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 (Hoaikian, 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 (Koompasia 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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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