

THE VALUE OF RELIGIOUS MODERATION EDUCATION IN THE TRADITION OF *ROKAT TASE'* IN THE VILLAGEAbdul Holik¹, Mohammad Ali Al Humaidy², Agik Nur Efendy³, Maimun⁴, Heni Listiana⁵, Hamdani⁶, Syaiful Amin⁷.¹ Islamic Religious Education, State Islamic Institute of Madura, Indonesia.² Islamic Religious Education, State Islamic Institute of Madura, Indonesia.³ Islamic Religious Education, State Islamic Institute of Madura, Indonesia.⁴ Islamic Religious Education, State Islamic Institute of Madura, Indonesia.⁵ Islamic Religious Education, State Islamic Institute of Madura, Indonesia.⁶ Islamic Religious Education State Islamic Institute of Madura, Indonesia.⁷ Islamic Religious Education, Islamic University of Madinah, Saudi Arabia.**Corresponding E-mail: malhum@iainmadura.ac.id*

Received date:	Accepted date:	Published date:
24 Oktl 2024	Nov 17 2024	30 Dec 2024

Abstract

Background: The Rokat Tase' tradition is a ritual of gratitude and prayers for safety by the people of Tlontoh Rajeh Village, expressing gratitude for the abundant sea harvest. It reflects local wisdom and a close relationship with nature and Islamic teachings.

Research Objectives: This research aims to explore how Rokat Tase' has become a symbol of religious moderation in Tlontoh Rajeh Village, identifying factors supporting the sustainability of this tradition and its impact on local social and economic development.

Methods: Employing a qualitative approach with descriptive methods, the study involved participatory observation, in-depth interviews with community leaders and residents, and a literature review on Rokat Tase' and religious moderation. Data were analysed through triangulation to ensure the validity of findings. The study found that Rokat Tase' in Tlontoh Rajeh Village not only strengthens social solidarity and cultural identity but also embodies harmony between Islamic teachings and local values. Involving all layers of society regardless of social or religious differences, the ritual demonstrates balance and tolerance, core elements of religious moderation.

Conclusions: The Rokat Tase' tradition in Tlontoh Rajeh Village is a manifestation rich in spiritual, social, and religious moderation values. Through gratitude for the blessings of the sea and respect for local wisdom, the tradition not only strengthens social bonds but also provides a concrete example of how communities can live harmoniously in diversity, appreciate differences, and embrace educational values such as religious education, social education, and cultural education.

Keywords: Values, Education, Religious Moderation, Rokat Tase'

Introduction

One of the traditional patterns of rokat tase' that is widely studied by Muslim scientists is sometimes brought against a religious paradigm, so that in the paradigm results in the conclusion that justifies that Rokat tase' is an act of shirk, the most basic reason that Rokat tase' activities lead to associating gods (believing in other than Allah). In fact, the traditional pattern of rokat tase' when studied in great detail has Islamic educational values and also



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contains moderation values. In this point of view, it will be possible to find results other than shirk and can even be reviewed more deeply about what and how the values are in the rokat tase' itself.

Rokat tase' is a local tradition that reflects the local wisdom of the people of Tlontoh Rajeh Village, Pasean Sub-district, Pamekasan Regency, Madura. (Mughni, 15 June 2024) This tradition is carried out by the local community as a form of gratitude and request for safety to God for the abundant sea products. Hariyanto also revealed that Rokat Tase' is not only done as gratitude for the abundant sea products, but it is done to ask for safety when the fishermen want to go to sea. It was done based on an incident that once there was a fisherman lost in the middle of the sea, the fish were also absent. So the local community concluded that the incident was due to the non-implementation of Rokat Tase'. (Heriyanto, 15 June 2024). The people of Tlontoh Rajeh Village, the majority of whom work as fishermen, rely heavily on the sea as their source of livelihood. Rokat tase' is an important moment in their social life where the whole community gathers and participates in a series of rituals and ceremonies involving various cultural and religious elements.

The Rokat tase' tradition has a significant impact on the lives of the people of Tlontoh Rajeh Village. In addition to strengthening the sense of community and solidarity among villagers, the tradition also has a positive impact on the local economy. During the implementation of this tradition various economic activities such as people's markets and local product exhibitions are held, providing opportunities for the community to increase their income. In addition, this tradition also attracts local and foreign tourists who indirectly support the development of the tourism sector in Tlontoh Rajeh Village. In addition, the Rokat tase' tradition is also a symbol of religious moderation as evidenced by their social life which never disputes religious beliefs regarding the Rokat tase' tradition. Instead, it adds cohesiveness, harmony and coexistence without any disputes between them.

According to Wahyu Ilahi, Rokat tase' is a tradition carried out as an expression of gratitude to God for the gift of abundant sustenance from the sea. People in coastal areas, the majority of whom work as fishermen, spend most of their time at sea. When they get an abundant catch of fish they carry out the Rokat tase' ritual as a form of gratitude for the blessings they have obtained from the sea. (Ilahi & Aisah, 2015, p. 3) The same thing was expressed by Anshori that the essence of Rokat tase' in Tlontoh Rajeh village is that there are two first is a joint prayer devoted to coastal residents with the aim of asking for safety. The second is releasing sasajen through prahu hantaran whose contents consist of flowers, tupah, goat heads. The results of an interview with Anshori, a resident of the village of Tlontoh Rajeh Pasean regarding the offerings served are depending on the request of the Sea Waiter. To determine the offerings prepared there are usually three delegates of residents assigned to ask the figure (tokang Syarat) outside the Pasean area such as umenep, Probolinggo and pasongsongan. It is done to determine the offerings that want to be prepared for the Rokat Tase'. From the results of the three messengers are deliberated then agreed together. Usually it consists of goat heads, gold and so on. (Anshori, 15 June 2024). This shows that the tradition has strong roots in Madurese culture, especially the coastal areas. This tradition has been carried out for generations and has become an inseparable part of the cultural identity of the local community. Rokat tase' not only reflects the relationship between humans and nature but also the relationship between humans and God and plays a role in the preservation of religious and cultural values because rokat tase' is not only limited to tradition but also rich in cultural values and educational values that can be applied in Islamic education.

Research on Rokat tase' has revealed various important aspects of this tradition. Among them is a study conducted by Wahyu Ilahi. The study emphasised that the meaning of symbols in the Rokat tase' tradition is a prayer and hope to Allah to protect the community as a whole, especially the fishermen, while sailing and avoid all disasters. The study investigated the Rokat tase tradition and its meaning in the Nepa community. (Ilahi & Aisah, 2015, p. 1) The second study was conducted by Moh. Hamzah. This study investigated the Rokat Tase' tradition and its relationship with Maqasid Shari'ah, and found that the tradition is in accordance with maqasid shari'ah, which includes various religious values that strengthen faith in the Creator (as a form of *hifdz al-din*), protecting the soul through the formation of good character spiritually and physical health (as a form of *hifdz al-nafs*), increasing knowledge and protecting the intellect with positive thinking (as a form of *hifdz al-'aql*), providing insights and solutions in managing assets wisely and instilling a sense of gratitude for the assets owned (as a form of *hifdz al-mal*). In addition, this tradition is a community effort to maintain their offspring so that they can achieve their best potential in various aspects of life and maintain the four other basic needs (as a form of *hifdz al-nasb*). (Hamzah, 2022, p. 1) Furthermore, research conducted by Aziz, et al. Namely research on the introduction of local cultural potential (rokat tase') through the PM3 approach. This study found that the introduction of the culture of rokat tase' inumenep through PM3 learning is very fun and easy to understand by students. (Azis & Syaifuddin, 2020, p. 1)

The three studies both examined rokat tase', but researchers did not find a discussion of the educational values of religious moderation in the Rokat tase' tradition, so researchers found a gap to explore the educational values of moderation in the tradition of rokat tase' in Tlonto Rajeh Village Pasean Pamekasan with the aim of knowing the educational value of religious moderation in Tlontoh Rajeh Village Pasean Pamekasan. This research is expected to increase understanding of how the people of Tlontoh Rajeh Village apply religious moderation in their daily lives and understand the value of moderation education in the rokat tase' tradition.

Methods

This research applies a qualitative method with a descriptive approach that aims to describe the phenomenon in detail. The data sources in this study consist of primary data and secondary data, primary data obtained directly from informants or respondents through in-depth interviews, participatory observation. While secondary data is obtained from official documents, previous research reports, reference books, and scientific journal articles relevant to the topic of this research. While the analysis in this study uses an inductive approach. (Noor, 2021, p. 34) . In this sense, this research uses a qualitative approach with descriptive methods. Data were collected through participatory observation, in-depth interviews with community leaders and local residents of Tlontoh Rajeh Pasean Pamekasan and literature studies related to the Rokat tase' tradition and religious moderation. After the data was collected, it was analysed using the data triangulation model. According to Miles and Huberman, data triangulation is a method in qualitative research used to ensure the validity of the data obtained. This method uses various sources, ways, and perspectives to check and ensure the results of the research (Miles et al., 2014).

Results and Discussion

1. *Rokat tase'* Tradition in Tlontoh Rajeh Community Beliefs

The pattern of tradition that is clearly carried out by the Madurese community, especially the Tlontoh Rajeh community, is formed in the belief that there is a mystical influence that will

befall the community if they do not perform rokat on the beach, this is called rokat tase'. As already known, Rokat tase' is a ritual tradition carried out by the people of Tlontoh Rajeh Village as a form of gratitude for the abundant sea products. This ritual is carried out on the coast with various series of events involving the entire village community. The term rokat means ritual or ceremony, while tase' means sea. So Rokat tase' can be interpreted as a ceremony or ritual at sea. According to Badrul Munir, the word rokat comes from barokah. (Chair, 2020, p. 4) This ceremony is held with the aim of asking for blessings and safety for fishermen when making a living at sea, as well as an expression of gratitude to God for the catch of fish obtained. This tradition reflects the harmony between humans and nature, as well as respect for the natural resources that have provided life for coastal communities. Rokat tase' is not only a place to gather and pray together, but also strengthens the relationship between residents. Faris revealed that Basically, Rokat tase' is carried out to ask for protection from all disasters, get a smooth fortune, as an expression of gratitude, and is believed to provide abundant fish catches. (El Amin, 2022, p. 1) This is in accordance with Heriyanto's statement that the core of Rokat tase' consists of two main components. The first is a joint prayer and the second is the release of offerings. The joint prayer is aimed specifically at coastal residents with the aim of asking for protection and blessings from Allah. (Heriyanto, 15 June 2024). This reflects the belief that the safety and welfare of their lives depend on God's will and grace. In addition, the joint prayer strengthens solidarity and community ties, as all residents gather and pray for their common welfare, which also strengthens the sense of togetherness and gotong royong among them.

The second component is the release of offerings through the delivery boat consisting of tupah flowers and goat heads. The tupah flowers symbolise hope and fragrant prayers that carry messages of goodness and requests to nature and creatures believed to guard the sea. According to local beliefs, the sea guardian is the younger sister of NY. Roro Kidul, namely Dewi Lanjar. (Anshori, 16 June 2024) Meanwhile, goat heads are often used in various rituals as a symbol of sacrifice and surrender, which in the context of rokat tase' symbolises offerings to the sea to ask for safety and abundant catches. The release of offerings by boat is a form of symbolic communication between humans and nature and the belief that the ocean has spiritual powers that must be respected. The meaning of offerings has great benefits for the survival of life in society. The philosophy of offerings is closely related to the principle of diversity and is related to worship with fellow humans which provides benefits for all elements in society. (Adam et al., 2019, p. 4)

On this basis, the researcher argues that overall rokat tase' reflects the religious and spiritual beliefs of coastal communities while strengthening their social relations and cultural identity. It is also an important moment to strengthen social ties and preserve local culture as well as serving as an effort to ask for smooth fortune and abundant fish catches that reflect the dependence of coastal communities on marine products for their survival. Thus, Rokat tase' is a cultural practice rich in social, spiritual and economic meanings for coastal communities. The ceremony involves the ritual of throwing offerings into the sea containing food, flowers and other objects. The ritual is led by local leaders or kiai who offer prayers of safety and hope to the fishermen.

2. Religious Moderation in the *Rokat tase'* Tradition

When talking about religious moderation, it needs to be understood as a commitment to nationalism in respecting diversity, tolerance for differences in beliefs,

rejection of violence in the name of religion, and acceptance and appreciation of the diversity of cultures and traditions of society. (Ministry of Religious Affairs, n.d.) Moderation comes from Latin, and literally means balance, or middle position, neither excessive nor deficient. It is called Wasathiyah in Arabic meaning taking the middle way (Arif, 2020, p. 2) which has similar meaning with *tawassuth* which means the middle (Mildawati et al., 2024), *i'tidal* (straight and firm) (Hidayat, 2022, p. 2) and *tawazun* (balanced). (Huriani et al., 2022, p. 2) This term includes the concept of self-control to avoid extreme behaviour, both excessive and deficient. (Nurdin, 2021, p. 3) On the other hand, religious moderation is understood as a balanced attitude in understanding religious teachings. In Islam, this concept is known as *Wasathiyah*. According to the opinion of Quraish Shihab in his book "Wasathiyah Islamic Insights on Religious Moderation," religious moderation is defined as an approach that makes a person carry out his activities without deviating from the rules that have been previously established and agreed upon. (Shihab, 2019, p. 1) According to Presidential Regulation Number 58 of 2023, religious moderation is a perspective, attitude, and action in religious practice applied in common life. Its purpose is to realise the core principles of religious teachings and beliefs that maintain human dignity and promote public welfare. It is based on the principles of justice, balance, and loyalty to Pancasila and the 1945 Constitution of the Republic of Indonesia as the foundation of national unity. (Budiwibowo, 2016)

This is in accordance with the following Qur'anic verse

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا... (البقرة: 143)

Meaning: "And thus (also) we have made you (Muslims), a just and chosen people that you may bear witness to (the deeds of) mankind and that the Messenger (Muhammad) may bear witness to (the deeds of) you." (Al-Baqarah: 143)

In this context, Lestari also argues that *Wasathiyah* or moderation is one of the characteristics of Islam which contains important basic values. Moderate Islam allows its followers to spread religious teachings with a tolerant attitude, while rejecting all forms of extreme thinking, be it liberal or radical. (Lestari, 2022, p. 6)

From some of the above definitions, it can be understood that religious moderation is a religious attitude that avoids all forms of extremism, both in the form of radicalism and liberalism. This attitude emphasises balance, tolerance and respect for differences. In Tlontoh Rajeh Village, the Rokat tase' tradition is a clear example of how religious moderation is applied in everyday life. This tradition not only reflects the harmony between custom and religion but also demonstrates strong values of togetherness and tolerance.

Rokat tase' in Tlontoh Rajeh Village is held as a form of gratitude to God for the abundant sustenance of the sea and a request for safety in fishing. The ritual usually begins with prayers led by local religious leaders, followed by a series of traditional ceremonies involving all levels of society. This tradition shows how local customs can work in harmony

with religious teachings, reflecting the balance that is the essence of religious moderation. In its implementation, Rokat tase' in tlontoh Rajeh involves all members of the community regardless of differences in social status, economy or religious sect. All participate in the preparation and execution of the ritual. This demonstrates mutual respect and togetherness and reflects the principle of moderation, which emphasises the importance of tolerance in community life, while strengthening social relations in Tlontoh Rajeh Village.

On the other hand, Kholilurrahman revealed that this tradition also shows respect for differences and diversity of cultures and beliefs, away from bad luck and as a form of gratitude to Allah for the abundance of sea sustenance. (Kholilur Rahman, 2024, p. 1) In this context, although the majority of the population of Tlontoh Rajeh Village is Muslim, they still appreciate and involve elements of local culture that may have roots in traditions before Islam entered the area. This tradition teaches people to be grateful for the blessings given to them by Allah. (Firmansyah, 2015, p. 1) By maintaining the *Rokat tase'* tradition in the midst of rapid modernisation, the people of Tlontoh Rajeh show a balance between maintaining ancestral heritage and adapting to the times. This is in accordance with Heriyanto's opinion that the *Rokat tase'* tradition not only creates social harmony and strengthens local cultural identity, but also plays a role in the education of moderation values to the younger generation.(Heriyanto, 17 May 2024) Through active participation in this tradition, the younger generation is also taught to appreciate tradition, understand the importance of balance, and practice moderation values in everyday life. As revealed by Abdan that this tradition has a positive impact on children and gives them knowledge about preservation and love for local culture. (Syakuro et al., 2023, p. 1) Ikbalullah added that this tradition became a place for friendship between local residents (Ahmad Ikbalullah, 2021, p. 1) . Thus, the *Rokat tase'* tradition is an important means to implement and spread the values of religious moderation, making Tlontoh Rajeh Village an example of a harmonious, tolerant, and respectful society.

Religious moderation in the context of the Rokat tase' tradition is reflected through several aspects. The first is the spirit of togetherness where the Rokat tase' tradition is followed by all levels of society regardless of social, economic or religious backgrounds. This shows a high spirit of togetherness. The Rokat tase' celebration in the village of Tlontoh rajeh Pasean illustrates a tradition that is rich with spiritual, socio-cultural, and tourism potential values. This is reinforced by Syafiuddin's opinion that the activity is carried out with joint prayers, such as istighosah and tahlil led by local community leaders to welcome the fishing season.(Syafiuddin, 17 May 2024) This not only reflects admiration for the traditions of the ancestors, but also shows the important role of religion in daily life. It was only in the third year that the celebration expanded into a major event involving all local figures including those from the mountains (noncoastal figures). This also reflects inclusive and harmonious social dynamics. The second is respect for local wisdom where the Rokat tase' tradition has been integrated with Islamic values such as prayers and rituals performed reflecting the synergy between local beliefs and Islamic teachings and showing

moderation in religion. The third is gratitude for the gifts of nature by teaching the community to be grateful for the gifts of nature and marine products given by God. This attitude reinforces spiritual and religious values in daily life, which in the term multiculturalism is the willingness to accept other groups equally as a whole without considering differences in culture, ethnicity, gender, language or religion. (Thahir, 2023, p. 1)

3. Islamic Education Value in *Rokat tase'* Tradition

In addition to having the value of moderation, the tradition of *rokat tase'* also contains the value of Islamic education, this is reflected in the form of a child's obedient attitude towards the habits of elders in preserving a tradition of *rokat tase'*. Activities like this show that the value of Islamic education in the tradition leads to the *segment of obedient behaviour*, long before that Allah had informed in the Qur'an surah *Luqman* verse 14.

وَوَصَّيْنَا إِلَيْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهُنَّا عَلَىٰ وَهُنِّيْنِ وَفِضَالُهُ فِي عَامَيْنِ آنِ اسْكُنْرِ لَيْ وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ لَيْ لَيْ
وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

Meaning: "And we have enjoined upon man to be kind to his parents. His mother conceived him in a state of increasing weakness and weaned him in two years. Be grateful to me and to your parents. Only to me will you return". (Q.S Luqman:14)

The verse gives a *khobar* to humans to respect parents, the word respect can be interpreted with the attitude of following all parental orders and leaving behaviour that is prohibited by parents. In the context of following orders, it can also be interpreted as an attitude of obedience to parents, including in the pattern of traditions or beliefs. As for the value of Islamic education, the tradition of *rokat tase'* is an attitude of obedience to parents in continuing the traditions of ancestors by reviving ancestral heritage and encouraging the younger generation to appreciate existing traditions. Based on this purpose, *rokat tase'* clearly contains educational values, which teach children to respect their parents (as successors to the previous generation) and ensure that traditions are maintained and passed on to the next generation. This is reinforced by data obtained from an interview with Syafiuddin that the *rokat tase'* tradition involves various layers including teachers and religious leaders, reflecting the interaction between education and culture. As Langgulung argues that Islamic education is a process of interaction between the development of potential and the inheritance of Islamic culture. (Hasan, 2003, p. 2) Where in the *rokat tase'* tradition there are efforts to develop the potential for love of local traditions by emphasising Islamic habits (obedience).

According to Griyawardani, the value of education consists of religious education values, social education values and cultural education values: (Griyawardani, 2011) as explained as follows:

1. Religious Education Value

As Sumadi's opinion that Religion is a deep awareness that arises naturally in the human heart as part of human nature. (Sumadi, 2017, p. 4) According to Sumadi,

religion not only covers aspects of the real world but also covers all aspects of human relationships with God Almighty. Religious values aim to guide humans to be better in accordance with religious teachings and to always remember God. (Sumadi, 2017, p. 4) These values in the tradition are intended to provide inner reflection for the audience which comes from religious teachings. From this view, it can be concluded that religious value is the absolute highest spiritual value and comes from human beliefs or beliefs. In the tradition of *rokat tase'* if seen from the aspect of religious education value, it can be seen from the community's belief in This is in accordance with Mughni's opinion that in the *rokat tase'* activity clearly contains religious value, this is reflected in the sequence of events in the implementation, namely the tahlil which is intended to get closer to Allah and be grateful for all the blessings of the sea that have been given to them. (Mughni, 15 June 2024) Tahlil performed by the community has a deep spiritual meaning, especially as a means to get closer to God. The practice is not only a form of worship but also an expression of gratitude for the favours the sea has bestowed upon them. In many coastal communities, tahlil is often closely linked to daily life where the sea is the main source of livelihood. Therefore, tahlil serves as a way to express gratitude for the abundant produce of the sea and invoke God's blessings. In addition, tahlil also has a strong social and cultural dimension reflecting the harmonious relationship between humans, nature and local traditions. Overall, it can be interpreted that tahlil is a religious activity that combines aspects of spirituality, environmental awareness, and cultural values, all of which aim to increase faith and gratitude to God.

2. Social Education Value

The term social refers to everything related to society or the public interest. (Sumadi, 2017, p. 5) From this opinion, the researcher argues that the value of social education can be interpreted as lessons that can be taken from social behaviour and interactions in social life. Social behaviour includes a person's attitude towards events around him that involve other people and relationships between individuals in society. This is in accordance with Syafiuddin's opinion that the value of social education reflected in the tradition of *rokat tase'* can be seen from the description of community life which is interpreted as the spirit of mutual cooperation and helps humans understand the importance of living together in family ties and togetherness between local communities. (Syafiuddin, 17 May 2024) The value of social education contained in the tradition of *rokat tase'* is reflected in the spirit of gotong royong that characterises community life in carrying out the tradition. *Rokat tase'* is carried out as a form of gratitude for the results of the sea by involving active participation from all members of the community. Through this tradition, the community is taught to work together to jointly prepare and carry out various activities, both ritual and social. The spirit of gotong royong seen in the *rokat tase'* tradition shows the importance of togetherness and solidarity in community life. This tradition not only functions as a traditional ceremony, but also as a means of social education that instils the values of togetherness, social responsibility, and mutual help. Thus, *rokat tase'* plays an

important role in shaping community character, especially in terms of maintaining social harmony and building a solid and sustainable community life.

3. Cultural Education Values

According to Sumadi, cultural values are things that are considered important and valuable by a certain community or tribe. (Sumadi, 2017, p. 5) Although this view may differ from other societies. These values shape and characterise a society and its culture. As *rokat tase'* in Tlontoh rajeh reflects cultural values that become traditions that are hereditary from ancestors to the present. *Rokat tase'* in Tlontoh Rajeh reflects cultural values that are passed down from ancestors to the current generation. This tradition is not just a ritual but a manifestation of a strong cultural identity in which the local community maintains and preserves their ancestral heritage. By continuing the tradition of *rokat tase'*, the people of Tlontoh Rajeh show respect for the values instilled by their predecessors, such as gratitude, togetherness, and a harmonious relationship with nature. *Rokat tase'* also plays an important role in strengthening the community's identity, distinguishing them from other communities and providing pride in their cultural wealth. So in this context the author argues that the tradition of *rokat tase'* in the village of Tlontoh Rajeh Pamekasan is a cultural heritage that must be maintained by the Tlontoh Rajeh Pamekasan community in order to preserve local culture and care for the heritage of their ancestors.

Conclusion

From the discussion above, it can be concluded that *Rokat tase'* is a strong symbol of religious moderation in Tlontoh Rajeh Village, Pasean Pamekasan. This tradition not only reflects the harmony between religious teachings and local wisdom, but also strengthens the social and cultural ties of the community. The *Rokat tase'* tradition in Tlontoh Rajeh Village is a manifestation rich with spiritual, social and religious moderation values. Performed as an expression of gratitude for the abundant sustenance from the sea, this ritual not only strengthens social solidarity among all levels of society, but also maintains harmony between local traditions and Islamic teachings. Through joint prayers and the release of offerings, this tradition teaches the values of togetherness, respect for local wisdom, and gratitude for the gifts of nature. The active participation of the younger generation in *Rokat tase'* also plays an important role in maintaining cultural heritage as well as educating about religious moderation, making it a concrete example of how people can live harmoniously in diversity, respecting differences and as a benchmark for behaviour. The implication is that this tradition not only has an impact on cultural preservation and the strengthening of religious values in daily life, but also serves as a model and example for other communities in building social harmony amid differences, both at the local and national levels. Furthermore, *Rokat tase'* can act as a medium for cultural diplomacy to introduce the values of religious moderation to the international community.

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