

The Behavior of Drug Providers in the Petik Laut Tradition of Coastal Communities

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ABSTRACT

Background: Petik Laut is a tradition that is manifested in the form of rituals to be a way of expressing gratitude to God Almighty. Petik Laut tradition has changed from what was originally simple with only holding ceremonies and ritual prayers. Petik Laut tradition has become lively with the addition of the Petik Laut carnival, this is where the loophole for drug abuse behavior occurs in the Petik Laut tradition. **Method:** This research was a qualitative study with a case study approach. Determination of the main informants used the snowball sampling technique. The main informants in the study were three people who consumed drug abuse as drug providers. **Results:** 1) All key informants had diverse thoughts about the Petik Laut tradition which was interpreted as a form of safety, thanksgiving, celebration, and public entertainment. 2) Informants said that important people as references were friends who were both doers in drug abuse behavior in Petik Laut tradition. 3) Informants stated that facilities for obtained drugs were by buying them themselves at specialty stores selling alcoholic beverages, at drug stores, and by an undisclosed seller. 4) Social-cultural values of all informants considered drinking alcohol as a cultural drink of herbal medicine, consumed in addition to carrying out the Petik Laut tradition. Religious value because there is opposition to understanding the majority of religious beliefs there, namely Islam. **Conclusion:** Drug abuse behavior in the Petik Laut tradition is not related to the social and cultural traditions of the Petik Laut.

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Introduction

Tradition of Petik Laut is a tradition that is manifested in the form of a ritual to be a way of shouting out love to God Almighty, because of the abundance of fortune resulting from the marine resources that have been given. As time goes by, the purpose of Petik Laut has changed from what was simple at first with only a celebration event and offering offerings became lively with a series of events being held, this is where a gap in the tradition of drug abuse occurs [1]. Drug abuse (Narcotics, Psychotropics, and Additives) has threatened the global community and is already a form of threat to humanity (human threat) [2]. Factors that influence behavior at risk of drug abuse are the environment around the place of residence in the school area and the area where they live every day [3]. In this world, the prevalence of drug abuse has increased for a period of seven years, from 2006 to 2013 [4]. The World Drugs Report in 2017 in its report found the development of the drug situation in the world around 5%, namely as many as 271 million population aged 15-64 years using drugs at least once [5].

Based on the annual prevalence of drug use in the East Asia and Southeast Asia region, Indonesia is in fourth place with the highest prevalence of drug use in countries including China, Malaysia, Thailand, and Indonesia [6]. Data obtained from the Jember Police Satresnarkoba for the area in Jember Regency cases of drug abuse from 2015 to the end of 2020 in the last five years there were 1,487 cases recorded. Most of the cases show that users are generally male, aged 17-45 years and the most widely used types of drugs are narcotics [7]. From the impact of drug abuse According to UNODC (United Nations Office on Drugs and Crime), in 2019 there were 35 million people from all over the world suffering from health problems due to drug abuse. The impact of a drug abuser will be more at risk of experiencing physical health problems and also mental health. As a result of the negative impact of drug abuse, a person has consequences for various diseases such as infectious diseases, neurological and joint diseases, hepatitis C, depression, mental disorders, and lung diseases. Drug abuse has reached a very dangerous level. According to another research in Veronica, said that the targets were not only urban communities but had penetrated rural communities. The impact of dependence on drugs is increasingly severe so it also has an impact on the surrounding environment, the closest people, and family [8].

Indonesia is a maritime country with various ethnicities [9]. In the behavior of drug abuse in the tradition of Petik Laut, the coastal community of Jember Regency makes the Petik Laut tradition a highlight of the socio-cultural elements of the local area [3]. Risky behavior and drug abuse are influenced by the area of residence. The environment in the coastal area has the characteristics of a tough character where the people do not see caste or equality among one another. As art and culture, the values in the Petik Laut tradition are felt to be inconsistent with the findings of drug abuse behavior in one of the series of events. Elements of culture and the arts are related to health workers, one of which is in an effort to improve public health status [22]. In an effort to change public health behavior into healthy behavior and improve health status with the knowledge possessed by health workers, they will carry out a more appropriate approach strategy, as well as the need to study community arts because health workers can utilize existing arts for health messages to be conveyed in the community [10]. Drug abusers in the tradition of Petik Laut use mixed alcohol for consumption. The term "*oplosan*" in Javanese means that the drink has been mixed with methanol, battery fluid, headache medicine, anti-nausea, and even an anti-mosquito lotion [11].

Based on WHO (World Health Organization) theory, states four reasons that stimulate behavior, namely knowledge and feelings, support or references from trusted people, available resources as support, as well as the socio-culture of the local community which also influences [12]. Thought about drugs so far is considered a substance that is dangerous and causes death, however, it is not fully correct to know the effects of drugs, prevention, how to handle them, and what to do if you know that there is drug abuse around you [13, 24]. The National Narcotics Agency's survey on attitudes found that drugs are a major form of crime in one country and there is a need for more severe legal provisions for those who abuse them. The behavior of someone who is considered more experienced and more trusted as a reference for others so that all his behavior, words, and actions will be used as an example. Based on the results of a drug abuse survey, 6 out of 100 respondents admitted that they had been offered drugs by other people, on average 1-2 times by friends, but offers were also found from dealers, boyfriends, spouses, and relatives [25]. The manifestation of a person's positive or negative behavior is influenced by the presence of resources. Based on the results of a drug abuse survey, the majority of access to drugs, mostly from friends, was obtained by buying them at pharmacies. Meanwhile, as a source of funds, they set aside some pocket money from their parents, often free of charge from friends [13]. In the behavior of drug abuse in the tradition of Petik Laut, the coastal community of Jember Regency makes the Petik Laut a highlight of the socio-cultural elements of the local area. Based on the National Narcotics Agency, risky behavior, and drug abuse are influenced by the area of residence. The coastal area environment has characteristics of a tough character where the people do not see caste or equality among one another [3]. The local wisdom of the coastal area is proven by the existence of the sea culture, which is one of the hereditary cultures that is quite inherent in Puger District, Jember Regency [20, 21]. This tradition is a form of meeting between religion and local culture.

Materials and Method

This research uses a qualitative method with a case study approach. In line with this research it wants to analyze the behavior of drug providers in the Petik Laut tradition of coastal communities in Jember Regency. The research informants were determined using the snowballing technique, the research informants in this study were community leaders, the heads of the RT (Neighborhood Association) as key informants, and three actors as drug providers at the Petik Laut tradition carnival.

The types of data in this study were primary data and secondary data. The primary data were obtained directly from interviews. Interviews were conducted concerning the interview guidelines, taking into account marketing strategy variables. Interviews were conducted with the head of the RT and drug provider actors as well as with triangulation informants, Village Supervisor Non-commissioned Officer, and Bhayangkara Builder of Community Security and Order Puger Kulon Village and Puger Wetan Village. Secondary data was obtained from drug case data at the Jember Police Narcotics Unit. The research has been approved by the ethical committee of the Faculty of Public Health Universitas Jember with No. 341/KEPK/FKM-UNEJ/III/2023

Results and Discussion

Results

Characteristics of Informants

The diverse characteristics of the Puger community are influenced by the three existing ethnic groups, namely the Javanese, the Madurese, and the Bugis Mandar. The existence of the three tribes has no impact on the daily life of the people. The community respects each other and works together to preserve the traditional culture of picking the sea as a form of identity for Puger Kulon Village and Puger Wetan Village. Characteristics of informants including gender, age, education level, occupation, ethnicity, and religion are presented in the table below.

The main informant as a drug offender in this study was someone who took part in and became a participant in the carnival and became an abuser of drugs in the Petik Laut tradition. The main informants met by researchers based on directions from key informants. Based on [Table 1](#), the results of the characteristics of the main informants were three people. All of them were male, aged 30-32 years, had the last education level of elementary and high school, Javanese and Madurese as fishermen, and all of the main informants were Muslim.

Table 1. Characteristics of Drug Offenders

No	Informant	Gender	Age	Level of Education	Job	Ethnic	Religion
1.	Informant 1	Male	30th	SHS	Fisher	Javanese	Islam
2.	Informant 2	Male	32th	ES	Fisher	Javanese	Islam
3.	Informant 3	Male	30 th	SHS	Fisher	Madura	Islam

Thought and Feeling

Thoughts and feelings can be in the form of knowledge, attitudes, beliefs, and values. This research only focuses on examining the knowledge and attitudes of informants related to drug abuse behavior in the Petik Laut tradition of coastal communities in Jember District.

The thought was obtained from the experiences of informants regarding the knowledge of the meaning of Petik Laut tradition. As for what the researchers managed to get from various informants' knowledge about the meaning of the Petik Laut tradition. Offenders knew that Petik Laut was carried out for safety by not leaving a jolen containing the head of a cow/buffalo, because the myth is that if it is left behind it will cause the ancestors at sea to be angry, such as a fisherman accident while at sea to natural disasters. As in the following interview excerpt.

“Petik Laut is a traditional event carried out for salvation of the sea, which usually cannot be missed, you have to prepare a jolen complete with the contents of the head of a cow/buffalo, if the contents of the jolen are incomplete, the myth is that the ancestor in the sea will get angry” (Informant 2nd, 32yo)

Note: Jolen is a miniature fishing boat filled with offerings that will be thrown out to sea, while the meaning of the word Jolen itself means Ojo Kealen or we must always remember God Almighty who has given us good fortune in the form of crops.

The understanding of the meaning of the Petik Laut tradition from what drug offenders conveyed was strengthened by the information the researchers obtained previously from key informants, such as the following interview excerpt which interprets the practice of Petik Laut as an expression of gratitude for the harvest both on land and at sea.

"Petik Laut has a certain meaning, many people don't know. In my opinion, this is an ancestral tradition that has been around for a long time, even before I was born. It is interpreted as gratitude for the harvest, both from farmers' land products and fishermen's marine products. In the past, traditional ceremonies were indeed sacred, but now there are celebrations, and the people are very enthusiastic and happy." (key informant, 65yo)

Most of the main informants knew about drug abuse behavior in the Petik Laut tradition and experienced and felt complaints due to drug abuse behavior such as not being able to walk normally, staggering, feeling tired, and losing awareness of the effects they felt after consuming drugs according to the informants' presentation as follows.

"Some complained and a pick-up truck was provided which was specially emptied to help participants who relapsed due to a reaction to drinking alcohol were usually unable to walk and staggered. The health impact is not known because you don't drink it every day and you don't drink much, so it won't interfere with the youth's health." (Informant 2nd, 32yo)

The results of this study indicate that all the main informants in this study have an attitude of accepting drug abuse behavior in the Petik Laut tradition, indicated by assuming that the type of alcohol consumed is legal, not prohibited, and aims to relieve embarrassment and pressure among fellow carnival participants Petik Laut. The following is an excerpt from an interview with the main informant.

"...Yes, I also drink with friends, don't mix it, only the official drink is wine, that's the official drink, miss, not the one from Bali (Balinese arrack) or is it illegal? Don't be embarrassed if you see people on the street." (Informant 1st, 30yo)

The statement of the main informant is reinforced by the information that the researcher previously obtained from the key informant as follows.

"Participants and spectators who attended brought their alcohol, they drank a little so as not to get drunk. Because from the beginning, so as not to be embarrassed and make it fun for yourself, people here call it for bounce." (key informant, 50yo)

Personal Reference

All of the main informants in this study stated that they participated in the Petik Laut tradition and abused drugs at the request of other people such as friends and youth leaders. The information that the researcher managed to get from the interview presentation is as follows.

"...the reason is so that the enthusiasm and enthusiasm of youth, has become a role model that must move the youth here. He also drinks with friends." (Informant 1st, 30th)

"Because if you drink from home, it will make you recess, so the young people are afraid of me, sis." (Informant 2nd, 32th)

Resource

The resources that the researcher asked the informants were facilities, price, and time. The main informant in this study stated that the facility for obtaining alcoholic beverages to be drunk before carrying out the picking of the sea carnival is with private facilities that are purchased by themselves, by the youth leader, and friends, not facilitated by the organizers here, namely the village. The informant stated that the price to buy a 1-liter bottle of alcohol costs IDR 60,000. Then the time for consuming it is done before the Pick of the Sea carnival, during the Pick of the Sea carnival, and outside of the Pick of the Sea carnival.

Facilities are how key informants get drugs for consumption, both for personal consumption and with friends. The following is a description of the information that researchers got from interviews with informants regarding the facility.

"If you drink alcohol, several cartons are provided to drink at the starting point for the gathering, when you want to start the carnival. Because if you drink from home, it won't start and it will be bad. It was me who ordered it because the youth here are afraid of me." (Informant 2nd, 32yo)

"It's not because of environmental factors that Argua (Arek Alley Dua) is a well-known place to sell drinks. I can't say where it is because it's privacy." (Informant 3rd, 30yo)

Price is the cost that must be paid by the informant to get or buy drugs. The following is a description of the information that researchers got from interviews with informants of drug providers regarded prices.

"...If for the price of IDR 60,000 per liter." (Informant 3rd, 30yo)

Consumed time is when the informant drinks alcohol. Most of the informants said they drank it when they gathered at the starting point for the Petik Laut carnival, in the middle of the road during the Petik Laut carnival. However, informants also stated that taking drugs was not only during the Petik Laut tradition, it could be while working at sea, after coming home from work, and when feeling lonely because there was no wife. The following is a description of the information that researchers got from interviews with key informants regarding time.

"Yes, sometimes it's cold when you go to the sea, miss, especially if you don't have a wife, bring wine if it's cold. Drinking is also a culture, in Bali, there is arak, which is culture, but it depends if you don't drink, it's fine. Originally, I drank for when there were events, but in the past, if you don't finish work now, you drink depending on your habits." (Informant 3rd, 30yo)

Socio-Culture

Socio-culture is a form of interaction between people's lives and culture that is influenced by the behavior of norms, habits, social values, and the use of resources in a society that produces a pattern of life that forms linkages. Culture also arises because of the influence of values, namely religious values and social values.

Religious values appear in a cultural tradition because of the characteristics of the people who mostly have beliefs, one of which is the people in coastal of Puger who mostly embrace Islam so that the traditional beliefs of the people experience changes with the development of the religion and beliefs they profess. As in the following interview excerpt.

"...Culture is sensitive, there are things that conflict with religion, it's a matter of belief, right? If you have different opinions, it's normal if you have to eliminate culture, obviously you can't, sis. The hope is that next year the event will be held separately between villages, the tradition of Petik Laut will be held separately because these are two different villages so it will be more crowded." (Informant 3rd, 30yo)

"...In the past, this tradition was about to be eliminated because the head of the village at that time was visited by a kyai who said that the Petik Laut tradition was musyrik. I don't think so, because traditions such as slaughtering animals for sacrifice do not mean feeding ghosts (spirits), but nowadays they can be interpreted as feeding living things in the sea." (key informant, 65yo)

Regarding the social value of drug abuse behavior in the sea-picking tradition, informants stated that it was not related because of the characteristics of coastal communities and their territory so the behavior of consuming drugs was not only carried out in the implementation of the sea-picking tradition, in the following interview excerpts.

"Yes, sometimes it's cold when you go to the sea, miss, especially if you don't have a wife, bring wine if it's cold. Drinking is also commonplace like in Bali where there is wine which is considered cultural but it also depends if you don't drink it's fine too. Originally, I drank it when there were events, but in the past, when I didn't finish work, I drank depending on my habits. It's like this, sis, right now in the modern era, if something like that (mixed with drugs) is true, miss, but only some people, miss. Personally, people are different, we can't judge, so if he wants to drink, go ahead, not really, go ahead. So it's not only at carnival events, for example, celebrations, some die here, the sellers donate funds to buy event equipment, it becomes teamwork." (Informant 3rd, 30 yo)

The provider's informant's statement about drug abuse behavior was considered to be a culture was emphasized by additional informants in interview excerpts who emphasized that drug abuse behavior in the Petik Laut tradition was prohibited, related to behavior outside the implementation of the tradition outside the supervision of the following key informants.

"if in the tradition of picking the sea, it is still not allowed to drink, get drunk. As for drinking, it's a hassle for the people in Puger, they're fishermen who work at sea. Now herbal medicine says to replace the term drinking alcohol and the goal is to keep it warm, because when it's cold in the sea." (Additional informant, 39 yo)

Discussion

Main informant 1 is a drug provider, a 30-year-old man, last high school education level, works as a fisherman, has Javanese ethnicity, and is Muslim. Informant 1st is active as a representative in the management of the Mandar Youth Village of Puger Wetan Village, in his role as an executor who mobilizes youth so that his figure becomes a role model, especially in the Mandaran Hamlet of Puger Wetan Village. Apart from that, Informant 1st was also responsible for seeking funds to prepare for the Petik Laut carnival tradition which was attended by Mandar residents and youth in Puger Wetan Village [11]. Informant 1st became a perpetrator of drug abuse in the Petik Laut tradition. Informant 1st said that the types of drugs consumed in the form of alcoholic beverages were obtained by buying them, either to be drunk themselves or prepared for consumption by other youth members [12]. Informant 1st thinks that the type of alcoholic drink she consumes is legally traded so that it is permissible for consumption [13].

The main informant 2nd is a drug provider, a 32-year-old man, last elementary school, works as a fisherman, has Javanese ethnicity, is Muslim, active as chairman of the Mandar Youth in Puger Wetan Village. Informant 2nd in her role as a role model and youth motivator, especially in Mandaran Hamlet, Puger Wetan Village. Apart from that, Informant 2nd also received a direct order from the RT head to prepare for the Petik Laut carnival tradition which was attended by Mandar residents and youth of Puger Wetan Village [14, 15]. Informant 2nd responded well to the researcher's questions in the interview regarding drug abuse behavior in the Petik Laut tradition. Informant 2nd said that it was intentional to provide alcoholic drinks that were bought in large quantities because there were indeed a large number of participants who took part, later alcoholic drinks would be consumed together before the carnival and during the way with a record of not having sex while on the road [16, 17, 18]. Information from Informant 2nd, this method is done so that the youth who take part

in the carnival are not embarrassed when they have to walk, dance and be watched by many people on the street. Informant 2nd herself admitted that her own mentality was not strong enough to take part in cultural events such as the Petik Laut tradition carnival, therefore as someone who was respected in her environment, Informant 2nd asked the youths there to participate [19]. After the information the researcher got, then Informant 2nd directed another youth that Informant 2nd assigned to the Petik Laut carnival tradition [20].

The main informant 3rd is a drug dealer, a 30-year-old man, who graduated from Vocational School, works as a fisherman, has a Madurese ethnicity, is Muslim, active as an administrator for the ARGUA football team (Arek Gang Dua) and youth leader at RT 02 Dusun Krajan II Puger Kulon. Informant 3rd is the youth leader, his figure is used as a role model by the youth there. Therefore, the key informant gave responsibility to Informant 3rd to mobilize youth to participate in the Puger Kulon Petik Laut tradition. Informant 3rd role also suggested using the traditional Dayak theme used at the carnival. Regarding the behavior of drug abuse in the Petik Laut tradition, Informant 3rd stated that this was not because of the neighborhood where Informant 3rd lived, known as Gang Arak, but Informant 3rd explained that drinking alcohol had become a culture since his ancestors.

The thought of drug providers about the implementation of the Petik Laut tradition is for safety and the key informant explained the meaning of the Petik Laut tradition as an expression of gratitude, celebration, and entertainment for the community. The explanation of the informant is in line with another research that the Petik Laut tradition is a tradition that is manifested in the form of rituals to be a way of expressing gratitude to God Almighty because people's lives in coastal areas are able to take place with an abundance of fortune from marine resources that have been given [1]. Furthermore, the statement that the key informant conveyed was in line with another research which stated that the picking sea tradition was carried out because it was used for the entertainment of fishing communities where the existence of traditions that were still carried out because they were recognized as heritage from their ancestors and was a way to connect friendship ties between the people of Puger Wetan and Puger Kulon villages [14].

Based on the explanation above, the provider knows that there is drug abuse behavior in the Petik Laut tradition. The informant as a drug provider also said that there were complaints that youth members experienced the effects of drinking alcohol, namely not being able to walk normally, body staggering, body feeling tired, and losing consciousness, in line with the explanation from Lisa and another research, according to him, the impact of drug abuse is a negative effect on someone wearing it. For example: moods become chaotic, impaired nerve function, lack of self-control, to depressive disorders are included in the emotional impact and health impact [15].

The other impacts of drug abuse behavior are health impacts, in the form of nervous disorders, moods become chaotic, lack of self-control, to depressive disorders, other informants also said that even though they did not experience it directly but knew information about the effects of drug abuse such as stomach pain, lung disease -lungs, obesity, all of which information was obtained from material at school, community leaders, and social media. This explanation is in line with the other research which stated that the negative impact of drug abuse is detrimental to the health of both the physical and mental health of users [15].

Drug providers and key informants stated that they accepted the behavior of drinking alcohol in the Petik Laut tradition because they considered that the consumption provider was not a type of drink that was prohibited and circulated legally. Drug providers also described that in other places they also have the same habit, namely providing and drinking alcohol is a tradition. This is in line with other research which states that the habit of serving and consuming alcoholic beverages is also found in the Osing community in Banyuwangi Regency who hold the Pick of the Sea tradition [16]. Information from key informants that from the past, whenever there was a cultural performance event, indeed the audience who attended brought alcohol or drank alcohol for personal satisfaction and enjoyed the show without feeling awkward and embarrassed audience another research also stated that drug abuse attitudes were carried out to meet the need to increase energy, adds enthusiasm, and gives strength when gathering at traditional party celebrations [17].

Other people whom the informants used as role models in drug abuse behavior in the sea-picking tradition were friends and youth leaders. An important person as a reference is not always

someone who has a long age gap or who is older, but other people who have been trusted both by their words and behavior. This is in line with the WHO theory according to Notoatmodjo, that important people who are used as references will be considered important so that they influence other people. If other people have believed it, it will be more absorbed and applied to all the words and what they do [12]. The exposure of drug providers who admit to drinking alcohol during the sea-picking tradition with their friends is consistent according to Notoatmodjo, in theory, which states that there are stimulating factors that shape behavior, one of which is external or external determinants of behavior. Informants make friends as role models, so friends can be called external determinants, namely external factors from the informant's self that are very influential in determining drug abuse behavior in the sea-picking tradition [18].

Facilities for obtaining drugs are carried out privately, namely buying them yourself, from friends, or there are youth leaders who provide them for members. The informant gave information that the place to buy was not far, only about 2 km, and even around the informant's residence, it's just that the informant was not willing to tell the researcher, and for drugs, the types of drugs could be purchased at drugstores or sellers, which were kept secret by the informant. This is in line with the National Narcotics Agency, based on the results of a survey on drug abuse, it was found that 95% of access to drugs came from friends, then from drugstores [13].

The purchase price for alcoholic beverages is around IDR 60,000 to 65,000 depending on the type of drink such as red wine, Newport, and kawa-kawa. From the information the researchers got, there was even one hamlet that specifically sells Arak, but the provider did not provide details, only using the term for the area as Gang Arak. For the price of drugs that are used as a mixture, it is usually called DPM (Dextro Metro Pain) drugs which are purchased at a price of around IDR 10,000 get seven to nine points. Other informants also said that the source of funds they used to buy drugs came from wages from the village for being in charge of lifting jolen, money from collecting youth membership fees, and money from residents who happened to work abroad as immigrants for IDR 1,000,000 to 2,000,000. This is in line with the National Narcotics Agency, based on the results of a survey on drug abuse, it was found that 95% of the cost of obtaining drugs was obtained from friends who gave them for free [13].

The time to consume drugs is not only during the Petik Laut tradition, but also when you are at work, after work, and when you feel lonely because your wife is not at home. This is in line with another research, which states that risky behavior and drug abuse are influenced by the environment one lives in. The environment that is considered to be a concern for the risk of drug use is divided into two, namely around the school and around the place where people live. The occurrence of drug abuse which is based on the condition of the coastal environment with high divorce of parents and many parents working abroad makes someone affected and tries to use drugs [3].

Informants who provide drugs and key informants have opinions regarding religious values in the Petik Laut tradition. From the point of view of the provider informant, when viewed from the perspective of the majority of the Puger community who are Muslim, the culture of the Petik Laut tradition is contrary to religious values and social behavior, namely the existence of differences in beliefs and differences of opinion between community leaders and religious leaders who advocate for the procession of the Petik Laut tradition to be eliminated. However, after going through a series of discussions on the implementation of the picking the sea tradition it is still carried out every year because it is in line with other research, once there was a conflict among the scholars where there was an opinion that the picking the sea tradition ceremony was an activity that was musyrik and contrary to religion so that changes not to carry out the Petik Laut tradition anymore [19, 30]. In the results of another research on culture, tradition also states that tradition is a form of meeting between religion and local culture so that the Petik Laut tradition can still be carried out as it was at the beginning of its development which was intended as a form of gratitude to God Almighty for the marine products that have been given and benefits for people's lives. The majority Muslim community is still under the influence of pre-Hindu and Islamic elements which merge into one [1].

The provider informant stated that apart from carrying out picking at sea, consumption of alcoholic beverages is still in a safe place and does not disturb the comfort of the community. Consumption of alcoholic beverages outside of the sea-picking tradition was carried out by the main

informants while working at sea [26]. This was reinforced by the statement of an additional informant who said that if he found participants who drank alcohol in the tradition they were not allowed to continue in line, but outside of carrying out the picking sea tradition the additional informant admitted to being bothered by the characteristics of the Puger community, who are indeed coastal communities with the fishing profession where they work. at sea so for now it is more common for people to say that the behavior of drinking alcohol is drinking herbal medicine because it is to warm the body when lonely and going to sea [27, 28]. This is not in line with Tylor and Arifin, who examine the cultural elements of all kinds of things, namely knowledge, belief, art, moral law, customs, and habits that a person receives as a member of social life. If there are still deviations in behavior in the social life of the community, it is considered that the behavior violates beliefs, legal morals, and customs [10, 31].

Conclusion

Drug providers in the Petik Laut tradition, who serve as youth leaders, are accepted with a mindset that the annual event's drug consumption, is a temporary indulgence without direct health consequences, and the drug use is unrelated to the social and cultural aspects of the tradition, aiming to alleviate social pressures among participants for the event's success. Suggestions for the village government, especially for the Village Head who must evaluate the regulations on the Petik Laut tradition be more selective in determining the participants of the Petik Laut procession, supervise staff, ranks, and respected community leaders to maintain behavior and act decisively if there are participants who commit drug abuse, the provided counseling for actors who become drug providers that in culture the tradition should not be used as a place for behavioral deviations, namely drug abuse which can pose a threat to public health.

Declaration

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Conflicts of Interest: There is no conflict of interest in this research

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