



PLAGIARISM-FREE STATEMENT	i
ACKNOWLEDGMENT	ii
GLOSSARY.....	vi
TABLE OF CONTENTS.....	viii
LIST OF FIGURES	xiv
LIST OF TABLES	xv
ABSTRACT.....	xvi
CHAPTER 1 INTRODUCTION.....	1
1.1 Background.....	1
1.2 Research Question.....	5
1.3 Literature Review.....	5
1.3.1 One Health and Indigenous People's Worldview of Health and Well-being.....	6
1.3.2 Agricultural Policy and Indigenous Farming in Indonesia	11
1.3.3 Well-Being and Land Studies in The Indigenous Baduy Community	15
1.4 Theoretical Framework	19
1.4.1 Agential Realism	19
1.4.2 Well-being of Indigenous People	27
1.5 Research Method.....	29

1.5.1	Data Collection	31
1.5.2	Data Analysis.....	34
1.5.3	Research Ethics.....	41
1.6	Thesis Structure	44
CHAPTER 2 INDIGENOUS BADUY COMMUNITY IN SOCIAL AND CULTURAL CONTEXT		45
2.1	Geography and Demography of the Indigenous Baduy Community	45
2.1.1	Geographical location and topography	45
2.1.2	The Demography of Indigenous Baduy Community.....	49
2.2	The <i>Lembaga Adat</i> (Customary Institutions)	50
2.3	Belief & Ritual in The Indigenous Baduy Community.....	55
2.3.1	<i>Pikukuh</i> : The Basis Rule to <i>Wiwitan</i>	55
2.3.2	Rituals: Indigenous Baduy Community, The Nature, and the Creator	62
CHAPTER 3 <i>NGAHUMA</i> PHENOMENON: THE ENTANGLEMENT OF LAND AND THE INDIGENOUS BADUY COMMUNITY'S WELLBEING...		74
3.1	<i>Ngahuma</i> : Agriculture and Religious Obedience	74
3.1.1	<i>Narawas</i>	76
3.1.2	<i>Nyacar</i>	77
3.1.3	<i>Nukuh</i>	77
3.1.4	<i>Ngahuru</i>	78

3.1.5 <i>Ngaduruk</i>	78
3.1.6 <i>Ngaseuk</i>	79
3.1.7 <i>Ngirab Sawan</i>	80
3.1.8 <i>Ngored</i>	82
3.1.9 <i>Mipit</i>	84
3.1.10 <i>Dibuat</i>	85
3.2 Agential Realism: A Posthumanist Framework for Understanding Agriculture	87
3.2.1 Core Concepts of Agential Realism	88
3.2.2 Agential Realism Lens in Indigenous Agriculture	95
3.3 Understanding <i>Ngahuma</i> from Agential Realism Perspective	96
3.3.1 Identifying Apparatus in <i>Ngahuma</i>	97
3.3.2 Discursive-Spiritual Apparatuses	110
3.3.3 The Entanglement of Apparatuses	119
3.4 Agential Cuts in <i>Ngahuma</i>	123
3.4.1 The Prohibition Against Selling Pare Huma: Enacting the Sacred- Commodity Cut.....	124
3.4.2 <i>Pengliburan</i> : Temporal Agential Cuts and the Agency of Rest	129
3.4.3 <i>Pungpuhunan</i> : Spatial Agential Cuts and the Sacred Center	135
3.4.4 Seasonal Timing and the Kidang Star: Astronomical Agential Cuts	

145

3.5.1 *Ngaseuk* (Planting) as Intra-action..... 146

3.5.2 *Pengliburan* (Forbidden Work Days) as Intra-action 150

3.5.3 *Mipit* (First Harvest) as Intra-action 153

3.6 Intra-actions as the Ontological Basis of *Ngahuma*..... 156

CHAPTER 4 WELL-BEING CONCEPTION OF INDIGENOUS BADUY
COMMUNITY: NATURE, COMMUNITY, AND SPIRITUALITY 160

4.1 Well-being conception of Indigenous Baduy Community 161

4.1.1 “Cukup” [Sufficiency]: The Entanglement of Well-being and the
Land 163

4.1.2 Do your duty: The Obedience to *Adat* 168

4.2 Other Entangled Dimensions of Well-being in The Indigenous
Baduy Community 172

4.2.1 Social Cohesion (*Gotong Royong* and *Rukun Salapan*) 172

4.2.2 Spiritual Defense and Ecological Morality 176

4.2.3 Political Autonomy and Decolonial Self-Determination 178

4.2.4 Material Manifestation of *Sejahtera* (Housing, Economy, and
Selected Modernity) 180

4.3 Conclusion: Well-being as Ontological Entanglement 184

4.3.1 Bridging Fragmented the Indigenous Baduy Community
Scholarship: From Separated Domains to Ontological Entanglement..... 185

4.3.2 Extending Global Indigenous Well-being Frameworks..... 186

4.3.3	Indigenizing the One Health Model.....	187
4.3.4	The Analysis of <i>Ngahuma</i> and Land's Moral Agency	188
4.3.5	Theoretical and Practical Contributions.....	189
CHAPTER 5 CONCLUSION & RECOMMENDATION		191
5.1	Conclusion of Findings	191
5.1.1	<i>Sejahtera</i> as Ongoing Relational Work, Not a Fixed State.....	191
5.1.2	The Land as the Primary Political and Spiritual Agent	192
5.1.3	Well-being as Entanglement of Human and Non-Human Agencies	
	193	
5.2	Theoretical and Methodological Contributions	194
5.2.1	Advancing Relational Ontologies in Religious Studies and	
	Indigenous Studies	195
5.2.2	Advancing Relational Ontologies in Well-Being Research.....	196
5.2.3	Indigenizing the One Health Framework.....	198
5.2.4	Methodological Innovation: Diffractive Ethnography.....	199
5.3	Implications for Policy and Practice	200
5.3.1	Rethinking Wellbeing Indicators.....	200
5.3.2	Protecting Indigenous Land Rights and Sovereignty	201
5.3.3	Respecting Religious and Cultural Autonomy.....	202
5.3.4	Reforming Agricultural and Environmental Policy	203
5.3.5	Supporting Indigenous Self-Determination	205
5.4	Limitations and Directions for Future Research.....	206

5.4.1 Scope and Generalizability	206
5.4.2 Gender Dynamics	206
5.4.3 Conceptual Focus on Well-being versus Contemporary Challenges	
207	
5.4.4 Expanding Theoretical Dialogue.....	208
5.5 Concluding Reflections: Toward a Decolonial Future	209
REFERENCES.....	211



LIST OF FIGURES

Figure 1 Indonesia Map and Banten Province Location (in red) (By Koblizeek in Canva)	46
Figure 2 Kanekes Village Map with Pin of Kanekes Village Location (by Nesyyia in Canva)	46
Figure 3 Map of Kanekes Village by Luthfy Syahban in DetikX	47
Figure 4 Dangdang Ageung Lake	49
Figure 5 Customary Institution Structure of Indigenous Baduy Community (Kanekes Village Documentation January 2025)	51
Figure 6 Some Baduy Luar mothers prepared the food for salametan ubar pare. .	174
Figure 7 Baduy Luar's houses in Gajeboh hamlet.....	181
Figure 8 Olot Sarip's gobang money were inherited by his parents.....	182



LIST OF TABLES

Table 1 Agential Realism Term (Barad, 2007)	25
Table 2 Interviewees/Participants List	31
Table 3 Pikukuh.....	56
Table 4 Buyut of Indigenous Baduy Community's land	59
Table 5 Buyut Adam Tunggal and Buyut Nahun (Budiaman, Zid, Hidayat, & Mukhtar, 2018).....	61
Table 6 The Flow/Calendar of Ngahuma (Arisetyawan & Supriadi, 2020; J. Iskandar & Iskandar, 2017a; Rusnandar, 2013)	65