other cultures were quite to be an origin at the reflection of forms. The one can suggest that at between the long periode 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