

Bibliography

- Adams, D. J. (1987). *Cross Cultural Theology: Western Reflection in Asia*. Jakarta: PT BPK Gunung Mulia.
- Adams, T. E., Jones S. H. & Ellis, C. (2015). *Autoethnography: Understanding Qualitative Research*. USA: Oxford University Press.
- Addison, J. T. (1924). The Modern Chinese Cult of Ancestors. *The Journal of Religion*, Vol. 4, No. 5 (Sep, 1924), pp. 492-503. University of Chicago Press.
- Ali, M. (2016). *Being Chinese Christian: Religious Conversion Among Chinese Community in Kudus 1920-1960s*. (Master Thesis). Yogyakarta: Gadjah Mada University.
- Aritonang, J. S. & Steenbrink, K. (Eds.). (2008). *A History of Christianity in Indonesia*. The Netherlands: Brill.
- Asad, T. (1993). *Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam*. London: The Johns Hopkins University Press.
- Bevans, S. (1985). *Missiology: An International Review*, Vol. XIII, No. 2, April 1985.
- Bretfeld, S. (2012). Resonant paradigms in the study of religions and the emergence of Theravada Buddhism. *Religion*, Vol. 42, No. 2, April 2012, 273-297.
- Brown, P. (1999). "Pagan" in Glen Warren Bowersock; Peter Brown; Oleg Grabar. *Late Antiquity. A Guide to the Postclassical World*. USA: Harvard University Press. pp. 625-626.
- Chang, Y. H. (2016). Mapping Chineseness on the landscape of Christian churches in Indonesia. *Research Collection School of Social Sciences*. Institute Knowledge at Singapore Management University.
- Ching, J. (1993). *Chinese Religions*. USA: Orbis Books.
- Chirot, D., & Reid, A. (Eds.). (1997). *Essential Outsiders: Chinese and Jews in the Modern Transformation of Southeast Asia and Central Europe*. USA: University of Washington Press.

Coppell, C. A. (1981). The origins of Confucianism as an organized religion in Java. *Journal of Southeast Asian Studies*, Vol. 12, No. 1, March 1981, pp. 179-196.

_____. (1989). Is Confucianism a religion? A 1923 Debate in Java. In: *Archipel*, Volume 38. pp. 125-135.

Cox, J. L. (2007). *From Primitive into Indigenous: The Academic Study of Indigenous Religions*. Aldershot: Ashgate.

Darmawan, C.Y. (2014). Subjective Well-Being Remaja Tionghoa Kristiani yang Orangnya Menganut Kepercayaan Tridharma. *Program Studi Psikologi FPSI-UKSW, 2014*.

Darmawan, D. (2014). *Identitas Hibrid Orang Cina*. Yogyakarta: Gading Publishing.

Dawis, A. (2009). *Orang Indonesia Tionghoa Mencari Identitas*. Jakarta: PT Gramedia Pustaka Utama.

Declaration “Nostra Aetate” art. 2, retrieved from <http://vatican.va>.

Deming, W. (Ed.). (2015). *Understanding the Religions of the World*. John Wiley & Sons Ltd.

Dhavamony, M. (1995). *Fenomenologi Agama*. Yogyakarta: Kanisius.

Elliot, A. (Ed.). (2011). *Routledge Handbook of Identity Studies*. New York: Routledge.

Falola, T. (2001). *Violence in Nigeria: The Crisis of Religious Politics and Secular Ideologies*. New York: University Rochester Press.

Fitzgerald, T. (2000). *The Ideology of Religious Studies*. New York: Oxford University Press.

Garbini, G. (2003). *Myth and History in the Bible*. New York: Sheffield Academic Press.

Geertz, C. (1973). *The Interpretation of Cultures*. USA: Basic Books.

Godwin, B. (2012). *Myth Became Fact: Storytelling, Imagination & Apologetics in the Bible*. Los Angeles: Embedded Pictures Publishing.

Hall, S. (1996). *Cultural Identity and Diaspora*. London: Lawrence and Wishart.

- Haryanto, J. T. (2012). Gereja Kristen Kalimantan Barat dalam Upaya Mempertemukan Dogma Kristen dengan Tradisi Tionghoa. *Journal Multikultural & Multireligius*, Vol. 11.
- Hasanah, H. (2014). Perayaan Imlek Etnis Tionghoa *Jurnal Penelitian*, Vol. 8, No. 1, Februari 2014.
- Hehanussa, J. M. N. (no year). *Matteo Ricci dan Proses Kontekstualisasi Kekristenan di Cina*.
- Hoon, C. Y. (2004). How to be Chinese: Ethnic Chinese Experience a 'Reawakening' of their Chinese Identity. *Inside Indonesia*. 78, 13- 14. Singapore Management University.
- Hoon, C. Y. (2013, January 1). "By Race, I am Chinese; and by Grace, I am Christian": Chineseness and Christianity in Indonesia. *From the Selected Works of Dr. Chang Yau Hoon*. Singapore Management University. Bepress.
- Huang, J. (2004, August 14). "Who Am I": Identity Tensions Among Chinese Intellectual Christians. *Chinese Academic of Social Sciences*. Beijing, China. *The Association for the Sociology of Religion*. San Francisco, California. Retrieved from <http://hrr.hartsem.edu>
- Jaffee, M. S. (1999). Oral Tradition in the Writings of Rabbinic Oral Torah: On Theorizing Rabbinic Orality. *Oral Tradition*, 14/1 (1999): 3-32.
- Jiang, R., Di, H., & Hian, K. (2011, October 21). Eksistensi Dupa dalam Budaya Tionghoa. *Budaya Tionghoa: Forum Budaya dan Sejarah Tionghoa*. Retrieved from: <http://web.budaya-tionghoa.net>
- Jones, L. (Ed.). (2005). *Encyclopedia of Religion 2nd edition*. Detroit: Macmillan Reference USA.
- Jusuf, I. (2012). *Dari Tiong Hoa Hwe Koan 1900 Sampai Sekolah Terpadu PAHOA 2008*. Tangerang: Sekolah Terpadu PAHOA.
- Khoiri, A. (2018, March 4). Warna-Warni Budaya Indonesia di Karnaval Cap Go Meh 2018. *CNN Indonesia: Nasional*. Retrieved from: <https://m.cnnindonesia.com>
- Kim, E. Y. (2001). *The Yin and Yang of American Culture: A Paradox*. USA: Intercultural Press, Inc.

- King, R. (1999). *Orientalism and Religion: Postcolonial Theory, India and 'The Mystic East'*. New York: Routledge.
- Kipp, R. S. (1993). *Dissociated Identities: Ethnicity, Religion, and Class in an Indonesian Society*. USA: The University of Michigan Press.
- Knitter, P. F. (2009). *Without Buddha I Could Not be a Christian*. Oneworld Publications.
- Kraft, C. H. (2005). *Christianity in Culture: A Study in Biblical Theologizing in Cross-Cultural Perspective—25th anniversary ed.* USA: Orbis Books.
- Lai, P. C. (2001). Chinese Culture and the Development of Chinese Christian Theology. *Studies in World Christianity* 7 (2):219-240, October 2001. Edinburgh University Press.
- Leary, M. R., & Tangney, J. P. (Ed). (2012). *Handbook of Self and Identity*. New York: The Guilford Press.
- Li, H. L. R (2006). *Confucianism and Women*. New York: State University of New York.
- Lim, E. K. (2013). *The Hybrid Spirit Animating Chinese Pentecostals in Malaysia* (Electronic Theses and Dissertations), 984.
- Lindsey, T., & Pausacker, H. (Eds.). (2005). *Chinese Indonesians: Remembering, Distorting, Forgetting*. Singapore: Institute of Southeast Asian Studies.
- Lo, L. K. (2002). The Nature of the Issue of Ancestral Worship among Chinese Christians. *SBL Seminar: Romans Through History and Culture*. Toronto, Canada, 25 November 2002.
- Maarif, S. (Ed.). (2016). "Kajian Kritis Agama Lokal" in Samsul Maarif (ed.), *Studi Agama di Indonesia: Refleksi Pengalaman*. Yogyakarta: Program Studi Agama dan Lintas Budaya (Center for Religious and Cross-cultural Studies/CRCS), Sekolah Pascasarjana, Universitas Gadjah Mada.
- Maarif, S. (2017). "Meninjau Ulang Definisi Agama, Agama Dunia, dan Agama Leluhur" in Ali-Fauzi, Bagir, & Rafsadi (Eds.), *Kebebasan, Toleransi dan Terorisme: Riset dan Kebijakan Agama di Indonesia*, p. 13-41. Jakarta: Pusat Studi Agama dan Demokrasi Yayasan Paramadina.
- Macmullen, R. (1997). *Christianity and Paganism in the Fourth to Eight Centuries*. USA: Yale University Press.

- Martin, E. (2018). The Art of Dealing with the Gods: Balinese Women and Ritual Labor. *Undergraduate Honors Thesis*.1667. University of Colorado, Boulder.
- Masuzawa, T. (2005). *The Invention of World Religions*. Chicago: The University of Chicago Press.
- Michael, T. (2018). Law Enforcement Through ‘Ludruk’ and Cultural Advancement. *Asia Pacific Fraud Journal*, Vol. 3, No. 1st Edition, January-June 2018, pp. 125-131.
- Mignolo, W. D. (2007). Delinking. *Cultural Studies*, Vol. 21:2, pp. 449-514.
- Muas, T. N. M., & Witanto, E. P. (2005). Aktualisasi Peran Sosial Wanita Cina di Jabodetabek. *Makara, Sosial Humaniora*, Vol. 9, No. 2, Desember 2005:34-45.
- Mutakin, H.Z. (1993). *Masyarakat dan Kebudayaan Cina Indonesia*. Bandung: Tarsito.
- Netland, H. A. (2015). *Christianity and Religious Diversity: Clarifying Christian Commitments in a Globalizing Age*. USA: Baker Academic.
- Niebuhr, H. R. (1951). *Christ and Culture*. USA: HarperCollins Publishers.
- Omara, A. (n. d.). Human Rights Protection to Indonesia: Efforts from the Post New Order Governments to Eradicate Racial Discrimination. *Asia Law Quarterly*, Vol. 1, No. 1:87-103. Junior Lecturer, Faculty of Law. Yogyakarta: Gadjah Mada University.
- Ong, C. E., Ormond, M., & Sulianti, D. (2017). Performing Chinese-ness in Singkawang: Diasporic moorings, festivals and tourism. *Asia Pacific Viewpoint*, Vol. 58, No. 1, April 2017. Australia: John Wiley & Sons.
- Ong, S. (2008). “Ethnic Chinese Religion. Some Recent Developments” in Leo Suryadinata (ed.), *Ethnic Chinese in Contemporary Indonesia* (Singapore: ISEAS, 2008), pp. 97-116.
- Page, M. E., & Sonnenburg, P. M. (Eds.). (2003). *Colonialism. An International Social, Cultural, and Political Encyclopedia, Volume 1*. USA: ABC Clío.
- Petersen, D. L. (2005). Genesis and Family Values. *JBL 124/1 (2005) 5-23*.
- Piper, J. (2012). *Biblical Exegesis: Discovering the Meaning of Scriptural Texts*. Internet Publication <http://www.desiringgod.org>.

- Prothero, S. (2010). *God is Not One: The Eight Rival Religions that Run the World—and Why Their Differences Matter*. New York: Harper Collins.
- Ricoeur, P. (1976). *Interpretation Theory: Discourse and the Surplus of Meaning*. Texas: The Texas Christian University Press.
- Routery, M. (1997). *The First Missionary War. The Church Take Over of the Roman Empire*. Retrieved from <http://archie.org/web/20100531093733/http://vinland.org/scamp/grove/kreich/chapter4.html>.
- Rule, P.A. (1968). Jesuit and Confucian? *Journal of Religious History*. University of Melbourne.
- Said, E. (1977). *Orientalism*. London: Penguin.
- Salmon, C., & Lombard, D. 1980. *Les Chinois De Jakarta: Temples et vie collective*. Michigan: University Microfilms International.
- Schaeffer, F. A. (1985). Exegetical Bible Study Methods. *Institute of Church Leadership Development*. Retrieved from <http://netministry.com>
- Shandy, P. N. (2014). *Instruksi Presiden No. 14 tahun 1967 dan Dampaknya terhadap Kehidupan Budaya dan Ekonomi Keturunan Tionghoa di Pecinan Semarang, 1967-2002*. (Master Thesis). Semarang: Diponegoro University.
- Sirry, M. (2016, August 5). Argumen Sosiologis terhadap Eksklusivisme Agama. *Kolom Agama*. Retrieved from <http://geotimes.co.id>
- Skinner, G. W. (1996). “Creolized Chinese Societies in Southeast Asia” in Anthony Reid (ed.), *Sojourners and Settlers; Histories of Southeast Asia and The Chinese*, St. Leonard: Allen & Unwin.
- Smith, W. C. (1964). *The Meaning and End of Religion*. USA: Mentor Books.
- Stets, J. E. & Burke, P. J. (2014). The Development of Identity Theory. *Advances in Group Processes, Volume 31*, 57-97. Emerald Group Publishing Limited.
- Stevany. (2014, November 2014). Alasan Makin Menurunnya Pemeluk Agama Tionghoa di Indonesia. *Seputar Info Tradisi dan Budaya Tionghoa*. Retrieved from <http://tionghoa.info>
- Stryker, S., & Burke, P. J. (2000). The past, present, and future of an identity theory. *Social Psychology Quarterly*, Vol. 63, No. 4, Special Millennium Issue on the State of Sociological Social Psychology, pp. 284-397. American Sociological Association.

- Sugiyono. (2009). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Bandung: Alfabeta.
- Suryadinata, L. (1976). Indonesian Policies toward the Chinese Minority under the New Order. *Asian Survey*, Vol. 16, No. 8 (Aug, 1976), pp. 770-787. University of California Press.
- _____. (2001). Chinese Politics in Post-Suharto's Indonesia: Beyond the Ethnic Approach? *Asian Survey*, Vol. 41, No. 3 (May/June 2001), pp. 502-524. University of California Press.
- _____. (2002). *Negara dan Etnis Tionghoa: Kasus Indonesia*. Jakarta: Pustaka LP3ES Indonesia.
- _____. (Ed.). (2008). *Ethnic Chinese in Contemporary Indonesia*. Singapore: ISEAS Publications.
- Suryanto, M. T. (1996). *Kwa Mia/Nasib Menurut Alkitab*. Jakarta: Pelayanan Literatur Kristen Indonesia.
- _____. (1999). *Cap Jie Shio, Hong Sui/Feng Shui dan Kekristenan*. Jakarta: Pelayanan Literatur Kristen Indonesia.
- Sutrisno, E. (2017). Confucius is our prophet: The discourse of prophecy and religious agency in Indonesian Confucianism. *Journal of Social Issues in Southeast Asia*, Vol. 32, No 3, pp. 669-718.
- Swazey, K. (Producer), & Colaciello, M & Swazey, K (Director). (2018). *Our Land is the Sea*. Manoa: The Center for Southeast Asian Studies, University of Hawai'i and Yogyakarta: Center for Religious and Cross-cultural Studies, Gadjah Mada University.
- Tai, W. Y. (2014). The Chinese Community in Dutch Indonesia: Population and Socio-economic Characteristics. *Malaysian Journal of Chinese Studies*, 2014, Vol 3(2): 41-66. Netherlands: Royal Netherlands Institute of Southeast Asian and Caribbean Studies, Leiden.
- Tajfel, H., & Turner, J. C. (1979). An integrative theory of intergroup conflict in W. G. Austin & S. Worchel. *The social psychology of intergroup relations*. Monterey, CA: Brooks/Cole. pp. 33-47.
- Tan, H. (2012, October 27). Perayaan Cap Go Meh. *Seputar Info Tradisi dan Budaya Tionghoa*. Retrieved from <http://tionghoa.info>
- Tan, M. G. (2008). *Etnis Tionghoa di Indonesia*. Jakarta: Yayasan Obor Indonesia.

- Taylor, B. (Ed.). (2005). *Encyclopedia of Religion and Nature*. London & New York: Continuum.
- Thompson, L. G. (1979). *Chinese Religion: An Introduction 3rd edition*. California: Wadsworth, Inc.
- Tjoa, T.K. (1887). *Hari Raya Orang Tjina*. Batavia: Albrecht & Co.
- Tong, D. (2003). *A Biblical Approach to Chinese Traditions and Beliefs*. Armour Publishing Pte. Ltd.
- Wahed, M.S. (2016). The Impact of Colonialism on 19th and Early 20th Century China. *Cambridge Journal of China Studies*, 11 (2), 55.
- Walujono, A. (2014). *The Discrimination of the Ethnic Chinese in Indonesia and Perceptions of Nationality*. (Scenior Theses), Paper 508.
- Watts, A. W. (1954). *Myth and Ritual in Christianity*. New York: Grove Press, Inc.
- Wei, Liming. (2011). *Chinese Festivals*. Cambridge University Press.
- Wheterell, M., & Mohanty, C. T. (Eds.). (2010). *The SAGE Handbook of Identities*. London: SAGE Publications Ltd.
- Wong, L. (2017). *The Chinese-Christian Cultural Dilemma— A Christian Approach to Chinese Ancestral Worship*. (Dissertation). The Australian National University.
- Xu, X. (1997). The Dilemma of Accommodation: Reconciling Christianity and Chinese Culture in the 1920s. *The Historian*, Vol. 60, No. 1 (Fall 1997), pp. 21-38.
- Yang, C. K. (1961). *Religion in Chinese Society: A Study of Contemporary Social Functions of Religion and Some of Their Historical Factors*. University of California Press.
- Yang, F. (1998). Chinese conversion to Evangelical Christianity: The Importance of Social and cultural studies. *Sociology of Religion* 1998, Vol. 59:3, 237-257.
- Yang, H. (2004). Inculturation or contextualization: Interpretation of Christianity in the context of Chinese culture. *Contemporary Chinese Thought*, Vol 36:1, pp. 7-32.

Websites

<http://worldpopulationreview.com/countries/Indonesia-population/>

<http://indocentre.com/page.php?ID=93&sID=101>

<https://m.cnnindonesia.com/gaya-hidup/20180125142247-269-271517/singkawang-kembali-gelar-perayaan-imlek-dan-cap-go-meh>

<http://indonesia.travel/gb/en/destinations/kalimantan/singkawang/the-supernatural-tatung-parade-in-singkawang>

<http://indonesiakaya.com/jelajah-indonesia/detail/tradisi-perahu-naga-di-hari-roya-peh-cun>

<http://bbc.com/indonesia/trensosial-41736620>

<http://psbobby.wordpress.com/2010/02/09/bolehkah-orang-kristen-merayakan-imlek/>

<http://dedewijaya.wordpress.com/2012/01/21/apakah-orang-kristen-boleh-merayakan-imlek/>

<http://exposingchineseancestorworship.blogspot.com/2008/09/joss-sticks.html?m=1>

<http://gkkkmabes.blogspot.com/2012/10/tahun-baru-imlek.25.html?m=1>

<http://evansanjaya93.wordpress.com/2011/05/24/tradisi-tionghoa-vs-kekristenan-upacara-sembahyang-arwah-leluhur-berbakti-kepada-orang-tua/>

http://gekindopontianak.blogspot.com/2015/05/iman-kristen-dan-budaya-tionghoa_27.html?m=1

<http://jamesmuaja.com/sincia-tradisi-tionghoa-dan-kekristenan/>

<http://dalamrangkaiankata.wordpress.com/2012/06/24/antara-bakti-anak-dan-penyembahan-berhala-perayaan-ceng-beng-dalam-adat-tionghoa-dimata-agama-kristen/>

<http://echok.com>

<http://jewishtreats.org/2012/10/bowing-down.html?m=1>