

RITUAL ECOLOGY AND INDIGENOUS ENVIRONMENTAL KNOWLEDGE: The *Anderenat* Tradition of Gili Iyang Island

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Abstract: The *Anderenat* tradition is a ritual practice of the Gili Iyang community that articulates a complex relationship between spirituality, ecology, and social life. While commonly understood as a rain-invoking ceremony, this study argues that *Anderenat* functions more broadly as a cultural mechanism for negotiating human–nature relations in a context of environmental vulnerability. Drawing on cultural philosophy and cultural studies, this research analyzes ritual symbolism—particularly water, local plants, traditional music, and communal labor—as embodied forms of indigenous environmental knowledge and spiritual ethics. The analysis demonstrates that *Anderenat* operates as a site of ecological pedagogy, transmitting environmental values across generations while reinforcing collective identity and social solidarity. Moreover, the ritual reveals how local communities mobilize spiritual and cultural resources to respond to contemporary ecological and social transformations. By situating *Anderenat* within wider debates on ritual ecology and indigenous environmental knowledge, this study contributes to international discussions on how ritual practices function as culturally grounded responses to environmental sustainability beyond technocratic and policy-driven frameworks.

Keywords: Gili Iyang Island, Human-nature relations, Indigenous environmental knowledge, Ritual ecology, The *Anderenat* tradition.

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Introduction

The *Anderenat* tradition on Gili Iyang Island, Sumenep, emphasizes the community's active involvement in maintaining social harmony, ecological balance, and strengthening spiritual bonds through cultural practices passed down across generations.¹ As part of an agrarian and maritime society, the Gili Iyang community's life relies heavily on harmonious relationships with nature and spiritual forces that are believed to influence their well-being.² The *Anderenat* ritual is a request for rain or an abundance of crops, and a symbol that illustrates the relationship between humans and nature, as well as the transcendental forces they believe in.³ Symbolism in rituals serves as a channel of communication between humans and the spiritual world.⁴ In the context of *Anderenat*, symbols such as water, local plants, and the sound of traditional music contain a deeper meaning, connecting the physical world with the spiritual world. Therefore, this ritual is not only a religious ceremony but also a cultural practice that holds significant social and ecological value.

The *Anderenat* ritual in Gili Iyang cannot be fully understood through the lens of religion or formal beliefs alone. This tradition is also a cultural discourse that reflects the way the people of Gili Iyang view the world and their place in it. Clifford Geertz asserts that culture is a system of meanings constructed by society and learned through the symbols used in everyday life.⁵ In this case, *Anderenat* functions as

¹ As'ad Norsalam, "Representasi Nilai Budaya *Anderenat* Pada Masyarakat Gili Iyang Kabupaten Sumenep" (Undergraduate thesis, Institut Agama Islam Negeri Madura, 2021).

² Hosinatun, "*Ca' Baca'an* dalam Tradisi Keagamaan Masyarakat Madura di Pulau Giliyang, Dungkek, Sumenep" (Undergraduate thesis, UIN Sunan Kalijaga Yogyakarta, 2024).

³ Ayu Nur Izzati Hilmy, Susilo Kusdiwanggo, and Yusfan Adeputera Yusran, "Konsep Liminalitas dalam Ritual *Anderenat*," *Studi Budaya Nusantara* 8, no. 1 (2024): 43–58. doi:10.21776/ub.sbn.2024.008.01.03.

⁴ Victor Turner, Roger Abrahams, and Alfred Harris, *The Ritual Process: Structure and Anti-Structure* (New York: Routledge, 2017).

⁵ Ferdinandus Bani et al., "Penyelesaian Konflik Tanah Menggunakan Kearifan Lokal Ngadhu-Bhaga di Kabupaten Ngada," *Perkara: Jurnal Ilmu Hukum dan Politik* 2, no. 1 (2024): 172–85. doi:10.51903/perkara.v2i1.1631; Marde Christian Stenly Mawikere et al.,

a symbol in the Gili Iyang community that seeks to maintain the balance of nature and strengthen social relations.⁶ In this ritual, symbolism such as water, which is considered an element of life and fertility, becomes a medium of communication between humans and the larger universe.⁷ Water, in this tradition, is not just a liquid substance, but a symbol that carries deep spiritual meaning regarding humanity's relationship with the transcendental forces that govern the natural order.

Based on Shiva's theory of ecofeminism, there is a close relationship between the struggle of women and the struggle for nature.⁸ Ecofeminism argues that the exploitation of women and nature is a result of patriarchal domination systems and capitalism.⁹ In the Gili Iyang society, women play a crucial role in preserving nature and culture, although they are not always directly involved in ritual leadership. Their roles in the household and in agriculture demonstrate their interconnectedness with nature, which is reflected in the spiritual values taught through *Anderenat*. As expressed by Shiva, ecofeminism offers a perspective that sees the relationship between women and nature as part of a larger system that must be preserved.¹⁰ In this context, *Anderenat* can be understood as a form of

"Budaya dalam Multi Perspektif: Diskursus dan Komponen-Komponennya," *PADAMARA: Jurnal Psikologi dan Sosial Budaya* 1, no. 1 (2024): 10–24, doi:10.70420/qhj82966.

⁶ Hilmy, Kusdiwanggo, and Yusran, "Konsep Liminalitas dalam Ritual *Anderenat*."

⁷ Mawikere et al., "Budaya dalam Multi Perspektif."

⁸ Bilqis Amelia Devi Chinsya, "Women and Nature: An Ecofeminist Study of Environmental Conservation Sustainability," *An-Nisa: Jurnal Kajian Perempuan dan Keislaman* 17, no. 2 (2024): 165–80, doi:10.35719/annisa.v17i2.309; Agustinus Astono, Ya' Rakha Muyassar, and Ivan Wagner, "Perempuan Dayak dalam Peran Menjaga Lingkungan Hidup Perspektif Ekofeminisme terhadap Hukum Lingkungan di Kalimantan Barat (Studi Kasus Kecamatan Sengah Temila, Kabupaten Landak)," *Arus Jurnal Sosial dan Humaniora* 4, no. 1 (2024): 8–16, doi:10.57250/ajsh.v4i1.308.

⁹ Ibid.

¹⁰ Cahaya Khaeroni and Ali Halidin, "Pendidikan Islam Inklusif Gender (Studi Kritis Ekofeminisme Vandana Shiva)," *Jurnal al-Maiyyah* 11, no. 2 (2018), <https://ejurnal.iainpare.ac.id/index.php/almaiyyah/article/view/657>.

resistance to ecological damage by strengthening social and cultural values based on natural balance and community harmony.

Foucault, in his theory of discourse, shows how rituals and cultural practices can serve as a medium to create and maintain “regimes of truth” in a society.¹¹ Rituals such as *Anderenat* play an important role in regulating the relationship between humans, nature, and the spiritual forces believed to govern the universe. *Anderenat* serves as a medium of communication that allows communities to talk and negotiate about their social and ecological order, while reinforcing long-established cultural norms. In this sense, *Anderenat* is a rain-invoking ceremony and a ritual that strengthens the cultural identity of the people of Gili Iyang, demonstrating their awareness of the importance of natural sustainability and social harmony.¹²

Furthermore, the *Anderenat* tradition can also be analyzed through the framework of cultural studies theory, which emphasizes the importance of symbolism in constructing cultural meaning. In this case, symbols in the *Anderenat* tradition refer to physical objects or actions, reflecting the way the people of Gili Iyang view the world and their place within it. As Hall states, culture can be understood as the result of a process of representation carried out through language, symbols, and social practices that form the collective identity of a group. *Anderenat* functions as a cultural representation that describes the way the people of Gili Iyang understand and respond to the social

¹¹ Flaviani Claudia Tania Lazar, Frans Bapa Tokan, and Eusabius Separera Niron, “Relasi Kuasa Pemerintah Desa dan Masyarakat dalam Pengelolaan Keuangan Desa di Desa Lamabelawa,” *Jurnal Ilmiah Dinamika Sosial* 8, no. 2 (2024): 219–39, doi:10.38043/jids.v8i2.5345; Suhaila Yasaroh Nasution, “Relasi Kuasa dalam Novel Rindu Kubawa Pulang Karya S. Baya: Analisis Wacana Kritis Michel Foucault,” *Al-Furqan: Jurnal Agama, Sosial, dan Budaya* 3, no. 1 (2024): 196–216; Sabrina Mustika Putri, Haryono Haryono, and Rizki Setiawan, “Relasi Kuasa Nelayan Pemilik Kapal dengan ABK di Pelabuhan Karangantu, Serang Banten,” *Edu Sociata: Jurnal Pendidikan Sosiologi* 7, no. 1 (2024): 240–49, doi:10.33627/es.v7i1.2004.

¹² Yusfan Adeputera Yusran, Ayu Nur Izzati Hilmy, and Susilo Kusdiwanggo, “The Impact of Maritime Culture Assimilation on the Architecture of Gili Iyang Communities,” *Local Wisdom: Jurnal Ilmiah Kajian Kearifan Lokal* 17, no. 1 (2025): 50–62, doi:10.26905/lw.v17i1.13032.

and ecological changes they face. In this sense, *Anderenat* can be seen as a form of resistance to cultural homogenisation that is often imposed by modernity.

The people of Gili Iyang, through tradition, strive to uphold local values centered on harmonious relationships with nature and mutual support among community members. Local communities often develop “alternatives from below” as a response to development that tends to undermine their traditional relationship with nature.¹³ *Anderenat*, in this context, serves as a cultural alternative that aims to preserve nature while fostering local cultural identity. The ritual also teaches the younger generation about the importance of maintaining the balance of nature and appreciating the social relationships that exist between them and their environment.

Anderenat also plays a crucial role in fostering collective awareness about the importance of nature conservation. This ritual teaches greater values than just a prayer for rain or an abundance of crops, namely the need to maintain harmony between humans and nature. This aligns with Turner’s view that symbols in rituals serve to strengthen social solidarity and convey values essential for community survival.¹⁴ In this case, *Anderenat* serves as a means to teach the younger generation about social values related to the preservation of nature, as well as to strengthen the sense of community togetherness.

As time goes by, *Anderenat* faces challenges from increasingly complex social and ecological changes. The people of Gili Iyang, although they still maintain this tradition, face the impact of modernization and climate change that affects their ecosystem. However, *Anderenat* still serves as one of the important means in maintaining the community’s relationship with nature and

¹³ Kaleb E. Simanungkalit, Kundharu Shaddono, and Muhammad Rohmadi, “Nilai Budaya dalam Cerita Rakyat ‘Sigalegale’ dari Tapanuli Utara: Analisis Wacana Kritis Model Fairclough,” *Jurnal Onoma: Pendidikan, Bahasa, dan Sastra* 10, no. 4 (2024): 4244–60, doi:10.30605/onoma.v10i4.4620.

¹⁴ Anthony J. Blasi, Victor Turner, and Barbara G. Myerhoff, “Dramas, Fields, and Metaphors: Symbolic Action in Human Society,” *Sociological Analysis* 35, no. 4 (1974): 295–97, doi:10.2307/3710621; Turner, Abrahams, and Harris, *The Ritual Process*.

strengthening the social bonds that have existed for a long time. Local culture is often a means of resistance to the globalization process that leads to cultural homogenization.¹⁵ In this case, *Anderenat* can be seen as a form of resistance to ecological damage and the marginalization of local culture that often occurs due to globalization.

Overall, *Anderenat* in Gili Iyang is a ritual to ask for rain or an abundance of crops, also symbolizing the harmonious relationship between humans and nature, which strengthens the social and cultural values within the community. This ritual serves as a medium to preserve nature and strengthen local cultural identity, while also responding to the social and ecological challenges faced by the people of Gili Iyang. Here, rituals serve to strengthen social solidarity and maintain community survival by reinforcing the values they espouse.¹⁶ In this context, *Anderenat* is an important means to strengthen social ties and teaches the importance of preserving nature in everyday life.

This research adopts a qualitative approach, utilizing ethnographic methods, to explore the *Anderenat* tradition in Gili Iyang. This method enables researchers to engage directly with the local community and gain insight into the socio-cultural context underlying the ritual. Participatory observation became the main instrument in data collection, where researchers were directly involved in the various stages of *Anderenat* implementation to gain a deep understanding of the symbolism and meaning contained in this

¹⁵ Irwan Supriadin and Musafir Pababari, "Dialektika dan Proses Inkulturasi Agama dan Budaya Lokal di Indonesia," *Al-Qalam: Jurnal Kajian Islam dan Pendidikan* 16, no. 2 (2024): 226–35, doi:10.47435/al-qalam.v16i2.3330.

¹⁶ Febrian Chandra et al., "Ritual Adat Sebagai Instrumen Hukum Tidak Tertulis Masyarakat Jambi dalam Perspektif Filsafat Hukum," *Legalitas: Jurnal Hukum* 16, no. 2 (2024): 122–32, doi:10.33087/legalitas.v16i2.699; Tamrin Fathoni, Fitri Wahyuni, and Samsudin Samsudin, "Peran Teori Sosial Émile Durkheim dalam Pengembangan Pendidikan Agama Islam (Perspektif Solidaritas Sosial dan Integrasi Masyarakat)," *AL-MIKRAJ: Jurnal Studi Islam dan Humaniora* 5, no. 01 (2024): 1654–68, doi:10.37680/almikraj.v5i01.6403; Simanungkalit, Shaddono, and Rohmadi, "Nilai Budaya dalam Cerita Rakyat 'Sigalegale' dari Tapanuli Utara."

tradition.¹⁷ In addition, in-depth interviews with traditional leaders and members of the local community provided a more holistic insight into their views on the ritual, both in spiritual and social terms.

In addition to observations and interviews, a review of existing ritual documentation, including historical records and photographs depicting the implementation of *Anderenat*, enriched the analysis. This documentation not only provides an overview of the physical form of the tradition but also contains important information about changes that have occurred over time. This ethnographic approach enables researchers to directly explore how the *Anderenat* tradition is practiced and how the people of Gili Iyang understand and embody the symbolic and spiritual meanings within it.

In analyzing the *Anderenat* tradition in Gili Iyang, the cultural studies approach developed by Stuart Hall becomes the primary framework. Hall views culture as the result of a process of representation through symbols, language and social practices that shape a community's collective identity. This theory is bolstered by Vandana Shiva's ecofeminist approach, which sees that the exploitation of nature and women is a result of the patriarchal system and capitalism.¹⁸ In the *Anderenat* context, women, although not always the main ritual actors, have a central role in maintaining environmental sustainability and cultural values. This approach explains that *Anderenat* rituals are also a form of resistance to ecological and social exploitation. In addition, Victor Turner's theory of symbols and rituals provides a framework for understanding the role of symbols in strengthening social cohesion and community spirituality.¹⁹ Symbols in *Anderenat* function as a means of connecting the physical and spiritual worlds and strengthening social solidarity.

Furthermore, Michel Foucault's theory of discourse helps explain how *Anderenat* rituals create and maintain structures of "cultural truth" that regulate the relationship between humans, nature,

¹⁷ Amtai Alaslan et al. *Metode Penelitian Kualitatif* (Tasikmalaya: Rumah Cemerlang, 2023); Farid Wajdi, *Metode Penelitian Kuantitatif* (Bandung: Penerbit Widina, 2024).

¹⁸ Khaeroni and Ali Halidin, "Pendidikan Islam Inklusif Gender."

¹⁹ Turner, Abrahams, and Harris, *The Ritual Process*.

and indigenous environmental knowledge.²⁰ In this framework, the *Anderenat* tradition is both a rite and a means of producing indigenous environmental knowledge and collective norms within the community. Anthony Giddens' concept of social solidarity is also relevant in examining the mutual aid aspect of *Anderenat*. This ritual fosters a sense of cohesion that strengthens the community's shared commitment to its values.²¹ Finally, the general cultural philosophy approach provides a deep reflection that *Anderenat* is an expression of the way the people of Gili Iyang understand their position in the cosmos and their ecological responsibility.²²

Embodying Local Cosmology: Symbolic Materiality and Human-Nature Relations in *Anderenat*

The *Anderenat* ritual in Gili Iyang utilizes strong symbolism to create a connection between humans and nature. This symbolism not only reinforces the religious aspect of the tradition but also illustrates the way the people of Gili Iyang understand their relationship with the physical and spiritual worlds.²³ One of the most prominent symbols in this ritual is water, which in many cultural and religious traditions is considered a symbol of life. For example, in Hinduism, water is regarded as an element that bridges the physical world with the spiritual world, symbolizing fertility and renewal. In the context of *Anderenat*, water functions as a physical element that supports life, and as a medium of supplication to the forces of nature, seeking blessings, rain, and fertility. The Gili Iyang people's understanding of water as a symbol of spiritual and physical life reflects their holistic

²⁰ Michel Foucault, *Power/Knowledge: Selected Interviews and Other Writings 1972 - 1977* (New York: Pantheon Books, 1981).

²¹ Anthony Giddens, *Modernity and Self-Identity: Self and Society in the Late Modern Age* (California: Stanford University Press, 1991).

²² Heribertus Ama Bugis and Armada Riyanto, "Menggali Konsep Filosofis Ritual Wu'u Lolo Masyarakat Lamaole-Lawomaku-Flores Timur dalam Perspektif 'Being in the Other' menurut Heidegger," *Jurnal Adat dan Budaya Indonesia* 6, no. 1 (2024): 30–40, doi:10.23887/jabi.v6i1.69706.

²³ Hosinatun, "Ca' Baca'an dalam Tradisi Keagamaan Masyarakat Madura di Pulau Giliyang, Dungkek, Sumenep."

view of the universe, where nature and human life are inextricably linked.

Besides water, other symbols used in *Anderenat* rituals include local plants and the sound of traditional music. The plants used in these rituals are often carefully selected based on local understandings of the types of plants considered to possess spiritual power that brings balance and fertility. Plants in the *Anderenat* tradition are more than just physical sources of life; they are seen as entities that possess spiritual forces that can influence both the social and ecological life of the community. For example, in many agrarian societies, plants such as rice or coconut trees are considered symbols that connect humans to the larger universe, where their survival depends on the existence of these plants.

The symbolism of plants in *Anderenat* rituals is also closely related to the concepts of fertility and survival. The plants chosen in these rituals often serve as symbols of hope for abundant crops and for a harmonious relationship between humans and nature. In agrarian cultures, plants are not only symbols of physical but also spiritual survival, as they represent a balanced and mutually supportive interaction between humans and nature. In agrarian societies, plants are often seen as a medium that connects the human world with the divine world.²⁴ The *Anderenat* ritual, which utilizes plants as symbols, serves to reaffirm the importance of maintaining the balance of nature and honoring the greater forces of nature, which play a significant role in the survival of the people of Gili Iyang.

In addition, the use of traditional music in these rituals also evinces the symbolic meaning, connecting people to the spiritual world through sounds that bring calm and harmony. Music is not just an element of accompaniment, but a tool that strengthens the bond between humans and the spiritual forces that govern nature. The use of traditional musical instruments such as drums and flutes creates a profound space for spiritual experiences. The sounds produced by

²⁴ Bugis and Riyanto, "Menggali Konsep Filosofis Ritual Wu'u Lolo Masyarakat Lamaole-Lawomaku-Flores Timur Dalam Perspektif 'Being in the Other' Menurut Heidegger."

these musical instruments bring a calm and solemn atmosphere, thought to invite peace and harmony into the ritual. In many cultural traditions, music serves as a medium that connects the human world with the spiritual world. In the context of *Anderenat*, music serves as both an aesthetic element and a medium to strengthen social relations within the Gili Iyang community, while also inviting peace and blessings from the universe.

The symbolism in the *Anderenat* ritual, which involves water, plants and traditional music, reflects the Gili Iyang community's understanding of nature as a living and meaningful entity. The ritual reveals a deep understanding of natural cycles, where the community views rain as a gift that provides both physical and spiritual life. This understanding aligns with Geertz's view that symbols in culture create profound meaning for the people who use them.²⁵ In this case, the symbolism present in *Anderenat* reveals a collective understanding of the relationship between humans and nature, where each element of nature is viewed as part of a larger, interconnected order. Therefore, *Anderenat* is not just a physical ritual asking for rain or blessings, but also a profound cultural expression, which creates awareness of the importance of maintaining harmony between humans, nature, and spiritual forces.

Indigenous Environmental Knowledge and Spirituality in *Anderenat* Practice

Spirituality in the *Anderenat* tradition on Gili Iyang transcends the boundaries of formal religion, leading to a collective understanding of the universe and the spiritual forces that govern it. The people of Gili Iyang believe that every element of nature, be it land, water, a plant, or an animal, has a spirit or power that must be honored. This

²⁵ Aufa Ulil Abshar Abdalla, "Gerakan Front Nahdliyin untuk Kedaulatan Sumber Daya Alam (FNKSDA): Melawan Ekstraksi Emas di Banyuwangi dengan Semangat Islam Progresif," *Empirisma: Jurnal Pemikiran dan Kebudayaan Islam* 33, no. 1 (2024): 37–60, doi:10.30762/empirisma.v33i1.1587; M. Zainuddin, "Haji dan Status Sosial: Studi tentang Simbol Agama di Kalangan Masyarakat Muslim," *el-Harakah: Jurnal Budaya Islam* 15, no. 2 (2013): 169–84, doi:10.18860/el.v15i2.2764.

understanding aligns with the animistic view underlying their culture, where nature is not only seen as an object that can be utilized by humans, but also as an entity that has rights and roles in sustaining life. As in many animistic traditions, nature is not separate from the spiritual world, and the relationship between humans and nature is seen as a continuous and interdependent interaction.²⁶

This view underlines that nature has a deeper dimension than just physical resources. From this perspective, each element of nature is viewed as part of a larger living system that connects the human world with the spiritual realm. Nature becomes a witness and participant in human life, so that respect for nature becomes a form of respect for life itself. Therefore, the *Anderenat* ritual is not just a request for abundant crops or rain, but also a form of recognition of the unity between humans and nature. This ritual reminds people to maintain harmony with their environment, as it is believed that an imbalance with nature will bring disasters and difficulties into their lives.

In this context, the indigenous spirituality that develops on Gili Iyang aligns with the concept of ecofeminism proposed by Vandana Shiva.²⁷ Ecofeminism emphasizes the close relationship between the exploitation of nature and social and gender inequality. Shiva states that the exploitation of nature damages the environment and exacerbates existing inequalities in society, especially against women. In this sense, *Anderenat* becomes a tool to teach that balance between humans and nature, as well as fellow humans, is the key to achieving a sustainable life. This ritual serves as a reminder of the importance of respecting nature, which is essential for humans and all natural entities.

Furthermore, the spirituality contained in *Anderenat* also relates to an understanding of moral and social responsibility towards nature and others. The people of Gili Iyang teach that preserving nature is not

²⁶ Cindy Parastasia, "Ekofeminisme Spritualis pada Gerakan Perempuan Adat dalam Menolak Tambang Marmer di Mollo, Nusa Tenggara Timur," *Peradaban: Journal of Religion and Society* 3, no. 1 (2024): 67–83, doi:10.59001/pjrs.v3i1.144.

²⁷ Khaeroni and Ali Halidin, "Pendidikan Islam Inklusif Gender."

just an individual task, but a collective responsibility. Through this ritual, they teach the younger generation to respect nature and maintain harmonious social relations. In this case, indigenous spirituality in the *Anderenat* tradition serves to strengthen their bond with nature, as well as to foster social ties among fellow community members. The moral and social values inherent in this ritual emphasize the importance of communal cooperation (*gotong royong*) in maintaining harmony in life together.

In addition, spirituality in *Anderenat* also reflects a deep understanding of local ecology. Nature in Gili Iyang is not seen as a separate entity from human life, but as an integral part that directly affects their lives. The sustainability of the people of Gili Iyang depends on maintaining the balance of nature, where every action taken by humans has an impact on the environment. The *Anderenat* ritual serves as a reminder to the community of this interdependent relationship. By respecting nature through this ritual, the community strives to maintain the ecological balance, which is the foundation of their survival.

In this framework, spirituality in *Anderenat* can be understood as a form of respect for nature that is based on both religion and formal beliefs, as well as a holistic understanding that connects humans with the universe. Through this ritual, the people of Gili Iyang demonstrate that their spirituality is inclusive, encompassing all aspects of life, from the physical to the spiritual world. The values contained in the *Anderenat* ritual teach that humans are not in control of nature, but part of a larger system that must be preserved. Traditions such as *Anderenat* can be a means to strengthen ecological awareness that links social responsibility with respect for nature.

Social Solidarity as Ecological Praxis: Linking *Gotong Royong* and Nature Conservation

As a cultural discourse, the *Anderenat* tradition in Gili Iyang articulates how community members understand and respond to their relationships with nature and with one another. This ritual not only functions as a religious practice, but also as a cultural expression that

shows how they interact with the surrounding world. In this tradition, there are several important social dimensions, including *gotong royong* (communal cooperation), mutual respect, and ecological awareness. The concept of *gotong royong* in *Anderenat* is not limited to physical labor in the performance of rituals, but also encompasses spiritual and emotional support between residents. This creates strong social bonds and strengthens solidarity within the Gili Iyang community. As expressed by Giddens, social solidarity is manifested in physical labor, characterized by a shared commitment to the values held in the community.²⁸ Geertz also emphasizes the importance of social engagement in building a cultural identity that endures despite the pressures of modernity.²⁹

Anderenat, as a cultural discourse, reflects human relationships with others and nature. This ritual has a profound ecological dimension, where the people of Gili Iyang view rain as a physical necessity and as part of the life cycle that must be maintained. In this tradition, rain is seen as a gift that brings prosperity and fertility. However, more than that, rain is also considered a manifestation of the balance of nature that must be maintained. The people of Gili Iyang consider themselves both beneficiaries of nature and its guardians and protectors. Therefore, *Anderenat* is more than just a prayer ceremony for rain; it is a statement about the social and ecological responsibilities that each individual in the community must assume.³⁰

In this context, *Anderenat* serves as a means to foster a broader ecological awareness, especially in relation to the sustainability of nature. This ritual teaches people that their relationship with nature is one of interdependence. They not only benefit from nature but also have an obligation to care for and maintain the balance of nature for

²⁸ Anthony Giddens, "Modernity and Self-Identity," in *Social Theory Re-Wired*, ed. Wesley Longhofer and Daniel Winchester (New York: Routledge, 2023).

²⁹ Zainuddin, "Haji dan Status Sosial."

³⁰ Salsabilla Meidiana Azzahra and Djuni Prihatin, "Pemberdayaan Perempuan dalam Perspektif Ekofeminisme: Studi Kasus Bank Sampah Wirosaban Mandiri di Kota Yogyakarta," *JISPO: Jurnal Ilmu Sosial dan Ilmu Politik* 14, no. 2 (2024): 177–200, doi:10.15575/jispo.v14i2.30975.

the sake of their survival and future generations. This understanding is in line with the views of ecofeminism, which links the exploitation of nature to social and gender inequality.³¹ In this case, *Anderenat* acts as a social practice that reminds people of the importance of preserving the environment as an integral part of their lives.

Furthermore, *Anderenat* also serves as a means of ecological education for the younger generation. In this tradition, ecological values are taught through direct participation in the ritual. The younger generation is involved in the practice of the ceremony and also given a deeper understanding of the symbolic and spiritual meanings contained in the tradition. In this way, *Anderenat* strengthens local cultural identity, while also serving as a vehicle to educate future generations about the importance of maintaining harmonious relationships with nature and their ancestors. This process of transmitting ecological values is crucial in addressing the challenges of modernity, which often overlook the importance of nature conservation. Indigenous environmental knowledge passed down through generations through cultural practices, such as *Anderenat*, is very important in maintaining both environmental sustainability and social sustainability.

Therefore, *Anderenat* serves as an important medium for introducing and instilling ecological values into the social life of the people of Gili Iyang. The ritual serves as a tool to strengthen local cultural identity, while also being an effective means of educating the community on the importance of ecological sustainability. With the active involvement of the younger generation in this practice, *Anderenat* ensures that the values are accepted and understood by the next generation. This is crucial for preserving nature and social life in the future.

³¹ Siti Mumayyizah and Slamet Muliono Redjosari, "Contesting Gendered Authority in Islamic Discourse: A Comparative Discourse of Hibah Ra'ūf 'Izzat and Siti Musdah Mulia on the Legitimacy of Women's Leadership," *Journal of Islamic Philosophy and Contemporary Thought* 1, no. 1 (2023): 69-89, doi.org/10.15642/jipct.2023.1.1.70-89.

Beyond Rain-Invoking: Reinforcing Social Bonds and Natural Sustainability

The *Anderenat* tradition in Gili Iyang has a significant social dimension in the lives of local people, particularly because the people of Gili Iyang are an agrarian and maritime community that is highly dependent on natural resources, especially rainfall. In this context, the *Anderenat* ritual serves as a means to strengthen social relations between people who depend on each other. The cooperation required in the preparation and practice of the ritual creates space for the community to support each other, both in physical and emotional aspects. As stated by Giddens, social solidarity built in communities that prioritize shared values, such as *gotong royong*, is very important in strengthening the collective identity of the community.³² On the one hand, this ritual is not only about a prayer ceremony for rain, but also a manifestation of the unity and social solidarity that continues to be maintained in the lives of the people of Gili Iyang. On the other hand, the *Anderenat* ritual has a deep ecological dimension.

In this tradition, nature is viewed as both an object that can be utilized and an entity that possesses power and beliefs that must be respected. This reflects the animistic understanding that developed in the Gili Iyang community, where they believe that every element of nature, such as rain, has spiritual power that needs to be preserved and respected. In this sense, *Anderenat* becomes more than just a prayer ceremony for rain; it is also a form of respect for nature and the ecosystems that support their lives. This concept aligns with the ecological view proposed by Shiva, which links the treatment of nature with respect for life itself. Thus, this ritual teaches the community that nature should be treated as a living entity with a central role in their lives.

Additionally, *Anderenat* also serves as a means of ecological education for the younger generation on Gili Iyang. The process of transmitting ecological and spiritual values to the younger generation through participation in this ritual provides a deeper understanding of

³² Giddens, "Modernity and Self-Identity."

the importance of maintaining the balance of nature. The younger generation is taught about the ritual techniques and the philosophical meanings contained therein, which connect social life and nature. This process ensures that the values passed down by ancestors remain alive and relevant, alongside the times and ecological challenges faced by the community. Indigenous environmental knowledge gained through traditional cultural practices such as *Anderenat* is crucial in maintaining environmental sustainability and ensuring the sustainability of social life.

Through *Anderenat*, the people of Gili Iyang cultivate a harmonious relationship with nature and with one another. This ritual serves as a prayer ceremony for rain, and as a reminder of the importance of maintaining the balance between humans and nature. By respecting nature and working together in maintaining social solidarity, the people of Gili Iyang strengthen their collective identity and ensure the sustainability of their lives in the future. In the context of accelerating social and ecological changes, *Anderenat* is a vital means of preserving cultural traditions rooted in respect for nature and social solidarity, which in turn contribute to the sustainability of both their environment and society.

Concluding Remarks

The *Anderenat* tradition in Gili Iyang is a tangible form of cultural discourse realized through local symbolism and community spirituality. This ritual is not just a plea for the abundance of nature, but also a collective effort to maintain harmony between humans, nature, and spiritual forces. Through a cultural philosophy approach, this article demonstrates that *Anderenat* is a cultural practice rich in symbolic meanings and plays a crucial role in enhancing the community's social-ecological resilience. Therefore, it is essential to continue preserving and developing this tradition as part of a relevant cultural heritage for the people of Gili Iyang, as well as for the broader field of cultural studies.

The results of this study confirm that an approach that integrates spiritual and ecological values into cultural practices, such

as *Anderenat*, is capable of fostering high collective awareness of the importance of environmental sustainability and social solidarity. This tradition effectively becomes a means of ecological education across generations and a form of resistance to cultural homogenization brought about by modernity. Thus, *Anderenat* functions as both an ancestral heritage and a contextual and sustainable tool for social and ecological transformation.

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