

## References

- Ali, I., Liu, K., Long, D., Faisal, S., Hilal, M. G., Ali, I., Huang, X., & Long, R. (2021). Ramadan Fasting Leads to Shifts in Human Gut Microbiota Structured by Dietary Composition. *Frontiers in Microbiology*, *12*, 642999. <https://doi.org/10.3389/fmicb.2021.642999>
- Alter, J. S. (2022). Biosemiotics and Religion: Theoretical Perspectives on Language, Society and the Supernatural. *Theory, Culture & Society*, *39*(1), 101–121. <https://doi.org/10.1177/02632764211029348>
- Althusser, L. (2014). *On the reproduction of capitalism: Ideology and ideological state apparatuses*. Verso.
- Appleton, J. (2018). The Gut-Brain Axis: Influence of Microbiota on Mood and Mental Health. *Integrative Medicine*, *17*(4), 28–32.
- Arumugam, M., Raes, J., Pelletier, E., Le Paslier, D., Yamada, T., Mende, D. R., Fernandes, G. R., Tap, J., Bruls, T., Batto, J.-M., Bertalan, M., Borruel, N., Casellas, F., Fernandez, L., Gautier, L., Hansen, T., Hattori, M., Hayashi, T., Kleerebezem, M., ... Bork, P. (2011). Enterotypes of the human gut microbiome. *Nature*, *473*(7346), 174–180. <https://doi.org/10.1038/nature09944>
- Asad, T. (1983). Anthropological Conceptions of Religion: Reflections on Geertz. *Man*, *18*(2), 237. <https://doi.org/10.2307/2801433>
- Asad, T. (2003). *Formations of the secular: Christianity, Islam, modernity*. Stanford University Press.

- Baker, G. J. (2014). Christianity and Eugenics: The Place of Religion in the British Eugenics Education Society and the American Eugenics Society, c.1907–1940. *Social History of Medicine*, 27(2), 281–302. <https://doi.org/10.1093/shm/hku008>
- Barad, K. (2003). Posthumanist Performativity: Toward an Understanding of How Matter Comes to Matter. *Signs: Journal of Women in Culture and Society*, 28(3), 801–831. <https://doi.org/10.1086/345321>
- Barad, K. (2007). *Meeting the universe halfway: Quantum physics and the entanglement of matter and meaning*. Duke University Press.
- Barad, K. (2014). Diffracting Diffraction: Cutting Together-Apart. *Parallax*, 20(3), 168–187. <https://doi.org/10.1080/13534645.2014.927623>
- Baugh, A. J. (2019). Explicit and Embedded Environmentalism. *Worldviews*, 23(2), 93–112. <https://doi.org/10.1163/15685357-02301002>
- Bauman, W. (2023). Developing a Critical Planetary Romanticism. In S. Bergmann, K. Rigby, & P. M. Scott, *Religion, Materialism and Ecology* (1st ed., pp. 13–28). Routledge. <https://doi.org/10.4324/9781003320722-2>
- Bauman, W., Bohannon, R., & O'Brien, K. J. (2017). Religion: What is it, who gets to decide, and why does it matter? In W. Bauman, R. Bohannon, & K. J. O'Brien (Eds.), *Grounding religion: A field guide to the study of religion and ecology* (Second Edition). Routledge.
- Beavis, M. A. (1991, November). Stewardship, Planning and Public Policy. *Plan Canada*, 31(6), 75–82.
- Bell, C. M. (1992). *Ritual theory, ritual practice*. Oxford University Press.

- Bird-David, N. (1999). “Animism” Revisited: Personhood, Environment, and Relational Epistemology. *Current Anthropology*, 40(S1), S67–S91.  
<https://doi.org/10.1086/200061>
- Bordenstein, S. R., & Theis, K. R. (2015). Host Biology in Light of the Microbiome: Ten Principles of Holobionts and Hologenomes. *PLOS Biology*, 13(8), e1002226. <https://doi.org/10.1371/journal.pbio.1002226>
- Bradford, A. A.-A. (2021). *Symbiotic Grace: Holobiont Theology in the Age of the Microbe* [Dissertation, Duke Divinity School].  
<https://dukespace.lib.duke.edu/dspace/handle/10161/24460>
- Bradford, A. A.-A. (2022). Religion, Animals, and the Theological Anthropology of Microbes in the Pandemicene. *Religions*, 13(12), 1146.  
<https://doi.org/10.3390/rel13121146>
- Braidotti, R. (2013). *The Posthuman*. Polity Press.
- Butler, J. (1993). *Bodies That Matter: On the Discursive Limits of “Sex.”* Routledge.
- Canipe, L. G., Sioda, M., & Cheatham, C. L. (2021). Diversity of the gut-microbiome related to cognitive behavioral outcomes in healthy older adults. *Archives of Gerontology and Geriatrics*, 96, 104464.  
<https://doi.org/10.1016/j.archger.2021.104464>
- Clayton, P., & Singleton, E. (2017). Agents Matter and Matter Agents: Interpretation and Value from Cells to Gaia. In C. Keller & M.-J. Rubenstein (Eds.), *Entangled worlds: Religion, science, and new materialisms*. Fordham University Press.

- Copson, A. (Ed.). (2015). What is Humanism? In *The Wiley Blackwell handbook of humanism*. Wiley-Blackwell.
- Cornejo-Castillo, F. M., Inomura, K., Zehr, J. P., & Follows, M. J. (2024). Metabolic trade-offs constrain the cell size ratio in a nitrogen-fixing symbiosis. *Cell*, *187*(7), 1762-1768.e9. <https://doi.org/10.1016/j.cell.2024.02.016>
- Dar-Nimrod, I., & Heine, S. J. (2011). Genetic essentialism: On the deceptive determinism of DNA. *Psychological Bulletin*, *137*(5), 800–818. <https://doi.org/10.1037/a0021860>
- Davies, T. (1997). *Humanism*. Routledge.
- Devall, B., & Sessions, G. (1999). *Deep ecology* (Nachdr.). Smith.
- Dwiyanto, J., Hussain, M. H., Reidpath, D., Ong, K. S., Qasim, A., Lee, S. W. H., Lee, S. M., Foo, S. C., Chong, C. W., & Rahman, S. (2021). Ethnicity influences the gut microbiota of individuals sharing a geographical location: A cross-sectional study from a middle-income country. *Scientific Reports*, *11*(1), 2618. <https://doi.org/10.1038/s41598-021-82311-3>
- Egorova, Y. (2009). The proof is in the genes? Jewish responses to DNA research. *Culture and Religion*. <https://doi.org/10.1080/14755610903077554>
- Enstedt, D., & Moberg, J. (2023). Performative Animism: New Directions for a Contested Concept in Religious Studies. *Method & Theory in the Study of Religion*, *35*(2–3), 111–139. <https://doi.org/10.1163/15700682-bja10096>
- Escobar, A. (2018). *Designs for the pluriverse: Radical interdependence, autonomy, and the making of worlds*. Duke University Press.

- Fitzgerald, T. (2003). *The ideology of religious studies* (1. iss. as pbk). Oxford University Press.
- Gade, A. M. (2019). *Muslim environmentalisms: Religious and social foundations*. Columbia University Press.
- Geertz, C. (1973). *The interpretation of cultures: Selected essays*. Basic Books.
- Gilbert, S. F., Sapp, J., & Tauber, A. I. (2012). A Symbiotic View of Life: We Have Never Been Individuals. *The Quarterly Review of Biology*, 87(4), 325–341. <https://doi.org/10.1086/668166>
- Haraway, D. J. (1985). A Manifesto for Cyborgs: Science, Technology, and Socialist Feminism in The 1980s. *Socialist Review*, 80, 65–108.
- Harvey, G. (2006). *Animism: Respecting the living world*. Columbia University Press.
- Hird, M. J. (2009). *The origins of sociable life: Evolution after science studies* (1. publ). Palgrave Macmillan.
- Hoffmeyer, J. (2008). *Biosemiotics: An examination into the signs of life and the life of signs* (D. Favareau, Ed.). University of Scranton Press.
- Horii, M. (2018). *The Category of “Religion” in Contemporary Japan: Shūkyō and Temple Buddhism* (1st ed. 2018). Springer International Publishing : Imprint: Palgrave Macmillan. <https://doi.org/10.1007/978-3-319-73570-2>
- Hukmi, R. (2021). *The Ontological Status of Religion and Its Significance for Religious Freedom*. Antinomi Institute.
- Jabareen, Y. (2009). Building a Conceptual Framework: Philosophy, Definitions, and Procedure. *International Journal of Qualitative Methods*, 8(4), 49–62.

<https://doi.org/10.1177/160940690900800406>

Johnson, K. V.-A. (2020). Gut microbiome composition and diversity are related to human personality traits. *Human Microbiome Journal*, 15.

<https://doi.org/10.1016/j.humic.2019.100069>

Keller, C., & Rubenstein, M.-J. (2017). Introduction: Tangled Matters. In C.

Keller & M.-J. Rubenstein (Eds.), *Entangled worlds: Religion, science, and new materialisms*. Fordham University Press.

Kim, H.-N., Yun, Y., Ryu, S., Chang, Y., Kwon, M.-J., Cho, J., Shin, H., & Kim, H.-L. (2018). Correlation between gut microbiota and personality in

adults: A cross-sectional study. *Brain, Behavior, and Immunity*, 69,

374–385. <https://doi.org/10.1016/j.bbi.2017.12.012>

King, R. (2001). *Orientalism and Religion: Post-Colonial Theory, India and “The Mystic East.”* (1st ed). Taylor and Francis.

Kraaij, R., Schuurmans, I. K., Radjabzadeh, D., Tiemeier, H., Dinan, T. G.,

Uitterlinden, A. G., Hillegers, M., Jaddoe, V. W. V., Duijts, L., Moll, H.,

Rivadeneira, F., Medina-Gomez, C., Jansen, P. W., & Cecil, C. A. M.

(2023). The gut microbiome and child mental health: A population-based study. *Brain, Behavior, and Immunity*, 108, 188–196.

<https://doi.org/10.1016/j.bbi.2022.12.006>

Latour, B. (1993). *We Have Never Been Modern*. Harvard University Press.

Lohlker, R. (2019). ‘Abd al-Karīm al-Jīlī, Waḥdat al-Wujūd, and Reconfiguring

Epistemology. *Uhumuna*, 23(1), 1–23.

<https://doi.org/10.20414/ujis.v23i1.362>

- Lovelock, J. E. (1972). Gaia as seen through the atmosphere. *Atmospheric Environment*, 6(8), 579–580.  
[https://doi.org/10.1016/0004-6981\(72\)90076-5](https://doi.org/10.1016/0004-6981(72)90076-5)
- Lovelock, J. E. (2000). *Gaia: A new look at life on earth*. Oxford University Press.
- Lovelock, J. E. (2007). *The revenge of Gaia: Why the earth is fighting back - and how we can still save humanity* (First published in Penguin Books 2007). Penguin Books.
- Maarif, S. (2014). Being a Muslim in Animistic Ways. *Al-Jami'ah: Journal of Islamic Studies*, 52(1), 149.  
<https://doi.org/10.14421/ajis.2014.521.149-174>
- Maarif, S. (2017). *Pasang surut rekognisi agama leluhur dalam politik agama di Indonesia*. CRCS UGM.
- Maarif, S. (2019). Indigenous Religion Paradigm: Re-interpreting Religious Practices of Indigenous People. *Studies in Philosophy*, 44(1), 103–121.  
<https://doi.org/10.15068/00155157>
- Madhogaria, B., Bhowmik, P., & Kundu, A. (2022). Correlation between human gut microbiome and diseases. *Infectious Medicine*, 1(3), 180–191.  
<https://doi.org/10.1016/j.imj.2022.08.004>
- Mahaswa, R. K., & Patria, J. (2023). Melampaui Kearifan Lokal: Dari Dekolonisasi Teknologi sampai Krisis Iklim Antroposen. In Elza Surmaini, Lilik Slamet Supriatin, & Yeli Sarvina (Eds.), *Teknologi dan Kearifan Lokal untuk Adaptasi Perubahan Iklim*. Penerbit BRIN.

<https://doi.org/10.55981/brin.901>

Malsbury, E. (2024, April 11). *Scientists discover first nitrogen-fixing organelle.*

UC Santa Cruz News.

<https://news.ucsc.edu/2024/04/nitrogen-fixing-organelle.html>

Mancabelli, L., Milani, C., Lugli, G. A., Turrone, F., Ferrario, C., van Sinderen,

D., & Ventura, M. (2017). Meta-analysis of the human gut microbiome

from urbanized and pre-agricultural populations. *Environmental*

*Microbiology*, 19(4), 1379–1390. <https://doi.org/10.1111/1462-2920.13692>

Margulis, L. (1998). *The symbiotic planet: A new look at evolution.* Phoenix.

Margulis, L. (2013). Big Trouble in Biology: Physiological Autopoiesis versus

Mechanistic Neo-Darwinism. In L. Margulis & D. Sagan, *Slanted Truths:*

*Essays on Gaia, Symbiosis and Evolution.* Springer.

Margulis, L., & Sagan, D. (2000). *What is life?* University of California Press.

Margulis, L., & Sagan, D. (2013). *Slanted Truths: Essays on Gaia, Symbiosis and*

*Evolution.* Springer.

Masuzawa, T. (2005). *The invention of world religions, or, How European*

*universalism was preserved in the language of pluralism.* University of

Chicago Press.

Merchant, C. (1989). *The Death of Nature: Women, Ecology, and The Scientific*

*Revolution.* Harper & Row.

Murphy, T. (1994). Wesen und Erscheinung In the history of the study of religion:

A post-structuralist perspective<sup>1</sup>. *Method & Theory in the Study of*

*Religion*, 6(1–4), 119–146. <https://doi.org/10.1163/157006894X00064>

- Nash, L. L. (2006). *Inescapable ecologies: A history of environment, disease, and knowledge*. University of California Press.
- Nasr, S. H. (1990). *Man and nature*. Unwin Paperbacks.
- National Human Genome Research Institute. (2023, September 7). *The Human Genome Project*. <https://www.genome.gov/human-genome-project>
- National Institutes of Health. (2024). *NIH Human Microbiome Project—Home*. <https://hmpdacc.org/hmp/>
- Northcott, M. S. (2022). *God and Gaia: Science, Religion and Ethics on a Living Planet* (1st ed.). Routledge. <https://doi.org/10.4324/9781003110750>
- Nye, M. (2019). Race and Religion: Postcolonial Formations of Power and Whiteness. *Method & Theory in the Study of Religion*, 31(3), 210–237. <https://doi.org/10.1163/15700682-12341444>
- Onori, L., & Visconti, G. (2012). The GAIA theory: From Lovelock to Margulis. From a homeostatic to a cognitive autopoietic worldview. *Rendiconti Lincei*, 23(4), 375–386. <https://doi.org/10.1007/s12210-012-0187-z>
- Ozkul, C., Yalinay, M., & Karakan, T. (2020). Islamic fasting leads to an increased abundance of *Akkermansia muciniphila* and *Bacteroides fragilis* group: A preliminary study on intermittent fasting. *The Turkish Journal of Gastroenterology*, 30(12), 1030–1035. <https://doi.org/10.5152/tjg.2019.19185>
- Purcell, M. O. (2022). Bodies that Matter to God: A feminist theory of religious performativity applied to the #SilenceIsNotSpiritual movement. *Body and Religion*, 5(2), 185–203. <https://doi.org/10.1558/bar.17133>

- Rappaport, R. A. (1984). *Pigs for the ancestors: Ritual in the ecology of a New Guinea people* (A new enl. ed). Yale University Press.
- Rappaport, R. A. (2010). *Ritual and religion in the making of humanity* (Repr., 10th printing). Cambridge Univ. Press.
- Routley, R. (1973). Is There a Need for a New, an Environmental Ethic? *Proceedings of the XVth World Congress of Philosophy*, 205–210.  
<https://doi.org/10.5840/wcp151973136>
- Routley, R., & Routley, V. (1980). Human Chauvinism and Environmental Ethics. In D. S. Mannison, M. A. McRobbie, & R. Routley (Eds.), *Environmental Philosophy*. Australian National University.  
<https://babel.hathitrust.org/cgi/pt?id=mdp.39015031599791&page=root&view=1up&size=100&seq=1&num=30>
- Said, E. W. (2003). *Orientalism* (Facsimile edition). Penguin.
- Savage, D. C. (1977). Microbial Ecology of the Gastrointestinal Tract. *Annual Review of Microbiology*, 31(1), 107–133.  
<https://doi.org/10.1146/annurev.mi.31.100177.000543>
- Smith, W. C. (1964). *The Meaning and End of Religion*. Mentor Books.
- Song, B. (2024). What Intellectual Shift Do We Need in a Time of Planetary Risks? Inspirations from Symbiosis in Life Sciences and the Notion of Gongsheng/Kyōsei. In B. Song & Y. Zhan (Eds.), *Gongsheng across contexts: A philosophy of co-becoming*. Palgrave Macmillan.
- Spiridonov, A., & Eldredge, N. (2024). The Bretskyan hierarchy, multiscale allopatry, and geobiomes—On the nature of evolutionary things.

*Paleobiology*, 1–20. <https://doi.org/10.1017/pab.2023.37>

Su, J., Wang, Y., Zhang, X., Ma, M., Xie, Z., Pan, Q., Ma, Z., & Peppelenbosch,

M. P. (2021). Remodeling of the gut microbiome during

Ramadan-associated intermittent fasting. *The American Journal of*

*Clinical Nutrition*, 113(5), 1332–1342.

<https://doi.org/10.1093/ajcn/nqaa388>

Suárez, J., & Stencel, A. (2020). A part-dependent account of biological

individuality: Why holobionts are individuals and ecosystems

simultaneously. *Biological Reviews of the Cambridge Philosophical*

*Society*, 95(5), 1308–1324. <https://doi.org/10.1111/brv.12610>

Syromyatnikov, M., Nesterova, E., Gladkikh, M., Smirnova, Y., Gryaznova, M., &

Popov, V. (2022). Characteristics of the Gut Bacterial Composition in

People of Different Nationalities and Religions. *Microorganisms*, 10(9),

1866. <https://doi.org/10.3390/microorganisms10091866>

Taves, A. (2020). From religious studies to worldview studies. *Religion*, 50(1),

137–147. <https://doi.org/10.1080/0048721X.2019.1681124>

Tweed, T. A. (2006). *Crossing and dwelling: A theory of religion*. Harvard

University Press.

Vaher, K., Bogaert, D., Richardson, H., & Boardman, J. P. (2022).

Microbiome-gut-brain axis in brain development, cognition and behavior

during infancy and early childhood. *Developmental Review*, 66, 101038.

<https://doi.org/10.1016/j.dr.2022.101038>

Von Stuckrad, K. (2023). Undisciplining the study of religion: Critical

posthumanities and more-than-human ways of knowing. *Religion*, 53(4), 616–635. <https://doi.org/10.1080/0048721X.2023.2258705>

Welchman, J. (2012). A Defence of Environmental Stewardship. *Environmental Values*, 21(3), 297–316.

<https://doi.org/10.3197/096327112X13400390125975>

White, L. (1967). The Historical Roots of Our Ecologic Crisis. *Science*, 155(3767), 1203–1207. <https://doi.org/10.1126/science.155.3767.1203>

White, L. (1978). The Future of Compassion. *The Ecumenical Review*, 30(2), 99–109. <https://doi.org/10.1111/j.1758-6623.1978.tb03508.x>

Wilmes, P., Martin-Gallaussiaux, C., Ostaszewski, M., Aho, V. T. E., Novikova, P. V., Laczny, C. C., & Schneider, J. G. (2022). The gut microbiome molecular complex in human health and disease. *Cell Host & Microbe*, 30(9), 1201–1206. <https://doi.org/10.1016/j.chom.2022.08.016>

zu Castell, W., Lüttge, U., & Matyssek, R. (2019). Gaia—A Holobiont-like System Emerging From Interaction. In L. H. Wegner & U. Lüttge (Eds.), *Emergence and Modularity in Life Sciences* (1st ed. 2019). Springer International Publishing : Imprint: Springer.

<https://doi.org/10.1007/978-3-030-06128-9>