

The Tradition of *Petik Laut* as a Local Ecotourism Development in Muncarbanyuwangi

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Abstract

Moderate Islam is presents flexibly amid society of Islam. A tradition which is including in moderate Islam is *Petik Laut*. *Petik Laut* is a tradition that was carried down from generation to generation from ancestors. *Petik Laut* is a term that is usually referred to the parties of fishermen in Muncar Banyuwangi. The focus of this article, *first*, is to find out the history of *Petik Laut* in Muncar Banyuwangi. *Second*, to find out the concept of *Petik Laut* in Muncar Banyuwangi. *Third*, to find out the relevance of *Petik Laut* to the development of Ecotourism in Muncar Banyuwangi. The Tradition of *Petik Laut* is held on the 15th of Java in the month of Suro hereditarily, which on that date the fishermen stopped their activities for this annual tradition. The interesting thing about *Petik Laut* is the contribution for Ecotourism in Muncar Banyuwangi. These contributions include attracting many visitors, so they can develop Ecotourism in Muncar Banyuwangi.

Keywords: Moderate Islam; Petik Laut; Ecotourism

Introduction

Fishermen are one of the jobs related to the sea. Besides, fishermen are also identical and very close to nature. So that fishermen can know nature in depth. One factor that makes fishermen very familiar with nature is that fishermen's activities are never separated from the sea because the sea is their working area. In a stage of fishermen's relationship with nature (the sea), there is a tradition carried out by the people of Muncar Banyuwangi, the ritual of petik laut or selamatan laut.

Historically the name Banyuwangi is a continuation of the name Blambangan. Based on the atlas that Banyuwangi is a city located at the eastern end of the island of Java. Banyuwangi culture absorbs cultures from Java, Bali, Madura, Sumatra, Arabic, China, Bugis, and Aceh. The mixture of these cultures produces a new and unique culture. This is due to the smooth transformation of Banyuwangi cultures. Today, despite the age of globalization, Banyuwangi people still hold traditions. One of them is *petik laut*, a Javanese tradition to welcome the Javanese new year which starts in the month of Sura. Sura Month in the early month of Java, or it can be called the early year of Java. In particular, many Javanese people carry out several activities. The activity *petik laut* is still maintained by the people of Muncar Banyuwangi.

Petik Laut can be interpreted as one of the contemporary Islamic ceremonies, this is evidenced by the existence of religious rituals before the main event of *petik laut*. Religious rituals include recitation of surah yasin and tahlil by the surrounding community and followed by recitation of prayers and tahlil. Not only that when the offerings boat leaning on one of the islands called a sacred island or Sembulungan island by the people of Banyuwangi Muncar, but there is also prayer climbing. Recitation of prayer cannot be done by just anyone but it is done by the caretakers who

have been appointed by the community. This prayer consists of 3 types, first using Arabic and Javanese, second using Javanese and third using Madura. The combination in this *petik laut* ceremony is what makes it a contemporary form of Islam. Islam is able to blend with local culture without having to eliminate the essence of that culture.

The people of Muncar have a belief that the tradition of *petik laut* has a great influence on the lives of fishermen so that myths develop in the area. This myth is a belief that there is a coast guard named Nyi Roro Kidul. The community believes that the coast guard can look after them while fishing. With this myth, the people of Muncar always hold the tradition *petik laut* as a form of thanks to Nyi Roro Kidul. The tradition is carried out every 15th of Ashura month (Hijri calendar).

One of the quite diverse fishing villages is Kedungrejo village, one of which is economic factors. Diversity in economic factors can be perpetuated in several aspects including, a caste which is strengthened by beliefs and traditions that were intentionally created. In the Kedungrejo fishing community consists of several different races and ethnicities, consisting of Bugis, Javanese, and Madurese. They live in one area on the basis of economic interests. A fairly large fishing community is one of them in Muncar, which has the same traditions as other fishermen such as Probolinggo, Tuban, and Madura.¹

However, what makes Muncar an area with ethnic and cultural diversity has a long history. Therefore, in this paper, we will examine (1) the history of *petik laut* in Muncar, (2) the concept of *petik laut* in Muncar Banyuwangi, (3) the relevance of the tradition *petik laut* in the development of Muncar Banyuwangi ecotourism.

The formulation of the problem to be studied in this study begins with the relevance of the tradition of Picking the Sea in the development of ecotourism in Muncar Banyuwangi. From the focus of the research, three research questions were produced, namely (1) How is the history of the Sea Picking tradition in Muncar Banyuwangi ?, (2) What is the concept of the Sea Picking tradition in Muncar Banyuwangi? Banyuwangi? Based on the formulation of the existing problems, the objective to be achieved in this research is to study the tradition of Picking the Sea in Muncar Banyuwangi starting from history, concepts and relevance to the development of ecotourism in Muncar Banyuwangi.

Method

In this study to answer the problem formulation, researchers used ethnographic inquires and interviews with Muncar Banyuwangi community. Which ethnographic assessment to study the object of study. Ethnography is published from ethno (nation), graphically (elaborating) which is completed with a complete description of how people deal with and discuss phenomena discussed in daily life, all aspects related to intercultural existence, social systems or beliefs and shared experiences.

Research to study the history of the Sea Picking tradition in Muncar Banyuwangi using literary research or using previous research, the concept of the Sea Picking tradition in Muncar Banyuwangi will discuss with the Ethnographic method which will provide information about the Sea Picking tradition. The relevance of developing Muncar Banyuwangi Ecotourism will be discussed using the results of the Muncar Banyuwangi community interview.

Results and Discussion

Quo Vadis of *Petik Laut* Muncar Banyuwangi

The tradition of *petik laut* is interpreted as blessing means to ask for blessing or abundance of prosperity. Hope from the implementation of this tradition to ask God

¹ Nur Ainiyah, "Ritual *Petik Laut* dan Keragaman (Keragaman dan Komunikasi Ritual di Kalangan Nelayan Multietnis di Kedungrejo Muncar Banyuwangi)," *Jurnal Empirisma* 26, no. 1 (2017).

Almighty so that the yield of fish in the future will be more abundant. This ritual has grown since the presence of residents from Madura, who is famous as a sailor. For Muncar fishermen that *petik laut* is a big *gawe* (*hajat*, work for ceremonial celebrations) that must not be abandoned. The implementation must be carried out every 15th of Muharram or usually called Suro month in the Javanese calendar. This is because at the time of the 15th of Muharram there was a full moon so that the fishermen did not go to sea considering that the full moon was in a tidal state so that the yield of the sea could not be maximized.²

The choice of the month of Muharram or Suro as the implementation of the tradition of *petik laut* with some consideration, that the month of Suro according to the Osing tribe is a sacred month. Before the implementation of the tradition *petik laut*, the Muncar community worked together to clean the village and its environment and held a celebration that contained religious lectures from religious leaders. The event began with making offerings by traditional elders, he is a descendant of the elders of residents who have long inhabited the port of Muncar. The form of the offering is in the form of a small boat that contains various types of food and equipment that are made as beautiful as possible (*Gitik*). *Gitik* is made like a miniature fishing boat commonly used for fishing. In the evening at the place is *gitik* stored, people do Seaman (penance process) before the offerings are floated into the sea. The boat is filled with dozens of types of produce and food which are all cooked in the home of traditional elders who are assisted by local mothers.

Community Religion of Muncar Banyuwangi

Muncar is the most densely populated region in Banyuwangi, around 8.2 percent of the population of Banyuwangi occupies Muncar. The Muncar area is already well-known as a coastal region. In Muncar District there are about 10 villages, namely Blambangan, Kedungrejo, Kedungringin, Tembokrejo, Sumberberas, Wringinputih, Kemendung, Tapanrejo, Sumbersewu, and Tambakrejo. According to the regional data collection in 2012, the total population of Muncar was 14,269 people. Of all the villages, there is a fishery and port activity center, namely Kedungrejo and Tembokrejo. They also have a community called the Kedungrejo Coastal Fishermen Patembayan which consists of 109 people. The existence of this community aims as an effort to build good interaction between fishermen. The people of Muncar have been fishing since ancient times, especially since the time of their ancestors who were from Madura.³

The Muncar Banyuwangi coastal community is one form of evidence of cultural acculturation in Indonesia. In daily interactions, the Muncar Banyuwangi community is mixed from several ethnic groups, including Madurese, Osing, Javanese, and Chinese. Each ethnic group has its own uniqueness, such as the Madurese who form the majority in the Muncar Banyuwangi region. Muncar is dominated by Madurese because their ancestors were Madurese so that it is hereditary to date. Even the descendants of the former Madurese are still exalted and have the mandate and honor of the surrounding community. The Madurese people work as fishermen and are divided into several types, namely owner fishermen (skipper), cultivating fishermen (laborers), small fishermen, carrying fishermen, and industrial and fishing companies. Madurese people have a unique cultural value, the uniqueness is evidenced by their submission to the four figures namely *buppa'*, *guru*, *ban rato* or father, teacher, and government. In addition, the fighting spirit of the Madurese community is evidenced by the slogan of the "*Abantal Ombak Asepo Angen*", which means that the waves and wind cover. Besides the Madurese people there are also people from the Osing tribe, but not too many.

² Farah N. Azizah dan Turyati, "Gandrung dalam Upacara Ritual Petik Laut di Pantai Muncar Kabupaten Banyuwangi," *Jurnal Seni Makalangan* 1, no. 1 (2014): 59–80.

³ RPJMD Kabupaten Banyuwangi.

Although the Osing tribe is a local tribe in Banyuwangi, its spread does not dominate the Muncar area. There are also Javanese people, not dominating like Osing people, but Javanese people are also quite mingled with others. Most Javanese who are in Muncar work as fish farmers and establish a home industry for food processing. In addition to the three tribes, there are also Chinese people, they are migrants who always control the area they occupy, especially in the economic field. Proven in the daily activities of the Chinese community are the boss of fish processing companies and cold storage.⁴

Of the four cultures that exist in Muncar has one goal, namely acculturation. Most of them also believe in the existence of magical elements from the sea. Assume that the sea has a livelihood for them and such. Therefore the community is still maintaining the culture of picking the sea as a hereditary culture and giving hope to it.

Besides, in terms of the characteristics of the community, Muncar is a coastal area with traditional fishing livelihood communities. In other words, the Muncar community is still based on the empirical experience of previous people as the power of knowledge for daily living. If people can take advantage of opportunities as taught by modern knowledge, their level of resources will be more qualified.

Theologically, the people of Muncar still uphold the teachings of their ancestors by believing that the sea has magical powers, so they still carry out special activities in fishing. For example, the implementation of the tradition of petik laut every year. This is a form of asking for blessing, as well as an expression of gratitude towards God for his income so far. In this ceremony *petik laut*, there are traditional elders, in addition to being the leader of the ceremony, they *petik laut* also provide treatment for fishermen affected by the disease, preserve the environment and settlement among fishermen. The existence of this traditional elder as fortress preservation of the coastal and marine environment.

In terms of social and structural aspects, there are also interesting reviews, especially for fishing communities. From a social perspective, fishing communities need good teamwork, especially coordination by good boat crews when fishing. This is to minimize opportunities for physical risks to the marine environment. Unlike the case with the discussion of society in terms of structural. Broadly speaking, it can be said that this structural existence forms separate classes for the community. There are two different classes in structural terms, namely upper class and lower class society. The upper-class community is a fishing community with quite a lot of means of production and financial resources while the lower class community with limited means of production and financial resources that raises social polarization for the community. This resulted in an attitude of dependence between the lower classes to the upper classes and as if the development pursued was a form of interest from the upper-class society. The upper classes are mostly ethnic Madurese-Javanese and Chinese. This upper-class society has a quite dominant role, in addition to being the owner of adequate production equipment, sufficient financial resources, as well as fish collectors and sellers of household needs for the lower class. This makes the lower classes of society as consumers who depend extensively on the upper classes.⁵

Demographic Muncar District Banyuwangi Regency

Banyuwangi is "*The Sun Rise of Java*", because of its location at the eastern end of the island of Java. Banyuwangi has three international attractions because of its exotic charm, namely Plengkung Beach, Ijen Crater and Sukamade Beach, which is famous for its Diamond Triangle. The area of Banyuwangi Regency is 5,782.50 km²,

⁴ Emma Yunika Purpasari, "Pluralitas Ekonomi Masyarakat Pesisir: Kajian pada Desa Pesisir Muncar Banyuwangi," in *Pluralisme Dalam Ekonomi dan Pendidikan*, 2017.

⁵ Eko Setiawan, "Eksistensi Budaya Bahari Tradisi Petik Laut di Muncar Banyuwangi," *UNIVERSUM* 10, no. 2 (November 16, 2016), <https://doi.org/10.30762/universum.v10i2.263>.

which is an area of forest area reaching 183,396.34 ha or around 31.72%, rice fields around 66,152 ha or 11.44%, plantations with an area of around 82,143.63 ha or 14.21%, settlements with an area of about 127,454.22 ha or 22.04%. The remaining 119,103.81 ha or 20.63 percent is used for public facilities and social facilities such as roads, green open spaces, fields, ponds, and others.

In addition to the wide use of such areas, Banyuwangi Regency has a coastline length of around 175.8 km² and 10 small islands. The entire region has provided great benefits for economic progress. Geographically, Banyuwangi Regency is located on the eastern tip of Java Island. The area is divided into highlands in the form of mountainous regions, which are producing various plantation products. Flatland with a variety of potential in the form of agricultural crop production, as well as the area around the coastline that runs from North to South which is a region producing various marine biota. Based on the coordinates of the boundary line, the position of the Banyuwangi Regency is located between 7 43 ' - 8 46' South Latitude and 113 53 ' - 114 38' East Longitude. Administratively the north is bordered by Situbondo Regency, east of the Bali Strait, south of the Indonesian Ocean and west is bordered by Jember and Bondowoso Regencies.

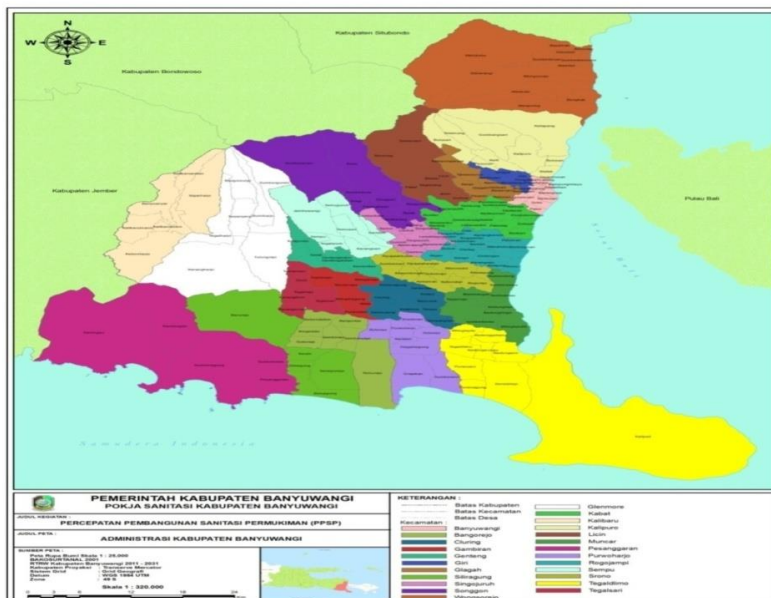


Figure 1. Map of Banyuwangi Regency

Muncar is one of the sub-districts in Banyuwangi, East Java. Muncar District is one of the districts in Banyuwangi that has the largest marine income. Besides having the largest marine income, Muncar is also a watermelon-producing district, especially in the villages of Tembokrejo and Bangorejo. At the beginning of the district, it was named Muncar, the village of Muncar derived from two words namely "*Monco*" (Javanese) and "*Manca*" (Madura), which means various things. It is based that all Muncar residents are migrants from various tribes or races. Some came from South Sulawesi (Bugis tribe), Madura, and some regions of Java.

Former Head of KUA, Mr. Syamsuri said that Muncar came from the word "*Muncrat*" (Javanese) which means the release of fish with an extraordinary number of which are located in the east of the Muncar area. This is proven by Muncar as the biggest fish producer in East Java and the majority of the population are fishermen. Besides that, the word Muncar has several meanings, as said by Mr. Sholihin Mudin Muncar Banyuwangi, that the word Muncar comes from the word "*Mencar*" (Javanese) which means to separate (some to one place and some to another). This is related to the battle between Minak Jinggo and Damar Wulan. After Damar Wulan won, Damar Wulan's troops rested in what is now Muncar. At that place, differences arose between

Damar Wulan's troops so that some of the troops returned to the kingdom through the south and some through the north resulting in the division.

Mr. Saleh, a resident of Muncar who works as a fisherman, said that the origin of Muncar was closely related to the name Blambangan, which is an empire that is located approximately 1 km north of Muncar precisely in the village of Tembokrejo. Evidenced by the existence of relics in the form of a palace that is 1 meter high and around 10 ha in circumference. Inside the building, there are nine stones with holes in the middle and function as a pedestal or buffer. *Umpak* is the base or base of the kingdom of Blambangan. Therefore this site is called *Umpak Songo* (Nine Buffers). This site was found at a depth of 1-0.5 from ground level, which stretched from the market mosque to the rice fields of Tembokrejo Village. *Umpak Songo* pedestals next there is a building named Siti Hingli (*Setinggal*) located on the east fork in the market Muncar. Siti *Setinggal* means "abandoned land". In ancient times this building was used by Minak Uncar (envoy from Minak Jinggo) to spy on the enemy so that the area was later given the name Muncar. From some explanations about the origin of Muncar it is necessary to know that Muncar was originally a hamlet and not a district.

Study of *Petik Laut* in Indonesia

Petik Laut has been previously studied by Widya Wulandari (2013) about the myths of the tradition *petik laut*, which is obtained through word of mouth oral literature. The results of his research are (1) Nyi Roro Kidul's story, (2) ceremony *petik laut* that is believed to be an offering to Nyi Roro Kidul, and (3) cultural values contained in the ritual regarding the myth of ceremony *petik laut*.

Besides, there were also studies conducted by Ida Ayu Komang Sintia Dewi, Luh Putu Sendratari, and Wayan Mudana.⁶ His research describes, (1) the background of the people of Desa Pakutatan who still maintain the tradition of *petik laut*, and (2) the process of implementing the tradition *petik laut*. In this study, discussing the tradition of *petik laut* is more specific in one of its parts, the meaning of Pangkorat prayer. The Pangkorat Prayer is a symbol in the tradition of *petik laut* for the people of Muncar. Pangkorat prayer is an expression of local wisdom that needs to be understood and absorbed by the community because this is an urgency that needs attention.⁷ One of the goals of this research is to preserve culture, especially now that it has been contaminated by western cultures. According to Storey,⁸ the opinion that culture is the behavior of the results of community studies according to their perspective in a certain period. The role of the community in looking at culture is not just about knowing the flow of tradition in its culture, but also needs to examine more deeply related to the meaning contained. One of them is by understanding the meaning implicit in the symbols shown at traditional celebrations. In this study, the author uses Roland Barthes's theory, which discusses the meaning of symbols using a semiotic approach. In his theory, Roland Barthes explains the order of denotation signs that connects between markers, markers in signs, while the interaction of signs with emotional feelings that exist in certain cultures is explained in connotations.⁹

⁶ Ida Ayu Komang Sintia Dewi, Luh Putu Sendratari, and I Wayan Mudana, "Pemertahanan Tradisi Budaya Petik Laut oleh Nelayan Hindu dan Islam di Desa Pekutatan, Jembrana - Bali," *Widya Winayata: Jurnal Pendidikan Sejarah* 2, no. 1 (October 31, 2014), <https://ejournal.undiksha.ac.id/index.php/JJPS/article/view/4153>.

⁷ Ni Wayan Sartini, "Menggali Nilai Kearifan Lokal Budaya Jawa Lewat Ungkapan (Bebasan, Saloka, dan Paribasa)," *Jurnal Ilmiah Bahasa dan Sastra* 5, no. 1 (2009): 28–37.

⁸ Ratna, *Metode Penelitian Kajian Budaya dan Ilmu-ilmu Sosial Humaniora pada Umumnya* (Yogyakarta: Pustaka Pelajar, 2016), 162.

⁹ Rakhmat dan Fatima, "Makna Pesan Simbolik Non Verbal Tradisi Mappadendang di Kabupaten Pinrang," *Jurnal Komunikasi KAREBA*, Vol. 5 No. 2, (2016), 335.

Meaning is a form of relationship that stems from the correlation between signs, markers, and markers implicit in myth. According to Roland Barthes, meaning needs to be implied or hidden. Not just interpreting what is seen in the eye, but also supporting philosophies as life in that sense.¹⁰ The meaning contained in the symbols is a complement to the study conducted. In other words, these symbols have the meaning of denotation and connotation. Need to understand from both, where denotation is a sign that produces an explicit meaning and connotation is a sign that produces an implied meaning. The concept carried by Roland Barthes is historical, so the theory that he put forward also smells of history, as well as myths that contain meaning. In the Pangkorat prayer, there are signs, markers, markers in myths that contain implied meaning. The meaning contained in the symbol in the Pangkorat prayer is discussed in the oral poetry of the Pangkorat prayer. This fact is very much in line with Roland Barthes's theory, which discusses meaning and myth. But the role of history also has an impact on this theory that can emerge, change, even dispel myths, so myths are not permanent.¹¹

Besides, there is also another study by Eko Setiawan that discusses the Existence of Marine Culture Tradition *petik laut* in their Muncar Banyuwangi. In this study, the authors describe *petik laut* in terms of social, structural and cultural. Defining *petik laut* in terms of conceptual and cultural aspects and raising *petik laut* in terms of its theology which is complemented by a discussion of myths and beliefs held by the coastal communities of Muncar. A series of technicals in the ceremony *petik laut* along with the myths contained in offerings that accompany the *petik laut*. Besides, *petik laut* is also correlated with religious views to neutralize dissent at large.¹²

Previous research is different from this study which has a focus on the history of the tradition of the *petik laut* in Muncar Banyuwangi using literature studies or using previous research, the concept of the tradition *petik laut* in Muncar Banyuwangi will be explained by the ethnographic method which will give a comprehensive picture of the tradition *petik laut*. The relevance in the development of Muncar Banyuwangi ecotourism will be explained using the results of the Muncar Banyuwangi community interview. This research aims to find out the tradition of the *petik laut* in Muncar Banyuwangi starting from the history, concepts, and relevance to the development of ecotourism in Muncar Banyuwangi.

Result

The History of *Petik Laut* in Muncar Banyuwangi

Petik Laut Ceremony Muncar Banyuwangi is a hereditary ceremony performed by the people in the area. This ceremony has been going on since 1901 M which was originally led by a shaman. However, over time, the involvement of the kiai and the pesantren took part in this annual celebration. As a result, moral values contained in Islam were also inserted as a result of the da'wah process in Islam.¹³

The *petik laut* ceremony is a fusion of Osing culture and also Islamic culture. Starting from the Madurese who lean their boat in the Muncar Banyuwangi area. These Madurese people then passed down the tradition of Madura namely "*Rokatan*" which later developed in the Muncar Banyuwangi area. Therefore it cannot be denied that in the Muncar Banyuwangi area the majority of the people are Madurese.

Besides, there is also a figure that is glorified by the people of Muncar, Syeh Sayyid Yusuf, who was the one who opened the Muncar area before. It was said that

¹⁰Ismujihastuti, "Representasi Wanita dalam Sampul Album Raisa (Analisis Semiotik Roland Barthes terhadap Sampul Album Raisa Andriana "Raisa" dan "Heart To Heart", Vol. 2, No. 1, (2015), 5.

¹¹Roland Barthes, *Membedah Mitos-mitos Budaya Massa; Semiotika atau Seminologi Tanda, dan Representasi*, Ed. M. Ikramullah, (Yogyakarta: Jalan Sutra, 1972).

¹²Setiawan, "Eksistensi Budaya Bahari Tradisi Petik Laut di Muncar Banyuwangi."

¹³Setiawan.

there had been a catastrophe in the Muncar area, that is, the fish in the sea had run out, while in fact, the people around the coast were fishing communities, this then caused unrest for the community. Besides, many fishermen who lost their lives were swallowed up by the waves. To deal with the incident, Sayyid Yusuf as one of the spreaders of Islam in Blambangan, invited the people of Muncar Banyuwangi to make offerings as a form of *selamatan* to the sea dwellers. This *selamatan* consists of giving offerings in the form of the head of a kendit goats, gold fishing rod and raw banana which is still being done by Muncar Banyuwangi community. After the ritual was carried out, the catastrophe that struck the Muncar area vanished. This fosters trust for the people of Muncar Banyuwangi to preserve cultural hereditary. Besides, it is also a form of gratitude and hope for the blessings of the fish he gets.

Concept of *Petik Laut* in Muncar Banyuwangi

Petik Laut in Muncar Banyuwangi is an annual tradition that is carried out on 1-15 months of Suro, according to the cultural point of view within the community, associated with the belief in the presence of Nyi Roro Kidul as the ruler of the southern sea. Before the sea picking event begins, usually Nyi Roro Kidul shows herself to the citizens with the appearance of a beautiful queen. Wearing all-green and gold clothes, riding a golden carriage with a golden horse. If the queen has revealed herself to one or several fishermen, this indicates that there is an order to hold the ceremony *petik laut*.

This tradition has been carried out for a long time, starting from the ancient ancestors. The purpose of carrying out this tradition is to give thanks for the harvest of fishermen. Departure offerings (*ngelurung* bring offerings) to the middle of the sea starting at 08:00-13:00 WIB. The offerings that are brought in the form of fruits, gold, the heads of the kendit goats, and all their income derived from agricultural produce. When this tradition is carried out, the fishermen make offerings that are luxurious and seem very sacred to him.

The offerings prepared have their own beliefs, such as the head of the kendit goat, "*kendit*" in Javanese means belt, so the kendit goat is a scapegoat that has a white line from the waist to the back. Besides, gold fishing rods are not only forged but before being grounded, they need to be plugged into the tongue of the saggy goat first, as a symbol of hope for the abundant catch of fish.

The committee entrusted with the implementation of the tradition *petik laut* was the Muncar Fisheries Service and assisted by the surrounding community. In the implementation there are also offerings Gandrung dance, the reason is that this tradition is done at the same time by floating in the sea (throwing offerings at sea). The system is from the port of Muncar bringing Gandrung dancers to dance on Sembulungan Island (Gandrung Island) as a symbol of sea quotes in Muncar Banyuwangi.¹⁴

The Gandrung Dance performance as a symbolic form of Banyuwangi culture is full of fighting spirit. In the beginning, the Gandrung Dance was performed as a symbolic form of the war *puputan bayu*, namely the war carried out by the Osing people against the Dutch colonial in 1771-1773 M icon from Banyuwangi Regency.

The implementation of this traditional ceremony can be detailed, *first*, Gitik offerings, on the day of the implementation hundreds of fishermen gathered at the house of the traditional elders since morning, starting at 06:00 WIB. Around 10:00 WIB before noon offerings in the wine around the village using a bar to Muncar beach. Throughout the procession, two Gandrung dancers joined in accompanying the gitik offerings. The sound of the Gandrung gamelan played beautifully and the fishermen danced while brandishing their respective sickles.

¹⁴Interview with Matsani (Mandor) September 2019

Second, the procession around the village, namely parading offerings. The traditional elders in this event are in the front row of accompaniment carrying incense ash. After that the elders sprinkled yellow rice as a sign of starting barking while praying, the arrival of offerings at the port of Muncar was welcomed by six Gandrung dancers. Then pray for a while followed by offerings paraded to the boat. However, before the offerings were departed, the regional head (Bupati) was required to install a gold fishing line (hook) on the tongue of the goat's head. This is a symbol of the request of fishermen to be given abundant fish. This float motorcade ends at a calm watery location, near the Sembulungan peninsula which is also called *Plawangan* (door, meeting place or place to contribute to the rulers of the coast). *Plawangan* is in the middle of the port of Muncar and Sembulungan's Promontory, and the waters are calm and not choppy. In that place, the whole boat stopped for a moment, then under the leadership of the traditional elders who served as ceremonial handlers finally gitik offerings slowly lowered from the boat. Shouts of gratitude echoed when offerings were lowered into the sea. When the offerings are lowered in the sea, the fishermen who take part in the offerings scramble to throw themselves into the sea to compete in taking offerings, even the fishermen flush their boats with seawater that the offerings pass through. After leaving *Plawangan*, the motorcade went to Sembulungan's Promontory. The distance between *Plawangan* and the headland is around 45 minutes. In this place the fishermen returned to bury the second offering, then it was slowed down. It is believed as a giver of worship to the watchman of Sembulungan's Promontory. After the offerings, the fishermen's party continued from Sembulung beach to the tomb of Sayyid Yusuf, he was the first person to open the area. This is where the Gandrung dance and Osing classic songs are performed until the evening. In this place the fishermen offer offerings, and the ritual ends with joint prayer. It can be concluded that the components of the ceremony *petik laut* are: 1) Ceremony Handler; 2) Ceremony Offerings; and 3) Gandrung Dancers.

The Relevance of *Petik Laut* to The Development of Ecotourism in Muncar Banyuwangi

Ecotourism is the development of tourism that is responsible for the preservation of nature, intending to conserve the environment and the welfare of the surrounding community. In the beginning, ecotourism was defined as a form of tourism that promotes environmental sustainability, but along with the times has implications for the number of tourists. Therefore, ecotourism can be defined by the development of tourism that is capable of being responsible for the preservation of nature and creating a tourism industry that can increase income for the region and its people.

In essence, ecotourism utilizes the preservation of nature and the culture of the community. The implementation of ecotourism is better than the sustainability of development. This is because ecotourism does not exploit nature, it merely uses nature and community services for the needs of knowledge, visual appearance, and tourist satisfaction. Most importantly, ecotourism does not aim to sell destinations, but rather the philosophy contained in these tours. Both philosophy in terms of myths and beliefs, the philosophy of diversity as a symbol of meaning, and the philosophy of culture. From this aspect, ecotourism did not experience a market decline.

Several principles are adopted to ensure the sustainability of ecotourism, including the prevention of tourist activities that can damage the essence of developed ecotourism. Countermeasures are oriented towards local nature and culture, such as by giving notice boards to tourists; provide environmental conservation education; Direct income is directed towards the needs of ecotourism development. Income from tourists or donors can be directly used for fostering and improving the preservation of nature and the community's environment; the community is actively involved in planning,

developing and monitoring the sustainability of ecotourism; income from the community's economy can be utilized to encourage the community to increase human resources to maintain tourism sustainability; maintain harmony with nature; avoid the use of oil, because it can pollute the environment, as well as build conservation of flora and fauna and preserve the cultural preservation of local communities; carrying capacity of the environment, because ecotourism tends to be lower carrying capacity when compared to the carrying capacity of artificial tourism; provide a great income opportunity for the government.¹⁵

Ecotourism is the linkage of five core elements, which are natural, ecologically sustainable, educative environment, beneficial to the community, providing satisfaction to tourists.¹⁶ The Muncar Banyuwangi area is a tourism and fishing industry sector. The tourism sector that is managed is Gumuk Kantong Beach tourism. Besides, there is also a port in Muncar that can connect Banyuwangi with the island of Bali. Even though it is not as big as the port in Ketapang, it is enough to provide a livelihood for the people of Muncar. With the good industry of the port industry, salted fish factory, sardine factory, to cold storage entrepreneurs, in general, has provided opportunities for the community to produce financial coffers. Some work as boat captains who are people who have traditionally been Madurese who has lived in Muncar for centuries. Then some are both factory owners and laborers. So that the presence of tourism and industry in Muncar can provide job opportunities for local people especially.

Besides, ecotourism can also be defined as development that comes from natural resources that are systematically developed to create a district that receives appreciation from the surrounding community and generates income for the surrounding community or government and can benefit from the social and cultural sphere. This is relevant if it is associated with the ceremony *petik laut* in Muncar Banyuwangi.

Looking at the description of the picking ceremony *petik laut* conducted in the Muncar Banyuwangi area, the ceremony has many interesting discussions about tourists. For tourists who already know the history and technique of the ceremony *petik laut*, they can make the ceremony *petik laut* their euphoria of knowledge, and for those who do not know, the ceremony *petik laut* is a new thing that gives a picture of a unique blend of Osing and Islamic culture.

Based on some interview data that researchers have conducted, the funds for the activities sufficiency *petik laut* are the result of the self-of all fishermen in Muncar Banyuwangi, ranging from fishermen, boat owners, factory owners (sardines and salted fish), until salted fish traders participate. The difference in the nominal contribution is based on the results of each as stated by Haris, one of the residents and the committee in the event *petik laut*:

"Usually the ones who donate the most are consistent always catching lots of fish, the boss of the cool storage factory too."¹⁷

The rest is a budget from the East Java Provincial Government because Muncar is under the auspices of the East Java Provincial Government. In addition to fees, the community also receives a return on investment from the visitors' parking which is also the ticket to enter the *petik laut* event. The results of the entrance ticket are a big income for the community because visitors are not only from the local community around the Muncar Banyuwangi area but also from various regions to foreign countries. Parking

¹⁵Chafid Fandeli dan Mukhlison, "Pengusahaan Ekowisata," Fakultas Kehutanan Universitas Gadjah Mada Yogyakarta, 2000.

¹⁶Kismanto Koroy, Fredinan Yulianda, and Nurlisa A. Butet, "Pengembangan Ekowisata Bahari berbasis Sumberdaya Pulau-pulau Kecil di Pulau Sayafi dan Liwo, Kabupaten Halmahera Tengah," *Jurnal Teknologi Perikanan dan Kelautan* 8, no. 1 (July 13, 2017): 1–17, <https://doi.org/10.24319/jtpk.8.1-17>.

¹⁷Interview with Haris, September 2019

guards are at several entry points, this is due to a large number of visitors who are not allowed to enter through just one road. From some of these points, the parking lot is guarded by the community itself and the result is as a self-help village development, as well as from the provincial government whose funds are returned to the provincial government. Parking guard from the community is handled by village youths who do not join the offerings at sea while guarding the parking lot by the provincial government is guarded by students or it can also be members of the local area scouts.

The results of parking were included in the community's calculation when it was approaching the *petik laut* event conducted on the 15th of Suro. Previously the community also held a night market as an attraction for tourists. The night market starts 20 days before the *petik laut* event is held. However, the night market does not use public budgets and funds from the provincial government but is handled by people from outside the Muncar Banyuwangi area, they are the people who often open night market tours. So there is a symbiosis of mutualism between the night market entrepreneurs and the Muncar Banyuwangi community. Night market entrepreneurs benefit from attracting tourist interest and take advantage of business opportunities. Whereas the community will benefit from the existence of a night market, tourists will be interested in visiting Muncar Banyuwangi tourism before the *petik laut* event begins.

A side from the results of parking and entrance tickets, *petik laut* also provides benefits for traders whose domicile is outside the Muncar Banyuwangi area. The results of the trade are pretty good when compared to the number of visitors. Local people can take advantage of business opportunities from this event, especially the event is not only one or two days, even up to 20 days. However, some people have contributed to the success of the *petik laut* event.

Conclusion

The history of *petik laut* starts from a disaster in the Muncar area, where fish in the sea are depleted, while in fact, communities around the coast are fishing communities, so this has caused unrest for the community. Besides, many fishermen who lost their lives were swallowed up by the waves. To deal with the incident, Sayyid Yusuf as one of the spreaders of Islam in Blambangan, invited the people of Muncar Banyuwangi to make offerings as a form of *selamatan* to the sea dwellers. This *selamatan* consists of giving offerings in the form of the head of a kendit goats, gold fishing rod and raw banana which is still being done by Muncar Banyuwangi community. After the ritual was carried out, the catastrophe that struck the Muncar area vanished. This fosters trust for the people of Muncar Banyuwangi to preserve cultural hereditary. It also forms a form of gratitude and hope for the blessings of the fish he gets. The concept of *petik laut* takes place in several processes, namely, 1) gitik offerings, 2) processions parading around village offerings, and 3) prayers. Besides, the components of ceremony *petik laut* are 1) ceremony handler; 2) ceremony offerings; 3) *gandrung* dancers. The tradition of *petik laut* has great relevance for the ecotourism of Muncar Banyuwangi. With the implementation of these traditions, it provides a great advantage for the people of Muncar and the people outside Muncar. Besides, tourists come so that more visitors and more income is received.

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