



The Local Wisdom of the *Andingingi* Ritual as a Manifestation of Social Action Among the Kajang Indigenous Community

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Abstract: The *Andingingi* ritual is a form of local wisdom among the Kajang indigenous community in Tanah Toa, South Sulawesi, reflecting the harmonious relationship between humans and nature. This study aims to analyze the meaning and motivations behind community participation in this ritual through the lens of Max Weber's theory of social action, which encompasses traditional action, value-oriented action, goal-oriented action, and affective action. This study employs a qualitative method with an ethnographic approach to understand the meanings, values, and cultural practices within the *Andingingi* ritual among the Kajang indigenous community. Data collection techniques include indepth interviews, literature review, and documentation. Data analysis was conducted interactively through the stages of data reduction, data presentation, and drawing conclusions using the social action theory framework. The results indicate that the *Andingingi* ritual functions not only as a tradition passed down through generations but also carries profound symbolic meaning for the Kajang community. Community participation is driven by various motivations, including adherence to tradition, belief in spiritual and moral values, hopes for safety and well-being, and emotional engagement that strengthens social solidarity. Thus, this ritual is a complex social phenomenon that reflects the integration of cultural, rational, value, and emotional aspects in community life. This study underscores the importance of preserving local wisdom as part of cultural identity amidst the tide of modernization.

Keywords: *Andingingi* ritual; Kajang tribe; social action

Abstrak: Ritual *Andingingi* merupakan salah satu bentuk kearifan lokal masyarakat adat Kajang di Tanah Toa, Sulawesi Selatan, yang mencerminkan hubungan harmonis antara manusia dan alam. Penelitian ini bertujuan untuk menganalisis makna dan motivasi partisipasi masyarakat dalam ritual tersebut melalui perspektif teori tindakan sosial Max Weber, yang mencakup tindakan tradisional, tindakan berorientasi nilai, tindakan berorientasi tujuan, dan tindakan afektif. Penelitian ini menggunakan metode kualitatif dengan pendekatan etnografi untuk memahami makna, nilai, dan praktik budaya dalam ritual *Andingingi* pada masyarakat adat Kajang. Teknik pengumpulan data meliputi wawancara mendalam, studi pustaka, dan dokumentasi. Analisis data dilakukan secara interaktif melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan dengan menggunakan kerangka teori tindakan sosial. Hasil penelitian menunjukkan bahwa ritual *Andingingi* tidak hanya berfungsi sebagai tradisi yang diwariskan secara turun-temurun, tetapi juga mengandung makna simbolik yang mendalam bagi masyarakat Kajang. Partisipasi masyarakat didorong oleh berbagai motivasi, termasuk kepatuhan terhadap tradisi, keyakinan terhadap nilai spiritual dan moral, harapan akan keselamatan dan kesejahteraan, serta keterlibatan emosional yang memperkuat solidaritas sosial. Dengan demikian, ritual ini merupakan fenomena sosial yang kompleks yang mencerminkan integrasi antara aspek budaya, rasionalitas, nilai, dan emosi dalam kehidupan

masyarakat. Penelitian ini menegaskan pentingnya pelestarian kearifan lokal sebagai bagian dari identitas budaya di tengah arus modernisasi.

Kata Kunci: ritual *Andingingi*; suku Kajang; tindakan sosial



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Introduction

Every region has its own unique traditions that serve as a cultural identity and distinguish it from other regions. These traditions have been passed down from generation to generation, reflecting the richness of our ancestral heritage. In Indonesia, this diversity of traditions can still be found from the westernmost to the easternmost parts of the country, from Sabang to Merauke. The preservation of these traditions is crucial because they constitute an invaluable part of the nation's cultural heritage and can serve as a foundation for the development and advancement of the nation's culture. South Sulawesi, as one of Indonesia's regions, boasts a rich tapestry of cultures and traditions rooted in the presence of several major ethnic groups, such as the Bugis, Makassar, Mandar, and Toraja peoples (Bungatang et al., 2024).

Among these tribes, there is one community with unique cultural characteristics and sacred values: the Kajang tribe. This tribe inhabits the rural areas of Kajang Subdistrict, Bulukumba Regency, South Sulawesi. They believe that their homeland, known as Tanah Toa, is an ancestral legacy that must be safeguarded and preserved from generation to generation (Darmapoetra, 2014). The Kajang tribe is known for its distinctive use of black clothing. This black color holds sacred significance, particularly when someone enters the Ammatoa territory—the term for the local traditional leader. For the Kajang people, black symbolizes the principle of equality in various aspects of life, including the practice of a simple lifestyle (Elfira et al., 2023). When entering the Kajang traditional territory, one is required to wear all-black attire as a sign of respect for tradition. The color black is interpreted as a symbol of equality in all aspects of life, including living a simple life. There is no difference in value between one shade of black and another, as all are considered equal. Additionally, the color black also represents strength, equality of status, and justice for every individual in the presence of the Creator.

The most essential aspect of the Kajang people's culture is their deep respect for nature. The Kajang people firmly believe that when humans are able to protect and care for their natural surroundings, nature will in turn provide them with protection and blessings. This view reflects the principle of balance between humans and the environment, which simultaneously serves as the cultural identity of the Kajang people in fostering a harmonious relationship with nature. Consequently, the Kajang people have a local tradition of preserving the natural environment. This local tradition of the Kajang people is known as the *Andingingi* ritual (Rumahuru, 2018).

The *Andingingi* ritual is a traditional ceremony that serves as a form of reverence and a plea for nature and all its inhabitants to remain serene, peaceful, and safe. During the ceremony, all participants are required to wear distinctive black attire that holds sacred significance for the Kajang people. This ritual serves as a means for the community to offer prayers, seeking blessings, protection, and safety for all of God's creations on Earth. The philosophical values within this tradition reflect an expression of gratitude to God for His gifts, as well as demonstrate the close interdependence between humans and nature in the life of the Kajang indigenous community (Hidayat et al., 2022). Local traditions in South Sulawesi are manifestations of a value system that governs the social life of the community and serves as a guide for interacting with others and the environment (Iswatiningsih, 2019).

Studies on the *Andingingi* ritual among the Kajang indigenous community have been conducted by several scholars, each with different analytical focuses. The study by Arumningtyas et al. (2023) emphasizes the aspect of symbolic communication, particularly how the *Andingingi* ritual conveys ecological messages related to environmental preservation. The primary focus of this research lies in understanding symbols as a medium of cultural and environmental communication, thus centering on the communicative and symbolic dimensions of the ritual. Furthermore, Nurfadillah et al. (2023) examine the ritual from the perspective of the construction of women's roles within the indigenous community. This study focuses on gender relations and the social positioning of women, thereby limiting its scope to the analysis of social structures and gender dynamics within the Kajang society. Meanwhile, Umajjah et al. (2021) employ an ethnographic approach to describe the general characteristics and implementation of the *Andingingi* ritual. This research is largely descriptive, focusing on the sequence of ritual practices and their cultural components, without providing an in-depth theoretical analysis of the underlying social meanings. In contrast, the present study offers a distinct contribution in terms of its analytical approach and theoretical framework. Specifically, this research examines the *Andingingi* ritual through the lens of Max Weber's theory of social action, which emphasizes the understanding of subjective meanings and motivations behind individual and collective actions. By applying Weber's typology of social action namely traditional action, value-oriented action, goal-oriented action, and affective action. This study moves beyond mere description to explore the motivational and interpretative dimensions of community participation. This approach enables a more comprehensive analysis by integrating cultural values, rational considerations, and emotional elements within a unified conceptual framework.

In the context of social change occurring in the modern era, the *Andingingi* ritual tradition faces various challenges that affect its existence and relevance in contemporary society. Globalization and modernization have brought significant changes to how society views ancestral traditions. This aligns with Beresaby's perspective (as cited in Giddens, 1991), who states that "modernity creates conditions in which traditions must be continually questioned and reconstructed in the face of ongoing change." (Rheinatus, 2021). This study will examine the *Andingingi* ritual through the lens of Max Weber's theory of social action. This theory is used to understand the various underlying aspects of individual or group actions or behaviors by tracing the underlying motives based on the categories or types of social action formulated by Weber (Kurniawan et al., 2024). According to Weber, sociological concepts play a crucial role in discussing social action. In his theory of social action, Max Weber distinguishes between social action and mere ordinary human behavior. He emphasizes that an action acquires meaning when an individual assigns a subjective meaning to that behavior, which is directed toward specific goals or expectations. According to Weber, action is a form of behavior whether overt or covert—that is influenced by considerations regarding the behavior of others and possesses subjective meaning (Sudiyono, 2022). This theory indeed focuses on the dimensions of meaning and orientation in every human action. Weber divides social action into four main types: traditional action, value-oriented action, goal-oriented action, and affective action (Prahesti, 2021). Traditional actions refer to behaviors that have become customary and have been passed down from generation to generation. Meanwhile, value-oriented actions are based on personal beliefs in certain values, where actions are taken not for the sake of the outcome, but because the value itself is considered meaningful. Goal-oriented actions, on the other hand, refer to behaviors carried out rationally and deliberately, with careful consideration of both the methods and the desired outcomes. Affective actions, meanwhile, are forms of behavior influenced by an individual's emotional state and feelings (Fathiha, 2022). In this study, these

four types of social action will be used to analyze the *Andingingi* ritual performed by the local indigenous community. In addition to exploring the motives and objectives behind the ritual's performance, this study aims to understand the history, sequence of proceedings, and symbolic meanings underlying each stage of the ritual, as noted by (Sholeh et al., 2025).

Research on local wisdom not only holds academic value but also contributes to efforts to preserve the nation's cultural identity. Therefore, this study is expected to provide answers to various questions regarding the *Andingingi* ritual, particularly in the context of applying Max Weber's concept of social action within Indonesian local culture.

Research Methods

This research uses qualitative methods with an ethnographic approach to understand the meaning and practice of the *Andingingi* ritual in the lives of the Kajang indigenous people. This approach allows for an indepth analysis of cultural values and social practices that develop in the local context. Data collection techniques include literature review, interviews, and documentation. Data sources in this study are divided into two: primary and secondary sources. Primary data were obtained through in-depth interviews with traditional and community leaders directly involved in the *Andingingi* ritual, as well as field documentation in the form of photographs of the ritual procession. Meanwhile, secondary data were obtained through a literature review, including books, scientific articles, and other written sources relevant to the research topic. Data analysis was conducted interactively through the stages of data reduction, data presentation, and conclusion drawing using Max Weber's social action theory framework. To ensure data validity, source and method triangulation techniques were used.

Research Result

This study uses Max Weber's theory of social action as the primary conceptual framework for analyzing the participation of the Kajang people in the *Andingingi* ritual. This theory emphasizes that human actions acquire meaning when individuals assign subjective significance to their behavior, and these actions are directed toward others within a specific social context. Weber categorizes social action into four main types namely traditional action, value-oriented action, goal-oriented action, and affective action.

Traditional action refers to behavior performed based on customs and traditions passed down through generations, as the Kajang community performs the *Andingingi* ritual as an ancestral legacy that continues to be preserved without critically questioning its meaning. Meanwhile, value-oriented actions are grounded in the belief in the importance of the spiritual, moral, and cultural values inherent in the ritual, where the action is performed not for the desired outcome but because the value itself is considered meaningful. Goal oriented actions, on the other hand, are carried out rationally with the intention of achieving specific outcomes, such as obtaining blessings, safety, and inner peace through participation in the ritual. Affective actions, meanwhile, are forms of behavior driven by individual emotions and feelings, which in the context of this ritual are reflected in the gratitude, hope, or happiness experienced by the participants.

These four types of actions are used to understand the motivations of the community in participating in the *Andingingi* ritual, as well as to uncover the symbolic meanings hidden behind their collective actions. Thus, this theoretical framework serves not only to explain the social phenomena occurring but also to elucidate the meaning of local culture within the context of preserving traditions amidst the tide of modernization.

Local Wisdom of the *Andingingi* Ritual

Etymologically, local wisdom consists of two words: wisdom and local. Other terms for local wisdom include local wisdom, local knowledge, and local genius. Meanwhile, it is explained that local wisdom is a way of life passed down from one generation to the next in the form of religion, culture, or customs that are common within a society's social system (Shufa et al., 2018). Meanwhile, Chaiphar et al. (2013) it is explained that local wisdom is a way of life passed down from one generation to the next in the form of religion, culture, or customs that are common within a society's social system.

Local wisdom can be viewed as a national identity, particularly in the Indonesian context, where local wisdom transforms across cultures, ultimately giving rise to national cultural values. In Indonesia, local wisdom is a philosophy and way of life manifested across various aspects of life (social and economic values, architecture, health, environmental management, and so on (Romadi & Kurniawan, 2017). Local wisdom comprises the values, norms, and cultural practices that emerge and evolve within a community and are passed down through generations. According Marfai (2019) to this definition, local wisdom is the wisdom of traditional communities derived from long-standing interactions with the natural, social, and cultural environment. Local wisdom is not merely practical knowledge but also encompasses moral, ethical, and spiritual values that serve as guidelines for daily life. In an educational context, local wisdom can serve as a contextual and relevant learning resource for students.

Meanwhile, Jayanti et al. (2022) it is stated that local wisdom encompasses cultural elements such as language, religious systems, arts, knowledge systems, and technological systems used by communities to adapt to their environment. Local wisdom serves to maintain harmonious relationships between humans and nature, humans and their fellow humans, as well as humans and their Creator. Therefore, local wisdom plays a crucial role in preserving cultural identity and serves as a bulwark against the negative influences of globalization that can erode traditional values.

Local wisdom is the result of the behaviors and practices of communities that have evolved since prehistoric times, and it functions as a positive guide in fostering interactions, both with nature and with fellow human beings. These values stem from customs, religious teachings, and ancestral wisdom that have naturally formed within a community. In the context of modern life, local wisdom acts as a filter against the relentless tide of globalization, while also serving as a foundation for the development of moral character. Thus, local wisdom encourages people to act based on awareness, responsibility, and self-control (Wagiran, 2012). According to Brata (2016) local wisdom is viewed as both a unifying element and a reinforcing factor of national identity. Every region possesses local wisdom that functions as a distinctive cultural identity, while also occupying a crucial position in strengthening the nation's identity. In the context of globalization, strengthening cultural identity is crucial to ensure that ancestral heritage remains preserved and is not eroded by the tide of global culture. Thus, local wisdom plays a strategic role in maintaining the continuity of cultural values and ensuring that national identity remains intact amidst the dynamics of changing times.

In the era of modernization and globalization, the existence of local wisdom faces significant challenges, particularly due to the flow of global information that can displace traditional values. However, local wisdom can actually serve as a cultural filter that helps the younger generation remain rooted in their identity while adapting to the times. Education based on local wisdom can be an effective strategy for building national character while enriching the study of history and culture in schools

Generally, a ritual can be understood as a series of religious words and actions performed by adherents of a particular belief system, using specific objects and equipment, in a specific

location, and while wearing specific attire (Suprayogo, 2001). A ritual is a technique (a way, a method) for sanctifying a custom. Rituals create and preserve myths, as well as social and religious customs, because rituals are religion in action (Prasetyo & Dartiningsih, 2023). Rituals can be performed individually or in groups, and they shape the personal disposition of the participants in accordance with their respective customs and cultures. As an adjective, “ritual” refers to anything associated with religious ceremonies, such as birth, death, and marriage ceremonies, as well as daily rituals performed to express reverence for the sacred, which demands special treatment (Wahyuni & Sadik, 2022). Similarly, in the *Andingingi* ritual, there are a number of items prepared in advance, including special objects and the use of all-black attire, which holds sacred significance for the Kajang indigenous community.

The village of Tanah Toa, home to the Kajang indigenous community, covers an area of approximately 729 hectares. This area is divided into several land-use categories, namely: a residential area covering 169 hectares, rice fields covering 93 hectares, plantations covering 30 hectares, yards covering 95 hectares, a cemetery complex covering 5 hectares, office buildings covering 1 hectare, public infrastructure covering 5 hectares, and a forest area covering 331.17 hectares. Morphologically, the Tanah Toa Village area is dominated by hilly contours and undulating terrain, with topographic elevations ranging from 50 to 200 meters above sea level (masl). The village’s agroclimatic conditions support various types of crop cultivation, including rice, corn, cocoa, coffee, and a number of other agricultural commodities. Climatologically, the Tanah Toa region has relatively high annual rainfall, ranging from 1,500 to 2,000 mm per year, with average humidity reaching 70% and daily air temperatures varying between 13°C and 29°C (Hamna & Znow, 2024).

The Kajang people believe that maintaining the balance of nature is the key to receiving protection from nature itself. This perspective reflects their local wisdom and cosmological view of the relationship between humans and the macrocosm. It is within this context that the *Andingingi* tradition emerges as a tangible expression of the Kajang people’s commitment to environmental conservation. This ritual is interpreted as an effort to cool the natural world and all its contents, as well as a form of prayer for safety (Darmapoetra, 2014). The performance of *Andingingi* is an annual obligation that must be observed by all members of the Kajang indigenous community, as part of a cultural heritage that is continuously safeguarded and preserved (Nurfadillah et al., 2023).



Figure 1. Kajang Indigenous Community

Source: news.unair.ac.id, 2021

This ritual, passed down through generations, is one of the defining cultural characteristics of Tanah Toa Village. Its observance involves not only the local community but also attracts attention from various groups outside the region. The primary purpose of this ritual is to seek blessings and safety, both for individuals and the environment as a whole. Every stage of the *Andingingi* ritual carries symbolic meanings widely understood by the local community, particularly those who are part of the indigenous community as the primary organizers of this ritual.

One of the most striking unique aspects of the *Andingingi* ritual is the active participation of all members of the Kajang Tribe, both from Kajang Dalam and Kajang Luar. They demonstrate unity by wearing all-black attire during every ritual procession. The color black is believed to symbolize simplicity and purity. Together, they walk toward the gate of Tanah Toa, a location symbolically believed to be the origin of life, signifying the sacredness and reverence for their origins. This gate serves as the gathering point for the community before entering the traditional territory to perform the *Andingingi* tradition. As part of the welcoming procession, all Kajang residents—both men and women—line up neatly at the gate, forming a 10-meter-long human corridor resembling a human fence (Akib, 2008). This formation serves as a gesture of respect toward the guests, who are also required to wear black clothing—a color the Kajang community interprets as a symbol of perfection and simplicity. Beyond their attire, the villagers also go barefoot, reflecting their harmony with nature.

At the main site of the *Andingingi* ritual, there are two barung-barung (traditional huts) erected on the left side of the road as part of the ceremonial layout. One of the barung-barung is designated for guests from outside the community, while the other is for the indigenous Kajang people, including the highest traditional leader, the Ammatoa. These huts are built with a low structure, so adults must bend down to enter them. Only on the slightly elevated ground can they stand upright. Only on the slightly elevated ground can they stand upright. Women and children enter the huts first. The atmosphere of simplicity is very palpable, for example in the way children drink from whole coconut shells with small holes the size of a bottle mouth, which are hung on the posts of the huts. The everyday items used—such as tide (plates woven from tala leaves), bowls made from coconut shells, and bamboo cups—reflect a way of life that is natural, unpretentious, and in harmony with nature.

The *Andingingi* ritual is a tangible expression of the local wisdom of the Kajang people, reflecting the harmonious relationship between humans and nature. The ritual consists of several key stages that have been passed down through generations. The process begins with *Arunding*, a meeting of traditional elders to carefully plan the sequence of rituals. Following this, the construction of the barung-barung—the site for the ceremony—takes place. On the night before the main ritual, the *Palenteng Ere* procession is held, involving the preparation of a bundle of leaves comprising 40 varieties known as *raung kayu patang pulo*. The custodians of the ceremonial paraphernalia prepare the concoctions. Some create a powder mixture made from a daru pouch containing rice flour and finely ground turmeric. This mixture is placed into a sai—a type of coconut shell bowl—and then mixed with holy water drawn from a *katoang*, an earthenware vessel resembling a jar. The result is a fragrant, moist powder used as *bacca* or a marker, which is applied to the forehead and base of the neck by all participants in the *Andingingi* ritual. The application of the *bacca* symbolizes the commitment to always be honest by aligning one's heart and mind. During this occasion, participants collectively perform the tradition of drinking tu'a as a symbol of unity and togetherness.



Figure 2. The *Bacca* Presentation Ceremony
Source: indonesia tari, 2024

The following morning, the *be'beseh* ritual is conducted as a purification process before the main event. At this stage, offerings (*alabiang de'dek*) are placed at sacred sites such as large trees or ancient wells, as a form of respect for the guardian spirits of nature. The ritual series concludes with the delivery of *pasang*, which consists of prayers and messages imploring for the creation of natural balance, longevity, and safety for the community. This event is marked by the sprinkling of holy water upon the participants and the surrounding environment as a blessing. The entire *Andingingi* ritual sequence reflects the Kajang community's closeness to nature and their deep respect for traditional values passed down through generations (Bungatang et al., 2024). As the culmination of the ceremonies, all participants share a meal prepared in advance as a symbol of togetherness and social solidarity. After the procession, the Kajang community orderly left the *barung-barung* area and walked toward the southwest, specifically to the fortress area where the traditional leader, *Ammatoa*, resides. Meanwhile, invited guests or participants who are not part of the Kajang indigenous community were permitted to leave the Tanah Toa Village area.



Figure 3. The *be'beseh* procession during the *Andingingi* Ritual
Source: klikhijau.com, 2024

Through this entire series of ritual processions, the community not only carries out ancestral traditions but also learns about the importance of mutual respect and understanding to foster social harmony and collective well-being. Furthermore, this ritual helps instill an

awareness of the importance of maintaining a balanced relationship between humans and nature, as a form of responsibility toward a sustainable environment (Zahrawati et al., 2022).

To provide a clearer and more systematic understanding of the sequence of the *Andingingi* ritual, a structured presentation is necessary. Each stage of this ritual not only represents a series of ceremonial activities but also carries symbolic meanings closely tied to the cultural and spiritual values of the Kajang indigenous community. Therefore, the following table presents the main stages of the *Andingingi* ritual along with descriptions of the activities and their symbolic meanings.

Table 1: Stages of the *Andingingi* Ritual

No	Ritual Stage	Description of Activities	Symbolic Meaning
1	<i>Arunding</i>	A deliberation meeting among traditional elders to plan the sequence of the ritual	Collective planning and consensus
2	Construction of <i>Barung-barung</i>	Preparation and construction of ritual huts as the main ceremonial site	Togetherness and cooperation
3	<i>Palenteng Ere'</i>	Preparation of ritual materials, including sacred leaves and traditional substances	Sacredness and spiritual readiness
5	<i>Be'beseh</i>	A purification process is conducted before the main ritual begins	Spiritual cleansing
5	<i>Pasang</i>	The delivery of prayers and messages for safety, balance, and blessings	Petition for safety and harmony

Source: Research Date, 2026

The *Andingingi* ritual consists of several interconnected stages that form a unified process rich in symbolic meaning for the Kajang indigenous community. The ritual begins with *Arunding*, a deliberative meeting among traditional leaders to plan the implementation of the ritual, including determining the time, location, and technical aspects. This stage reflects the values of togetherness and collective decision-making that characterize the social life of the Kajang community. Subsequently, the process continues with the construction of *barung-barung*, which are traditional huts used as the main ceremonial site. This activity is carried out collectively by community members, representing strong values of cooperation, solidarity, and social cohesion.

The next stage is *Palenteng Ere'*, which involves the preparation of various ritual materials, including sacred leaves and other traditional elements. During this phase, the community also prepares ritual substances that carry specific symbolic meanings, reflecting spiritual readiness before entering the core of the ritual. This is followed by *Be'beseh*, a purification stage undertaken by the participants. This stage holds significant meaning as it represents both physical and spiritual cleansing, allowing individuals to participate in the ritual in a state of purity and inner balance.

The ritual culminates in the *Pasang* stage, which involves the delivery of prayers, traditional messages, and hopes for safety, well-being, and harmony in life. At this stage, the core values upheld by the Kajang community are reaffirmed as guiding principles for daily life. Overall, each stage of the *Andingingi* ritual not only represents a series of ceremonial activities

but also reflects deeply rooted cultural, spiritual, and social values. These stages serve as a means of maintaining harmony between humans, nature, and the divine, ensuring the continuity of the community's cultural identity amidst changing times.

Interpretation of the *Andingingi* Ritual for the Local Community through Max Weber's Perspective on Social Action

In reality, many people from outside the region attend the *Andingingi* ritual primarily to witness the ritual procession, as the ritual's appeal is so strong that it attracts spectators from beyond the local area to observe its once-a-year performance. Meanwhile, for the local community, the *Andingingi* ritual is a highly anticipated event, as their primary purpose in participating is to seek blessings. In this study, the primary focus is to analyze the purposes and motivations behind the performance of the *Andingingi* ritual among the local community.

Based on the sequence of processes in the *Andingingi* ritual, Max Weber's theory of social action is used as the primary analytical framework to understand the motivations of the local community in their participation. Max Weber defines social action as an act that holds subjective meaning for the actor and is directed toward other individuals within a specific social context (Nurmayanti, 2016). This theory emphasizes the motives or purposes behind the actions performed by individuals, where every social behavior is always grounded in considerations of values, goals, customs, or emotional drives (Muhlis & Norkholis, 2016).

Through this approach, researchers can examine not only how the *Andingingi* ritual is performed but also uncover the hidden meanings behind community participation. 's theory of social action allows for a deeper understanding of the continuity of this ritual as a cultural practice that remains alive due to the social and spiritual awareness of its participants. Thus, this analysis opens the door to interpreting that the community's actions in the ritual are not merely a customary obligation but also an expression of values, hopes, and strong emotional bonds toward their culture and environment.

In the analytical process using Max Weber's theory of social action, community participation in the *Andingingi* ritual can be classified into several types of social action outlined by Weber. First, traditional action refers to actions based on customs and traditions passed down through generations. These actions are performed without critical reflection, as they have become part of cultural routines. In this context, both local and non-local communities participate in the *Andingingi* ritual because it is regarded as a heritage of ancestral traditions that remains preserved to this day. Their presence reflects the repetition of past collective behaviors that have shaped enduring social patterns. In line with Weber's perspective, an action is considered social if it is consciously directed toward others.

Second, goal-oriented actions describe actions performed rationally to achieve specific goals. The community participating in this ritual does so with the hope of receiving blessings, safety, or the fulfillment of a wish. Their actions are calculative, considering the steps that must be taken to achieve the desired outcome. Third, value-oriented action is an action performed based on a belief in certain values, without directly calculating the outcomes. In this context, the community acts based on the belief that the *Andingingi* ritual contains spiritual, moral, and cultural values that are important to preserve. These values are believed to provide direction in life and satisfy the community's spiritual and social needs. Fourth, affective actions reflect actions grounded in emotions and feelings. Community participation in the *Andingingi* ritual is also influenced by emotions such as hope, inner peace, happiness, or gratitude when their wishes are fulfilled through prayer and the ritual procession (Malczewski, 2015; Minner, 2020).

Community involvement in this ritual fosters a collective tradition that is continually upheld. Beliefs deeply rooted since ancient times foster the conviction that participation in the

ritual will have a positive impact on social life and the relationship with nature. Thus, all participation in the *Andingingi* ritual can be analyzed and understood through Max Weber’s four types of social action, which are interrelated in explaining the motives and meanings behind the behavior of the local community.

To analytically examine the *Andingingi* ritual through the lens of Max Weber’s theory of social action, it is necessary to classify the forms of community participation into distinct categories. Each type of action reflects different underlying motives, ranging from inherited traditions to rational goals and emotional expressions. This classification provides a structured framework for understanding the meanings behind the collective behavior of the Kajang indigenous community in performing the ritual. The following table presents the categorization of social actions manifested in the *Andingingi* ritual.

Table 2. Classification of Social Actions in the *Andingingi* Ritual

No	Type of Social Action	Description in the <i>Andingingi</i> Ritual	Analytical Explanation	Meaning
1	Traditional Action	The ritual is performed as a hereditary practice passed down through generations within the Kajang community	This action reflects habitual behavior rooted in long-standing customs that have been internalized without the need for continuous reinterpretation. The continuity of the ritual indicates its function as a cultural norm that shapes collective behavior	Preservation of cultural identity and continuity of ancestral traditions
2	Value-Oriented Action	The ritual is carried out based on strong beliefs in spiritual, moral, and cultural values	Participation is driven by the intrinsic importance of values such as harmony with nature, spiritual devotion, and moral responsibility. The action is not primarily aimed at outcomes, but at maintaining meaningful principles upheld by the community	Reinforcement of spiritual, moral, and cultural values in social life
3	Goal-Oriented Action	Community members participate with the expectation of achieving safety, blessings, and well-being	This action reflects rational consideration, where individuals consciously engage in the ritual as a means to achieve desired outcomes. It demonstrates a calculated relationship between action and expected results within a cultural framework	Rational pursuit of desired outcomes such as safety and prosperity
5	Affective Action	Participation is influenced by emotions such as gratitude, hope, peace, and happiness	Emotional involvement plays a crucial role in motivating individuals to participate. The shared emotional experiences during the ritual strengthen social bonds and foster a sense of unity and belonging among participants	Strengthening of social cohesion, emotional bonds, and collective identity

Source: Research date, 2026

The classification of social actions in the *Andingingi* ritual demonstrates that community participation is driven by diverse and interconnected motives, as conceptualized in Max Weber's theory of social action. Each type of action reflects a distinct orientation that collectively shapes the meaning of the ritual within the Kajang indigenous community.

First, traditional action is evident in the continuity of the ritual as an inherited cultural practice passed down from generation to generation. The Kajang community performs the *Andingingi* ritual not merely as a routine activity, but as an obligation rooted in ancestral heritage. This form of action highlights the strong adherence to customs that have been internalized over time, reinforcing cultural identity and ensuring the preservation of tradition. Second, value-oriented action is reflected in the community's belief in the spiritual, moral, and cultural significance of the ritual. The *Andingingi* ritual is not solely performed for tangible outcomes, but rather because it embodies values that are considered inherently meaningful. These values function as guiding principles in the lives of the community, particularly in maintaining harmony between humans, nature, and the divine. Third, goal-oriented action can be observed in the rational motives underlying participation in the ritual. Members of the community consciously engage in the *Andingingi* ritual with specific expectations, such as obtaining safety, blessings, and well-being. This indicates that, beyond tradition and values, there is also a pragmatic dimension in which actions are directed toward achieving desired outcomes. Finally, affective action is manifested through the emotional experiences of the participants. Feelings of gratitude, hope, peace, and happiness play a significant role in motivating individuals to take part in the ritual. These emotional elements strengthen social cohesion and foster a sense of collective belonging among the participants.

Overall, the integration of these four types of social action illustrates that the *Andingingi* ritual is not a singularly motivated practice, but rather a complex social phenomenon shaped by tradition, values, rational considerations, and emotional expressions. This multidimensional perspective provides a deeper understanding of how and why the ritual continues to be sustained within the Kajang indigenous community.

Conclusion

The *Andingingi* ritual is a time-honored tradition carried out annually by the community of Tanah Toa Village, Kajang Subdistrict. Each stage of this ritual procession carries symbolic meaning believed to bring blessings to those who participate in its execution. In its relationship with the community, this ritual is not only viewed as a form of obedience to ancestral traditions but is also believed to offer various benefits, particularly in spiritual and social aspects. The local community believes that participation in the *Andingingi* ritual can bring blessings and benefits to their lives. This belief is not only held by the local community but also attracts the attention of people from outside the region. They are motivated to participate due to the influence of social actions by others, which are perceived to have specific meanings and purposes. When analyzed through Max Weber's theory of social action, each procession in the *Andingingi* ritual reflects actions that hold subjective meaning for the participants. This meaning forms the basis of social action directed toward achieving specific goals, such as blessings, safety, or inner peace. The participation of outsiders can also be understood as the result of a process of imitation of actions that have already held social significance for previous participants. Thus, the performance of the ritual demonstrates a close connection between symbolic meaning, individual goals, and the social constructs that develop within society.

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