

CULTURAL VALUES IN *PETIK LAUT* TRADITION SOUTH COASTAL COMMUNITIES IN MADURA ISLAND

1st Wahid Khoirul Ikhwan¹, 2nd Hani'ah²

Pendidikan Bahasa dan Sastra Indonesia Universitas Trunojoyo Madura^{1,3}

Abstract. The existence of the *petik laut* tradition of the coastal community in the south of Madura as part of the identity of the community with its unique culture and traditions as local wisdom must always be maintained as part of the Indonesian nation. It is very relevant to be maintained as a national spirit. To get concrete results, this study uses the right approach, namely qualitative. The research design is aimed at describing a situation or phenomena that occur in formal educational institutions and residents related to the cultural values of the traditional rokat coastal community as a support for tourism on Madura Island. The instruments used were questionnaires, structured interviews, interviews, literature review to collect data, both primary and secondary by considering the population of this study. The results of this study are that there are cultural values in the *petik laut* tradition, namely (1) cultural values in the relationship between humans and God; (2) cultural values in human relations with nature; (3) cultural values in human relations with other human beings; (4) cultural values in human relations with society; and (5) cultural values in human relations with themselves.

keywords: cultural, tradition, petik laut

INTRODUCTION

The Indonesian nation has a variety of cultures and traditions. Each region has different traditions. These cultures and traditions have always been maintained and cared for by the people who use them to this day. In carrying out this culture and tradition, the community is very fanatical and always applies whatever was received and taught by their ancestors. Then culture and tradition are always applied, accepted and absorbed in everyday life. However, it is possible that these cultures and traditions will change over time and the development of science and technology.

Madura Island is a representation of the unique cultural diversity of the Indonesian people. This cultural diversity is inherited from generation to generation. This heritage culture is a reflection of life, behavior in society with nature and the environment that originates from customs, religious values, advice that is used as a means of control in society as an institution so that it becomes part of culture. In fact, according to Ma'arif (2015: 6) the culture is held by the community as a way of life.

The Madurese as one who has culture and tradition has his own way of balancing the macro-nature (universe) and the micro-nature (self). In that context, the tradition of *petik laut* from the south coast community on Madura Island is used as a medium to represent this effort. Based on the history of stories passed down from generation to generation, the tradition of *petik laut* in the south coast of Madura departs from the awareness of the Madurese people about their inability to see what will happen to them in the future, especially in relation to suffering, disaster, danger, illness or the like. In addition, the suffering is believed to be able to approach humans at any time. This inability makes the Madurese tend to look for clues so that they are protected from something unwanted happening.

Through the tradition of *petik laut*, the Madurese especially work as fishermen hope to avoid all these negative things by asking for "blessings" from their ancestors which they believe they can still ask for help. Because of this, it is necessary to greet the ancestral spirits who are still alive through a ceremony. For that reason, this tradition then underwent a process of Islamization. With these developments, until now, *rokat* tends to be a rite that is not opposed by the Madurese Muslim community.

The tradition of *petik laut* which has been transformed into an Islamic tradition, in its implementation involves prayers filled with hope for God's help. However, the spirits of the ancestors are still involved as intermediaries to communicate this intention. This is done because the spirits are believed to be in another realm that is close to God. This Madurese traditional ceremony can be held both for personal (individual) and for the benefit of the general public (communal). Ceremonies held for the common good are carried out collectively.

In addition, this research is motivated by the fact that the existence of the culture and tradition of *petik laut* in the coastal communities of the south of Madura has extraordinary potential to develop the potential for marine tourism in Madura. Through the culture and tradition of picking the sea, the people of the south coast of Madura will promote sea tourism if it is managed professionally. This professional tourism manager certainly requires the full support of the people of Madura Island and the district governments of Sampang, Bangkalan, Pamekasan and Sumenep. However, the beginning of the sea picking tradition was a tradition during the Hindu religion. This is in accordance with the opinion According to Kayam (1981: 51) that the tradition of *petik laut* is the offerings that are washed away, because the previous community still believed in the power of animism and dynamism which were part of the local tradition which was considered close to shirk, then various influences of Islam emerged. in rituals, and finally the current tradition of *petik laut* has eliminated the offerings or floated the offerings in the middle of the sea.

However, there are many challenges in developing marine tourism on Madura Island, one of which is that there are still many groups that oppose the development of Madura as a tourist destination. Those who oppose culture-based tourism argue that the arrival of tourists to tourist destinations can damage the authenticity or integrity of cultural products. Various studies have shown that tourism has damaged or destroyed local culture. Tourism directly 'forces' local cultural expressions to be modified, to suit tourism needs. Cultural expressions are commodified so that they can be sold to tourists (Britton, 1977: 272).

In addition, the existence of the sea-picking tradition of the south coast community on Madura Island is a cultural property that has local wisdom values and contains noble values. Therefore, this study aims to understand what the Madurese people's hopes and dreams are about their culture through culture and traditions. More specifically, this research aims to identify, inventory and analyze various sea quotes of the south coast community on Madura Island that still survive and are still used in various life activities and explore their socio-cultural values and at the same time introduce them to the younger generation so they don't become extinct through cultural tourism. This is important because cultural factors are one of the things that can attract tourists. Cultural factors are born from ancestral or ancestral heritage that are developed and introduced by their heirs. In order to introduce culture as an aspect of attracting tourists to visit, there must be a strategy to maintain the existing culture in terms of its own cultural heritage and in terms of its competitiveness. cultural tourism attractions are involved in a very competitive market environment because in terms of procurement for the cultural tourism market it is increasingly being flooded with new attractions as cultural and heritage centers.

RESEARCH METHOD

This study uses a qualitative approach. According to Sugiyona (2019: 18) the qualitative research method is a research method based on the philosophy of postpositivism, used to examine the conditions of natural objects. Meanwhile, the research design is aimed at describing a situation or phenomena that occur in formal educational institutions and residents related to the cultural values of the coastal community's sea picking tradition as a support for tourism on Madura Island. The instruments used were questionnaires, structured interviews, interviews, literature

review to collect data, both primary and secondary by considering the population of this study. According to Miles & Huberman (1992: 16) the analysis consists of three streams of activities that occur simultaneously, namely: data reduction, data presentation, drawing conclusions/verification.

RESULT AND ANALYSIS

Growing love for reading must start by producing the reading material first. If the reading material used is interesting, meaningful, and in accordance with the readers' wishes, they will continue to read it to the end. Reading is not a compulsion, but a process and comfort. The community will read if the information is important to them.

The tradition of *petik laut* as a legacy from their ancestors is proof of the form of the cultural system that exists in coastal communities. The cultural value system is an abstraction of customs and concepts about what lives in the minds of most members of a society. Djamaris (1993:3) reveals that cultural values are grouped based on five patterns of relationships, namely: (1) cultural values in human relations with God; (2) cultural values in human relations with nature; (3) cultural values in human relations with other human beings; (4) cultural values in human relations with society; and (5) cultural values in human relations with themselves.

The tradition of *petik laut* in the south coast of Madura Island is very interesting to study with cultural values. The following is an analysis of the tradition of *petik laut* in coastal communities.

1.1. Cultural Values in Human Relations with God

The cultural values in the relationship between humans and God contained in the sea picking tradition include the values of prayer, endeavor, and gratitude. The data representing cultural values in human relations with God which are included in the value of praying, and the value of being grateful are as follows.

The Value of Praying

Prayer is a medium for humans to communicate with God. Prayer has an important role in religious teachings. Prayer is an important part of asking God for human mercy, such as asking for sustenance, asking for forgiveness, asking for protection, and so on. In fact, prayer is a manifestation of one's faith in God Almighty. With prayer, one hopes to get guidance from Him. Likewise, the ritual of *petik laut* tradition also describes cultural activities about prayer. The cultural value of praying is part of the sea picking tradition.

Overall, every region that holds a tradition of *petik laut* must have a prayer. Like the sea picking tradition in Kwanyar Barat Village, Bangkalan Regency, Jumiang Village, Pademawu District, Pamekasan Regency, Mandangin Village, Pemeksan Regency, and Lobuk Village, Bluto District, Sumenep Regency, they also carry out the cultural value of praying. The tradition of *petik laut* is held by the people of the south coast of Madura who are more religious in Islam. The forms of prayer performed by coastal communities in implementing the sea picking tradition are reciting the Yasin surah, Nariyah prayer, dhikr, and reading the Qur'an.

Reading the surah Yasin, shalawat Nariyah, and reading the Qur'an are part of the prayer. For coastal communities, reading surah Yasin, shalawat Nariyah, reciting shalawat berzanji, and reading the Qur'an as part of prayer to Allah. With this prayer, the coastal communities who are mostly fishermen are always given blessings and safety by Allah SWT in finding fish and fishermen are kept away from all dangers, calamities or disasters.

Grateful Value

As a religious society, humans are always grateful for the blessings that have been given by Allah SWT. Allah gives the many favors that Allah has bestowed on all His creatures. From the pleasures of life, the facilities and infrastructure that support them, to the great things, namely the blessings of faith and Islam. In addition, the blessings of Allah that have been bestowed on His Creatures, will not be able to count them. With gratitude to Allah SWT, humans will get a lot of good benefits for the health of the soul and mind. One of the benefits that a person will feel when grateful is that the heart and mind become happier, so that the burden of life seems to be reduced.

In addition, gratitude is an expression of one's gratitude to God for providing sustenance to his people with His generosity. Of course, people who have faith and fear God will not forget what God has given, that is why it is often found that a servant expresses his gratitude to God.

Likewise, the sea-picking tradition of the people on the south coast of Madura Island expresses gratitude to God by carrying out the sea-picking tradition. The tradition of *petik laut* in Kwanyar Barat Village, Bangkalan Regency, Jumiang Hamlet, Tanjung Village, Pademawu District, Pamekasan Regency, Mandangin Village, Pemeksan Regency, and Lobuk Village, Bluto District, Sumenep Regency is motivated by belief in God Almighty, as an expression of gratitude for sea products obtained and requests so that the sea products obtained and requests so that the results of the next harvest are better. The tradition of *petik laut* by the people of the south coast of Madura Island is indeed addressed to God Almighty as a form of gratitude to Him. In fact, the people of the south coast of Madura Island have a belief that carrying out the picking sea tradition is mandatory, because every day the fishermen always work to find fish, worried that if the community does not carry out the *Rokat Tase'* which has existed for a long time something undesirable will happen. In addition, this sea picking ceremony tradition is carried out with the aim that the surrounding environment is maintained and the marine products obtained are better.

The expression of gratitude to Allah SWT in the tradition of *petik laut* in the coastal communities of Madura Island is manifested in activities that have an Islamic nuance. These activities include reciting surah Yasin, salawat Nariyah, istighasah, and reading the Qur'an. In addition, as a form of gratitude, the people of the south coast of Madura Island do charity. The form of alms in the sea picking tradition is contained in special equipment, such as special equipment which is a mandatory element in the sea picking tradition. This special equipment is part of the hereditary tradition of offerings in the sea picking ceremony tradition, namely, goat's head, various cakes, fruits, bananas, kebuli rice, two cockerels, incense, bithek, gold fishing rod, perfume, incense, market snacks, fruit, sticky rice porridge, tumpeng rice, kabuli rice, plants such as beans, sweet potatoes, cassava.

1.2. Cultural Values in Human Relations with Nature

The tradition of *petik laut* in coastal communities on Madura Island is a way for humans to get closer to nature, both real and intangible nature. The real nature in the tradition of *petik laut* is the nature between the lives of coastal communities who are mostly fishermen and the sea as a place of livelihood as fishermen. Meanwhile, according to the belief of the coastal community, the unreal nature is the invisible nature or the supernatural nature. Based on the mystical beliefs of coastal communities, the sea has a ruler who controls marine life.

The fishermen really need nature in their daily lives. In fact, fishermen are very dependent on the sea. When fishermen get a lot of fish, of course fishermen will be very happy. The sea, which has lots of fish, is needed by fishermen and their families to fulfill their daily needs. In addition, fishermen when going to sea really need signs in the sea, namely by making use of the stars, moon, sun. For the fishermen community, the use of stars or celestial bodies certainly makes it easier to navigate the ocean. The existence of celestial bodies such as the moon, sun and stars is used as a benchmark in carrying out activities in the middle of the sea. fishermen can read nature by understanding signs or natural phenomena such as the position and light of the moon, sun, sea waves, wind, and star constellations. Of course, in this case, signs or natural phenomena that occur affect the fish catches obtained. The fishing community believes that phenomena that occur in the ocean are natural cues for fishermen to determine when fishermen should cast their nets and when it is time to return to land.

Constellations are generally known as arrangements of groups of stars in the sky that appear close to each other in human vision. If at night we look up at the sky and see that there are stars that are grouped together and have bright colors, then that collection of stars can be called a constellation. The arrangement of the constellations themselves can be used as a guide for the direction of the compass, you know! Long before technology was discovered, many people used the existence of certain star constellations as a guide. In addition, the position of the constellations can also be used in agricultural, religious and mythological predictions.

The tradition of petik laut on the south coast of Madura Island tries to unite fishermen and nature (sea, stars, moon, sun). The union between coastal fishermen can at least be used as a reference in finding fish. In addition, the unification also provides benefits and safety for fishermen in fishing. By reading nature, fishermen can find out when to look for fish, when there are lots of fish in the sea, what fish seasons are in the sea, and when fishermen don't go fishing.

Apart from uniting fishermen and nature, the tradition of petik laut is a medium for utilizing the natural sea. The benefits of the sea have an important meaning for human life such as a source of food, as a trade highway, as a means of conquest, as a place of battle, as a place of recreation and as a means of separating or unifying the nation.

Optimum utilization is directed at utilizing fish resources by taking into account the existing carrying capacity and its sustainability to improve people's welfare, improve the standard of living of small fishermen and small fish cultivators, increase income from foreign exchange, provide expansion and employment opportunities, increase productivity, added value and competitiveness of fishery products as well as ensuring the sustainability of fish resources, fish farming land and spatial planning. This indicates that the utilization of fishery resources must be balanced with its carrying capacity, so that it is expected to provide continuous benefits.

1.3. Cultural Values in Human Relations with Other Humans

Cultural values in human relations with other people are solidarity values, obedience values, and togetherness values. These values will be explained as follows.

The Value of Solidarity

Solidarity is a form of solidarity, resulting in cohesiveness or unity. Solidarity comes from the word *solider* which means having or showing a feeling of unity. Solidarity is building a sense of togetherness, a sense of unity of interests, a sense of sympathy, or it can be interpreted as feelings or expressions in groups formed by common interests. Social solidarity is the existence of mutual trust, shared goals, solidarity, and a sense of responsibility among individuals as members of a group because of shared emotional and moral feelings.

The creation of emotional and moral bonds in society for living together between humans is very important for social interaction between one another. Humans always interact with other humans so that humans are naturally involved in groups. This interaction process is very important to achieve common goals. Collective awareness must exist among group members so that feelings grow on the basis of similarities so that a sense of social solidarity can be created to achieve common goals in the organization.

The value of Solidarity is also the basis for carrying out the tradition of petik laut for the people of the south coast of Madura Island. The foundation of solidarity values in the form of emotional bonds between Madurese people is very strong. This is the capital for carrying out the picking sea tradition to run smoothly and successfully. All problems and threats in the sea picking tradition can be solved pro.

The form of the value of solidarity in the pick the sea tradition can be found when the cohesiveness of the coastal community prepares for the implementation of the pick the sea tradition. All elements of society from local residents, village officials, village officials, boat owners, fishermen are actively involved in the petik laut tradition. Elements of the community involved in the petik laut tradition work hand in hand in preparing for the implementation of these activities, such as the involvement of coastal communities in the formation of committees, community service in preparing the venue for the performance and making entertainment stages, donations of community funds, blind *bitek/jithek* blinds, decorating boats, preparing offerings, preparing for consumption, and so on. The sense of togetherness, a sense of unity of interests, and a sense of sympathy for the coastal community raises the value of solidarity.

Meanwhile, the implementation of the petik laut tradition was also found to be a form of solidarity values. The value of solidarity in carrying out the petik laut tradition is the active role of all committees according to their respective duties and responsibilities. Apart from that, the value of solidarity also includes the active role of the security forces, starting with the security forces, the military, to maintain the security of the sea picking tradition. Apart from that, the value of solidarity is also found in the involvement of coastal communities and the general public in

coming to witness the tradition of picking the sea, starting from praying together, parades and banning bitek/jithek, and participating in entertainment.

The value of solidarity built in the tradition of petik laut is strongly intertwined. This is very beneficial for community life, so that a conducive climate will be created that encourages the achievement of common goals. This also applies on a larger scale of life, namely solidarity within the nation and state.

Mutual Value

The petik laut tradition of coastal communities is also closely related to the value of togetherness. One of the events in the pick the sea tradition that illustrates the value of togetherness is the event of reciting the blessings of the Prophet Muhammad, reciting Yasin, and reciting the Al-Quran and conviviality. The recitation of the Prophet Muhammad's blessings, the reading of Yasin, and are carried out together led by a kyai or ustadz. Meanwhile, reciting the Al-Quran is reading Al-Qur'an 30 juz alternately or taking turns. This activity was carried out jointly by participants in the picking sea tradition, so that the activity was completed. The activities carried out together in the quot lau tradition are a manifestation of the shared values of the coastal community.

In addition, the value of togetherness is hospitality. Hospitable gatherings in the tradition of petik lautare carried out after reciting the blessings of the Prophet Muhammad, reciting Yasin, and reciting the Al-Quran. Hospitality is manifested by eating with participants of the picking sea tradition. Some participants were served rice, meat soup, fruit and drinks. Participants can chat casually or even joke while enjoying the food. The togetherness of participants in enjoying hospitality is an implication of the value of togetherness.

Furthermore, the value of togetherness in the sea picking tradition can be seen when coastal communities prepare offerings and make bitek/jithek which will be floated out to sea. Larung serve into the middle of the sea. The offerings and bithek/jithek are carried out by coastal communities involving mothers, fathers and teenagers. Mothers are usually in charge of preparing offerings in various forms, such as yellow rice, market snacks, porridge, and so on. While the gentlemen are preparing to make bithek/jithek with the youth. Coastal communities with enthusiasm with the same goal, namely the success of petik laut tradition. Coastal community relations are a manifestation of the value of togetherness.

The value of togetherness in the sea picking tradition can be illustrated when coastal communities and the general public enjoy entertainment. Some entertainment is displayed in the tradition of petik laut such as ludruk, *Tandak*, music performances and dances. The community mingled together to enjoy the entertainment. In enjoying entertainment, coastal communities regardless of social status. Coastal communities mingle as one in the joy of enjoying the entertainment provided by the picking sea tradition committee.

The values of togetherness in the tradition of petik laut must be instilled and nurtured very simply, namely interacting, sharing and synergizing. With intense interaction, it has an impact on communication between citizens who respect each other and a comfortable and safe community. Sharing among fellow citizens creates a sense of mutual need and a shared destiny which will eventually create cohesive.

1.4. Cultural Values in Human Relations with Society

Cultural values in human relations with the community in the sea picking tradition of the people on the south coast of Madura Island have social values and deliberative values. The explanation of social values and the value of deliberation in the sea picking tradition is as follows.

Social Value

The tradition of petik laut on the south coast of Madura Island has a human relationship with society related to social values. The tradition of petik laut is a celebration or activity that is carried out socially, so that cultural values related to human problems with society are very strong. From the initial activity to the closing, the sea picking tradition is closely related to social activities.

Forms of social values in the sea picking tradition, namely the formation of committees as organizers in ceremonial processions involving various levels of society, such as village officials,

community leaders, boat owners, and fishermen. The involvement of village officials, community leaders, boat owners, and fishermen in forming committees is an interaction between humans as individuals in the context of society, so that this interaction creates social values.

Furthermore, the form of social value in the tradition of petik laut is the preparation for the implementation of petik laut for the people of the south coast of Madura Island to do community service. This community service is attended by committee, fishermen, village officials, members of the general public to prepare for the implementation of activities, such as cleaning the venue, installing tents, preparing sound, making bithek/jithek, preparing offerings, decorating fishing boats, installing banners, preparing the stage for entertainment events, and so on. The community service of the coastal community is a form of social value.

Apart from that, the social value in the petik laut tradition can also be found when the community donates to collect budgets or funds. Coastal communities voluntarily donate with money in accordance with the agreement of the community, especially boat owners and fishermen. Even though donations or contributions have been determined based on the community's agreement at the meeting, the residents are very enthusiastic about contributing. The involvement of citizens in donating funds in the implementation of the petik laut tradition is a form of social value, because there is interaction between individuals and the community.

Furthermore, social values are also found in the pinnacle of the pick the sea tradition, namely praying together and throwing the bitek or jithek out to sea. Joint prayers in the sea picking tradition include reciting surah Yasin, salawat Nariyah, and reading the Qur'an by invited guests (regents, sub-district heads), village officials, fishermen, community leaders, and officials. Furthermore, social values can also be found in throwing bitek or jithek out to sea. Before the banning, the bithek or jithek is paraded by coastal communities and the general public. Furthermore, the bithek or jithek is floated out to sea using a boat that has been decorated by the fishermen. Joint prayer activities and banning bitek or jithek into the middle of the sea are part of social values, because the people involved in them interact according to a certain system of customs that are sustainable and bound by a sense of shared identity. Therefore, humans have the instinct to live in society.

Deliberation value

Deliberations are also the initial basis for carrying out the picking sea tradition. This deliberation is open, anyone from the community on Madura Island who wants to take part is welcome. Deliberations to prepare for the petik laut tradition are usually attended by village officials, community leaders, boat owners, and fishermen. The meeting agreed on the formation of a committee, discussed funding issues, how the funds were obtained, the amount of funds needed and the implementation of pickling the sea, the place and implementation, and the schedule for petik laut tradition. After, the first deliberation is usually followed by the next deliberation with the agenda of coordinating and strengthening the tradition of picking the sea. Deliberations are of great benefit in preparing the sea-picking tradition of coastal communities, with the sea-picking tradition deliberations it can be carried out smoothly and well. Sometimes, differences of opinion also occur in deliberations, but this can be resolved through deliberations.

Differences of opinion in deliberations often arise in the preparation of petik laut traditions, usually related to procedures and budgets or funds. The procedure for petik laut for the coastal community every year is in principle the same. But what makes the difference is that entertainment programs are often debated in deliberations. The debate is related to lively entertainment programs and additional entertainment events in the sea picking tradition. In addition, the budget or data in the sea picking tradition is also being debated in deliberations on the implementation of the sea picking tradition. The debate relates to excavation or budget contributions from the community or fishermen. However, with the spirit of family deliberations, these differences can be resolved peacefully and mutually respect the results of the deliberations.

1.5. Cultural Values in Human Relations with Himself.

The most prominent cultural values in human relations with themselves are responsibility, hard work, honesty, patience, and respect for self-esteem.

Work hard

In the sea picking tradition, the value of the hard work of coastal communities is very strong. It is a form of the strong hard work of coastal communities by seriously preparing for the tradition of picking the sea. Preparation for petik laut tradition begins with preparatory meetings by forming committees, preparing events, raising funds, both self-help communities and supporting sponsors, up to preparing the place for carrying out the picking sea tradition. The seriousness of coastal communities in organizing these activities shows the value of hard work.

In addition, the value of the hard work of coastal communities in the sea picking tradition is also illustrated in the implementation of the sea picking tradition. Through the results of coordination, the entire committee was able to carry out the picking sea tradition. The coordination ability of the committee and the coastal community was able to organize these activities, starting from the ritual of praying together, throwing the bithek/jithek out to sea, decorating boats, and performing entertainment. All the capabilities of coastal communities are mobilized for the success of petik laut tradition. Not only energy and thoughts are given by coastal communities, but also material is also donated. The participation of all the people involved in the petik laut tradition and actively participating in these activities indicates that the coastal community has the value of hard work in carrying out the petik laut tradition.

Self-esteem

The tradition of petik laut for the coastal communities of Madura is a form of embodiment of the existence of self-esteem, especially for fishing communities. therefore, coastal communities in preparing the tradition of petik laut seriously. The success of *petik laut* a source of pride for coastal communities, but it can also raise their self-esteem. For example, in carrying out the pick the sea tradition, fishermen must repaint their boats so that they become beautiful boats. Meanwhile, the cost of painting a boat is quite expensive. For the sake of self-esteem, the fishermen will do the painting even though they have to spend quite a lot of money. The principle of the fishermen is that fishermen work for one year at sea, the success of working at sea will be shown when carrying out the sea petik tradition.

In addition, the value of self-esteem in the tradition of petik laut is also illustrated when coastal communities violate this tradition at very high costs. Each region that carries out the tradition of petik laut is different. For example, the Mandangin community in Sampang Regency, for the implementation of picking the sea, requires funds of approximately 250 to 275 million. Meanwhile, the people of Lobuk Village, Bluto District, Sumenep Regency need funds of approximately 75 to 100 million. Furthermore, the people of Jumiang Hamlet, Tanjung Village, Padamawu District, Pamekasan Regency need funds of approximately 175 million. And the people of Kwanyar Barat Barat Village, Bangkalan Regency, need funds of approximately 75 to 100 million. The amount of budget that must be spent in petik laut tradition for coastal communities is not a problem. The joy and success of the petik laut tradition is more important, because the joy and success of the event will also raise the self-esteem of the host community.

CONCLUSION

The tradition of petik laut in the south coast of Madura Island is very interesting to study with cultural values. The results of the analysis of petik laut tradition in the southern coastal community of Madura Island with cultural values, namely (1) cultural values in human relations with God; (2) cultural values in human relations with nature; (3) cultural values in human relations with other human beings; (4) cultural values in human relations with society; and (5) cultural values in human relations with themselves.

The cultural values contained in the sea picking tradition of the south coast community on Madura Island, namely cultural values in human relations with God, namely the value of being grateful, and the value of being grateful. Furthermore, cultural values in human relations with nature, namely the value of necessity and the value of unity. Then, cultural values in human relations with other humans, namely the value of solidarity, and the value of togetherness. Next, cultural values in human relations with society, namely social values, deliberation values, and

cultural values in human relations with themselves, namely the value of hard work and the value of self-esteem.

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