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## Internalization of Character Values through the Rokas Tase' Tradition: A Systematic Literature Review in the Context of Coastal Education in Madura

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### ABSTRACT

This study aims to analyze the character values contained in the Rokas Tase' tradition and its relevance for strengthening character education in coastal communities of Madura. This research is based on the limited integration of local wisdom traditions into formal character education, particularly in coastal areas. The study employed a Systematic Literature Review (SLR) method using PRISMA guidelines by identifying, selecting, and analyzing seven relevant empirical studies published between 2019 and 2024. Data were analyzed thematically to identify dominant character values and their educational implications. The results show that the Rokas Tase' tradition reflects important character values, including religiosity, social solidarity, responsibility, environmental awareness, and cultural identity. These values are developed through collective rituals, social interaction, environmental practices, and intergenerational cultural transmission. Furthermore, the identified values are consistent with the objectives of character education and the Pancasila Student Profile, especially for students living in coastal and maritime environments. In conclusion, the integration of Rokas Tase' into learning activities can be effectively implemented through contextual learning approaches, project-based learning, experiential learning, and value clarification techniques, making character education more meaningful and culturally relevant.

## 1. Introduction

Character education has become a central agenda in the development of Indonesia's national education system. In alignment with the Merdeka Belajar policy and the strengthening of the Pancasila Student Profile, schools are expected to cultivate learners who are not only academically competent but also possess strong moral, social, and cultural character, including faith, collaboration, critical thinking,

creativity, independence, and global awareness. Despite these policy commitments, the implementation of character education remains uneven across regions. In particular, schools located in coastal areas continue to face structural and pedagogical challenges, especially related to the relevance of learning content to students' socio-cultural realities. Character education that is delivered in abstract or generic forms often fails to resonate with students' lived experiences, resulting in limited internalization of values and minimal behavioral impact (Sakti et al., 2024; Mansur & Sholeh, 2024). Consequently, there is a growing need to develop character education approaches that are contextual, meaningful, and rooted in the cultural environment of learners (Putra et al., 2021; Lestari & Bahri, 2024).

Local wisdom has increasingly been recognized as a strategic foundation for character formation because it represents values that are socially constructed, practiced, and transmitted across generations within a community. Unlike formal moral instruction that relies on cognitive explanation, local traditions embed values through collective rituals, social interaction, and experiential learning. Previous studies indicate that cultural practices function as effective moral learning spaces, as they allow individuals to observe, participate in, and reflect upon shared norms and responsibilities (Rahmawati et al., 2023; Sakti et al., 2024). In the context of coastal education, the role of local wisdom becomes even more significant due to the strong relationship between coastal communities and their natural environment, communal livelihoods, and religious traditions. However, empirical evidence also shows that the integration of local wisdom into school learning has often been limited to surface-level or thematic incorporation, without systematic alignment with character education objectives and learning models (Jayanti & Wulandari, 2024; Marlina et al., 2023).

One of the prominent traditions practiced by coastal communities in Madura is *Rokat Tase'*, a ritual of gratitude and prayer for safety addressed to God in response to the blessings of the sea. This tradition is commonly conducted by fishing communities and involves a series of collective activities such as communal prayers, processions, mutual cooperation, and symbolic offerings to the sea. Beyond its ritualistic dimension, *Rokat Tase'* reflects deeply embedded values, including religiosity, social solidarity, responsibility, respect for nature, and cultural identity. Similar conclusions have been reported in studies examining maritime rituals across Indonesia and Southeast Asia, which highlight the role of coastal traditions in strengthening spiritual awareness, social cohesion, and ecological ethics (Marlina et al., 2023; Rahmawati et al., 2023). Through direct participation in *Rokat Tase'*, community members—especially younger generations—learn values not through instruction, but through lived social experience, reinforcing the role of tradition as an informal yet powerful medium of character education.

Despite its rich educational potential, academic studies that explicitly connect the *Rokat Tase'* tradition with character education remain scarce. Existing research has predominantly focused on the symbolic meanings, socio-cultural functions, ritual processes, or tourism aspects of *Rokat Tase'*. Only a limited number of studies have examined the character values embedded in this tradition, and even fewer have explored how these values can be systematically integrated into formal educational

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settings. This tendency mirrors a broader pattern in local wisdom research, where cultural practices are often described ethnographically but rarely translated into educational frameworks or learning designs (Mansur & Sholeh, 2024; Jayanti & Wulandari, 2024). As a result, there is a significant gap between cultural knowledge and pedagogical application, particularly in the context of character education for coastal students.

Addressing this gap requires a comprehensive and evidence-based synthesis of existing studies to identify dominant character values, internalization processes, and potential educational implications. In this regard, the Systematic Literature Review (SLR) approach offers a robust methodological framework, as it enables the structured identification, evaluation, and synthesis of previous research findings in a transparent and replicable manner. Unlike narrative reviews, SLR provides a critical mapping of research trends, patterns, and gaps, allowing for stronger conceptual conclusions and practical recommendations. This approach is increasingly adopted in educational research to support curriculum development, policy formulation, and character education design based on accumulated empirical evidence (Bozkurt, 2022; Faherty et al., 2023).

The urgency of conducting an SLR on the Rokot Tase' tradition is also closely related to cultural sustainability challenges in the era of globalization. Coastal communities in Madura are experiencing rapid social change driven by digital exposure, shifting economic patterns, and declining intergenerational transmission of cultural practices. Without educational reinterpretation, traditions such as Rokot Tase' risk being reduced to ceremonial events devoid of deeper meaning for younger generations. Integrating local wisdom into formal education not only strengthens character education but also contributes to cultural preservation, identity formation, and community resilience. This approach aligns with the broader vision of culturally responsive education, which emphasizes the importance of grounding learning in students' cultural contexts to foster meaningful and lasting character development.

From an academic and practical perspective, this study contributes to enriching the discourse on culture-based character education in maritime and coastal contexts. By systematically reviewing and synthesizing existing research on Rokot Tase', this study provides a clearer understanding of the character values embedded in the tradition and their relevance for contemporary education. The findings are expected to serve as a reference for educators, schools, and policymakers in designing contextual learning models that integrate religiosity, social solidarity, mutual cooperation, and environmental awareness in line with the Pancasila Student Profile. Based on this background, this study aims to analyze the character values embedded in the Rokot Tase' tradition, examine the processes of value internalization within coastal communities of Madura, and identify their relevance for character education, as well as to formulate recommendations for integrating these values into formal school learning in a contextual and culturally responsive manner.

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## 2. Methodology

This research uses a Systematic Literature Review (SLR) approach to identify, evaluate, and synthesize research findings related to the internalization of character values through the Rokot Tase' tradition in the context of coastal education in Madura. The SLR method was chosen because it can provide a comprehensive overview of the published scientific evidence and allows researchers to formulate strong and systematic synthesis findings. The SLR procedure in this study refers to the guidelines of the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA).

### *Research Questions (RQ)*

This systematic literature review is organized to answer the following questions:

- RQ1: What character values are contained in the Rokot Tase' tradition among the coastal community of Madura?
- RQ2: How is the internalization of character values achieved through the implementation of the Rokot Tase' tradition?
- RQ3: How are these values relevant to character education in the context of coastal education?
- RQ4: What learning models are recommended by the literature for the integration of Rokot Tase' values in education?

### *Sources and Literature Search Strategies*

- The literature search was conducted in several relevant academic databases, namely:
  - Google Scholar
- Garuda (Digital Reference Garba)
- SINTA (Science and Technology Index)
- Neliti
- DOAJ (Directory of Open Access Journals)
- Scopus (optional if articles are available)

The search strategy used a combination of the following keywords:

- "Rokot Tase'," "Rokot Tasek," "Madura maritime tradition," "Madura local wisdom," "local wisdom education,
- "character education," "cultural values," "internalization of values,"
- "Madura coast," "rituals of coastal communities."

Boolean operators were used to expand the search:

- ("Rokot Tase'" OR "Rokot Tasek'") AND ("character education" OR "pendidikan karakter")
- ("local wisdom" AND "Madura") AND ("character")
- ("maritime rituals" AND "values" AND "education")

The search was conducted for the period 2000–2025 to ensure current and relevant literature.

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### ***Inclusion and Exclusion Criteria***

Article selection using the following criteria:

#### **Inclusion Criteria**

- Articles discussing the Rokot Tase' tradition, Madurese culture, or coastal community rituals.
- Articles discussing character values, character education, or value internalization.
- Types of publication: journal articles, proceedings, research reports, or theses/dissertations that are fully accessible.
- Publication period 2000–2025.
- In Indonesian or English.
- Empirical research, qualitative, ethnographic, or educational studies based on local wisdom.

#### **Exclusion Criteria**

- Articles that are opinion pieces, popular essays, or writings without scientific methods
- Research on Rokot Tase' but focusing on tourism without analysis of values or education Article
- Duplication from different databases.
- Full text not available or only an abstract.

### ***Literature Selection Procedure Using PRISMA***

The flowchart of the Literature Selection Procedure Using PRISMA is presented as follows.

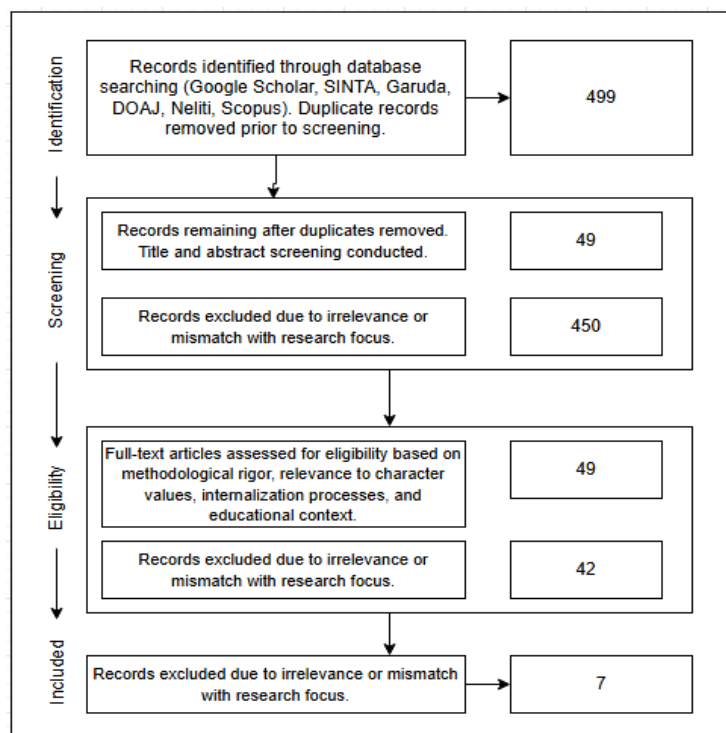


Figure 1. PRISMA Flow

### ***Data Analysis Techniques***

Analysis was conducted using the Thematic Analysis approach, with the following steps:

1. Familiarization  
Reading all articles to understand the research context.
2. Coding  
Assigning codes to sections containing information related to character values, internalization processes, or educational contexts.
3. Theme Development  
Grouping codes into main themes, such as:
  - Religious values,
  - Community values,
  - Social solidarity,
  - Responsibility,
  - Environmental love,
  - maritime cultural identity.
4. Synthesis  
Combining findings across studies to produce a mapping of values and educational implications.
5. Interpretation
6. Formulating thematic conclusions and recommendations for a character education model based on local wisdom.

### **3. Results and Discussion**

Based on the literature search and screening process conducted, only 7 articles met all inclusion criteria and were deemed suitable for inclusion in the final synthesis. These seven articles are the result of a strict selection from a total of 499 publications identified in the initial stage, which were then narrowed down through title and abstract screening, as well as an eligibility assessment of the full texts. These selected articles are considered relevant as they directly discuss character values in the context of coastal culture, the internalization mechanisms of values in the Rokot Tase' tradition, and their connection to character education. Thus, the seven studies serve as the main foundation in formulating the findings of the synthesis and thematic analysis in this systematic literature review, as presented in Table 1.

Table 1. Article Analysis

<b>No.</b>	<b>Authors &amp; Title (Year)</b>	<b>Method</b>	<b>Variables / Indicators Focus</b>	<b>Key Findings</b>	
1	Maulidina & Sumarno (2019). <i>The Rokot Tase' Ceremony of Pamekasan</i>	Historical method	Traditional rituals, social values, cultural transformation	Ritual stages, social functions, cultural shifts	Rokot Tase' has undergone changes but remains socially and spiritually significant

No.	Authors & Title (Year)	Method	Variables / Focus	Indicators	Key Findings
2	Hamzah (2022). <i>Maqashid Syariah in the Rokot Tase' Tradition</i>	Empirical legal research	Islamic legal values & cultural practices	Maqashid Syariah components (hifdz al-din, al-nafs, al-aql, etc.)	Tradition aligns with Islamic ethical values and community morality
3	Wastuti et al. (2021). <i>Advisor Textbook Based on Rokot Tase'</i>	R&D (Borg & Gall)	Local wisdom-based learning materials	Validity, effectiveness, attractiveness, practicality	Textbook is highly valid, effective, increases cultural understanding
4	El Amin (2022). <i>Rokot Tase' from an Islamic Law Perspective</i>	Qualitative field research	Ritual practice, symbolic meaning, Islamic 'urf	Observation, interview, symbolic analysis	Rokot Tase' is categorized as 'urf sahih (valid custom); contains strong social-religious values
5	Zahroh et al. (2023). <i>Audio-Visual Media of Rokot Tase' &amp; Learning Outcomes</i>	Quantitative experiment	Media (X) and thematic learning outcomes (Y)	Pre-test/post-test, Pearson correlation	Significant correlation (r = 0.978); media improves learning outcomes
6	Anantha et al. (2024). <i>Rokot Tase' as Cultural Identity for Gen Z</i>	Qualitative descriptive	Cultural identity, symbolic values, youth perception	Interviews, observations, documentation	Tradition strengthens Gen Z identity, ecological values, and religious practices
7	Askinah & Srinawati (2024). <i>Religious and Social Values in Rokot Tase'</i>	Qualitative descriptive	Religious & social values	Aqidah, ibadah, akhlaq, social interactions	Rokot Tase' develops strong religious and social values

No.	Authors & Title (Year)	RQ1: Character Values Identified	RQ2: Internalization Mechanisms	RQ3: Relevance to Character Education	RQ4: Suggested Learning Models
1	Maulidina & Sumarno (2019). <i>The Rokot Tase' Ceremony of Pamekasan</i>	Religious devotion, cooperation, solidarity, responsibility	Collective participation, symbolic teaching, social interaction	Relevant as a source of moral and social education	Ethnopedagogy, CTL, PjBL
2	Hamzah (2022). <i>Maqashid Syariah in the Rokot Tase' Tradition</i>	Religious devotion, gratitude, moral character, responsibility	Ritual practices, symbolic meaning, community socialization	Strong relevance for Islamic-based character education in coastal areas	Ethnopedagogy, Islamic character learning, CTL

No.	Authors & Title (Year)	RQ1: Character Values Identified	RQ2: Internalization Mechanisms	RQ3: Relevance to Character Education	RQ4: Suggested Learning Models
3	Wastuti et al. (2021). <i>Advisor Textbook Based on Rokat Tase'</i>	Cooperation, creativity, religious appreciation, cultural identity	Experiential learning, observation of cultural practices	Suitable for thematic learning and P5 character dimensions	Thematic-integrative, CTL, PjBL, experiential learning
4	El Amin (2022). <i>Rokat Tase' from an Islamic Law Perspective</i>	Religious devotion, gratitude, cooperation, solidarity	Rituals, symbols, community meetings, intergenerational learning	Relevant for religious character strengthening in coastal communities	Ethnopedagogy, VCT, experiential learning
5	Zahroh et al. (2023). <i>Audio-Visual Media of Rokat Tase' &amp; Learning Outcomes</i>	Gratitude, cooperation, cultural preservation, social awareness	Visual representation, contextual immersion	Supports CTL, multimedia learning, cultural literacy	AV-based learning, CTL, PjBL
6	Anantha et al. (2024). <i>Rokat Tase' as Cultural Identity for Gen Z</i>	Gratitude, cooperation, solidarity, environmental care, religiosity	Ritual engagement, symbolic meaning, generational transmission	Highly relevant for coastal character education and eco-pedagogy	CTL, ethnopedagogy, PjBL, experiential learning
7	Askinah & Srinawati (2024). <i>Religious and Social Values in Rokat Tase'</i>	Devotion, gratitude, compassion, cooperation, solidarity	Ritual internalization, symbolic practices, community bonding	Supports P5 values and culturally responsive pedagogy	Character-based learning, VCT, CTL, experiential learning

Source: Analysis of various articles

Based on the results of an integrated thematic synthesis derived from seven studies selected through the PRISMA procedure. This synthesis addresses four research questions (RQ1–RQ4) by identifying cross-sectoral patterns, thematic convergence, and conceptual connections related to the character values embedded in the Rokat Tase' tradition and its implications for coastal character education.

### **RQ1: Character Values Embedded in the Rokat Tase' Tradition**

Across all seven studies, the Rokat Tase' tradition consistently embodies a rich constellation of character values that reflect the spiritual, social, ecological, and cultural life of coastal communities in Madura. The most dominant theme is religiosity, expressed through Qur'anic recitation, collective prayers, shalawat, and rituals of gratitude toward God for safety and sustenance. This value appears strongly in Studies 1, 2, 4, 6, and 7, positioning Rokat Tase' as an inherently spiritual practice that cultivates devotion, gratitude, and moral awareness.

A second prominent theme is cooperation and social solidarity. Rokan Tase' is fundamentally communal villagers collectively prepare offerings, decorate boats, organize processions, and conduct sea rituals. This communal labor fosters *gotong royong*, mutual assistance, and social cohesion. Almost all studies highlight this dimension, showing that the tradition functions as a social glue uniting multi-generational participants.

In addition, the tradition consistently reinforces cultural identity and heritage preservation, particularly emphasized in Studies 3 and 6. Rokan Tase' acts as a repository of local wisdom, safeguarding symbolic meanings, ecological ethics, and shared memories of the coastal community. Other recurrent values include responsibility, compassion, environmental stewardship, and creativity. These values are embedded in ritual preparations, symbolic offerings, intergenerational teaching moments, and the involvement of youth in cultural preservation. Collectively, these themes demonstrate that Rokan Tase' functions as a culturally grounded framework for holistic character formation.

## **RQ2: Mechanisms of Character Value Internalization in Rokan Tase'**

The internalization of character values occurs through multiple, mutually reinforcing mechanisms observed across the seven studies.

1. **Ritual Internalization.** Rituals such as Qur'anic recitations, prayer assemblies, and sea offerings constitute embodied practices through which participants absorb religious, moral, and ecological meanings. Studies 1, 2, 4, 6, and 7 demonstrate that repeated engagement in these rituals naturally strengthens spiritual and communal values.
2. **Symbolic Internalization.** The symbolic artifacts used in Rokan Tase' such as *githé*, offerings, miniature boats, and tumpeng serve as pedagogical instruments transmitting social, moral, and cosmological messages. These symbols function as narrative tools that embed ethical interpretations within cultural practice.
3. **Social Internalization through Communal Participation**  
Collective preparation and performance of the ritual allow participants, including children and youth, to learn through observation, imitation, and shared responsibility. The community acts as a moral ecosystem that reinforces pro-social behavior.
4. **Intergenerational Transmission.** Internalization is deepened through dialogic exchanges between elders, cultural leaders, and younger generations. Studies 6 and 7 highlight that youths develop cultural identity and ethical awareness through direct mentorship within the ritual context.
5. **Experiential and Media-Based Learning.** Study 5 demonstrates that audio-visual media depicting Rokan Tase' strengthens internalization by enabling students to visually grasp cultural values, thus bridging traditional ritual with modern pedagogy.

These mechanisms collectively illustrate that Rokan Tase' is not merely a ritual event but a comprehensive cultural learning process that shapes individual and collective character.

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### **RQ3: Relevance of Rokat Tase' to Character Education in Coastal Communities**

The synthesis demonstrates a strong alignment between the values contained in Rokat Tase' and the goals of contemporary character education, particularly in coastal regions. First, the tradition embodies spiritual and moral values that align closely with national character education frameworks and the *Profil Pelajar Pancasila*, particularly the dimensions of "faith and piety" and "cooperation." These values are naturally suited for formal and informal education environments in coastal settings. Second, Rokat Tase' provides a contextually grounded learning platform. Because the tradition is embedded in everyday coastal life, it offers authentic learning opportunities that resonate with students' experiences. This contextualization enhances engagement, cultural literacy, and identity formation. Third, the ecological dimension of Rokat Tase', as documented in Studies 6 and 7, supports environmental character education, emphasizing human–nature harmony, marine stewardship, and sustainable coastal living.

Fourth, Study 3 and Study 5 show empirical evidence that integrating Rokat Tase' into learning materials and audio-visual media improves student understanding, engagement, and learning outcomes. This demonstrates the tradition's pedagogical effectiveness beyond cultural preservation. Overall, the Rokat Tase' tradition is highly relevant as a foundation for holistic coastal character education, especially for communities whose cultural life is intertwined with the sea.

### **RQ4: Learning Models Recommended for Integrating Rokat Tase' into Education**

Across the seven studies, several learning models emerge as especially suited for integrating Rokat Tase' into formal schooling:

1. Ethnopedagogy-Based Learning. The most consistently recommended approach, ethnopedagogy situates learning within students' cultural contexts, making Rokat Tase' a central pedagogical resource for value formation.
  2. Contextual Teaching and Learning (CTL). Widely supported across the studies (1, 3, 4, 5, 6, 7), CTL strengthens relevance by linking cultural practices with curricular concepts.
  3. Project-Based Learning (PjBL). Rokat Tase' naturally lends itself to projects such as boat decoration, cultural documentation, and symbol interpretation, fostering creativity, responsibility, and collaboration.
  4. Experiential Learning. Learning through direct observation or participation in rituals enhances the internalization of values through real-life experiences.
  5. Value Clarification Technique (VCT). Particularly recommended in Studies 4 and 7, VCT facilitates moral reasoning and encourages students to articulate and reflect on the values embedded in the tradition.
  6. Audio-Visual / Multimedia Learning. Supported strongly by Study 5, multimedia resources help translate the cultural richness of Rokat Tase' into accessible learning tools for classrooms.
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7. Thematic-Integrative Learning (especially for elementary levels)

Study 3 demonstrates that embedding Rokot Tase' within thematic units significantly enhances cultural understanding and character development.

Collectively, these models support a pedagogical framework where culture and character education are mutually reinforcing. The thematic synthesis of all seven studies demonstrates that the Rokot Tase' tradition is a powerful cultural vehicle for the internalization of spiritual, social, ecological, and cultural character values. These values are transmitted through ritual, symbolism, communal participation, intergenerational learning, and modern media. The tradition aligns directly with the needs of character education in coastal communities and can be effectively integrated into formal schooling through ethnopedology, contextual learning, project-based learning, experiential learning, and multimedia-based approaches.

The findings of this systematic review demonstrate that the Rokot Tase' tradition constitutes a dense constellation of religiosity, social solidarity, environmental care, and cultural identity that can be systematically leveraged for character education in coastal communities. The dominance of spiritual values such as gratitude, prayer, and *tawakkul*, alongside cooperation and mutual assistance, is strongly aligned with broader evidence on local-wisdom-based character education in Indonesia. Ethnopedagogic studies in Islamic basic education, for example, show that integrating local cultural practices into school programs effectively nurtures piety and social responsibility among learners, as highlighted by Putra et al. (2021). Similarly, revitalizing local wisdom within early childhood character education through ethnopedagogy has been shown to strengthen children's cultural awareness and moral dispositions in an authentic and community-embedded manner, as demonstrated by Sakti et al. (2024). The present review confirms these patterns while adding a specific focus on coastal ritual practice as a living pedagogical space.

The synthesis also reinforces the argument that local wisdom must be operationalized through concrete learning models and school practices, not merely celebrated at the level of discourse. Studies on the implementation of local-wisdom-based character education in Islamic elementary schools show that routine school activities, teacher exemplars, and community involvement are crucial for translating cultural values into students' daily behavior, as evidenced in Mansur & Sholeh (2024). Ethnopedagogical models that employ traditional games such as the Tabak game in Pontianak have also been proven effective in reinforcing multicultural and civic values in elementary classrooms, as discussed in Lestari & Bahri (2024). In this regard, the Rokot Tase' tradition offers a similarly rich repertoire of symbolic acts, communal rituals, and intergenerational interactions that can be structured into project-based, experiential, and value clarification oriented learning scenarios. The SLR indicates that when Rokot Tase' is integrated into advisor textbooks or audio-visual media, it not only strengthens cultural literacy but also improves learning outcomes, thus bridging cultural transmission and academic achievement.

Recent innovations also highlight the potential of technology and curriculum design in amplifying the impact of local-wisdom-based character education. The

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development of a mobile application for character education based on East Java local wisdom has been shown to significantly increase students' understanding of cultural values and receive high satisfaction ratings from both teachers and pupils, as reported by Faustine (2025). Likewise, Jayanti & Wulandari (2024) show that Hasthalaku-based character education in high schools can translate systematically derived local values into structured programs that address contemporary moral challenges. At the junior-high level, local-wisdom-based empowerment has also been shown to support student agency and value internalization through school–community collaboration, as discussed by Rahmawati et al. (2023). Taken together, these studies suggest that Rokas Tase' can be integrated into educational practice not only through traditional rituals but also through digital tools, structured learning programs, and collaborative community projects—thus aligning closely with ethnopedagogy, CTL, PjBL, and experiential learning models identified in this review.

From a maritime and environmental perspective, the SLR's emphasis on sea-related rituals and ecological gratitude resonates with a growing body of literature on coastal wisdom and environmental character education. Research on environmental care character education based on coastal local wisdom shows that embedding maritime cultural practices into learning contributes to students' ecological literacy and sense of stewardship, as described by Marlina et al. (2023). Strengthening environmental-care character among coastal communities through local wisdom has similarly been framed as an educational innovation for developing attitudes, skills, and knowledge needed for sustainable living, as argued by Kiptiah & Huda (2024). Furthermore, maritime-based early childhood curriculum development illustrates how sea-oriented cultural content can be systematically integrated into program planning to foster maritime knowledge, attitudes, and skills, as emphasized by Nuryati et al. (2025). Thus, the Rokas Tase' tradition can be interpreted not only as a ritual of gratitude but also as a pedagogical platform for eco-pedagogy, supporting broader calls to integrate sustainability and local wisdom into science and social education.

At the same time, this review highlights conceptual and methodological gaps that warrant further scholarly attention. Many Rokas Tase'-related studies—and much of the broader local-wisdom education literature—remain qualitative and descriptive, offering culturally rich insights but limited causal evidence regarding their impacts on character formation and long-term behavior change. This mirrors broader critiques within the sustainability and local-wisdom literature, which call for more rigorous evaluation of educational interventions and their influence on student competencies. Future studies should therefore employ mixed-method or quasi-experimental designs to test culturally grounded learning models such as ethnopedagogy, CTL, and PjBL anchored in Rokas Tase' across different grade levels and coastal settings. Additionally, there is a need to explore how Rokas Tase' can be systematically connected with the Profil Pelajar Pancasila and integrated into interdisciplinary frameworks such as ethnomathscience or maritime STEM, thereby expanding its contribution from cultural preservation to transformative coastal education.

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Finally, this review underlines that Rokot Tase' is not an isolated or static tradition but part of a broader movement to recenter local wisdom as the foundation of character education in Indonesia. Research on ethnopedagogic character models, local-wisdom-based curricula, and school–community collaborations—such as those conducted by Jayanti & Wulandari (2024), Putra et al. (2021), Sakti et al. (2024), and other scholars demonstrates that cultural practices, when critically and pedagogically framed, can serve as powerful instruments for cultivating religiosity, social cohesion, ecological responsibility, and national identity in an era of globalization. Within this broader landscape, the contribution of the present SLR lies in articulating a coherent thematic map explaining how the Rokot Tase' tradition embodies, internalizes, and potentially institutionalizes character values in Madurese coastal communities. This map can serve as a conceptual and practical reference for educators, policymakers, and community leaders seeking to design culturally responsive and maritime-oriented character education that is both locally grounded and globally relevant.

#### **4. Conclusion**

This study concludes that the Rokot Tase' tradition contains substantial character values that are highly relevant for strengthening character education in coastal contexts. The findings confirm that values such as religiosity, cooperation, social solidarity, cultural identity, responsibility, and environmental awareness are not only symbolically represented in the tradition but are also internalized through collective rituals, community participation, and intergenerational transmission. In this sense, the research successfully addresses the main research questions by demonstrating that Rokot Tase' functions as an effective medium of informal character education that is closely connected to the daily lives of Madurese coastal communities.

The systematic review approach proved effective in synthesizing fragmented studies into a coherent understanding of how character values are embedded and practiced within the Rokot Tase' tradition. This indicates the success of the research in filling the existing gap in literature, where previous studies largely focused on cultural or ritual aspects without explicitly linking them to character education and learning design. The findings also affirm that Rokot Tase' aligns well with the objectives of character education and the Pancasila Student Profile, particularly in fostering socially responsible and environmentally conscious learners in maritime environments. However, this study also identifies limitations in existing research, particularly the lack of empirical studies that examine the direct implementation of Rokot Tase' values in formal school settings. Therefore, while the conceptual and cultural relevance of Rokot Tase' is strongly supported, further applied research is needed to test instructional models and classroom integration strategies. Overall, the study underscores that integrating Rokot Tase' into coastal education represents a meaningful and culturally grounded approach to character education, contributing both to cultural preservation and to the development of students' moral and social character.

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