



The Rokat Tase' Tradition in Enhancing Social Solidarity The Community in Tamberu Sokobanah Sampang

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Abstract

This study focuses on the implementation process of the Rokat Tase' tradition in Tamberu Sokobanah Sampang Village and the Rokat Tase' tradition in enhancing social solidarity among the community in Tamberu Sokobanah Sampang Village according to Emile Durkheim. This study uses a descriptive qualitative research approach with three data collection procedures, namely: semi-structured interviews, non-participant observation, and documentation. To analyze the data, the researcher used several steps, namely data analysis such as data reduction, data reduction, data presentation, and drawing conclusions. Meanwhile, data validity was checked through the researcher's diligence and triangulation of data sources. From this study, it can be concluded that the implementation of the Rokat Tase' tradition in Tamberu Sokobanah Sampang Village consists of three main stages, namely The preparation stage is usually carried out by the coastal community long before the event begins, especially the preparations for hiring the ludruk art troupe. The implementation stage is carried out in the month of Muharram or Suro. The ritual generally lasts for 2-3 days. The closing stage includes an art performance as an expression of joy for the event, then the ritual ends with a prayer together. The Rokat Tase' tradition in Tamberu Sokobanah Sampang Village is quite effective in enhancing social solidarity among the community.

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1. Introduction

Coastal communities in Indonesia have various traditions that are still preserved as part of their cultural heritage, which serves as a social glue. One tradition that is still preserved in the coastal region of Madura, particularly in the village of Tamberu Sokobanah Sampang, is Rokot Tase'. Rokot Tase' is a tradition carried out by coastal communities as a form of gratitude to God for the blessings from the sea, as well as a prayer for the safety of fishermen [1]. This tradition not only has a religious dimension, but also serves as a medium for strengthening social relations among residents. During its implementation, people from various social backgrounds gather and participate in various activities, such as prayer gatherings, boat parades, and other social activities [2]. In the social life of the community, there are customary laws that function as regulators. Customs or traditions practiced by the community are a form of unwritten law that has existed and developed for a long time and is deeply rooted in their lives. Customary law basically serves as a guideline in upholding and maintaining social order. Customary law also serves to preserve ethics, decency, order, morals, and traditional values in community life [3].

The village of Tamberu, located on the coast of Sampang Regency, Madura, is a fishing village with a strong cultural and social identity. The people of Tamberu generally work as fishermen, salt farmers, and day laborers, with relatively low levels of education and varying levels of prosperity. Data from the Sampang Regency Social Service shows that most families in this region are still classified as lower-middle class, despite the emergence of micro-businesses and social traditions that have been preserved for generations.

The rokot tasè' culture has existed since before Islam entered Madura. Rokot tasè' is one of the cultures that originated from ancestors who at that time adhered to the teachings of dynamism and animism. Several things that are concerning about the rokot tasè' event are that few people know about it and the high costs that must be met. The lack of awareness about the rokot tasè' culture is due to the scarcity of information disseminated. This has resulted in the culture existing in Indonesia, particularly Madura, to be less known, resulting in people outside the coastal area participating less and contributing less to local culture. The cost of holding the rokot tasè' ceremony, which ranges from 70 to 80 million, has made the people of Kaduara worried that the rokot tasè' will not be held [4].

Socially, the Tamberu community is known for its collective lifestyle and strong family values, where local traditions and customs are still practiced regularly. However, the challenges of modernization have changed their social dynamics. There has been a shift in the social structure, especially among the younger generation, who are more exposed to digital culture and tend to be less involved in traditional activities. This phenomenon indicates a generational gap in cultural participation, which has the potential to weaken the social capital of coastal communities [5]. Therefore, it is necessary to further analyze how the existence of traditions such as Rokot Tase' can become a medium for social integration as well as a means of strengthening social cohesion (social bonds) among the people of Tamberu Sokobanah Sampang Village amid these changes. Social solidarity is a state in which a relationship between individuals and/or groups based on moral feelings and shared beliefs is strengthened by shared emotional experiences. This social solidarity produces a spirit of togetherness that arises from the relationship between individuals and/or groups based on trust and shared emotional feelings. Social solidarity is needed to help solve problems faced by community members. This research is important considering the importance of social solidarity in modern society. If there are no efforts to maintain and understand social values in traditions such as Rokot Tase', there is a concern that social degradation will occur, leading to a decline in togetherness and social awareness in the community [6]. Therefore, this study aims to explore more deeply how the Rokot Tase' tradition can still function as a tool to strengthen social solidarity in Tamberu Sokobanah Sampang Village. The uniqueness of the *rokok tasè'* tradition in Tamberu lies in its more festive and large-scale implementation, characterized by processions of numerous decorated boats, broad community participation beyond fishermen, flexible timing of execution, a more structured incorporation of Islamic elements, and its transformation into a socio-cultural festival for coastal communities.

2. Method

This study used a qualitative research method with a descriptive approach, as this method allows researchers to deeply understand the meaning, social function, and role of the Rokot Tase' tradition through the social context of coastal communities [8]. Qualitative methods provide space for researchers to interact directly with informants so that the data obtained is richer and more natural. Data collection was carried out through observation, in-depth interviews, and documentation.

Observation was used to directly observe the implementation of Rokat Tase' and the community's involvement in it, while interviews were conducted with traditional leaders, religious leaders, fishermen, and the local community to explore their understanding of this tradition. total of four informants were involved in this study

The presence of researchers in a study that uses a descriptive qualitative approach in the field is absolutely necessary [9]. Therefore, the researcher was present directly in the community of Tamberu Village, Sokobanah District, Sampang Regency, conducting participatory observation of the implementation of the Rokat Tase' tradition and the accompanying social interactions. The researcher underwent a process of immersion with the residents, striving to build good interpersonal relationships with traditional leaders, fishermen, youth, and village officials in order to obtain authentic and in-depth information. This research was conducted in Tamberu Sokobanah Sampang Village, Madura, East Java. This location was chosen because the community still maintains the Rokat Tase' tradition, which plays an important role in maintaining social solidarity among the fishing community.

The data collection techniques used by the researcher included interviews, observation, and documentation. The type of interviews used in this study was a semi-structured interview, where prepared question could be developed during the field interview. This means the researcher prepared questions in advance, but the implementation was more free, allowing for new, relevant questions to elicit broader opinions and ideas from the informants. In this case, the researcher chose non-participant observation [10].

3. Results

The explanation of the two research focuses presented in this study is based on data collected through in-depth interviews with community leaders, fishermen, religious figures, youth representatives, and village officials, as well as direct field observations conducted in Tamberu Sokobanah Village. The research centers on the implementation process of the Rokat Tase' tradition and its role in enhancing social solidarity within the community. The analysis also draws on the sociological perspective of Émile Durkheim, particularly his concepts of mechanical and organic solidarity, to understand how ritual practices contribute to social cohesion.

3.1. The Process of Implementing the Rokat Tase' Tradition in Tamberu Sokobanah Village, Sampang.

The Rokat Tase' tradition in Tamberu Sokobanah Village is not merely a ceremonial event but a structured and meaningful social process that unfolds in several interconnected stages: preparation, implementation, and closing. Each stage involves active participation from various segments of the community and reflects collective values deeply rooted in local culture.

3.1.1. The Preparation Stage

Based on interview data, the preparation stage begins several months before the ritual is held. Community leaders initiate a village meeting to discuss the time, budget, division of responsibilities, and technical details of the event. This meeting is typically attended by village officials, religious leaders, fishermen's representatives, youth organizations, women's groups, and respected elders. Field notes indicate that the atmosphere of these meetings is participatory and deliberative. Decisions are generally made through consensus, reflecting the communal character of the village. During this stage, a committee is formally established. Each member is assigned specific tasks, such as coordinating offerings, preparing decorated boats, arranging musical performances, managing logistics, ensuring security, and organizing documentation. The existence of this committee structure illustrates the community's organizational capacity and collective responsibility.



Figure 1: The community is preparing the necessary requirements for the Roket Tase' ceremony.

This preparation period becomes a space for intergenerational interaction, where elders transmit knowledge and younger members gain experience in cultural preservation. Importantly, the preparation stage fosters early social interaction and strengthens community bonds. The frequent meetings, collaborative work, and shared responsibilities encourage communication and cooperation. Interviewees emphasized that this period is as meaningful as the ritual itself because it brings people together in a spirit of mutual assistance (*gotong royong*).

3.1.2. The Implementation Stage

The implementation stage of Roket Tase' is usually held in the month of Muharram or Suro, which is considered a sacred and significant time in the local cultural calendar. The ritual typically lasts for two to three days and involves a series of ceremonial activities culminating in the main procession. Field observations indicate that the first day often begins with preliminary religious activities, such as recitation of prayers and Qur'anic verses. These activities aim to spiritually prepare the community for the main ritual. Religious leaders play a key role in guiding these sessions, emphasizing the importance of gratitude, humility, and reliance on divine protection.

The highlight of the event is the procession to the sea, during which offerings are placed on a decorated boat and symbolically released into the ocean. Hundreds of villagers gather along the shoreline, and many fishermen accompany the procession by boat. Visitors from neighboring villages and even from outside the district also attend to witness the event. The act of throwing offerings into the sea symbolizes gratitude for the bounty of marine resources and a plea for safety and prosperity in the coming year. Interview participants explained that the sea is regarded as both a source of livelihood and a powerful natural force that must be respected. The ritual therefore represents a harmonious relationship between humans and nature.



Figure 2: The boats that have been decorated by the community.

3.1.3. The Closing Stage

The closing stage of the Rokat Tase' tradition includes art performances and a collective prayer session. After the main procession, the community gathers for various traditional art performances, such as music, dance, and theatrical expressions. These performances function as an expression of joy and gratitude following the completion of the ritual. Field observations indicate that the closing performances are attended by people of all ages. Children, youth, adults, and elders gather in an atmosphere of celebration. This inclusive participation reinforces the sense of belonging among community members.



Figure 3: A communal prayer ceremony led by a local religious leader

The ritual concludes with a joint prayer led by religious leaders. This prayer is offered with the hope that the community will receive safety, abundant sustenance, and blessings in the coming year. The collective prayer symbolizes unity before God and affirms shared aspirations. Interviewees emphasized that the closing prayer is a moment of reflection. It reminds the community that their livelihoods depend not only on human effort but also on divine grace. The communal recitation of prayers strengthens spiritual bonds and reinforces moral values within the village. In summary, the entire process from preparation to closing demonstrates a structured pattern of collective action. Each stage contributes to building and maintaining social cohesion, mutual cooperation, and shared identity in Tamberu Sokobanah Village.

3.2. The Tradition of Rokot Tase' in Enhancing Social Solidarity in the Community In the village of Tamberu Sokobanah Sampang, according to Emile Durkheim

To understand how the Rokot Tase' tradition enhances social solidarity, this research employs the theoretical framework of Émile Durkheim, particularly his distinction between mechanical solidarity and organic solidarity.

3.2.1. Mechanical Solidarity

Mechanical solidarity refers to social cohesion based on shared beliefs, values, and collective consciousness. It is typically found in traditional societies where members have similar occupations, lifestyles, and moral frameworks. In Tamberu Sokobanah Village, the Rokot Tase' tradition fosters mechanical solidarity through shared awareness and common beliefs. Most residents are involved in fishing or related maritime activities, which create similar life experiences and challenges. The ritual reinforces these shared experiences by providing a collective expression of gratitude and hope. Interview data show that community members perceive Rokot Tase' as a common heritage that unites them regardless of economic status or social position. During the ritual, social differences become less visible. Everyone participates, contributes, and celebrates together.

The repetition of the tradition every year strengthens collective memory. It reminds the community of their historical roots and shared struggles. Through the ritual, moral norms such as mutual assistance, respect for elders, and gratitude are reaffirmed. Durkheim argued that rituals play a crucial role in maintaining collective consciousness. The Rokot Tase' tradition exemplifies this function. The collective participation in preparation, procession, and prayer creates a sense of unity and reinforces the moral fabric of the community.

3.2.2. Organic Solidarity

While mechanical solidarity is based on similarity, organic solidarity emerges from differentiation and interdependence. In more complex societies, individuals perform specialized roles, and social cohesion arises from mutual dependence. Although Tamberu Sokobanah Village maintains strong traditional characteristics, elements of organic solidarity are evident in the organization of the Rokot Tase' tradition. The event requires coordination among individuals with different skills and roles. Fishermen, religious leaders, artisans, musicians, youth groups, and village officials all contribute according to their respective abilities.

For example, religious leaders guide spiritual aspects, fishermen manage maritime logistics, artists handle performances, and youth organizations coordinate technical arrangements. Each group depends on the others to ensure the success of the event. Interview participants highlighted that the tradition provides space for individuals to develop and showcase their talents. Young people involved in music and decoration gain recognition and confidence. Women who prepare offerings and food demonstrate organizational and culinary skills. This distribution of roles reflects a functional differentiation that aligns with Durkheim's concept of organic solidarity. Furthermore, the involvement of external visitors and collaboration with local authorities indicate increasing social complexity. The tradition not only reinforces internal unity but also connects the village with broader social networks.

4. Discussion

Based on the data and research findings presented above, the following discussion of the research findings from these two focuses will be presented. The researcher will discuss the findings of their research on the Rokot Tase' Tradition in Tamberu Sokobanah Village, Sampang, as follows :

4.1. The Process of Implementing the Rokot Tase' Tradition in Tamberu Sokobanah Village, Sampang

Rokot Tase' is a traditional ritual of the community coast, specifically fishermen in Madura, Which own meaning symbolic, strengthen identity collective, and undergo social adaptation [1]. Ritual and Symbolism, where each element in the implementation of Rokot Tase' has a symbolic

meaning, such as the decorated boat as a symbol of hope and prayer for safety. Collective Identity, which strengthens the community's sense of belonging to its own culture and strengthens social relations between residents. Social Adaptation, where this tradition undergoes changes in its implementation but still maintains the essence of the values contained within. The sea, as a primary food source, does not always experience waves and storms that can be life-threatening. High waves caused by high tides, typhoons, or fish drifting away from their target are worrying conditions [11].

This tradition is divided into three main stages are preparation, execution, and closing. The preparation stage is usually carried out well in advance by coastal communities, particularly including preparations for renting ludruk performances. Because the desired ludruk has a high demand, the organizing committee usually notifies the ludruk owners approximately seven to eight months before the event date. The selection of ludruk is also not arbitrary; it must be in accordance with the character of the local community, for example, depicting the life of fishermen. The performances often include local historical stories, such as the narrative of Marsodo, a figure considered a pioneer who first sailed and fishing in the community, and such stories form the core of the plays being performed.

The ceremony involves several stages, including preparation, rituals, and closing ceremonies. These include preparing offerings, displaying decorated boats, praying together, throwing offerings into the sea, and performing arts. The timing varies depending on the location, but is often held on the 11th of Suri (Muharram) in the Islamic calendar. Some also hold the ceremony in the seventh or seventh month, especially before the abundant fishing season. It is sometimes held once or twice a year, depending on the community's readiness.

The day before the tradition begins, Tamberu residents complete the 30 chapters of the Quran and recite the Prophet's Prayer (Shalawat Nabi). There is evidence that this tradition has existed since before the arrival of Islam, then experienced acculturation with Islamic values, particularly in aspects of prayer, Quran recitation, prayers, and others. The Rokat Tase' ceremony generally begins around 9:00 a.m. WIB. The event opened with several remarks, usually from community leaders from Tamberu Village, the Head of the Organizing Committee, and representatives from local fishermen. Following the remarks, a procession of small boats, called bhitek, followed, led the way to the beach. During the procession, residents and committee members recited prayers to the Prophet Muhammad (peace be upon him) accompanied by the sound of drums, creating a sacred and festive atmosphere. Fishermen and residents joined the procession in pre-decorated boats [12].

After the welcoming remarks, the series of events continues with a procession of the bhitek (traditional Indonesian traditional dance) to the shore. This procession is usually accompanied by drumming and the recitation of the Prophet's Prayer by the community and committee members. Fishermen and residents join the procession in pre-decorated boats. Upon arriving at a point considered far enough from the shore, the committee then floats offerings into the sea. The distance between the offerings is not strictly regulated but is adjusted by the local committee. After the offerings are floated, the fishermen return to land, and the main activities usually conclude around noon, around 12:00 p.m. WIB. Then, in the afternoon around 3:00 p.m. WIB, the event continues with a ludruk performance [13].

In Tamberu Village in particular, research indicates that the community considers Rokat Tase' a very important symbol, especially for fishermen. And although there is no fixed date, the ritual is deeply rooted and has been carried out for generations. The Rokat Tase' tradition attracts a large number of people from other villages and sub-districts, lasting until late at night. This tradition is simply a reflection of the fishermen's joy over their catch and safety over the past year, and the prayers sent are meant to request safety and income for the coming year.

4.2. The Rokat Tase' Tradition in Increasing Social Solidarity in the Community of Tamberu Sokobanah Village, Sampang, according to Emile Durkheim

As a prominent figure in sociology, Durkheim certainly developed several social theories that were later developed and applied to current social phenomena, including in the realm of education.

Therefore, this article will examine and analyze the perspectives of Durkheim's social theories within the framework of the sociology of education. This study aims to uncover the perspectives and constructions of Durkheim's sociological views of education and their relevance to current social phenomena in education. Durkheim explained that social solidarity is a bond that connects individuals in a society, which can be distinguished into two types are mechanical solidarity and mechanical solidarity.

4.2.1. Mechanical Solidarity in the Rokot Tase' Tradition

Mechanical solidarity is a form of solidarity based on a collective consciousness shared by individuals who share similar traits and normative patterns. Mechanical solidarity is characterized by a high degree of individual homogeneity with a very low degree of interdependence. This can be seen, for example, in the division of labor within society. In mechanical solidarity, individuals share the same level of ability and expertise in a given job, enabling each individual to fulfill their needs without depending on others [14]. Rokot Tase' is also very beneficial for social solidarity, which means mutual support and sharing of hardships in community life. According to Emile Durkheim, solidarity is a social bond that connects individuals within a society, making them feel like they are part of a whole. Durkheim explains that a society can survive and be organized because of the solidarity that unites the values, norms, and way of life of its citizens. The Rokot Tase' tradition strengthens mechanical solidarity by uniting the community in a single activity, with shared values, norms, and beliefs [15]. Coastal residents participate in this ritual with great reverence because most of them are very devout to the norms and beliefs they adhere to as a form of gratitude to Allah SWT. for the blessings of the sea [16].

Solidarity mechanic born from existence law repressive, namely a rule that provides punishment for anyone who commits a violation or deviant act, because the action is seen as violating the collective consciousness that is shared. In a society that applies mechanical solidarity, its members have many similarities with each other in terms of shared beliefs and morality, so that any violation of these values considered Serious by all person. Offender will being punished for violating the collective moral order. Even if the offense seems minor, sometimes the punishment can be very severe. tradition This need the preparations that very Many people flocked to help prepare this event to be as lively as possible. This fosters a spirit of mutual cooperation, reflecting mechanical solidarity.

The Rokot Tase' tradition aligns with its name and context because it is carried out at sea and the majority of the community are fishermen. It's very natural for them to carry out this tradition as an expression of gratitude for the sea as a source of their sustenance. Through this tradition, they hope for safety at sea, a plentiful catch, and a prosperous life. peaceful. There is hope too common fate among the fisherman they feel own similarities objective, trust, and hope. The Rokot Tase' ritual symbolizes the togetherness of the fishing profession in coastal communities [17].

Public own awareness collective (collective consciousness) which is dominant, namely moral awareness and shared beliefs which become runway norm And law. Violation norm considered as a violation against the entire community. In the Rokot Tase' tradition of prayer rituals, held on the beach, all residents, whether fishermen or not, participate in the prayer ritual led by the kyai. The community does not discriminate against one another; they pray together solemnly. The community feels peace And calm, all pray For safety sea. They believe that if we only pray alone it may not be as powerful as praying together, that is why this tradition is still alive today.

In the community of Tamberu Sokobanah Village, Sampang, relationships between individuals are formed on the basis of shared values, norms, and beliefs. Rokot tase', as a tradition passed down from generation to generation, can be categorized as a reinforcement of mechanical solidarity because it unites public in One activity collective Which own shared values.

4.2.2. Organic Solidarity in the Rokot Tase' Tradition

Organic solidarity is formed due to the high level of interdependence that arises from the division of labor and specialization of functions. In the Rokot Tase' tradition, solidarity The organic nature of the event is evident, as there is a division of diverse but complementary tasks among the community members to ensure the event runs smoothly [14]. If these roles are not properly divided,

the event may not be executed perfectly. Because man need role or part in the community for the sake of life's continuity, and for that, interaction between other people is needed.

Durkheim argued that in modern society, the form of moral solidarity has changed rather than disappeared. In this society, the development of independence is caused by the development of the division of labor. Work cause consciousnesses individual Which more independent, will but at a time become the more depends One The same other, because each individual is only one part of a division of social work [7]. According to Emile Durkheim, organic solidarity emerges in complex societies, where there is specialization of work and differentiation of functions. Because individuals cannot do everything themselves, they depend on others for the normal functioning of society. In organic solidarity, bonds between members of society are formed not only through similarities (values, identity), but also through functional dependence, meaning we need others because of their specific roles, and our respective tasks are integrated.

The literature also mentions that a society with organic solidarity usually more heterogeneous (various) in profession, background background, social role, and also in its contribution to the social system. The absence of one part can affect the entire system. In the implementation of the Rokat Tase' event in Tamberu Sokobanah Sampang Village, there are certainly various preparations for the community to divide their respective tasks or roles so that the work is completed quickly, starting from preparing fish and seafood for offerings, young people decorating boats and setting up tents, mothers preparing food and leading the prayer together, usually led by a kyai, related to permits, security and funding, there is usually a village government that supports. From this tradition, although the community is different, all complement each other. So, everyone feels important in this event [18].

Rokat Tase' success if the role of the community is organized with village government [19]. Village officials participate in enlivening this ritual, both through regulations and financial support, as well as by mingling with the community as they pray and perform the ritual together. The village government fully supports this tradition; during this moment, village officials are also involved. in prayer together inhabitant, begging safety And blessing from the sea. They have a responsibility to preserve their ancestral cultural heritage, because if this culture is neglected, the sense of togetherness that has been established could fade. Traditional events have of course been promoted through various media, including the use of pamphlets, as well as social media such as TikTok, Instagram, And WhatsApp, so that inhabitant from outside Village Tamberu Sokobanah Sampang interested For witness, follow pray, And following the Rokat Tase' series. Because many people living far from the beach are curious about this tradition, they will attend and join the villagers. Some even join in praying on the beach. Tamberu Village Residents very happy when person outside also come along feel This tradition, regardless of who is native to the village and who comes from outside.

The Rokat Tase' tradition also has a positive impact on the surrounding community. Visitors flock to witness this offering. The organizers grant permission to outsiders. For follow witness the flood offerings This. With existence This event has a positive impact on the people of Tamberu Village to increase their income by selling various foods, thus becoming a source of income for the coastal communities.

5. Conclusion

Based on the results of research conducted by researchers on "The Tradition of Rokat Tase' in Enhancing Social Solidarity in the Village of Tamberu Sokobanah Sampang" by collecting data from various sources, then processing and analyzing the data, the following conclusions can be drawn. The Rokat Tase' tradition in Tamberu Sokobanah Sampang Village consists of three main stages, namely preparation, implementation, and closing. The preparation stage is usually carried out by the coastal community long before the event begins, especially the preparations for hiring the ludruk artists. The implementation stage takes place in the month of Muharram or the month of Suro. The ritual generally lasts for 2-3 days. The main event involves offering sacrifices to the sea and is attended by local residents and visitors who want to witness the procession. The closing stage includes art performances as an expression of joy for the success of the event, then the ritual ends

with a joint prayer. This prayer is offered with the hope that the community will receive safety, abundant sustenance and blessings in the coming year.

In general, the Rokot Tase' tradition in Tamberu Sokobanah Sampang Village in enhancing social solidarity among the community, which is carried out every year, runs smoothly. In terms of mechanical solidarity and organic solidarity, it is beneficial for the community. This tradition, which is carried out once a year by the sea with various decorations on boats carrying offerings as a form of gratitude for being able to enjoy the fruits of the sea and for being given safety when fishing at sea, has been carried out for generations in Tamberu Sokobanah Sampang has been carried out for generations, and almost all residents are involved in preparing the event. The community's involvement in participating in the ritual is not forced by the committee or traditional leaders, but rather stems from a shared awareness that they have the same background as fishermen and coastal communities who depend on the sea.

This study has four limitations. First, the research focuses only on the community in Tamberu Sokobanah, Sampang, which may limit the generalizability of the findings to other regions with different socio-cultural contexts. Second, the study relies primarily on qualitative data obtained through interviews and observations, which may be subject to researcher bias and participants' subjective perspectives. Third, the research examines social solidarity within the context of a single cultural event, namely the *rokat tase'* tradition, and does not explore other factors that may also influence social cohesion in the community. Lastly, time constraints may have limited deeper longitudinal observation of changes in social solidarity over time. Based on the findings and limitations, several recommendations are proposed. Future research is encouraged to involve a broader scope by comparing *rokat tase'* traditions in different regions to gain a more comprehensive understanding of its role in social solidarity. Researchers may also combine qualitative and quantitative approaches to strengthen the validity of the findings. In addition, longitudinal studies are recommended to observe the long-term impact of cultural traditions on community cohesion. Practically, local governments and community leaders should continue to support and preserve the *rokat tase'* tradition as a cultural asset that fosters unity, while also adapting it to contemporary social dynamics to ensure its sustainability.

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