UNIVERSITAS GADJAH MADA
Mempertimbangkan Animisme Baru Sebagai Upaya Dekolonisasi Epistemik Dan Kontribusi Wacana Adat Indonesia
Luqman Hakim, Dr. Zainal Abidin Bagir
Universitas Gadjah Mada, 2026 | Diunduh dari http://etd.repository.ugm.ac.id/

DAFTAR PUSTAKA

Abbasi, R. (2021). Islam and the Invention of Religion: A Study of Medieval Muslim Discourses on Dīn. *Studia Islamica*, 116(1), 1-106.

Abbasi, R. (2020). Did Premodern Muslims Distinguish the Religious and Secular? The Dīn-Dunyā Binary in Medieval Islamic Thought. *Journal of Islamic Studies*, 31(2), 185-225.

Abdullah, T. (1966). Adat and Islam: An Examination of Conflict in Minangkabau. *Indonesia*, (2), 1–24.

Adam, Ronald. (2021). The Inseparability of Politics of Recognition and Redistribution: The Case of Sedulur Sikep's Movement in Central Java. *Thesis Master*: CRCS UGM.

Alatas, S. H. (1974). *The captive mind and creative development*. *International Social Science Journal*, *26*(4), 691–700.

Alatas, S. H. (2000). Intellectual Imperialism: Definition, Traits, and Problems. *Asian Journal of Social Science*, *28*(1), 23-45.

Alatas, S. F. (2006). *Alternative discourses in Asian social science: Responses to Eurocentrism*. Sage Publications.

Alatas, S.F. (2024), The Coloniality of Knowledge and the Autonomous Knowledge Tradition. *Sociology Compass, 18: e13256,* 1-9.

Alatas, S. F. (2025). Knowledge hegemonies and autonomous knowledge. *Third World Quarterly*, *46*(18), 2485–2502.

Arhem, Kaj & Guido Sprenger. (2016). *Animism in Southeast Asia.* New York: Routledge.

Asad, T. (1986). *The Concept of Cultural Translation in British Social Anthropology.* In J. Clifford & G. Marcus (Eds.), Writing Culture: The Poetics and Politics of Ethnography (hlm. 141-164). University of California Press.

Asad, T. (1993). *Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam.* Baltimore: The Johns Hopkins University Press.

Asad, T. (2003). *Formations of the secular: Christianity, Islam, modernity.* Standford University Press.

Astor-Aguilera M. & Graham Harvey (Ed.), *Rethinking Relations and Animism*. Routledge.

Bagir, Z.A. (2015), The "Relation" Between Science And Religion In The Pluralistic Landscape Of Today's World. *Zygon®,* 50: 403-417.

Bagir, Zainal A. (2020). Kepercayaan" dan "Agama" dalam Negara Pasca Reformasi. *Prisma* 39: 41–52.

UNIVERSITAS GADJAH MADA
Mempertimbangkan Animisme Baru Sebagai Upaya Dekolonisasi Epistemik Dan Kontribusi Wacana Adat Indonesia
Luqman Hakim, Dr. Zainal Abidin Bagir
Universitas Gadjah Mada, 2026 | Diunduh dari http://etd.repository.ugm.ac.id/

Balagangadhara, S.N. (1994). *The Heathen in His Blindness: Asia, the West, and the Dynamic of Religion.* Leiden: Brill.

Barad, Karen. (2007). *Meeting the Universe Halfway: Quantum Physics and the Entanglement of Matter and Meaning*. Duke University Press.

Baun, Aleta. Siti Maemunah. dkk. (2025). *Senjata Kami adalah Upacara Adat: Ungkapan Pelambang dan Mantra Nausus, Perempuan Pembela HAM.* Yogyakarta: Insist Press

Bedner, A. & Van Huis, S. (2008). The Return of the Native in Indonesian Law: Indigenous Communities in Indonesian Legislation. *Bijdragen tot de Taal-, Land- en Volkenkunde*, 164(2/3), 165–193.

Benda-Beckmann, F. Von, & Benda-beckmann, K. Von. (2013). *Political and Legal Transformations of an Indonesia Polity: The Nagari from Colonisation to Decentralisation.* Cambridge University Press.

Berger. P.L. (2011 [1967]). *The Sacred Canopy.* New York: Open Road Media.

Bessire, L., & Bond, D. (2014). Ontological anthropology and the deferral of critique. *American Ethnologist*.

Bird-David, N. (1990). The Giving Environment: Another Perspective on the Economic System of Gatherer-Hunters. *Current Anthropology*, *31*(2), 189–196.

Bird-David, N. (1994). Sociality and Immediacy: Or, Past and Present Conversations on Bands. *Man*, *29*(3), 583–603.

Bird-David, N. (1999). "Animism" Revisited: Personhood, Environment, and Relational Epistemology. *Current Anthropology*, *40*(S1), S67–S91.

Bird-David, N. (2004). No Past No Present: A Critical-Nayaka Perspective on Cultural Remembering. *American Ethnologist*, *31*(3), 406–421.

Bird-David, N. & Naveh, D. (2014). Foragering, Cohabitation and Colonization.*Current Anthropology,* 55(2).

Bird-David, N. (2017). *Us, relatives: Scaling and pluralism in an anthropological imagination*. University of California Press.

Bird-David, N. (2018). Persons or relatives?: Animistic scales of practice and imagination. In Miguel Astor-Aguilera and Graham Harvey (Ed.), *Rethinking relations and animism* (pp. 25–34). Routledge.

Bhambra, G.K. (2014). Postcolonial and Decolonial Dialogues. *Postcolonial Studies,* 17(2), 115-121.

Bullinger, C., & Haug, M. (2012). In and Out of the Forest: Decentralisation and Recentralisation of Forest Governance in East Kalimantan, Indonesia. 5(2), 243-262.

Burns P (2007) Custom, that is before all law. *In: Davidson JS and Henley D (eds) The Revival of Tradition in Indonesian Politics: The Deployment of Adat from Colonialism to Indigenism.* London: Routledge, pp. 68–86

Chandler, David & Julian Reid. (2020). *Becoming Indigenous: the 'speculative turn' in anthropology and the (re)colonisation of indigeneity.* Postcolonial Studies.

UNIVERSITAS GADJAH MADA
Mempertimbangkan Animisme Baru Sebagai Upaya Dekolonisasi Epistemik Dan Kontribusi Wacana Adat Indonesia
Luqman Hakim, Dr. Zainal Abidin Bagir
Universitas Gadjah Mada, 2026 | Diunduh dari http://etd.repository.ugm.ac.id/

Clifton, Julian & Chris Majors. 2011. "Culture, Conservation, and Conflict: Perspectives on Marine Protection Among the Bajau of Southeast Asia." *Society & Natural Resources* 25 (7).

Chakrabarty, D. (2000). *Provincializing Europe: Postcolonial Thought and Historical Difference.* Princeton University Press.

Coulthard, G. S. (2014). *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition*. University of Minnesota Press.

Davidson, J.S. & Henley, D. (Eds.), *The Revival of Tradition in Indonesian Politics: The Deployment of Adat from Colonialism to Indigenism*. Routledge.

De Castro, Eduardo Viveiros. (1998). Cosmological Deixis and Amerindian Perspectivism. *The Journal of the Royal Anthropological Institute*, *4* (3), 469–488.

De Castro, Eduardo Viveiros. (2015). *Who's afraid of the ontological wolf: Some comments on an ongoing anthropological debate.* Cambridge Anthropology 33 (1): 2–17.

De Castro, Eduardo Viveiros. (2004). *Perspectival anthropology and the method of controlled equivocation.* Tipití, 2 (1): 3–22.

De Castro, Eduardo Viveiros. (2012). *Cosmological perspectivism in Amazonia and elsewhere*. Masterclass Series 1. Manchester: HAU Network of Ethnographic Theory.

Deloria Jr, Vine. (1973). *God Is Red: A Native View of Religion*. New York: Grosset & Dunlap.

Deloria Jr, Vine. (1979). *Custer Died on Your Skin: An Indian Manifesto.* New York: Norman.

Descartes, Rene. (1998 [1637]). *Discourse on Method.* Trans. Donald A. Crees. Indiana: Hackett Publishing.

Descartes, Rene. (1998 [1641]). *Meditation on the First Philosophy.* Trans. Donald A. Crees. Indiana: Hackett Publishing

Descola, P. (1994). *In the society of nature: A native anthropology of Amazonia* (N. Scott, Trans.). Cambridge University Press.

Descola, P. (1996). Constructing natures: Symbolic ecology and social practice. In Descola & G. Palsson (Eds.), *Nature and society: Anthropological perspectives* (pp. 82–102). Routledge.

Descola, P. (2013 [2005]). *Beyond nature and culture* (J. Lloyd, Trans.). University of Chicago Press.

Descola, P. (2016): Biolatry: A Surrender of Understanding (Response to Ingold's 'A Naturalist Abroad in the Museum of Ontology'), *Anthropological Forum.* 1-9.

Duile, T., Großmann, K., Haug, M., & Sprenger, G. (Eds.). (2023*). Plural Ecologies in Southeast Asia: Hierarchies, Conflicts, and Coexistence* (1st ed.). Routledge.

Eve, Tuck., K., Wayne, Yang. (2012). *Decolonization is not a metaphor.* 1(1)

UNIVERSITAS GADJAH MADA
Mempertimbangkan Animisme Baru Sebagai Upaya Dekolonisasi Epistemik Dan Kontribusi Wacana Adat Indonesia
Luqman Hakim, Dr. Zainal Abidin Bagir
Universitas Gadjah Mada, 2026 | Diunduh dari http://etd.repository.ugm.ac.id/

Fabian, J. (1983). *Time and the Other: How Anthropology Makes its Object.* Columbia University Press.

Forth, G. (2018). "Living" in Nage, or the Meaning of "Life" in an Eastern Indonesian Society. *Oceania*, *88*(2), 168–182.

Geertz, C. (1980). *Negara: The Theatre State in 19th Century Bali*. Princeton University Press.

Graeber, David. (2015). *Radical alterity is just another way of saying "reality" A reply to Eduardo Viveiros de Castro.* Hau Journal of Ethnographic Theory 5 (2): 1–41.

Großmann, Kristina. (2023). "Conflicting Notions of Land in Indonesia." *Society & Natural Resources* 37 (5): 644–59.

Guillou, Anne Yvonne. (2017). Potent Places and Animism in Southeast Asia. *The Asia Pacific Journal of Anthropology* 18 (5): 389–99.

Halbmayer, E. (2012). Debating animism, perspectivism and the construction of ontologies.

Hallowell, A. Irving. (1976). *Ojibwa ontology, behavior, and world view* (pp. 357–390). University of Chicago Press.

Harvey, G. (2006). *Animism: Respecting the Living World*. Columbia University Press.

Harvey, G. (Ed.). (2013). *The handbook of contemporary animism*. Acumen Publishing.

Harvey G (2019) Animismand ecology: Participating in the world community. *The Ecological Citizen* 3: 79–84.

Harvey, G. (2023a). We have always been animists . . . In K. Bray, H. Eaton, & W. Bauman (Eds.), *Earthly Things: Immanence, New Materialisms, and Planetary Thinking* (1st ed., pp. 74–87). Fordham University Press.

Harvey, G. (2023b). Before Nature: perspectives from new animist world-making. In N. Laneri & A. Perdibon (Eds.), *Sacred Nature: Animism and Materiality in Ancient Religions* (Vol. 2, pp. 1–16). Oxbow Books.

Haug, M. (2023). *Home of Spirits and Loggers: Plural Perspectives on the Forest in Indonesian Borneo.* In Timo Duile. *Plural Ecologies in Southeast Asia: Hierarchies, Conflicts, and Coexistence* (1st ed.). Routledge. P. 65-83.

Henare, A, Martin Holbaard, and Sari Wastell. (2007). *Thinking through things: Theorizing artefacts ethnographically*. London: Routledge.

Henley, D. (2007). In the Name of Adat: Regional Perspectives on Reform, Tradition, and Democracy in Indonesia. *Modern Asian Studies.* P. 1-38.

Holbraad, M. & Pedersen, M.A. (2017). *The Ontological Turn: An Anthropological Exposition.* Cambridge University Press.

Humaidi, M. Wildan. 2020. Politik Hukum Mahkamah Konstitusi Atas Rekognisi Penghayat Kepercayaan dalam Kontestasi Politik Kewargaan Indonesia. *Al Daulah Jurnal Hukum Pidana dan Ketatan* 9: 58–80.

Ingold, T. (2000). *The Perception of the Environment*. Taylor & Francis Group.

UNIVERSITAS GADJAH MADA
Mempertimbangkan Animisme Baru Sebagai Upaya Dekolonisasi Epistemik Dan Kontribusi Wacana Adat Indonesia
Luqman Hakim, Dr. Zainal Abidin Bagir
Universitas Gadjah Mada, 2026 | Diunduh dari http://etd.repository.ugm.ac.id/

Ingold, T. (2011). *Being Alive: Essays on Movement, Knowledge and Description*. Taylor &Francis.

Ingold T (2013) *Being alive in a world without objects.* In: Harvey G (eds) The Handbook of Contemporary Animism. Durham: Acumen, 213–225.

Ingold, T. (2015). *The Life of Lines*. Routledge.

Ingold, T. (2016a): A Naturalist Abroad in the Museum of Ontology: Philippe Descola's Beyond Nature and Culture, *Anthropological Forum,* 1-21.

Ingold, T. (2016b) Rejoinder to Descola's 'Biolatry: a surrender of understanding', *Anthropological Forum,* (26:3), 329-332.

Ingold, T. (2016c). On Human Correspondence. *Journal of the Royal Anthropology*, *23*(1), 1-25.

Ingold, T. (2018). One World Anthropology. *HAU: Journal of Ethnographic Theory,* 8 (1/2), 158-171.

Jabareen, Y. (2009). Building a Conceptual Framework: Philosophy, Definitions, and Procedure. *International Journal of Qualitative Methods*, *8*(4), 49–62.

Kant, Immanuel. (1998; 1781). *The Critique of Pure Reason.* Trans. Paul Guyer & Allan W. Wood. Cambridge: Cambridge University Press.

Kant, I. (2006). Anthropology from Pragmatic Point of View. Cambridge University Press.

King, R. (1999). Orientalism and the Modern Myth of "Hinduism." *Numen*, *46*(2), 146–185.

Kistler, S & Anderson, M.V. (2025) *Wampis and Achuar Peoples halt oil project in Amazon rainforest.* Rainforest Foundation Norway. https://www.regnskog.no/en/news/indigenous-victory-in-peru-wampis-and-achuar-peoples-halt-oil-project-in-amazon-rainforest diakses 29-06-2026

Kochen, J. (2024a). Animism and Science in European Perspective. *Studies in History and Philosophy of Science,* 103, 46-57.

Kochan, J. (2024b). Ingold, Hermeneutics, and Hylomorphic Animism. *Anthropological Theory* 24(1). 88-108.

Kohn, E. (2013). *How Forests Think: Toward an Anthropology Beyond the Human.* University of California Press.

Kopenawa, D. & Albert, B. (2013). *The Falling Sky: Words of a Yanomami Shaman.* Harvard University Press.

Kunz, Y, Jonas Hein, and Mokh Sobirin. (2023). Beyond Protection, toward Respect: Struggle for Environmental Justice in the Kendeng Mountains. *Society & Natural Resources* 37 (5): 826–44.

Li, Tania .M. (2000). Articulating Indigenous Identity in Indonesia: Resource Politics and the Tribal Slot. *Comparative Studies in Society and History*, 42(1), 149–179.

Lovejoy, A. O. (1964). *The Great Chain of Being: A Study of the History of an Idea*. Harvard University Press.

Maarif, S. (2012). *Dimensions of Religious Practice: The Ammatoans of Sulawesi.* Disertasi Arizona State University.

UNIVERSITAS GADJAH MADA
Mempertimbangkan Animisme Baru Sebagai Upaya Dekolonisasi Epistemik Dan Kontribusi Wacana Adat Indonesia
Luqman Hakim, Dr. Zainal Abidin Bagir
Universitas Gadjah Mada, 2026 | Diunduh dari http://etd.repository.ugm.ac.id/

Maarif, S. (2014). Being Muslim in Animistic Ways. *Al-Jami'ah: Journal of Islamic Studies*, 52(1).

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. *哲学・思想論集*, *44*, 56-103.

Maarif, S. (2023). Human (Relational) Dignity: Perspectives of Followers of Indigenous Religions of Indonesia. *Religions*, 14(848), 1–18.

Samsul Maarif, dkk (eds). (2026). *Energi Hijau vs Pelestarian Ruang Hidup: Cerita Warga Melawan Geotermal.* Yogyakarta: Media Kawan Lama.

Maemunah, S. (2015) *Mollo, Pembangunan & Perubahan Iklim.* Jakarta: Gramedia.

Masuzawa, Tomoko. (2005). *The Invention of World Religions: Or, How European Universalism Was Preserved in the Language of Pluralism.* Chicago: University of Chicago Press.

Mattson, I. (2024). *Rethinking Islam and Animism: Connecting with the Community of Created Beings.* Dalam Lejla Demiri et al. *Green Theology : Emerging 21st-Century Muslim and Christian Discourses on Ecology*. First edition., Mohr Siebeck, 2024.

Maula, M. Jadul. (2019). *Islam Berkebudayaan.* Yogyakarta: Pustaka Kaliopak.

Merchant, Carolyn. (1980). The Death of Nature: Women, Ecology, and The Scientific Revolution. San Francisco: Harper & Row.

Mignolo, W. D. (2002). The Geopolitics of Knowledge and the Colonial Difference. *The South Atlantic Quarterly. 101:1.*

Mignolo, W. D. (2009). Epistemic Disobedience, Independent Thought and Decolonial Freedom. *Theory, Culture & Society*, 26(7-8), 159-181.

Mignolo, W. D. (2011a). *The Darker Side of Western Modernity: Global Futures, Decolonial Options*. Duke University Press.

Mignolo, W. D. (2011b). Epistemic Disobedience and the Decolonial Option: A Manifesto. *TRANSMODERNITY: Journal of Peripheral Cultural Production of the Luso-Hispanic World,* 1(2), 44-66.

Mignolo, W. D. (2012). *Local Histories/Global Designs: Coloniality, Subaltern Knowledges, and Border Thinking*. Princeton University Press.

Mignolo, W. D., & Walsh, C. E. (2018). *On Decoloniality: Concepts, Analytics, Praxis*. Duke University Press.

Mikaere, B. (2017). 'It turns our tipuna into cardboard caricatures': Buddy Mikaere reviews Anne Salmond'. The Spinoff. https://thespinoff.co.nz/books/22-11-2017/it-turns-our-tipuna-into-cardboard-caricatures-buddy-mikaere-reviews-anne-almond?utm_source=spinoff-share-button&utm_medium=web diakses 06-05-2026.

Mol, A. (1999). Ontological Politics: A Word and Some Questions. *The Sociological Review*, 47(S1), 74–89.

UNIVERSITAS GADJAH MADA
Mempertimbangkan Animisme Baru Sebagai Upaya Dekolonisasi Epistemik Dan Kontribusi Wacana Adat Indonesia
Luqman Hakim, Dr. Zainal Abidin Bagir
Universitas Gadjah Mada, 2026 | Diunduh dari http://etd.repository.ugm.ac.id/

Moniaga, S. (2007). From Bumiputera to Masyarakat Adat: A Long and Confusing Journey. Dalam Davidson, J.S. & Henley, D. (Eds.), *The Revival of Tradition in Indonesian Politics: The Deployment of Adat from Colonialism to Indigenism* (hlm. 295–317). Routledge.

Naveh, D., & Bird-David, N. (2014). How persons become things: economic and epistemological changes among Nayaka hunter-gatherers. *The Journal of the Royal Anthropological Institute*, *20*(1), 74–92.

Ngugi wa Thiong'o. (1986). *Decolonising the Mind: The Politics of Language in African Literature.* James Currey.

Okasha, Samir. (1989). *Oxford Handbook of Philosophy of Science.* Oxford University Press.

Peterson, N. (2011), *Is the Aboriginal Landscape Sentient? Animism, the New Animism and the Warlpiri.* Oceania, 81: 167-179.

Putusan Mahkamah Konstitusi Nomor 97/PUU-XIV/2016 tentang Pengujian Undang-Undang Administrasi Kependudukan. https://www.mkri.id/public/content/persidangan/putusan/97_PUU-XIV_2016.pdf

Ikhtisar Putusan Mahkamah Konstitusi Nomor 35/PUU/2012 tentang Hutan Adat Sebagai Hutan Negara. https://www.mkri.id/public/content/persidangan/sinopsis/ikhtisar_1047_1271_35-PUU-X-2012-ok.pdf

Quijano, A. (2000). Coloniality of power and Eurocentrism in Latin America. *International Sociology*, *15*(2), 215–232.

Quijano, A. (2007). Coloniality and modernity/rationality. *Cultural Studies*, *21*(2-3), 168–178.

Quijano, A. (2024). *Aníbal Quijano: Foundational Essays on the Coloniality of Power* (W. D. Mignolo, R. Segato, & C. E. Walsh, Eds.). Duke University Press.

Ramadhan, G. (2022). *Ekologi Politik Transformatif: Posisi Pengetahuan Adat Dalam Agenda Konservasi Pembangunan Di Taman Nasional Komodo.* Thesis Master: CRCS Universitas Gadjah Mada.

Ridhoh, M. Y., & Alfian, A. . (2025). Ecotheology Of The Kajang People: The Encounter Between Ecology And Theology In The Indigenous Kajang Community Of South Sulawesi. *Al-Qalam*, *31*(2), 346–362.

Robbins, J. (2006). Social Thought and Commentary: Anthropology and Theology: An Awkward Relationship? *Anthropological Quarterly*, *79*(2), 285–294.

Rudyansjah, T. (2011). *Alam, kebudayaan & yang Ilahi: turunan, percabangan, dan pengingkaran dalam teori-teori sosial budaya.* Depok: Titian Budaya.

Rudyansjah, T. (2015). *Emile Durkheim: Pemikiran Utama dan Percabangannya ke Radcliffe-Brown, Fortes, Levi-Strauss, Turner, dan Holbraad.* Jakarta: Penerbit Buku Kompas.

UNIVERSITAS GADJAH MADA
Mempertimbangkan Animisme Baru Sebagai Upaya Dekolonisasi Epistemik Dan Kontribusi Wacana Adat Indonesia
Luqman Hakim, Dr. Zainal Abidin Bagir
Universitas Gadjah Mada, 2026 | Diunduh dari http://etd.repository.ugm.ac.id/

Ruswanda, Asep S. (2020). Indonesian Constitutional Court'S Decision No. 97/Puu-Xiv/2016: A Chance To Encourage Reconciliation Between "Agama" and "Kepercayaan". *Religi: Jurnal Studi Agama-Agama* 16: 18–41.

Said, E. W. (1979). *Orientalism.* New York : Vintage Books

Salmond, A. (2014). Tears of Rangi: Water, Power, and People in New Zealand. *HAU: Journal of Ethnographic Theory,* 4(3), 285-309.

Salmond, A. (2017). *Tears of Rangi: Experiments Across Worlds.* Auckland University Press.

Santos, B.D.S. (2014). *Epistemologies of the South: Justice Against Epistemicide (1st ed.).* Routledge.

Scott, J.C. (1998). *Seeing Like a State*. Yale University Press.

Scott, M. W. (2013). The anthropology of ontology (religious science?). *The Journal of the Royal Anthropological Institute*, *19*(4), 859–872.

Setiawan, R. P. (2025). *Agama Semesta: Environmentalisme Religius dalam Perspektif Holobion.* Yogyakarta: Semut Api.

Smith, L. T. (1999). *Decolonizing Methodologies: Research and Indigenous Peoples*. Zed Books.

Smith, Wilfred C.(1963). *The Meaning and End of Religion.* New York: McMillan.

Smith, Tiddy. (2023). *Animism and Philosophy of Religion.* Palgrave Frontiers in Philosophy of Religion.

Tambiah, S. J. (1977), The Galactic Polity: The Structure Of Traditional Kingdoms In Southeast Asia. *Annals of the New York Academy of Sciences,* 293: 69-97.

Taylor, C. (2007). *A Secular Age*. Harvard University Press.

Tylor, E. B. (1871 [1958]). *Religion in Primitive Culture vol. 2.* New York: Harper Torchbook.

Tuck, E. & Yang, K.W. (2012). Decolonization is Not a Metaphor. *Decolonization: Indigeneity, Education & Society,* 1(1), 1-40.

Tuhri, Mufdil., Samsul Maarif & Rikardo Simarmata (2020) Adat, Islam, and the Idea of Religion in Colonial Indonesia. *Al-Albab Vol. 5 No. 2.*

Whyte, K.P. (2018). Indigenous Science (Fiction) for the Anthropocene. *Synthese,* 195(11), 4931-4948.

Wynter, Sylvia. (2003). Unsettling the Coloniality of Being/Power/Truth/Freedom: Towards the Human, After Man, Its Overrepresentation-An Argument. *The New Centennial Review, 3 (3).* Michigan State University Press.

Uyun, Y. W. (2015). *Interpersonal Relation: Sunda Wiwitan's Perception on Environment.* Tesis Master di CRCS, Universitas Gadjah Mada.

Van Klinken, G. (2025). *Bacaan Bumi: Pemikiran Ekologis untuk Indonesia.* Yayasan Obor.

Wilkinson, D. (2017). Is There Such a Thing as Animism? *Journal of the American Academy of Religion*, *85*(2), 289–311.

Willerslev, R. (2007). *Soul Hunters: Hunting, Animism, and Personhood among the Siberian Yukaghirs.* University of California Press.

UNIVERSITAS
GADJAH MADA
**Mempertimbangkan Animisme Baru Sebagai Upaya Dekolonisasi Epistemik Dan Kontribusi Wacana Adat
Indonesia**
Luqman Hakim, Dr. Zainal Abidin Bagir
Universitas Gadjah Mada, 2026 | Diunduh dari http://etd.repository.ugm.ac.id/

Willerslev, R. (2013). Taking Animism Seriously, but Perhaps Not Too Seriously? *Religion and Society*, *4*(1).

White, L. (1967). The Historical Roots of Our Ecologic Crisis. *Science*, *155*(3767), 1203–1207.

Wolters, O.W. (1999). *History, culture, and region in Southeast Asian perspectives*. Cornell University Press.

Zakaria, R.Y. (2000). *Abih Tandeh: Masyarakat Desa di bawah Rejim Orde Baru.* Jakarta: ELSAM.