adjustment, and accommodation of their values. The dynamics become even more complicated as capitalism order of values influences inter-society relations across the archipelago and perpetuated through intertwinement with decades of states’ socio-economic interventions to Indonesian societies. By addressing the role values plays within various Indonesian locales, we expect to produce a more compelling explanation of social dynamics stemmed from a diverse and changing cultural landscape, which had been perpetually addressed by the country’s prominent social scientists, as well as contributing to the anthropological theory of value, which, arguably, still lacking the insight from inquiries on inter-societies relationship. The topics, or cases, explored by this panel include but not limited to religious polarisation and conflict, inter-ethnic relation, myth, ritual and changing socio-economic order, the role of intermediaries ethnic groups migration (Hoakian, Fuchow, Javanese, Banjar, Bugis, Buton, Bajau, etc.), upland-lowland socio-political relationship, and the perpetual conflict between state, capitalism and indigenous minority.

Palm Oil Tree Fetish: A Plantation God in the Process of Construction in West Kalimantan
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This paper examines decay and new fetish construction in Dayak Desa farmers’ symbolic universe—from Tapang Madu (*Koompassia excelsa*) to palm oil trees (*Elaeis guineensis*). This deep-seated material change, which is reflected in a forest-use shift from heterogenous rain forest to expansive monoculture cash-cropping and a religious conversion to Christianity, has provoked symbolic responses from the Desa farmers. Moreover, such change also puts Desa farmers’ dialectical turmoil of truth and being to challenge. The decay of the Tapang Madu fetish to an object of no significance opened a gap for the Desa farmers to fill with a new fetish. Here, palm oil trees appeared to be the perfect fit due to its current dominance over the Desa farmers’ cultural landscape. For the Desa farmers today, palm oil trees are mystical and always in peril of the lurking devil in the form of black dog phantoms. Palm trees are prayed to in churches and aesthetically embodied by the farmers. This belief might come off as a repudiation of “modernity” and signal the Desa farmers’ tendency to revert to their “traditional” state. Quite the contrary, the Desa farmers’ construction and mystification of the devil contributes to a hybrid form of a fetish which helps them constitute a reality in which they come to terms with the changing mode of production, from pre-capitalism to industrial capitalism. It is a fetish that embodies their collective representations of what it means both to lose control over and to be subjugated by the means of production—a historical and on-going process of dispossession. The Desa farmers’ sense of loss entails inescapable enticements, self-consuming passions, discriminatory tactics, and devastating social costs.

*Keywords: Desa farmers, commodity fetishism, subjugation, palm oil tree, religious conversion*

Pagatan Woven Textile: The Inheritance of Malay Cultures into the Banjarmasin Court
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Banjar Baru Museum
In learning of why one culture diffused, make process in adherence trait at the encounter of each other content of traditions. One culture was tending to look similar with their neighbours but, another culture is showed as a solely different and could be differentiated by others. While, still
Other cultures were quite to be an origin at the reflection of forms. The one can suggest that at between the long period of acculturation caused by each other contact, it was important to know the background of one culture diffused. These third of questions should be defined into process: firstly, when was the west-ward of China trading diffused into the east of Indonesia? Whereas, the peninsular trade has had a cultural contact that were connect to the textile - Malay and Bugis clothing tradition? And thirdly, when was the partial migration acculturated deep into the origin of mid-west and east of Indonesian patterns of textile.

“Cultural diversity should be regarded as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs” (Universal Declaration on Cultural Diversity, 2001; Cultural Convention of the UNESCO, 2005).

The old fashion replaced by the former tradition, is because of the developing issued in politic was enabled to turn of the national ideology but, it wasn’t due to the changing life in orientations. There are the capabilities transformation in virtue up kind of art for a semiotic transformation. The inheritance of culture even reflects the rule of ‘legacy’ for the next generation. Clothing textile in Pagatan is becoming fact of structuring diversity that was restrained into the stratified group of Wajo, which always into the hereditarily back of traditions.

ASSIMILATING STRANGER, EXEMPLIFYING VALUE: THE REALIZATION OF IDEAL CULTURAL REPRESENTATION AND UPLAND-LOWLAND RELATIONSHIP IN NORTH SERAM, EASTERN INDONESIA

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Ultimate value is rarely fully realized as people have to maintain a balance between values in their everyday life. Robbins (2015) notes, however, that it may be perfectly exemplified through ritual. In this paper, I want to show that the perfect exemplification of a value that fundamentally matters to a society may otherwise be attained through the incorporation of an overwhelming stranger. Anthropologists have shown that the presence of a potent foreigner incites a sense of categorical disunity that leads to the dialectical counter movement to assimilate them. In this imaginary process of establishing a new unity, I argue, people are not simply attempting to incorporate the pervading stranger but also to encompass them within their hierarchically arranged idea of value. Subsequently, during the moment of assimilation—which can occur through myth, ritual, or other social forms—the community makes their ultimate value socially present. I will try to exemplify my argument by examining key cultural representations of the other among upland-lowland people in North Seram, Eastern Indonesia.

ADAPTATION BOTH SIDE: WHEN THE GEREJA KRISTEN JAWA (GKJ) MULTICULTURIZE ITSELF

Harry Bawono

National Archives of the Republic of Indonesia

The Javanese Christian Church or Gereja Kristen Jawa (GKJ) is one of the Javanese Christian representation. In the GKJ, the struggle between Christianity and Javanese Culture has been processed since the 1800s and continues to present day which has an impact on the process of adaptation that occurs in both sides. The adaptation process on Christianity side could be found when the GKJ change the primary reference from the Heidelberg Catechism which is totally