Sahibul Hikayat is a disappearing oral tradition of Betawi who are known as a strict Islamic indigenous people in Jakarta. During the prime era of the sahibul hikayat, the Betawi are recognized as an inferior ethnic group in the capital city of Indonesia, hence the sahibul hikayat is perceived as a consumption of the low economy class. As a matter of fact, the overlap of the tradition with the low class people is a character of oral tradition in general. My research findings, however, does not support this argument since Betawi elite are also consumer of sahibul hikayat. I was also encountered with two sahibul hikayat performances among educated non Betawi, who enjoyed these events although the sahibul hikayat was presented in its authentic forms with strong Islamic sense in terms of content and performance. Apparently, this Islamic character created no problem for the viewers. Usually many traditions have been modified for the sake of the outsiders. It is, therefore, interesting to identify the strength of this oral tradition which successfully capture not only the heart of the Betawi, but also the heart of the multi ethnic and multicultural people in Jakarta. But, unfortunately this Betawi oral tradition is disappearing in her own home. Hopefully this writing could contribute for the oral tradition literature in terms of the strength of oral tradition to attract the elite multicultural urban.

**Keywords:** oral traditions; authenticity; multi-ethnic; multicultural

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**On The Making of Commodities Under Category: Resource Exploitation**

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After the fall of Soeharto and followed by decentralization, Indonesia still faces a serious challenge from natural resources conflicts that are still on the rise. Indonesia indeed has potentials to develop policies for the advancement of the situation. The question remains why after the democratization, natural resources continues to be a prominent issue in Indonesia’s governance. While the natural resource is an umbrella concept, it is important to trace back the idea of commodities. Commodities can refer to both material and immaterial objects in our everyday life, but in this context, the focus is emphasized on staple and vital commodities that epitomize “natural” resources such as timber, land, rubber, and rice. Recent studies about commodity centers on the social life of thing approach that emphasizes how commodity has its own social life and equally interacts with the humane society to affect social changes. For instance, vast arrays of studies on how the flow of commodity reconfigures the landscape and social reality of people who involved in producing, distributing and consuming the commodity from the cradle to the grave. While tracing the social life of commodity and its consequences in social relations is crucial, the vice versa quest to investigating how the social relations mold certain things as commodities is also puzzling. This panel aims to explore the latter puzzle by examining the many ways the social relation comprises of manifold actors as well its multidimensional contexts of economics, politics and culture affects the evolution or transformation of things to become commodities; and how these commodities prevail. Empirical questions to be addressed in this panel are:
1. In under what circumstances the production of commodity lead to specific policy and social change in Indonesia?
2. How does Indonesia historically molded and produces its natural resource to be the (global) commodity?
3. What actors who are always ever-present in the process, how do they interact, and why are they important in the making of commodities in Indonesia?
4. What kind of relations or contentions that shape the politics of commodity today? How do different stakeholders navigate these contentious arenas given their own interests and existing institutions?

**ATOMIZATION OF PRODUCTION AND WORKERS' FRAGMENTATION IN INDONESIA'S COMMODITY POLITICS**

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Commodity production processes and politics have changed due to the emergence of platform capitalism and logistics revolution. Some of these changes include the expansion in the chain of production and the rise of job diversifications. Consequently, these changes affect the existing political relations, including within the working class. Employing Silvia Federici’s social reproduction -based analytical framework, this paper analyzes such changes. Using contemporary Indonesia as a case study, this paper advances two findings. First, the disjuncture within production processes from its beginning (the extractive industry) to its end (the creative industry) has led to the atomization of commodity production processes. Second, reproduction work, despite its importance, remains hidden and unacknowledged in current commodity politics, has shaped the face of Indonesia’s politics of commodity.

*Keywords: commodity, platform capitalism, social reproduction, working class, Indonesia.*

**MAKING MONEY THROUGH “DOMPENG”: SMALL-SCALE MINING AND LOCAL LIVELIHOOD IN JAMBI**

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Small and traditional gold mining has become one of the alternative livelihoods for local communities in several regions in Indonesia. In Jambi, precisely in Sarolangun the people who live in the Batang Asai river area have a close relationship with the gold mine. In addition to being a farmer, the community is also involved in extractive gold mining activities. The journey of community relations with mining activities is a form of utilization of local resources. When the mining phenomenon emerges the state responds by attaching it to illegal activities. This article wants to see how the experience of local communities and state view the position of gold commodities. Then this article will also focus on how gold commodities are able to exert influence on socio-cultural relations in the community especially after resource extraction technology undergoes changes, such as shifts in livelihoods, land ownership relations, and relations between owners and mine workers.

*Keywords: Gold Mining, Illegality, Land property, Livelihood.*