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

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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
Calvinistic to the Principle of GJK’s Teaching in 1997 or Pokok-Pokok Ajaran GJK 1997 (PPA 1997) then revised to the Principle of GJK’s Teaching in 2005 or Pokok-Pokok Ajaran GJK 2005 (PPA 2005). At least two adjustments in the Christianity side that could be identified, the salvation theology and how the church response to cultural and religious diversity. The salvation theology that fully Calvinism oriented which is “predestination” turn into Arminianism that totally contradicts because adopted “free will”. On how church response to cultural and religious diversity, the GJK revised its perspective from unappreciative to an appreciative angle. However, until present day the GJK still a part of the global Calvinist Church community named World Communion of Reformed Chuch (WCRC). Meanwhile, in the Javanese Culture side, adaptation come through the method of transmutation of meaning which transforms the internal meaning of Javanese Culture practices in order to make the Javanese Culture and Christianity could mutually synthesize. Furthermore, the harmony value has a significant role in this whole process as an enabler that makes the multiculturalization within the GJK possibly happen. The research was conducted from June 2013 to March 2015. Using qualitative methods through an in-depth interview and participatory observation, this research describes the dynamics of the adaptation process between Christianity and Javanese Culture that shaped the GJK from monocultural into a multicultural church.

Keywords: Christinity, Javanese Culture, Adaptation Process, Harmony, Multicultural Church

COMPETITIVE HOSPITALITY:
ADAT (CUSTOM), RELIGION AND ECOLOGICAL DEGRADATION IN A PERIPHERY INDONESIA
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My research focuses on two things, livelihood, customs, religions and its correlations to the coastal environmental degradation and how conservation institutions deal with the cultural habits and patterns that cause to the environmental degradation. The research location based is in Northern Raja Ampat, and the outermost islands, including Ayau Islands. Unlike in mainland Papua (Tana Besar), in the coastal Raja Ampat islands, people have a long and deep history to be connected with the outsiders and global traders. People in Raja Ampat, who generally come from Biak are fairly open. The coastal areas people are more enthusiast to participate in the greater economic system as what they have done for over centuries (Muridan, 2009). During my research, I found that people have been long connected with global traders and fishermen that come from Palau, Philippines, Hongkong and Taiwan. They have memories and stories regarding their encounters with these people when they search fish around the archipelagoes. The encounters with various foreigner fishermen have shaped their discourse and aspirations in treating their ecology. From foreigners and middlemen and foreign traders, Local Papuan learn on extending their livelihood beyond their subsistence needs. They learn to be integrated to the market exchanges by selling sea cucumber (teripang), giant clams (kima), mollusca (lola) that live around coastal areas.

This research is started from problematizing argument that economy and livelihood cannot be separated from customary, religion, and social activities. Through human-nature coexistence, I problematize the Karl Polanyian term of “embeddedness”, where economy is not securally separated from ethnic allegiance and religious communality. The embeddedness of economy (Polanyi, 1944) where economic livelihood embodies in a non-economic institution, such as family clan interests, church devotional practices, and community feasts have led to the paradoxical