



Social Construction of Rokot Tradition Sociological Perspective

(Study on the Implementation of Rokot Praoh in the Muslim Community of Kilensari Village
Panarukan Subdistrict, Situbondo Regency, East Java)

Amsiyono, Kasuwi Saiban, and Dwi Suharnoko

University of Merdeka Malang, Indonesia

This research is included in field research with a qualitative approach. This research focuses on the Social Construction of the Rokot Tradition from a Sociological Perspective and the social impact of social construction in the implementation of the Rokot tradition; The Sociological Perspective of Rokot Tradition in this study is focused on the implementation of Rokot Praoh; The theories used as the basis and scalpel of analysis in this study are (1) the main theory (Grand theory) in this study is the theory of Social Construction (social construction of reality) Peter L. Berger and Thomas Luckmann; (2) Supporting Theory in this research is Tradition Theory; Value Theory; Theory of Religion and Religious System; Social Interaction Theory; and Cultural Theory. In the research process, which is used as a subject in the research focused on the community involved in the Implementation of the Rokot Praoh Tradition in Kilensari Village, Panarukan District, Situbondo Regency, East Java. The findings in this study can be broadly interpreted in the construction of meaning which reads: "Rokot praoh (Language of Madura) is an entity born from the construction process of society and or individuals that contains social values (social values) both religious values and religious values. and belief (religious value's), cultural values (culture value's) and other social values that are believed, trusted, and legitimized have the role of values that are interrelated and in the end give birth to actions in the form of rituals which are sacred as identity. new coastal Muslim community in its social context. The theoretical and practical implications in this study are in line with Berger and Luckmann's theory of social construction. The theoretical and practical implications in this study offer a model which is hereinafter called the "Amsiyono Local Tradition Values Inter Relation Model". This model is influenced by Berger and Luckmann's theory of social construction and other theories, namely (1) Talcott Parsons' Structural Functional Theory; (2) George Herbert Mead's Theory of Symbolic Interactionism; and (3) James S. Coleman's Rational Choice Theory. influenced by Berger and Luckmann's theory of social construction and other theories, namely (1) Talcott Parsons' Structural Functional Theory; (2) George Herbert Mead's Theory of Symbolic Interactionism; and (3) James S. Coleman's Rational Choice Theory. influenced by Berger and Luckmann's theory of social construction and other theories, namely, Talcott Parsons' Structural Functional Theory, George Herbert Mead's Theory of Symbolic Interactionism; and James S. Coleman's Rational Choice Theory.

Keywords: Social Construction, Sociological Perspective, Rokot Praoh.

1. INTRODUCTION

Rokot in Madura and or Ruwat in Javanese is a tradition that has been carried out in Javanese and Madura communities since the Hindu Bhuda era and even the animism and dynamism era. Rokot is a tradition that is maintained by the Javanese and Madura in order to maintain structures and habits that are sacred with nuances of religiosity. Rokot in Javanese terminology is Ruwat which in its journey is better known as Ruwatan. Ruwatan is a relic of one side of the life of the Javanese society which is customized and/or traditionalized with all its sacredness.

At the anthropological ethnographic level, the Rokot tradition with various styles, varieties, and forms that are distinctive in more specific aspects can be found in the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java. The Rokot tradition as a phenomenal aspect of the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java, is of course the most important part that cannot be separated from the local cultural treasures of the East Java community. Sociologically anthropological the population of East Java, which is a very large population heterogeneity. It is seen, that the Javanese are scattered in almost the entire mainland of East Java, while the Madura inhabit the island of Madura and the

'horseshoe' area, especially in the northern and southern coastal areas. In a number of horseshoe areas, the Madura, in fact, constitute the majority. In almost all cities in East Java, there are Madura ethnic minorities. They generally work in the informal sector. The Tengger tribe, which is said to be a descendant of the fugitives of the Majapahit Kingdom, lives around the Tengger Mountains and its surroundings. The Osing tribe inhabits part of the Banyuwangi Regency. Meanwhile, the Samin people live in parts of the interior of Bojonegoro Regency. Culturally the Sutarto region in Nurhasanah (2012) states that East Java can be divided into 10 (ten) cultural areas, namely Mataraman Javanese culture, Panaragan Java, Arek, Samin (Sedulur Sikep), Tengger, Osing (Using), Pandalungan (often also called Mendalungan), Madura Island, Madura Bawean, and Madura Kengean. Hotma A. Siahaan in Nurhasanah (2012) dividing the cultural area in East Java into several regions, namely First, the Madura culture of the 'horseshoe' area, namely those who live around the island of Madura and the Pandalungan area (Madura people who live in the north coast of East Java such as Pasuruan, Probolinggo, Bondowoso, Situbondo) ; Second, Mataraman culture, namely East Javanese people who speak Central Java, such as Pacitan, Magetan, Madiun, Bojonegoro, Tuban, Nganjuk, Kediri, Blitar, Tulunggaung, Trenggalek and Ponorogo; Third, Arek culture which includes Malang, Mojokerto, Sidoarjo, Lamongan, Gresik, and Surabaya; and Fourth, the Wong Kulon culture that inhabits the south coast area, namely Lumajang and Jember. In addition, there is also the Osing culture around the coast of the Bali Strait and the Tengger culture.

More specifically about the map of local culture in the people of East Java, Aribowo in Nurhasanah (2012) assumes that, East Java is divided into several cultural subcultures. First, Arek Culture which is a characteristic of the people in Surabaya; Second, the culture that approaches the Arek subculture with its own characteristics. These subcultures are often found in areas that support the Surabaya area, namely Sidoarjo, Mojokerto, Jombang, Gresik, Tuban, and Lamongan; Third, Mataraman culture which stretches from Ngawi, Kediri, Madiun, Nganjuk, Magetan, Trenggalek, Pacitan, Ponorogo, Tulunggaung to Blitar; Fourth, the Pandalungan culture which is often found on the west coast of Java, in particular, Pasuruan, Probolinggo, Situbondo, and Jember. The Pandalungan subcultures are all influenced by Islamic Madura; Fifth, the Osing subculture in Banyuwangi; Sixth, the Samin subculture which is somewhat similar to Mataraman, but has another perspective outside Mataraman; and Seventh, the Tengger subculture located in the Bromo Mountains with a rather special culture because it is close to Majapahit. In addition, on the island of Madura itself there are two different subcultures, namely Madura Kangcan and Madura Bawean.

This heterogeneity cultural subculture in East Java society is believed to be the determinant of the emergence of the Rokan tradition with different styles, varieties, and characteristics. The entity of the Rokan tradition with its own different styles, varieties, and characteristics, especially as happened in the The Muslim community of Kilensari Village, Panarukan District, Situbondo Regency, East Java, sociologically relates to the social construction of the community about the Rokan tradition itself. Social construction is a sociological theory in the dynamics of the social sciences that Berger and Luckmann offer. Social construction is a treatise in the sociology of knowledge. This can be interpreted that, Social construction (social construction) is a theory in sociology that pursues all socially constructed human and/or individual knowledge. Berger and Luckmann (2013) in their theory of "Social construction of reality" explain that, Every human being in his social reality has his own knowledge which is built socially through an inter-relational interaction process between humans and their social structure and environment. Social construction according to Berger and Luckmann (2013) is formed through 3 (three) simultaneous dialectical moments consisting of Externalization, Objectification, and Internalization.

Externalization is a dialectical moment related to everything that is outside the individual. This moment of externalization can be in the form of social structures and/or social environment, religious texts, fatwas, culture, and even habits in society. These external things are believed to be able to influence individuals in the process of forming their knowledge of a reality, especially those related to the Rokan Tradition in the Kilensari Village Community, Panarukan District, Situbondo Regency, East Java. Objectification is a dialectical moment of social construction related to the process of institutionalizing external values such as religious values, culture, customs, habits, and other rules that are believed to have an important role in the process of forming individual knowledge about a reality. Values that are external and institutionalized through the process of socialization, legitimacy, trust, and individual beliefs about the reality of the Rokan Tradition in the Kilensari Village Community, Panarukan District, Situbondo Regency, East Java. Meanwhile, the moment of internalization is a moment in social construction that is related to the process of individual absorption of values that are external and conveyed to individuals through the moment of objectification. This internalization process, in the end, will give birth to new actions and identities for individuals related to the Rokan Tradition in the Kilensari Village Community, Panarukan District, Situbondo Regency, East Java.

2. LITERATURE REVIEW

2.1. Social Construction Theory

Social construction is a contemporary sociological theory that is based on the sociology of knowledge. This theory emphasizes human action as a creative actor of social reality. Social reality is a social construction created by individuals. Individuals are free human beings who make relationships between one human and another human. The individual becomes a determinant in the social world that society has constructed based on its will. It can be explained that the individual is a creative

production and reproduction machine in constructing his social world. This theory contains an understanding that reality is socially constructed, and reality and knowledge are two key terms to understand it. Reality is a quality contained in phenomena that are recognized as having being, and are not dependent on human will; while knowledge is the certainty that phenomena are real and have specific characteristics (Berger and Luckmann, 2013).

2.2. Tradition Theory

Tradition is the inheritance of norms, rules, and habits. The tradition is not something that cannot be changed, it is instead combined with a variety of human actions and taken up in its entirety. Peursen (2011) states that, because humans make traditions, humans can also accept them, reject them and change them. In Arabic this tradition is understood by the word turath. The word turath comes from the letter wa ra tha, which in the classical dictionary is equated with the words irth, wirth, and mirath. Abed al-Jabiri (2000) states that, all of them are forms of mas'dar (verbal nouns) which indicate the meaning of everything that humans inherit from their parents in the form of wealth or rank or nobility.

Tradition according to Rendra (1993) can also be said to be a hereditary habit in a society, with its broad nature, tradition can cover all the complexities of life, so it is not easy to set aside with the right details and be treated similarly or similarly, because tradition is not an object that is dead, but a living instrument to serve the living.

3. RESEARCH METHODS

3.1. Sociological Perspective Research Paradigm

The use of this paradigm seeks to see and study the way actors define their social situation and in studying the effect of this definition of social situation on actions and subsequent integration (Ritzer, 2010). For the sake of research, the sociological paradigm used to reveal the "Social Construction of the Rokot Tradition in the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java" which is the context and focus of this research is the Social Definition Paradigm.

3.2. Research focus

The focus of the research are:

1. This research focuses on the Social Construction of the Rokot Tradition from a Sociological Perspective in the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java;
2. This study focuses on the social impact (social impeachment) of the implementation of the Rokot Tradition from a Sociological Perspective on the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java;
3. The Sociological Perspective Rokot Tradition as referred to in this study focuses on the Implementation of Rokot Praoh in the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java;
4. The theory used as the basis and scalpel analysis in this study is as follows:
 - a. The main theory (Grand theory) in this study is the theory of Social Construction (social construction of reality) Peter L. Berger and Thomas Luckmann;
 - b. Supporting theories in this study are as follows:
 - 1) Tradition Theory;
 - 2) Value Theory;
 - 3) Theory of Religion and Religious System;
 - 4) Social Interaction Theory; and
 - 5) Cultural Theory.
5. In the research process, which is used as the subject of the research, it focuses on the community involved in the Implementation of the Rokot Praoh Tradition in Kilensari Village, Panarukan District, Situbondo Regency, East Java;
6. Meanwhile, the informants in this study were the community and/or figures who had the capacity and adequacy of knowledge about the Implementation of the Rokot Praoh Tradition as the focus of this research.

3.3. Data analysis technique

The data analysis technique used in this study is an analysis that is carried out continuously during data collection in the field and analyzed after data collection is completed. This data analysis includes the activity of analyzing the data, dividing it into manageable units, synthesizing it, looking for patterns, determining what is important and what will be studied and deciding what to report (Moleong, 2011). Miles and Huberman stated that in qualitative research, data analysis was carried out with several procedures, namely, data reduction, data presentation, drawing conclusions/verification (Sugiyono, 2011).

4. DISCUSSION

4.1. Social Construction of Muslim Community in Kilensari Village, Panarukan Subdistrict, Situbondo Regency, East Java In the Rokot Praoh Tradition (Language of Madura) Sociological Perspective

Rokat Praoh (Language of Madura) which is a tradition that is sacred in the social reality of the Javanese coastal community, is believed to be a social and cultural entity whose existence is born from the process of social construction of the community. Tradition is the inheritance of norms, rules, and habits. The tradition is not something that cannot be changed, it is instead combined with a variety of human actions and taken up in its entirety. Rendra (1993) as a hereditary habit in a society, with its broad nature, tradition can cover all the complexities of life, so it is not easy to set aside with precise details and be treated like or similar, because tradition is not an inanimate object, but a tool that live to serve living humans.

The above spectrum when faced with the context of the problems in this research regarding "Sociological Perspective Rokot Tradition Social Construction (Study on the Implementation of Rokot Praoh in the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java)", then the research findings can be interpreted that the Rokot Praoh Tradition (Language of Madura) as happened in the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java, is a social and cultural entity whose existence is born from the process of community construction based on knowledge, experience, and the reality of everyday life experienced by the community itself. Berger and Luckmann (2013) in this context state that, The knowledge of everyday life of community members is rooted in their material condition as biological beings. A person experiences everyday life in varying degrees of proximity and distance, both in terms of space and time.

Berger and Luckmann (2013) in their theory of "Social construction of reality as a treatise in sociology knowledge explain that the reality of everyday life experienced by humans as the main reality (paramount). The reality of everyday life experienced by individuals as members of society, as the main basis for a person in fulfilling his socially constructed knowledge. Jurgen Habermas as quoted by Hardiman (2009) states that knowledge is always related to interests. The sociology of knowledge as a discourse in the view of Berger and Luckmann (2013) is specifically a form of theoretical paradigm that emphasizes the social character of knowledge. The sociology of knowledge reflects the values in society that are transferred through discourse, which specifically studies how the relationship between knowledge and society is, or in other words how knowledge is produced, distributed and reproduced in the community through social relations. Sociology of knowledge according to Bungin (2006) essentially analyzes various things that are interpreted as knowledge in society and tries to understand how these processes take place. It can be said that the sociology of knowledge analyzes the formation of reality by society (social construction of reality). Human construction of a reality that starts from cognitive constructive ideas is the philosophical root of social construction with an explanation that social construction actually has a very broad meaning in social science, this is as stated by Ngangi (2011) which explains that, Social construction has several strength, First is the central role of language which provides a concrete mechanism, where culture to influence the thoughts and behavior of individuals. Second, social constructs can represent complexity within a single culture, where it does not assume uniformity. Third, of course this is consistent with society and time. Social construction as described by Paloma (1994) describes the process in which through actions and interactions, individuals create continuously a shared reality that is factually experienced objectively and meaningfully subjectively. Social construction occurs in things that are mutually dialectical in an important moment of externalization, objectification, and internalization. where it does not assume uniformity. Third, of course this is consistent with society and time. Social construction as described by Paloma (1994) describes the process in which through actions and interactions, individuals create continuously a shared reality that is factually experienced objectively and meaningfully subjectively. Social construction occurs in things that are mutually dialectical in an important moment of externalization, objectification, and internalization. where it does not assume uniformity. Third, of course this is consistent with society and time. Social construction as described by Paloma (1994) describes the process in which through actions and interactions, individuals create continuously a shared reality that is factually experienced objectively and meaningfully subjectively. Social construction occurs in things that are mutually dialectical in an important moment of externalization, objectification, and internalization. Individuals create continuously a shared reality that is factually experienced objectively and meaningfully subjectively. Social construction occurs in things that are mutually dialectical in an important moment of externalization, objectification, and internalization. Individuals create continuously a shared reality that is factually

experienced objectively and meaningfully subjectively. Social construction occurs in things that are mutually dialectical in an important moment of externalization, objectification, and internalization.

The reality daily life experienced by humans as the basis for building human subjective knowledge is in turn referred to and positioned as the main reality (paramount) because it greatly affects human consciousness as individuals and society in a massive, urgent and deep way. Berger and Luckmann (2013) state, knowledge of the daily life of community members is rooted in their material condition as biological beings. The reality of everyday life is not only taken for granted as a reality by ordinary members of society in behavior that has a subjective meaning in their lives. The reality of everyday life experienced by humans is also a world that comes from their thoughts and/or ideas and actions.

4.2. Moment of Externalization in the Rokot Praoh Tradition (Language of Madura) in the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java, Sociological Perspective

Berger and Luckmann as quoted by Sriningsih (2010) in their theory building state that externalization is a process of continuous outpouring of human personality into the socio-cultural world, both in physical and mental activities. Berger and Luckmann (2013) accept the assumption that the existence of an objective social reality must be recognized in the individual's relationship with social institutions (one of the major social institutions is the state). In addition, social rules or laws that underlie social institutions are not the essence of institutions, because these institutions are in fact only man-made products and products of human activities. It turns out that the coercive characteristic of an objective social structure is a development of human activity in the process of externalization or human interaction with the existing social structure. Dialectically coercive social rules aim to maintain the existing social structure, but do not necessarily complete the process of externalizing individuals within that structure. On the other hand, in the historical experience of mankind, according to Sriningsih (2010), objective reality is built to regulate the changing experiences of individuals so that society avoids chaos and meaningless situations. but not necessarily complete the process of externalizing the individuals within that structure. On the other hand, in the historical experience of mankind, according to Sriningsih (2010), objective reality is built to regulate the changing experiences of individuals so that society avoids chaos and meaningless situations. but not necessarily complete the process of externalizing the individuals within that structure. On the other hand, in the historical experience of mankind, according to Sriningsih (2010), objective reality is built to regulate the changing experiences of individuals so that society avoids chaos and meaningless situations.

Externalization as in the Rokot Praoh tradition (Language of Madura) in the coastal Muslim community of Kilensari Village, Panarukan District, Situbondo Regency, East Java, occurs at a very basic stage, in a pattern of interaction behavior between individuals and the social products of their community. In the context as in the Rokot Praoh tradition (Language of Madura) in the coastal Muslim community of Kilensari Village, Panarukan District, Situbondo Regency, East Java, it can be explained that, from this externalization process, when a social product has become an important part of society that is needed by individuals at any time, then the social product becomes a part that is considered important and valuable in one's life to see the outside world in its social reality. In this moment of externalization, social reality is pulled out of the individual. In this moment, social reality is in the form of an adaptation process with sacred texts, scholarly agreements, laws, norms, values and so on, all of which are outside of humans, so that in the process of social construction involves a moment of self-adaptation or adaptation between the text and the world. socio-cultural. The adaptation can be through language, action and tradition which in the social sciences is referred to as the interpretation of texts or dogmas. Because adaptation is an adjustment process based on interpretation, it is very possible for variations in adaptation and adaptation results or to the actions of each individual. Furthermore, Bungin (2006) explains, the externalization stage will take place when social products are created in society,

A tradition which is the most important part of human products in its external social context as in the Rokot Praoh tradition (Language of Madura) in the coastal Muslim community of Kilensari Village, Panarukan District, Situbondo Regency, East Java, according to Rendra (1993) as a hereditary habit in a society, with its broad nature, tradition can cover all the complexities of life, so it is not easy to set it aside with precise details and treated like or similar, because tradition is not an inanimate object, but a living tool to serve living humans as well. The Rokot Praoh (Language of Madura) tradition in the coastal Muslim community of Kilensari Village, Panarukan District, Situbondo Regency, East Java is a traditional ceremony that aims to liberate a person, community, and society. or area of hazard. The essence of ritual ceremonies in the Rokot Praoh tradition (Language of Madura) in the coastal Muslim community of Kilensari Village, Panarukan District, Situbondo Regency, East Java is actually prayer, asking for protection from danger threats such as natural disasters, as well as praying for forgiveness, sins and mistakes. that have been done that could lead to disaster.

The results of research in the field based on data collection carried out by researchers through interviews, observations, and documentation can be explained that, the Rokot Praoh tradition (Language of Madura) as in the coastal Muslim community of Kilensari Village, Panarukan District, Situbondo Regency, East Java, in its ritual implementation contains values religious values

and local cultural values. Religious values in the implementation of the Rokot Praoh tradition (Language of Madura) in the coastal Muslim community of Kilensari Village, Panarukan District, Situbondo Regency, East Java can be seen by the reading of the Qur'an together with both yaasinan and with the Hotmil Qur'an, the reading of Asmaul Husna, tahlil together, and pray together.

The research findings as above show that, religious values and cultural values that are external and objective in the ritual implementation of the Rokot Praoh tradition (Language of Madura) in the coastal Muslim community of Kilensari Village, Panarukan District, Situbondo Regency, East Java as an entity that must occur. born from the construction of each individual and or society. The presence of religion and culture as an external value order as in the implementation of the Rokot Praoh tradition (Language of Madura) in the coastal Muslim community of Kilensari Village, Panarukan District, Situbondo Regency, East Java is directly proportional to what has been explained by Berger and Luckmann (2013) in their theory of construction. social media, which states that religion is part of human culture, which is actually a human construction. This can be interpreted that there is a dialectical process when looking at the relationship between society and religion, that religion is an objective entity because it is outside of humans. Thus, religion goes through a process of objectification, such as when religion is in the texts of scriptures and other religious books, and/or becomes an order of values, norms, rules and so on. The text or norm then undergoes a process of internalization into the individual because religion has been interpreted by society as a guide. Religion also undergoes an externalization process because religion is something that is shared in society. Religion then becomes a reference for norms or values that also function to guide and control community actions. Furthermore, Berger and Luckmann (2013) assert that religion is the most formidable bulwark against meaningless existence. It can be articulated that religion has become the most effective source of justification for the social world.

Religious rituals such as the recitation of the Asmaul Husna, Yasinan, Hotmil Qur'an, collective tahlil, prayer' together, and the recitation of akbar by bringing preachers and also cultural rituals marked by the release of Githek (Language of Madura) and or larung offerings into the middle of the sea as a tradition. Sedekah Laut, is an entity of external and objective values that contain symbolic and sacred meanings in the implementation of the Rokot Praoh tradition (Language of Madura) in the coastal Muslim community of Kilensari Village, Panarukan District, Situbondo Regency, East Java.

4.3. Moment of Objectification in the Rokot Praoh Tradition (Language of Madura) in the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java, Sociological Perspective

Rokot Praoh (Language Madura) as a sacred tradition that is maintained and maintained in an objective structure which in turn is conveyed to each individual and or community member in the form of objectification. Berger and Luckmann (2013) in their theory building posits objectification with the products of human activities in their social interactions that are intersubjective and have undergone institutionalization. Paradigmatically, at the moment of objectification there is a process of differentiation between two social realities, namely the individual's own reality and other social realities that are outside of himself, so that reality becomes something objective. In the process of social construction, this moment is referred to as social interaction through institutionalization and legitimacy. In this institutionalization and legitimacy, the agent is tasked with pulling the world of subjectivity into an objective world through social interactions that are built together, which in this case Nur Syam (2005) explains that institutionalization will occur when there is an inter subjective understanding or subject-subject relationship. Ngangi (2011) states that, the objectification of society includes several elements such as institutions, roles, identities. A role has a similar objectivity. This role provides capital for individual behavior. A person may dislike the role he has to play, but the role dictates what should be done according to his objective description. In this process, Berger and Luckman, as mentioned in Manuaba (2010), it can be explained that, objectification in the process emphasizes the existence of awareness, and awareness is always intentional because it is always directed at the object, which in this case is further explained that, the basis of consciousness (essence)) indeed can never be realized, because humans only have awareness of something (phenomenon), both concerning the outward physical reality and the inner subjective reality.

Socialization as explained by Abdulsyani (2012) is defined as a process in which humans try to absorb the contents of the culture that developed at the place of birth and their social environment. Berger and Luckman (2013) classify socialization into 2 (two) important aspects practically. First, Primary Socialization, is a socialization process which is the starting point experienced by individuals in childhood, when individuals are introduced to the objective social world. Sanderson (2003) in this case explains that, individuals are dealing with other people who are quite influential (significant others) in their lives whose true process of becoming human takes place in a reciprocal relationship with their environment. In other words, humans themselves develop not only reciprocally with a certain natural environment, but also with a specific cultural and social order, whose relationship is through the mediation of the Significant Other itself; and Second, Secondary Socialization, is a process in order to acquire special knowledge according to its role (role-specific knowledge), where roles directly or indirectly end in the division of labor. Thus, socialization is related to a person's learning process of values, norms, and culture in his environment in relation to the social system. In the process, an individual from childhood to old age learns patterns of action in interaction with all kinds of social roles

that may exist in everyday life. whose relationship is through the mediation of the Significant Other itself; and Second, Secondary Socialization, is a process in order to acquire special knowledge according to its role (role-specific knowledge), where roles directly or indirectly end in the division of labor. Thus, socialization is related to a person's learning process of values, norms, and culture in his environment in relation to the social system. In the process, an individual from childhood to old age learns patterns of action in interaction with all kinds of social roles that may exist in everyday life. whose relationship is through the mediation of the Significant Other itself; and Second, Secondary Socialization, is a process in order to acquire special knowledge according to its role (role-specific knowledge), where roles directly or indirectly end in the division of labor. Thus, socialization is related to a person's learning process of values, norms, and culture in his environment in relation to the social system. in the process, an individual from childhood to old age learns patterns of action in interaction with all kinds of social roles that may exist in everyday life. where the roles directly or indirectly end in the division of labor. Thus, socialization is related to a person's learning process of values, norms, and culture in his environment in relation to the social system. In the process, an individual from childhood to old age learns patterns of action in interaction with all kinds of social roles that may exist in everyday life. where the roles directly or indirectly end in the division of labor. Thus, socialization is related to a person's learning process of values, norms, and culture in his environment in relation to the social system. In the process, an individual from childhood to old age learns patterns of action in interaction with all kinds of social roles that may exist in everyday life.

Berger and Luckmann in building their theory of socialization as quoted by Ritzer (2014) follow the view of "George Herbert Mead" from the flow of symbolic interactionism which states that the socialization process takes place through four important stages, namely First, the preparatory stage is a stage experienced an individual since birth, since a child prepares to get to know the social life around him, including efforts to gain an understanding of himself. In this stage the child has started the stage of imitating even though it is still not perfect; Second, the imitation stage (play stage) this stage is a stage marked by the more perfect a child imitates the roles performed by adults around him. at this stage an awareness of self and social environment has begun to form; Third, the ready to act stage (game stage) this stage is a stage where a child has played a direct role with full awareness. In this condition, a child already has the ability to position himself so that it allows the ability to interact and play a role. From this condition, awareness has begun to form that there are values and norms that apply outside of themselves and their families; and Fourth, the stage of acceptance of collective norms (generalized stage) is the stage where the individual has harmonized himself with the values, norms, and socio-cultural patterns of the surrounding community. In this stage, humans as individuals have become citizens of society in the full sense. ready to act (game stage) This stage is a stage where a child has played a direct role with full awareness. In this condition, a child already has the ability to position himself so that it allows the ability to interact and play a role. From this condition, awareness has begun to form that there are values and norms that apply outside of themselves and their families; and Fourth, the stage of acceptance of collective norms (generalized stage) is the stage where the individual has harmonized himself with the values, norms, and socio-cultural patterns of the surrounding community. In this stage, humans as individuals have become citizens of society in the full sense. In this condition, a child already has the ability to position himself so that it allows the ability to interact and play a role. From these conditions, awareness has begun to form that there are values and norms that apply outside of themselves and their families; and Fourth, the stage of acceptance of collective norms (generalized stage) is the stage where the individual has harmonized himself with the values, norms, and socio-cultural patterns of the surrounding community. In this stage, humans as individuals have become citizens of society in the full sense. In this condition, a child already has the ability to position himself so that it allows the ability to interact and play a role. From this condition, awareness has begun to form that there are values and norms that apply outside of themselves and their families; and Fourth, the stage of acceptance of collective norms (generalized stage) is the stage where the individual has harmonized himself with the values, norms, and socio-cultural patterns of the surrounding community. In this stage, humans as individuals have become citizens of society in the full sense. the stage of acceptance of collective norms (generalized stage) is the stage where the individual has harmonized himself with the values, norms, and socio-cultural patterns of the surrounding community. In this stage, humans as individuals have become citizens of society in the full sense. the stage of acceptance of collective norms (generalized stage) is the stage where the individual has harmonized himself with the values, norms, and socio-cultural patterns of the surrounding community. In this stage, humans as individuals have become citizens of society in the full sense.

The findings of the study indicate that it is related to the moment of objectification in the implementation of the Rokot Praoh tradition (Language of Madura). in the agenda of Rokot tase' (Language of Madura) and/or Picking the sea. In addition, at a simpler level, Rokot Praoh (Language of Madura) in its implementation is home-based which is carried out by each person and or individual, especially for those boat owners according to certain needs and situations.

Rokat Praoh (Language of Madura) in its implementation is a hereditary ritual passed down from generation to generation. The implementation of the ritual of Rokat Tase' (Language of Madura) including Rokat Praoh (Language of Madura) is related to the beliefs and beliefs of the community which are mythical and related to supernatural things that are supernatural in nature. In the implementation of the Rokat Tradition (Language of Madura) such as Rokat praoh (Language of Madura) apart from being habits that have been carried out by the predecessors for coastal communities, on the other hand it also concerns the beliefs of the community. For example, by doing Rokat (Madura) as well as Rokat praoh (Madura) it will be released from danger, by implementing Rokat Praoh (Madura) such as Rokat praoh (Madura) then the fishing results will be abundant. The Rokat Praoh procession (Language of Madura) is generally stigmatized by the majority of the community, who firmly believe and believe that the Rokat Praoh procession (Language of Madura) will have a positive impact when it is carried out. divine, such as being kept away from calamity, bestowed with many blessings and sustenance and so on.

The Rokat Praoh ritual (Language of Madura) implies a great hope that Allah SWT, the essence of the universe, will provide abundant sustenance with blessings. In other words, the Rokat Praoh ritual (Language of Madura) is a tangible manifestation of human belief in a power beyond his own strength, namely the power of the Lord of the worlds, Allah SWT, although it cannot be denied, the Rokat Praoh ritual (Language of Madura) also contains cultural values. The ritual of implementing the Rokat Praoh (Language of Madura) is intended to be given safety in the sea, and given the blessing of sustenance by Allah SWT from the results of fishing. The Rokat Praoh Ritual (Language of Madura) which as it is happening now, is a tradition that has been passed down from generation to generation.

4.4. Moment of Internalization in the Rokat Praoh Tradition (Language of Madura) in the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java, Sociological Perspective

Rokat Praoh (Language of Madura) which is a tradition that is external and objective in the social reality of society as happened in the coastal Muslim community of Kilensari Village, Panarukan District, Situbondo Regency, East Java, in turn, undergoes a process of institutionalizing the values that are passed on to each individual as community members through pre-existing structures. The values that have been institutionalized and conveyed are then reabsorbed and actualized in the form of self-actualization which gives birth to a new identity for each individual, hereinafter referred to as internalization.

Internalization in the view of Berger and Luckmann (2013) in building their theory of social construction (social construction) is a process of re-absorbing human realities and transforming them from the structure of the objective world into the structure of subjective world consciousness. In simple terms Bungin (2006) provides an understanding that internalization is a process where individuals identify themselves with social institutions or social organizations where individuals become members. This view is essentially and substantively understood that, in the moment of internalization, the objective world of social reality is pulled back into the individual, so that it seems to be in the individual, which in the process according to Berger (1991) involves social institutions and or social institutions contained in society such as religious institutions, social institutions, political institutions, economic institutions and so on. Social institutions and or social institutions have an important role in this process, because the concrete forms of social institutions are rules, norms, customs, traditions, culture and the like that regulate the needs of society and have been internalized in human life, in other words, social institutions. is a system or norm that has been institutionalized in the midst of people's lives as in the implementation of the Rokat Praoh tradition (Language of Madura) in the Muslim community of Kilensari Village, Panarukan District, Situbondo Regency, East Java. economic institutions and so on. Social institutions and or social institutions have an important role in this process, because the concrete forms of social institutions are rules, norms, customs, traditions, culture and the like that regulate the needs of society and have been internalized in human life, in other words, social institutions. is a system or norm that has been institutionalized in the midst of people's lives as in the implementation of the Rokat Praoh tradition (Language of Madura) in the Muslim community of Kilensari Village, Panarukan District, Situbondo Regency, East Java.

The results of research findings in the field in this context can be explained that in the implementation of Rokat Praoh (Language of Madura) as in the community here (Kilensari Village, Panarukan District, Situbondo Regency, East Java) the implementation has its own reasons for the basic assumptions and understanding of each person. That is, the Rokat Praoh procession (Language of Madura) carried out by the community and or the individual itself has its own meaning for those who do it which is related to the beliefs and beliefs of each individual. The individual actions themselves in the implementation of the Rokat Praoh tradition (Language of Madura) in general in order to avoid calamity and bestow various blessings of sustenance from fish caught in the sea, as a source of their livelihood as a gift from Allah SWT, Lord of the worlds to them.

Actions that contain hope, belief, and trust will be bestowed various blessings by the Lord of the worlds, Allah SWT, are also manifested in the form of symbolic actions in the form of "Poijen" rituals (Madranese) and or prayer together (Madranese) in the Rokot praoh procession. (Maduranese) which is carried out en masse in the routine agenda of Rokot tase' (Madranese) and/or Petik Laut (Indonesian), which is usually carried out before the implementation of Githek (Maduranese) and/or off Larung sesaji (Indonesian) by being washed away to the sea. The Rokot Praoh procession (Madinese language) which is carried out en masse in the Rokot Tase' (Maduran) and or sea picking (Indonesian) event which has been carried out so far, is a form of gratitude to the Lord of the worlds, Allah SWT for His gift in the form of the potential of the sea. as a source of income to support themselves and their families. One form of gratitude is represented in the form of prayer together, which at its peak is held religious recitations and cultural performances.

The actions of coastal communities in the Rokot Praoh (Maduranese) tradition itself contain meaningful hopes for better things, especially regarding their livelihoods as fishermen. One of the constructions of this meaning is the hope of Allah SWT to be given safety in work and bestowed with blessed sustenance from the results of catching fish. Most people think that blessing in work is very important in addition to the results they get, blessing in the view of most people is a gift from Allah SWT given to those who provide coolness, peace, and serenity. According to most people, gifts in the form of sustenance and or abundant wealth that are not accompanied by blessings will bring calamity and calamity. Therefore, in the context of coastal communities, Rokot Praoh (Language of Madura) is a necessary and important thing to do. So in this case, the implementation of Rokot Praoh (Language of Madura) itself has become a separate identity for coastal communities in their social contests, both as a cultural identity, a religious system, and even as an economic community identity.

4.5. The Social Impact of the Rokot Tradition (Language of Madura) in the Reality of the Muslim Community in Kilensari Panarukan Village, East Java, Sociological Perspective

The Rokot Praoh tradition (Language of Madura) has been institutionalized in the form of tradition as a social institution, which is actually born from the reality of daily life of the community and or subsequent individuals who are constructed and or interpreted in such a way in the subjective world of each individual as a member of society in form of outpouring of self in its social structure. It can be understood that, there has been an inter-relation between the subjective dimension of humans as individuals, with the dimensions of the individual's objective social structure as members in it, which in the end the inter-relation with the subjective-objective dimension itself is possible to give birth to a new structure in the social dynamics of society. Berger and Luckmann (2013) in this context argue that, The reality of everyday life is a paramount reality, the world of everyday life presents itself as a reality that is interpreted by humans in the form of knowledge. Therefore, what humans think is real found in the world of everyday life is a reality as it is in the form of subjective knowledge. Habermas in Hardiman (2009) argues that knowledge is always related to the interests of humans. In this case, Habermas in Hardiman (2009) explains that efforts to separate knowledge from actual interests are only pseudo and false, even being a hidden tool for a separate interest, which further explains that the form of knowledge is a form of interest from which knowledge arises. the world of everyday life presents itself as a reality that is interpreted by humans in the form of knowledge. Therefore, what humans think is real found in the world of everyday life is a reality as it is in the form of subjective knowledge. Habermas in Hardiman (2009) argues that knowledge is always related to the interests of humans. In this case, Habermas in Hardiman (2009) explains that efforts to separate knowledge from actual interests are only pseudo and false, even being a disguised tool for a separate interest, which is further explained that the form of knowledge is a form of interest from which knowledge arises. the world of everyday life presents itself as a reality that is interpreted by humans in the form of knowledge. Therefore, what humans think is real found in the world of everyday life is a reality as it is in the form of subjective knowledge. Habermas in Hardiman (2009) argues that knowledge is always related to the interests of humans. In this case, Habermas in Hardiman (2009) explains that efforts to separate knowledge from actual interests are only pseudo and false, even being a disguised tool for a separate interest, which is further explained that the form of knowledge is a form of interest from which knowledge arises. Therefore, what humans think is real found in the world of everyday life is a reality as it is in the form of subjective knowledge. Habermas in Hardiman (2009) argues that knowledge is always related to the interests of humans. In this case, Habermas in Hardiman (2009) explains that efforts to separate knowledge from actual interests are only pseudo and false, even being a disguised tool for a separate interest, which is further explained that the form of knowledge is a form of interest from which knowledge arises. Knowledge is always related to the interests of human beings. In this case, Habermas in Hardiman (2009) explains that efforts to separate knowledge from actual interests are only pseudo and false, even being a disguised tool for a separate interest, which is further explained that the form of knowledge is a form of interest from which knowledge arises. Knowledge is always related to the interests of human beings. In this case,

Habermas in Hardiman (2009) explains that efforts to separate knowledge from actual interests are only pseudo and false, even being a disguised tool for a separate interest, which is further explained that the form of knowledge is a form of interest from which knowledge arises.

The impact and/or implication of the implementation of Rokot Praoh (Language of Madura) itself can be seen from the growth of social solidarity shown by each member of the community with the Rokot Praoh (Maduran Language) tradition which is carried out en masse at least once a year. Social solidarity here can be seen from the existence of togetherness, and mutual cooperation, where each person and or individual works hand in hand to interact with each other enthusiastically to succeed in an important agenda that is packaged in the Rokot Praoh tradition (Language of Madura) which essentially has the same meaning, and the belief that with the implementation of Rokot Praoh (Language of Madura) itself, all residents, especially for coastal communities who incidentally are fishermen,

The momentum of Rokot Praoh (Language of Madura) and or Ruwatan Perahu as has been implemented so far in the coastal community of Kilensari Village, Panarukan District, Situbondo Regency, East Java can be seen from the cohesiveness of the community, especially the fishermen in collaborating and working together in an effort to prepare everything related to the implementation of Rokot Praoh (Language of Madura) and or Ruwatan Perahu (Indonesian) which has become an important agenda that has been mutually agreed upon so far in Kilensari Village, Panarukan District, Situbondo Regency, East Java. In addition to cohesiveness and mutual cooperation, with the implementation of Rokot Praoh (Language of Madura) and/or Ruwatan Perahu, the social impacts (social impeachment) that emerged can be seen from the economic side and social welfare.

The phenomenal implementation of Rokot praoh (Language of Madura) as a routine tradition of coastal people is in turn recognized as a cultural heritage, which in this case, can be a separate promotion in the socio-economic and tourism fields which is expected to be a trigger for the realization of community social welfare, especially coastal community. The social impact (social impeachment) in the economic field and social welfare in the implementation of Rokot Praoh (Language of Madura) which was promoted at the coastal folk party of Kilensari Village, Panarukan District, Situbondo Regency, East Java, was manifested in the form of a people's market performance, which indirectly provided opportunities for the community, to take advantage of the opportunity to take advantage of it.

Rokot praoh (Language of Madura) which is mass-packaged in the agenda of Rokot tase' (Language of Madura) and/or picking the sea, in its dynamics has received formal legal recognition from related parties, especially the government. This can be proven by the presence of representatives from the ranks of the sub-district leadership communication forum (FORKOPIMKA) Panarukan District, as well as the regional leadership communication forum (FORKOPIMDA) and even the regional work unit (SKPD) which in this case is usually attended by representatives of the Situbondo Regency Tourism Office at the time of the show. Rokot praoh (Language of Madura) which is mass-packaged in the Rokot tase' (Language of Madura) agenda at the coastal folk party of Kilensari Village, Panarukan District, Situbondo Regency, East Java.

On the other hand, with the Celebration of Picking the Sea (Indonesian) and or Rokot Praoh (Language of Madura), of course, it will have an impact and become a special attraction for tourists to visit, so that the Celebration of Picking the Sea (Indonesian) and or Rokot Praoh (Language of Madura) will be the main attraction in the field of tourism in Situbondo Regency, East Java with the icon of the city of santri. Celebrations that have been held by the community so far include the Rokot tase' (Language of Madura) and or sea picking (Indonesian) in which the Rokot praoh ritual (Language of Madura) both directly and indirectly becomes the most important part in enriching the potential of the region in Indonesia. Situbondo Regency, which has been known as the icon of the santri city. The potential of the area that is a treasure trove of local wisdom (local wisdom), one of which is Rokot tase' (Language of Madura) and or sea picking (Indonesian) in which the Rokot praoh ritual (Language of Madura) is realized or not, it will have an impact on the rate of development and progress. and the performance of the Situbondo Regency Government in the fields of socio-cultural, socio-economic, religious, and even tourism. The rate of development and progress in the fields of socio-cultural, socio-economic, religious, and even tourism itself will in turn become a separate commodity in the context of realizing social welfare.

In addition to having an impact in determining the pace of development in the socio-cultural, religious, economic, ecotourism, and even social welfare fields in Situbondo Regency and its Santri City, in the Petik Laut performances and/or Rokot tase' (Language of Madura), this includes Rokot praoh. (Language of Madura) itself also contains the introduction of historical values that are historiographical and ethnographic. because, Picking the sea and or Rokot tase' (Maduranese) including Rokot praoh (Maduranese) which is held annually at the pier of Kilensari Village is an activity that in my opinion is very appropriate, because the dock of Kilensari Village, Panarukan District, Regency Situbondo, East Java, is a pier that since the Dutch East Indies era has been the center of the community's economy. In addition, in the regional context on a national scale, Panarukan has been recorded in history as a record in the construction of the Anyer Panarukan road in Rodi's forced labor during the leadership of "Daendels" as the General Hopenur who was in power at that time. The Petik Laut (Indonesian) and tau Rokot tase' (Maduranese) performances, including the Rokot Praoh (Maduranese) performances that have taken place so far, have a special attraction for

some people who see the Sea Picking Performances and tau Rokot tase' (Language of Madura) and includes Rokot Praoh (Language of Madura) from various perspectives. For those who are in the field of da'wah and observers, for example, see the Sea Picking Performance and tau Rokot tase' (Language of Madura) and include the aforementioned Rokot Praoh (Maduranese) in terms of religion and belief system; for those who are history buffs, of course, see the Petik Laut Performance and tau Rokot tase' (Maduran) and include Rokot Praoh (Maduranese) from a historical perspective; as well as those who are economists, of course, see the Sea Picking Performance and tau Rokot tase' (Language of Madura) and including Rokot Praoh (Language of Madura) in the coastal Muslim community, Kilensari Village, Panarukan District, Situbondo Regency, East Java, the implications and/or social impacts. impeachment) on the economic side with tourism content that has historical and/or historical aesthetic value. of course, see the Sea Picking Performance and tau Rokot tase' (Maduran) and include Rokot Praoh (Maduranese) from a historical point of view; as well as those who are economists, of course, see the Sea Picking Performance and tau Rokot tase' (Language of Madura) and including Rokot Praoh (Language of Madura) in the coastal Muslim community, Kilensari Village, Panarukan District, Situbondo Regency, East Java, the implications and/or social impacts. impeachment) on the economic side with tourism content that has historical and/or historical aesthetic value. of course, see the Sea Picking Performance and tau Rokot tase' (Maduran) and include Rokot Praoh (Maduranese) from a historical point of view; as well as those who are economists, of course, see the Sea Picking Show and tau Rokot tase' (Language of Madura) and including Rokot Praoh (Language of Madura) in the coastal Muslim community, Kilensari Village, Panarukan District, Situbondo Regency, East Java, the implications and or social impacts impeachment) on the economic side with tourism content that has historical and/or historical aesthetic value.

5. CONCLUSIONS AND SUGGESTIONS

5.1. Conclusion

Rokot Praoh (Language of Madura) is an entity that is present in the social reality of society is the result of construction that is sourced from the knowledge possessed by each community and or individual who is socially built. This is as the results of data analysis carried out by researchers through in-depth discussions between research findings in the field with a theoretical basis on "Sociological construction of the Rokot tradition from a sociological perspective (Study on the implementation of Rokot praoh in the Muslim community of Kilensari Village, Panarukan District, Situbondo Regency, East Java" with the following conclusions:

- 5.1.1. This study uses the theoretical framework offered by Berger and Luckmann (2013) regarding the dialectical model of social construction (social construction) which consists of 3 (three) moments, namely externalization, objectification, and internalization.
- 5.1.2. The research focuses on 2 (two) problem contexts, namely:
 - 1) To describe the Social Construction of the Rokot Tradition (Maudura Language) Sociological Perspective in the Implementation of Rokot Praoh (Language of Madura) in the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java;
 - 2) To describe the social impact of the Rokot Tradition (Maudura Language) Sociological Perspective in the Implementation of Rokot Praoh (Language of Madura) on the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java.
- 5.1.3. The results of data analysis carried out by researchers by conducting tabulations and in-depth discussions (discourses) on research findings in the field on a theoretical basis, the results of research findings as presented below.

Research Problem 1:

Social construction (Social construction) of the Rokot Tradition (Maudura Language) Sociological Perspective in the Implementation of Rokot Praoh (Language of Madura) in the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java, which in this case as a study consists of 3 (three) problem contexts as follows: following :

Focus 1: Moment of Externalization in the Implementation of Rokot Praoh (Language of Madura) in the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java

Results in this study it can be explained that Rokot praoh (Language of Madura) relates to things that are outside the community and or individuals. These external things can be in the form of religious texts, customs, and in a larger aspect the social structure of individuals and/or coastal Muslim communities in Kilensari Village, Panarukan District, Situbondo Regency, East Java, which in this case is constructed consisting of 8 (eight) important meanings as follows:

- Research Findings 1: Rokot Praoh (Language of Madura) is constructed as a social entity related to doctrine in the reality of the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java.
- Research Findings 2: Rokot Praoh (Language of Madura) is constructed as a social entity related to religiosity in the reality of the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java.
- Research Finding 3: Rokot Praoh (Language of Madura) is constructed as a social entity related to Sacredness in the reality of the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java.
- Research Findings 4: Rokot Praoh (Language of Madura) is constructed as a social entity related to Reliability in the reality of the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java.
- Research Finding 5: Rokot Praoh (Language of Madura) is constructed as a social entity related to Solidarity in the social reality of the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java.
- Research Findings 6: Rokot Praoh (Language of Madura) is constructed as a social entity related to Collectivity in the social reality of the Muslim community in Kilensari Village, Panarukan District, Situbondo Regency, East Java.
- Research Findings 7 : Rokot Praoh (Language of Madura) is constructed as a social entity related to Personality in the social reality of the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java.
- Research Findings 8 : Rokot Praoh (Language of Madura) is constructed as a social entity related to Locality in the social reality of the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java.

Focus 2: Moment Objectives in the Implementation of Rokot Praoh (Language of Madura) in the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java

Results In this study, it can be explained that Rokot praoh (Language of Madura) is related to the process of institutionalizing external values in society and or individuals. This moment of objectification in Rokot praoh (Language of Madura) is manifested in the form of socialization, belief, trust, and legitimacy of the community and/or individual coastal Muslims in Kilensari Village, Panarukan District, Situbondo Regency, East Java, towards external values, which in this case raises the construction of meaning. on 7 (seven) important findings as follows:

- Research Findings 9 : Stigmatization of the Values of Trust and Belief in the implementation of Rokot Praoh (Language of Madura) in the Muslim community of Kilensari Village, Panarukan District, Situbondo Regency, East Java.
- Research Findings 10: Dogmatization of the Values of Trust and Belief in the implementation of Rokot Praoh (Language of Madura) in the Muslim community of Kilensari Village, Panarukan District, Situbondo Regency, East Java
- Research Findings 11 : Symbolizing the Values of Trust and Belief in the implementation of Rokot Praoh (Language of Madura) in the Muslim community of Kilensari Village, Panarukan District, Situbondo Regency, East Java
- Research Findings 12 : Structuralization of Trust and Belief Values in the implementation of Rokot Praoh (Language of Madura) in the Muslim community of Kilensari Village, Panarukan District, Situbondo Regency, East Java
- Research Findings 13 : Inter-Relation of Values of Trust and Belief in the implementation of Rokot Praoh (Language of Madura) in the Muslim community of Kilensari Village, Panarukan District, Situbondo Regency, East Java
- Research Findings 14 : Realization of the Values of Trust and Confidence in the implementation of Rokot Praoh

(Language of Madura) in the Muslim community of Kilensari Village, Panarukan District, Situbondo Regency, East Java

Research Findings 15 : Acculturation of Trust and Belief Values in the implementation of Rokot Praoh (Language of Madura) in the Muslim community of Kilensari Village, Panarukan District, Situbondo Regency, East Java

Focus 3: Moment of Internalization in the Implementation of Rokot Praoh (Language of Madura) in the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java

Results In this study it can be explained that Rokot Praoh (Language of Madura) is related to the process of re-absorption of a society and or individual against external values and there has been a process of objectification in the daily lives of the people of Kilensari Village, Panarukan District, Situbondo Regency, East Java. (eight) important findings as follows:

Research Findings 16 : Ceremonialization in the Rokot Praoh tradition (Language of Madura) in the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java.

Research Findings 17 : Rationalization in the Rokot Praoh tradition (Language of Madura) in the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java.

Research Findings 18 : Motivation in the Rokot Praoh tradition (Language of Madura) in the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java.

Research Findings 19 : Survivalization in the Rokot Praoh tradition (Language of Madura) in the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java.

Research Findings 20 : Prevention in the Rokot Praoh tradition (Language of Madura) in the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java.

Research Findings 21 : Habitualization in the Rokot Praoh tradition (Language of Madura) in the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java.

Research Findings 22 : Culturalization in the Rokot Praoh tradition (Language of Madura) in the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java.

Research Findings 23 : Pragmatization in the Rokot Praoh tradition (Language of Madura) in the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java.

Research Problem 2:

Social Impact Implementation of the Rokot Praoh Tradition (Language of Madura) in the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java, in this case led to the construction of meaning in 7 (seven) important findings as follows:

Research Findings 1: The social impact (social impeachment) in the Rokot tradition (Language of Madura) is related to Social Identity in the social reality of the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java.

Research Findings 2: The social impact (social impeachment) in the Rokot tradition (Language of Madura) is related to Social Vitality in the social reality of the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java.

Research Finding 3: The social impact (social impeachment) in the Rokot tradition (Language of Madura) is related to Social Historicity in the social reality of the Muslim Community of Kilensari Village, Panarukan Subdistrict, Situbondo Regency, East Java.

Research Findings 4: The social impact (social impeachment) in the Rokot tradition (Language of Madura) is related to social commodities in the social reality of the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java.

Research Finding 5: The social impact (social impeachment) in the Rokot tradition (Language of Madura) is related to Social Profitability in the social reality of the Muslim Community of Kilensari

Village, Panarukan District, Situbondo Regency, East Java.

Research Findings 6: The social impact (social impeachment) in the Rokot tradition (Language of Madura) is related to Social Legality in the social reality of the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java.

Research Findings 7 : The social impact (social impeachment) in the Rokot tradition (Language of Madura) is related to social popularity in the social reality of the Muslim Community of Kilensari Village, Panarukan District, Situbondo Regency, East Java.

5.2. Theoretical and Practical Implications of Research Findings

5.2.1. Theoretical Implications of Research Findings

Theoretical implications are a very important part of the research process. Theoretical and practical implications are basically a process in research in order to find out whether or not the theory that is used as the basis as a scalpel in research activities, with the results and or findings of research in the field carried out by researchers. The theoretical and practical implications of the findings of this research are expected to offer and or give birth to new propositions, models, concepts, and even theories in accordance with the research problems carried out by current researchers.

Based on the results of the research and the researchers' interpretation of the research findings in the field, it can be explained that the research findings on the Socio-Cultural Construction of the Implementation of Rokot Praoh (Language of Madura) in the Muslim community of Kilensari Village, Panarukan District, Situbondo Regency, East Java are in line with the theory offered by Berger and Luckmann (2013) about the dialectical moment of social construction which consists of 3 (three) simultaneous aspects, namely externalization, objectification, and internalization of values.

Based on the above presentation on the implementation of Rokot Praoh (Language of Madura) in the Muslim community of Kilensari Village, Panarukan District, Situbondo Regency, East Java, it raises a theoretical aspect which reads as follows: "Rokot praoh (Language of Madura) is an entity born from the process of community construction and or Individuals who contain social values (social values) both religious values and beliefs (religious values), cultural values (culture values) and other social values that are believed, trusted, and legitimized have the role of values that are interrelational and ultimately produce actions in the form of rituals that are sacred as social identities and commodities for the community, both as religious commodities; religious system; economy; tourism;

The theoretical model of the research findings as above hereinafter referred to as "Amsiono Local Tradition Values Inter-Relation Model". This theoretical model is based on research findings about the knowledge of individuals and/or communities that are socially constructed, hereinafter referred to as social construction. Knowledge of the individual and or the community itself, is constructed that the implementation of Rokot Praoh (Language of Madura) is a real entity that is present in the midst of the social life of the coastal Muslim community as a sacred ritual in which the values that are the handle in it are interrelated, whose differences and roles are believed, trusted., and is legitimized by all levels of society and or individuals, especially in Kilensari Village, Panarukan District, Situbondo Regency, East Java.

The implementation of Rokot Praoh (Language of Madura) in the Muslim community of Kilensari Village, Panarukan District, Situbondo Regency, East Java was constructed as an action; behavior; and pragmatic behavior, which in turn, these findings became the basis for the birth of the "Amsiono Local Tradition Value Inter-Relation Model" as theoretical and practical implications regarding the Implementation of Rokot Praoh (Language of Madura) in the coastal Muslim community of Kilensari Village, Panarukan District, Situbondo Regency, Java. East is the focus and locus of researchers in conducting the research process.

The Inter-Relational Model of Amsiono's Local Tradition Values emerged as a novelty research finding with the pattern of community construction on Rokot Praoh (Language of Madura) which in its implementation occurred an inter-relational process between religious values (religious). values) and cultural values based on local wisdom. Religious values and cultural values based on local wisdom have become a guide that is believed and trusted by the community and or individuals as an undeniable part in the implementation of Rokot Praoh (Language of Madura) with certain philosophical and supernatural goals.

Religious values (religious value's) and cultural values (cultural value's) are based on local wisdom. Religious values (religious value's) and cultural values (cultural value's) based on local wisdom which are used as guidelines in the implementation of Rokot Praoh (Language of Madura) which contains certain goals as intended, related to rational choice from each community and or individual which in turn gave birth to a new system of action and identity with regional nuances in the coastal Muslim community of Kilensari Village, Panarukan District, Situbondo Regency, East Java.

Padigmatically, "The Inter-Relational Model of Amsiono's Local Tradition Values" is not only influenced by the social construction theory of Peter L. Berger and Thomas Luckmann (2013), it is also influenced by several other theories as follows:

1) Talcott Parsons . Structural Functional Theory

Parsons in *The Structure of Social Action* views that society is a social system consisting of parts or elements that are interrelated and unified in balance. Changes that occur in one part will also bring changes to other parts (Ritzer, 2013). Parsons in Ritzer (2013) states that society is seen as a system in which all social structures are integrated into one, each has different but interrelated functions and creates consensus and social order and all elements will adapt to each other both to internal and external changes. external to society.

2) George Herbert Mead .'s Theory of Symbolic Interactionism

The theory of symbolic interactionism in Mead's view in Suprpto (2007) ideas about the individual's interaction with his social community. Symbolic interactionism emphasizes the relationship between symbols and interactions. Mead in his theory states that symbolic interaction is more focused on the relationship between signs and relationships, where the subject of the presentation of this thought is the individual. Most of the experts who hold this thought say that a person is the most important thing in understanding sociology. He conveyed that individuals are entities that can be studied and investigated directly in their interactions with other individuals.

3) James S. Coleman's Rational Choice Theory

Coleman(2013) explained that sociology focuses on social systems, where macro phenomena must be explained by internal factors, especially by individual factors. The reason for focusing on the individual is because of interventions to create social change. Thus, the essence of Coleman's perspective is that social theory is not only an academic exercise, but must be able to influence social life through these interventions. Phenomena at the micro level other than those of an individual nature can be the target of the analysis's attention. Interactions between individuals are seen as the result of phenomena that emerge at the system level, that is, phenomena that are not intended or predicted by individuals.

The spectrum above, when faced with the Rokot Praoh Tradition (Language of Madura) as the focus of the study in this research, it can be explained that, the implementation of Rokot Praoh (Language of Madura), is the rational choice of the community which in its implementation contains certain goals, such as safety expectations., the abundance of sustenance and income as well as blessings from fish catches as marine resources in the coastal Muslim community of Kilensari Village, Panarukan District, Situbondo Regency, East Java.

5.2.2. Practical Implications of Research Findings

The practical implications of this research are expected to be a reference and treasury to the general public from all walks of life, both academics and practitioners, in the form of empirical information about "Sociological Perspective Rokot Praoh Social Construction" which is a contest of problems in this research, especially for the Village Head and all apparatus and or Village apparatus; and also the Coastal Muslim community of Kilensari Village, Panarukan District, Situbondo Regency, East Java.

5.3. Suggestion (Recommendation)

Starting from the conclusions in this study about "Social Construction of Rokot Tradition Sociological Perspective (Study on the Implementation of Rokot Praoh in the Muslim Community of Kilensari Village Panarukan Subdistrict, Situbondo Regency, East Java)," researchers provide suggestions and or recommendations as follows:

- 1) It is necessary to pay attention to all parties, especially the government towards the implementation of Rokot praoh (Language of Madura) as a cultural treasure based on local wisdom which in the end becomes a cultural heritage, especially in the Muslim community of Kilensari Village, Panarukan District, Situbondo Regency, East Java;
- 2) Further research is needed in order to produce new findings regarding the implementation of Rokot praoh (Language of Madura) in the Muslim community of Kilensari Village, Panarukan District, Situbondo Regency, East Java.

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