

2nd Renaisans International Conference on SDGs



Entita: Jurnal Pendidikan Ilmu Pengetahuan Sosial dan Ilmu-Ilmu Sosial

Special Edition, May 2026

ISSN: 2715-7555 (Print), ISSN: 2716-1226 (Online)

DOI: [10.19105/ejepis.v2i.24437](https://doi.org/10.19105/ejepis.v2i.24437)

Food Sovereignty and Indigenous Resilience: A Hermeneutic Study of Baduy's *Leuit*

Ita Rodiah¹

¹Sunan Kalijaga State Islamic University, Yogyakarta, Indonesia

Article Info

Article History:

Received 04 26, 2026

Revised 05 11, 2026

Accepted 05 20, 2026

Keywords:

Food Sovereignty; Baduy;
Leuit; Indigenous
Pedagogy; SDGs;
Cultural Semiotics.

Abstract

Global food systems instability requires a rediscovery of indigenous wisdom to build community resilience. This study examines the *Leuit* (Baduy traditional granary) in Uten Sutendy's novel, *Baduy Sebuah Novel*, focusing on its socio-religious and pedagogical roles. Using a qualitative-interpretative method grounded in cultural semiotics, this study analyzes how the *Leuit* serves as both a symbolic and practical tool for food sovereignty. The findings reveal that the *Leuit* is more than physical storage, it is a sacred site where *Pikukuh* (ancestral tenets) and the myth of *Dewi Sri* create an indigenous ethics of sustainability. These values offer a transformative framework for social studies education by providing a practical model of ecological governance. Furthermore, integrating these indigenous philosophies into the national curriculum supports Sustainable Development Goal (SDG) 2 (Zero Hunger) through decentralized, community-based food security. By repositioning the granary as a living curriculum, this study provides a critical alternative to modern consumption-driven food system, ensuring long-term national resilience.

[Ketidakstabilan sistem pangan global menuntut penemuan kembali kearifan lokal guna membangun ketahanan komunitas. Penelitian ini mengkaji *Leuit* (lumbung tradisional Baduy) dalam novel Uten Sutendy, *Baduy Sebuah Novel*, dengan fokus pada peran sosio-religius dan pedagogisnya. Dengan menggunakan metode kualitatif-interpretatif yang berlandaskan semiotika budaya, penelitian ini menganalisis bagaimana *Leuit* berfungsi sebagai alat simbolis sekaligus praktis bagi kedaulatan pangan. Temuan menunjukkan bahwa *Leuit* lebih dari sekadar tempat penyimpanan fisik; ia merupakan situs suci di mana *Pikukuh* (prinsip leluhur) dan mitos Dewi Sri membentuk etika keberlanjutan asli. Nilai-nilai ini menawarkan kerangka kerja transformatif bagi pendidikan studi sosial dengan menyediakan model praktis tata kelola ekologi. Selain itu, mengintegrasikan filosofi-filosofi asli ini ke dalam kurikulum nasional mendukung Tujuan Pembangunan Berkelanjutan (SDG) 2 (Nol Kelaparan) melalui ketahanan pangan yang desentralisasi dan berbasis komunitas. Dengan memposisikan kembali lumbung sebagai kurikulum hidup, penelitian ini menawarkan alternatif kritis terhadap sistem pangan modern yang didorong oleh konsumsi, memastikan ketahanan nasional jangka panjang.] © The Authors.

This is an open access article under the [CC BY-NC](https://creativecommons.org/licenses/by-nc/4.0/) license.



*Corresponding Author:

Ita Rodiah

Sunan Kalijaga State Islamic University of Yogyakarta

Jl. Laksda Adisucipto, Papringan, Caturtunggal, Kec. Depok, Kab. Sleman, Daerah Istimewa Yogyakarta 55291, Indonesia

Email: ita.rodiah@uin-suka.ac.id | ita.pgn@gmail.com

1. Introduction

Discussions on indigenous resilience often fall into a simplistic dichotomy between modernity and tradition. From a cultural anthropological perspective, a community's survival depends not only on physical resource but also on a cosmology that governs the relations between human, the environment, and the ancestral realm [1]. The Baduy community of Banten exemplifies this collective agency, maintaining cultural autonomy against hegemonic state values. Central to their social structure is the *Leuit* (Communal granary). Far from being a mere storage facility, the *Leuit* serves as an ontological anchor for the community's social stability and spiritual continuity [2].

However, a scholarly gap exists in understanding how the anthropological realities of indigenous peoples are reproduced through literature. Most Baduy studies are dominated by descriptive ethnographic focusing on geographic isolation and identity politics [3], [4]. There is a lack of inquiry into how fictional narratives, such as Uten Sutendy's novel *Baduy Sebuah Novel*, operate as a form of literary ethnography to capture the dialectics between sacred and profane spaces. Literature is often viewed only as aesthetic representation, overlooking its potential as a cultural document of indigenous food sovereignty [5].

Previous scholarship on Education for Sustainable Development (ESD) has often used universal frameworks that fail to align with indigenous emic perspectives [6]. Researchers analyze the *Leuit's* structure but fail to grasp the symbolic meanings inherent in rituals venerating *Nyi Pohaci* (The rice deity) [7]. This oversight leads to a fragmented understanding of survival strategies. For the Baduy, food sovereignty is a manifestation of *Pikukuh* (Ancestral customary law), which promotes reciprocity and ecological equilibrium [8].

This study uses cultural semiotics and phenomenology to analyze the *Leuit* in Sutendy's prose. By positioning the *Baduy Sebuah Novel* as the primary site of analysis, this study investigates how the text constructs the *Leuit* as a liminal space bridging the human and the supernatural realms [9]. This approach explores how myth and ritual act as functional adaptive strategies for food sovereignty. Consequently, this study proposes repositioning the *Leuit* from a cultural artifact to an autonomous, community-based model of food governance [10].

The originality of this study lies in its shift from conventional literary criticism toward an analysis of indigenous ontology within the text. Unlike studies that frame the Baduy as static or primitive, this study conceptualizes their ecological practices as a local pedagogy relevant to national resilience. By synthesizing Sutendy's narrative nuances with the realities of food sovereignty, this paper introduces a theoretical framework, cosmological resilience. This framework challenges Western-centric epistemic hegemony by demonstrating that a nation's resilience is rooted in the spiritual and ecological integrity of indigenous people [11].

This paper pursues two primary objectives: *first*, to elucidate the symbolic and practical dimensions of the *Leuit* in contemporary Indonesia literature; and *second*, to advocate for the integrating anthropological perspectives into the global sustainability agenda. Through a rigorous examination of Sutendy's imaginary work, this study asserts that a resilient future may be found within ancestral granaries. By aligning literary representation with national resilience, this study contributes to the interdisciplinary study of religion, aculture, and the environment [12].

2. Method

This study adopts a qualitative-interpretative framework, specifically utilizing literary ethnography to analyze Uten Sutendy's *Baduy Sebuah Novel*. The narrative is treated as a thick description of indigenous sociological and spiritual life rather than a mere work of fiction [13]. By investigating the text as a primary ethnographic site, the study uncovers indigenous epistemologies embedded within the narrative, facilitating an exploration of the interplay between material culture and religious belief systems.

The analytical procedure follows a rigorous four-stage interpretive model (see figure 1), which incorporates the following technical steps:

2.1. Thematic Coding and Symbol Identification

Data collection begins with thematic coding, where the text is systematically scanned to identify recurring motifs related to food security, ritual, and the environment. This process involves:

- a. Open coding: Identifying raw descriptions of the *Leuit*, agricultural tools, and harvesting rituals.
- b. Symbol identification: Isolating specific cultural symbols within the prose, such as *Nyi Pohaci*, *Dewi Sri*, and the physical structure of the *Leuit*. These are treated as signifiers that carry deep socio-religious meanings

- c. Axial coding: Grouping these symbols into broader categories, specifically material infrastructure (the physical granary) and spiritual governance (the *Pikukuh* laws).

2.2. Semiotic Interpretation Procedures

To decode these symbols, this study employs cultural semiotics. The *Leuit* is analyzed as a piece of material culture that serves as an ontological bridge between the agricultural cycle and Baduy sacred cosmology [14]. The interpretation follows as three-tier semiotic procedure:

- Denotation: Analyzing the literal serves of the *Leuit* as a food storage unit as described in the novel
- Connotation: Uncovering the secondary meanings, where the *Leuit* symbolizes communal solidarity and obedience to ancestors
- Myth/ideology: Synthesizing how these meanings form a soul's firewall against modern consumption-driven food systems.

2.3. Data Validity and Positionality

To ensure data validity and scholarly rigor, this study thematic triangulation. Textual evidence is cross-referenced with established ethnographic records regarding Baduy customary laws *Pikukuh* (Customary law) [15] and indigenous food management systems [16]. This ensures that the literary truths in the novel are consistent with the actual socio-cultural mechanisms of Baduy society.

This operational procedure follows a rigorous four-stage interpretive model, as synthesized in Figure 1. This structured approach ensures a systematic transition from raw textual data to the formulation of a theoretical model of resilience.

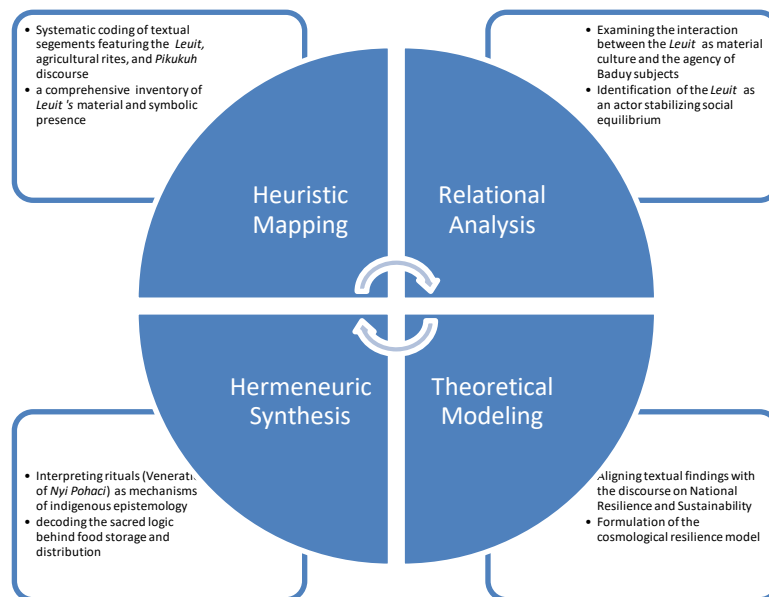


Figure 1. Four stage interpretative process of literary ethnography

Furthermore, this inquiry necessitates a rigorous acknowledgement of the researcher's positionality as the primary interpretive instrument. Within the analytical traditions of religion and culture, the pursuit of absolute objectivity is superseded by empathetic understanding (*Verstehen*), wherein the researcher's scholarly trajectory functions as a specialized heuristic lens to discern the sacred-ecological nexus embedded within the narrative [19]. This reflexive posture facilitates a sophisticated hermeneutic, transfiguring the *Leuit* from a perceived archaic relic into a dynamic architecture of resilience. By sustaining this level of ethical and intellectual transparency, the study ensures that the indigenous agency, as mediated through the prose, is articulated with requisite integrity and academic rigor [20].

3. Results

This section presents the findings from the analysis of *Baduy Sebuah Novel*, focusing on the textual representation of the *Leuit* across three primary dimensions.

3.1. The Physicality and materials of the *Leuit*

The narrative emphasizes the *Leuit* structural purity through its use of organic materials. Sutendy describes the granary as being constructed from *kayu hulu* (Prime timber), bamboo, and *ijuk* (Palm fiber). Crucially, the text highlights the absence of modern metal fasteners, as shown in the description of its assembly: “*The pillars stood firm without a single nail, bound only by the strength of fibers and the precision of wooden joints*” [21]. This architectural choice signifies the *Pikukuh* (Ancestral tenets), where foreign materials are depicted as symbols of spiritual contamination. This structural choice reinforces the boundary between the *Baduy*’ sacred domain and industrial modernity. As a living structure, the *Leuit* contrasts with the suffocating concrete of urban environments, acting as vertical bridge between the earth and heavens via *umpak* (stone pedestals) [22]. This architectural semiotics serves as a protest against ecological devastation, [23] asserting that durability is rooted in the organic bond between human craftsmanship and the natural order.

3.2. Ritual and Taboos: The Cult of *Nyi Pohaci*

The novel portrays the *Leuit* as the dwelling of *Nyi Pohaci* (The rice deity), establishing a framework where rice is a sacred guest rather than a commercial commodity. The rituals of *Nganyaran* (Tasting the new rice) are depicted as a moment of social discipline [24]. The fear of offending the deity through the taboo of selling rice prevents the over-consumption and commercialization, safeguarding the community against market fluctuations [25]. This mythological governance established a temporal rhythm where ancestral wisdom dictates present consumption to ensure future food security. By elevating rice to a sacred status, the text reveals an indigenous management system where spiritual accountability effectively supersedes external legal structures in preventing resource exploitation [26].

3.3. The *Leuit* as a Mechanism for Communal Food Sharing

Sutendy represents the *Leuit* as a social safety, providing a buffer for vulnerable members during *Paceklik* (Seasonal food shortage). In this narrative, wealth is measured by collective fullness of communal granaries [27] rather than individual accumulation. This system represents an autonomous social safety net that exists independently of state-led welfare [28]. This autonomy is depicted as the true source of *Baduy* resilience, allowing them to maintain their dignity and cultural identity even in the face of national economic crises. The *Leuit* thus becomes a tangible manifestation of communal sovereignty that protects the marginalized from the shocks of the market. The granary symbolizes self-reliance, allowing the *Baduy* to maintain cultural dignity during economic crises [29]. Ultimately, Sutendy’s representation of the *Leuit* critiques capitalist logic of scarcity, offering a model national resilience that prioritizes communal bonds and spiritual integrity over individual financial security [30].

4. Discussion

4.1. The Ontology of Organic Architecture: Resilience Against Material Hegemony

4.1.1. Organic Architecture as Cultural Resistance

The architectural configuration of the *Saung Lesung*, as depicted in Sutendy’s narrative, operates as a spatial extension of the *Leuit*, forming a cohesive socio-agricultural nexus. Within the framework of literary ethnography, the open-air nature of the structure signifies a transition from the closed, sacrosanct domain of grain storage to the transparent, communal domain of food processing [31]. This spatial relationality suggests that in *Baduy* cosmology, the transformation of rice from a divine entity into human sustenance is an act that must be performed in harmony with the atmospheric elements, thereby maintaining a continuous ontological dialogue between the built environment and the primordial forest [32].

“...*Leuit*. In another corner, there stands an open-air structure housing a long mortar for pounding rice. This is known as the *Saung Lesung*. Each village possesses only a single *Saung Lesung*, featuring an open roof-structure crafted from sago palm thatch (Rumbia)” [33].

From the perspective of material culture, the use of *rumbia* (sago palm thatch) reinforces a tectonic fidelity that resists the encroachment of industrial materials. This choice of biodegradable substance constitutes a silent protest against the material hegemony, asserting that the durability of indigenous life is not predicated on the permanence of concrete, but on the cyclic renewal of organic resources. By describing the *Saung Lesung* as an open structure, the text emphasizes a sensory integration where the acoustics of rice-pounding synchronize the community's existence with the ancestral *Pikukuh*. The utilization of organic materials detailed in section 3.1 represents far more than an ecological preference, it constitutes a form of tectonic fidelity to the *Pikukuh* [34]. In the novel, Sutendy depicts the selection of timber and bamboo, assembled without metal nails, as a deliberate ideological act. As articulated in the narrative: "This structure requires no iron nails to stand. It is bound by rattan and our loyalty to the earth. Iron will rust and decay the wood, just as the desires of the outside world will corrode our souls if we allow them entry".

The singular presence of *Saung Lesung* in each village, as a solitary communal hub, serves as a powerful signifier of radical reciprocity. Utilizing the lens of cultural semiotics, this singularity is interpreted as a mechanism to dissolve individual competition in favor of collective agency. By centralizing the technology of rice-processing, the narrative constructs the *Saung Lesung* as a site communal singularity, where the act of pounding rice becomes a ritualized labor that necessitates social interaction. This structural arrangement reinforces the moral economy, ensuring that food sovereignty is not an isolated pursuit of the nuclear family but a shared responsibility of the entire village.

Through a phenomenological lens, the long mortar housed within the *Saung Lesung* emerges as an agential object that mediates the relationship between the human body and the sacred grain. The physical labor performed at this site is portrayed not as a tedious chore, but as a form of lived experience that connects the subjects to the essence of *Nyi Pohaci*. The open roof facilitates a vertical connection between the laboring body and the celestial realm, suggesting that the secular task of food preparation is permanently anchored in spiritual accountability. This integration of work and worship provides a sophisticated model of cosmological resilience, where ecological survival is inextricably linked to the preservation of sacred rhythms.

The *Saung Lesung* serves as a decentralized infrastructure of sovereignty, offering a nascent theoretical alternative to state-led, centralized food governance. This indigenous architecture defines a space where wealth is reimagined as collective access to the tools of survival rather than private accumulation. By positioning this humble structure as a cornerstone of *Baduy* resilience, Sutendy's prose provides a decolonial blueprint for sustainability. This framework challenges Western-centric development models by demonstrating that true national resilience is found in the sacred granaries and communal mortars of indigenous societies, where the integrity of the soul is safeguarded alongside the integrity of the soil.

4.1.2. The Sensory Experience of the *Leuit*

The construction of food security within Sutendy's prose is reinforced through the subject's sensory engagement with the *Leuit*. This is captured in the dialogue between Suten and Mirsa:

"...*Leuit*, a place to store the harvested rice, Mirsa replied. 'Why is it constructed in this manner?' Suten inquired further. Beyond expectation, Mirsa provided an extensive explanation regarding the significance of the *Leuit*. The *Leuit* is built in this fashion as a form of veneration" [35]

This dialogue highlights a moment of epistemic transmission, where the physical form of the *Leuit* is unveiled as a sophisticated architectural manifestation of veneration. This transition from Suten's inquiry to Mirsa's explanation underscores the sensory dimension of indigenous dwelling, where the visual aesthetics and material composition are inseparable from an underlying spiritual logic. By framing the construction as a form of veneration, the narrative asserts that every tactile choice, from the selection of timber to the binding of fibers, is a deliberate act of honoring the sacred bond between the community and their subsistence.

In alignment with Pallasmaa's theory of sensory architecture, the *Leuit* operates as a vessel that strengthens human existence through a multisensory engagement with the sacred. Mirsa's explanation suggests that the *Leuit* constitutes a mnemonic device, its presence evokes the aroma of aged grain and the tactile coarseness of *ijuk*, which functions as vital anchors of collective memory [36]. This sensory richness prevents the spatial alienation prevalent in modern dwellings, as the inhabitants do not only observe the *Leuit* as an object from a distance but inhabit a context defined by the familiar scents and textures of ancestral survival.



Figure 1. *Leuit* in Baduy

The veneration described in the text is physically articulated through the use of breathing materials. Unlike the inert nature of modern concrete, the organic composition of the *Leuit* allows the structure to exist as a living entity. This material vitality ensures that the *Leuit* remains a warm and responsive space, fostering a sense of ontological security. The narrative implies that by dwelling among materials that age and breathe, the *Baduy* subjects maintain a visceral connection to the temporal cycles of nature, thereby rejecting the sterile stagnation of industrial permanence.

The dialogue also positions the *Leuit* as a site of pedagogical dwelling, where the sensory experience of architecture facilitates the internalization of indigenous values. When Mirsa elucidates the meaning of the structure, he is not only describing a building technique but is articulating a philosophy of cosmological resilience. The sensory cues, the sight of the elevated stone stilts and the fragrance of the stored harvest, act as semiotic triggers that remind the subject of their duty toward *Pikukuh*. Thus, the architecture does not just house the grain, it houses the very ethos of the community, making the act of dwelling a continuous ritual of spiritual and ecological alignment.

This textual fragment demonstrates that the *Leuit* represents an architecture of integrity that bridges the gap between the material and the metaphysical. The veneration inherent in its design ensures that food security is experienced as a sacred state of being rather than a technical achievement. By prioritizing sensory depth over modern efficiency, Sutendy's prose reveals that true resilience is found in environments that nourish the soul through material honesty. This reinforces the core argument of this study, the *Leuit* is a dynamic architecture of resilience that safeguards the indigenous voice by grounding it in a lived, sensory reality that remains impervious to the alienating forces of modernity [37].

4.2. Sacred Bureaucracy: Myth as a Rational Mechanism of Food Governance

4.2.1. Sacred Governance and Food Governance

The arrangement of social, customary, and religious systems described in Sutendy's narrative operates as a regulatory framework that maintains the socio-ecological equilibrium of the *Baduy*. Within this structure, the *Leuit* represents a social system refined over centuries rather than a mere object of utility. This organization operates as a self-regulating loop where religious mandates (*Pikukuh*) and communal laws provide the essential structure for food storage and distribution. By framing this as a descended system, the narrative highlights that food governance is an internalized ancestral discipline that ensures equitable survival.

Baduy Sebuah Novel reveals that the *Leuit* is central to the psychological security of the individual, equated in importance to housing and clothing. This comparison signifies that the *Leuit* is an integral layer of the human persona, without it, a citizen suffers a loss of self-confidence and peace. From a governance perspective, the *Leuit* acts as a stabilizer for the human psyche. The ritualized possession of a granary ensures that every married citizen is plugged into the communal safety net, creating a state of peace (*Ketenangan hidup*) that remains immune to external economic volatility. In this sense, the *Leuit* represents the physical manifestation of a social contract that prioritizes collective stability over individual accumulation.

Sutendy portrays this arrangement as a sacred bureaucracy that is arguably more effective than state-led legislation. While modern governance relies on external policing, the *Baduy* system utilize communal organization as internal regulatory instruments. The fear of losing one's self-confidence or peace serves as a powerful deterrent against the mismanagement of rice. The narrative suggests that when food security is woven into the religious and customary fabric of a society, the act of storing grain becomes a sacred duty rather than a mere economic necessity. This internal accountability creates a level of precision in food governance that state bureaucracies often fail to reach.

The requirement for every married citizen to possess a *Leuit* establishes decentralized food sovereignty. By distributing the *lumbung* across every household, the social and communal system prevents the centralization of power and the monopolization of resources. This meticulous arrangement ensures that the community's resilience is built from the bottom up. The *Leuit* becomes the site where hundreds of years of ancestral wisdom intersect with the daily needs of the family, proving that a system of organization is only as strong as its ability to provide tranquility to its individual members.

The synthesis of these fragments reveals that the *Leuit* constitutes an ontological anchor of indigenous identity. It is the point where the meticulous social system meets the intimate peace of the individual. By maintaining this system for generations, the *Baduy* have created a model of governance where the mth of *Nyi Pohaci* provides the rational basis for a balanced economy. The *Leuit* is the physical evidence of this balance, a structure that houses not just grain, but the self-confidence of a sovereign people who have mastered the art of sustainable living through the rotual of organization.

4.2.2. Taboo as Risk Management Strategy

The narrative's emphasis on the *Leuit's* capacity to preserve grain for hundreds of years highlights a long-term risk management strategy that operates the mechanism of sacred taboos (*Buyut*). In the *Baduy* perspective, the prohibition against selling rice is not an economic restriction, but a vital preservation protocol that establishes an eternal food reserve. By elevating the grain to a sacred status, the community ensures that subsistence resources remain shielded from the ephemeral of the market. This structural longevity proves that the *Leuit* is not merely a storage unit, but a strategic fortress against time, where the sanctity of the grain dictates its preservation over centuries.

Utilizing Eliade's perspective on sacred space, the *Leuit* serves as a center of the world (*Axis mundi*) that protects the community from the encroaching volatility of external crises. While modern society is depicted as growing increasingly anxious and fearful in the face of global instability and new virulent diseases, the *Baduy* maintain a state of ontological calm through their adherence to these ancestral taboos. The *Leuit* thus acts as a focal point of stability, it is a space where the secular fear of scarcity is neutralized by the sacred certainty of abundance. This spatial sanctity creates a barrier that prevents global food price volatility and external health crises from destabilizing the communal equilibrium.

The contrast between the decade-long endurance of the harvest and the restlessness of modern people underscores the effectiveness of mythological governance in disaster mitigation. In the text, the *Leuit* represents a form of temporal resilience that modern systems dail to achieve. While modern food security is often precarious and dependent on complex supply chains, the *Baduy* system is localized and autonomous, rooted in the uncompromising discipline of the *Baduy*. The narrative suggests that modern anxiety stems from a lack of such sacred anchors, whereas the *Baduy's* hundred-year reserve provides a tangible sense of security that is both physical and spiritual.

The synthesis of these fragments reveals that the *Leuit* constitutes an architecture of precaution. It is the physical manifestation of a society that prioritizes the future of centuries over the profit of the moment. The *Leuit* does not just store rice, it stores time itself, safeguarding the community against a future that modern society views with increasing dread. Through the rigorous application of taboo, the *Baduy* have created a model of governance where the sacred preservation of food acts as a vaccine against the virulent anxieties of the modern age, ensuring that their existence remains grounded in a perennial and protected abundance.

The equalization of the *Leuit* with fundamenta human needs, housing and clothing, signifies that in *Baduy* society, food security is not a secondary economic achievement but a primary constitutes of the self. Within the framework of the moral economy of the *Leuit*, the *lumbung* is portrayed as a prerequisite for social existence. This placement challenges the neoliberal paradigm of individualism, where success is measured by liquid assets and private acculumation. In Sutendy's narrative, the *Leuit* acts as the material anchor for a right to subsistence, asserting that an individual's dignity is linked to their ability to contribute to and benefit from a shared system of survival.

The loss of self-confidence described in Sutendy's text reveals a psychological dimension of radical reciprocity unlike the modern individual whose confidence is often derived from competitive

advantage, the *Baduy* subject finds *ketenangan hidup* (peace in life) through their integration into the communal *lumbung* system. To be without a *Leuit* is to be severed from the collective pulse, it is a state of ontological precarity that persedes poverty. Thus, the *Leuit* serves as a psychological stabilizer, ensuring that the peace of the individual is predicated on the stability of the commune and the volatility of private fortune.

Sutendy's prose depicts a space wherein private ownership dissolves in favor of collective survival. Although each family possesses a *Leuit*, this possession is governed by customary laws that mandate mutual aid. The *lumbung* is not a vault for hoarding, but a node in a vast, radical network of reciprocity. When the text mentions that the *Leuit* is as essential as clothing, it suggests that the *lumbung* covers the community against the shame of hunger. This shared vulnerability creates a social fabric that is more resilient than the fragmented structures of neoliberal societies, where the individual is forced to face the market alone.

The synthesis of these findings reveals that the *Leuit* is an architecture of collective dignity. It is the ohysical manifestation of a society that has successfully resisted the atomization of the modern age. By maintaining the *Leuit* as a pillar of life, the *Baduy* have preserved a way of being where the individual finds their greatest strength in their dependence on others. This indigenous pedagogy challenges us to rethink our own structures of survival, suggesting that true peace in life can only be found when we abandon the illusion of self-sufficiency and embrace the radical, sacred bonds of communal reciprocity. The meticulous arrangement of life described in Sutendy's narrative suggests that the *Baduy* do not merely practice agriculture, they inhabit a comprehensive indigenous pedagogy where every interaction with nature is a lesson in governance. By integrating the *Leuit*, the harvesting of durians, and the management of rivers into a single system of social and religious organization, the community demonstrates that resilience is not a technical by product but a cultural discipline. This systemic cohesion offers a radical blueprint for national strength, suggesting that a nation's durability is found in the alignment of its social values with its ecological practices.

By positioning the *Baduy* as sovereign subjects of their own history, the narrative decolonizes the concept of national resilience. Rather than viewing indigenous practices as traditions to be preserved in a museum, Sutendy presents them as active, strategies for survival that have outlasted numerous external crises. This shift in perspective allows national resilience to move away from a narrative of uniformity, which often relies on centralized, industrial solutions, toward an acknowledgment of diverse, localized strategies [43]. The *Baduy* system proves that decentralization and cultural autonomy are not threats to national unity, but are actually the pillars of a more robust and adaptable state [44].

The descended system mentioned in the text serves as a pedagogy of limits, teaching that abundance is maintained only through disciplined restriction. The meticulous arrangement of when to harvest and when to fell a tree provides a framework for managed equilibrium. For a nation grappling with climate change and resource depletion, this indigenous wisdom offers a vital lesson in self-restraint. Resilience, in this pedagogical sense, is the ability to maintain a system of social and communal organization that respects the regenerative cycles of the earth, ensuring that the harvest of today does not compromise the survival of tomorrow. The novel suggests that the psychological resilience of a nation is rooted in the tranquility if its citizens, which the *Baduy* archive through their customary systems. When every citizen is plugged into a meticulously arranged communal safety net, the individual anxiety that characterizes modern life is neutralized. National strength is thus reimagined as the collective peace in life derived from a guaranteed subsistence and a clear moral compass. This indigenous pedagogy argues that a resilient nation is one that provides its people with not just bread, but a sense of place and purpose within a sacred social order.

The integration of social, customary, religious, and communal life creates a holistic defense mechanism against external shocks. Whether the crisis is an economic collapse or a virulent disease, the *Baduy* remain resilient because their meticulous arrangement covers all aspects of human existence. It teaches that resilience is not something to be built after a crisis occurs, it is something that must be lived every day through the ritual of organization and the discipline of tradition [45]. The narrative of *Baduy Sebuah Novel* serves as a theoretical blueprint for an inclusive and decolonized future. It envisions a nation that celebrates the diverse survival strategies of its people, recognizing that the venerated *lumbung* is as important to national security as the modern stock exchange. Through this indigenous pedagogy, we are invited to reimagine a world where sustainable development is not a technical goal to be reached, but a way of life to be reclaimed. The *Baduy* do not merely survive, they flourish in an arrangement that honors the earth, proving that the most ancient paths often lead to the most resilient futures.

The *Leuit* stands not as a stagnant relic of antiquity, but as a prophetic architectural presence that interrogates the fragile foundations of modern individualism and industrial consumption. It offers a tangible resolution to the contemporary anxieties of the twenty-first century by demonstrating that food security is inherently a spiritual and communal achievement. By weaving together material honesty, sacred governance, and radical reciprocity, this indigenous *lumbung* serves as a wooden witness to a world where human habitation remains an act of veneration. The *Leuit* provides a decolonial compass for national resilience, suggesting that the most enduring path toward a sustainable future lies in reclaiming the sacred bonds between the soil, the soul, and the collective heart of the community.

5. Conclusion

This study concludes that the *Leuit* in Uten Sutendy's *Baduy Sebuah Novel* is an architectural embodiment of resilience that persedes its physical existence as a granary. The analysis reveals that the *Leuit* operates as a central semiotic anchor where tectonic fidelity, sacred bureaucracy, and moral economy converge to construct to indigenous model of food sovereignty. By elevating rice from a market commodity to a divine life-force through the myth of *Dewi Sri*, the community establishes a social algorithm for perennial food security that remains immune to global market volatility. Furthermore, this indigenous pedagogy challenges Western-centric development models by positioning food governance as a decentralized, community-based responsibility. Ultimately, the *Leuit* offers a decolonial blueprint for reimagining national resilience, demonstrating that sustainability is rooted in the preservation of the social, spiritual, and ecological systems that govern the material world.

Despite these insights, this study has limitations, particularly its exclusive focus on a single literary work, which may not capture the full diversity of contemporary prose representing the Baduy community. Additionally, the analysis is primarily qualitative and hermeneutic, focusing on symbolic meanings rather than empirical field data regarding current *Leuit* capacities. Future study should expand this inquiry by conducting comparative studies of food sovereignty representations across various indigenous literatures in Indonesia. Furthermore, interdisciplinary studies combining literary ethnography with quantitative food security metrics could provide a more comprehensive understanding of how indigenous wisdom can be practically integrated into national policy and the global sustainability agenda, particularly in achieving SDG 2 (Zero Hunger).

Funding Information

The author declare that this study received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors, this study was conducted using the authors' personal funds (self-funded).

References

- [1] T. Buzekova. 2020. "The Dangerous Others: Spiritual energy and Contagion", *Cesky Lid*, 107(2), p. 123-147. See also M. Douglas, 1966. *Purity and Danger: An Analysis of Concepts of Pollution and Taboo*. London: Routledge.
- [2] D. Krupocin and J. Krupocin. 2020. "The Impact of Climate Change on Cultural Security", *Journal of Strategic Security*, 13(4), p. 1-28. See also D. Miller. 1987. *Material Culture and Mass Consumption*. Oxford: Blackwell/Routledge, 1987.
- [3] A.M. Ragragio. 2022. "Music of the Baduy of Western Java: Singing is a Medicine by Wim van Zanten", *Bijdragen tot de Taal-, land- em Volkenkunde*, 178(2/3), p. 362-364. See also J. Garna. 1993. *Masyarakat Baduy*. Bandung: Judistira.
- [4] R. B. Ramadhan. 2024. "Traditional Communities in Indonesia: Law, Identity, and Recognition by Lllis Mulyani", *Bijdragen tot de Taal-, land- em Volkenkund*, 180(2/3), p. 292-295. See also R. Wessing. 1999. "The Sacred Grove: Guardianship and Heritage in West Java," *J. Southeast Asian Study*, Vol. 30, No. 2, p. 191-201.
- [5] L. T. Smith. 2021. *Decolonizing Methodologies: Research and Indigenous Peoples*, 3rd ed. London: Zed Books/Routledge.
- [6] R. Shadiev, at al. "Guest Editorial: Emerging Learning Technologies in education for Sustainable development, Theoretical Insights, Experimental Research, and Case Studies", *Educational Technology and Society*, 29(1), p. 223-225. See also D. Tilbury. 2011. "Education for Sustainable Development: An Expert Review of Processes and Learning," *UNESCO*, 2-11.
- [7] R. Luque-Lora. 2023. "What Conservation Is: A Contemporary Inquiry", *Conservation and Society*, 21(1), p. 73-82. See also B. S. Iskandar and J. Iskandar. 2017 "The Sacred and Profane: Ecological Knowledge and Conservation of the Baduy Community," *Biosaintifika: J. Biol. Educ.*, Vol. 9, No. 3, p. 460-469.
- [8] S. Kurnia. 2010. *Pikukuh Baduy: Menuju Keseimbangan Hidup*. Jakarta: Gramedia Pustaka Utama.
- [9] J. Magness and M. M. Mitchell. 2022. "Religious Studies and the Imagined Boundaries of the Humanities", *Daedalus*, 151(3), p. 166-179. See also V. Turner. 1969. *The Ritual Process: Structure and Anti-Structure*. London: Routledge.
- [10] P. M. Rosset and M. E. Martinez-Torres. 2012. "La Via Campesina and Agroecology," *Agroecol. Sustain. Food Syst.*, Vol. 36, No. 1, p. 1-22.
- [11] S. de Sousa Santos. 2014. *Epistemologies of the South: Justice Against Epistemicide*. London: Routledge.
- [12] U. Sutendy. 2022. *Baduy Sebuah Novel*. Jakarta: Gramedia Pustaka Utama.

- [13] C. Geertz. 1973. *The Interpretation of Culture: Selected Essays*. New York: Basic Books.
- [14] U. Eco. 1976. *A Theory of Semiotics*. Bloomington: Indiana University Press.
- [15] M. Eliade. 1987. *The Sacred and the Profane: The Nature of Religion*. San Diego: Harcourt Brace Jovanovich.
- [16] M. Hammersley and P. Atkinson. 2019. *Ethnography: Principles in Practice*, 4th ed. London: Routledge.
- [17] J. W. Cresswell and C.N. Poth. 2018. *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th ed. Thousand Oaks, CA: SAGE Publications.
- [18] A. Strauss and J. Corbin. 1998. *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory*. Thousand Oaks, CA: SAGE Publications.
- [19] R. G. Brockett and R. Hiemstra. 2020. *Self-Direction in Adult Learning: Perspectives on Theory, Research, and Practice*. London: Routledge.
- [20] L. T. Smith, 2021. *Decolonizing Methodologies: Research and Indigenous People*. London: Zed Books.
- [21] J. Pallasmaa. 2012. *The Eyes of the Skin: Architecture and the Senses*. London: John Wiley & Sons.
- [22] B. S. Iskanda. 2012. *Ekologi Perladangan Orang Baduy: Pengelolaan Hutan, Sungai, dan Lingkungan*. Bandung: Alumni.
- [23] K. Frampton. 1995. *Studies in Tectonic Culture: The Poetics of Construction in Nineteenth and Twentieth Century Architecture*. Cambridge, MA: MIT Press.
- [24] S. Hukantaival. 2023. "Field Manual for the Archaeology of Ritual, religion, and Magic by C. Riley Augé", *Anthropos*, 118(2), p. 596-597. See also R. Raappaport. 1999. *Ritual and religion in the Making of Humanity*. Cambridge: Cambridge University Press.
- [25] J. Scott. 1976. *The Moral Economy of the Peasant: Rebellion and Subsistence in Southeast Asia*. New Haven: Yale University Press.
- [26] P. Deal and K. O'Grady. 2020. "Environmental Justice activism: A Transformative, Contemporary Nature Religion", *Review of Religious Research*, 62(2), p. 315-332. See also M. Eliade. 1987. *The Sacred and the Profane: The Nature of religion*. San Diego: Harcourt Brace Jovanovich.
- [27] M. Mauss. 1954. *The Gift: Forms and Functions of Exchange in Archaic Societies*. London: Routledge.
- [28] K. Polanyi. 1944. *The Great Transformation: The Political and Economic Origins of Our Time*. Boston: beacon Press.
- [29] P. Bourdieu. 1990. *The Logic of Practice*. Stanford: Stanford University Press.
- [30] S. de Sousa Santos. 2014. *Epistemologies of the South: Justice against Epistemicide*. London: Routledge.
- [31] M. Atwood Mason and E. Turner. 2020. "Cultural Sustainability: A Framework for Relationships, Understanding, and Action", *The Journal of American Folklore*, 133(527), p. 81-105. See also A. Rapoport. 1969. *House Form and Culture*. Eaglewood Cliffs, NJ: Prentice-Hall.
- [32] B. S. Iskandar, 2012. *Ekologi Perladangan Orang Baduy: Pengelolaan Hutan, Sungai, dan Lingkungan*. Bandung.
- [33] U. Sutendy. 2022. *Baduy Sebuah Novel*. Jakarta: Gramedia Pustaka Utama, 56.
- [34] K. Yusoff. 2021. "Geologic Realism: Decolonial Environmental Humanities and the Anthropocene", *Environmental Humanities*, 13(1), p. 182-205. J. Pallasmaa, 2012. *The Eyes of the Skin: Architecture and the Senses*. London: John Wiley & Sons.
- [35] U. Sutendy. 2022. *Baduy Sebuah Novel*. Jakarta: Gramedia Pustaka Utama, 56.
- [36] C. Tilley. 2006. *Handbook of Material Culture*. London, UK: SAGE Publication.
- [37] L. T. Smith. 2021. *Decolonizing Methodologies: Research and Indigenous Peoples*, 3rd ed. London: Zed Books/Routledge.
- [38] W. McDonough and M. Braungart. 2002. *Cradle to Cradle: Remaking the Way We Make Things*, North Point Press.
- [39] K. Frampton. 1995. *Studies in Tectonic Culture: The Poetics of Construction in Nineteenth and Twentieth Century Architecture*. Cambridge, MA: MIT Press.
- [40] J. Iskandar and B.S. Iskandar. 2022., "The Local Wisdom of Indigenous People of Indonesia in Facing Global Climate Change", *Ethnobiology and Conservation*, 11, p. 1-24.
- [41] J. Garna. 1993. *Masyarakat Baduy*. Jakarta: Yudistira.
- [42] D. Wahl. 2016. *Designing Regenerative Cultures*, Triarchy Press.
- [43] M.F. Rijal and S.M.G. al Kindi. 2023. "Revitalizing the *Lumbung*: Indigenous Food Sovereignty and National Resilience in Post-Pandemic Indonesia", *Journal of Sustainable Development in Africa*, 25(2), p. 88-104. See also H. Bhaba. 1994. *The Location of Culture*. Routledge
- [44] S.A.P. Sukma. 2025. "The Role of *Leuit* in Modern Food Security: An Ethno-Archaeological Study", *Journal of Cultural Heritage Management and Sustainable development*, 15(3), p. 310-325. See also J. S. Lansing. 2007. *Priests and Programmers: Technologies of Power in the Engineered Landscape of Bali*. Princeton University Press.
- [45] A. Ghosh. 2021. *The Nutmeg's Curse: Parables for a Planet in Crisis*, University of Chicago Press.