



4th ICCIS

THE 4TH INTERNATIONAL CONFERENCE
ON CHINESE-INDONESIAN STUDIES

Faculty of Humanities,
Universitas Indonesia
August 22 – 24, 2017

ICCIS 2017 PROGRAM BOOK

“CHINA’S IMPACT ON
SOUTHEAST ASIA AND ITS
DIASPORIC COMMUNITIES:
PAST, PRESENT, FUTURE”

Organized and Hosted by



Faculty of Humanities
Universitas Indonesia

in Collaboration with



FACULTY OF HUMANITIES
UNIVERSITAS INDONESIA
DEPOK, 2017

ICCIS 2017 PROGRAM BOOK



“CHINA’S IMPACT ON SOUTHEAST ASIA
AND ITS DIASPORIC COMMUNITIES:
PAST, PRESENT, FUTURE”

August 22 – 24, 2017

Organized and Hosted by



Faculty of Humanities
Universitas Indonesia

in Collaboration with



FACULTY OF HUMANITIES
UNIVERSITAS INDONESIA
DEPOK, 2017

ICCIS 2017 PROGRAM BOOK

© 2017.

Website: <http://iccisfib.ui.ac.id>

Committee of ICCIS 2017

Patron:

Dr. Adrianus L.G. Waworuntu, M.A.,
Dean of Faculty of Humanities, Universitas Indonesia

Person in Charge:

Dr. Ali Akbar, M.Hum,
Manager of Research and Community Service, Faculty of Humanities, Universitas Indonesia
International Advisory Board

1. Prof. Shi Xueqin (Department of Southeast Asian studies, Xiamen University, China)
2. Prof. Masutani Satoshi (Rikkyo University, Japan)
3. Dr. Thock Ker Pong (Department of Chinese Studies, Univ. Of Malaya)

Steering Committee & Reviewer:

1. Manneke Budiman, Ph.D
2. Prof. Dr. Susanto Zuhdi
3. Prof. Dr. Hermina Sutami
4. Prof. Riris K. Toha Sarumpaet, Ph.D
5. Nurni W. Wuryandari, Ph.D.
6. Iwan Fridolin, M.Hum.
7. Christine Tala Bachrun, M.A.
8. Dr. Setefanus Suprajitno

Conference Director:

Dr. R. Tuty Nur Mutia E. Muas

Vice Director:

Uti Aryanti, M.Hum.

Secretaries:

- Hana Nurul Hasanah, M.Hum.
- Dewi Resminingayu, M.A.

Treasurers:

- Assa Rahmawati Kabul, M.Hum.
- Hatmi Idris, M.A.
- Mulyani

Public Relations and Protocol:

- Kiki Fauziah, M.Hum.
- Adi Kristina Wulandari, M.Hum.
- Muhamad Prabu Wibowo, M.Sc.
- Nanang Sutisna, MMSI

Conference & Proceeding:

- Nita Madona Sulanti, M.A.
- Najwa Abdullah, M.A.
- Moch. Aviandy, M.Hum.

Accommodation and Consumption:

- Lily Sagita Tjahjadi, Ph.D.
- Dilah Kencono, M.Si.

General and Facilities:

- Achmad Sunjayadi, M.Hum.
- Eva Latifah, Ph.D.
- Prapto Yuwono, M.Hum

Program Book Content:

- Dr. R. Tuty Nur Mutia E. Muas
- Uti Aryanti, M.Hum.
- Hana Nurul Hasanah, M.Hum.
- Dewi Resminingayu, M.A.
- Adi Kristina Wulandari, M.Hum.
- Nita Madona Sulanti, M.A.
- Najwa Abdullah, M.A.
- Moch. Aviandy, M.Hum.

Program Book Design and Layout:

M. Prabu Wibowo, M.Sc.

Table of Contents

TABLE OF CONTENTS	I
ABOUT ICCIS 2017	1
WELCOMING REMARKS BY HEAD OF COMMITTEE	3
WELCOMING REMARKS BY DEAN OF FACULTY OF HUMANITIES, UNIVERSITAS INDONESIA	5
PROGRAMS OF ICCIS 2017	7
DETAILS OF PROGRAM, PLENARIES, AND PARALLEL SESSIONS	9
COMMITTEE OF ICCIS 2017	19
CHINESE STUDY PROGRAM	20
HISTORY OF THE FACULTY OF HUMANITIES, UNIVERSITAS INDONESIA	25
MUSEUM KEPRESIDENAN RI BOGOR	27
VIHARA DHANAGUN / HOK TEK BIO TEMPLE	29
DIDIK NINI THOWOK	31
ABSTRACTS OF PAPERS	33
ABSTRACTS: KEYNOTE SPEAKERS	35
PROF. ANTONIA FINNANE (SCHOOL OF HISTORICAL AND PHILOSOPHICAL STUDIES, FACULTY OF ARTS, UNIVERSITY OF MELBOURNE, AUSTRALIA)	35
PROF. WANG GUNGWU, CBE (EAST ASIAN INSTITUTE, NATIONAL UNIVERSITY OF SINGAPORE)	35
ABSTRACTS: PLENARY SPEAKERS	37
PROF. ZHANG ZHENJIANG (SCHOOL OF OVERSEAS CHINESE AND INTERNATIONAL STUDIES, JINAN UNIVERSITY, GUANGZHOU, CHINA)	37
PROF. GOH BENG LAN (DEPARTMENT OF SOUTHEAST ASIAN STUDIES, FACULTY OF ARTS AND SOCIAL SCIENCES, NATIONAL UNIVERSITY OF SINGAPORE)	37
DR. R. TUTY NUR MUTIA (CHINESE STUDIES PROGRAM, DEPARTMENT OF HISTORY, FACULTY OF HUMANITIES, UNIVERSITAS INDONESIA)	38
PROF. DALI S. NAGA (TARUMANEGARA UNIVERSITY, JAKARTA, INDONESIA)	38
PROF. HERMINA SUTAMI (CHINESE STUDIES PROGRAM, LINGUISTICS DEPARTMENT, FACULTY OF HUMANITIES, UNIVERSITAS INDONESIA)	39

UNIVERSITY, SURABAYA, INDONESIA)	39
PROF. SHI XUEQIN (DEPARTMENT OF SOUTHEAST ASIAN STUDIES, XIAMEN UNIVERSITY, CHINA)	40
DRS. SIAUPHING SOUPHAN SANJAYA, M.A., PH.D. (MARANATHA CHRISTIAN UNIVERSITY)	41
PROF. NOBUHIRO AIZAWA (DEPARTMENT OF CULTURAL STUDIES, GRADUATE SCHOOL OF INTEGRATED SCIENCES FOR GLOBAL SOCIETY, KYUSHU UNIVERSITY, JAPAN)	41
DR. JOSH STENBERG (DEPARTMENT OF CHINESE STUDIES, FACULTY OF ARTS AND SOCIAL SCIENCES, UNIVERSITY OF SYDNEY, AUSTRALIA)	42
PROF. DR. DANNY WONG TZE KEN (MALAYSIA INSTITUTE OF CHINESE STUDIES, MALAYSIA)	42
NURNI W. WURYANDARI, PH.D. (CHINESE STUDIES PROGRAM, DEPARTMENT OF LITERATURE, FACULTY OF HUMANITIES, UNIVERSITAS INDONESIA)	43
ABSTRACTS: PARALLEL SESSION SPEAKERS	45

About ICCIS 2017



JOINT DECLARATION ON CHINESE-INDONESIAN STUDIES FORUM

On March 17, 2016, at Tarumanagara University, Jakarta, Indonesia, (in alphabetical order) Universitas Indonesia—Depok, Indonesia, Maranatha Christian University—Bandung, Indonesia, Petra Christian University—Surabaya, Indonesia, Rikkyo University—Tokyo, Japan, Soegijapranata Catholic University—Semarang, Indonesia, Tarumanagara University, Jakarta, Indonesia, and Xiamen University—Xiamen, Fujian, China hereby sign a Joint Declaration on Chinese Indonesian Studies Forum in the form of International Conference on Chinese Indonesian Studies, initially held by Petra Christian University as the organizing committee in Semarang on 14-16 November 2013. Each participating University has concluded that the Conference has become an important meeting of those who are involved in the issues of Chinese Indonesian Studies. As higher education institutions, we believe that we have the responsibility to share our knowledge and cooperate with other scholars in Chinese Indonesian Studies. The gathering in the forms of a Conference or a workshop among higher education institutions is therefore essential to accomplish this goal. We resolve to initiate this joint networking forum by signing this Joint Declaration.

Chinese Indonesian Study forum conducts regular Conference or workshop every year. Each participating University takes turn in taking the responsibility of being the Organizing Committee. The turn for the following event is decided in the Conference during annual meeting of the Steering Committee. Host University will provide the venue and other technical supports. Other participating Universities may be requested to donate program activity and help the Organizing Committee in distributing Call for papers and important announcement. The theme of the Conference or workshops for the next Conference or workshops is proposed by the next host and agreed by the Steering Committee.

We believe to work together in good faith to develop a sound operational framework which can be established and sustained within this global education network. Wherever possible, we will seek to involve other higher education institutions with similar goal and objectives in order to develop better understanding on Chinese Indonesian issues and develop better citizens and better world.

The Steering Committee on behalf of each participating University (in alphabetical order):

Universitas Indonesia

Nurni W. Wuryandari

Maranatha Christian University

PR. KRISMANTO K.

Petra Christian University

Setefanus Suprajitno

Rikkyo University

Shi Xueqin

Soegijapranata Catholic University

Augustha Sulastri

Tarumanagara University

Roesdiman Soegiarso

Xiamen University

Nie De Xing

Steering Committee

- Prof. Roesdiman Soegiarso: Tarumanagara University, Indonesia
- Prof. Dali Santun Naga: Tarumanagara University, Indonesia
- Jap Tji Beng, Ph.D.: Tarumanagara University, Indonesia
- Dr. Sugiri Kustedja: Maranatha Christian University, Bandung, Indonesia
- Dr. Krismanto K.: Maranatha Christian University, Bandung, Indonesia
- Prof. Esther H.K.: Petra Christian University, Surabaya, Indonesia
- Dr. Stefanus : Petra Christian University, Surabaya, Indonesia
- B. Danang Setianto: Soegijapranata Catholic University, Semarang, Indonesia
- Dr. Tyas Susanti: Soegijapranata Catholic University, Semarang, Indonesia
- Prof. Nie De Xing: Xiamen University, Xiamen, China
- Prof. Shi Xueqin: Xiamen University, Xiamen, China
- Dr. Satoshi Masutani: Rikkyo University, Tokyo, Japan
- Prof. Masashi Hirosue: Rikkyo University, Tokyo, Japan
- Nurni W. Wuryandari, Ph. D. : Universitas Indonesia
- Dr. Ali Akbar: Universitas Indonesia
- Dr. Thock Ker Pong: University of Malaya

“CHINA’S IMPACT ON SOUTHEAST ASIA AND ITS DIASPORIC COMMUNITIES: PAST, PRESENT, FUTURE”

China’s presence in the Southeast Asian region has been significantly visible for centuries. It has contributed to the making of Southeast Asia from age to age, dating back to the 1st century, and has helped shape the dynamics of the region’s economic, political, and cultural development to the present. The nature of China’s relations with countries in the region also varies from one country to another, depending on the historical contexts of each, and thus making it complex and challenging to be studied.

China’s cultural innovation manifests in its ideas, values, and products which spread and influence cultural development in Southeast Asia. Evidence of cultural encounters dates back to thousands of years ago in almost all parts of the region. Since the 2000s, China has been rapidly globalized, and using the slogan “rising in peace”, today China has become a world’s superpower with a determining role to play. This situation naturally presents opportunities as well as ‘threats’ to many nations across the globe.

It is safe to say that China’s presence in the region is undeniable and becomes inevitable to whatever trajectory and shape Southeast Asia will take in the future. Studies and research are still urgently needed on various countries in the region to obtain a better picture of China’s impact on each of the countries along the span of history in multiple sectors, and eventually to better understand what the region will be in the future in terms of its relations with China.

The study of Chinese diasporic communities in Indonesia has been somewhat disconnected from the external dynamics that is closely related to what happens in China and the East Asian and Southeast Asian regions in general. Research and knowledge production about contemporary Chinese-Indonesian communities, for instance, seem to be conducted as if in isolation and detached from other Chinese diasporic communities in the Southeast Asian region, and even more so as far as the mainland China is concerned. There is a strategic need to reconnect the studies of Chinese diaspora to changes and new developments taking place in China, not because of any essentialist goal but particularly because China has become a new global economic and cultural phenomenon known as the “rising China”.

Taking into accounts the changes and development happening in the mainland China in the studies of Chinese communities outside China will open up new possibilities and horizons in the research and scholarship on Chinese diasporic communities in Indonesia as well as in the larger context of Southeast Asia.

Therefore, the 4th International Conference on Chinese-Indonesian Studies (ICCIS) held at the Faculty of Humanities Universitas Indonesia in 2017 will expand its traditional boundaries of exploration from merely focusing at Chinese-Indonesian communities to looking at diasporic communities in a larger context or scope that encompasses the Southeast Asian region, and by also looking closer at what has taken place in China from a historical perspective all the way to the contemporary era.

Welcoming Remarks by Head of Committee

Assalamualaikum Wr.Wb.



All praise and thanks be to God, the Lord of the Worlds for giving us the chance to hold the 4th ICCIS in 2017, especially in the Faculty of Humanities Universitas Indonesia.

During the implementation of the 3rd ICCIS in Universitas Tarumanagara in 2016, Universitas Indonesia was appointed as the host for the 4th ICCIS. It is an honour for Universitas Indonesia specifically Faculty of Humanities Universitas Indonesia because we have Chinese Studies Program established in 1940. The study on China and the diaspora is interesting and infinite. Thus, we try to develop the suitable themes for the current issues, notwithstanding the fundamental purpose of the implementation of this conference. We hope ICCIS can be the medium to study the China and the diaspora more widely and openly, so the contribution for the Chinese Studies in Indonesia can be more significant.

For the 4th ICCIS, there are 60 papers coming from various universities and individuals both in Indonesia and foreign countries that will be presented in the paralleled sessions. Those papers have passed the review done by the Reviewer Team (Scientific Committee). The keynote speakers are Professor Antonia Finnane (University of Melbourne, Australia) and Professor Wang Gungwu (National University of Singapore). Meanwhile, there are 12 plenary speakers from Universitas Indonesia, Universitas Kristen Petra, Universitas Kristen Maranatha Bandung, Universitas Tarumanagara, University of Malaya, National University of Singapore, Jinnan University, Xiamen University, Kyushu University, and University of Sydney.

We would like to express our deep gratitude to the Universitas Indonesia Governance, especially the Vice Rector of Research and Innovation and KPPRI who have fully supported this conference. We also would like to thank and appreciate to all supporting universities namely Universitas Kristen Petra, Universitas Kristen Maranatha Bandung, Universitas Tarumanagara, Universitas Kristen Soegijapranata, Xiamen University, Rikkyo University, and University of Malaya. This conference will not be held without the helps from many parties namely the Steering Committee, Executive Committee, Speakers, Participants, etc. Thus, we would like to send our highest appreciation to all

parties and apologize for any flaws during the conference. Hope all the good intentions from the implementation of this conference are achieved, and the Chinese Studies in Indonesia are more developed. Amen.

Depok, 22 August 2017

Dr. R. Tuty Nur Mutia E.M.

Welcoming Remarks by Dean of Faculty of Humanities, Universitas Indonesia



Ladies and gentlemen, distinguished speakers and participants of the Conference,

On behalf of the Faculty of Humanities Universitas Indonesia, allow me to welcome you all to our campus, and to the 4th International Conference on Chinese-Indonesian Studies. Universitas Indonesia is home to the oldest Chinese studies program in Indonesia, and since its inception in the early 1950s, we continue conducting teaching and research not only in the area of Chinese language but also in Chinese culture, history, arts, and politics.

This year’s topic: “China’s Impact on Southeast Asia and its Diasporic Communities: Past, Present, and Future” is chosen with some compelling reasons. First of all, our studies of Chinese-Indonesian communities in Indonesia has always been based on the larger context of Chinese studies instead of being done separately as if there were no connection between the two. Also, we always believe that in order to have a better grasp of the Chinese diaspora in Indonesia, we need to understand the bigger picture which puts Chinese diaspora in Indonesia in the regional perspective, taking into account similar diasporic phenomena in other parts of Southeast Asia.

Moreover, the emerging “Rising China” phenomenon proves further that what happens in China always has significant repercussions to the world outside China, especially to Chinese communities in various parts of the world. Finally, there is a strategic attempt at creating more space within the studies of Chinese diaspora in Indonesia and Southeast Asia in general for Chinese studies, which for a while, have been viewed as two independent bodies of knowledge with no link whatsoever to each other. Chinese studies in Indonesia must incorporate the study of Chinese diaspora in the region to distinguish itself from mainstream Chinese studies, whereas Chinese-Indonesian studies cannot sustain for long without solid backup by comprehensive knowledge about China.

I, therefore, hope that the Conference will be able to provide a clear mapping of knowledge that will help us envision and conceptualize a closer integration

between the two studies, while at the same time acknowledging that Chinese diasporic studies may also intersect with areas other than Chinese studies, such as Indonesian studies, migration studies, southeast and east Asian studies, et cetera. At the very least, I hope that we will be able to start a continuous dialogue to discuss possibilities, opportunities, and new avenues to bring our teaching and research together towards the production of new knowledge about China in the context of Chinese diasporic communities in the southeast Asian and Indonesian regions, and new knowledge about Chinese diaspora that are informed by developments in China.

I would like to thank all of the speakers and participants, the organizing committee, and to the Rector of Universitas Indonesia, for their enthusiasm, support, and hard work to make the Conference possible.

Have a productive and enjoyable conference. Please spare some time to also enjoy the beauty of our campus while you are here.

Dr. Adrianus Laurens Gerung Waworuntu
Dean, Faculty of Humanities

Programs of ICCIS 2017

Tuesday, 22 /08/17 Day 1

08.00 – 09.00	Re-registration
09.00 – 09.20	Opening: -Singing the National Anthem -Welcome Speeches: Dr. R. Tuty Nur Mutia (Conference Director)/Dr. Adrianus L.G. Waworuntu, M.A. (Dean, Faculty of Humanities Universitas Indonesia) -Opening Remark, Prof. Dr. Ir. Muhammad Anis, M.Met. (Rector, Universitas Indonesia)
09.20 – 10.20	Opening Keynote Speech: Prof. Antonia Finnane (School of Historical and Philosophical Studies, Faculty of Arts, University of Melbourne, Australia)
10.40 – 12.10	Plenary session I: <ol style="list-style-type: none">1. Dr. Josh Stenberg (Department of Chinese studies, Faculty of Arts & Social Sciences, University of Sydney, Australia)2. Prof. Goh Beng Lan (Department of Southeast Asian Studies, Faculty of Arts & Social Sciences, National University of Singapore)3. Prof. Dali S. Naga, (Tarumanegara University, Jakarta, Indonesia)4. Nurni W. Wuryandari, Ph.D. (Chinese Studies Program, Department of Literature, Faculty of Humanities, Universitas Indonesia)
14.00 – 15.30	Parallel Session I
15.45 – 17.15	Parallel session II

Wednesday, 23/08/17 Day 2

08.30 – 10.30	Plenary session II: <ol style="list-style-type: none">1. Prof. Shi Xueqin (Institute for Southeast Asian studies, Xiamen University, China)2. Prof. Hermina Sutami (Chinese Studies Program, Department of Linguistics, Faculty of Humanities, Universitas Indonesia)3. Dr. Setefanus Suprajitno (Graduate Program in Linguistics, Literature, and Cultural Studies, Faculty of Letters, Petra Christian University)
----------------------	---

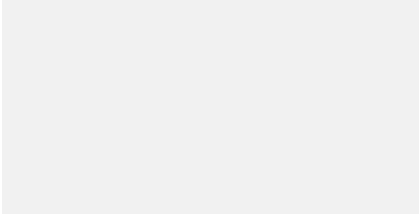
	4. Drs. Siauphing Souphan Sanjaya, M.A., Ph.D. (Maranatha Christian University, Bandung, Indonesia)
10.45 – 12.15	Parallel session III
10.30–12.30	Board Meeting
13.30 – 15.30	Plenary session III: <ol style="list-style-type: none"> 1. Prof. Zhang Zhenjiang (School of Overseas Chinese & International Studies, Jinan University, Guangzhou, China) 2. Prof. Nobuhiro Aizawa (Department of Cultural Studies, Graduate School of Integrated Sciences for Global Society, Kyushu University, Japan) 3. Prof. Dr. Danny Wong Tze Ken (Institute of China Studies, University of Malaya, Malaysia) 4. Dr. R.Tuty Nur Mutia E.M. (Chinese Studies Program, Department of History, Faculty of Humanities, Universitas Indonesia)
15.45 – 16.45	Closing Keynote Speech: Prof. Wang Gungwu, CEB (East Asian Institute, National University of Singapore)
16.45 – 17.00	Closing Remark: Dr. Adrianus L.G. Waworuntu, M.A. (Dean, Faculty of Humanities Universitas Indonesia)
17.00 – 19.00	Reception and Cultural Performance: Mask Dance by Didik Nini Thowok (Indonesian Dance Maestro), Faculty of Humanities campus, Universitas Indonesia
Thursday, 24/08/17	
Day 3	
08.30 – 15.00	A day-tour to Klenteng Dhanagun and Museum Kepresidenan RI, Bogor, West Java.

Details of Program, Plenaries, and Parallel Sessions

Day 1 22 Agustus 2017						
No	time	Program	Room	Speaker	Title	Moderator
1.	08.00 - 09.00 WIB	Registration and Coffee Break	Auditorium Gedung I			
2.	09.00 - 09.20 WIB	Opening: - Singing National Anthem - Welcome Speeches: 1. Dr. R. Tuty Nur Mutia (Conference Director) 2. Dr. Adrianus L.G. Waworuntu, M.A. (Dean, Faculty of Humanities, Universitas Indonesia) 3. Prof. Dr. Ir. Muhammad Anis, Me.Met (Rector, Universitas Indonesia)	Auditorium Gedung I			
3.	09.20 - 10.20 WIB	Opening Keynote Speech	Building 1 Auditorium	Prof. Antonia Finnane		
4.	10.20 – 10.40	Coffee Break				
5.	10.40 - 12.10 WIB	Plenary Session 1	Building 1 Auditorium	Dr. Josh Stenberg Prof. Goh Beng Lan	Mindful Politics and Inter-Asia Regionalism: The	Dr. Rahadjeng Pulungsari

					case of Hu Yew Seah		
				Prof. Dali S. Naga	CHINESE STUDENTS IN TWENTIETH CENTURY INDONESIA		
				Nurni Wuryandari, Ph.D	Java Representation In The 13th Century In Ming Dynasty Manuscript		
6.	12.10 - 14.00 WIB	Lunch & Prayer					
7.	14.00 - 15.30 WIB	Parallel Session 1	Building 4, Room 4201	Ali Akbar	The Betawi Traditional House in Condet Jakarta from the Beginning until the Mid of 20 th Century: The Culture Influencing its Development	Agus Aris Munandar	
				Rr. Cininta Tiana Karima			
				Agus Aris Munandar			
				Juli Astuti			
				Chronika Febrianti Sihombing			
			R. Tuty Nur Mutia E. M	Portuguese Heritage as Macau's Tourism Asset and Its Promotion in Indonesia (an Observation on the Period 2002 – 2016)			
			Building 4, Room 4203		Galuh Sakti Bandini	Djoko Marihandono	
			Christina Suprihatin		Representation of Labor and Class in Liem Khieng Hoo's Berjuang		
			Djoko Marihandono		Chinese Landlords in the Early XIX Century in Java:		

					The Rise and Fall of Their Roles		
				Christina Suprihatin	Dutch East Indies/Indonesia-Netherlands-China: Articulation of the identity of Chinese Indonesians in Netherlands		
				Sunaryo Joyopuspito	Tanjidor, A Special Characteristic of Batavian Art		
		Building 4, Room 4205	Uti Aryanti	Dindadari Arum Jati	Written Criticizing Strategies Among Chinese Indonesian Speaking Mandarin: A Case Study of <i>Harian Indonesia</i> Newspaper Reader Letters	Irmala Sukendra	
			Irmala Sukendra	Hokkian dialect influence on Tangerang local language			
			Ayesa	Chinese Idiom: Syntactic Form and Cultural Value			
			Hermiina Sutami				
			Suwanti				
			Hermiina Sutami	The Tomb and Inscription and Tomb Figure of Kapitan Cina Liem Khik Sing's Tomb in Lasem			
		Building 4, Room 4206	Adrianus L.G. Waworuntu	Fuad Gani	Chinese Community in Indonesia: Two Cities, One Mission	Nurshita Oktifiyani	
			Amalina Hasyati	Wanny Rahardjo			Animal Ornaments on The 18th-19th Century Chinese Temple in Chinatown Semarang, Central Java
			Rustono Farady Marta	The Euphoria Era of 1999-2003 on Chinese-Indonesian			



					Discourse in National Films		
				Nurshita Oktifiany	The Effect of Social and Political Conditional to Marriage: In the Short Story Entitled Yinyuan (Marriage)		
				Nurni Wahyu Wuryandari			
			Building 4, Room 4207	Pierre van der Eng	Demography of Chinese Firms in Indonesia, 1890-1940	Pierre van der Eng	
				Rahadjeng Pulungsari	Taiwan in CRI-Indonesia Broadcast: Soft Power and Cultural Diplomacy		
				Tonny Dian Effendi	Indonesian Chinese Diaspora's Interest and Motivation in the Relations with China		
				Atika Kurnia Putri	An Overview on Bilateral Normalization of Indonesia – China 1974 - 1990		
8.	15.30 - 15.45 WIB	Coffee Break					
9.	15.45 - 17.15	Parallel Session 2	Building 4, Room 4201	Esther Harijanti Kuntjara	Chineseness in the lives of Chinese Indonesians: A challenge in facing China foreign policy in Southeast Asia	Symphony Akelba Christian	
				Hermina Sutami	Assa Rahmawati Kabul		Communicative Grammar in Chinese Language
				Hermina Sutami			Semantic Analysis of Chinese Language Verb-Object Collocation
				Symphony Akelba Christian			
				Zulfa – Saumia	Tiong Hwa Hwe Kuan (THHK) School in Padang: As the Representation of Chinese Identity in Colonial Period		

	Building 4, Room 4203	Frida Rahmita Gultom	China's Historical Cultural Contribution to the South China Sea Dispute	Mei Lin
		Afriadi Afriadi	Chinese in Bangka: The Past and Present	
		Tania Septia Renjani	The Growth of Shanzhai (山寨) Industry and Its Impact to Indonesia's Economy : 1992 – 2012	
		Tuty Nur Mutia E.M.		
		Mei Lin	The evolution of Economic Relation between China and Indonesia: Focusing on Trade and Investment Aspects	
	Building 4, Room 4205	Hiqma Nur Agustina	The Conflict of Identity in Mencari Sila Kelima	Turro S. Wongkaren
		Celerina Dewi Hartati	Worship of the Gods, Tradition that Survives in Modernity, Case Study in Chinese Bekasi	
		Turro S. Wongkaren	Choosing Identity: Religions of Chinese Indonesians during the New Order Era	
		KeXu	The Chinese Dilemmas in promoting the Sino- Indonesia People- People Contact in the Wake of the “One Belt and One Road Initiative”	
	Building 4, Room 4206	Jodi	HU 符(FÚ) in the Tradition of Chinese Diaspora Society in Indonesia	Reynaldo de Archelli
		Hermina Sutami		
		Dewik Untarawati	The Dynamics of Chinise Indonesian Association in Jakarta , 1999-2005	

				Reynaldo de Archelli	We are no longer <i>Si Gombak</i> : The effort and challenges while constructing the stigma of Chinese Ethnic Group in Surabaya during reformation era	
				Zeffry Alkatiri		
				Tuty Nur Mutia E.M.		
				Dilah Kencono	Dancing with the Nemesis? Analyzing Chinese Shi San Wu Video	
		Building 4, Room 4207		Andre Ginting	Sinicization of Sacred Local Figures: A Study of Chinese Diaspora Worship Practice at HokTek Bio Temple in Bogor Indonesia	Andre Ginting
				Ali Akbar	Klenteng Avalokitesvara Di Banten Abad Ke-17 Masehi: Kajian Arkeologi	
				Argi Arafat		
				Decky Rakhman	The Chinese Traders Reaction towards the Opium Trading System in Colonial Era	
				R. Tuty Mutia E.M.		
				Tri Wahyuning Mudaryanti		

Day 2 – 23 Agustus 2017

No	time	Program	Room	Speaker	Judul Makalah	Moderator
10.	08.30 - 10.30 WIB	Plenary Session 2	Building 1 Auditorium	Prof. Shi Xueqin	Sightseeing Program, Propaganda and PRC's Diaspora Diplomacy: A Study of Relationship between Indonesian Chinese and PRC in 1950s	Dilah Kencono, M.Si
				Prof. Hermina Sutami	Mandarin Chinese Kurikulum Design	
				Dr. Stefanus Suprajitno	Constructing Chinese Media and Chinese Identity in	

					Indonesia after the Reform		
				Drs. Siauphing Souphan Sanjaya, MA, Ph.D			
11.	10.30 - 10.45 WIB	Coffee Break					
12.	10.45 - 12.15 WIB	Parallel Session 3	Building 4, Room 4201	Mohamad Rosyidin	The Culture of Doubled-Edge Diplomacy: Understanding Chinese Duality Approach in the South China Sea Dispute	Mohamad Rosyidin	
				Ali Abdullah Wibisono	ASEAN-China Security Relations: Traditional and Non-Traditional Aspects		
				Iswary Lawanda	The Role of Archives in China		
				Nova Marina Sirait	China under Xi Jinping's 'Pivot to ASEAN': Challenges and Prospects		
				Building 4, Room 4203	Jasmine Citra Maharani	Cuiqiao's (翠巧) Dream to Escape The Yellow Earth (黄土地) Yellow	Thara Muthia Sany
			Adi Kristina Wulandari		Earth 黄土地: Analysis, a Film by Chen Kaige (陈凯歌)		
			Thara Muthia Sany		The Philosophical Meaning of Train and Fire in "The Fire Chariot" Short Story by Lao She		
			Subianto Rustandi		The Two Central Characters in Oei Tiong Ham Concern, Seen from Bourdieu's Perspective		
			Nanny Sri Lestari		The myth of Dewi Sri and Dewi Kwan Im,		

					A cultural acculturation that produces harmony in social life	
			Building 4, Room 4205	Nimatun Nasim	People Republic of China and Korean War 1950-1953 (A Perspective of Chinese Foreign Policy)	Achmad Sunjayadi
				Chen Tong	Research on the Relevance of the Culture of Town-god Worship and the Transnational Chinese Community	
				Achmad Sunjayadi	Chinese Community in the Netherlands-Indies in the View of Foreign Women Travelogue Writers of the 19 th -20 th Century	
				Anita Lie	Identity Transformation among Indonesian-Americans of Chinese Descent	
			Building 4, Room 4206	Elizabeth Susanti Gunawan	The Representation of Chinese-ness Identity in Indonesian Films	Christine Claudia Lukman
				Lifeng Yan		
				Berti Alia Bahaduri	Representation of contemporary Cheongsam by Indonesian Chinese designers	
				Christine Claudia Lukman	Chineseness in Indonesia' advertising	
				Ghendis Aniesti Kayira	THE POSITION AND ROLES OF FEMALE SUPPORTING CHARACTER- LIÁN SHĒNG (蓮生) IN THE WARLORDS (投名狀)	
				Adi Kristina Wulandari		

				Pauw Budianto	The Early Indonesian		
				Yohan Yusuf Arifin	Translation of the Tao TeChing by Tan SoeDjwan (1937)		
			Building 4, Room 4207	Lilawati Kurnia	Chineseness as a Space of Contestation: Reading Two Indonesian Peranakan Museums in Tangerang	Saiful Bakhri	
				Ali Akbar Saiful Bakhri	Identifying the Three Kingdoms Bas-relief in Benteng Heritage Museum - Tangerang		
				Afifa Tajriatul Muawanah Irmawati Marwoto	COLLECTIVE MEMORY IN KHOUW OEN GIOK'S MAUSOLEUM: FORGETTING THE CHINESE IDENTITY AND REMEMBERING THE DUTCH IDENTITY		
				Novianti Halim Irmawati Marwoto	MARKET TEMPLES IN JAKARTA: A REPRESENTATION OF <i>FENG SHUI</i> IDEOLOGY		
13.	12.15 - 13.30 WIB		Lunch & Prayer				
14.	13.30 - 15.30 WIB	Plenary Session 3	Building 1 Auditorium	Prof. Zhang Zhenjiang	Sino-ASEAN Relations: History, Opportunities and Challenges	Hana Nurul Hasanah, M.Hum	
				Prof. Nobuhiro Aizawa	Indonesia's new political front line of Chinese Foreign Labor		
				Prof. Dr. Danny Wong Tze Ken	Hakka Museum Jakarta: More than a museum		
				Dr. R. Tuty Nur Mutia E.M	The Tionghoa Between the "Honour" of Two Countries: A Note in		

					the History of Indonesia - China Relations	
15.	15.30 - 15.45 WIB	Coffee Break				
16.	15.45 - 16.45	Closing Keynote Speech	Building 1 Auditorium	Prof. Wang Gongwu		
17.	16.45 - 17.00	Closing Remark: Dr. Adrianus L.G. Waworuntu, M.A. (Dean, Faculty of Humanities, Universitas Indonesia)	Building 1 Auditorium			
18.	17.00 - 19.00	Reception and Cultural Performance: Mask Dance by Didik Nini Thowok (Indonesian Dance Maestro)	Building 4 Auditorium			

Committee of ICCIS 2017

Patron:

Dr. Adrianus L.G. Waworuntu, M.A.,
Dean of Faculty of Humanities, Universitas Indonesia

Person in Charge:

Dr. Ali Akbar, M.Hum,
Manager of Research and Community Service, Faculty of Humanities,
Universitas Indonesia

International Advisory Board

1. Prof. Shi Xueqin (Department of Southeast Asian studies, Xiamen University, China)
2. Prof. Masutani Satoshi (Rikkyo University, Japan)
3. Dr. Thock Ker Pong (Department of Chinese Studies, Univ. Of Malaya)

Steering Committee & Reviewer:

1. Manneke Budiman, Ph.D
2. Prof. Dr. Susanto Zuhdi
3. Prof. Dr. Hermina Sutami
4. Prof. Riris K. Toha Sarumpaet, Ph.D
5. Nurni W. Wuryandari, Ph.D.
6. Iwan Fridolin, M.Hum.
7. Christine Tala Bachrun, M.A.
8. Dr. Setefanus Suprajitno

Conference Director:

Dr. R. Tuty Nur Mutia E. Muas

Vice Director:

Uti Aryanti, M.Hum.

Secretaries:

- Hana Nurul Hasanah, M.Hum.
- Dewi Resminingayu, M.A.

Treasurers:

- Assa Rahmawati Kabul, M.Hum.
- Hatmi Idris, M.A.
- Mulyani

Public Relations and

Protocol:

- Kiki Fauziah, M.Hum.
- Adi Kristina Wulandari, M.Hum.
- Muhamad Prabu Wibowo, M.Sc.
- Nanang Sutisna, MMSI

Conference & Proceeding:

- Nita Madona Sulanti, M.A.
- Najwa Abdullah, M.A.
- Moch. Aviandy, M.Hum.

Accommodation and

Consumption:

- Lily Sagita Tjahjadi, Ph.D.
- Dilah Kencono, M.Si.

General and Facilities:

- Achmad Sunjayadi, M.Hum.
- Eva Latifah, Ph.D.
- Prapto Yuwono, M.Hum.

CHINA'S IMPACT ON SOUTHEAST ASIA AND ITS DIASPORIC COMMUNITIES:
PAST, PRESENT, FUTURE"



4th ICCIS

THE 4TH INTERNATIONAL CONFERENCE
ON CHINESE-INDONESIAN STUDIES

Faculty of Humanities,
Universitas Indonesia
August 22 – 24, 2017

ABSTRACTS OF PAPERS

"CHINA'S IMPACT ON
SOUTHEAST ASIA AND ITS
DIASPORIC COMMUNITIES:
PAST, PRESENT, FUTURE"

Organized and Hosted by



Faculty of Humanities
Universitas Indonesia

in Collaboration with



The Early Indonesian Translation of the Tao Te Ching by Tan Soe Djwan (1937)

Pauw Budianto

Chinese Department, Faculty of Letters, Maranatha Christian University
pauwbudianto@yahoo.com

Yohan Yusuf Arifin

Chinese Department, Faculty of Letters, Maranatha Christian University
yohan_ya@yahoo.com

Abstract:

Tao Te Ching is the most translated Chinese classic, that has been translated into many languages in the world includes Indonesian. This paper is trying to analyze the earliest translation text by Tan Soe Djwan (1937), focusing on translator's understanding on Tao Te Ching the most important philosophical term--Tao(道), and some translation phenomena exists in the translation text. This paper will limit its scope to Tao Ching (chapter 1-37). This is a qualitative descriptive research, that data collection is collected from many literature resources related to Tao The Ching study either in Indonesian or Chinese, to support researcher understanding to resource text. Results of the research shows that translator understood Tao as the law/the rule of (God and nature). This translation text was the only Indonesian translation text that work in detail in word level translation. Although occur some problems in its translation (in word, phrase, sentence and grammar level), but generally this translation text has made a good contribution to decipher Tao philosophy in Indonesia.

Keywords: Tao Te Ching, Early Indonesian translation , Tan Soe Djwan

Introduction

Tao Te Ching is the most popular Chinese classic and has been translated into many languages. Since the first comprehensive translation published in Paris in 1842ⁱ, Tao Te Ching has been translated into more than 41 languages, with over 1162 translated texts. The first published Indonesian version of Tao Te Ching as a book was *Tao Tik King: Kitab Kebatinan Lao Tze* by Tan Soe Djwan (1937). However, prior to this in 1935, a translation of Tao Te Ching had been published gradually since 1935 in the *Moestika Dharma* magazine by Kwee Tek Hoaij,ⁱⁱ but it was published as a book in 1938 with the title *Tao Teh King*. The resource text for this translation was an English version, especially Gorn Old version. From 1937 to 2014 at least nine complete Indonesian translations of Tao Te Ching were published in Indonesia.ⁱⁱⁱ

Tan's (1937) translation was the earliest complete translation of Tao Te Ching and was initially published by the Boekhandel Tan Khoen Swie, Kediri, in 1937. This translation is divided into two volumes. Volume one is Tao Ching (chapters 1–37), and volume two is Te Ching, chapters 38–81. The resource text of this translation was based on the Chinese text Tao Te Ching, although the translator did not state clearly which version he had used. There is also no bibliography of references within this translation. The text includes Chinese language/characters with large font; a reading method in Latin characters in two versions, Hokkian and Mandarin; the explanation of each Chinese character in Indonesian; the translation itself; and some notes when necessary.

This chapter discusses the translator's understanding of Tao as the central

philosophical term used in Tao Te Ching and some problems of translation. It focuses on Tao Ching (chapter 1–37), volume one of the translation text.

The Meaning of Tao in the Tao Te Ching

Tao is the most important philosophical concept in Tao Te Ching. Tao Te Ching literally means the book (ching) on Tao (道) and Te (德). It is clear that Tao and Te are the two most significant concepts in this book. Tao Te Ching has 81 chapters, about 5000 Chinese characters length. Chapters 1–37 focus primarily on explaining and describing Tao, and are thus called Tao Ching, the book of Tao. Chapters 38-81 primarily focus on describing Te as the manifestation of Tao, so they are known as Te Ching.

The basic meaning of Tao (道) is the road that man walks on (道路). Through a long process of development, the concept of Tao became more and more abstract, resulting in some connotative meanings, such as “inexorable trend,” “regularity of universe,” “development of all things,” and “the way of human.” In Tao Te Ching, Lao Zi introduced Tao as a philosophical term with a metaphysical meaning of the root of everything in the universe or the origin of the universe.^{iv}

Chen Guying^v explains that Tao in Tao Te Ching has three main meanings. Firstly, it refers to the real existence of Tao. Tao really exists as the primordial natural force, the origin of everything in the universe. Second, Tao stands for the regularity. All things in the universe have regularity in their movement and changes. There are two kinds of regularity: opposite transformation and cyclic movement. Lao Zi proposes that opposite conditions can transform each other: “Disaster! Good fortune leans on it; Good fortune! Disaster hides inside it” (*Huo xi! Fu zhi suo yi; Fu xi! Huo zhi suo fu* 祸兮! 福之所倚福兮! 祸之所伏) (chapter 58). In addition, Lao Zi also proposes the regularity of cyclic movement of the Tao: “The movement of the Tao is cyclical” (*fan zhe dao zhi dong* 反者道之动). Third, Tao is the standard or norm for human life. Metaphysical Tao is abstract and cannot be seen, smelled, or touched. When Tao is implemented in human life, it becomes Te (德); Te is the implementation of Tao. Te as the implementation of Tao includes all the characteristics of Tao that Lao Zi describes in Tao Te Ching, such as “be as itself, not act recklessly” (*ziran wuwei* 自然无为), “be empty and quiet” (*zhixu shoujing* 致虚守静), “birth but not possess” (*sheng er buyou* 生而不有), “be soft and weak” (*rouruo* 柔弱), and “not dispute” (*bu zheng* 不争). All of these characteristics have their specific meaning as the core concepts or philosophical terms of Lao Zi’s Tao Te Ching.

Comparative Study of Indonesian and Chinese Versions Tao The Ching

This chapter is a qualitative descriptive research study. The data collected in this research are from many literature resources, especially from the texts related to the study of Tao Te Ching, either in Indonesian or Chinese languages. This research is primarily a comparative study between Indonesian and Chinese versions in order to gain a deeper understanding of Indonesian version. The Indonesian version is part one (Tao Ching) of the translation text by Tan Soe Djwan (1937). The Chinese version we use especially refer to Wang Bi version explained by Chen Guying, at the same time we also refer to other researches by modern Chinese experts as Lou Yulie, Gao Ming, Fu Peirong etc. Chen Guying’s research on Tao Te Ching could be seen as one of the most comprehensive, includes both philosophy and philology of Tao The Ching text. Lou Yulie and Gao Ming mostly focused on philology aspect of the texts, and Fu Pei Rong simply focused on the modern translation itself, with some commentaries. The process and results of comparative study in this research are

presented in qualitative description, mainly to gain a thorough understanding of this translation text.

The Meaning of Tao in the Indonesian Translation Text by Tan Soe Djwan

In the 81 chapters of Tao Te Ching, at least 37 chapters contain the word Tao: chapters 1, 4, 8, 9, 14, 15, 16, 18, 21, 23, 24, 25, 30, 31, 32, 34, 35, 37 (18 chapters in Tao Ching); 38, 40, 41, 42, 46, 47, 48, 51, 53, 55, 59, 60, 62, 65, 67, 73, 77, 79, and 81 (19 chapters in Te Ching). The translated volume of Tao Ching by Tan Soe Djwan (chapters 1–37) misses one chapter that does not contain the word Tao (i.e., chapter 16) because there is a mistake in this chapter, and it misses some words. The last sentence of chapter 16 in the Tan's translation is 知常容，容乃公，公乃王，王乃天. It should be followed by a few more sentences: 天乃道，道乃久，没身不殆.^{vi} In this case, therefore, the Tan's translation of Tao Ching (chapter 1–37) only has 17 chapters that contain the word Tao.

1. "Tao as law of God" (*wet toehan / wet ketoehanan*)

(1) 道可道非常道 (chapter 1)

Tan's translation: Wet Toehan jang bolih dibilang Too dengan omongan boekan Too jang kekal.

(Word translation note: *Too = Wet toehan, peratoeran/rule*)

(English translation: The law of God that can be said Too is not the eternal Too)

(2) 故几于道矣 (chapter 8)

Tan's translation: (Lantaran suka bertempat rendah) maka ampir berdekot tjaranja Too yang sedjati.

(Word translation note: *Too = wet toehan*)

(English translation: (Because it likes to stay in low place) so it is near to the way of the eternal Too)

(3) 大道废有仁义 (chapter 18)

Tan's translation: Kaloe wet toehan jang maha soeda tersia-sia baroe menampak prilakoe kewelasan dan keharoesan.

(English translation: If the law of God has not been respected, the conduct of mercy and obligation are just exist.)

(4) 孔德之容唯道是从 (chapter 21)

Tan's translation: Boedi kebedjikan jang oeloeng peonja rasa dharma serta nerima anoet wet ketoehanan.

(English translation: High quality of mercy (with dharma in heart), accept and obedient in law of God.)

(5) 故从事于道者同于道 (chapter 23)

Tan's translation: Maka barang siapa jang berlakoe tjara peratoeran wet ketoehanan, lakoe tindaknja djoega seperti Too natuur beroepa tida omong (kalm).

(Word translation note: *Too = wet toehan*)

(English translation: He/she who conducts in the way of God, his/her behaviour also like natural Too, not talk a lot/ be calm.)

(6) 吾不知其名，字之曰道，强为之名曰大 (chapter 25)

Tan's translation: Saja tida taoe namanja, tjoba digelar bilang Too, serta dipaksa beri nama bilang maha besar.

(Word translation note: *Too = wet toehan*)

(English translation: I don't know its name, try to name it Too, and reluctantly call it the Big.)

(7) 故有道者不处 (chapter 31)

Tan's translation: maka jang berlakoe setjara wet ketoehanan tida soeka menggoenakan.

(English translation: so he/she who conduct in the way of God, doesn't like to use.)

(8) 道常无名 (chapter 32)

Tan's translation: Wet toehan jang sedjati tetep kekal tapi tida ada nama.

(English translation: The real law of God is eternal, but no name.)

2. "Tao as the nature's law" (*wet natuur*)

(9) 道冲而用之或不盈 (chapter 4)

Tan's translation: Wet natuur sebagi berwatek anoet serta akoer, biarpoe kita pake dia dengan sesoeke, ada djoega tida dapet penoeh penghabisannja.

(English translation: Natural law character is obedient and harmony, though we use it as we want, it will never use up.)

(10) 能知古始是谓道纪 (chapter 14)

Tan's translation: Kaloe bisa mengetahoei Too poerbakala poenja permoelaan, jaitoe jang dibilang kepalanja Too (= wet natuur).

(English translation: If we could know the beginning of the ancient Too, that is called the head of Too (= natural law))

(11) 其于道也曰余食赘行 (chapter 24)

Tan's translation: Kaloe aken dibilang atas wet natuur oepama kata soeroe jang rakoos banjak makan djalan djaoeh.

(English translation: the natural law is like asking greedy man to walk a long away)

(12) 大道汜兮其可左右 (chapter 34)

Tan's translation: Perjalanannja wet natuur jang maha besar ini mililah agaknja sebagi ilirnja air ke atas ke bawah serta seanteronja manakah boleh ditentoean kekiri maoepoen kekanan.

(English translation: The journey of the natural law is like water flow up and down, and to all directions, how can it be fixed to the left or right?)

(13) 道之出言淡乎其无味 (chapter 35)

Tan's translation: Meroendingken wet natuur poenja omongan tawarlah rasanja.

(English translation: Discuss natural law is tasteless.)

3. "Tao as the Law / the rule" (*wet*)

(14) 功遂身退，天之道也 (chapter 9)

Tan's translation: Kedjasaannja kaloe soeda djadi, badannja baiklah moendoer, itoelah toehan poeja wet (djangan nempati, djangan akoei, sebab menimboelken iri hati)

(English translation: When (your) contribution is finished, its better to seclude yourself, that is the law of God (do not occupy, do not declare, because it will caused jealousy)

(15) 保此道者，不欲盈，夫唯不盈故能敝不新成 (chapter 15)

Tan's translation: Jang bisa merawat Too itoe tida maoe berlakoe serakah kepeneoehan. Adapoen jang dibilang tida serakah maka sikepnja bisa nerima boesoek amoh tida anggep djadi modern.

(Word translation note: *Too* = *wet/rule*)

(English translation: He/she who can reserve *Too* doesn't want to be greedy and full. Not greedy means he/she can accept the worn-out and bad.)

(16) 以道佐人主者不以兵强天下 (chapter 30)

Tan's translation: Pake peratoeran aken membantoe radja itoe tida pake kekoean tentara boeat gagahkan doenia

(English translation: Use rule would help the king not to use army to conquer the world.)

4. "Tao of the Supreme Justice" (*Too dari Wet pengadilan jang luhur*)

(17) 道常无为而无不为 (chapter 37)

Tan's translation: Too dari Wet pengadilan jang luhur tida kliatan pekerdja atawa meladjari, tapi di kerdja dan di adjari sehingga setjara sempoerna.

(English translation: *Too* from the heavenliness justice seems not working or teaching, but it works and teaches perfectly.)

Tan translates the word *Tao* in his book with several different Indonesian equivalents:

1. "Law of God" (*Wet Toehan* or *Wet Ketoehanan*) (in seven chapters),
2. "The nature's law" (*wet natuur*) (in three chapters),
3. "The rule/the law" (*wet/peratoeran*) (in two chapters), and
4. "Tao of the supreme justice" (*Too dari Wet pengadilan jang luhur*) (in one chapter).

Tan frequently translates *Tao* as "God's law," but at the same time he also refers to it as "rule/law," such as in the word translation note of chapter 1; he puts *Too* = *wet toehan* (God's law), *peratoeran* (the rule/law). Therefore, Tan's translation of *Tao* can be read as "the law/rule of God and nature." It is clear that in Tan's mind *Tao* is something as the rule or the law (Tan's translation: *wet*). This is only one of the meanings of *Tao* described by Chen Guying, who classifies *Tao* as the primordial force / origin of the universe, the regularity, and the norm of human life. Tan's understanding of *Tao* is very close to Chen's description of *Tao* as the regularity, although it is not completely the same. Tan's translation uses the phrase "law of God," but he never explains in detail what kind of law it is. While Chen's description specifies the regularity of the universe by including opposite transformation and cyclical movement. Among the later Indonesian translations of *Tao Te Ching*, the translation of Lika (2012), *Dao Dejing*, states clearly that *Dao* = *Tao* = *Tuhan* / God.^{vii} This understanding is very close to Chen's description of *Tao* as the primordial force or origin of the universe. *Tao* is understood as the God, the creator of the universe. Tan's translation, on the other hand, never states clearly that *Tao* is the God / the creator; he simply refers to the law of God (*wet Toehan*).

In his translation, Tan sometimes translates *Tao* randomly, with no further explanation or description of why the translation in one chapter differs from the translation in another chapter. On one hand, he diversifies the translation of *Tao*; on the other hand, this could hinder the reader's understanding of the meaning of *Tao* in Lao Zi's *Tao Te Ching*. Because the meaning of *Tao* is deep and multifaceted, when the translation in one sentence or chapter uses one meaning and another sentence or chapter uses a different meaning, it could make the meaning of *Tao* itself narrowed. For example:

1. 道冲而用之或不盈 (chapter 4). (*Tao* = *wet natuur* / nature's law)
2. 吾不知其名，字之曰道，强为之名曰大 (chapter 25) (*Tao* = *wet toehan* / God's law)

These two sentences are describing the body of Tao as an existence. But Tan translates Tao in two different ways: as “nature’s law” (*wet natuur*) and as “law of God” (*wet toehan*). However, Tao in these two sentences could actually mean something wider that includes both those meanings.

Some Translation Phenomena in Word, Phrase, Sentence and Grammar Level

Through a comprehensive survey of the translation text, it is apparent that some phenomena of translation can be discussed further. These phenomena can be divided into categories of words, phrases, sentences, paragraphs, and grammar. These translation phenomena are discussed below.

Word Level

One of the characteristics of Tan’s translation is that he always places an Indonesian translation of every Chinese word before he makes a complete translation for each source language sentence. The translation of these individual words is useful for helping the reader understand every word that appears in every Tao Te Ching sentence, instead of only providing a global translation. It is apparent that Tan makes a significant effort to bring the detail to the reader. The first sentence of the first chapter of Tao Te Ching serves as an example:

*On the first line, Tan puts the Chinese characters of the text in a large font:

道可道非常道，名可名非常名

*Under the Chinese characters, Tan puts two kinds of pronunciation—in Hokkian dialect and Mandarin:

(Hokkian: Too Kho Too Hwi Siang Too, Bing Kho Bing Hwi Siang Bing.

Kuo Ju: Tao Kho Tao Fei Chang Tao, Ming Kho Ming Fei Chang Ming)

*Under this source language sentence, Tan puts the meaning of the words on the left side:

Too = wet toehan, peratoeran, kho = bolih, Too = dibilang, Hwi = boekan, Siang = kekal, Too = wet ketoehanan. Bing = nama, Kho = bolih, Bing = dibilang nama woejoed, Hwi = boekan, Siang = kekal, Bing = nama sedjati.

*On the right side he provides the meaning of the entire sentence:

Wet Toehan jang bolih dibilang Too dengen omongan boekan Too jang kekal; nama jang bolih dibilang nama dengen omongan boekan nama jang kekal.

*Under the above translation, Tan puts a complementary note:

Pokok jang pertama senantiasa kekal tapi tida dapet dilihat dengen mata biasa.

Such detailed explanation inevitably results in some consequences, making mistakes more easily seen. Tan also makes some mistakes in the explanation of words. Overall, though, obvious mistakes in translation are minor in quantity.

(1) 故常无欲以观其妙；常有欲以观其徼(chapter 1)

Tan’s translation: Maka sering tida ada kehendakan (kesoenjian)boeat mentjipta iapoenja kegaiban; Sering ada kehendakan memandeng iapoenja lobang mata

Tan translates 徼 (Hokkian pronunciation: kiau) = *Lobang mata* / “eyes hole.” It is quite an obvious mistake in word translation. 徼 *jiào* means “border.”^{viii}

(2) 常使民无知无欲，使夫知者不敢为也 (chapter 3)

Tan’s translation: Soeroe orang-orang sering berlakoe setjara tida ada pengetahoean dan tida ada keinginan, soepaja jang soeda mengetahui tida brani memperboeat.

Tan translates 知 (Hokkian pronunciation: Ti) = *taoe* / “to know.” This is a problem

with how Chinese characters in classical Chinese were used in the past; one character could be used to represent another character with similar pronunciation. 知 *zhī* can be used as 知 itself, meaning “to know / knowledge,” but it also can represent another character 智 *zhì* meaning “clever, intelligence” (positive) or “deceitful” (negative).^{ix} In the above sentence, Lao Zi uses the negative meaning of 智, “deceitful.” Therefore, 无知 means “no deceitful”; 智者 means “deceitful person.”

(3) 道冲而用之或不盈, 渊兮似万物之宗 (chapter 4)

Tan's translation: Wet natuur sebagai berwatek anoet serta akoor, biarpoen kita pake dia dengen sesoeka, ada djoega tida dapet penoeh pengabisannja; Besar agoenglah sebagai kepala kwasai segala machloek.

Tan translates 渊 with *besar agoeng* / “great.” 渊 *yuán* means “deep pool / deep.”

(4) 载营魄抱一能无离乎 (chapter 10)

Tan's translation: Mejakinken djiwa soemangetnja sampe meleng estoe bisakah tida boejar?

Tan translates 载 (Hokkian pronunciation: Tjay) = *mejakinken* / “assure.” 载 *zài* in this context has at least two interpretations: First, it can be seen as an auxiliary word,^x and its meaning could be ignored. Second, it can mean “be” (in certain contexts).^{xi} 载 (营魄抱一) means “be in condition of soul in unity” (营魄抱一). 营魄 = 魂魄 = soul, 抱一 = in unity.

(5) 古之善为士者微妙玄通深不可识 (chapter 15)

Tan's translation: Djaman koena jang paling pandei djadi sastrawan itoe, sikepnja loehoer agoeng ketoehanan, soesah dalem tida moedah dapet dimengerti.

Tan translates 士 as *sastrawan* / “literati.” In this sentence, Wang's version^{xii} uses 士 *shì*, while Boshu's version^{xiii} uses 道 *dao*. 士者 in this sentence means 有道之士 or 行道之士 (“a man who practices Tao / a Tao practitioner”).

(6) 窈兮冥兮其中有精 (chapter 21)

Tan's translation: O! Begitoelah loehoer dan gaib dalemnja ada air mani. Tan translates 精 (Hokkian pronunciation: Tjing) = *mani* / “sperm.” This, however, is a fatal mistake. 精 *jīng* = “essence, extract.”

(7) 曲则全 (chapter 22)

Tan's translation: Nerima bersikep bodo soepaja dapet nama kepinteran dengen bagian penoeh.

Tan translates 曲 (Hokkian pronunciation: khiok) = *nerima sikep bodo* / “pretend to be stupid.” The meaning of 曲 *qu* is “bent.”

(8) 太上下知有之 (chapter 17)

Tan's translation: Toehan tida beromong, oematnya tjoema taoe ada toehan tida berkepentingan.

This short sentence has at least two different interpretations: first, 太上 can be interpreted as “the best generation” or “period” and 下 as “the people”^{xiv}; second, 太上 can be interpreted as “the best ruler” and 下 as “the people.”^{xv} Tan has his own interpretation which differs both Chinese experts. He interprets 太上 as “God,” and 下 as “believer/follower.” If this sentence is put in the context of paragraph it is as follows: [太上, 下知有之; 其次, 亲而誉之; 其次, 畏之; 其次, 侮之...]

It is apparent that this is a description of differing quality grades (from the highest to the lowest): 太上, 其次, 其次 and 其次. It is quite clear that Lao Zi in this paragraph is describing the quality grades of leaders and their relationship with their followers. It seems the interpretation of Fu Peirong (太上 as “the best ruler”) is the most appropriate.

Phrase Level

As opposed to word-level translation, in phrase level translation the phenomena are not simply right or wrong; instead they are related to a philosophical interpretation of Lao Zi’s thought in Tao Te Ching. Tan’s translation proves that he had a strong understanding in interpreting the thought of Lao Zi. Below two typical examples are presented:

(9) 奈何万乘之主而以身轻天下 (chapter 26)

Tan’s translation: Kenapa satoe radja jang kaja moelja terbalik pandeng badannja enteng digoenakan oeroesan dalem tindakan doenia?

(English literal meaning: “Why a rich and noble king, on the contrary, not pay attention to his own body, using it (body) for carrying out world affair?”)

The most difficult part of this sentence is the phrase 以身轻天下.

Boshu’s version: 以身轻于天下. It is clear that Boshu’s version has one character 于 *yu*, that express comparison, 轻于天下 means “lighter (less important) than the world (matter).” Gao Ming^{xvi} explains that 以身轻天下 can be expressed by 轻以身为天下, mean “the body/health is less important than the world problem.” This sentence is opposite in meaning to one sentence in chapter 13: 故贵以身为天下者, 则可以托天下矣. Tan’s translation: Maka jang lebih menghargai badannya daripada doenia itoe baroe boleh dipasrahi djabatan doenia.

(English literal translation: “So he who pay more attention to his own body/health than to the world, he can be mandated authority of the world.”) In this case, Tan’s understanding is similar to Boshu and Gaoming’s explanation.

The above discussion is closely related to Taoist thought, which pays significant attention to 贵身 *gui shen* (“value highly to body/health”) or 贵生 (“value highly to life”). In all Taoist thought and traditions along the history after days, could simply concluded has been developed center on this concept.

(10) 外其身而身存 (chapter 7)

Tan’s translation: Sengadja djaoehken badannja daripada keinginan, terbalik badannja tambah selama ada mempoeaskan.

(English literal meaning: “Intentionally let himself far away from any desire, on the contrary, himself would exist longer.”)

This sentence completely says: 是以圣人后其身而身先, 外其身而身存. Wang Bi explains the concept as becoming an unselfish, selfless person. Lou Yülie^{xvii} adds a complementary explanation: “not only seek for his own life.” Fu Peirong’s^{xviii} translates, “Therefore, a wise man would put himself behind everybody else, but the result he will be in front of them; Not care about one’s own life, but the result he will keep his life.”

Actually, 后其身而身先 and 外其身而身存 are the same in meaning but with a slight difference in expression, which serves to strengthen the intention power, rhetoric, or aesthetic need of the sentence.

Tan’s translation for the complete sentence is “Therefore the Sage intentionally make a concession put himself behind away, conversely, himself will get position in front; Intentionally let himself far away from any desire, on the contrary, himself would

exist longer.” When this full sentence context is considered in context, Tan’s translation can be easily understood and can be accepted.

Sentence Level

Many translators consider sentences to be the smallest unit while interpreting Tao Te Ching. Many translations even use the phrase as an interpreting unit; they paraphrase the source language text, understand its meaning, and express it in different language. They do not translate words or phrases in detail. In Tan’s translations, some sentences are not easily understood when contrasted with the source language texts and other experts’ explanations. The quantity of such sentences, though, is not significant. One example is presented below.

(11) 天下皆知美之为美，斯恶已 (chapter 2)

Tan’s translation: Doenia taoe kebagoesan poenja woedjoed itoe dianggep bagoes, begitoe dirikoe sendiri haroes mendoedoeki jang boesoek sadja.

(English literal meaning: “The world know the beauty and see it as goodness, while I myself must be in ugly state.”)

Chen Guying translates is thus: English literal meaning: “The world know the idea of beauty as beauty, (so) the idea of ugliness exists.”)

Fu Peirong’s translation is the following English literal meaning: “The world know what kind of thing as ‘beautiful’, so ‘ugly’ exists.”

The two translations above are similar; the relation between the first phrase and the second phrase is such a transformation of opposite ideas and their relationship (beautiful-ugly, good-bad); this is an example of the Tao as regularity described above. This kind of transformation also can be found in Tan’s translation, but in the second phrase Tan expresses it as “I myself must be...” perhaps because he misread the word 斯 *sī* that functions as a conjunction (meaning “so”)^{xix} for another homonym, 私 *sī*, as a modest appellation of I/myself. It had made the integrative translation meaning of this sentence deviates. In understanding the above sentence or unit in Tao Te Ching, the problem is not merely word-to-word translation; instead, it is more related to understanding the main thoughts behind the expressions.

Similar to the above phenomena, Tan’s translation also contains some sentences that cannot easily be understood. These examples need further analysis and discussion:

1. 其于道也曰余食赘行；物或恶之故有道者不处 (chapter 24)

Tan’s translation: Kaloe aken dibilang atas wet natuur oepama kata soeroe jang rakoes banjak makan djalan djaoeh. (Kebanyakan makan peroetnja bisa kemboeng, kedjaoehan djalan kakinja bisa tjape), barang sadja ada yang bentji. Maka orang jang berilmoe tida maoe oeroes jang lebih-lebih.

2. 将欲取天而为之者，吾见其不得已，下神器不可为也 (chapter 29)

Tan’s translation: Aken dapet ambil koeasaan doenia itoe, kita taoe tida boleh diri sendiri memperboeatnja, sebab doenia itoe oepama satoe perkakas jang amat moelia.

3. 善者果而已，不敢以取强 (chapter 30)

Tan’s translation: Jang pandei pake tentara itoe hanja bersifat welas boeat bantoe lawanan moesoeh sadja, tida brani ambil itoe bikin kegagahan doenia.

Grammar Level

In Tan’s translation, there are nearly no grammatical problems in understanding the source text. Only one obvious grammatical problem could be found in the example

below:

(12) 域中有四大，而王居其一焉 (chapter 25)

Tan's translation: Dalem alam doenia ada ampat kebesaran, jalah manoesia ada kedoedoekannya jang ka satoe.

(English literal meaning: "The world has 4 bigness, human is the number one.")

Tan translates word for word 其 (Hokkian pronunciation: Ki): *jang*, Indonesian structural particle, *yang*. 一 (Hokkian pronunciation: let): *satoe*. In the sentence translation, he translates 其一 as *jang ka satoe*, meaning "the first/ number one." 其一 means 其中之一 or "one of (them)." In this chapter Lao Zi says there are 4 bigness in the world: they are the 道 *Dao* "Tao," 天 *Tian* "sky/heaven," 地 *Di* "earth/soil," and 人 *Ren* (王 *wang*) "human." So human is one of them. It should be noted that the versions of Tao Te Ching differ here. Some use 王 "king," while others 人 "human." Experts, though, commonly read it as "human."^{xx} Tan also reads it as "human" in this chapter's translation.

Conclusion

Through a comprehensive and detailed survey of Tan's translation, the following findings are apparent:

Tan's understands the Tao to be the rule/law of God and nature. Simply put, Tao is seen as the rule or the law. This view is quite close to one of the three meanings of Tao described by Chen Gu Ying (the two others are Tao as primordial force and the norm of human life).

Tan's work is the only Indonesian translation that provides word-level detail. It deserves to be appreciated. Although he makes some mistakes at the word level, they are minor in quantity. At the phrase level, Tan has a strong understanding of the thoughts of the source language. At the sentence level, Tan has some translations that are difficult to understand. These are closely related to the understanding of the source language thought behind the expressions, and they are also minor in quantity. At the grammar level, one minor problem was found. Generally speaking, Tan's translation as an early Indonesian version has made a useful contribution to deciphering the Tao philosophy in Indonesia.

Further research needs to be done by making detailed survey and comparison between different versions of Indonesian translations in order to deepen the understanding of Indonesian translation texts in expressing the philosophy of Tao in Tao Te Ching.

References

Indonesian References:

Kwee Tek Hoaij. 1938. *Tao Teh King*, Tjitjoeroeg: Typ.Drukkerij "Moestika".

Lika, I.D. 2012. *Dao Deijing: Kitab Suci Utama Agama Tao*, Jakarta: Penerbit Elexmedia Komputindo.

Pauw Budianto.2016. A Preliminary Investigation of Indonesian Translations of the Tao Te Ching text for the sake of Chinese Language And Culture Education in Indonesia, Jakarta: *Proceedings The Third International Conference on Chinese Indonesian Studies*, 2016.03.16-17, p.31-36. ISBN: 976-979-9234-57-5.

Tan Soe Djwan. 1937. *Too Tik King: Kitab Kebatinan Lao Tse*. Kediri: Boekhandel Tan Khoen Swie.

Chinese References:

- 陈鼓应著《老子注释及评价》.1999. 北京：中华书局。
编写组，《古汉语常用字字典》.1998. 北京：商务印书馆。
陈鼓应、白奚，《老子评传》.2001. 南京：南京大学出版社。
崔莹辉，《老子英译研究》（D）.2012. 山东大学博士论文。
傅佩荣，《老子》.2015. 北京：东方出版社。
高明，《帛书老子校注》.1998. 北京：中华书局。
楼宇烈，《王弼集校释》.1999. 北京：中华书局。
张艳，《帛书《老子》词汇研究》.2015. 上海：上海古籍出版社。

