

Table of Contents

Halaman Judul	i
Halaman Persetujuan Promotor dan Kopromotor	ii
Halaman Pengesahan	iii
Pernyataan Keaslian Karya	iv
Acknowledgements	v
List of Tables	vii
List of Figures	viii
Maps	x
List of Abbreviations	xiii
Table of Contents	xv
Abstract	xix
 INTRODUCTION	 1
Conceptual Frameworks	10
Sources	15
Organization of the Dissertation	17
Spelling	18
 CHAPTER 1	
RETHINKING BUDDHIST REVIVALISM	21

1.1. Global Buddhism	21
1.2. Navigating Buddhism in Colonial Indonesia	35
Conclusion	41

CHAPTER 2

BRINGING (BACK) BUDDHISM TO INDONESIA: THE SOUTHERN BUDDHIST NETWORKS	43
2.1. The Theosophical Society	46
2.1.1. The Theosophists and Buddhism	50
2.1.2. The Theosophical Society in South and Southeast Asia	54
2.1.3. The Theosophical Society in Indonesia	64
2.1.4. The Theosophical Society and Buddhism in Indonesia	69
2.2. The Java Buddhist Association	72
2.2.1. The Founders	72
2.2.2. The Structure and Characteristics of the JBA	75
2.2.3. The Encounter with Peranakan Chinese Society	79
2.2.4. Reforming Buddhism	82
2.3. Bhikku Narada: The First Yellow-Robe from the South	85
Conclusion	86

CHAPTER 3

PERANAKAN CHINESE: THE “NORTHERN WIND” BUDDHISTS	89
3.1. The Landscape of Chinese Society	90
3.2. Peranakan Chinese Identity: Culture and Religion	95
3.2.1. Tiong Hoa Hwee Koan (THHK) and Khong Kauw Hwee (KKH)	95
3.2.2. Sam Kauw Hwee (The Association of Three Religions)	100
3.2.3. The Batavia Buddhist Association (BBA)	102

3.3. Individuals in the Birth of Buddhism	112
3.3.1. Kwee Tek Hoay (1886-1952): The Founding Father of the Buddhist Institution	113
3.3.2. Ong Soe Aan (1884-Unknown): <i>Pendekar Anti Madat</i> (The Knight of Anti-opium)	119
3.3.3. Visakha Gunadharma (1907-1993): Daughter of the Buddha	122
<i>The Buddhist Torch-bearer</i>	127
Conclusion	129

CHAPTER 4

RECLAIMING RELIGIOUS SITES: THE KLENTENG AND THE BOROBUDUR	131
4.1. Klenteng	133
4.1.1. Klenteng Across Batavia as an Overlapping Chinese Enclave	133
4.1.2 “Problematic” Klenteng	143
4.1.3. Making the Klenteng More Religiously Buddhist	144
4.2. Borobudur for Buddhists	149
4.2.1. The Chinese Buddhists, the Javanese and the Borobudur	156
Conclusion	159

CHAPTER 5

PERFORMING BUDDHISM: VESAK	161
5.1. Vesak as a Global Modern Performance	162
5.2. Performing Vesak	169
5.2.1. Vesak at the Theosophical Society Lodge	170
5.2.2. Vesak at the Borobudur Temple	172
5.2.3. Vesak at the Klenteng	176

5.3. Syncretic Performativity: Indonesia as a Microcosm of Modern Buddhism	186
--	-----

Conclusion	187
------------	-----

CHAPTER 6

INTER-ASIAN BUDDHIST CONNECTIONS	191
----------------------------------	-----

6.1. Dhammic Connection with Colonial Sri Lanka	193
---	-----

6.2. Buddhism at a Crossroad: The Emergence of New Buddhist Affiliations in Batavia	196
---	-----

6.3. Buddhist Material Culture: The Buddha Image, the Buddhist Flag and the Buddhist Networks	206
---	-----

Conclusion	213
------------	-----

CHAPTER 7

CONTINUITY AND CHANGE IN 1950S INDONESIA: PEOPLE, PRACTICE AND NETWORKS	215
---	-----

7.1. Peranakan Chinese and Emerging Multi-ethnic Buddhists	219
--	-----

7.2. Buddhist Women	235
---------------------	-----

7.3. The Inter-Asian Connection Revisited: The Birth of Sangha	241
--	-----

Conclusion	250
------------	-----

CONCLUSION	251
------------	-----

Glossary	257
----------	-----

Bibliography	261
--------------	-----

Summary	289
---------	-----

Samenvatting	293
--------------	-----

Ringkasan	297
-----------	-----

Curriculum Vitae	301
------------------	-----

Propositions	302
--------------	-----