



## Petik Laut Tradition: Cultural Resilience and Religious Practices in East Java

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### Abstract

The Probolinggo City carries out the tradition of *Petik Laut* in the Mayangan Fish Auction Port area as a form of gratitude to God for the blessings and abundance of sea products. Apart from that, the *Petik Laut* tradition in Probolinggo City preserves cultural traditions and introduces the potential of sea products to the broader community. There are differences in the *Petik Laut* tradition in Probolinggo City. This difference remains the essence of the *Petik Laut* tradition procession but includes religious values in the *Petik Laut* procession. This research aimed to understand the procession of the *Petik Laut* tradition in Probolinggo City with the acculturation of the Islamic religion, which contains cultural and religious values and their impacts. The method applied is a qualitative approach. This type of descriptive research collects and manages data through descriptions. The data collection utilized interview transcripts, field notes, and documentation. *Petik Laut* tradition procession in Mayangan, Probolinggo City, as a form of community gratitude for the sustenance and blessings from Allah. This tradition is a form of hoping for the pleasure and blessings of Allah and Prophet Muhammad SAW. Today's events are structured with an Islamic nuance without rituals outside of Islamic law, starting from praying together (*istighasah*) and reciting the Al-Qur'an, *zikir*, *shalawat*, and *hadrah* music. Furthermore, the offerings are not thrown away at the event's core but given as charity. The *Petik Laut* event in Mayangan still contains harmonious cultural and religious values.

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## I. Introduction

Indonesia has vast water areas and potential natural resources (Marwiyah & Fitria, 2022; Ondara & Dhiauddin, 2020; Sutardjo, 2014). The potential of marine resources is managed and utilized for coastal communities to fulfill their needs and provide superior products (Septiandika & Lailatul Fitria, 2022; Zamroni et al., 2018). Humans need nature, and nature needs wise human action for sustainability (Setyawati et al., 2021), as well as making it a culture in society with techniques for managing nature, avoiding taboos, and implementing rituals (Rahayuningtyas & Siahaya, 2017). One of the famous rituals in coastal areas is the "*Petik Laut*" tradition. The city of Probolinggo carries out the tradition of picking the sea as a form of gratitude to God for abundant

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marine products. There is a difference in the *Petik Laut* tradition in Probolinggo City: Islamic religious values are included in the procession. The aim is to strengthen cultural values, including religious values. Like the floating *Jitek* (small bamboo raft for placing offerings), it was changed to pull the *Jitek* into the sea and distribute them. The procession depicts the *Jitek* still being taken to the sea, as is a cultural tradition. However, the contents of the *Jitek* are distributed to the community so that it does not go to waste, do not pollute the sea, and prevent the ritual from leading to polytheism by Islamic religious values. These activities, of course, involve coordination between religious leaders, community leaders, and the government. The reason is that government regulations need to pay attention to people's cultural and religious values.

Other regions also apply *Petik Laut* which is still strong with the concept of floating and immersing *Jitek* or still uses offerings. However, many people have acculturated their culture and religion into the *Petik Laut* tradition. The first change was to replace the floating *Jitek* procession, considered vital with Javanese values, with a procession of distributing *Jitek*, fighting over the contents of the *Jitek*, and eating the contents of the *Jitek*. Some areas even eliminated the floating offering procession (Nurmalasari, 2023; Pratiwi, 2014; Dinanti et al., 2023; Alimaturrayyah & Prasajo, 2020). The second change is that the *Petik Laut* event is not only a procession in the middle of the sea but is developed by reading shawalat, reciting the Koran, holding competitions, and other entertainment events (Sawiji et al., 2017; Rahayuningtyas & Siahaya, 2017; Yunadi, 2022; Huda & Wulandari, 2023). Meanwhile, the third change in other regions is the combination of religion and belief in the implementation of *Petik Laut*, such as the mixing of Osing, Madurese, and Islamic cultures in Banyuwangi (Anoegrajekti et al., 2018) and the implementation of traditions that create a fusion of Islam and Hinduism in Bali (Ariadi et al., 2022).

The presentation above explains several research results in several areas that still hold *Petik Laut* or *rakat tase'* or sea thanksgivings. All research explains that the *Petik Laut* tradition is still maintained, but changes have been made by acculturating religious and knowledge values. Specifically for cultural and religious acculturation, many regions include Islamic-based series such as recitation, prayer, and others. As well as eliminate several processions deemed not by Islamic law. However, the research above does not contain any discussion; the first problem formulation relates to how processions are different in the past and today. The second problem formulation is: What are the dimensions of acculturation in the *Petik Laut* tradition in Probolinggo City? It is interesting to research whether there have been changes in traditions from generation to generation that are more Islamic. So not only will you know about the procession of the *Petik Laut* tradition in Probolinggo City with the acculturation of Islam, but you can also learn about strengthening cultural and religious values in society.

This research begins by describing the *Petik Laut* procession in Mayangan, Probolinggo City, in the past and today. Next, the *Petik Laut* procession will be studied using the dimensions of acculturation theory. The use of theory from John W. Berry (2003) by explaining the existence of *the Fourfold Model* related to the dimensions of acculturation, including maintaining cultural heritage and identity, intergroup relations with new forms of cultural adoption, and acculturation expectations and the role of actors in acculturation (Berry, 2003). This theory is based on the *Petik Laut* phenomenon in Probolinggo City, a tradition inherited from ancestors and developed with Islamic values. This procession was created as a form of acculturation that is expected by the community and simultaneously involves various parties' roles in implementing the *Petik Laut* tradition in Probolinggo City.

## II. Methods

The research was conducted in Mayangan District, Probolinggo City. The research was conducted right during the *Petik Laut* activity, starting from preparation, event, and post-*Petik Laut* activity in Probolinggo City. The exact research was conducted from 22 August 2023 to 28 August 2023. The main event occurred on 26 August 2023 in the Mayangan Fish Auction Port area. August

is the right time because data collection will be more accessible and *in real-time*. Another reason we were able to make observations and conduct interviews would be to focus more on the *Petik Laut* activities in Mayangan.

The method applied is a qualitative approach. Qualitative methods are applied to collect detailed and meaningful data according to research objectives (Sugiyono, 2017). This type of descriptive research collects and manages data through descriptions. The collection utilized interview transcripts, field notes, and documentation. Research using qualitative methods is carried out to provide meaning that is not measured using numbers and requires detailed analysis and interpretation by the researcher. In a descriptive qualitative approach, the results collected by the researcher will be more objective, making it easier for the researcher to interpret the research object with precision.

Research limitations use the theory of John W. Berry (1974) by explaining the existence of *the Fourfold Model* related to the dimensions of acculturation, including maintaining cultural heritage and identity, intergroup relations with new forms of cultural adoption, and acculturation expectations and the role of actors in acculturation (Berry, 2003). This theory is based on the *Petik Laut* phenomenon in Probolinggo City, a tradition inherited from ancestors and developed with Islamic values. This procession was created as a form of acculturation that is expected by the community and, at the same time, involves the roles of various parties in implementing the *Petik Laut* tradition in Probolinggo City.

The data used in this research was collected by analyzing data and information verbally and in writing from sources, which will be adjusted to the facts in the field through researcher observations. So, the technique used in this research was field observation and interviews with four sources. These resource persons include *kiai*, a *kiai* who is known in Mayangan as a religious figure; a Service Staff in Mayangan District; a staff at the Youth, Sports, and Tourism Service; and a representative of fishermen (Community Figure). Data collection is accompanied by field documentation and files related to *Petik Laut* activities in Mayangan, Probolinggo City.

The steps used to analyze data in descriptive qualitative research include collecting data and information and reading various literature related to the scope of the research. In this stage, the author gathers material from archives and literature studies related to *Petik Laut*, especially *Petik Laut* in Probolinggo City. Second, the description of important information related to the research object and problem. This stage groups the material collected and determines the formulation of the research problem as a basis for the next stage. Third, data collection and data classification. This stage begins to collect data using resource interview techniques related to *Petik Laut* in Probolinggo City and observations at the research location. Fourth, data processing and description of data that has been analyzed. This stage groups the data according to the established theory and organizes the research discussion. Fifth, extract the essence from analyzing the problems and objects studied as conclusions. The final stage is to conclude the *Petik Laut* process, which was held in Mayangan, Probolinggo City.

### III. Results and Discussion

#### Maintenance of heritage and cultural identity

In this research, I asked informants about the *Petik Laut* tradition in Mayangan, Probolinggo City, regarding maintaining heritage and cultural identity.

Table 1. Interview with Informants about the *Petik Laut* Tradition by Preserving Cultural Heritage and Identity

Informant	Narrative	Coding
Informant 1 (57 years old,	"This <i>Petik Laut</i> is from the ancestors, carried out at the beginning of every Hijriah year,	<i>Petik Laut</i> has become a tradition from generation to

Kiai)	namely in the month of Suro or the month of Muharram. The tradition is carried out at Suro time as a form of gratitude for abundance and protection and asking for more abundant fortune in the following year. In ancient times, this tradition expressed gratitude to the sea ruler and asked for good fortune. There are differences between the traditions of <i>Petik Laut</i> in the past and today. However, still maintaining the procession in the middle of the sea. There is also <i>Jitek</i> making. There is ship maintenance, in the sense of cleaning the ship."	generation at the beginning of every Hijriah.
Informant 2 (40 years old, Mayangan District Staff)	" <i>Petik Laut</i> is always done routinely. The fishermen themselves organize it. However, since it became known and attracted the general public's interest, the government began to organize special events. It stopped during COVID-19 but has resumed. 2023 is made even more festive, with lots of events added. The point is that this fisherman has big intentions. The ritual involves offering agricultural produce to be thrown. It is also prohibited to eat offerings by fishermen and their families. On sea fishing day, all fishermen do not go to sea because it is considered taboo. "So that during the implementation of <i>Petik Laut</i> , all fishermen have the holiday from sea and take part in the <i>Petik Laut</i> ceremony."	Sea fishing is a desire of fishermen; it is getting bigger but still involves fishermen and local communities. There is a ritual of making offerings of agricultural produce that must be kept and not eaten. All fishermen are prohibited from going to sea during the <i>Petik Laut</i> procession.
Informant 3 (37 years old, Youth, Sports and Tourism Service Staff)	"The ritual of <i>Petik Laut</i> has been going on since immemorial; in fact, the Javanese belief is firm. The history of <i>Petik Laut</i> is based on myth and has mystical nuances. People have long believed that the sea is guarding them, so there needs to be a ritual to ask for safety while working and seeking fortune at sea. Previously, <i>Petik Laut</i> was carried out but still by existing standards. In previous history, our ancestors used mantras or sentences from Javanese poetry. "The standards that used to be carried out included banning cow heads, jenang (porridge), market snacks, sepasar flowers or seven kinds of flowers, polo pendem, fruit, food wrapped in leaves, and others."	The <i>Petik Laut</i> ritual is steeped in myth and mysticism. It is implemented according to the standard, including reading prayers, reciting mantras, and displaying traditional food and standard symbols.
Informant 4 (56 years old, Fisherman Figure)	" <i>Petik Laut</i> applies the standards of our ancestors. <i>Petik Laut</i> is not only an implementation of sea alms or throwing out offerings as a form of gratitude and asking for safety. The offerings or <i>Jitek</i> contain traditional food, polo pendem, sepasar flowers, or seven types of flowers. This indicates that the abundant natural wealth received must be reciprocated in	<i>Petik Laut</i> is a standard sea almsgiving event. It is an obligatory offering ceremony for all fishermen, and it is a time for cleaning the boat and oneself.

	<p>kind to nature; apart from that, seven types of flowers depict the seven days of the week for going to sea. Even though fishermen do not go to sea every Thursday, fishermen and fishing families make all the floating offerings needed together. This <i>Petik Laut</i> tradition is a form of cleansing. Since ancient times, sea fishing has been sacred and appropriate for cleaning ships, and fishermen have also had a tradition of bathing in the sea. It is a symbol of cleansing and rejecting evil."</p>	
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The *Petik Laut* Ritual is a series of activities in fishing community groups. This *Petik Laut* activity creates social interaction, both individual interaction with individuals, individuals with society, and individuals with the Creator. Social interactions contain people's expectations, which are channeled into communication behavior. This interaction activity strengthens these values and attitudes in the cultural community. *Petik Laut* has become a local wisdom culture and is passed down from generation to generation. *Petik Laut* contain elements of gratitude to the Almighty for good fortune and asking for protection. Lay out offerings in *Petik Laut*. The offerings are a symbol of togetherness among fishermen. The *Petik Laut* tradition is a valuable and valuable ancestral heritage. The reason is that the *Petik Laut* process, from start to finish, always requires cooperation between communities, starting from making the *Jitek*, arranging the *Jitek*, fishing, and decorating the ship.

The *Jitek* contains traditional food, polo pendem and seven-shaped flowers have philosophical value describing the diversity of people's food, polo pendem depicts agricultural products, and seven-shaped flowers symbolize the number of days. At the same time, the fragrance is a hope that we will become human. The *Jitek's* contents are placed on a small, decorated ship, indicating that the medium for earning a living at sea is always in good condition. When the *Jitek* is in the middle of the sea accompanied by a fishing boat, a joint prayer will be held as a form of gratitude from the fishermen for the good fortune they get from the sea and for asking Allah for safety when looking for good fortune at sea. After that, fishermen and the public can throw themselves into the sea; fishermen are only allowed to bathe while the general public is allowed to take *Jitek* filling. Usually, the fishermen also sprinkle them. They also sprinkle water around the *Jitek* on the boats.

On the day of the sea harvest, fishermen traditionally do not go to sea as a form of respect for the traditions passed down from generation to generation. Some say that if it is violated when going to sea, you will not get results, or you will not even get reinforcements. Apart from that, fishermen not going to sea causes natural recovery, so there is a gap in which natural products are not taken continuously.

The explanation above shows that the *Petik Laut* tradition describes the typical culture of the Mayangan people of Probolinggo City. A culture of gathering, working together, doing ruwatan, and sharing. The distinctive culture is not only depicted by behavior but also by the symbols on the *Jitek*, starting from the form of traditional food, polo pendem, and flowers. Even the shape of the container indicates a fisherman's vessel for earning a living. Everything is carried out according to the cultural standards inherited from our ancestors.

This research shows that cultural traditions in communities experiencing acculturation are a form of maintaining cultural heritage and identity (Berry, 2003). This means traditions are preserved over time but collaborate with other values or cultures. This is in line with the opinion of (Widiana, 2015), who discussed that cultural acculturation is formed from the interaction patterns of values in individuals, groups, and communities. Next, (Sariyani, 2020) explained the pattern of cultural acculturation in multicultural coastal communities, especially in the *Petik Laut* tradition.

The *Petik Laut* tradition is preserved today because people have empathy to protect their ancestral cultural heritage. In addition, cultural acculturation strengthens cultural identity. As in the *Petik Laut* tradition, it will only be carried out in coastal areas or regions with solid coastal community culture. This is in line with the explanation of (Winanti et al., 2023), who explained that the implementation of traditions would combine traditional symbols with people's beliefs in mystical things in the sea and cultural attractions that highlight local characteristics. Agreeing with Berry's theory (Nainggolan et al., 2023) revealed that the form of the cultural identity of coastal communities is seen in the traditions they practice. However, technology and knowledge systems, especially those that develop in coastal communities, tend to be traditional. A traditional depiction of historical traces on a traditional but sturdy and dashing ship sailing the seas.

The findings in this research are the same as (Nurmalasari, 2023), which still emphasizes the value of local wisdom and the *Petik Laut* tradition. Traditions in Muncar still include offerings as part of the culture, traditions, and *folklore* that exist in society. The values in this *Petik Laut* ceremony include the value of cooperation, social values, aesthetic values, and sacred values in beliefs. Another research (Setiawan, 2016) explained that the *Petik Laut* tradition is oriented toward regional culture, such as the ritual of making offerings and including the Gandrung Dance as a traditional ritual typical of the Using tribe. Research by (Rahayu et al., 2022), which discusses the *Petik Laut* culture in Parsehan Hamlet, Probolinggo Regency, shows a culture of togetherness in social solidarity. His research is oriented towards the theory of collective consciousness, which moves society to work together to carry out traditions and preserve them. Research (Laily, 2022) discusses the *Petik Laut* tradition in Pamekasan as part of the communication culture of the fishing community. The reason is that the *Petik Laut* ritual carries out traditions according to local cultural wisdom from generation to generation. Besides that, Rahmawati (2022) explains that the *Petik Laut* tradition celebrates culture with the concept of ruwatan or cleansing. The ruwatan tradition depicts people having hopes and prayers to live in a peaceful, cool, serene, and happy atmosphere.

### Intergroup Relations with New Forms of Cultural Adoption

This research asks questions to sources regarding the *Petik Laut* tradition in Mayangan, Probolinggo City, regarding relations between groups and new forms of cultural adoption.

Table 2. Interview with Informants about the *Petik Laut* Tradition According to the Adoption of New Culture

Informant	Narrative	Coding
Informant 1 (57 years old, Kyai)	" <i>Petik Laut</i> is still done in the month of Suro or Muharram, as a form of gratitude to welcome the Islamic New Year. However, currently, we prioritize praying directly to Allah to express gratitude and ask for protection. Javanese people rarely find the coastal environment, but all adhere to the Islamic religion. Thus, the implementation of the <i>Petik Laut</i> event adopts Islamic religious values. Even during the procession, it begins with reading a prayer. Even at the most recent event yesterday, Islamic activities dominated the activities, starting from reading the Al-Quran, praying together, performing <i>hadrah</i> , lectures, and others. The making of <i>Jitek</i> is still maintained, but <i>Jitek</i> is made more useful and not thrown into the sea. <i>Jitek</i> will be distributed to the wider	<i>Petik Laut</i> is carried out to offer prayers to Allah. People are starting to adopt Islamic values, such as memorizing the Al-Quran, praying together, performing <i>hadrah</i> , and others. No offerings are thrown away, but <i>Jitek</i> is still reused and distributed. Ship cleaning is checking the ship to keep it in good shape so that it can earn a living at sea.

	<p>community. The reason is that Islam teaches not to waste food or act wastefully. Ship maintenance is not just a mythical belief but a form of ship maintenance to keep it clean and in good condition. Islam teaches cleanliness and business actions at work to stay safe and secure. "Apart from that, there are processions that are against Islamic law and will not be carried out again."</p>	
<p>Informant 2 (40 years old, Mayangan District Staff)</p>	<p>"<i>Petik Laut</i> is believed to be sacred, but there is a change in perspective. Picking the sea is not asking for salvation from the myth of the ruler of the sea, but the ruler or inhabitant of the sea is Allah as Creator. This event is also not just for mysticism but as a form of almsgiving and a people's party. Sea alms in the form of <i>Jitek</i> no longer create offerings. <i>Jitek</i> contains traditional food and several items pulled into the sea but has yet to be thrown away. However, it is distributed to the community. However, it must be people from outside the Mayangan area. Meanwhile, tumpeng is not included but is eaten with the residents after the symbolic of floating <i>Jitek</i> event. This illustrates the Islamic value of giving charity and not doing anything in vain or wasteful. Fishermen did not go to sea during the scheduled sea fishing event because the weather could have been better at the beginning of Suro. "Apart from that, this event requires the participation of all fishermen in the <i>Jitek</i> banning symbol activity."</p>	<p><i>Petik Laut</i> carry out prayer activities together to Allah, not just following the myths of rulers or sea dwellers. Islamic values are also included in <i>Petik Laut</i> activities, with the model of distributing alms through sharing the contents of <i>Jitek</i> and carrying out mutual cooperation activities.</p>
<p>Informant 3 (37 years old, Youth, Sports and Tourism Service Staff)</p>	<p>"Sea fishing is now not shrouded in mysticism but is a form of gratitude from the majority of people who work as fishermen for their sustenance and blessings from Allah. The entire Mayangan community is enthusiastic and always participates in this event voluntarily. The event occurred for several days. We will start by holding joint istighasah and cultural parades involving the community and Mayangan fishermen. At the istighasah event, the prepared offerings were also prayed. Then, a Qur'an sermon was held at nine locations. Next, there was a prayer reading entitled Majengan Bersholawat with DMCR. The general public attended this event, and many students took part. The next day, the Majengan Carnival was held. Many parties take part in the Majengan Carnival. The dishes prepared by the community contain tumpeng rice and other foods. It also contains agricultural products, including cow heads, vegetables, fruit, sugar cane, pigeons, chickens, and children's clothes. It also contains</p>	<p>Adoption of Islamic values in the <i>Petik Laut</i> event by praying and giving blessings as a form of hoping for the pleasure and blessings of Allah and the Prophet Muhammad SAW. Apart from that, <i>Petik Laut</i> embodies Islamic values through almsgiving and friendship.</p>

	toys, cleaning tools, clothes, and kitchen utensils. The cow's head will be placed on the front of the <i>Jitek</i> , a type of boat that carries symbolic items of gratitude for the Mayangan people. Other goods will be thrown into the sea and fought over by people outside Probolinggo City. Meanwhile, dishes containing tumpeng and food will be eaten together. The <i>Petik Laut</i> activity is also carried out by holding a joint prayer in the middle of the sea as a form of gratitude and hope for good fortune and safety in seeking sustenance in the sea. After carrying out prayers and a symbolic procession of floating <i>Jitek</i> , the ships returned to the dock together. Meanwhile, at the pier, there is a distribution of typical Probolinggo City food and a bazaar containing sellers selling fish and marine products typical of Probolinggo City. All activities are also accompanied by <i>hadrah</i> music with Islamic nuances. "	
Informant 4 (56 years old, Fisherman Figure)	"Islamic activities currently dominate Petik Laut. Moreover, last year's <i>Petik Laut</i> . The Mayor of Probolinggo, who has the title Habib, organizes the event and directs the entire series of events. Moreover, in Mayangan, the people are dominated by Islam and obey Islamic rules. Idolatrous activities will not be carried out. "Even the chanting of the mantra is not carried out; there are no offerings, but the symbol is to fill the <i>Jitek</i> to be distributed, related to personal and ship ruwat, it is a form of cleaning, repairing, and checking the ship, not for ruwatan leading to idolatry and the cleaning of the ship is also modeled by decorating the ship so that it is beautiful during ship convoys."	The Mayangan community is predominantly Muslim, so rituals that are not by Islamic law are replaced, such as no matra but all reading prayers according to the Koran and <i>shalawat</i> , offerings that are thrown into the sea are replaced by being distributed to the community, ship ruwatan is carried out by cleaning, repairing and decorating the ship to take part in the <i>Petik Laut</i> procession.

The *Petik Laut* event in Mayangan is held regularly at the beginning of the Hijriyah year to start the Islamic New Year on a good note. This event is a form of gratitude for the people of Mayangan District, the majority of whom work as fishermen, for their sustenance and blessings from Allah. The event was held over several days, with a joint istighasah and a cultural parade involving the community and Mayangan fishermen. This is a form of hope for the pleasure and blessings of Allah and the Prophet Muhammad SAW at the *Petik Laut* event. Istigasah shows that prayers and good intentions are carried out with good actions. Reading the Koran together strengthens faith. This activity also indicates that the *Petik Laut* tradition is not a heretical tradition but includes Islamic activities. So, the tradition of *Petik Laut* remains a sacred activity

Activities carried out before the main event held Qur'an sermons at nine locations. Next, there was a prayer reading entitled Majengan Bersholawat. The general public attended this event, and many students took part. The next day, the Majengan Carnival was held. Many parties participate in the Majengan Carnival, which is presented with a parade with nuances of marine products and the characteristics of Probolinggo City. The Qur'an sermon and prayer activities are a form of gratitude



to Allah SWT and praise for the Prophet Muhammad SAW, who invited humans from the dark to a brighter and smarter era.

At the *istighasah* event, the prepared offerings are also prayed for and released into the sea. Right at the offering ceremony, people outside the city of Probolinggo are allowed to take the contents of the floated items. However, residents are not allowed to bring items that are being floated into the sea. The dishes prepared by the community contain tumpeng rice and other foods. It also contains agricultural products, including cow heads, vegetables, fruit, sugar cane, pigeons, chickens, and children's clothes. It also includes toys, cleaning tools, clothes, and kitchen utensils. The cow's head will be placed on the front of the *Jitek*, a type of boat that carries symbolic items of gratitude for the Mayangan people. Other goods will be thrown into the sea and fought over by people outside Probolinggo City. Meanwhile, dishes containing tumpeng and food will be eaten together. This activity illustrates that humans share; Muslims with good fortune must share with others. Allah commands humans to give charity, help others, and not neglect fellow humans.

The *Jitek* that is ready will be prayed for together and towed by a large ship. *Jitek* will be followed by all the community's boats decorated to be taken to the north of Gili Island. This event is always accompanied by Hadrah Almaliki music. As a form of strengthening acculturation to the Islamic religion, it is emphasized that the serving dishes are not sunk into the sea but can be taken by the community or shared with the community, and the food will be eaten together. So, food and goods are well-spent. This illustrates the Islamic teachings that it is forbidden to waste money and that no food should be wasted.

This activity directs holiday fishermen not to go to sea, and all ships are decorated and participate in accompanying the *Jitek*. This decorative ship certainly attracts people's attention. The public can watch on the coast or participate in the boat if the quota remains empty. This activity also prioritizes safety and comfort. The ships taking part are also in prime condition and ready to sail. Ship decorations are not only beautiful but have their meaning. Usually, the ship owner cleans and paints the ship. This is an Islamic value that humans are commanded to maintain cleanliness; at *Petik Laut* events, they clean themselves, vehicles, equipment, and the environment. Apart from that, Islam teaches us to try as hard as possible to seek good fortune. Maintaining the cleanliness and quality of the ship is part of the effort to seek halal fortune.

The *Petik Laut* activity is also carried out by holding a joint prayer in the middle of the sea as a form of gratitude and hope for good fortune and safety in seeking sustenance in the sea. After carrying out prayers and a symbolic procession of floating *Jitek*, the ships returned to the dock together. This teaches people always to remember to worship wherever they are. Allah is also Almighty and can protect us anywhere. Reciting this prayer replaces mantras that can mislead. Meanwhile, group prayers in the middle of the sea are led in an Islamic way, thus showing acculturation to Islamic values.

The results of this research are relevant to Berry (2003), who states that societal traditions experience acculturation due to relationships between groups that adopt a new culture. This means that traditions passed down from generation to generation will be merged with new cultures to be more accepted in a society experiencing development. This is in line with the explanation of Himmah et al. (2023), explaining that cultural acculturation with religion forms the implementation of inherited traditions. However, there are differences due to cultural fusion. In particular, *Petik Laut* is a cultural product inherited from our ancestors that has been carried out from generation to generation as a form of expression of gratitude to God for the abundant marine products. Differences in how to realize this expression of gratitude. Arifin (2017) also mentioned that ancient traditions, such as sacrifices, were changed when Islamic knowledge and teachings entered, so people abandoned activities that tended to be idolatrous. The influence of religion in cultural traditions also opens up new perspectives on changes in the tradition of picking the sea, a ritual that contains active religious values; saying prayers creates positive things for the activities of the fishing community. Wasteful actions are diverted to sea almsgiving, which is still believed to be a medium of "worship" related to life safety, prosperity, and well-being (Yahya, 2019). Even cultural

acculturation with Islamic religious values occurs quite gently. Religion and culture play an essential role in people's lives. Since the arrival of Islam, using methods that are not counter-cultural the Islamic religion can be well accepted by the local community and continue to carry out traditions but get rid of rituals that are not by Islamic teachings (Qomariyah & Sholihin, 2019).

The results of this research align with research by (Juliana et al., 2023a), explaining that the *Petik Laut* tradition is a combination of local wisdom and religion. The *Petik Laut* tradition in Puger also carries out prayers and reads verses from the holy Koran. Research by Tunggasmara et al. (2021) explained the religious values in the sea alms tradition, which consist of the fundamental value of piety and the primary value of *ubudiyah* in the form of prayer; the value of responsibility is synchronized with the value of morality (*akhlaq al-karimah*) by involving fishermen, religious leaders and the government; the value of discipline is synchronized with the Islamic value of *Nizha* in the form of carrying out positive activities; the value of honesty in the form of distribution of sea alms; the value of brotherhood in the form of cooperation; and social care in sea alms there is also compensation for orphans. Research by (Hasan & Hefni, 2017) explains that the *Petik Laut* tradition is oriented as a form of gratitude to Allah SWT. for the abundance of sustenance through the riches of the sea and the earth and asking Allah for safety and smoothness, as well as abundant fortune in the future. Apart from that, he asked that there be no interference in earning a living at sea. In addition, the *Petik Laut* tradition is a medium for friendship to unite brotherhood ties.

Meanwhile, there are differences in research, such as by Siswahani & Artono (2021), which explains that *Petik Laut* in Puger Kulon Village has experienced changes. The change that occurred was the replacement of traditional prayers with Islamic prayers. This research explains that this change reduces sacredness. However, in the *Petik Laut* research in Probolinggo City, its sacred value did not decrease; it became more solemn. Other research by (Ariadi et al., 2022) shows that implementing the *Petik Laut* tradition in Jembrana, Bali, includes Islamic religious values. However, this research also explains that the tradition combines Hindu religious values. The reason is that Jembrana Bali has Muslim and Hindu fishermen.

### Acculturation Expectations and the Role of Actors in Acculturation

This research questions the sources regarding the *Petik Laut* tradition in Mayangan, Probolinggo City, regarding the expectations of acculturation and the role of actors in the acculturation of cultural and Islamic values in the *Petik Laut* procession.

Table 3. Interview with Informants about the *Petik Laut* Tradition According to Acculturation Expectations and the Role of Actors in Acculturation

Figure	Narrative	Coding
Informant 1 (57 years old, Kyai)	"This acculturation is not about changing traditions passed down from generation to generation. Instead, it preserves culture. Only in line with developments over time and Islamic values already existing in society will rituals that deviate from Islamic teachings be abandoned. There was no getting rid of community elders; community elders, religious leaders, the government, and community leaders participated, and all agreed that all <i>Petik Laut</i> events contained positive activities and were by Islamic law. If there are fishermen and the general public who are not Muslim, they can	Acculturation in sea fishing in Mayangan gradually changes according to the times and the embeddedness of Islam in society. Everyone, including religious leaders, government officials, and community leaders, collaborates in the <i>Petik Laut</i> event. Activities in <i>Petik Laut</i> that are not governed by Islamic

	<p>follow and pray according to their respective beliefs. The hope is that this event to express gratitude and ask Allah for salvation will not be mixed with idolatrous activities. "The entire Mayangan community, which Muslims dominate, did not hesitate to attend and take part in this Petik Laut activity."</p>	<p>religious law will be abandoned so that the entire community does not worry about falling into polytheism.</p>
<p>Informant 2 (40 years old, Mayangan District Staff)</p>	<p>"The role of the government, the community, and respected figures who help make <i>Petik Laut</i> a reality. For several years now, picking the sea has been not just a core ritual but also an opening and closing event. We read the Koran, performed <i>hadrah</i>, did shawalat together, and even had a bazaar for processed fish products. Society strongly supports this because, in Islam, certain rituals are haram. However, changing the event to Islamic certainly makes people more accepting. The main activity was also carried out by praying together in the middle of the sea. This eliminates rituals that do not follow Islamic law, such as reciting mantras. "Offerings drowned in the sea during the ancestral era are replaced with agricultural products, livestock products, traditional food, and household utensils which will be distributed to the community."</p>	<p><i>Petik Laut</i>, acculturated to Islamic values, is a form of deliberation between the government, society, and prominent figures. Picking the sea is an event in the middle of the sea, reading the Koran and <i>hadrah</i>, praying together, and even at a bazaar. The people in Mayangan would undoubtedly be more accepting if prayers and sunken offerings replaced mantras and sea alms were distributed.</p>
<p>Informant 3 (37 years old, Youth, Sports and Tourism Service Staff)</p>	<p>"The <i>Petik Laut</i> ritual is acculturated to the Islamic religion as a form of leaving the era of darkness and polytheism. The predominantly Muslim community will oppose rituals that cause much harm. Plus, the mayor of Probolinggo for the 2018-2023 period was a leader with an Islamic background. So, it is natural that all activities for the people will be mostly Islamic activities. The mayor even took on the role of youth from the Islamic Boarding School. The society hopes that things considered sacred will also be accompanied by actions according to Islamic teachings. Also, acculturation in <i>Petik Laut</i> illustrates halal tourism in Probolinggo City. Moreover, there are sales of processed fish products."</p>	<p>The leadership in Probolinggo City has a strong background in Islamic values, so the series of events has an Islamic nuance. The government is also included with the community and youth from Islamic boarding schools. The hope is that sacred things will remain according to Islamic teachings. As well as towards halal tourism in Probolinggo City and the halal economy</p>
<p>Informant 4 (56 years old, Fisherman Figure)</p>	<p>"Mayangan residents are unique and deeply rooted in the Islamic religion. They will obey the advice of the ulama; there is a term for "following the Kyai." This forms a society that upholds Islamic law. If there is even one ritual that is considered idolatrous, residents will protest. The good thing is that every time the government holds this <i>Petik Laut</i> procession, religious leaders and community leaders will</p>	<p>Mayangan residents adhere to the teachings of the Islamic religion. <i>Petik Laut</i> are places to pray, give thanks, stay in touch, and share with others. In organizing the <i>Petik Laut</i> event, the Probolinggo City Government involves the</p>

	negotiate to determine the time, content of the event, and the essence of the <i>Petik Laut</i> procession. For example, offering offerings is replaced with <i>Jitek</i> , which is more useful. The offerings are not thrown away but distributed. Primarily, mantras are replaced by reading prayers, the Koran, and <i>shalawat</i> . "The hope from residents, especially fishermen, is that the <i>Petik Laut</i> process will not cause reinforcements but will instead be a place to pray, be grateful, stay in touch, and share."	role of community leaders and religious leaders.
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Acculturation of the *Petik Laut* tradition in Mayangan as an ancestral heritage has changed according to the times and the embeddedness of Islam in society. Everyone collaborates in the *Petik Laut* event, including religious leaders, government, and community leaders. As the Probolinggo City government collaborates with district staff, Kyai, community leaders, and Mayangan fishermen in Probolinggo City, all parties consult with each other, coordinate, and work together. The leadership role is significant because the leaders in Probolinggo City have a strong background in Islamic values, so the series of events has an Islamic nuance. The government invites the public and youth from Islamic boarding schools to participate in more Islamic events. Of course, the people in Mayangan, Probolinggo City, are able to accept this event because the Islamic religion dominates the Mayangan community. Every entertainment and all *Petik Laut* processions are suggestions from the community.

Activities in *Petik Laut* that are not by Islamic religious law will be abandoned so that the entire community can avoid falling into polytheism. The *Petik Laut* event is not only the main event in the middle of the sea but also includes reading the Koran, performing *hadrah*, praying together, recitations, a carnival, and even a bazaar. The people in Mayangan would undoubtedly be more accepting if mantras were replaced with prayers and sunken offerings were replaced with sea alms, which were distributed. *Petik Laut* is a place to pray, give thanks, stay in touch, and share with others.

The hope for acculturation from *Petik Laut* in Mayangan is to form an understanding of the values that exist in society. Not only maintaining cultural values but also paying attention to religious values. *Petik Laut* activities that eliminate misleading rituals that lead to idolatry are replaced with more Islamic activities and worship to increase faith and increase rewards and blessings from Allah. The Islamic value of the *Petik Laut* tradition makes people's hearts calmer and more comfortable because this sacred moment is not mixed with falsehood in seeking fortune in the sea. He hopes the *Petik Laut* tradition will support halal tourism in Mayangan, Probolinggo City.

The results of this research by Berry (2003) show that traditions in society that experience acculturation are a form of acculturation expectations and involve the role of actors in acculturation. This means that cultural acculturation needs to involve actors to shape cultural acculturation according to society's expectations and the values that exist in society. Implementing this *Petik Laut* tradition is a hope of the community concerned to express gratitude to Allah SWT, who has given sustenance and safety to fishermen to Allah SWT, not other creatures (Asfarina, 2018). Cultural acculturation with Islamic values also creates traditional activities and improves the economy, entertainment, and tourism (Farisi, 2019). Acculturation of the *Petik Laut* tradition requires the role of the fishing community and the government (Firdausi, 2019). It also involves the role of religious figures (Himmah et al., 2023).

The results of this research are the same as the results of research by Huda & Wulandari (2023), who explained that *Petik Laut* is a tradition that has taken root in the lives of coastal

communities as a symbol of gratitude to Allah for abundant marine products, as well as strengthening Indonesian culture in the modern era. Amid changing times, this tradition remains an integral part of coastal communities' identity and social life. The people of Prapag Kidul village think that marine alms activities are essential to preserve and have perceived benefits (Yuniarto et al., 2022). The benefits are increasing the community's economy and establishing good relationships between people, God, and others. Rodhiyah (2021) explains the tradition of *Petik Laut* with acculturation to Islamic values related to local community leaders who feel obligated to convey the truth by embracing the perpetrators and connoisseurs of *Petik Laut* by including Islamic values in the series of events. Moreover, Badruzzaman (2016) explains the need for civil society groups to preserve the unique culture of fishing communities as one aspect of Indonesia's rich social, cultural, and local political diversity, especially the sea alms tradition.

**Petik Laut activity as a Strengthening of Cultural and Islamic Values**

This research explains that the *Petik Laut* tradition harmonizes cultural values in local communities and Islamic religious values as a belief held by some Mayangan, Probolinggo City residents. These two values go hand in hand to form acculturation that is accepted by society. The following are details of activities that contain Islamic cultural and religious values.

Table 4. *Petik Laut* Activities in Strengthening Cultural Values and Islamic Values

<i>Petik Laut</i> Activities	Culture value	Islamic Values
Preparation for making <i>Jitek</i> and tumpeng	Making <i>Jitek</i> symbolizes the presentation of agricultural products neatly arranged in a miniature ship as a form of charity from the community for the sea. The shape of the ship depicts a fishing vehicle for going to sea.	Preparations for making <i>Jitek</i> involve many people as a form of friendship and mutual cooperation. This <i>Jitek</i> maker shows God's good fortune in the form of very abundant agricultural products.
Animal slaughter	Slaughtering animals and separating animal heads are forms of separation from stupidity and repulsion from evil.	Slaughter is a form of sacrifice for the community to enjoy cooked and shared meat.
Vessel cleaning and decking	This procession maintains the tradition of ruwatan and cleaning the ship from bad things.	Islamic values teach the cleanliness and safety of vehicles, places, and work tools. Paying attention to the ship's condition when going to sea is a form of effort in working.
Fishermen carry out kum-kum or bathing in the sea.	This procession is a form of ruwatan or self-cleaning to eliminate evil and dirty things.	Self-cleaning is also taught in Islam. Bathing together also strengthens friendship.
Reading a prayer before starting the event	Reading this prayer is a form of starting a cultured activity of praying and asking permission from the Almighty Creator.	Starting an activity with prayer is obligatory for Muslims, so Allah SWT will continually bless and give smoothness to every activity carried out.
<i>Jitek</i> fishing is drawn from the	This <i>Jitek</i> ban symbolizes the earth's almsgiving to be given to	Floating <i>Jitek</i> is symbolized by pulling <i>Jitek</i> to the coast into the middle of the

coast to the middle of the sea	the sea. Its value is the result of nature, for nature, and back to nature	sea. In Islam, this means that humans take natural products, protect nature, and provide good things for nature.
Reading prayers in the middle of the sea	Reading prayers in the middle of the sea preserves the tradition of the sea as a form of gratitude for sea products, asking for abundant sea products next year, and asking for safety. There is value in being friendly with nature.	This reading in the middle of the sea means that strengthening the value of prayer can be done anywhere, even when working in the middle of the sea. Teaches that people still have to worship
The release of <i>Jitek</i> , which is symbolized to be shared	In the past, <i>Jitek</i> was drowned, but now it is only pulled into the sea and distributed to the community, illustrating that whatever is distributed must benefit living creatures.	Regarding the content of <i>Jitek</i> which is shared as a value shared between each other. Apart from that, sharing <i>Jitek's</i> content avoids wasteful actions. So that Islamic values become stronger
Providing Al-Quran readings or recitations, lectures	Previously, this activity was usually carried out with community gatherings. This illustrates staying in touch and supporting mutual harmony among residents	Recitation and lecture activities describe gathering and staying in touch with pious people. Apart from that, gathering to hear lectures is a form of activity to receive God's knowledge and strengthen faith
Carnival or convoy	Carnivals or convoys preserve processional activities with cultural values and agricultural products in the community.	According to Islamic teachings, carnivals are permissible. However, if the carnival violates the Sharia, it will become haram. However, the procession aims to entertain and spread knowledge about whether eating is permitted. This carnival is also a form of gratitude for God's blessings. Moreover, this carnival is dominated by <i>hadrah</i> and introduces culture in Probolinggo.
Bazaar	Selling marine products has also been done for a long time, a manifestation of their diversity and ability to be processed using techniques typical of coastal communities.	Selling seafood is a form of God's power to create a variety of halal living creatures for processing.

The cultural value of the *Petik Laut* Tradition in Mayangan, Probolinggo City is demonstrated in the *Petik Laut* procession as the local wisdom of the Mayangan fishing community. The values contained in this *Petik Laut* ceremony are cooperation, social value, aesthetic value, and religious value. The process of picking the sea is not just an offering but has an essential value in social, cultural, and community life. The symbols in the offerings reflect the cooperation of diverse communities to unite in harmony. Tumpeng is a symbol of gratitude to Allah. Meanwhile, the contents of the earth's natural products show the diversity of natural products given by God that society can enjoy.

Furthermore, the animal slaughter procession is not just a traditional ritual. The slaughtered animal is processed into food that can be eaten together. The tumpeng that is made is not thrown away but distributed to the community so they can eat together. This illustrates the Islamic religion, which does not throw food away in vain. It represents almsgiving for society.

The *Petik Laut* tradition involves throwing offerings out to sea as a symbol of the results of nature for nature. This means that natural products can be managed and used wisely. When making natural products, one needs to pay attention to natural sustainability. So that natural products do not run out in the present but remain available for the future. Humans and nature need each other. Humans can earn a living and fulfill their needs by utilizing natural products. Meanwhile, nature needs humans to care for and maintain the balance of nature to remain sustainable.

The *Petik Laut* tradition involves decorating ships as a symbol of humans utilizing natural products in good and clean condition. Excellent equipment and suitable methods will ensure the harvesting of natural products. The ships used will be appropriately managed not to create waste in the sea and not damage the marine ecosystem. A good and excellent ship also shows that fishermen's work is also oriented towards fishermen's safety. Apart from that, there is also self-cleaning by bathing in the sea. However, this activity is not a ritual to eliminate bad luck but a form of togetherness and activity.

Furthermore, the value of Islam in the *Petik Laut* Tradition in Mayangan, Probolinggo City, appears to have a beautiful acculturation. There are recitation activities, lectures, and recitation of the Al-Quran. All activities also begin with prayer. The main activity was also carried out by praying together in the middle of the sea. This eliminates rituals that do not follow Islamic law, such as reciting mantras. This activity received a positive response from the community. The reason is that the Mayangan community is predominantly Muslim. If the procession does not comply with Islamic law, it is feared that it will cause harm and become a sin of polytheism.

Islamic religious values are also strengthened by removing the prohibition on offerings at sea and replacing them symbolically. However, the contents of the offerings were taken by people outside Probolinggo City and distributed. This illustrates that nothing is wasted. The items collected by residents are well-spent and do not pollute the sea. In fact, it is used by the community, such as vegetables and fruit that can be consumed, kitchen utensils can be used, and clothes can be worn. This image strengthens the value of the Islamic religion by not being wasteful and sharing.

Furthermore, implementing recitation or reading the Al-Qur'an, recitations, prayers, and lectures illustrate the Islamic values presented to society. The content of the lecture also linked *Petik Laut* activities not as a heretical ritual but as preserving culture and strengthening Islamic values. Islamic values include always being grateful, asking Allah for protection, establishing friendship, playing a role in deliberation, cooperation, and giving alms. Apart from that, there are carnival performances as a form of public entertainment as well as depicting cultural pageantry. The carnival displays more of the traditions and culture of Probolinggo City. Meanwhile, implementing the bazaar introduces processed marine and fishery products typical of Probolinggo City. At the same time, it illustrates the potential of the sea that can be utilized and managed into nutritious and halal products.

In essence, the *Petik Laut* tradition is an expression of gratitude to God Almighty, as a manifestation of the Mayanga people having received blessings and good fortune from God in the form of abundant sea products which are helpful for the welfare of the community and in order to hope for an abundance of good fortune and safety for the community. The religious value of the *Petik Laut* procession is to ask Allah to be granted abundant sea products forever. Ask for protection, avoid danger, and be given safety. It is a form of gratitude for God's grace, which has been bestowed with marine sustenance. This is an effort to instill a love of marine nature and preserve nature.

Berry (2003) described that acculturation includes maintaining cultural heritage and identity, intergroup relations with new forms of cultural adoption, acculturation expectations, and the role of actors in acculturation. The pattern of cultural acculturation in coastal community life in the *Petik*

*Laut* tradition contains multicultural elements. The *Petik Laut* tradition is preserved today because people have empathy to protect their ancestral cultural heritage and strengthen their cultural identity (Sariyani, 2020). Furthermore, the *Petik Laut* event was developed with elements of prayer according to Islamic teachings, shawalat, reading the Koran, holding competitions, and other entertainment events (Huda & Wulandari, 2023). In the *Petik Laut* tradition with acculturation to Islamic values, the role of local figures is needed to unite their voices in implementing *Petik Laut* according to cultural and Islamic values and to experience the optimal benefits (Rodhiyah, 2021). The results are also in accordance with the research by Juliana et al. (2023b), who explained that the *Petik Laut* tradition in Puger, Jember, combines local wisdom and religion. Apart from that, the tradition of *Petik Laut* is closely tied to and is inseparable from community involvement, where the individual has a role in every implementation of *Petik Laut*. Research by (Prateksa et al., 2023) explained that the *Petik Laut* tradition is a form of acculturation of local culture and Islamic values that can create harmony in society. Some of the values contained in sea alms include the values of friendship, aqidah, worship, and alms. The function of maritime alms includes entertainment, communication, cultural preservation, education, and economics. The benefits of *Petik Laut* are related to the benefit of the community in sharing and helping each other among the people who participate in the tradition.

#### IV. Conclusion

*Petik Laut* Tradition Procession in Mayangan, Probolinggo City, as a form of gratitude for the people of Mayangan District, the majority of whom work as fishermen, for their good fortune and blessings from Allah and asking for safety in seeking good fortune. Present-day events are arranged in an Islamic nuance without any rituals outside of Islamic law, starting from istighasah, recitation, recitation of the Al-Qur'an, prayers, and *hadrah* musical entertainment. Moreover, at the main event, the offerings are not thrown away but distributed or given as charity. The *Petik Laut* event in Mayangan experienced an acculturation of the Islamic religion. The *Petik Laut* event was held not only to strengthen culture but also to strengthen Islamic values. This event is reflected in the dimensions of maritime harvesting in Mayangan, Probolinggo City, including maintaining cultural heritage and identity; intergroup relations with new forms of cultural adoption; and acculturation expectations and the role of actors related to the dominant group in influencing the acculturation process can be realized.

Recommendations for the Probolinggo City Government to organize this program as a permanent program and not change the essence of the *Petik Laut* tradition. Recommendations are made for all levels of society to actively participate in this activity and supervise both budget use and location utilization to avoid corruption, collusion, nepotism, illegal levies, and other actions. Recommendations for academics to participate and contribute their ideas and findings as well as participate in introducing the *Petik Laut* tradition with acculturation to the Islamic religion.

This research has limitations, starting from the fact that there is no arrangement of *Petik Laut* events for each leadership period compared to current activities. This research does not contain a basic basis or policy to strengthen the implementation of *Petik Laut*. So, further research can discuss this in more detail.

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## VI. Author Contributions Statement

NJ is the sole researcher. The author was responsible for conceptualization, design, analysis, and writing, as well as collecting data, analyzing data, and concluding research results.

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