals of this tradition is a form of shift in cultural values that are adapted to the diversity of the local Community. This can be understood as a development of religious knowledge in society and a form of openness of coastal communities to the religious teachings they adhere to.

It also cannot be separated from the efforts of religious figures to straighten out traditions that are not in accordance with Islamic law. In the 80s, food that was brought into the Sea was thrown away. Still, since the last few years, food that has been brought into the Sea has only been released with the intention of providing charity for coastal communities to neighboring village communities who want to take it. Previously, we had warned all the people of Sumenep not to take it from the coastal communities themselves because it was a form of charity from the coastal communities to the residents of neighboring

villages waiting. For this reason, community leaders try to be open to society by refreshing traditions that deviate from Islamic teachings. Because this tradition cannot be changed completely in a short time. So then the hope of the challenge of organizing Sea picking in accordance with religious teachings is truly achieved as a tradition of a combination of Islamic values and local wisdom.²¹

Rokat Tase is a tradition owned by fishermen, especially in the Sumenep district, as a form of gratitude to God Almighty for his blessings in being able to enjoy abundant fortune. Regent of Sumenep Dr. KH. A. Busyro Karim, M.Si explained that

*"Rokat comes from the words Rokot and barokah so that with the blessing we enjoy abundant results and this is a tradition of rokattasek where before it is carried out, a Qur'an recital and other religious activities are held, and at the peak of the event a larung procession is held."*²²

The Sea Picking tradition in the Gili Genting Madura island community is one of the rituals that the Community looks forward to as an expression of gratitude to Allah SWT who has provided sustenance and safety for fishermen and to unite the Community to always be united, work together in all things. The cultural manifestations and religious values of the sea-picking tradition on Gili Genting Madura Island will be explained in the scheme below regarding the implementation of sea-picking in which religious changes have occurred.

Culture is something that cannot be separated from human life. E. B. Taylor in his book entitled *Primitive Culture*²³ Stated that culture is all the results of human activity, both concrete and abstract, both with positive and negative goals. Culture has several forms. According to John J. Honigmann in the book *The World of Man*²⁴, there are three forms of culture: ideas, activities, and

²¹Aisah, WAhyu ilahi, "Simbol Keislaman Dalam Tradisi Rokot Tase' Dalam Komunikasi Masyarakat Desa Nepa, Banyuates-Sampang Madura."

²²Busyro Karim, Religious Figure Gili Genting "Interview" Date 13 June 2023

²³E. B. Taylor, *Primitive Culture*, 1871.

²⁴John J. Honigmann, *The World of Man*, 1959.

artifacts. The cultural forms in the sea-picking tradition will be described as follows:

1. Ideas

There is an idea or belief that their source of livelihood comes from the Sea. Coastal communities, the majority of whom work as fishermen, depend on the Sea for their livelihoods. This idea is the background for them to respect the Sea as their source of livelihood. By asking God, they hope that they will be given safety when going to Sea and will always be given abundant sea products. Based on ideas or ideas embedded, these coastal communities assume that a magical figure watches over the Sea. Therefore, they match the offerings placed in the *bitek* for offerings. Therefore, this Sea picking ritual is part of the first form of culture, namely ideas. Its invisible form is real, abstract, and cannot be touched or touched.

2. Activity

The activities in this sea picking ritual can be seen from the events arranged over three days. The activities that occur in the Sea picking ritual on Gili Genting Island are a combination of modern culture and Islamic religion. This can be seen from the series of events, namely on the first day there is a *ludruk* or singing performance, then there is the reading of *tahlil* and *yaasin*. The next day, read the Koran. Only on the third day, namely, the release of offerings in the middle of the Sea with the series of events above can be classified as a form of culture, and activities because in it humans interact with each other, make contact, and socialize with other humans according to specific patterns based on customary codes of conduct. It is concrete, occurs in everyday life, and can be observed and documented.

3. Artifacts

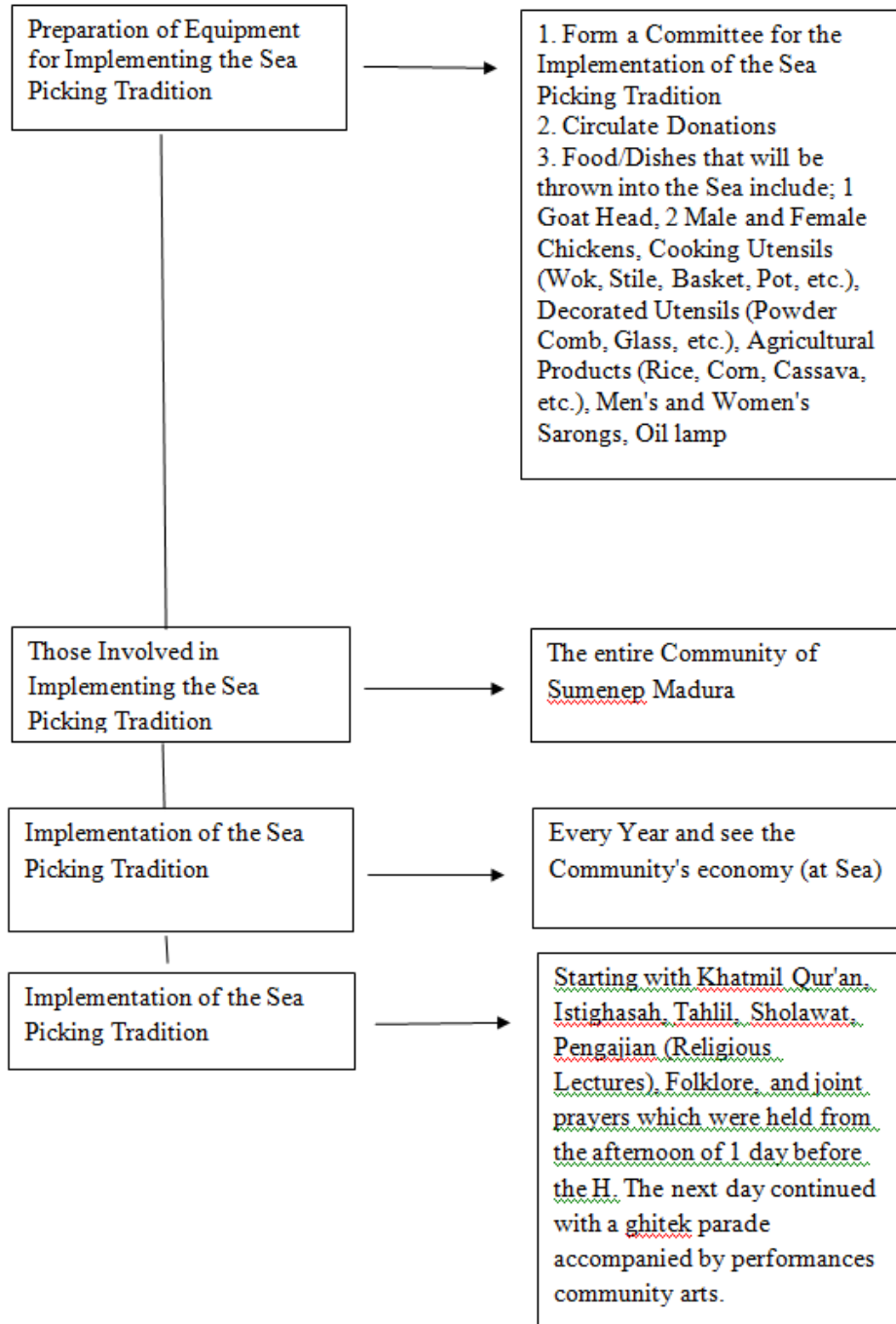
Artifacts are a form of physical culture in the form of the results of human activities, actions, and work in society in the form of objects or things that can be touched, seen, and documented. The cultural manifestation of this

artifact in the context of the Sea picking ritual can be seen from the offerings made, which consist of clothing, food, gold, cow heads, and 1000 fruits. Apart from that, the bite, or small boat used to carry offerings in the middle of the Sea, is a cultural manifestation of the sea-picking ritual because of its concrete and tangible form in contrast to activities and ideas that are not visible in reality.

Religious values are everything that is related to or can be helpful for the human mind and spirit. Religious values reflect the growth and development of religious life, consisting of three main elements: *aqidah*, worship and morals. Religious values in the Sea Picking Tradition include:

- a. Sea fishing is a traditional ceremony or ritual as a form of gratitude to God, to ask for blessings of sustenance and safety carried out by fishermen.
- b. The relationship between humans and their creator is found in the reading of prayers to God by shamans and caretakers to ask for smoothness and safety when the sea picking ceremony is carried out.
- c. Religious values that lead to Islamic teachings are proven by reading verses of the Koran. The verse of the Qur'an that is read is Surah Yāsin. The content of Surah Yāsin is a warning for humans to return to the path of Allah. Surah Yāsin is always read during *tahlilan* with the aim of asking for smooth running, both in this world and the afterlife in a resigned manner. Surrender means asking for the best for human life, such as when an illness cannot be cured. With the Yāsin, a person's life can be explained whether they can live because they can be cured or die, with the meaning of the Yāsin as an intermediary.

Scheme of the Implementation Process of the Sea Picking Tradition



Concluding Remarks

From the research results above, the tradition of picking the Sea differentially between classical and modern on the Gili Islands of Genting Madura does indeed occur. The sea-picking tradition is a form of shifting cultural values adapted to the local community's diversity, or it is called the differentiation of classical and modern sea-picking traditions. This can be understood as a development of knowledge in society and a form of openness of coastal communities to the teachings of the religion they adhere to. Apart from that, it can be seen from the tradition of picking the Sea, which was originally a spiritual tradition, is now changing into a festival and can even be said to be a people's party. This can be seen from the schedule of events and the concept of the event, which has undergone many changes, starting from the contents of the offerings, performances, and also the food dishes, which are pretty luxurious.

The cultural manifestation of the sea-picking tradition is the existence of ideas in the form of community beliefs, a series of events in the form of activities, and artifacts such as offerings and sunken small boats. Meanwhile, the religious value of the Sea picking tradition is an expression of gratitude to Allah SWT, who has provided sustenance and safety for fishermen and united the Community always to be united, and work together in all things with an implementation that is by Islamic law, such as reciting Qur'an and *tahlil* together.

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