The Construction of Chinese-Indonesian Identity in Post-Reformasi Jakarta: Everyday Experiences and Social Perceptions

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Abstract

Since the fall of Suharto in 1998, the position of Chinese-Indonesians in Indonesian society has undergone significant transformation—yet the legacies of marginalization, suspicion, and cultural erasure remain embedded in both media and social relations. The shift from forced assimilation to multiculturalism has been widely discussed in the literature, especially in terms of state regulation and cultural expression. Leo Suryadinata explores how Chinese-Indonesians have historically faced legal restrictions on cultural identity, and although these were lifted after Reformasi, new dilemmas emerged in asserting identity without triggering social backlash. This forms a critical backdrop to understanding how identity is still negotiated cautiously in both public and private domains. Complementing this historical-political framing, Hoon Chang-Yau discusses how post-Reformasi education policy, especially in urban Jakarta, has attempted to integrate multicultural ideals—but often reproduces subtle exclusions through curriculum and school practices. These studies point to the need to examine how cultural identity is shaped not only by overt discrimination, but also by institutional and representational practices.

Keywords: Chinese-Indonesian, Cultural Identity, *Reformasi*, Multiculturalism, Urban Jakarta

摘要

自1998年蘇哈托政權垮臺以來，華裔印尼人在印尼社會中的地位經歷了顯著的轉變——然而，邊緣化、猜疑以及文化抹除的歷史遺緒，仍深植於媒體再現與社會關係之中。從強制同化轉向多元文化主義的過程，已在相關文獻中獲得廣泛討論，尤其聚焦於國家規範與文化表達層面。Leo Suryadinata 探討了華裔印尼人過去在文化認同上所遭受的法律限制；儘管這些限制在「改革時期」（Reformasi）後被解除，但在不引發社會反彈的情況下主張自身認同，卻產生了新的困境。這一歷史脈絡構成理解當今華裔印尼人如何在公共與私人領域中謹慎協商其認同的重要背景。作為對此歷史—政治框架的補充，Hoon Chang-Yau 討論了改革後的教育政策，特別是在雅加達等都市地區，雖嘗試融入多元文化理念，卻常在課程設計與學校實踐中再製隱微的排除機制。這些研究指出，有必要進一步檢視文化認同如何不僅受到顯性歧視的形塑，也同時受到制度與再現實踐的影響。

關鍵詞：華裔印尼人、文化認同、改革時期（Reformasi）、多元文化主義、都市雅加達

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INTRODUCTION

Background

Since the fall of President Suharto in 1998, Indonesia has undergone a period of democratic transition and social transformation known as the *Reformasi* era. This change not only ended more than three decades of authoritarian control but also opened new possibilities for cultural expression and public discourse. Among the most significant beneficiaries of this reform were Chinese-Indonesians, a group long positioned ambiguously within the nation's ethnic hierarchy. Under the New Order regime (1966–1998), the state promoted an ideology of assimilation that sought to erase ethnic distinctions in favor of a singular national identity. Policies such as Presidential Instruction No. 14/1967 banned Chinese-language education, cultural celebrations, and the public use of Chinese characters.[1]

As a result, Chinese-Indonesians were compelled to adopt Indonesian names, conceal religious and linguistic heritage, and navigate daily life through strategies of symbolic invisibility. The post-1998 environment marked a profound reversal. President Abdurrahman Wahid's decision to revoke the 1967 ban and to recognize Imlek (Chinese New Year) as a national holiday symbolized a new discourse of multicultural inclusion.[2] Subsequent administrations continued this trend by promoting diversity as part of Indonesia's democratic identity. Yet beneath these progressive reforms, enduring stereotypes and social suspicions persisted. Chinese-Indonesians remained simultaneously visible and vulnerable: celebrated for economic success yet scrutinized for perceived exclusivity.[3]

This complex dynamic—between political recognition and social hesitation—forms the context for the present study. It explores how Chinese-Indonesians in post-*Reformasi*

[1] Leo Suryadinata, *Ethnic Chinese in Contemporary Indonesia* (Singapore: ISEAS–Yusof Ishak Institute, 2015).
[2] Chang-Yau Hoon, *Chinese Identity in Post-Suharto Indonesia: Culture, Politics, and Media* (Brighton: Sussex Academic Press, 2008), 15.
[3] Charlotte Setijadi, "Ethnic Chinese in Contemporary Indonesia: Recent Developments and Prospects," ISEAS Perspective (2016).

Jakarta construct and perform their cultural identity in everyday life, particularly as mediated through mass and digital media. The study position's identity not as a fixed attribute but as a continual negotiation shaped by historical memory, public perception, and lived experience.

Motivation

My motivation for pursuing this topic arises from both personal observation and academic curiosity. As a Chinese-Indonesian raised in Jakarta, I have long witnessed subtle negotiations of belonging—moments when ethnicity is acknowledged yet remains unspeakable, when one is praised for diligence but stereotyped as insular. These contradictions, visible in schools, workplaces, and online spaces, reveal how identity continues to oscillate between pride and caution.

Scholarly literature reinforces these observations. Leo Suryadinata documents how Chinese-Indonesians historically occupied an ambiguous socio-political position: indispensable to the economy yet distrusted as cultural outsiders.[4] Chang-Yau Hoon further argues that post-*Reformasi* reforms, though legally inclusive, have not dismantled the structural hierarchies of representation that define who is considered authentically "Indonesian."[5] Recognizing this tension motivates the present inquiry: How do individuals of Chinese-Indonesian background articulate identity in a society that formally celebrates diversity but informally sustains difference?

Research Purpose and Questions

The purpose of this study is to examine both public portrayals and personal experiences of Chinese-Indonesian identity in contemporary Jakarta. It seeks to bridge two

[4] Leo Suryadinata, "Ethnic Chinese in Post-Suharto Indonesia: Going Back to the Past?" (2006).
[5] Hoon, Chinese Identity in Post-Suharto Indonesia, 27.

analytical levels—*macro* (media discourse) and *micro* (lived experience)—through qualitative methods.

Accordingly, the research is guided by the two central questions:

1. How have political and social reforms since the Reformasi era influenced portrayals of Chinese-Indonesians in Jakarta's media and public narratives?
2. How do historical and structural factors continue to shape the everyday experiences of Chinese-Indonesians in Jakarta?

These questions are interrelated, collectively addressing how identity operates across different levels of experience and representation. The objectives corresponding to these questions are: (1) to analyze the shifting discursive construction of Chinese-Indonesian identity in post-Reformasi media; and (2) to document how Chinese-Indonesians negotiate belonging, pride, and prejudice in everyday life. The study thus aims not only to map social perceptions but also to foreground the agency of Chinese-Indonesians in shaping their own identities amid historical and political constraints.

Scope and Significance

This research focuses specifically on Jakarta; the political and cultural center where national media production and interethnic interactions are most pronounced. While the findings cannot represent all Chinese-Indonesians across Indonesia's archipelago, they illuminate broader patterns relevant to urban multicultural societies.

The study's significance is threefold:

- Academic contribution. It enriches scholarship on post-*Reformasi* Indonesia by connecting media representation with identity negotiation, offering an integrative view often missing from quantitative studies.
- Social relevance. It provides insight into the lived realities of

multicultural coexistence, useful for educators, policymakers, and civic organizations promoting inclusivity.

- Personal dimension. It gives voice to communities historically spoken about rather than with, highlighting narratives that complicate simplistic categories of assimilation or difference.[6]

Limitations and Delimitations

The researcher acknowledged several limitations. First, the sample size for interviews (n = 10) and surveys (n = 120) constrains statistical generalization; the focus is interpretive rather than representative. Second, participants are concentrated in Jakarta, where social dynamics differ from smaller cities. Third, because identity is fluid and situational, any findings reflect particular moments rather than permanent truths.

Delimitations were intentionally set to maintain coherence. The research addresses only post-1998 developments, emphasizing cultural and media dimensions rather than economic or legal analysis. It excludes Chinese-Indonesians living abroad and non-Chinese minority groups in Indonesia. These boundaries ensure a focused examination of identity construction within a specific socio-historical frame.

Thesis Organization

The remainder of this thesis is as follows. Chapter 2, Literature Review synthesizes scholarship on Chinese-Indonesian identity, media representation, multiculturalism, and hybridity, forming the theoretical foundation for analysis. Chapter 3, Methodology explains the qualitative multi-method design, including participant recruitment, data collection, and

[6] Ariel Heryanto, Identity and Pleasure: The Politics of Indonesian Screen Culture (Singapore: NUS Press, 2014).

analytical procedures. Chapter 4, Data Analysis and Findings present results from both the survey and interviews, integrating them with thematic discussion and illustrative quotations.

Chapter 5, Conclusion and Recommendations summarize key findings, reflects on implications, and proposes directions for future research. Appendices A–C include the interview guide, bilingual consent form, and survey summary, followed by a Chicago-style bibliography of primary and secondary sources.

LITERATURE REVIEW

Introduction

This chapter reviews significant academic and contextual literature concerning the identity construction of Chinese-Indonesians in the post-Reformasi period. It provides the theoretical and historical foundation for understanding how Chinese-Indonesians navigate visibility, belonging, and representation in contemporary Indonesia. The review is divided into five main sections: (1) the historical and political context of Chinese-Indonesian identity, (2) representation and social perception, (3) multiculturalism and hybridity, (4) social media and generational shifts, and (5) the analytical framework that guides this study. Together, these discussions connect historical processes with current lived experiences and form the conceptual lens for data analysis.[7]

Historical and Political Context of Chinese-Indonesian Identity

The position of Chinese-Indonesians within the Indonesian nation-state has long been influenced by colonial classifications, nationalist ideology, and state regulation. During the Dutch colonial period, the Chinese were categorized as *Vreemde Oosterlingen* or "Foreign Orientals," separating them from both the indigenous *pribumi* and European populations. This classification created a rigid racial hierarchy in which Chinese-Indonesians occupied an in-between position—economically vital but politically and socially constrained.[8]

After independence in 1945, these colonial distinctions persisted in new forms. Sukarno's government attempted to forge unity through the ideal of Nasakom (nationalism, religion, and communism), but the Chinese community was often scapegoated, especially amid fears of communist influence and loyalty to mainland China.[9] The violent anti-

[7] Stuart Hall, Representation: Cultural Representations and Signifying Practices (London: Sage, 1997), 2.
[8] Mély G. Tan, "The Chinese of Indonesia: Social and Cultural Dimensions," Indonesia 31 (1981).
[9] Leo Suryadinata, Peranakan Chinese Politics in Java, 1917–1942 (Singapore: ISEAS, 1992).

communist purge of 1965–66, followed by the rise of Suharto's New Order, marked the start of systematic assimilation policies aimed at dissolving ethnic difference.

Under Suharto's rule (1966–1998), regulations such as Presidential Instruction No. 14/1967 prohibited public expression of Chinese culture—banning Chinese schools, newspapers, and festivals.[10] The state promoted "Indonesianization" as a unifying ideal, yet this project effectively erased cultural plurality. Chinese-Indonesians were encouraged to change their names, avoid speaking Chinese dialects in public, and suppress any expression that might mark them as "different."[11] The May 1998 riots, during which many Chinese-owned properties were targeted, symbolized the breaking point of these decades of repression.[12]

The *Reformasi* era that followed brought dramatic policy reversals. President Abdurrahman Wahid lifted the ban on Chinese-language use and permitted the open celebration of Imlek (Chinese New Year). Later, President Megawati Soekarnoputri declared Imlek a national holiday in 2002, and public discourse shifted to embrace diversity as part of Indonesian identity.[13] However, as Hoon notes, structural inequalities and latent prejudice still persist, making Chinese-Indonesians both visible and vulnerable in a society that celebrates multiculturalism yet continues to essentialize ethnicity.[14]

[10] Leo Suryadinata, Ethnic Chinese in Contemporary Indonesia (Singapore: ISEAS, 2015), 34.
[11] Chang-Yau Hoon, Chinese Identity in Post-Suharto Indonesia: Culture, Politics, and Media (Brighton: Sussex Academic Press, 2008), 18.
[12] Charlotte Setijadi, Ethnic Chinese in Contemporary Indonesia: Recent Developments and Prospects (Singapore: ISEAS Perspective, 2016).
[13] Leo Suryadinata, "The Rise of Chinese Identity in Post-Suharto Indonesia," Asian Ethnicity 5, no. 1 (2004): 5–28.
[14] Hoon, Chinese Identity in Post-Suharto Indonesia, 27.

Table 1. Summary of Government Policies Toward Chinese-Indonesians (1945–Present)

Period	Key Policy / Regulation	Description	Impact on Identity
1945-1965	Early assimilation policies	The post-independence era encourages assimilation of Chinese-Indonesians.	Pressures to adopt Indonesian identity; heritage suppressed.
1967	Presidential Instruction No. 14/1967	Banned public expression of Chinese culture, language & traditions.	Strong repression of Chinese identity; name changes, invisibility.
2000	Presidential Decree No. 6/2000	Revoked the 1967 ban, allowed Chinese customs & language publicly.	Legal recognition of cultural rights; identity may be reclaimed.
2002	Recognition of *Imlek* (Chinese New Year) as national holiday	Holiday status granted for the first time for Lunar New Year.	Symbolic public acknowledgement of Chinese-Indonesian culture.
2014	Presidential Decree No. 12/2014	Changed the official term for Chinese-descendants from "*Cina*" to "*Tionghoa*".	Language shift signals more respectful framing of identity.
2010s-Present	Continued reform & lingering structural issues	Some local/regional laws still restrict land rights or treat Chinese-Indonesians unequally (e.g., in the Special Region of Yogyakarta).	Identity gains in visibility, yet structural inequality persists.

Representation and Social Perception

Representation plays a vital role in shaping public perceptions of ethnic identity. Stuart Hall emphasizes that meaning is not fixed but constructed through representational systems

such as language, imagery, and discourse.[15] In Indonesia, representation of Chinese-Indonesians has shifted drastically across political regimes. During the New Order, Chinese-Indonesians were almost invisible in state-controlled media—an intentional outcome of assimilation policies designed to erase difference. After *Reformasi*, this silence was replaced by a new form of visibility: Chinese-Indonesians appeared more frequently in the press, on television, and in advertising, yet often through commercialized or stereotyped portrayals.[16]

Several studies reveal that even in democratic Indonesia, Chinese-Indonesians continue to be framed as economically successful but socially distant.[17] This stereotype, sometimes framed positively as *rajin* (diligent) or *sukses* (successful), paradoxically reinforces the boundary between Chinese-Indonesians and the *pribumi* majority. Kuntjara and Hoon (2020) describe this as a "symbolic stereotype"—a discourse that flatters while maintaining hierarchy.[18]

Media scholars such as Ariel Heryanto (2014) argue that post-*Reformasi* mass culture attempts to present a tolerant, multicultural image but often reproduces subtle hierarchies.[19] Television dramas and advertisements might feature Chinese-Indonesian characters, yet these characters are typically portrayed as modern, cosmopolitan, and Westernized—traits that affirm rather than challenge stereotypes.[20] In this sense, increased representation does not automatically equal social acceptance; it may instead serve to domesticate difference in ways that remain politically safe.[21]

[15] Hall, Representation, 15.
[16] Heryanto, Identity and Pleasure: The Politics of Indonesian Screen Culture (Singapore: NUS Press, 2014), 33.
[17] Charlotte Setijadi, Chinese Indonesians in the Eyes of the Pribumi Public (Singapore: ISEAS, 2013).
[18] Esther Kuntjara and Chang-Yau Hoon, "Reassessing Chinese-Indonesian Stereotypes: Two Decades After Reformasi," Asia Pacific Journal of Education 40, no. 4 (2020): 439–455.
[19] Heryanto, Identity and Pleasure, 52.
[20] Mély G. Tan, "The Social Integration of the Chinese Minority in Indonesia," Southeast Asian Journal of Social Science 12 (1984).
[21] Setijadi, Ethnic Chinese in Contemporary Indonesia, 10.

Figure 1. Media Coverage of Chinese-Indonesian Culture

Multiculturalism, Hybridity, and Everyday Identity

Beyond state and media structures, identity is enacted in everyday life. Many Chinese-Indonesians navigate between inherited cultural practices and national belonging through what Hoon (2008) calls hybridity—a flexible blending of identities rather than a strict adherence to either "Chinese" or "Indonesian."[22] This hybridity is visible in language use, food, fashion, and religion: for instance, families who maintain Chinese New Year customs while speaking Indonesian or practicing Christianity. Such everyday acts of mixture illustrate that identity is lived, not simply declared.[23]

Harjatanaya and Hoon (2018) argue that even multicultural education, which aims to promote diversity, can unintentionally reproduce symbolic boundaries.[24] Chinese culture is often celebrated as a "colorful addition" rather than as an integral part of Indonesian society. This selective recognition results in what scholars term the paradox of multiculturalism: diversity is celebrated symbolically but rarely practiced structurally.[25]

[22] Hoon, Chinese Identity in Post-Suharto Indonesia, 63.
[23] Leo Suryadinata, Chinese Politics in Post-Suharto Indonesia: Beyond the Ethnic Approach (Singapore: ISEAS, 2013), 45.
[24] Tracey Yani Harjatanaya and Chang-Yau Hoon, "Politics of Multicultural Education in Post-Suharto Indonesia," British Journal of Sociology of Education 39, no. 6 (2018): 813–829.
[25] Mély G. Tan, "Cultural Recognition and Social Integration in Indonesia," Indonesia 56 (1993): 91–108.

At the interpersonal level, younger generations display what Setijadi (2016) calls strategic identification—deciding when and how to express ethnic identity depending on context.[26] Older individuals who experienced repression may downplay Chineseness, while youth raised after *Reformasi* often assert it proudly through fashion, music, or online expression.[27] These generational contrasts show that Chinese-Indonesian identity is neither disappearing nor returning to a static form—it is continuously negotiated through everyday choices.[28]

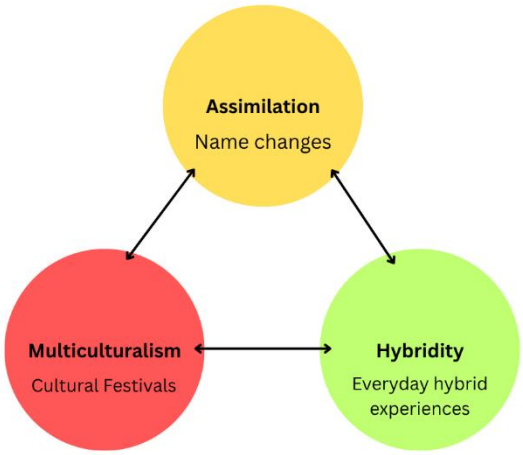

Figure 2. Diagram of Hoon's Identity Framework

Social Media, Generational Shifts, and Public Discourse

Digital technology has opened a new chapter in how ethnic identity is articulated. Younger Chinese-Indonesians, particularly those in urban centers, increasingly use platforms such as Instagram, TikTok, and YouTube to express cultural pride and challenge stereotypes.[29] Through these channels, they share bilingual posts, celebrate Imlek, and participate in transnational online communities. Abidin and Zeng (2020) describe this phenomenon as networked hybridity, where

[26] Charlotte Setijadi, Ethnic Chinese in Contemporary Indonesia (Singapore: ISEAS Perspective, 2016), 14.
[27] Chang-Yau Hoon, Chinese Identity in Post-Suharto Indonesia, 88.
[28] Hoon, Chinese Identity in Post-Suharto Indonesia, 91.
[29] Lim Sun Sun, "Many Clicks but Little Sticks: Social Media Activism in Indonesia," Journal of Contemporary Asia 47, no. 4 (2017): 671–685.

digital platforms enable users to combine elements of local and global culture.[30]

While social media provides space for self-representation, it also exposes users to prejudice. During politically charged periods—such as elections or economic crises—old narratives of Chinese privilege and foreignness re-emerge in comment threads and memes.[31] Nevertheless, digital activism has empowered many young Chinese-Indonesians to redefine belonging on their own terms, turning visibility into a form of resistance.

Figure 3. Online Media Highlighting Chinese-Indonesian Public Figures


Basuki Tjahaja Purnama shows off his membership card for the Indonesian Democratic Party of Struggle after a visit to the party's Bali office on Feb. 8, 2019. (JP/Zul Trio Anggono)

Figure 4. Basuki Tjahaja Purnama, the first Chinese-Indonesian to serve as Governor of Jakarta

[30] Crystal Abidin and Fan Zeng, "Networked Chinese-Indonesian Youth: Digital Hybridity and Cultural Negotiation," Asian Journal of Communication 30, no. 6 (2020): 521–539.
[31] Charlotte Setijadi, "Chineseness on Display: Online Publics and the Politics of Visibility," New Media & Society 23, no. 8 (2021): 2249–2266.

Generational differences remain important: older Chinese-Indonesians, shaped by decades of repression, often maintain a cautious distance from public exposure. In contrast, post-1998 youth tend to view online visibility as empowerment and a symbol of equality.[32] This transformation from silence to self-expression reflects a broader shift in Indonesia's ethnic politics—from fear-based assimilation toward confident multicultural citizenship.[33]

Table 2. Intergenerational Differences in Identity Negotiation

Generation	Key Practices	Public Visibility	Digital Engagement	Challenges
Older Generation (born before 1980s)	Tend toward assimilation; use Indonesian names; limited use of Chinese language in public.	Prefer low visibility; cultural expression often private or family-based.	Minimal—mostly offline communication; limited social media presence.	Lingering fear of discrimination; internalized caution from Suharto-era restrictions.
Middle Generation (1980s–1990s)	Balanced approach—participate in Chinese festivals but maintain Indonesian identity.	Moderate visibility; cultural expression situational (e.g., during Imlek).	Moderate—use online spaces selectively to connect with peers.	Navigating dual identity; uncertain social acceptance.
Younger Generation (2000s–present)	Hybrid identity; embrace both Chinese and Indonesian cultures openly.	High visibility; confident public celebration of heritage and cultural fusion.	Strong—active on TikTok, Instagram, YouTube to share identity narratives.	Facing subtle stereotypes; pressure to "represent" Chinese-Indonesians authentically.

[32] Abidin and Zeng, "Networked Chinese-Indonesian Youth," 530.
[33] Hoon, Chinese Identity in Post-Suharto Indonesia, 95.

Analytical Framework

Drawing from the reviewed literature, this study employs a conceptual model that connects representation, perception, and experience. Adapted from Oliver's expectancy-confirmation theory—used in the Learning Chinese in Taiwan reference—the model interprets identity as a dynamic interaction between how a group is portrayed (promotion), how it is perceived (expectation), how it is lived (experience), and how it is reassessed (evaluation).[34]

In this context, "promotion" refers to how the media, policy, and social institutions construct images of Chinese-Indonesians. "Expectation" captures public attitudes and social assumptions toward the group. "Experience" represents the individual's actual lived reality, while "evaluation" involves personal reflection and the redefinition of identity based on whether those expectations are met or resisted.[35] This cyclical process aligns with hybridity theory, showing how identity formation is not linear but recursive—each stage shaping and reshaping the others.[36]

[34] Richard L. Oliver, "A Cognitive Model of the Antecedents and Consequences of Satisfaction Decisions," Journal of Marketing Research 17 (1980): 460–469.
[35] Hoon, Chinese Identity in Post-Suharto Indonesia, 95.
[36] Hall, Representation, 24.

METHODOLOGY

This chapter explains the research methodology employed to explore the construction of Chinese-Indonesian identity in post-Reformasi Jakarta. The study combines both qualitative and quantitative approaches to obtain a comprehensive understanding of how individuals perceive, express, and negotiate their identity within Indonesia's evolving multicultural society.

The design was inspired by the methodological balance demonstrated in the reference thesis Learning Chinese in Taiwan, which integrates survey and interview data to contextualize attitudes and motivations. Similarly, this study uses a mixed-methods design, combining an online questionnaire distributed through Google Forms and a series of semi-structured interviews. Together, these methods allowed both numerical representation of general patterns and in-depth exploration of personal experiences.

The chapter is organized into six sections: (1) Research Design, (2) Participants and Sampling, (3) Data Collection Procedures, (4) Data Analysis, (5) Ethical Considerations, and (6) Research Timeline. Each section outlines how data were gathered and analyzed in order to ensure validity, reliability, and ethical integrity.

Research Design

The study adopts a convergent mixed-methods design, in which quantitative and qualitative data are collected concurrently and analyzed to complement each other. The rationale for this design lies in the complex nature of identity formation, which cannot be fully captured through numbers alone or through narratives alone. Quantitative data provide a general overview of participants' demographic profiles and perceptions, while qualitative interviews reveal deeper meanings, emotions, and context behind those perceptions.

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This design reflects an interpretivist epistemology, emphasizing that social reality is constructed through subjective experiences and interpretations. The goal is not to test a hypothesis, but to understand how and why Chinese-Indonesians perceive and express their identities the way they do in post-*Reformasi* society.

The quantitative component consists of a Google Form survey, which collected data from 120 respondents in Jakarta. Questions covered demographics, identity perception, media consumption, and cultural participation. Meanwhile, the qualitative component involved ten semi-structured interviews, each lasting approximately 30-60 minutes, conducted both in person and online. These interviews focused on participants lived experiences, perceptions of belonging, and thoughts on cultural visibility.

Participants Selection

Participants were recruited through a combination of purposive and snowball sampling, techniques suitable for studies involving specific sociocultural identities. The inclusion criteria were:

1. self-identification as Chinese-Indonesian,
2. residence in Jakarta, and
3. age between 18 and 40 years.

These criteria ensured that respondents had both contemporary experience of Reformasi Indonesia and personal awareness of ethnic discourse in urban society. The sample

included students, professionals, and entrepreneurs to represent a cross-section of young urban Chinese-Indonesians.

For the survey, 120 respondents participated (68 female, 52 male). The age distribution ranged from 18 to 35 years, with the majority falling between 21–28 years. Most participants held higher-level education or were university students.

For the interviews, ten participants were selected from the survey pool based on willingness to elaborate further on their experiences. Pseudonyms were assigned to maintain anonymity. Efforts were made to include a balance of gender, occupation, and degree of cultural engagement—for example, individuals active in Chinese community organizations and those who were not.

Table 3. Summary of Research Design

Method	Data Source	Sample Size / Scope	Focus	Purpose
Content Analysis	News articles, online posts, and public discourse on Chinese-Indonesian identity (2000–2025).	~50 media items across national and local platforms.	Representation of Chinese-Indonesians in media narratives.	To examine public discourses, stereotypes, and patterns of visibility.
Semi-Structured Interviews	In-depth interviews with Chinese-Indonesian individuals in Jakarta.	10 participants from diverse socioeconomic backgrounds.	Personal experiences, identity negotiation, and perceptions of belonging.	To capture lived experiences and intergenerational differences in identity construction.
Triangulation	Integration of media and interview findings.	Combined dataset.	Cross-validate insights from public discourse and personal narratives.	To strengthen reliability and reveal how societal views and self-perceptions interact.

Data Collection

Data collection took place over a two-month period from June to August 2025. The process was divided into two phases:

- Phase 1. Quantitative (Survey):

A structured questionnaire was designed in English and Bahasa Indonesia using Google Forms. The link was distributed through social media (Instagram, Discord, WhatsApp groups, X, and Line). The survey consisted of four sections:

- Demographic information (age, gender, occupation, education)
- Cultural and social participation (e.g., frequency of attending Chinese festivals, language use at home)
- Media consumption patterns (TV, online news, social media)
- Perception and identity statements (measured using a 5-point Likert scale).

- Phase 2. Qualitative (Interviews):

Ten semi-structured interviews were conducted using an interview guide (see Appendix A). Questions were designed to elicit participants' reflections on identity, discrimination, and belonging. Interviews were conducted in English or Bahasa Indonesia depending on the participant's comfort level. All sessions were audio-recorded with consent and later transcribed using ChatGPT and manual check for analysis.

- Phase 3. Content Analysis:

Content analysis involved systematic coding of media articles. Initial codes were generated based on recurring themes (e.g., wealth, cultural visibility, stereotypes) and refined through iterative reading. Both quantitative measures (frequency of coverage, positive/negative framing) and qualitative analysis (narrative framing, metaphorical language) were used to provide a nuanced understanding of public representation.

Data Analysis Process

Data from the survey were analyzed using descriptive statistics—primarily frequency and percentage distribution—to identify major trends in respondents' identity perceptions, language practices, and cultural engagement. Graphs and tables were generated in Microsoft Excel and later integrated into the analysis chapter (Chapter 4).

For the interview data, a thematic analysis approach was applied, following Braun and Clarke's (2006) six-phase model: familiarization, coding, theme identification, reviewing, defining, and writing. Initial open coding was used to identify recurring ideas such as "acceptance," "media representation," "hybridity," and "visibility." These codes were then grouped into broader themes that corresponded to the research questions.

To illustrate this process, one participant stated:

"I feel proud to celebrate Imlek now, but I still avoid talking about being Chinese at work." (P4, Accountant, 27 y.o)

This quotation was initially coded as selective visibility, reflecting the participant's distinction between cultural expression in public celebrations and caution in professional settings. Similar codes across multiple interviews were clustered under the broader category of conditional acceptance, which captures how inclusion is experienced differently across social contexts. This category contributed to the overarching theme of symbolic inclusion, directly addressing the second research question on how historical and structural factors continue to shape everyday social experiences of Chinese-Indonesians in post-Reformasi Jakarta.

Both datasets were then compared and cross-referenced in a triangulation matrix, which allowed the identification of convergences and divergences between quantitative and qualitative findings. This triangulated approach enhanced the study's credibility and strengthened the interpretation of findings by linking statistical patterns with lived

experiences.

Ethical Considerations

Ethical integrity was maintained throughout the research process. Participants were informed about the study's objectives, procedures, and voluntary nature through a bilingual informed consent form (see Appendix B). They were assured that all responses would remain confidential and that pseudonyms would be used in the final report. Data were stored securely in password-protected files accessible only to the researcher. No identifiable personal information was disclosed or shared publicly. Participants were reminded that they could withdraw from the study at any stage without penalty. This ethical framework aligns with standard qualitative research practices and adheres to the institutional guidelines of Wenzao Ursuline University of Languages.

Research Timeline

The researchers designed a research timeline to guide the process. The following timeline summarizes the main activities:

Table 4. Research Timeline

Stage	Activities	Period (2025)
Preparation	Designing research questions, prepare consent forms, literature review, and instrument design	Feb-Mar
Data Collection	Content collection, survey distribution and interviews	June-Aug
Transcribing	Transcribing interviews and surveys, and categorizing.	Aug-Sep
Data Analysis	Coding, and statistical tabulation	Sep

Source: Organized by Author

This timeline ensured systematic data collection and analysis while allowing flexibility to address unexpected challenges.

DATA ANALYSIS

This chapter presents and discusses the findings derived from both the quantitative and qualitative data. The aim is to address the two central research questions of this study:

1. How have political and social reforms since the Reformasi era influenced portrayals of Chinese-Indonesians in Jakarta's news media and public narratives?

2. How do historical and structural factors continue to shape everyday social experiences of Chinese-Indonesians in Jakarta?

The first section examines public and media portrayals based on both participants' perceptions and supporting survey data. The second section explores participants lived experiences, focusing on identity negotiation, generational differences, and cultural hybridity. Throughout this chapter, interview participants are coded as P1–P10 to ensure anonymity, and their voices are highlighted to provide authentic, grounded insights into the research questions.

Demographic Profile of Participants

Before discussing the findings, this section summarizes the profiles of the ten interview participants. The table below, reproduced from the original dataset, presents their demographic characteristics.

Table 5. Demographic Table of Participants

Pseudonym	Age	Gender	Occupation	Generation
P1	21	F	University student	Youth
P2	24	F	UI designer	Youth
P3	31	F	Data analyst	Youth
P4	27	M	Accountant	Youth
P5	46	M	Banker	Older
P6	52	M	Electronics store owner	Older
P7	58	M	Small-business owner	Older

P8	61	F	Stay-at-home Mom	Older
P9	66	M	Property agent	Older
P10	49	F	Furniture store owner	Older

These participants represent a range of professions and generational backgrounds, offering varied perspectives on ethnicity, class, and belonging within Jakarta's multicultural environment. The diversity of their educational and religious affiliations also illustrates the internal plurality of the Chinese-Indonesian community.

Portrayals and Public Narratives

Increased Visibility after Reformasi

Participants unanimously agreed that portrayals of Chinese-Indonesians in the media have improved since the fall of Suharto in 1998. Many cited examples of Imlek celebrations being shown on national television, or Chinese-Indonesian celebrities appearing in advertisements and public campaigns.

"*When I was younger, Chinese faces were rarely seen on national TV. Now, during Imlek, there are special features on heritage and cuisine. I think that's progress, but it's still surface-level*." (P4, Accountant, 27 y.o)

"...media shows Chinese culture more openly now, but it's mostly about festivals or food — not about real issues or leadership." (P1, University student, 21 y.o)

Survey data reinforced this trend: 71% of respondents said that Chinese-Indonesians are "more visible than before 1998," while 19% believed representation remains "selective and symbolic."

These findings indicate that increased visibility functions less as full social inclusion and more as a controlled form of recognition. These results suggest that while visibility has expanded, depth and diversity of portrayal remain limited. This pattern confirms Hoon's

(2008) argument that post-Reformasi inclusion often operates at a symbolic level, where cultural presence is permitted without challenging underlying power relations. Increased visibility therefore does not automatically translate into narrative authority or social equality, but instead reflects a controlled form of recognition within existing boundaries.

Stereotypes and Symbolic Inclusion

Although reforms have encouraged multicultural expression, many participants felt that public narratives continue to frame Chinese-Indonesians through economic stereotypes.

"Whenever there's news about economics, wealth, business, people still joke, 'Of course it's Chinese.' The media doesn't say it directly, but it's implied." (P4, Accountant, 27 y.o)

"People often compliment our success, but it also keeps a distance. They assume we only care about money, which is frustrating." (P7, Small business owner, 58 y.o)

"People assume I am wealthy just because I'm Chinese, and they would say this stereotype that I'm stingy, and all that." (P8, Stay-at-home Mom, 61 y.o)

"This representation sometimes feels tokenistic. We are shown as successful entrepreneurs but not as community leaders or ordinary people." (P2, UI Designer, 24 y.o)

These patterns suggest that post-Reformasi inclusion remains symbolic rather than substantive. While Chinese-Indonesians are no longer erased, they are frequently confined to narrow roles associated with wealth and commerce.

This aligns with Hoon's (2008) observation that post-Reformasi media visibility is often limited to "cultural decoration," an aesthetic of inclusion rather than substantive equality. Participants' frustration suggests that such representations may unintentionally reproduce social distance by reinforcing narrow economic stereotypes, thereby maintaining symbolic inclusion without dismantling structural hierarchies. Rather than empowering identity expression, these portrayals constrain how Chinese-Indonesians are socially

imagined. The survey similarly found that 58% of respondents felt media portrayals "focus too much on economic status," while only 22% believed portrayals were "balanced."

Recognition and Selective Multiculturalism

Some participants credited post-Reformasi reforms with creating a more inclusive political environment.

"After Reformasi, we can openly use Chinese names again, and the president even attends Imlek celebrations. That's something my parents never imagined." (P9, Property Agent, 66 y.o)

"It became much better, tolerance between people is increasing, much better than before." (P5, Banker, 46 y.o)

However, others cautioned that political recognition does not necessarily mean social equality.

"Government leaders say Indonesia is diverse, but you rarely see Chinese-Indonesians in public office. Multiculturalism feels like a festival*, not a real policy."* (P1, University student, 21 y.o)

"Just look at Ahok[37] *and his fate, people are not really ready for a minority to become a governor, let alone president."* (P6, Electronics shop owner, 52 y.o)

This contrast reveals a form of selective multiculturalism, where symbolic recognition at the state level coexists with continued political exclusion. This echoes Setijadi's (2016) critique of performative multiculturalism, where diversity is celebrated symbolically but structural gaps remain.[38] While the state promotes tolerance, Chinese-Indonesians still face

[37] *Ahok*, or Basuki Tjahaja Purnama, was the first Chinese-Indonesian to serve as Governor of Jakarta, but was later accused of blasphemy by a rival politician, leading to his imprisonment.
[38] Charlotte Setijadi, Ethnic Chinese in Contemporary Indonesia: Recent Developments and Prospects (Singapore: ISEAS Perspective, 2016).

exclusion from certain political and bureaucratic spheres. The findings suggest that state-led recognition functions as a form of selective multiculturalism, in which visibility and tolerance are encouraged without corresponding political inclusion. This challenges the assumption that legal and symbolic recognition alone is sufficient to produce equal citizenship.

Everyday Social Experiences of Chinese-Indonesians

Intergenerational Memory and Shifting Confidence

Participants described marked differences between generations in how they express identity.

"My parents told me to avoid talking about being Chinese when I was little. But for me, I post about Chinese New Year on Instagram, it's normal now." (P4, Accountant, 27 y.o)

"We were taught to be quiet about our origins. Even today, I notice older friends are still cautious in how they present themselves. It's about safety and respect — not pride or shame." (P10, Furniture shop owner, 49 y.o)

These accounts reveal how memory of past discrimination continues to influence older generations, even as younger ones redefine identity with confidence. 76% of survey respondents aged 18–25 reported feeling "comfortable expressing their heritage," compared to only 42% of those over 30. These generational differences illustrate how historical trauma continues to shape identity negotiation across time. While younger participants reinterpret visibility as empowerment, older generations retain strategies of caution rooted in past repression.

Consistent with Hall's (1997) view of identity as historically produced rather than fixed, these findings demonstrate how collective memory continues to structure self-presentation even in periods of increased freedom. Identity negotiation thus reflects not only current social conditions but also inherited strategies of caution.

Everyday Negotiations of Belonging

In discussing daily life, most participants emphasized the subtle negotiations of belonging they experience in schools, workplaces, and social media.

"I've never faced open discrimination, but sometimes people joke about how 'Chinese people are good at money.' It's not hostile, but it reminds me that we're still seen as different." (P3, Data Analyst, 31 y.o)

"At work, people expect me to be better with numbers. I was like 'what do you mean?', we are all accountants here. It's a stereotype, but I play along because it's easier than have any drama." (P4, Accountant, 27 y.o)

These comments echo Tan's (1981) description of *symbolic integration* — outward acceptance masking deeper social categorization.[39] Everyday acceptance is real but conditional, sustained by residual stereotypes. The survey corroborates this nuance: 64% of respondents reported occasional stereotyping in academic or professional settings. Belonging is negotiated through accommodation rather than confrontation, revealing how inclusion operates through subtle expectations rather than explicit exclusion.

Cultural Hybridity and Self-Expression

Despite subtle boundaries, participants consistently portrayed their identity as hybrid and dynamic.

"At home we speak Bahasa Indonesia and sometimes Hokkien. I go to church, but we still celebrate Imlek. It's both Chinese and Indonesian, no need to choose." (P7, Stay-at-home mom, 61 y.o)

"I may look Chinese, but I see myself as a Chinese Indonesian. I was born and raised here

[39] Mély G. Tan, "The Chinese of Indonesia: Social and Cultural Dimensions," Indonesia 31 (1981).

after all." (P9, Property Agent, 66 y.o)

"Being Chinese-Indonesian today means balance, I respect heritage and ethnicity while being part as a national and citizen of this country." (P1, University student, 21 y.o)

This notion of hybrid identity aligns with Hoon's (2008) argument that Chinese-Indonesians negotiate belonging through cultural flexibility rather than binary opposition.[40] Many participants viewed hybridity as empowerment rather than compromise. The survey reinforced this: 82% agreed that "Chinese and Indonesian cultures can coexist harmoniously in daily life." Rather than indicating cultural loss or assimilation, hybridity in this context operates as an active strategy of belonging, allowing participants to reconcile ethnic heritage with national identity. This finding supports existing literature while demonstrating how hybridity is practiced in everyday life rather than remaining an abstract theoretical concept.

Adaptation Religion, Community, and Social Integration

Religious affiliation also shaped participants' sense of identity.

"*People often assume all Chinese are Christian. When they find out I'm Muslim, they are shocked to know that I am a mualaf*." (P5, Banker, 46 y.o)

This reflects how religion and ethnicity intersect in complex ways within public perception.

"*When people see us involved in the gotong royong (community work), they see we're just as Indonesian*." (P10, Furniture shop owner, 49 y.o)

This highlighted that participation in local community and charity events helped reduce social distance. These narratives show that social integration operates most effectively at the interpersonal level, where shared participation replaces abstract stereotypes. Shared

[40] Chang-Yau Hoon, Chinese Identity in Post-Suharto Indonesia, 63.

religious or community participation disrupts abstract stereotypes by emphasizing common civic practices. Rather than state-led multiculturalism, everyday interaction becomes the primary mechanism through which acceptance is negotiated.

Discussion

By addressing both research questions, this study suggests that post-Reformasi reforms have expanded the visibility and expressive space available to Chinese-Indonesians, while leaving important structural and symbolic boundaries largely intact. However, this expanded visibility does not equate to unconditional inclusion. Media representation remains selective, and social belonging continues to depend on ongoing cultural negotiation shaped by generational memory and historical experience. In sum, identity for Chinese-Indonesians in Jakarta is not static but evolving — characterized by hybridity, cautious optimism, and the redefinition of citizenship in multicultural Indonesia. These findings support existing scholarship that conceptualizes post-Reformasi Chinese-Indonesian identity as both liberated and layered, particularly Hoon's emphasis on cultural hybridity and Setijadi's notion of visibility with complexity. At the same time, this study adds empirical nuance by demonstrating how these dynamics are experienced unevenly across generations and social contexts in Jakarta.

Chapter Summary

This chapter has presented a comprehensive analysis of the findings derived from both the quantitative survey and the qualitative interviews with ten Chinese-Indonesian participants living in Jakarta. Through the integration of these data sources, the chapter aimed to answer the two main research questions of the study:

(1) how political and social reforms since the Reformasi era have influenced portrayals of Chinese-Indonesians in Jakarta's media and public narratives, and

(2) how historical and structural factors continue to shape their everyday social experiences.

The findings for the first research question revealed that post-*Reformasi* Indonesia has indeed brought greater visibility to Chinese-Indonesians in mainstream media and public life. Television programs, advertisements, and news outlets now feature Chinese-Indonesian figures more frequently than before 1998. However, this increased representation often remains symbolic rather than transformative. Participants noted that Chinese-Indonesians are commonly portrayed through limited, economically centered narratives, as business owners or models of diligence, rather than as complex individuals occupying diverse social roles. The survey results supported this perception: while the majority acknowledged greater media presence, many still viewed it as selective and surface-level.

Analytically, this indicates that while multiculturalism has become a national discourse, representation continues to operate within predefined and socially acceptable boundaries.[41] Visibility functions less as structural transformation than as symbolic recognition that avoids challenging dominant narratives. The findings for the second research question demonstrate that everyday identity negotiation remains deeply shaped by historical memory and structural legacies, revealing how past repression continues to inform present strategies of caution, even under conditions of increased openness. Interviewees described their daily lives as a negotiation between pride and precaution. Older participants recalled the New Order's repressive climate, while younger participants expressed greater confidence in displaying their heritage both offline and online. Yet, subtle stereotypes persist in workplaces

[41] Chang-Yau Hoon, Chinese Identity in Post-Suharto Indonesia: Culture, Politics, and Media (Brighton: Sussex Academic Press, 2008), 27.

and schools — often framed as "harmless jokes" or assumptions about intelligence and wealth.

The survey reinforced this complexity: most respondents reported feeling accepted in society, yet a significant portion also acknowledged occasional stereotyping.[42] Despite these challenges, participants articulated a hybrid sense of identity that balances ethnic heritage and national belonging, suggesting that hybridity operates as a practical strategy rather than a complete resolution of difference. Many described their ethnicity not as a constraint but as part of a broader, plural Indonesian identity. This hybrid expression manifests in language, religion, food, and everyday interactions, illustrating that Chinese-Indonesians continue to re-define what it means to belong in post-*Reformasi* Indonesia. Such identity negotiation reflects Hoon's (2008) conception of "cultural hybridity" and supports Setijadi's (2016) idea of "visibility with complexity" in contemporary discourse.[43]

In conclusion, this chapter demonstrates that while post-Reformasi reforms have reshaped the conditions under which Chinese-Indonesians engage with public life, inclusion remains negotiated and uneven. Cultural recognition and media visibility have expanded, yet representation often lacks depth, and residual stereotypes remain embedded in daily interactions. Identity negotiation among Chinese-Indonesians in Jakarta can therefore be understood as a process of selective normalization — one that has moved from enforced silence to cautious participation and now toward confident hybridity.[44]

Table 6. Summary of Findings

Theme	Findings / Description	Interpretation / Implications
Media Representation	Chinese-Indonesians are increasingly visible in post-*Reformasi* Indonesian media, especially during Imlek or cultural features. However, portrayals	Media visibility has improved but remains symbolic; multiculturalism functions

[42] Mély G. Tan, "The Chinese of Indonesia: Social and Cultural Dimensions," Indonesia 31 (1981).
[43] Charlotte Setijadi, Ethnic Chinese in Contemporary Indonesia: Recent Developments and Prospects (Singapore: ISEAS Perspective, 2016).
[44] Hoon, Chinese Identity in Post-Suharto Indonesia, 95.

	often remain limited to economic success or aesthetic diversity.	more as celebration than as structural equality.
Stereotypes and Public Perception	Participants reported that stereotypes about wealth, diligence, or exclusivity persist in everyday speech and social media.	Shows enduring "model-minority" narratives that maintain distance while framing Chinese-Indonesians as successful but separate.
Generational Memory	Older participants internalized fear and caution from the New Order era, whereas younger participants express identity more confidently online and offline.	Reveals the intergenerational transmission of trauma and the gradual emergence of confident hybridity.
Everyday Negotiations of Belonging	Daily experiences involve micro-interactions balancing inclusion and difference — jokes, assumptions, and selective acceptance.	Demonstrates "symbolic integration," where acceptance is conditional upon social conformity.
Hybrid and Dynamic Identity	Participants blend Chinese and Indonesian cultural practices in religion, language, and community participation.	Identity is redefined as fluid and plural, supporting Hoon's concept of "cultural hybridity."
Religion and Social Integration	Diverse faiths (Christian, Buddhist, Muslim) promote engagement in community activities that reduce perceived distance.	Pluralistic participation fosters civic belonging beyond ethnic boundaries.

CONCLUSION

This study explored how Chinese-Indonesians in post-Reformasi Jakarta perceive and express their cultural identity through everyday experiences, social relations, and media representation. Drawing on interviews lasting between thirty and sixty minutes and supporting survey data, the researcher identified recurring themes of visibility, hybridity, and conditional belonging.

The democratization process following the 1998 *Reformasi* expanded public space for Chinese-Indonesians to reclaim suppressed expressions of heritage. Participants described new freedoms in using Chinese names, celebrating Imlek publicly, and engaging in civic life without fear.[45] Nevertheless, they also acknowledged that equality remains incomplete; subtle stereotypes and economic caricatures persist in public discourse and online media.[46]

Generational differences were striking. Older interviewees recalled caution and silence shaped by the New Order's assimilation policy, while younger respondents articulated fluid identities that combine Chinese heritage and Indonesian citizenship.[47] This generational shift reflects what Setijadi calls "visibility with complexity," where identity becomes performative yet authentic.[48]

Media representation emerged as both empowering and limiting. Television and social platforms amplify Chinese cultural imagery, yet these depictions often reduce identity to prosperity or exotic difference.[49] As Hall argues, representation not only mirrors reality but actively constructs it;[50] thus, selective portrayals risk reproducing hierarchy even amid

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[45] Chang-Yau Hoon, Chinese Identity in Post-Suharto Indonesia: Culture, Politics, and Media (Brighton: Sussex Academic Press, 2008).
[46] Ariel Heryanto, Identity and Pleasure: The Politics of Indonesian Screen Culture (Singapore: NUS Press, 2014).
[47] Leo Suryadinata, Ethnic Chinese in Contemporary Indonesia (Singapore: ISEAS – Yusof Ishak Institute, 2015).
[48] Charlotte Setijadi, "Visibility with Complexity: Chinese-Indonesians and the Politics of Recognition," ISEAS Perspective, 2016.
[49] Tessa Harjatanaya and Chang-Yau Hoon, "Chinese-Indonesians in Post-Suharto Indonesia: Hybridity, Identity and Citizenship," Asian Ethnicity 19, no. 3 (2018): 294–312.
[50] Stuart Hall, Representation: Cultural Representations and Signifying Practices (London: Sage, 1997).

inclusion.

Religious participation and community involvement also served as integrative bridges. Many participants emphasized shared worship spaces, volunteer work, and neighborhood cooperation as means of social acceptance.[51] Such findings affirm Hoon's view that civic engagement fosters everyday multiculturalism beyond symbolic tolerance.[52]

Overall, this research supports hybridity theory as articulated by Hoon, in which cultural identity is a negotiation of difference rather than a fixed essence.[53] Chinese-Indonesians exemplify this by blending languages, customs, and values to craft a plural Indonesian self. The process is not without tension, but it reveals resilience and adaptability within a democratic context.

Practically, these insights encourage policymakers, educators, and media practitioners to cultivate inclusive narratives that go beyond surface multiculturalism. Training journalists in cultural sensitivity, integrating Chinese-Indonesian history into school curricula, and promoting inter-ethnic youth programs could transform representation into genuine equality.

Finally, the researcher acknowledges the constructive support of ChatGPT, an AI-based writing and organizational tool that assisted in transcription, coding structure, and linguistic refinement during the thesis preparation. When employed ethically, such tools enhance accessibility and precision in academic research.

In conclusion, Chinese-Indonesian identity in post-*Reformasi* Jakarta stands as a symbol of Indonesia's democratic maturity—no longer silent, but negotiating visibility with confidence and nuance. Future research could further explore provincial variations or digital-diasporic dimensions of this evolving hybridity.

[51] Christian Chua, Chinese Big Business in Indonesia: The State of Capital (London: Routledge, 2008).
[52] Chang-Yau Hoon, Chinese Identity in Post-Suharto Indonesia, chap. 5.
[53] Hoon, Chinese Identity in Post-Suharto Indonesia, 63.

APPENDIX A
Interview Guide and Questions

Duration: 30–60 minutes

Language: English / Bahasa Indonesia

Opening:

Thank participant for joining. Reiterate confidentiality and right to withdraw.

Questions:

1. **Could you describe your background and how you identify yourself culturally?**

   Can you describe a moment in your life when being Chinese-Indonesian felt particularly important or visible to you?

2. **How do you personally define your Chinese-Indonesian identity? Has this definition changed over time?**

   How has your understanding of being Chinese-Indonesian changed since *Reformasi*?

3. **Are there situations where you feel proud or hesitant to express your ethnicity? Could you share a story regarding that?**

4. **Can you recall an experience where someone treated you differently because of your Chinese-Indonesian background? How did it make you feel, and how did you respond?**

5. **Have you ever adjusted the way you behave or express yourself in public because of your ethnic identity? Please describe an example.**

6. **How often do you experience or hear stereotypes about Chinese-Indonesians in daily life?**

   How often do you experience or hear stereotypes about Chinese-Indonesians in daily life?

   How do you perceive how other Indonesians see Chinese-Indonesians today? Has

your perception of public acceptance changed since you were younger?

7. **What role do cultural traditions, festivals, or family practices play in your sense of identity? Can you describe a personal experience?**

   How do you combine Chinese and Indonesian traditions in daily routines or celebrations?

8. **How do you negotiate your cultural identity in professional, academic, or social settings? Can you share a story that illustrates this negotiation?**

   Have you ever felt pressure to downplay or emphasize your ethnicity in public settings?

9. **Do you express your Chinese-Indonesian identity online (e.g., social media)? If so, why and how? If not, why not?**

   How do you perceive Chinese-Indonesian representation in television or social media?

10. **What differences do you notice between older and younger generations in expressing identity?**

    How do you think your parents' or grandparents' experiences with Chinese-Indonesian identity differ from your own? Can you give an example from family stories?

11. **What hopes do you have for multicultural coexistence in Indonesia's future?**

    Looking back on your life, has your ethnicity ever influenced opportunities or obstacles you've faced? Can you describe a specific situation?

APPENDIX B
Interview Question

Section 1: Demographics

1. Age
2. Gender
3. Occupation
4. Education Level: High School / Undergraduate / Graduate / Other

Section 2: Perceived Social Acceptance

5. I feel generally accepted in public spaces in Jakarta. (1–5 Likert scale: 1 = strongly disagree, 5 = strongly agree)
6. I feel accepted in social or professional networks in Jakarta. (1–5)
7. I feel safe expressing my Chinese-Indonesian identity in public. (1–5)

Section 3: Identity Expression

8. How often do you participate in Chinese cultural events (e.g., Chinese New Year, community festivals)? Never / Rarely / Sometimes / Often
9. I actively express my Chinese-Indonesian identity in daily life. (1–5)
10. I use social media to express or share my Chinese-Indonesian identity. (Yes / No / Sometimes)

Section 4: Perceptions of Stereotypes

11. I have experienced stereotyping based on my Chinese-Indonesian identity. (1–5)
12. How often do these stereotypes affect your behavior in public? (Never / Rarely / Sometimes / Often)

APPENDIX C

CONSENT FORM FOR PARTICIPATION IN RESEARCH STUDY

Informed Consent Form (Billingual)

Study Title: The Construction of Chinese-Indonesian Identity in Post-Reformasi Jakarta: Everyday Experiences and Social Perceptions (*Konstruksi Identitas Tionghoa-Indonesia di Era Pasca-Reformasi Jakarta: Pengalaman Sehari-hari dan Persepsi Sosial*)

Researcher: Callista Andini Tenggara. Department of International Affairs, Wenzao Ursuline University of Languages

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Purpose of the Study:

This research explores how Chinese-Indonesians understand and express their identity in post-Reformasi Jakarta. (*Penelitian ini bertujuan memahami bagaimana masyarakat Tionghoa-Indonesia memaknai dan mengekspresikan identitas mereka di Jakarta pasca-Reformasi.)*

Procedures:

Participation involves a 30–60 minute interview about your experiences and perceptions. (*Wawancara berlangsung selama 30–60 menit mengenai pengalaman dan pandangan Anda.*)

Confidentiality:

Your responses will be kept confidential; pseudonyms will be used. Data will be securely deleted by January 2026. (*Semua informasi bersifat rahasia dan akan dihapus seteleh penelitian selesai, paling lambat Januari 2026)*

Voluntary Participation:

Participation is voluntary. You may withdraw at any time without consequence. *(Partisipasi bersifat sukarela; Anda dapat berhenti kapan saja tanpa konsekuensi.)*

Consent:

☐ I have read and understood the information above. *(Saya bersedia berpartisipasi secara sukarela.)*

☐ I agree to participate voluntarily. *(Saya telah membaca dan memahami penjelasan di atas)*

☐ I agree to be audio-recorded during the interview. *(Saya setuju untuk direkam (audio) selama wawancara)*

☐ I do not agree to be audio-recorded. (*Saya tidak setuju untuk direkam (audio) selama wawancara)*

Signature:_____ **Date:_____**

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