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

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, this 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 prevails. Empirical questions to be addressed in this panel are: