

The Role of Instagram Influencers in Reducing Negative Stereotypes of Ethnic Chinese in Indonesia: A Netnography Study

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Abstract

To date, ethnic Chinese in Indonesia still receive a number of negative stereotypes. Instagram as a modern digital mass media can be used as a way to reduce these negative stereotypes. This research aims to analyze how social media, especially Instagram, can be used to build positive and inclusive perceptions of ethnic Chinese in Indonesia. The netnography method is used to observe the content and interaction activities that occur on the Chinese_server instagram account. Data was collected through observation video content and user responses such as comments, likes, and shares. The results show that in the video content there are four main negative stereotypes discussed: ethnic Chinese are considered pro-PRC, exclusive, do not have nationalism towards Indonesia, and are considered atheists. The video content combines text in the caption and video narration, using informational hashtags and historical approaches in each discussion of the video content. Positive responses from users are shown by giving likes and shares. However, there are also negative responses given by users in the form of hate speech in the comments section.

Keywords: stereotypes, ethnic Chinese, influencer, social media, Instagram

INTRODUCTION

Indonesia is a multi-ethnic country, based on data from the Central Statistics Agency in the last survey in 2010 there were 300 ethnic groups or more precisely 1,340 ethnic groups (Na'im et al., 2010). Ethnic groups can be identified based on similarities in physical and cultural characteristics but also from inherent collective identities such as attitudes, behaviors which are influenced by ideology (Smooha, 2022). The existence of various differences between them often leads to conflict and also the embedding of negative sentiments between each other. In addition, political incitement by the government against one of the ethnicities will further exacerbate the conflict. Political actors generally utilize existing grievances solely for their personal interests, which in turn can increase hostility (Juma & Simiyu, 2019; Mworia & Ndiku, 2012). In addition to political actors, media involvement also has a role in shaping negative sentiments towards an ethnicity.

The Dynamics of Anti-Chinese Sentiment in Indonesia: From Colonialism to the New Order

In Indonesia, conflicts with ethnic backgrounds have occurred, including the May 1998 riots. The May 1998 riots deliberately targeted ethnic Chinese. Sexual violence against ethnic Chinese women and girls was reported (Heryanto, 2000; Purdey, 2006; Tan, 2008). The incident was not only a moment of the fall of the new order regime but also a

traumatic experience for them, which until now has even become a deep and unhealed wound (Kuntjara & Hoon, 2020). The traumatic experience was confirmed in a study (Himawan et al., 2022) conducted in 2020 where those who in 1998 were still 8 years old still had at least partial memories of the riots. Violent attacks but also sexual harassment against ethnic Chinese communities that have never been prosecuted until now are proof that anti-Chinese sentiments can be easily ignited (Purdey, 2006b).

Negative sentiments towards ethnic Chinese have actually begun to be built during colonialism. The ethnic Chinese community is considered a non-indigenous people in contrast to other ethnicities who are considered "native" to Indonesia (indigenous). During the colonial period, the status of indigenous was intended for those who were not considered part of the Indonesian nation, including foreigners or newcomers including Chinese, Arabs and Indians (Chen, 2022). They were described as people descended from other countries whose political allegiance to Indonesia was doubtful but who economically dominated despite their minority status (Aditjondro GJ, 1998; Tan & Dahana, 1997; Zhou, 2019). From there, the assumption arises that ethnic Chinese communities are not nationalistic and their social relations patterns tend to be exclusive.

The New Order government implemented a number of assimilation policies specifically aimed at ethnic Chinese with the aim of eliminating their "alienation", but not to make them fully indigenous (Kuntjara & Hoon, 2020). These policies included the change of Chinese names to Indonesian names (Presidential Decree No. , n.d.)240/1967(Cabinet Instruction No. 49/U/IN/8/1967, n.d.), the prohibition of public celebration of Chinese traditions (Presidential Instruction No. 14/1967, n.d.), the prohibition of the use of mandarin language and script , and the closure of mandarin-language schools (Decree of the Minister of Education, Teaching and Culture No. 016/1966, n.d.). They were only used for the interests of the New Order regime, especially in the economic field. Given the strong position of ethnic Chinese in the economic field because on average they are entrepreneurs. The government used them to attract capital from foreign investors. The influx of foreign capital was used to improve the economy as a result of the hyperinflation that occurred in 1965 at the end of the old order government period (Fane, 1994). The status of the ethnic Chinese community, which was only used as a tool of the regime's interests, was continuously reproduced and manipulated. Although they were economically strong, they were placed in a vulnerable position so that violence against ethnicity continued to occur, culminating in 1998. The New Order regime portrayed ethnic Chinese as an economically privileged group, which triggered resentment among the indigenous population (Hoon, 2011a). In addition, media coverage that stereotyped Chinese Indonesians as rich, cunning, greedy, and lacking nationalism further added to anti-Chinese sentiment (Kuntjara & Hoon, 2020). This makes it difficult for ethnic Chinese Indonesians to claim a sense of belonging to Indonesia. On the other hand, they have also lost their ancestors' original cultural identity as a result of forced assimilation. They were forced to abandon their Chinese names, language, traditions, and even their religious beliefs.

The Role of Social Media in Reducing Ethnic Chinese Stereotypes in the Reform Era

Entering the reform era, a number of discriminatory policies against ethnic Chinese slowly began to be revoked. They are now free to form cultural and political organizations, open Chinese language departments in several Indonesian universities and publish Chinese-language newspapers (Hoon, 2011; Hoon & Kuntjara, 2019). However, post-reform stereotypes against them still linger. Even so, it must be recognized that negative stereotypes against ethnic Chinese have decreased. This is evidenced through several studies that have been conducted. Regarding the involvement of ethnic Chinese in politics and economics (Herlijanto, 2016) noted that they began to cooperate with Indonesian bureaucrats but also with the People's Republic of China (PRC). In the study, Herlijanto concluded that the beginning of ethnic Chinese involvement in politics signaled a decrease in negative views of Chinese Indonesians, but on the other hand the alliance with the PRC had raised a "conspiracy of imagination" about the questionable loyalty of ethnic Chinese Indonesian nationalism. Almost the same research results were also revealed by (Setijadi, 2017) that based on survey results, ethnic Chinese Indonesians are still viewed negatively in terms of economic privilege, exclusivity, their influence in politics and national loyalty. Meanwhile, the results of recent research from (Kuntjara & Hoon, 2020) reveal that old stereotypes of Chinese Indonesians still exist, especially regarding exclusivity, disloyalty, and apolitical, but the perception of racism against them is less than in previous studies. Efforts to change negative sentiments towards ethnic Chinese are endless given the complexity of the problem.

Just as in the new order era, today the media also has a role in shaping people's perceptions of a group including ethnicity. After the revocation of discriminatory rules that limit the culture and existence of the ethnic Chinese community, it results in the opening of public space for them, including in the media. People of other ethnicities are increasingly informed about the existence of the Chinese ethnic community so that opinions formed are not based on irrational emotions, prejudice and slanted news from the media (Kuntjara & Hoon, 2020). In the midst of the emergence

of communication and information media, social media has an important role to play in eliminating stereotypes and the preservation of racism in the media as a whole so as to encourage better inter-ethnic relations (Schemer, 2014; Wilder, 2020; Mastro, 2023). Conversely, negative content reported in social media against ethnic groups can trigger group hostility, especially in a homogeneous environment (Conzo et al., 2021)

Previously there had been research that examined the role of the media in reducing negative sentiment towards ethnic Chinese, namely through the #StopAsianHate movement on social media, through which the movement proved to be able to raise public awareness so that negative sentiment towards ethnic Chinese could be reduced (Zhang, 2022). In contrast to previous research, this study focuses more on efforts to reduce negative sentiment towards ethnic Chinese specifically in Indonesia. In addition, this research also focuses more on Instagram accounts that specifically contain educational content about Indonesian Chinese culture. The urgency of this research lies in the increasing importance of social media, especially Instagram, in influencing public opinion, especially regarding ethnic groups. Whereas in the Indonesian context negative sentiment towards ethnic Chinese is a long-standing problem, and the existence of social media can be utilized by influencers of Chinese descent to reduce negative sentiment and prejudice against them. Therefore, this study aims to explore how Instagram can function as a tool to build a more positive and inclusive understanding of ethnic Chinese, thus contributing to social harmonization.

RESEARCH METHODS

Research Design

The netnography method is used in this study to analyze Instagram content produced by influencers as an effort to reduce negative stereotypes of ethnic Chinese. Netnography is categorized as qualitative research that aims to understand a culture through observation, tracing digital traces, where the information obtained is arranged systematically, in-depth, and multimodal (Kozinets & Gretzel, 2024). Therefore, the netnography method is most appropriate for this study, as it allows us to directly observe interactions and relevant content on Instagram accounts that discuss Chinese culture in a natural and authentic context. It also analyzes visual, verbal, and written communication in understanding how influencers influence perceptions and reduce negative stereotypes towards ethnic Chinese.

This research adopts the steps of netnography research proposed by (Kozinets & Gretzel, 2024) which consists of four basic stages, namely research focus, data collection, data analysis and interpretation, and research communication. The four stages are carried out sequentially but overlap is possible so some repetition is required. There are six iterative and dynamic steps in netnography research:

1. Initiation

Focusing on the phenomenon/topic you want to examine by asking research questions. There are two research questions asked, namely: (a) What are the contents posted in the influencer's Instagram account as an effort to reduce negative stereotypes of ethnic Chinese? (b) How do followers of Chinese cultural influencers respond to the content created?.

To fulfill the ethics of the research, it was preceded by asking for approval from the owner of the Instagram account.

2. Immersion

At this stage, researchers dive deeper into the interactions that are built in the social media forum under study. Data collection was carried out by observing video content and responses from followers, be it comments, likes, given as a form of reaction to the content. The data collected was then recorded.

3. Investigation

Retrieving data through tracking pre-existing digital footprints. In this research, the data taken is only in the form of content related to negative stereotypes of ethnic Chinese in Indonesia.

4. Interaction

The researcher's involvement is only limited to observing and analyzing in terms of content but also interactions, discussions, and individual behaviors that can be observed in Instagram accounts.

5. Integration

Analyzing the data that has been collected and then interpreted. This research uses content and text analysis techniques.

6. Incarnation

The stage where the results of data analysis are reported in the form of scientific articles and later published in reputable international journals.

Data Source

This research focuses on the social media platform Instagram. This is because in January 2024 out of a total of 185.3 million internet users in Indonesia, Instagram became the second most used social media platform (Kemp Simon, 2024). In addition, Instagram has various forms of content such as images, videos, and a combination of other elements which are the main thing in communicating with others (Leaver et al., 2020). Specifically, the research focuses on the *@chinese_server* Instagram account. Some of the underlying reasons for choosing the Instagram account to be researched are because the number of followers is quite large, namely 36,000 thousand. The two Instagram accounts are indeed focused on efforts to introduce Chinese ethnic culture as seen from the bio on the Instagram account "Chinese History & Culture in Indonesia is not an expert, only cares, so share". Here is the initial view of the Instagram account.



Figure 1. Front View of Chines_Server Instagram Account

Data Analysis

This research uses content analysis techniques by utilizing textual data displayed on the *chinese_server* Instagram account media. Cultural research on social media can use content analysis to reveal various cultural messages and narratives that influence public perceptions of crime and social control (Kort-Butler, 2016). Through the textual data that has been analyzed, it will be seen in depth how the opinions, sentiments/responses of users tend to be positive/negative, but also can see trends that often appear (Dinakar et al., 2015; Hangya & Farkas, 2017). Textual data is obtained from the transcript of the video content narration using the Transcriber application (<https://app.transkriptor.com/>). To find out the trend of terms that often appear and the association between words, the voyant tools application (<https://voyant-tools.org/>) is used so that it will produce word clouds. Data on user responses to Instagram content was obtained from analyzing comment text but also calculating the frequency of likes and hashtags because they were considered relevant. All three are digital language terms that indicate the position, the content of the message that the content creator wants to convey but also the response from users. These calculations were done using Excel software.

RESEARCH RESULTS & DISCUSSION

Based on information from Instagram social media, the Chinee_Server account is privately owned under the name Randy which was created in July 2020. The Instagram account has now existed for approximately four years. As of December 21, 2024, the Chinee_Server Instagram account is followed by 36.9k followers and there have been 347 contents posted, which are almost entirely videos. From the information in the bio, the Chinee_Server Instagram account focuses on presenting content about Chinese history and culture in Indonesia. The content presented includes discussing various negative stereotypes of ethnic Chinese Indonesians. Through this content, it is hoped that it can be an effort to reduce various negative stereotypes of ethnic Chinese Indonesians. In accordance with the formulation of the problem, this research only focuses on analyzing video content that contains discussions about various negative stereotypes of

ethnic Chinese in Indonesia, as well as the responses of internet users who interact with the Chinee_Server Instagram account.

1. The content of the video posted by the Instagram account

Based on the results of the research, the content creator Chinee_Server prefers to use video media as a form of content delivery regarding various negative stereotypes of ethnic Chinese Indonesians. Video media containing visual narratives that oppose various negative stereotypical prejudices against ethnic Chinese Indonesians are expected to foster feelings of empathy, understanding, and changes in the attitudes of people who have been prejudiced. Based on content analysis, it is found that there are four negative stereotypes against Chinese Indonesians that are trying to be discussed through Chinese_Server's Instagram video posts. The list of videos containing negative stereotype content against ethnic Chinese Indonesians is presented in Table 1.

Negative Stereotypes	Video Title	Video Duration	Posting Date
Indonesia's ethnic Chinese descendants are considered pro-PRC	When Language is Politicized	01.27	Jan. 14, 2023
	Mentions of China or Chinese	03.00	Sep. 09, 2024
Chinese Indonesians are perceived as exclusive and unable to integrate with the local community	Assimilation or Integration	00.45	Nov. 29, 2023
	High Fence of Chinese House	01.24	Jan. 03, 2024
	Uniting in the Taste of Lontong Cap Go Meh	00.32	Jan. 21, 2024
	Uniting in the Flavor of Wedang Ronde	00.39	Jan. 23, 2024
	Unite in the Taste of Chicken Porridge	00.38	Jan. 25, 2024
	Chinese like each other	01.22	May 11, 2024
	The Price of Assimilation	02.59	Jul. 14, 2024
	How come Chindo wears a kebaya	01.12	Jul. 27, 2024
	Learning from Tofu Pong	01.01	Oct. 05, 2024
	Indonesia's ethnic Chinese History Proves Indonesia Can Thrive Without Ethnic Chinese	00.51	Dec. 16, 2023
Indonesian ethnic Chinese descendants are considered atheists/non-religious	Chinese in the Navy	00.57	Jul. 02, 2024
	Waiting for Yemen and China to Unite	00.55	Aug. 18, 2024
	The Temple as a Witness to the Riots	01.03	Aug. 27, 2024
	God Statue Overview	01.17	Aug. 31, 2024
	Chinese Are Atheists Yes	01.08	Sep. 06, 2024

Table 1. Results of Content Analysis of Negative Stereotypes Against Ethnic Chinese in @chinese_server Video Posts

Table 1 shows that the video content posted by the Chinese_Server account has an average duration of about one minute. There are only two videos whose duration is above two minutes, namely videos entitled Chinese or Chinese Mentions and the Price of an Assimilation. The video Mentioning China or Chinese presents information about the dynamics of changes in meaning in the term. The term China was initially neutral and referred to the country and ethnic groups whose ancestors came from that country. However, along with social dynamics, the term has a negative

connotation pinned to Indonesians of Chinese descent. Then during the reformation period, precisely the era of President Susilo Bambang Yudoyono (SBY), the term Chinese was used to refer to Indonesians of Chinese descent. The term Chinese is used because it is considered politically safe. So the term Chinese is an attempt to eliminate racism in its use, although actually the meaning of harsh or neutral depends on the intention of the speaker, not from the term itself. Meanwhile, the video entitled The Price of Assimilation contains information about evidence that Chinese Indonesians have strong nationalism. This is evidenced by their ability to speak Indonesian well, this is different from Chinese descendants in Malaysia who are more dominant in using Mandarin than Malay. The content of the video is an attempt to eliminate the negative stereotypical assumptions of ethnic Chinese who have been doubting their nationalism towards Indonesia. The video also explains that although the assimilation of the New Order era succeeded in uniting, it also left wounds due to pressure to abandon their Chinese identity, which should be balanced with the freedom to maintain ancestral culture as experienced by other ethnic groups. The video content is evidence that negative stereotypes against ethnic Chinese Indonesians are still being felt today. Although Indonesia has entered the post-reform era, these negative stereotypes are still inherent in ethnic Chinese Indonesians (Herlijanto, 2016; Kuntjara & Hoon, 2020).

Furthermore, in the next video *chinese_Server* also challenges the notion of negative stereotypes of ethnic Chinese Indonesians who are considered too exclusive through food, wedding, and fashion content. Through food content, for example, lontong cap go meh, bubur ayam, and wedang ronde are foods from China that are usually present in every celebration of their ancestors' original traditions, but in fact when brought to Indonesia, they can adjust to local flavors. It is evident that peranakan Chinese still maintain the traditional rituals of their ancestors by combining certain foods, highlighting the cultural significance of this culinary fusion beyond just food (Hussin, 2014). Meanwhile, through the video content entitled Chinese Sukanya Sama Sesama Chinese, the content creator argues against the unrealistic standards set for Indonesian Chinese. If other ethnicities mingle or marry outside their community, it is considered normal, while for ethnic Chinese it is not something extraordinary. This perception is considered unfair, because people tend to mingle and marry based on convenience such as similar backgrounds or interests, which are universal to all ethnic groups. However, it is not uncommon for ethnic Chinese to marry other ethnicities. For example, with Javanese ethnicity, which then gave birth to a fusion of cultural practices, one of which is in the field of fashion (Yulianto et al., 2023). Kebaya is one proof of the fusion between the two cultures. Through a video entitled Kok Chindo Pake Kebaya, *Chinese_Server* content creators want to show that peranakan kebaya is a symbol of Chinese and Indonesian cultural acculturation that needs to be preserved, because it contains invaluable history, art and culture. Historically the fusion of the two cultural elements led to the development of different styles, combining Chinese motifs and Indonesian textiles (Minghuan, 2003).

Another negative stereotype that *Chinese_Server* tries to challenge through his video postings is that of Indonesian ethnic Chinese descendants who are considered to have no sense of nationalism. The lack of a narrative of Indonesia's national history regarding the contribution of ethnic Chinese, especially during the independence struggle, has led to a distorted perception of their role in nation building (Ubaedillah, 2023). Therefore, in his video posts, *Chinee_Server* uses a historical approach by raising several figures of Chinese descent who contributed to the history of Indonesian independence. For example, such as Rear Admiral John Lie who is a high-ranking officer of the Indonesian Navy of Chinese descent, of his contributions to Indonesia is to crack down on sparist groups. Through this content, it is hoped that the Indonesian people will know that it turns out that behind the independence of Indonesia there is the role of figures of Chinese ethnic descent.

Chinee_Server in his video content also discusses the negative stereotypes against ethnic Chinese who have been considered irreligious/atheist. Through the video content, it is explained that Indonesian Chinese traditionally have their own beliefs. These beliefs can even be more ritualistic when compared to ethnic Chinese in the People's Republic of China (PRC) and Taiwan. In the video, an example of a belief ritual carried out by ethnic Indonesian Chinese is the 12-year Gotong Toapekong procession of the Boen Tek Bio Tangerang temple. Gotong Toapekong itself is a ritual event for the procession of statues of gods held every 12 years in Tangerang City. In addition to having faith in the religion of the ancestors, there are even ethnic Chinese Indonesians who adhere to other religions such as Islam. The diversity of religions embraced by ethnic Chinese Indonesians, both ancestral religions and other religions, shows a richness of beliefs, not a lack of religiosity (Fadhilatunnisa et al., 2022). However, the content creator also does not deny that there are ethnic Chinese Indonesians who are atheists but this cannot be generalized.

The *Chinee_Server* account always includes text elements in each of its video posts. The text is embedded in the caption and transcript of the narration in the video. Through the use of text, the information to be conveyed can be conveyed clearly and in-depth, besides the existence of text can provide additional information that may not be conveyed effectively through visual displays such as videos (Schreiber, 2023).



Figure 2: Use of Text in Caption and Transcript of Video Narration

For example, in a video post entitled Chinese or Chinese Mentions. The text element is embedded in the caption section as additional information because the narration in the video is truncated. Meanwhile, the text narration is embedded in the video with the aim of providing information, one of which is the correct writing in Chinese about a term. The use of text in an Instagram account post can also provide an overview of the most dominant topic of discussion. The most dominant topic of discussion can be seen from what words appear most often. Through text analysis of negative stereotyping video narratives against ethnic Chinese Indonesians posted by the Chinee_Server account, it is found that there are several dominant words that always appear. These dominant words are depicted in the form of word clouds with the help of the voyant tools application (<https://voyant-tools.org/>).



Figure 3. Word Clouds Output of Voyant Tools

Based on Figure 3 word clouds formed from 25 words, there are several dominant words. Of the 17 video narratives analyzed, the word "people" has a frequency of 55, the word "china" has a frequency of 48, the word "Chinese" has a frequency of 45, the word "Indonesia" has a frequency of 40, and the word "language" has a frequency of 30. The five dominant words are larger than the other words because they appear most often. In addition to wordclod, trend analysis was also conducted to describe the frequency of words that appear in each corpus. The corpus refers to the video narration. There are 17 corpuses in total. The frequency of words in each corpus can be depicted through the graph below

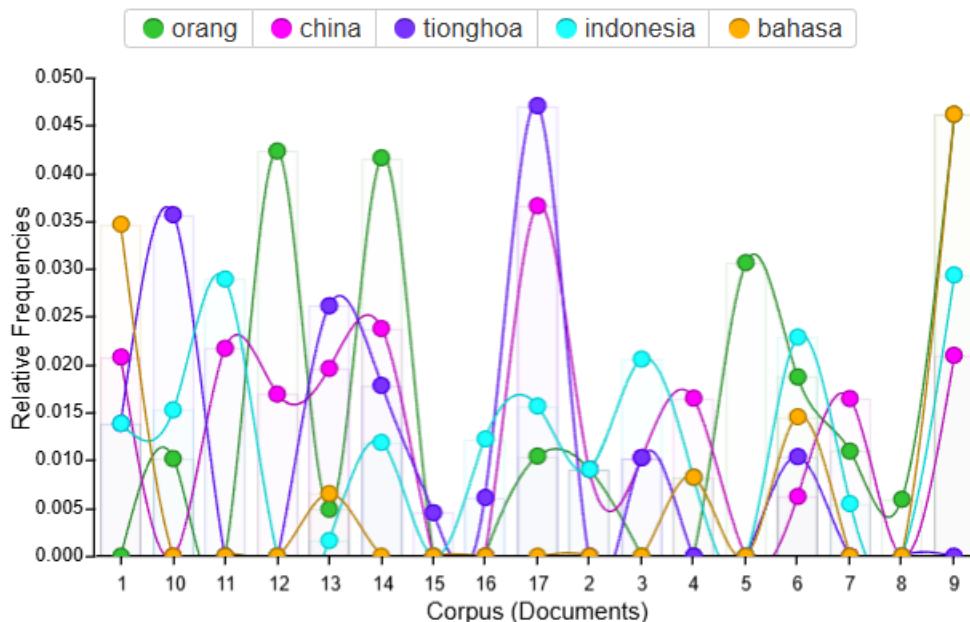


Figure 4. Each Corpus' Word Trend and Relative Frequency

Through trend analysis, it was found that the word "people", represented in green, appears quite consistently in most video narratives and peaks in corpus 12 and 14. The data shows that the word "people" is often a common theme discussed in Chinee_Server's video posts. In the Indonesian Dictionary VI online, the word "people" refers to the people of a country or humans who come from or live in an area (Badan Pengembangan dan Pembinaan Bahasa, 2016). While the word "china" (in English writing) whose pink line varies in frequency, its appearance often coincides with the word "tionghoa" with its highest peak in corpus 17. The words "china" and "tionghoa" in chineee_Server content are often used interchangeably because they have the same meaning. The word "china" can be interpreted as a country, nation, or designation for people who are native to China (Language Development and Development Agency, 2016). Meanwhile, the word "tionghoa" refers to a term for people or nations who originate from China/China (Language Development and Development Agency, 2016). Based on the trend analysis, the word "tionghoa" has the same significant peak in corpus 17. Although both words have the same meaning, the word "china" or "China" (in Indonesian spelling) which was originally neutral turned negative because of its racial tone. In the video entitled "Mention of China or Chinese" the content creator explains that the word "China" is a mockery of those Indonesian citizens who have ancestral blood originating from the country of China (as a country).

The negative connotation of the term stems from the political and social dynamics that occurred in Indonesia, especially during the New Order regime, where the government systematically tried to marginalize Indonesians of Chinese descent and label them as "others" in the national identity narrative (Djemat & Pratama, 2022; Kristiono, 2018). The use of the term "Chinese" was officially outlined in the Ampera Cabinet Presidium Circular Letter Number SE-06/Pres.Kab/6/1967, dated June 28, 1967. Then in 2014 during the leadership of President Susilo Bambang Yudoyono through Presidential Decree (Keppres) Number 12 of 2014 concerning the Revocation of the Circular Letter of the Presidium of the AMPERA Cabinet Number SE-06/Pres.Kab/6/1967, Dated June 28, 1967, the term "China" was replaced with "Tionghoa". A transition from "Cina" to "Tionghoa" in official discourse is an attempt to reduce these negative connotations and promote a more inclusive identity (Sinaga et al., 2024). Another term that appears frequently in the corpus is "indonesia". Its occurrence is mostly moderate with a peak in corpus 9. This shows that Chinese content is often associated with the local context (Indonesia). The last is the term "language". This word has a less frequent distribution, but the significant peak in document 9 indicates a special focus on the topic of language in that document.

The use of hashtags (#) in content on Instagram in the form of videos and photos is an important aspect. On social media platforms like Instagram hashtags are used as a powerful form of communication, as they allow users to organize, disseminate, and engage with information quickly and effectively. Through the use of informative hashtags in each content post, it allows content creators even with a small number of followers to significantly increase the reach of posts (Sun et al., 2022). This strategy is also applied by the Chinee_Server Instagram account. Based on the results of the study, it shows that the Chinee_Server account uses several hashtags for each video post, although there are some videos that do not use hashtags.

Hastag (#)	Freq.
#Chinese	8
#Chindo	8
#Tionghoa	9
#Sejarah	9
#History	6
#Pecinan	2
#Chinatown	2
#etnis	1
#indonesia	5
#Glodok	1
#Food	3
#Akulturasi	2
#Lontong	1
#LontongSayur	1
#LontongCapGoMeh	1
#CapGoMeh	1
#makananindonesia	2
#Wedang	1
#WedangRonde	1
#Bubur	1
#buburayam	1
#congee	1
#chinesefood	1
#Bahasa	1
#Orba	1
#fyp	1
#kebayaperanakan	1
#kebayaindonesia	1
#budayationghoa	1
#tradisitionghoa	1
#tionghoaindonesia	1
#serunyabelajar	1
#serunyasejarah	1

Tabel 2. Frequency of Hastag Usade from 15 Videos

Of the many used, it can be seen that there are several hashtags whose frequency is quite often used, namely #Chinese (8), #Chindo (8), #Chinese (9), and #History (9). The use of these hashtags is a confirmation that the content discussed in each *chinese_server* video post is in line with the characteristics of the Instagram account as stated in the bio. Focusing on topics of discussion regarding Chinese history and culture in Indonesia. In addition, the hashtag is also an effort to reach Instagram users who specifically have an interest in Chinese history and culture in Indonesia. Called the reaching motivation, hashtags are embedded in an Instagram post with the aim of presenting and reaching one's message or opinion to users who are interested in a particular topic while reaching a wider audience (Rauschnabel et al., 2019).

Another function of hashtags in the *chinese_server* Instagram account is to group content by category. For example, in a video entitled United in the Taste of Chicken Porridge. The video post not only uses "special" hashtags, namely #Chinese, #Chindo, #Chinese, and #History, but also uses topic hashtags, which are hashtags related to the content posted. Since the topic of the video discusses acculturation between Chinese and Indonesian cultures, one of which is chicken porridge, the hashtags used are relevant to the topic (can be seen in Figure 5).



Figure 5. Video post Unite in the Taste of Chicken Porridge

The motivation for using hashtags is called organizing. Content creators use hashtags with the motivation to structure and organize their uploaded content (Rauschnabel et al., 2019). The motivation to use hashtags for this purpose is something that is commonly done by content creators. In addition to internal content organization, hashtags are used more broadly to show the interconnectedness of content. In the Bersatu Dalam Rasa Bubur Ayam video post, it can be seen that there is a connection between contents through the use of hashtags. The video discusses the content of chicken porridge which is an Indonesian culinary indicated by the hashtags #bubur ayam, #congee, and #makananindonesia. However, on the other hand, it also discusses the acculturation between Chinese and Indonesian culture as shown by the hashtag #acculturation.

The *chinese_server* Instagram account by using video media in the delivery of each content, succeeded in building a positive narrative towards ethnic Chinese Indonesians. Where the average duration of the video is relatively short at around 1 minute, even though it is short, the uploaded videos consistently present visual and text narratives that specifically discuss and oppose four negative stereotypes of ethnic Chinese Indonesians, namely being considered pro-PRC, exclusive, not having a sense of nationalism towards Indonesia, and being considered irreligious. The video content presented integrates elements of history, culture and social perspectives so that it is expected to be able to build a more inclusive understanding of ethnic Chinese Indonesians. It is hoped that there will be no more negative stereotypes against them.

In terms of trend analysis, the dominant words indicate the content's focus on central themes such as ethnic identity, nationalism, and language. With this approach, *Chinese_Server* not only expands the reach of its messages but also organizes content based on specific themes to make accessibility easier for users interested in a particular topic. In addition to using text elements in the video and caption, the *chinese-server* account also provides additional hashtags to strengthen the message it wants to convey with the aim of reaching users who are interested in Chinese history and culture in Indonesia but also to reach a wider range of users, as well as to show the relationship between the conte.

2. Instagram User Response to *Chinese_Server* Account Video Posts

Content about negative stereotypes of ethnic Chinese in Indonesia posted by *chinese_server* accounts in the form of videos is a mass communication activity that uses digital media platforms. Mass communication itself is an activity of transmitting information widely so as to enable interactions such as sharing ideas and experiences and shaping public opinion and collective behavior (Lang & Lang, 2009). The *chinese_server* Instagram account has proven to be able to attract the attention of 36 thousand followers who not only come from ethnic Chinese backgrounds but also non-ethnic Chinese. In fact, they also respond actively in discussions in the comments column regarding a topic raised in the video content. The *chinese_server* account in transmitting information through its video posts is categorized as a form of digital mass communication. This is because *chinese_server* is an account that is on a social networking platform, in this case Instagram. Message transmission in mass communication through modern digital media includes social networks and mobile applications (Kreslake et al., 2019).

According to the communication theory proposed by Harold Lasswell, to be able to properly describe an act of communication, namely by answering the question "Who Says What in Which Channel to Whom with What Effect?" (Lasswell, 1936). In this case, the *chinese_server* account acts as a communicator (who?) who transmits messages related to the discussion of various negative stereotypes of ethnic Chinese Indonesians (says what?) through Instagram social media in the form of video posts (In Which Channel?) to those who are specifically interested in Chinese history and culture in Indonesia and wider users. As for the expected effect (With What Effect?) of course in the form of a positive response. The results of the response to *chinese_server* account video posts regarding negative stereotypes of ethnic Chinese Indonesians can be presented in Table 3 below.

Table 3. Response to Video Content (Number of Views, Likes, Comments, and Shares)

Negative Stereotypes	Video Title	Number of Views	Number of Likes	Number of Comments	Total Share
Indonesia's ethnic Chinese descendants are considered pro-PRC	When Language is Politicized	17.1 k	565	63	36
	Mentions of China or Chinese	9.6 k	hidden	53	hidden
Chinese Indonesians are perceived as exclusive and unable to integrate with the local community	Assimilation or Integration	62.7 k	1781	255	114
	High Fence of Chinese House	47 k	1433	85	152
	Uniting in the Taste of Lontong Cap Go Meh	41.9 k	1565	58	175
	Uniting in the Flavor of Wedang Ronde	25 k	900	9	95
	Unite in the Taste of Chicken Porridge	30.3 k	1444	45	89
	Chinese like each other	58 k	1515	236	133
	The Price of Assimilation	14 k	hidden	75	hidden
	How come Chindo wears a kebaya	61.6 k	2268	85	147
	Learning from Tofu Pong	57.1 k	2307	366	242
	History Proves Indonesia Can Thrive Without Ethnic Chinese	36.2 k	114	100	75
Indonesia's ethnic Chinese descendants are considered to have no sense of nationalism	Chinese in the Navy	6.3 k	hidden	21	hidden
	Waiting for Yemen and China to Unite	56.2 k	2539	406	210
	The Temple as a Witness to the Riots	49.9 k	2426	123	154
Indonesian ethnic Chinese descendants are considered atheists/non-religious	God Statue Overview	148 k	3523	121	592
	Chinese Are Atheists Yes	11.7 k	hidden	24	hidden

Based on the results of the study, it shows that the video entitled Overview of the God Statue is the content that gets the most response from users who interact on the `chinese_server` Instagram account. The video has been watched 148 thousand times, received 3523 likes and shared 592 times. Like given to a post on social media is a form of positive reinforcement which then affects the user's emotional response (Stsiampkouskaya et al., 2021). Users' emotional responses are shown through activities to share the positive content with other users. This is also evident in the video post of the God Statue Overview. It is evident that the video has been shared 592 times. The relationship between likes given by users to emotional responses in the form of shares can be depicted in Figure 6.

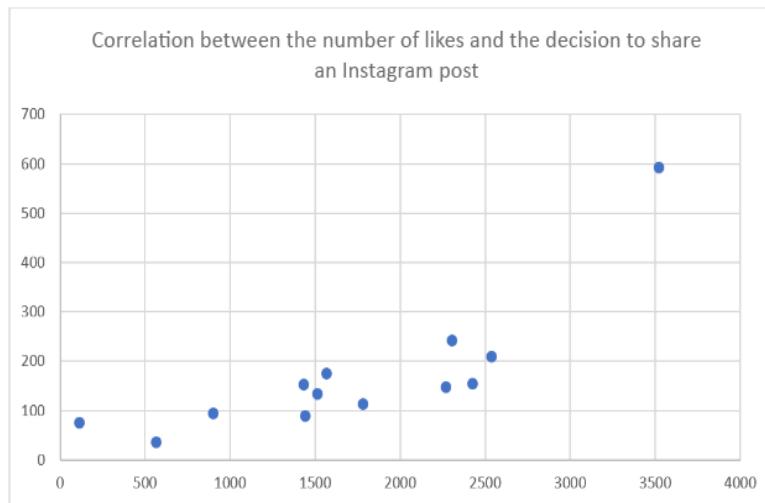


Figure 6. Correlation between the number of likes and the decision to share an Instagram post

Based on the scatter plot graph, it is generally seen that there is a positive trend between the number of likes and the number of shares. When the number of likes increases, it will be followed by an increase in the number of shares. Judging by the dot pattern that tends to point to the upper right. The relationship shows that interaction on social media in the form of a positive response in the form of likes can influence the action of sharing a post, but the relationship is not always absolute. Other factors such as content or individual preferences may play an important role. Therefore, further research is needed in this regard.

Based on the content, the video entitled Overview of the Statue of God is the most popular among users. The video has been viewed by 148 thousand. This shows that users have more interest in the spiritual aspects believed by ethnic Chinese Indonesians. Therefore, content on this subject can be discussed in more depth, with the hope that there will be no more negative stereotypes in society that assume all ethnic Chinese are atheists. Regarding the negative stereotype of Indonesian Chinese being pro-PRC, the topic is relatively less popular. It can be seen from the number of views and likes that are not so many when compared to other videos. Discussions in the comments section are most prevalent on content that discusses the negative stereotypes of Chinese Indonesians who are considered exclusive and unable to integrate. Some videos that discuss this get great attention from users, such as a video entitled Assimilation or Integration viewed by 62.7 thousand with 255 comments, Chinese Sukanya Sama Sesama Chinese watched by 58 thousand and attracted 236 comments, the last video Learning From Tahu Pong watched by 57.1 thousand and 366 comments. As for the topic of discussion regarding stereotypes of ethnic Chinese Indonesians who are considered to have no sense of nationalism, it received a varied response. The video entitled History Proves Without Ethnic Chinese Indonesia Can Thrive has been watched by 36.2 thousand with limited reactions. The video entitled Waiting for Yemen and China to Unite is quite popular, proven by with 56.2 thousand views and received a positive response through 3523 likes and 406 discussions in the comments column. Making it the most discussed video in the comments column when compared to other videos.

In addition to getting positive responses in the form of likes and shares, based on the results of the study, it was also found that there were negative responses given by users to `chinese_server` video content posts. Negative responses are submitted through the comments column by Instagram users. The negative responses given are generally in the form of hate speech. A hate speech is a form of communication that denigrates a person or group based on inherent characteristics such as race, ethnicity, gender, or religion (Tontodimamma et al., 2021). In this context, the hate speech conveyed in `chinese_server`'s comment column tends to be ethnic.

The results of the study found negative responses from Instagram users in the form of hate speech reflected in the comment section related to the "nature" of ethnic Chinese. Based on these negative comments, it was found that there were several hate speeches against the nature of ethnic Chinese including, "miserly", "greedy", and "arrogant". The "miserly" and "greedy" nature of ethnic Chinese is associated with the economic aspect. The emergence of hate speech is still lingering today even though Indonesia has been reformed for more than 24 years. The existence of negative traits pinned against ethnic Chinese Indonesians associated with economic aspects, was actually built by the new order government and mass media at that time. The new order government that gave privileges in the economic field coupled with the framing of the media that portrayed ethnic Chinese as a cunning, rich and greedy ethnicity further added to the hatred towards them (Hoon, 2011a; Kuntjara & Hoon, 2020). Meanwhile, hate speech that describes ethnic Chinese as "arrogant" narrates them as an ethnicity that seems difficult to get along with other ethnicities.

Another hate speech against ethnic Chinese is related to the aspect of citizenship. Ethnic Chinese are considered not part of Indonesia but as foreigners, for instance: "CINA TETAP IMIGRAN" (CHINESE WILL ALWAYS BE IMMIGRANTS) or "Emang orang Cina nggak punya negara ya? Seenaknya datang ke negeri orang malah mau nguasain tanah air orang? Pribumi digusr seenaknya buat kepentingan Cina. Sampai kapan mau membodohi negeri orang Indonesia?" (Do Chinese people have no country? Come to people's land and even want to rule people's homeland? The natives were arbitrarily displaced for the benefit of China. Until when do you want to fool the country of Indonesians?).

Based on those examples, it can be understood that today there is still a dichotomy between indigenous and non-indigenous people regarding citizenship status. Someone who is ethnically Chinese and even though they have Indonesian citizenship for generations is still considered an immigrant/non-native. The phrase shows that there is an attempt to deligitimize their citizenship status. The existence of this assumption indicates that the influence of the historical construction of discrimination during the colonial period is still carried over to the present. This then gave birth to an accusation as seen in the comment in figure 9, that ethnic Chinese are trying to displace other ethnicities (natives) for the purpose of their own interests. The comment is clearly categorized as hate speech because it seeks to incite and provoke divisions between communities.

CONCLUSIONS

The content posted by the *chinese_server* Instagram account focuses on efforts to challenge the various negative stereotypes that have been pinned on ethnic Chinese communities in Indonesia. The content is packaged through visual narratives in the form of short videos. The four main stereotypes discussed include: ethnic Chinese are considered pro-PRC, exclusive, do not have nationalism towards Indonesia, and are considered atheists. Through themes such as history, cultural acculturation (food, marriage, fashion) and the contribution of ethnic Chinese in the history of the national struggle, *chinese_server* strives to present a positive and inclusive narrative. The message delivery strategy is through the use of text in captions and video narratives. In addition, to strengthen the message to be conveyed through the video, *chinese_server* combines the use of informative hashtags and historical approaches in each discussion of its video content.

Video content about negative stereotypes of ethnic Chinese in Indonesia posted by *chinese_server* received responses from users. The response from users shows active interaction, in the form of comments, likes, and shares. The video with the theme of spirituality entitled "Selayang Pandang Patung Dewa" gets the most attention from users because it shows the diversity of beliefs held by ethnic Chinese Indonesians. The video content helps break the negative stereotype that ethnic Chinese are atheists. However, content about questionable national loyalty and the assumption that ethnic Chinese Indonesians are pro-PRC tends to be less popular. Meanwhile, discussions in the comment section are frequent, especially on videos that discuss stereotypes of exclusivity. Although most of the responses shown by users are positive, there is still hate speech against ethnic Chinese. This reflects the challenges that remain in changing negative perspectives towards ethnic Chinese in Indonesia.

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