

STUDY OF THE LOCAL WISDOM PROFILE OF THE PADELEGAN VILLAGE COMMUNITY, PADEMAWU SUB-DISTRICT, PAMEKASAN REGENCY, EAST JAVA

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ABSTRACT

This study was conducted in Padelegan Village, Pademawu Sub-district, Pamekasan Regency, East Java. The main objectives are to identify the potential forms of local wisdom in Padelegan Village, to explain how they are practiced by the community, and to formulate a community-based management model rooted in local wisdom. Local wisdom represents a system of life values passed down from generation to generation through religion, culture, and customs. Among several cultural traditions in Padelegan, this study focuses primarily on the *rokat tase* or *Petik Laut* (sea offering) ceremony. This tradition symbolizes the

community's gratitude to God and functions as a medium for social cohesion and environmental awareness. The research employs a qualitative descriptive design with an ethnographic approach using observation and interviews as data collection techniques. The findings indicate that *Petik Laut* serves as a form of local wisdom that strengthens community solidarity, preserves marine ecology, and holds potential as a basis for sustainable coastal resource management.

Keywords: Padelegan Village; local wisdom; Petik Laut; sea offering

Introduction

Geographically, fishing communities are societies that live, grow, and develop in coastal areas, which are transitional zones between land and sea. Within a societal system, communities consist of social categories that shape social politeness. Fishermen also possess value systems and cultural symbols that serve as references for daily behavior. It is these cultural factors that differentiate fishing communities from other social groups (Ginkel, 2007).

Some coastal communities, either directly or indirectly, rely on managing marine resource potentials for their livelihood. This dependence creates a social construction in which fishermen become central actors in shaping the cultural identity of coastal societies (Jumriani et al., 2021). Studies in science and social education have also emphasized that local wisdom plays an important role in sustaining community harmony and environmental balance (Lestari & Suyanto, 2024).

Padelegan Village is one of the villages located in Pademawu Sub-district, Pamekasan Regency, East Java. It lies along the coastal area of Madura Island and has been identified as a region with active marine and ecological observation (Hariyanti et al., 2023). The community in Padelegan Village is generally dominated by followers of Islam,

with nearly 100% of the population adhering to the religion. Islam has deeply influenced the mindset and attitudes of the Madurese people, particularly in Padelegan Village.

The strong adherence to religion ensures that behaviors, values, and attitudes consistently follow Islamic norms grounded in faith (*iman*) and piety (*taqwa*), which also reflects the development of coastal-based halal tourism and sustainable community identity in Madura (Permadi & Nasrulloh, 2023). In addition, the economic and social behavior of Madurese communities shows that religious values can strengthen local economic resilience through community-based enterprises (Fadllan & Maufiroh, 2023).

In terms of education, the residents of Padelegan Village are considered underdeveloped. This is evident from the fact that a significant portion of the population remains illiterate, while some adolescents drop out of school during junior high. Economically, Padelegan Village can be classified as lower-middle. Some residents work as farmers, others as fishermen, and some are employed in fish processing factories. Despite these limitations, the community continues to nurture environmental awareness and collective responsibility through educational and social programs that promote sustainable living (Asih et al., 2025).

Each community, depending on its ethnic group, has distinct local wisdom, whether in relation to economic systems, patterns, forms of governance, or local wisdom in responding to the surrounding environment. Local wisdom in a community is defined as the basis for policy-making at the local level in fields such as health, agriculture, education, natural resource management, and all rural community activities. In another sense, local wisdom (indigenous knowledge or local wisdom) is the accumulation of experiences and learning that occur continuously over a very long period, spanning generations. This accumulation of experience forms a deep understanding of the environmental conditions faced, causing actions to always be based on an understanding of the situation and the wealth of experiences acquired.

Local wisdom constitutes a value system of life passed down from one generation to the next, manifested in religious, cultural, or customary forms, generally transmitted orally within the social system of a community. The existence of local wisdom in society is the result of a long-standing process of hereditary adaptation to an environment that is usually inhabited or an environment where interactions frequently occur.

Ridwan (2007) states, "Local wisdom, often referred to as local wisdom, can be understood as human efforts using intellect (cognition) to act and behave toward something, an object, or an event occurring within a certain space." The definition above is constructed etymologically, where wisdom is understood as an individual's ability to use their intellect in acting or behaving as a result of investigation concerning an object, event, or phenomenon. As a term, wisdom is often interpreted as prudence or sagacity. "Local" specifically refers to a limited interaction space with a restricted value system. It is an interaction space carefully designed to involve patterns of relationships between humans or between humans and their physical environment.

The community of Padelegan Village, with a majority of residents engaged in fishing and a strong basis in Islamic faith, is highly likely to possess local wisdom rooted in Islamic principles, which can serve as a profile of authentic local wisdom in the coastal areas of Padelegan Village and as a reference for environmentally conscious community management. Consequently, in the life of Padelegan Village residents, economic activities, religious practices, and environmental preservation can coexist harmoniously without any being marginalized.

Based on the description above, this study focuses on the examination of the local wisdom profile of the Padelegan Village community, Pademawu Sub-district, Pamekasan Regency, East Java. The researcher aims to explore the potential of local wisdom in Padelegan Village, explain how the existing local wisdom is utilized, and describe how to develop a management model based on the local wisdom of the Padelegan Village community.

Widayati and Caronika (2018) identified various forms of local wisdom in the novel *Kalompang* by Badrul Munir Chair, such as hard work, cooperation (*gotong royong*), respect for religious leaders (*nyabi'*), and the *rokat tase'* ritual as fishermen's gratitude to God. Similarly, Mukminin (2022) explored the representation of Madurese local wisdom in regional songs, revealing metaphors related to nature, energy, and emotion that reflect cultural values such as aesthetics, education, politeness, and love.

Although both studies highlight cultural expressions of Madurese wisdom, neither focuses on real-life community practices or their potential for sustainable environmental management. Therefore, this study differs by investigating the living tradition of *Petik Laut* in Padelegan Village as an authentic form of local wisdom and its role in developing a community-based resource management model.

Methods

This study employs a qualitative descriptive research method with an ethnographic research design. According to Sugiyono (2016: 9), the qualitative descriptive method is "a research method based on post-positivist philosophy, used to investigate natural conditions of the object (as opposed to experiments) in which the researcher serves as the key

instrument, data collection techniques are conducted through triangulation (combination), data analysis is inductive/qualitative, and the results of qualitative research emphasize meaning rather than generalization." Qualitative research aims to describe, depict, explain, clarify, and answer research problems in detail by thoroughly studying an individual, a group, or an event. This method is used because it relates to the study of local wisdom, which relies on data from informants.

Qualitative methods are largely based on phenomenological philosophy, which prioritizes lived experience. This method seeks to understand and interpret the meaning of events and human behavioral interactions in specific situations (Usman, 2006). Yin (2009) states, "Case studies are widely used in social science research, both in traditional disciplines (psychology, sociology, political science, and anthropology)." This study is particularly suitable for research addressing "how" or "why" questions. Therefore, case study methodology is also used to complement the qualitative descriptive method.

In this study, an ethnographic approach is employed. Ethnographic research involves fieldwork where the researcher participates in all activities of the program being studied. According to Sukmadinata (Mardoyo, 2008), "ethnographic studies describe and interpret the culture, social groups, or systems." Although the concept of culture is very broad, ethnographic studies typically focus on patterns of activity, language, beliefs, rituals, and ways of life.

Ethnographic research positions participants (along with their communities and cultures) as the primary focus of investigation. Ethnography can provide both descriptive explanations and analyses of participants' attitudes, values, religion, and practices. Because ethnography involves studying people in their natural contexts, there is an understandable overlap between ethnographic design and field research design, except that the focus is on people rather than the context being studied.

The research was conducted in Padelegan Village, Padelegan Sub-district, Pamekasan Regency, located within East Java Province. The study took place in October 2022 over a period of six days, while the preparation of the research report also commenced in October 2022.

Data collection techniques included observation and interviews. Sukanto (2007: 45) explains observation as "a deliberate and systematic examination of social facts, or observing community actions related to the research object." Interviews are activities conducted to obtain information directly by asking a series of questions related to the study to informants, with a focus on the Padelegan Village community. In other words, an interview is the process of obtaining information directly through a question-and-answer session conducted face-to-face between the researcher and the informant or interviewee.

Sugiyono (2005: 72) describes an interview as "a meeting between two people exchanging information and ideas through questions and answers, which can be constructed around a specific topic." Data collection through interviews can be conducted in three forms: (1) structured interviews, which are conducted when the researcher already knows exactly the information to be obtained. In such interviews, the researcher prepares written questions, and alternative answers are also prepared in advance; (2) semi-structured interviews, which are more flexible in execution compared to structured interviews; (3) unstructured interviews, which are free-form, where no systematically organized interview guide is used for data collection, and only the broad outline of the issues to be addressed is prepared.

The data analysis method used in this study is qualitative data analysis. This process involves: (1) recording, resulting in field notes, which are coded to ensure that the data source can still be traced; (2) collecting and classifying data; (3) thinking, making explanations, identifying and discovering patterns and relationships, and producing general findings.

Theoretical Review

Local Wisdom

According to Law No. 32/2009 concerning Environmental Protection and Management, local wisdom is defined as "noble values that apply in the social life of the community, including protecting and managing the environment sustainably." Therefore, local wisdom is a worldview, knowledge, and various life strategies manifested in activities carried out by local communities to address various problems in fulfilling their needs. In foreign terms, it is often conceptualized as local policy ("local wisdom"), local knowledge ("local knowledge"), or local intelligence ("local genius").

Local wisdom represents truths that have been traditionally upheld or stable in a particular region. Local wisdom contains high life values and is worthy of continuous exploration, development, and preservation as an antithesis or adaptation to socio-cultural change and modernization. Local wisdom, as a product of past culture, is continuously used as a life guide. Although it is local in origin, the values contained are considered highly universal. Local wisdom forms as a cultural advantage of the local community or as a result of broader geographical conditions.

Environmental wisdom, or local wisdom within communities, has existed since ancient times, from the prehistoric era to the present. Environmental wisdom refers to positive human behaviors in interacting with nature and the surrounding environment, which can originate from religious values, customs, ancestral advice, or local culture, naturally developed within a community to adapt to its environment. These behaviors are passed down through generations. Generally, local or regional culture is understood as culture developed in a particular area, with elements derived from the ethnic groups residing there. In the implementation of sustainable development, advances in technology often lead people to forget the importance of traditions or community culture in managing the environment. Frequently, local culture is considered outdated in the present century, causing development planning to often exclude the participation of local communities.

Rapanna (2018: 151) philosophically defines local wisdom as “a system of knowledge of local or indigenous communities (indigenous knowledge system) that is empirical and pragmatic.” It is empirical because it is derived from the community’s processing of facts occurring in their surrounding life. It is pragmatic because all concepts developed within this knowledge system are aimed at solving everyday problems. Marfai (2019: 35) describes local wisdom as “a system that integrates knowledge, culture, institutions, and practices in managing natural resources.” Local wisdom also refers to the formulation of the entirety of knowledge, beliefs, understanding or insight, as well as customs or ethics that guide human behavior within an ecological community.

Local wisdom represents a synthesis of humans, their ways of thinking, beliefs, environment, and customs or traditions in acting toward their surroundings. This integration of several elements forms a unique institution within the local community, referred to as local wisdom. Therefore, a new definition can be formulated: local wisdom is the way of thinking and acting of local communities, understood and implemented in accordance with customary values and ancestral norms of a particular society in its long-term interactions with nature and the surrounding environment. As a value, custom, and way of life within a specific community, the traits and characteristics of local wisdom vary across regions, following the ancestral values upheld by each society. However, there are general characteristics that can be considered representative of all communities. Local wisdom in a particular society generally exhibits the following criteria and traits:

- a. Mutual cooperation and helping one another
- b. Religious orientation
- c. Respect for all differences in the context of unity and integrity
- d. Hardworking
- e. Simplicity or avoidance of a luxurious lifestyle

The five traits above are likely common features in communities possessing local wisdom in Indonesia. This aligns with Saptomo’s view that harmony, mutual cooperation, and helping one another are pure seeds of local wisdom in Indonesian society. Therefore, Indonesian communities generally possess their own form of local wisdom that is both general and universal, such as mutual cooperation, simplicity (non-hedonistic lifestyle), religiosity, and respect for others. Ayatrohaedi (1986: 40–41) states that at least five characteristics of local wisdom include:

- a. Ability to withstand external cultural influences
- b. Ability to accommodate elements of foreign culture
- c. Ability to integrate foreign cultural elements into indigenous culture
- d. Ability to control
- e. Ability to provide direction for cultural development

For the first characteristic, communities with strong ancestral values are able to preserve their own culture even when influenced by external cultures. This ability to maintain their traditions becomes a hallmark of communities possessing strong local wisdom. In other words, strong external cultural currents, such as Western culture entering Indonesia, can be managed so that indigenous Indonesian culture is preserved effectively. The preservation of authentic local wisdom can be carried out by the community itself as well as by local government through local regulations.

The second characteristic indicates that communities with strong local wisdom are not inherently opposed to foreign cultures entering their society. However, such external cultures can be accommodated, selectively adapted, and adjusted in accordance with the noble values upheld by the community. The third characteristic suggests that communities with strong local wisdom are capable of integrating foreign cultures into their indigenous culture. Therefore, communities with strong local wisdom do not completely reject external cultural influences.

The fourth characteristic implies that communities can control cultural values that are perceived as strongly deviating from indigenous culture. The fifth characteristic suggests that communities with strong local wisdom are able to direct foreign cultural elements to align with the values of the indigenous culture. Thus, in communities where cultural values and traditions remain strong, external cultural elements are not outright rejected but can be effectively managed by the community.

The existence of local wisdom in a particular area is important to preserve and maintain because it serves functions beneficial to the community. Local wisdom is valuable both in terms of safeguarding the existence of a particular community and as an expression of the community's cultural identity. Local wisdom serves multiple roles in community life. According to Sirtha (Rapanna, 2018: 16), "the functions of local wisdom are fourfold:

- a. Local wisdom functions for the conservation and preservation of natural resources
- b. Local wisdom functions to develop human resources
- c. Functions as a means for the development of culture and knowledge
- d. Functions as advice, beliefs, literature, and taboos."

Similarly, Sartini (Martawijaya, 72–73) also mentions four functions of local wisdom, namely:

- a. Function for the conservation and preservation of natural resources
- b. Function for the development and enhancement of human resources
- c. Function for the development of culture and knowledge
- d. Function as advice, beliefs, literature, and taboos
- e. Function as ethics and morality
- f. Function as politics
- g. Function as social, for example in communal/kin integration ceremonies and agricultural cycle rituals

Result

Research Location Overview

Pamekasan Regency is one of the regencies in the Madura region, located along the Sampang–Sumenep road network. The total area of Pamekasan Regency is 79,230 hectares, consisting of 13 sub-districts and 189 villages. Broadly, the territory of Pamekasan Regency consists of lowlands in the southern part and highlands in the central and northern areas, with a land slope not less than 2%. Astronomically, Pamekasan Regency is located at 6°51'–7°31' South Latitude and 113°19'–113°58' East Longitude.

Pamekasan Sub-district comprises Pamekasan, Pademawu, Tlanakan, Larangan, and other sub-districts. The research location is in Pademawu Sub-district, specifically in Padelegan Village. Padelegan originated from the name *Pamaddeghan*, because in the past, when someone from other villages passed away, they were buried in Pamaddeghan. Initially, the village of Pamaddeghan was brought by the Wali Buju' Manjeng initially brought the village of Pamaddeghan into existence at a time when the community did not engage in any form of work. The Wali Buju' Manjeng constructed boats and *pajeng* (fishing platforms) as tools for the community to work at sea, given the village's close proximity to the ocean. Over the years, the village's name and its spelling were refined and gradually changed to Padelegan.

Padelegan Village is one of the villages in Pademawu Sub-district, Pamekasan Regency. The village is located near the coastline and the sea. Access to the village is excellent and convenient due to well-maintained roads and infrastructure.

Social life in Padelegan Village is largely dominated by farming and fishing occupations. This is understandable given the village's geographic location near the coast, which facilitates fishing, and its fertile land, suitable for agriculture. Agricultural products include rice, corn, chili, green beans, and tobacco, which are widely sold, while fishing products include fish and cultivated seaweed, allowing residents to generate income from both farming and fishing.

Residents of Padelegan are not limited to farming and fishing. Some operate shops, while others work as teachers, midwives, and in other professions. The village also hosts several small enterprises in the snack food industry, including a business that processes anchovies into crispy anchovy products.

Padelegan Village occupies a relatively strategic location. Geographically, some hamlets are close to salt and fish ponds and the coastline, facilitating the work of fishermen and salt farmers, while other hamlets are situated near rice fields and farther from the coast, making agricultural cultivation easier.

The village also benefits from excellent road access connecting it to several other villages in Pademawu Sub-district and to Tlanakan Sub-district. Transportation and mobility activities are relatively high, particularly for public transport and the distribution of products from fishermen and farmers.

The vast coastal waters of Padelegan greatly facilitate the livelihoods of fishermen, enabling them to catch fish, which can then be sold or processed into various innovations. However, this advantage has not significantly improved the living standards of Padelegan's fishermen due to inconsistent fish catches and frequent adverse weather that prevents fishing activities. Additionally, local fishermen face limitations in both capital and knowledge of modern fishing and farming systems. Consequently, many fishermen and farmers in the village continue to live below the poverty line.

Potential of Local Wisdom

a. Petik Laut

The *Petik Laut* tradition is a cultural practice that involves intensive communication among community members throughout the ceremony. It serves not only as a ritual expression of gratitude to the Almighty for the blessings received but also as a medium that strengthens social cohesion within the fishing community. Through collective discussions, coordination, and symbolic expressions during the preparation and execution of the event, villagers reaffirm shared values of mutual cooperation (*gotong royong*), respect for elders, and solidarity among fishermen. The ceremony also functions as cultural cohesion by reinforcing communal identity and intergenerational continuity, as younger participants learn cultural norms, religious expressions, and traditional roles from older members. The *larung sesaji* (ritual of floating offerings) performed at the end of the *Petik Laut* activities symbolizes unity and mutual dependence among the participants, emphasizing that safety at sea and community welfare depend on harmony and cooperation. This communicative and participatory process explains why the *Petik Laut* tradition remains an invaluable heritage, celebrated annually at specific times and dates as a symbol of togetherness and cultural resilience.

The *Petik Laut* tradition is conducted based on prior consensus reached through deliberation by community leaders and a portion of Padelegan villagers. Therefore, if the community wishes, the tradition is carried out according to the local community's preferences.

b. Pengambek

The patron-client system represents a form of social interaction almost always present in fishing communities in Java. Kusnadi (2010) argues that "patron-client relationships occur intensively in communities facing social issues and complex economic resource scarcity. In peripheral urban and agriculturally based rural areas, a patron (*bapak buah*) assists clients (*anak buah*) to address urgent needs or alleviate clients' debts to lenders. Clients accept these favors as a 'debt of gratitude,' valuing and committing to assist the patron using the labor resources they possess."

In several cases observed in fishing communities, the patron-client condition is described as "assistance from a patron to a client in the form of economic aid, resulting in an indirect debt of gratitude from the client to the patron." According to an informant encountered by the researcher, Mr. A, in this context, *pengambek* refers to the presence of a boat responsible for collecting and transporting fish catch from fishing vessels, such as *payung jurung*, to auction sites or storage warehouses already established in the area.

c. Telasen

The *Telasen* tradition (holiday celebration) in Padelegan Village occurs on the 27th day of Ramadan, when fishing activities are suspended. The following day, activities resume. During this period, fish prices are very low because storage facilities for selling catches remain closed, making fish very affordable. Related to Eid al-Fitr (locally known as *Lebaran*), the people of Padelegan engage in consumptive cultural practices, which, although widespread across the country, still result in expenditures for each household member reaching millions of rupiah. This is based on the community's belief that, during *Lebaran*, clothing from head to toe must be new.

If examined further, this activity can have a positive impact on the environment if conducted for a longer, consistent, and continuous period. For example, it allows marine life exploited during fishing to reproduce and regenerate, thereby maintaining both the quality and quantity of marine resources sustainably.

Utilization of Local Wisdom in the Context of Sustainable Fisheries Resource Development
The continuous exploitation of natural resources without considering ecological balance and sustainability concepts persists in today's global era, where market demand dominates, often triggering a domino effect on environmental degradation. This situation underscores the importance of managing these areas in an integrated and wise manner.

Opportunities	for	Empowering	Local	Wisdom
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Local wisdom, traditions, and culture present in the community of Padelegan Village offer significant potential to be managed and empowered to regulate daily life, norms, and rules that at least support environmental sustainability in the context of coastal and marine resource management. According to several informants interviewed by the researcher, the community shows high enthusiasm when *Petik Laut* events are held.

Such conditions are positive for developing models of community-based natural resource management. A system that is well-established and deeply rooted in the fabric of community life helps instill the mindset of how to optimally utilize the surrounding natural environment. Therefore, such community conditions should be considered cultural and traditional assets with the greatest potential and benefits for community-based management, serving as a key instrument in building social strength for the management and utilization of coastal and marine resources.

Local wisdom is a primary consideration that should be prioritized and made dominant because it is closely related to the local community, who interact directly with the development object. This is also based on the rationale that any development undertaken must be accepted as part of the daily life of the local community, without conflicting or clashing with social and cultural aspects that have long existed and developed prior to implementing a management model in the area.

Management and Empowerment Model

The concept of community-based management, which empowers and involves local communities as stakeholders directly interacting with the resources to be managed and utilized, provides a solution to minimize discrepancies arising from centralized, universal policies that often do not account for the unique characteristics of each region. These differing characteristics may include local culture, natural conditions, and human resources. By engaging local communities or institutions, policy alignment and appropriate model implementation can be achieved effectively.

Nikijuluw (Nurmalasari, 2009) defines Community-Based Management (CBM) as “an approach to natural resource management, such as fisheries, that places the knowledge and environmental awareness of local communities as the foundation for management.” CBM can be understood as a system of natural resource management in which local communities actively participate in managing the resources available in their area.

In the Context of Local Wisdom

Local wisdom, defined as indigenous knowledge that aligns with environmental sustainability, can be observed in the previously described conditions, particularly in the *Petik Laut* tradition. The other two cultural practices, while also rooted in local religious customs and in the dependency relationships within the fishing community, may still be developed into a form of co-management concept, even if they do not originate from local wisdom per se. However, additional conceptual development is necessary for these practices to be effectively integrated into co-management frameworks within sustainable development initiatives.

Building a Community-Based Resource Management Model

There are two strategic approaches to developing coastal communities in community-based sustainable development plans: non-structural and structural approaches. Both approaches rely on local consensus within the community, which is protected and recognized by the district government as a safeguard for local agreements implemented in the community.

1. Subjective or Non-Structural Approach

The non-structural approach places humans as agents with the freedom to take initiative and act according to their will, guided by understanding or conceptual knowledge as a foundation to achieve desired outcomes. By equipping the community with knowledge in resource management, over time, the community will become more aware of its connection to the environment, and alternative livelihoods will naturally emerge. Therefore, the Pamekasan District government has the responsibility to enhance knowledge and awareness through various means such as outreach and training programs to actively involve the community. Examples of these initiatives include:

- a. Improving the quality of formal education for human resources
- b. Developing community skills
- c. Motivating the community to participate actively
- d. Enhancing environmental knowledge and awareness
- e. Increasing community enthusiasm for participation

Based on the above, these steps can be integrated into existing customs and cultural practices identified in Padelegan Village. In the *Petik Laut* tradition, some ceremonial elements may appear illogical or less beneficial when viewed rationally. Rather than removing them, these elements can be complemented with activities that provide direct benefits to the local environment. Modifications that do not compromise the original tradition include:

- a. During the *larung sesaji* (offering immersion ceremony), the release of a large number of fish seeds can be added to directly benefit the local aquatic ecosystem.
- b. Coral reef transplantation activities in the shallow waters around Padelegan Village can be included. This requires collaboration with experts in the field while maintaining active participation of local residents.
- c. During the two-day entertainment segment, in addition to the *Ludruk Madura* theatrical performances, government officials from Pamekasan District can provide outreach and training to enhance community knowledge and skills.
- d. The *Petik Laut* tradition occurs annually and consistently, which can be developed into a tourism commodity, adding economic value and potentially establishing the event as an ecotourism site.

2. Structural Approach

The structural approach aims to establish local institutions, frameworks, and systems that integrate all aspects of life, including coastal and marine areas as well as supporting elements such as social, economic, and environmental dimensions. By structuring these aspects, it is expected that the community will have broader opportunities to utilize natural resources sustainably. Moreover, building social and economic structures is intended to create a vital role for

the community in participating in the protection of natural resources against threats from both internal and external sources. Strategic steps for implementing the structural approach include:

- a. Establishing local institutions
- b. Enhancing community access to information
- c. Developing community access to decision-making processes

Conclusion

From the discussion above, it can be concluded that there are three main cultural practices identified in Padelegan Village, namely *Petik Laut*, *Telasen*, and *Pengambek*. Among these, *Petik Laut* emerges as the most potential form of local wisdom that reflects community values of gratitude, cooperation, and environmental awareness. This finding extends the previous studies by Widayati (2018) and Mukminin (2022), which focused on literary and metaphorical representations of Madurese culture, by providing evidence from real community practices and their role in sustainable resource management.

This study contributes to the understanding of how local wisdom operates as both social cohesion and environmental stewardship, positioning *Petik Laut* as a living tradition that embodies practical ecological ethics. Two strategic approaches are recommended for strengthening community-based management in Padelegan Village: (1) the non-structural approach, which emphasizes community awareness, education, and participation as agents of change, and (2) the structural approach, which focuses on institutional development and integration of local systems within social, economic, and environmental frameworks.

In practical terms, these approaches may serve as a model for other coastal areas seeking to align traditional wisdom with modern sustainability goals. Therefore, the revitalization of *Petik Laut* not only preserves cultural identity but also strengthens the foundation for sustainable coastal community development.

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