the gods in Central Javanese temples. Like the Welahan temples in Jepara, Tek Hay Bio in Semarang during the god’s birthday ceremony shows the form of cultural dependencies. This can be seen in the presentation which is the most important thing in a ceremony.

In celebration of the main gods of the Welahan temples, Jepara, on the main altar table is filled with red cone-shaped rice. This cone-shaped rice is a sign of real Javanese culture. The cone-shaped rice in Javanese culture is usually colored and yellow, but in the celebration of a day in Welahan, the cone-shaped rice is red, a color of happiness in Chinese culture. In addition to cone-shaped rice, other offerings are bamboo shoots. Raw bamboo shoots that are sliced are placed in bowls that fill the main altar table. The use of bamboo shoots is not found anywhere other than in Central Java.

In the god’s birthday ceremony which is usually held for three days, it is always shown some performances. Temples in Central Java provide entertainment in the form of a gamelan orchestra that serves Javanese songs and potehi puppets. Welahan Temple, Jepara, during the god’s birthday ceremony Hian Thian Siang Tee presents the performances of gamelan music in the temple yard and holds a potehi puppet show. The potehi puppet stage is made on the road in front of the temple. The potehi puppet was originally an art that was popular among Chinese people on Java, especially in many areas in Semarang. Potehi puppets which are a blend of Chinese and Javanese culture can use Javanese language in order to continue to survive in their performances. The story that has usually become the standard of potehi puppets can also be changed, such as Sun Gokong’s trip to the West which has many versions.

The tradition of washing the keris as a sacred thing in Javanese culture also influences the ceremony at the temple. Temples have the tradition of washing their god’s statues once a year. Washing the statues of gods with seven-flower water is also a form that is influenced by Javanese culture. In their home country, China does not have a tradition of washing a statue of a god. In addition, there is still a form of tradition that has an influence from Javanese culture, namely the tradition of respect for the weapons. The tradition of respecting weapons in Javanese culture in this case is the keris which seen as a sacred object is a characteristic of Javanese culture. Chinese culture doesn’t have a tradition of respecting the weapons. Meanwhile, in some temples in Central Java, they place the keris as a sacred object and should be respected.

*Keywords*: ceremony, dependence, hybridity, sejit

"DEPENDENCE AND DISPLACEMENT": CASE OF ORANG KAYO PULAU IN JAYAPURA CITY

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The Kayo Pulau ethnic group and other indigenous ethnic groups who lived in the Humboldt bay of Jayapura City are ethnic groups called tribal communities by Keesing, because they do not have centralized political and economic leadership. Previously the Dutch government had established its authority in Jayapura on March 7, 1910. Later when the Second World War broke out, in 1942 the Japanese Occupation Army entered this area and built its military base there as the main base in the Pacific. Two years later, in 1944, the Allied Forces under the command of General Douglas MacArthur destroyed the Japanese base and occupied the area. The rapid changes caused the indigenous tribes who lived there, immediately jumped into a new world.
After the Allied Forces left, the Dutch government proceeded to continue its administration there. The Dutch government then moved the center of government which was originally in Manokwari, to Jayapura. In the Trikora period of 1961, when the Indonesian government entered Papua, the Jayapura area remained the center of government, as the capital of West Irian Province. Change is even greater when many migrants from inside Papua and outside Papua enter this area.

In fact, indigenous people have become marginalized, alienated and deprived of their cultural roots. However, this trait on the other hand is a good thing for Jayapura City whose people now live in harmony and peace, acknowledging and accepting each other. Even though their situation is quite difficult to change, but by using local wisdom, the "reciprocity" above they can survive. This can be seen from how they can still exist and survive in the context of kinship, economy, "politics" (modern), and religion.

Keywords: Indigenous, Rapid change, Marginalized, Reciprocity, Survive.

BLASPHEMY: SHRINKING RELIGIOUS FREEDOM AND TOLERANCE IN INDONESIA

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Recently in Indonesia, the blasphemy which has been applied mainly to Muslims, was extended to non-Muslims. The allegations of blasphemy against Christian Ahok, the former governor of Jakarta, sparked mass protests in which hundreds of thousands of Muslims took part, resulting in his losing in election. The protest of a Buddhist housewife that the adzan sound from the mosque microphone was too loud angered Muslims in her neighborhood, and led to an uprising targeting at houses, vehicles and temples. She was later indicted for blasphemy and was sentenced to 2 years in prison.

The application of blasphemy for non-Muslims suggests that there is a growing tendency to force inter-religious harmony as defined by the Islamic perspective of non-intervention and control upon non-Muslims. To explore recent process of dealing with blasphemy provides useful information on how religious freedom and tolerance in Indonesian society have been changing.

Keywords: Blasphemy, Meiliana case, Ahok case, Religious tolerance, Inter-religious relations

AMPHIBIOUS LIFE AND THE POLITICAL ECONOMY OF MOVING EARTH

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Land reclamation projects both big and small are redrawing the coastlines of Eastern Indonesia. The island of Sulawesi provides key focus: on the island’s west coast Dutch contractors dredge reefs and fisheries to build artificial islands for luxury property development along the coasts of urban centers. On the east coast, layered histories of dispossession hide stories of cities built on swamps. Meanwhile, communities in the coastal hinterland buy displaced earth by the truckload from nickel mines backed by Australian, US, and Chinese capital. When the trucks dump dirt on mudflats and mangroves, certain forms of amphibious life give way to the political economic force of land title. Small coastal villages build land where the sea was to stake a legal claim to a future, and yet in doing so, may destroy the very ecosystems which sustain coastal village economies.