however, also highlights the role of the imams as the bulwark guardians of local life cycle rituals, traditions and practices against some of these changes. This is because, as Andrew McWilliam notes (chapter 9), their roles have been empowered through processes of decentralization and greater regional autonomy in the archipelago.

Taken as a whole, the volume raises interesting questions in the anthropological study of Islam. While the chapters might have benefitted from a stronger theoretical thread throughout, the volume more than makes up for this in the depth of historical perspective and ethnographic richness. The studies in this volume carefully detail the interwoven nature of everyday ritual practice and Muslim identities. Featured chapters highlight the work of emergent and established scholars from Indonesia and Australia. This empirically rich volume is an important contribution to Indonesian studies specifically and to Islamic studies more broadly.

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Monks in Motion: Buddhism and Modernity across the South China Sea. By Jack Meng-Tat Chia. New York: Oxford University Press, 2020. xi+275 pp.

This well-written book addresses a lacuna in the studies of Southeast Asian Buddhism, which have focused mostly on the Theravada tradition in mainland countries. The book tells a story of religious flow and the connection of people, ideas and resources between Southeast Asia and the countries of origin of Buddhism. Specifically, the book fills a gap in Buddhist studies by outlining the development of modern Buddhism in Malaysia, Singapore and Indonesia through a biographical lens of three prominent monks in the maritime region. The volume also calls for a study of "South China Sea Buddhism".

It refers to a Buddhism that emerged from a historical force of networks, missions and efforts at building religious institutions by Chinese Buddhist monks in their new homeland in Southeast Asia.

The book consists of four main chapters plus an introduction and coda. The introduction highlights the limitations of dominant academic research that use Theravada Buddhism as the main lens for studying Buddhism. The first chapter provides a sketch of the world of Buddhism in the Malay Archipelago with a focus on the historical background of Chinese migration and the arrival and spread of Chinese (Mahayana) Buddhism. It also illustrates how Buddhist connections in the South China Sea belong to the larger forces of Buddhist modernism. The second chapter analyses the life history of the prominent monk Chuk Mor from Malaysia. A pioneer religious leader in a Buddhist minority country, he contributed to Malaysian Buddhism in many ways, especially by establishing a national Buddhist association and his promoting of Human Life Buddhism.

Chapter 3 outlines the life of Yen Pei from Singapore who promoted humanistic Buddhism through impressive scholarly publications and social activities. Both Chuk Mor and Yen Pei were born in China, but political turmoil and personal circumstances compelled them to reside elsewhere. They significantly affected the development of Buddhism in their new countries. Chapter 4 is about a monk called Ashin Jinarakkhita from Indonesia. Born locally, he became the first Indonesian monk to struggle with the complicated multireligious context and he succeeded in securing official recognition for Buddhism through a reinterpretation of Buddhist teachings to accommodate the political expectations of the Indonesian nation. The coda chapter reflects on connected histories between Greater China and maritime Southeast Asia and the way forward for future research.

The use of the phrase 'South China Sea Buddhism' is suitable for the timeframe considered in the book. Two out of the three monks were born in China and migrated to other countries, and they were all influenced by Mahayana Buddhism, albeit with certain differences in Ashin Jinarakkhita's diverse religious background. With

the localization of Buddhism in the maritime region, perhaps there is a term that captures the development of homegrown Buddhist communities that depart from the original Mahayana Buddhist world in China and Taiwan. I would like to suggest 'Nusantara Buddhism' (Archipelago Buddhism) for future consideration, drawing from the 'Nusantara Islam' concept of plurality and localization of Islam in Indonesia promoted by a major Islamic group (Schaefer 2021). The term could conceptually indicate the diverse nature of Buddhism in maritime Southeast Asia, as supported by Ashin Jinarakkhita's reinterpretation of Buddhism to suit the local context and the imaginary of Borobudur as a historical Buddhist learning centre of the region.

There is a minor issue with the word selection regarding the modern form of Buddhism pursued and practised by Malaysian Chinese. The 'modern Buddhism' they seek is rather flexible even though they are looking for a more defined form of religious practice. The use of the term 'orthodox Buddhism' (pp. 10–11, 59–60, 61, 64–66 and 76) in translating *zhengxin fojiao* requires reconsideration and further deliberation. 'Orthodox' as a descriptive word in other world religions is associated with certain strict or conservative forms of religious behaviour and practices. Sometimes, the orthodox doctrine antagonizes the general public or even their own religious community. Hence, the use of the word 'orthodox' in the context of Buddhism must be done with extreme caution, not only for Malaysian Chinese but also for other Buddhist communities in the maritime region.

Nevertheless, *Monks in Motion* is an excellent piece of work for scholars and graduate students in Buddhist studies, religious history and area studies with a specialization in Southeast Asia. A thorough compilation of Yen Pei and Chuk Mor's publications provides the groundwork for future research on their teaching and thought. It is suitable for both an academic audience and for ordinary readers interested in Buddhist history or a history of the geographical area. The captivating and accessible writing helps readers to immerse themselves in the forgotten history of how Buddhism developed in and across the South China Sea.

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Indonesians and Their Arab World: Guided Mobility among Labor Migrants and Mecca Pilgrims. By Mirjam Lücking. Cornell University Press, 2021. 276 pp.

Long before the Indonesian independence in 1945 and the establishment of the modern Kingdom of Saudi Arabia in 1932, Muslims from the Malay-Indonesian archipelago had travelled to the Arabian Peninsula, mainly for the hajj pilgrimage. Some, however, sought to acquire Islamic knowledge and sciences in the birthplace of Islam and the Prophet Muhammad. Many eventually settled in Mecca, creating a small Indonesian enclave called 'Kampung Jawah'—which literally means 'Javanese Village' but now refers to the Southeast Asian community.

Since 1983, at the request of the Saudi Arabian government, the Indonesian government has officially sent tens of thousands of female menial workers to the kingdom annually. This number grew annually from an initial 47,000 in 1983 until the Indonesian government halted the expatriation of workers to the kingdom in 2011. Nevertheless, Indonesian pilgrims still constitute the majority of Indonesian travellers to the Arab Middle East.

Few academic studies, however, have focussed on the study of Mecca pilgrims and labour migrants. Therefore, in closely examining these groups—along with their families, friends, neighbours and guides—this book is certainly significant for both academic and