

中央研究院亞太區域研究專題中心&中央研究院社會學研究所

「多元宗教與社會」主題研究小組

2026 東南亞研究青年學者工作坊

Symposium of Young Scholars for Southeast Asian Religions Agenda

2026 年 10 月 7 日(三) 09:00-17:30

地點：中央研究院 民族學研究所 第一會議室

Time	Agenda
08:30-09:00	Register
09:00-10:00	Session One: Moderator: Dr. Tzu-Chien Yen (Postdoctoral Fellow, Institute of Sociology, Academia Sinica) Presenter: Rezza Maulana (Independent Scholar, Anthropology department, Gadjah Mada University) Topic: "The Other of Chinese-Style Mosque: discontinuous and continue of Chinese Muslim narrative in Yogyakarta"
10:00-10:10	Break
10:10-11:10	Session Two: Moderator: Dr. Yu-Sheng Lin (Associate Research Fellow, CAPAS, Academia Sinica) Presenter: Anthon Jason (Inter-Religious Studies, Gadjah Mada University) Topic: "The Religious Life of Chinese-Indonesians in Makassar, Indonesia"
11:10-11:20	Break
11:20-12:20	Session Three: Moderator: Dr. Ke-Hsien Huang (Professor, Department of Sociology, National Taiwan University) Presenter: Astrid Syifa Salsabila (Indonesian Consortium for Religious Studies University of Gadjah Mada) Topic: "Chinese New Year Mass: The Dynamics of the Chinese Catholics Claiming Their Indonesian Identity through Religious Practice"
12:20-14:00	Lunch

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14:00-15:00	Session Four: Moderator: Dr. Ming-Qian Xu (Postdoctoral Fellow, CAPAS, Academia Sinica) Presenter: Refan Aditya (Alumni of Center for Religious and Cross-cultural Studies, University of Gadjah Mada) Topic: "Temple Networking as a Mechanism of Social Embeddedness: A Case Study of Hok An Kiong, Muntilan, Central Java, Indonesia"
15:00-15:10	Break
15:10-16:10	Session Five: Moderator: Dr. Yuan-Hsin Tung (Postdoctoral Research Fellow , Research Institute for the Humanities and Social Sciences (RIHSS), National Science and Technology Council) Presenter: Dr. Olivia, S.E., M.A. (Assistant Professor, Faculty of Humanities and Creative Industries, Petra Christian University) Topic: Ritual, Localization, and Chinese Identity: Mazu Worship in Contemporary Indonesia
16:10-16:30	Break
16:30-17:30	Round Table Forum: Moderator: Dr. Wei-Hsian Chi (Research Fellow, Institute of Sociology; Director & Research Fellow, CAPAS, Academia Sinica) Panelist: Dr. Toetik Koesbardiati (Professor, Anthropology department, Airlangga University, Java Timur, Indonesia)、 Dr. Evi Lina Sutrisno (Lecturer, Department of Politics and Government Faculty of Social and Political Sciences Universitas Gadjah Mada, Indonesia) Dr. Syuan-Yuan Chiou (Associate Professor, Dept. of Sociology, National Chengchi University)

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Abstract : (In order of session)

Session One: "The Other of Chinese-Style Mosque: discontinuous and continue of Chinese Muslim narrative in Yogyakarta"

Rezza Maulana

Abstract

After the downfall of Orde Baru regime, much of Chinese culture expression rise on public space, one of them is Chinese-style mosque. Hew Wai Weng (2017) said at least ten mosques have been built across Indonesia regions. He said that Symbolically, Chinese-style mosques can be seen as a place for the display of a distinctive Chinese Muslim identity and become spaces for the contestation of multiple Chinese Muslim identities in Indonesia. Yet in Yogyakarta, the new of little Chinese-style mosque (built in 2018) was not representing the dynamic of Indonesian Chinese muslim contemporary, but it was relation with Chinese muslim narrative in the past and local issues.

Keywords: peranakan, Sino-Javanese, local history, heritage

Session two: "The Religious Life of Chinese-Indonesians in Makassar, Indonesia"

Anthon Jason

Abstract

This study examines the religious life of the Chinese-Indonesian community in Makassar through two months of intensive ethnographic fieldwork. Situated within Makassar's cosmopolitan history as a trading port, recurrent episodes of mass violence, and persistent political stigmatization, the study explores how religious practice functions as an arena for negotiating identity, solidarity, and alternative ethics in a polarized society.

The findings reveal that temples, churches, and mosques serve as distinct yet complementary spaces: the temple preserves ancestral memory and rituals in the private sphere; the church provides institutional protection and cross-ethnic integration; and the mosque fosters social connectedness with the majority Bugis-Makassar population. This spatial dynamic illustrates Prasenjit Duara's concept of "circulatory histories," wherein Confucian, Buddhist, Daoist, Christian, and Islamic

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traditions dynamically interact across local and transregional boundaries. Simultaneously, the religiosity of Chinese Indonesians functions as a mode of dialogical transcendence, serving as an ethical resource that enhances social cohesion and mitigates political polarization. Ultimately, religious life among Chinese Indonesians in Makassar is not merely a confession of faith, but a relational practice connecting ancestral heritage, rooted local coexistence, and transnational networks. In doing so, it embodies a form of relational modernity emerging from the interplay between Asian traditions and globalization, offering a sustainable democratic ethic for Indonesia's plural public sphere.

Keywords: Chinese Indonesians, Makassar, Religiosity, Circulatory Histories, Dialogical Transcendence, Relational Modernity, Polarization

Session Three : "Chinese New Year Mass: The Dynamics of the Chinese Catholics Claiming Their Indonesian Identity through Religious Practice"

Astrid Syifa Salsabila

Abstract

In 2000, Indonesia's second president Abdurrahman Wahid revoked the New Order government regulation that restricted Chinese expression in public. Further, the next president, Megawati Soekarnoputri, determined Chinese New Year as a public holiday in Indonesia. Many Chinese descendants in Indonesia viewed these two events as a realization of their freedom to express their Chinese identity and have since celebrated it through various activities during the New Year. For the Chinese Catholics, they hold Chinese New Year masses as the way to celebrate the new year in the Chinese calendar, including the community in Muntilan, Central Java, Indonesia. In this research, I will explore how the Chinese New Year masses in Muntilan served purposes beyond religion, as the Chinese Catholic community in the area used these masses to emphasize their identity as Indonesians while also highlighting their Chinese heritage within Indonesia's diverse context. This research would utilize Norman Fairclough's Critical Discourse Analysis as a theory and analysis method to examine the prayer books for the Chinese New Year mass held in Muntilan Parish over several years. The text compiled was analyzed in a threedimensional model: micro (text), mezo (discourse practice), and macro (social

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practice). Through the prayer books, the Chinese Catholic community in Muntilan attempted to counter the hegemonic idea within the Catholic community that Chinese descendants are foreigners and not part of Indonesian society. They utilized the Catholic Church's concept of accommodating local culture to hold Chinese New Year masses and to introduce Chinese expressions to the wider Catholic community. The prayer books for the Chinese New Year masses depicted the dynamics of Chinese Catholics seeking full recognition as Indonesians through texts that were continuously produced by the Chinese Catholic community in Muntilan.

Session Four: "Temple Networking as a Mechanism of Social Embeddedness: A Case Study of Hok An Kiong, Muntilan, Central Java, Indonesia"

Refan Aditya

Abstract

One of the social strategies of a minority group to be integrated into a multicultural society is pursued through social networking. It is imperative for the Chinese community as a minority in Indonesia to actively engage in established social networks, given its position in the span of racial discriminatory courses, especially in the colonial era and the New Order regime (1965-1998) that somehow still resonates nowadays. One of the Chinese community agencies in quest in this study is the Chinese temple or *klenteng*. This study seeks to examine the structure of the social network of Hok An Kiong *klenteng* in a multi-religious society of Muntilan, Central Java.

As one of the centres for social and religious activity, *klenteng* has been an agential hub for Chinese people to perform a harmonious relationship with wider society. The narrative of interreligious harmony has been a platform for *embedding mechanism* of Hok An Kiong and the Chinese community in Muntilan; a social mechanism that mitigates potential friction as well as fosters a relatively safe and protective social environment for the *klenteng* community. Furthermore, this study argues that the local network of Hok An Kiong community favours improving the sustainability of the religious function of the *klenteng* as a place for Chinese folk ritual and festival. As opposed to the ROC or RRC, where the Chinese are the majority so that Chinese temples are inherently embedded in the social fabric, I argue that this strategy of

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networking mechanism is a distinctively Indonesian Chinese temple case.

Keywords: Klenteng; Local network; embedding mechanism; Chinese community

Session Five: "Ritual, Localization, and Chinese Identity: Mazu Worship in Contemporary Indonesia."

Olivia 蕭翡斐

Abstract

Since Indonesia's Reformasi in 1998, Chinese religious traditions have re-emerged in public life after decades of restriction, with temple processions becoming important expressions of cultural and religious revival. This presentation examines the worship of Mazu, the Chinese sea goddess, through the annual pilgrimage and ritual procession organized by Tjoe Tik Kiong (慈德宮) Temple in Pasuruan, East Java. Based on ethnographic fieldwork combining participant observation, visual documentation, and in-depth interviews with ritual specialists, temple organizers, devotees, and participants from diverse ethnic backgrounds, the study explores how Mazu worship has been localized within Indonesia's social and cultural context. It analyzes the cultural meanings of Mazu devotion, the interactions among ritual participants, and the role of religious practice in revitalizing Chinese Indonesian identity. The presentation argues that Mazu worship functions both as a sacred religious practice and as a public performance through which Chinese identity is reconstructed and negotiated.

The ritual procession creates a shared space for cultural memory, community solidarity, and interethnic interaction, while the participation of both Chinese and non-Chinese communities demonstrates the importance of local adaptation in shaping contemporary Chinese religiosity.

By examining Mazu worship through the lenses of localization and identity formation, this study proposes the concept of "**restorative-communal identity**" to explain how communities rebuild cultural belonging through the collective revival and public enactment of formerly suppressed traditions in contemporary Indonesia.