

“第五届印尼华裔研究国际论坛”

暨“海上丝绸之路与东南亚华侨华人：历史 现状与展望”

The 5th INTERNATIONAL CONFERENCE ON CHINESE INDONESIAN STUDIES (The 5th ICCIS)

I Overview

- ※ Theme: **The Maritime Silk Road and Southeast Asian Chinese Diaspora: Past, Present and Future**
- ※ Time: 25th Nov-26th Nov
- ※ Venue: No.7 Conference Room, Science & Arts Center, Xiamen University
Nan'an Building, Siming Campus, Xiamen University
Quanzhou Maritime Museum, Quanzhou, China
- ※ Working Language: Chinese, English

II Organizers

- ※ Organized by:
School of International Relations/School for Southeast Asian Studies,
Xiamen University, Xiamen, China
China Society for Maritime History Studies & Quanzhou Maritime Museum,
Quanzhou, China
- ※ Co-organized by: Universitas Kristen Maranatha, Indonesia
Universitas Kristen Petra, Indonesia
Universitas Tarumanagara, Indonesia
Universitas Indonesia, Indonesia
Universitas Katolik Soegijapranata, Indonesia
Rikkyo University, Japan
University of Malaya, Malaysia

III Conference Schedule

24 th November (Saturday)	All day	Guest Arrival & Registration 入住酒店&注册
25 th November (Sunday)	8:00-9:00	Registration 注册 Venue: 2nd Floor, Science & Arts Center, Siming Campus, Xiamen University 地点: 厦门大学科学艺术中心二楼
	9:00-12:45	Plenary Session: Opening Ceremony&Keynote Speech 开幕式、主题发言与大会发言 Venue: No.7 Conference Room, Science & Arts Center, Siming Campus, Xiamen University 地点: 厦门大学科学艺术中心七号会议室
	14:00-18:00	Parallel Session: Panel 1-12 分组讨论 Venue: Nan'an Building 地点: 南安楼
	18:00-19:30	Dinner 晚餐 Venue: Yifu Restaurant, Xiamen University 地点: 逸夫楼中餐厅
26 th November (Monday)	8:30	Pick-up at Science & Arts Center, Xiamen University and Transfer to Quanzhou Maritime Museum 出发前往泉州海交馆会场
	10:45-16:00	Speeches& Museum Tour 大会发言与实地考察 Venue: Quanzhou Maritime Museum 地点: 泉州海交馆
	16:00-18:00	Return to Xiamen 返回厦门
	18:00-19:30	Dinner 晚餐 Venue: Nan Pu Tuo Vegetarian Restaurant 地点: 南普陀素菜餐厅
27 th November (Tuesday)	All day	Departure 返程

IV Conference Program

25 th Nov (Sunday) 8:00-14:00		
Registration	8:00-9:00	Venue: No.7 Conference Room, Science & Arts Center, Siming Campus, Xiamen University 地点: 厦门大学科学艺术中心
Opening Ceremony	Moderator: Prof. Shi Xueqin 主持人: 施雪琴教授	
	9:15-9:30	Welcome Remarks by Xiamen University Official 厦门大学领导致欢迎辞
	9:30-9:45	Remarks by H.E. Mr. Djauhari Oratmangun, Ambassador of the Republic of Indonesia to the People's Republic of China and Mongolia 印尼驻中国及蒙古国大使致辞
	9:45-10:20	Group Photo & Tea Break 合影 茶歇
Plenary Session & Keynote Speech	Moderator: Dr. Zhang Miao 主持人: 张淼博士	
	10:20-11:00	Keynote Speech by Zhuang Guotu, Distinguished Professor, School of International Relations/School for Southeast Asian Studies, Xiamen University 主题发言: 厦门大学特聘教授 庄国土 <i>Maritime Silk Road and Fujianese Migrants in Southeast Asia</i> 海上丝绸之路与东南亚福建移民
	11:00-11:25	Plenary Speech by Setefanus Suprajitno (林鸿安), Universitas Kristen Petra <i>Questioning the Ties that Bind: Chinese Indonesians' Responses to China's New Maritime Silk Road</i> 纽带与联接: 关于印尼华人对中国“新海丝”倡议的反应的一些问题与思考
	11:25-11:50	Plenary Speech by Krismanto Kusbiantoro, Universitas Kristen Maranatha <i>The Intercultural Tourism Potentials of Chinese Heritages in Bandung: Its sustainability towards China's one belt one road initiatives</i> 万隆华人传统的跨文化旅游前景: 对一带一路倡议的可持续性意义探讨

	11:50-12:15	Plenary Speech by Wong Sin Kiong, National University of Singapore, <i>A Study on the Chinese Consuls and Leaders at Both Sides of the Malacca Strait in the late 19th and early 20th Centuries: Issues and Methodology</i> 清末民初马六甲海峡两岸的中国领事和侨领：研究问题与方法
	12:15-12:45	Q&A Session
Lunch Time & Break	12:45-14:00	Venue: Nan'an Building 地点：南安楼

25 th Nov (Sunday) 14:00-16:00	
Parallel Session-Panel 1: Chinese Indonesian: Culture Heritage and Impact (I)	
Moderator: Evelyn Cabanban, Tawid Heritage Centre, the Philippines Venue: Room 101, Nan 'an Building	
14:00-14:15	Sugiri Kustedja Universitas Kristen Maranatha <i>15th-16th Centuries Chinese Muslims from Southern China Influenced Java Muslims History</i> 15-16 世纪中国南方穆斯林对爪哇穆斯林的影响
14:15-14:30	Irena Vanessa Gunawan&Krismananto Kusbiantoro Universitas Kristen Maranatha <i>Study of the Residential Architectures of the Chinese Descendants in Gedong Village at Bangka Island</i> 华裔对印尼邦加岛乡村建筑的影响研究
14:30-14:45	Esther Kuntjara Universitas Kristen Petra <i>Juggling the Chineseness in the lives of the Chinese in Indonesia</i> 印尼华人生活中的中华特征
14:45-15:00	Dali S Naga, Universitas Tarumanagara, <i>From Indonesian Chinese to Chinese Indonesians: Integration, Assimilation, and Sinergi Paradigms</i> 从印尼华侨到印尼华人：融合、同化与调适范式
15: 00-15:20	Q&A Session
15:20-16:00	Tea Break

25 th Nov (Sunday) 14:00-16:00	
Parallel Session-Panel 2: New Maritime Silk Road and Indonesian Chinese Community	
Moderator: Sugaya Nariko, Ehime University, Japan Venue: Room 102 , Nan 'an Building	
14:00-14:15	Ping LIN ChungCheng University, Taiwan <i>Discovering the Xin Yimin in Jakarta: a Preliminary Study on people from Mainland China and Taiwan</i> 雅加达的中国新移民：一项初步研究
14:15-14:30	Rudolf Yuniarto Research Center for Regional Resources, Indonesian Institute of Sciences <i>In Search People to People Connectivity: Indonesian and Chinese Migration under the Belt Road Initiative Project</i> 人文交流：一带一路倡议下中印尼人口跨国迁移
14:30-14:45	Ardhitya Eduard Yeremia Xiamen University Universitas Indonesia <i>Indonesian Perceptions of China-led Belt and Road Initiative</i> 印尼对中国一带一路战略的认知
14:45-15:00	Joseph W W Chan Hong Kong Society for Indonesian Studies (HKSIS) <i>The Role of HK's Indonesian Community in the China-Indonesia Belt & Road Initiatives</i> 香港的印尼移民在印中一带一路倡议中的角色
15:00-15:20	Q&A Session
15:20-16:00	Tea Break

25 th Nov (Sunday) 14:00-16:00	
Parallel Session-Panel 3: Maritime Silk Road and Southeast Asia	
Moderator: Setefanus Suprajitno, Universitas Kristen Petra, Indonesia Venue :Room103 , Nan 'an Building	
14:00-14:15	Ann Shu Ju CHIU Chinese University of Hong Kong Library Jonathan H.X. LEE Asian American Studies, San Francisco State University <i>The Narratives of Zheng He (鄭和): A Legend Among Old Southeast Asian Chinese, and New Fuzhou Migrants in New York</i> <i>郑和: 一个在东南亚华侨中的传奇故事与在纽约的福州新移民</i>
14:15-14:30	Christine Claudia Lukman Universitas Kristen Maranatha <i>The influence of Chinese culture on Java's northern coastal batik as a result of Maritime Silk Road in the past</i> <i>海上丝绸之路与华人对爪哇北岸印染花布业的影响</i>
14:30-14:45	R. Tuty Nur Mutia Universitas Indonesia <i>'Amoy' Leads Singkawang : A Success Story of Harmonization</i> <i>厦门人在山口洋: 一个和谐相处的成功故事</i>
14:45-15:00	Jap Tji Beng & Sri Tiatri, Universitas Tarumanagara <i>Modeling the Participation of the Networked Chinese Indonesian Community in the Southeast Asian Part of Maritime Silk Road: An Actor Network Analysis Approach</i> <i>海丝与东南亚: 印尼华人社会的跨国网络研究</i>
15:00-15:20	Q&A Session
15:20-16:00	Tea Break

11月25日(周日) 14:00-16:00	
Parallel Session-Panel 4: 侨乡侨批及华侨华人研究 主持人: 郑一省 评议人: 沈惠芬 地点: 南安楼 301(3)	
14:00-14:15	邹坤怡 (ZOU Kunyi) 清迈大学(Chiang Mai University) <i>Changing PRC Chinese Conception of the Chinese in Thailand from the 1980s to 2010s</i> 上世纪八十年代到近来中国学界对泰国华人华侨认识的转变
14:15-14:30	梁白瑜 中国闽台缘博物馆 <i>漂洋过海作番客 魂萦梦牵是故乡——永春人下南洋及侨批研究</i>
14:30-14:45	蒙启宙 中国建设银行广东省分行 <i>近代广府东南亚侨批的交割与买卖</i>
14:45-15:00	阮湧伽 马来西亚华社研究中心 <i>被历史遗忘了四个世纪的闽南籍侨领——马六甲华人甲必丹郑芳扬</i>
15:00-15:15	王付兵 厦门大学 <i>新加坡和西马闽籍华人的职业构成</i>
15:15-15:30	评论
15:30-16:00	茶歇

11月25日(周日) 14:00-16:00	
Parallel Session-Panel 5: 中国与东南亚关系史研究 主持人: 冯立军 评议人: 沈燕清 地点: 南安楼 303	
14:00-14:15	胡春涛 广西艺术学院 泰国拉达纳哥信时代寺庙壁画中的华人生活图景与中国元素
14:15-14:30	孙魏 中国社会科学院中国边疆研究所 15世纪“满刺加航线”的开拓及满刺加的华人
14:30-14:45	李彩霞 海南大学人文传播学院 《顺风相送》印度尼西亚地名及针路考辨
14:45-15:00	刘涛 福建省漳州市长泰县政协文史委 “海客乌菟”与“漳人制舟”文本背后的故事——番薯入闽口岸及闽人迁移东南亚船型考
15:00-15:15	邱显存 贵州财经大学 海上丝绸之路的纷争: 菲律宾声索南沙群岛的历史考察
15:15-15:30	评论
15:30-16:00	茶歇

11月25日(周日) 14:00-16:00	
Parallel Session-Panel 6: “一带一路”与东南亚 主持人: 李勇 评议人: 李彩霞 地点: 南安楼 309	
14:00-14:15	林梅 厦门大学 <i>新发展主义: 印尼佐科维总统的执政方略</i>
14:15-14:30	李其荣 浙江丽水学院 <i>华侨华人与中华文化在海外的播迁及其影响</i>
14:30-14:45	康晓丽 厦门市社会主义学院统战理论教研部 <i>福建海上丝绸之路核心区建设与东南亚闽籍华人社团合作研究</i>
14:45-15:00	王发龙 临沂大学 <i>“一带一路”建设的非传统政治风险与中国的战略应对</i>
15:00-15:15	Mariko TANIGAKI University of Tokyo <i>香港与东南亚的学术交往——以香港的中国研究为例</i>
15:15-15:30	倪捷 东京大学综合文化研究科地域文化研究 <i>东南亚华侨华人与1970年代的保钓运动</i>
15:30-15:40	评论
15:40-16:00	茶歇

25 th Nov (Sunday) 16:00-18:30	
<p>Parallel Session-Panel 7: Contemporary Chinese Indonesian Community: Cultural and Identity</p> <p>Moderator: Esther Kuntjara, Universitas Kristen Petra, Indonesia</p> <p>Venue :Room101 Nan'an Building</p>	
16:00-16:15	<p>Qianqian Luli&Nurni Wahyu Wuryandari Universitas Indonesia</p> <p><i>Resinicization: A Formation of the Ethnic Chinese Cultural Identity in Indonesia: A Study of Chinese-Indonesian Families in the Trilingual School</i></p> <p>再华化：当代印尼华裔文化认同的形成：关于三语学校印尼华裔家庭的研究</p>
16:15-16:30	<p>Saiful Hakam Indonesian Institute of Sciences (PSDR LIPI)</p> <p><i>The Story of Abdurrahaman Wahid as a Father of Chinese Indonesian</i></p> <p>印尼华人之父瓦希德的故事</p>
16:30-16:45	<p>Ariesa Pandanwangi &Krisyanto Kusbiantoro &Leonardo Universitas Kristen Maranatha</p> <p><i>Overseas Chinese Formed The Forerunner Of the Factors That Influenced The Indigenous Social System In Bawomataluo-Nias</i></p> <p>印尼华人对印尼社会体制的影响：对 Bawomataluo - Nias 的观察</p>
16:45-17:00	<p>Elizabeth Susanti Gunawan Universitas Kristen Maranatha</p> <p><i>Cultural Imaginary of Chinese Indonesian in Post Suharto Era</i></p> <p>后苏哈托时期印尼华人的文化想象</p>
17:00-17:30	Q&A Session
17:30-18:30	<p>Dinner</p> <p>Venue: Yifu Restaurant, Xiamen University</p>

25 th Nov (Sunday) 16:00-18:30	
Parallel Session-Panel 8: Southeast Asian Chinese Ethnic: Other Countries' Views I Moderator: Sugiri Kustedja, Universitas Kristen Maranatha, Indonesia Venue :Room102 Nan'an Building	
16:00-16:15	Evelyn Cabanban, HC Tawid Heritage Center and Tawid Publications, Philippines <i>Overseas Chinese In Southeast Asia Specifically In San Fernando City, And San Juan, La Union, Philippines: An Overview Of Their Activities And Influences In Commerce And Trade, Culture, Religion, Education, Politics, Social, Tourism, And Language</i> 菲律宾联合省的华人及其经济文化影响
16:15-16:30	Sugaya Nariko Ehime University <i>Chinese in Spanish Manila in Transition, ca. 1780-1820: Their Activities in a Changing Colonial Environment.</i> 西殖时期菲律宾华侨活动的嬗变: 1780-1820
16:30-16:45	Peng Hui Hua Zhong Normal University, China <i>Filipino Chinese Christian In Davao</i> 菲律宾达沃的华人基督教徒
16:45-17:15	Q&A Session
17:30-18:30	Dinner Venue: Yifu Restaurant, Xiamen University

25 th Nov (Sunday) 16:00-18:30	
Parallel Session-Panel 9: Southeast Asian Chinese Ethnic: Other Countries' View II Moderator: Jap Tji Beng, Universitas Tarumanagara,, Indonesia Venue :Room103 Nan'an Building	
16:00-16:15	Betti Rosita Sari the Indonesian Institute of Sciences <i>Economic Entrepreneurship among the Yunnanese Chinese Muslim Diaspora in Thailand-Myanmar Border Area</i> 泰缅边境的云南籍华人穆斯林企业家
16:15-16:30	Amorisa Wiratri Indonesian Institute of Sciences <i>Culture Contestation and Negotiation among Chinese Diaspora in the Border of Vietnam Case study: Lang Son and Mong Cai</i> 华人文化抗争与协调：越南的个案
16:30-16:45	Wang Zhaoyuan University of Malaya <i>The Origin and Spread of Datuk Gong Worship Among Malaysian Chinese</i> 马来西亚华人拿督公崇拜的起源与传播
16:45-17:00	Shen Hui Feng Xiamen University <i>Letters from Southeast Asia: Transnational Moves and Home Ties</i> 来自东南亚的家书：闽南侨乡的跨国流动与联系
17:00-17:30	Q&A Session
17:30-18:30	Dinner Venue: Yifu Restaurant, Xiamen University

11月25日(周日) 16:00-18:30	
Parallel Session-Panel 10: 东南亚华人社会史研究 I 主持人: 王付兵 评议人: 冯立军 地点: 南安楼 301(3)	
16:00-16:15	Wei-an Chang National Chiao Tung University Han-pi Chang&Fen-fang Tsai <i>National Central University</i> <i>Hakka Marriage Immigrants in Taiwan from Sngkawang City, Indonesia</i> 台灣的印尼山口洋客家婚姻移民
16:15-16:30	郑一省 广西民族大学 <i>印尼美达村的华人乩童与庙宇宗教仪式</i>
16:30-16:45	张倍瑜 新加坡国立大学 <i>中国戏班的游埠史: 追溯剧团在东南亚离散地的表演路线, 流动性和戏曲传播, 1900—1930</i>
16:45-17:00	童莹 福建社会科学院华侨华人研究所 <i>族群空间再地域化: 印尼北马鲁古省社会冲突后华人社会重建</i>
17:00-17:15	Cannitalia Susanto (詹丽雅) 厦门大学在读博士生 <i>印度尼西亚华人教育三语学校的定义</i>
17:15-17:30	评论
17:30-18:30	晚餐 地点: 逸夫楼中餐厅

11月25日（周日）16:00-18:30	
Parallel Session-Panel 11: 东南亚华人社会史研究 II 主持人：康晓丽 评议人：Mariko TANIGAKI 地点：南安楼 303	
16:00-16:15	沈燕清 厦门大学 <i>吧国公堂华人婚姻登记制度探析—以《婚姻簿》档案为中心</i>
16:15-16:30	陈彬强、张惠萍 泉州师范学院图书馆 <i>南洋华裔族群谱牒数字化建设研究</i>
16:30-16:45	李勇 <i>二战前东南亚华校国家认同形塑研究：以新加坡养正学校为例</i>
16:45-17:00	吕俊昌 聊城大学 <i>16-18世纪亚洲海域华人天主教徒的活动与角色</i>
17:15-17:30	评论
17:30-18:30	晚餐 地点：逸夫楼中餐厅

11月25日（周日）16:00-18:30	
Parallel Session-Panel 12: 印尼华人及中印尼关系研究 主持人：施雪琴 评议人：童莹 地点：南安楼 309	
16:00-16:15	杨宏云 福州大学 <i>印尼华商发展现状、总体特征与未来趋势</i>
16:15-16:30	高艳杰 厦门大学 <i>九·三〇事件后台湾当局对中印尼关系的认识与反应</i>
16:30-16:45	刘勇 厦门大学 <i>近代爪哇茶业的兴起</i>
16:45-17:00	赖剑文（Harryanto Aryodiguno） President University, Indonesia <i>印尼华人史与印尼华人政治地位的变化</i>
17:00-17:15	叶丽萍 厦门大学 <i>再华化与印尼华人的身份重构：以印尼客家人为例</i>
17:15-17:30	评论
17:30-18:30	晚餐 地点：逸夫楼中餐厅

26th Nov, Saturday

Venue : Quanzhou Maritime Museum

8:30	Pick-up	Pick-up at Science & Arts Center, Xiamen University and transfer to Quanzhou Maritime Museum
10:30	Arrival at Quanzhou	Venue: Conference Room, Quanzhou Maritime Museum
10:45-11:15	Guest Speech	Moderator: Dr.Ding Yuling, Quanzhou Maritime Museum
		Nie Dening Xiamen University <i>Introduction for English translation and annotation of The Chinese Annals of Batavia, The Kai Ba Lidai Shiji and Other Stories (1610-1795)</i> 《开吧历代史记》英译本介绍
11:15-12:00	Conclusion Speech	Wang Lian Mao, Quanzhou Maritime Museum <i>Searching Migrants History in Southern China Genealogy</i> 闽南族谱中海外移民资料的研究
12:00-13:30	Lunch	Quanzhou Maritime Museum
14:00-16:00	Museum Tour	Quanzhou Maritime Museum
16:00-18:00	Return to Xiamen	Return to Xiamen
18:00-19:30	Dinner	Nan Pu Tuo Vegetarian Restaurant

V List of participants

- 1、 Zhuang Guotu, Xiamen University
- 2、 Setefanus Suprajitno, Universitas Kristen Petra
- 3、 Krismanto Kusbiantoro, Universitas Kristen Maranatha
- 4、 Wong Sin Kiong, National University of Singapore
- 5、 Sugiri Kustedja, Universitas Kristen Maranatha
- 6、 Irena Vanessa Gunawan, Universitas Kristen Maranatha
- 7、 Esther Kuntjara, Universitas Kristen Petra
- 8、 Dali S Naga, Universitas Tarumanagara,
- 9、 Ping Lin, ChungCheng University, Taiwan
- 10、 Rudolf Yuniarto, Research Center for Regional Resources, Indonesian Institute of Sciences
- 11、 Ardhitya Eduard Yeremia, Xiamen University
- 12、 Joseph W W Chan, Hong Kong Society for Indonesian Studies (HKSIS)
- 13、 Ann Shu Ju CHIU, Chinese University of Hong Kong Library
- 14、 Jonathan H.X. LEE, Asian American Studies, San Francisco State University
- 15、 Christine Claudia Lukman, Universitas Kristen Maranatha
- 16、 R. Tuty Nur Mutia, Universitas Indonesia
- 17、 Ariesa Pandanwangi, Universitas Kristen Maranatha
- 18、 Krismanto Kusbiantoro, Universitas Kristen Maranatha
- 19、 Leonardo, Universitas Kristen Maranatha
- 20、 Jap Tji Beng, Universitas Tarumanagara
- 21、 Sri Tiatri, Universitas Tarumanagara
- 22、 ZOU Kunyi, Chiang Mai University
- 23、 Liang Baiyu, China Mintaiyuan Museum
- 24、 Meng Qizhou, China Construction Bank Guangdong branch
- 25、 Yon Weng Woe, Centre for Malaysian Chinese Studies
- 26、 Wang Fubing, Xiamen University
- 27、 Hu Chuntao, Guangxi Arts University
- 28、 Sun Wei, China Frontier Research Institute, Chinese Academy of Social Sciences
- 29、 Li Caixia, School of Humanities and communication, Hainan University
- 30、 Liu Tao, Political and historical Committee of CPPCC, Changtai County, Zhangzhou City, Fujian Province
- 31、 Qiu Xiancun, GuiZhou University of Finance and Economics
- 32、 Li Qirong, Lishui University
- 33、 Lin Mei, Xiamen University
- 34、 Kang Xiaoli, United Front School of socialism, Xianmen
- 35、 Wang Falong, Linyi University
- 36、 Mariko TANIGAKI, University of Tokyo
- 37、 Ni Jie, Institute of regional culture, University of Tokyo
- 38、 Qianqian Luli, Universitas Indonesia
- 39、 Nurni Wahyu Wuryandari, Universitas Indonesia

- 40、 Saiful Hakam, Indonesian Institute of Sciences (PSDR LIPI)
- 41、 Elizabeth Susanti Gunawan, Universitas Kristen Maranatha
- 42、 Evelyn Cabanban HC, Tawid Heritage Center and Tawid Publications, Philippines
- 43、 Sugaya Nariko, Ehime University
- 44、 Peng Hui, Hua Zhong Normal University, China
- 45、 Betti Rosita Sari, the Indonesian Institute of Sciences
- 46、 Amorisa Wiratri, Indonesian Institute of Sciences
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The Intercultural Tourism Potentials of Chinese Heritages in Bandung: Its sustainability towards China's one belt one road initiatives

Krismanto Kusbiantoro, Cindrawaty Lesmana, Elizabeth

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Abstract

For centuries, Chinese immigrants had come to Indonesia from many ethnic minorities in Southern China. They had settled themselves among the locals in many cities; created a certain community and inherited many hybrid cultural heritages as the result of the cultural encounters between the Chinese and local cultures. Bandung is one of the cities. Bandung is historical city that once become the hometown of Asia Africa Conference in 1955. Chinese communities in Bandung had inherits some cultural heritages, both tangible and intangible, that can still be found in certain areas. Some are in form of architectural artifacts such as residential, hotels, Chinese tombs, schools, sacred temples, shop houses and commercial buildings owned by the Chinese descendants, others are in forms of traditions and culinary substances. Some of these heritages are facing a problem of sustainability due to lack of young generations concern and understanding, even tends to be ignorance and neglecting.

China's one belt one road initiatives is perhaps the most ambitious economic and diplomatic program right now that creates the world's largest platform for regional collaboration. The program will promote connectivity not only in terms of economics and commodities, but also in cultures and communities and affect many aspects including tourism. The link between culture and tourism is the most visible aspect since 37% of the global tourism has a cultural motivation.

When tourism is identified as part of an overall development strategy, the identification, protection, and enhancement of cultural heritages is vital for any sustainable effort. Hybrid and unique Chinese heritages in Indonesia, especially Bandung has the potential to become tourism attractions and destinations, whilst struggling with the challenge of modernity, globalism and sustainability.

This paper will explore the Chinese heritages as intercultural potentials in Tourism, especially in Bandung that was once influenced by China's maritime silk road, its challenge toward sustainability and its future regarding to China's one belt one road initiatives.

Keywords: Bandung, Chinese heritages, intercultural, tourism

Introduction

China's one belt one road initiatives is perhaps the most ambitious economic and diplomatic program right now that creates the world's largest platform for regional collaboration. It will traverse the continents of Asia, Europe and Africa, connecting the vibrant East Asian economies to developed European economies, and encompassing countries with rising Gross Domestic Product (GDP) over the next 15 years.ⁱ

Kevin Sneader, the chairman of McKinsey in Asia explained that the belt is the physical road, which takes one from Asia all the way through Europe to somewhere up north in Scandinavia. That is the physical road. What they call the road is actually the maritime Silk Road, in other words, shipping lanes, essentially from Asia to Venice. Therefore, it's very ambitious—potentially ambitious—covering about 65 percent of the world's population, about one-third of the world's GDP, and about a quarter of all the goods and services the world moves. Obviously, the scale of the program is enormous, and followed by the sum of money that involves.

The program promotes connectivity of Asian, European and African continents and their adjacent seas. The idea of connectivity is not only in terms of economics and commodities, but multi-dimensional, multi-tiered, and composite connectivity networks; including culture and communities. This connection will certainly give impact to tourism in all countries involved.

Recent studies conducted by the UNESCO ensued an astounding fact that 37% of global tourism has cultural motivations. Armin Mikos v. Rohrscheidt in his article "*Cultural Tourism – concerning the definition*" stated that cultural tourism may be recognized as one of the earliest types of tourism (or indeed the oldest one) referring to pilgrimages and expeditions taken by ancient Greeks and Romans and involving educational or learning aspect.ⁱⁱ This argues a significant potential impact of China's One Belt One Road initiatives to cultural tourism in many countries, including Indonesia.

China-Indonesia Intercultural Relationship History and Heritages

The earliest evidence of China relationship with Southeast Asia nations came from the discovery of some large bronze drums, which is believed to be the craft products from the 6th Century BC - 3rd Century AD, in certain places in Southeast Asia including Indonesia.

Many ancient chronicles prove a strong relationship of China and Indonesia. Starting from a great Buddhist Priest Fa Xian 法顯 in his book Foguoji 佛國記 that inscribed the story when he was incidentally cast ashore in Java; *Xin Tang shu*, 新唐書 and *Jiu Tang shu* 舊唐書 during the Tang Dynasty that wrote the story of another great Buddhist priest called Yi Jing 義

淨 that once stayed for about 12 years in Srivijaya to study Buddhism; the book of Zhu fan zhi 諸番誌 during the Song Dynasty where we can find some notes that 16 out of 29 spices that used to be traded were supplied by the kingdoms in Indonesia; book of Yuan shi 元史 and the articles of Wang Da-yuan 汪大淵: Dao yizhilue 島夷志略 during the Yuan Dynasty mentioned the kingdom of Majapahit as a great kingdom with such a beautiful palace and throne, wide regional power, large number of population far more greater than any kingdom in the eastern sea; and also the journey records of 7 expeditions of Admiral Zheng He 鄭和 to the Southeast Asia during the Ming Dynasty.

These chronicles proved that communication and relationships between China and Indonesia had entangled for centuries in the fields of politics, humanities, economics and also cultures, with neither expansive nor military aggression tendencies but with peace and the spirit of mutual friendship.ⁱⁱⁱ

Late China-Indonesia intercultural relationship have produced many cultural heritages that become part of our diverse local culture. Although some of them are facing the problem of extinction, but many of them survived and become a cultural tourism potentials. Some of the remainings are:

- A. *Gambang kromong* orchestra that we can still find in Tangerang. It started in the 18th century by a musical group of several natives' labors in a farm owned by a Chinese descendant called Nie Hu Kong. *Gambang kromong* was named according to two sets of musical percussion, *Gambang* and *Kromong*. It is a delicate collaboration of music that came from the local and Chinese cultures. Physically the Chinese elements can be found on the string instruments such as *Tehyan*, *Kongahyan* and *Sukong*, while other instruments such as *Gambang*, *Kromong*, *Gendang*, *Kecrek* and *Gong* are local percussion instruments. The string instrument that the orchestra uses is similar to Chinese traditional string instrument that we usually know as *Er Hu*. In the beginning, songs that were played by the orchestra were classical Chinese songs that are called *Phobin*.^{iv}
- B. *Potehi* puppet show is a puppet performance art with so many acts along with Chinese traditional music. It is played by two puppet masters and four musicians in a small house-shaped stage. *Potehi* comes from the words “*Pouw*” which means garments, “*Tee*” means pocket and “*Hie*” means a play. So *potehi* puppet is a puppet with a wooden carved head, and a pocket shaped garment that becomes the body. The puppet master will put his arm into the pocket during the play. It is actually an art performance since the Han Dynasty 漢 (206 BC – 220 AD). This culture was brought by the Chinese immigrants from the 16th century. *Potehi* puppet show was originally

played in Hokkian dialect, but then mixed by Melayu language. Nowadays, they play it in Indonesia and a little Hokkian dialect. Some plays that are usually played in *Potehi* puppet show is *Sie Jin Kui*, *Hong Kiam Chun Chiu*, *Cu Hun Cau Kok*, *Lo Thong Sau Pak* and also the story of the Pilgrimage to the West.

- C. Hwa Kun wedding dress is a wedding dress for wedding ceremonies during the Qing Dynasty 清(1616-1911). Although it is almost extinct in the mainland, can still be found in the Chinese descendants' society in Tangerang. It is a traditional Chinese dress with green lounging gown, red long-sleeved shirt with golden local embroidery, crown ornaments and dozens of hair buns with swinging flowers for the bride. The bride groom wears a black formal coat, also with golden embroidery and a red cone hat. Some of the hats are decorated by a horse-tailed artificial hair, just like the Chinese people during the Qing Dynasty. The swinging flowers on the hair buns actually come from local Malay tradition. Thus, on this dress, we can see that local craftsmanship, Chinese and Malay traditions are harmonically mixed together. ^v
- D. Barong landung is a pair of sacred statues that we can find both at Hindu and Chinese temples in Bali; situated on the highlands of Mount Batur, which happens to be the local Chinese community's residence in Bali. It is the statue of King Jaya Pangus, who has dark skin, a big nose and round eyes and his wife, Kang Tjin We, a Chinese lady with yellow skin, smiling lips and thin eyes. Barong landung is a unique fact about cultural encounters between Balinese and Chinese through marriage in the 12th century. Barong landung has become a highly respected local icon for the people of Bali. In the past, they used to take the statues in a certain traditional procession to expel evil influences and bring both peace and prosperous for the people. They use Chinese burnt incenses and Chinese coins for praying ceremonials. They also grow lychee trees to honor their Chinese ancestors. ^{vi}
- E. Another proof of China-Indonesia intercultural relationship can be seen through languages. There are many Hokkien words that is absorbed in to Indonesian, such as: "*becak*" from the word "*be chia*", "*loteng*" from the word "*lau theng*", "*kue*" from the word "*kwe*", "*topi*" from the word "*to phi*", "*kawin*" from the word "*kau in*", "*bakso*" from the word "*bak cho*", "*kecap*" from the word "*keh cap*", "*tukang*" from the word "*su kang*", "*topeng*" from the word "*tau peng*" and many more. Therefore, we can see that the intercultural relationship between China and Indonesia is undeniable exist.

Chinese Cultural Heritages in Bandung

Bandung is the Capital city of West Java Province, this city is one of the largest and most populated city in Indonesia. According to the data in the official sites of Indonesian Ministry

of Internal Affairs about the codes and data of regional government administration year 2015, Bandung covers an area of 167,67 Km² that consists of 30 districts, 151 sub-districts with a population of 2.339.463 and therefore considered to be a Metropolis.^{vii}

Bandung is a beautiful city that known as the architectural laboratory due to many Dutch architects who experimented with new architectural designs in the early 20th century. Bandung was designed to be the capital city during the Dutch occupation for 200.000 residents. In the early 20th century, many imported modern fashion goods from Paris were traded and exhibit in Bandung to promote it also as a fashion city. It is why the city was also called “Parijs van Java”. The Dutch architects were looking for innovations in the art of architecture. Such innovations result in a new architectural style that is known as Indische architecture. Architecture in Bandung is dominated by the European architectural prototype, which adapt to the concept of the tropical traditional architecture of Indonesia.^{viii} Until now, Bandung is one of the city that has the largest number of Art Deco heritage buildings. Bandung has so many valuable cultural heritages with a long significant history.

The development of Indonesia as a nation and especially Bandung with the contribution of the Chinese community happens within 5 centuries. According to Blusse in Kustedja^{ix}, the first arrival of Chinese immigrants had been detected since the early 15th century; sailing through the western path passing Sumatera and Java and also through the eastern path passing the Maluku archipelago and the western coast of Kalimantan. But the formation of Chinese settlements in the cities of Java started in the mid of the 17th century. Moreover, we know that the formation of the Chinese settlements could not be separated from the intervention done by the Dutch that arranged the settlements according to the ethnic group and other arrangements to control the mobility of the Chinese community.

In addition to the rich heritages of the Dutch colonials, Bandung also have many precious Chinese Community settlements which was developed since the early 18th century. During that particular period, the Dutch under the command of Daendels, issued three policies that gave impact to Bandung, that was the construction of a road along the island of Java, the construction of a railway and the development of a Chinese camp according to the decree dated on 9th June 1810. The development of the Chinese camp was to utilize empty lands for improving the welfare of the people.^x At the beginning, the policy of the Dutch to improve the development of Bandung was an effort to fulfill the needs of residential facilities which later developed into the central government and economic in the 1810. Therefore, Bandung was inaugurated as the capital of the district on the 25th September 1810.

Nevertheless, the growth of the Chinese population in Bandung in the first 5 decades of the 19th centuries was thus sluggish. The failure of Daendels to introduce the Chinese to Priangan (the land of west Java, including Bandung) and the absence of opium is probably become the reason that explains the insignificant number of Chinese in Priangan.^{xi} But at the turn of the

20th century, as Bandung gained more economic and political significance, the Chinese population grew as being involved in trade and manufacturing industries and in various white-collared jobs in service industries. ^{xii}

It is obvious that during the Dutch occupation, peoples in Indonesia were segregated by ethnic groups to avoid gaining power through unity that might cause problems to the Dutch. The Chinese for many years had become a social buffer to separate the Dutch with the local citizens. In some cases, even the Chinese were accused to be the accomplice of the Dutch, although there were some Chinese who fought and rebel against the Dutch during the occupancy.

The Chinese in Bandung, at the turn of the 20th century, were mostly settled in the commercial district. As Tunas mentioned at her book, after the establishment of the new market, Pasar Baru on the northern sector of the Great Post road, there was a noticeable increase of Chinese shop houses in the surrounding area. ^{xiii} This area was the center of a belt-like district that stretch out from east, where some Chinese notables set up some manufacturing industries, to west of Bandung, where we can found some Chinese settlements and commercials area. This belt-like district separated the north district of Dutch villas and the south district of local people settlements, as both social and physical buffer to separate the Dutch with the locals.

Furthermore, the growth of Bandung that involved the Chinese communities inherits some cultural heritages, both tangible and intangible, that can still be found in certain areas. The most significant Chinese heritages in Bandung are architectural artifacts such as residential, hotels, schools, sacred temples, shop houses and commercial buildings owned by the Chinese descendants. Some of them are in good conditions and others are not. These heritages evolved along with the needs of the owners; some are well preserved, others are converted into another function and some others are not even identified due to lack of information.

Three decades of cultural restriction during the *Orde Baru* (1965 – 1999), when the anti-Chinese culture spirit was nurtured among the nation due to political issues, was sufficient to disrupt the process of inheritance of the culture to the younger generations. Younger generations, both Chinese and locals have lack of knowledge about the Chinese cultures and heritages in Bandung and cause a latent threat to the sustainability of the Chinese Heritage. People of Bandung hardly can understand the significance of the Chinese cultural heritages, so that those heritages are in a serious thread of mistreated, misunderstood and even possibly facing destructions.

Intercultural Potentials of the Chinese Cultural Heritage in Tourism

The China's one belt one road initiative will not only mobilize goods and commodities, but also people. Tourism is obviously one of the most influenced industry that will be enhanced through the initiative. When people travels, and meet one to another, they will also bring and

transfer cultures. The interaction between foreign and local cultures is always interesting to be studied. They can influence one another through adoptions, adaptations or even have the potentials to create a new hybrid culture.

These hybrid cultures actually have a potential to become a good tourist attraction due to its uniqueness that came from an interaction between both foreign and local cultures that met on certain context. The process of interaction is so unique and natural that cannot be concocted or imitated. And since the Chinese have traveled and migrated to many countries all over the world and brought their culture instead, we can easily find the trace of Chinese cultures remnants in all of the members of the one belt one road program. This is connecting thread that we can work together as a tourism potential to increase the tourism industry on each country.

In order to identify the existence and the potentials of the Chinese cultural heritages, we developed a method of survey by enhancing community engagement and participation to give meanings on the culture itself. Through a historical survey, publics were encouraged to consider their historical and cultural experiences in Chinese heritages. The survey was arranged in two-days trip to visit the Chinese historical properties and cultural resources in the hazard area of Bandung City, Indonesia. We managed to gathers group of 39 students, teachers, journalist, tourist guides, government staff, researchers and photographers participated in the survey. The areas included Chinese public cemetery (Figure 1), Chinese Temples (Figure 2), Old Chinese School Buildings, Oversea Chinese Houses, Traditional Chinese Beverages, Ancestor Place, Indonesian-Chinese Museum, Tofu Factory (Figure 3), Coffee House in traditional style, and Traditional Chinese Medicine Store (Figure 4).

The purposes of the visit were to indicate how much do communities know about historical properties and cultural resources and to build awareness and the sense of the place to support the efforts of protecting the valuable assets. The process included site visit, historical reviewed from experts (Figure 5), interviewing the owners or the person in charge in each heritage and followed by a photo exhibition for public.



Figure 1. A lecture at the Chinese cemetery



Figure 2. A visit to Xie Tian Gong temple



Figure 3. A visit to a traditional Chinese Tofu factory



Figure 4. A visit to a Chinese medicine store



Figure 5. Interaction with the experts



Figure 6. Photo exhibition of the Chinese heritage

Many have realized that these Chinese cultural heritages have a great potentials as interesting tourist destinations. Some communities have already created some heritage trails in various package and involving researchers, domestic tourist, photographers, historians, students and any more. Through a well arrangement and elaboration contents of both tangible cultural heritages such as buildings and historical sites, and also intangible cultural heritages such as Chinese heritage culinary, the trails become more interesting. Obviously, intercultural Chinese-Indonesian heritages in Bandung is a promising tourism content nowadays that will enhance the tourism industries.

Some creative entrepreneurs recently collect many old Chinese daily remnants, such as lamps, old bicycles, old radios, etc. and created a tourism destination in the heart of the Chinese settlements in Bandung called “*the China Town*” (Figure 7). This is a cultural space where we can see some short history of the Chinese in Bandung, some old remnants of the Chinese in a small museum (Figure 8), listening to oldies music, experience some old Chinese atmosphere (Figure 9 & 10) and have some traditional food. This place has attracted almost 20.000 tourist per day during weekends and become a favorite tourist destination in Bandung. This amplifies the significance of cultural motivation for tourists.



Figure 7. The China Town Bandung
Bandung



Figure 8. A Museum at The China Town



Figure 9. Experiencing some old Chinese atmosphere
Town Bandung



Figure 10. A Chinese garden at The China

Challenges and Opportunities

The idea of promoting intercultural tourism to answer the challenge of tourism growth due to the one belt one road initiative will certainly met many challenges such as:

1. Tourism infrastructure

The need of tourism infrastructures especially in many developing countries, including Indonesia, such as representative hotels that meet the need of tourist's anxiety of intercultural tourism, restaurants that promotes intercultural culinary, accessibility to the tourist attractions that usually crowded and unprepared for large groups, lack of open spaces and meeting points, and also city accessibility due to traffic and limited transportation access towards tourist's destinations. Bandung has

another problem with a limited flight access due to the size of the airport; while access from Jakarta's Soekarno Hatta International Airport is inconvenient.

2. Lack of study and network

Another problem is there are very few center of intercultural study that can promote intercultural properties into tourism destinations. There is no solid synergy between the center of studies and the local government to enhance tourism development by certain policies, strategies and financial supports. Obviously, we also need to develop international network on intercultural studies to create a study platform that will enrich one another in terms of promoting intercultural tourism.

3. Human Resources

The lack of trained and knowledgably tourist guides in terms of intercultural tourism. Despite all the challenges, international meetings and forums are great opportunities to share ideas and develop mutual understandings and a particular platform of intercultural tourism. Through comprehensive discussions and case studies, we can learn one another and develop the intercultural potentials into a more concrete tourism program and enhance the tourism industry.

Conclusion

One belt one road initiative creates so many opportunities. The silk road encounters peoples and cultures. It creates intercultural potentials that through certain process can be promoted to enhance tourism industry. The idea of intercultural tourism need to be supported by comprehensive studies in international platform to meet the pace of growth that we expect from the one belt one road initiative. Therefore international meetings and forums need to be conducted continuously to support it.

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