

**Bearing Witness as Christian Chinese Descendants in  
Grace Emmanuel Christian Church Surakarta, Central Java, Indonesia**

Benita Florentia

**Introduction**

The financial crisis that hit Asia in 1997 greatly impacted Indonesia. The Indonesian rupiah dropped in value, causing bankruptcy and the rise of the price of groceries, creating chaos and panic. This situation triggered a demonstration in Jakarta by college students on May 12, 1998. During the demonstration, four college students were killed by law enforcement. The situation heated up and continued to worsen from May 13-15.<sup>1</sup>

These three days became a nightmare for many Chinese descendants in Indonesia.<sup>2</sup> At that point in time, allegations circulated that Chinese descendants were the cause of the monetary crisis in Indonesia. The allegations were based on false information. The Chinese descendants were accused of taking public funds abroad and deliberately storing groceries, which led to starvation and chaos. Their good economic condition and being considered a successful ethnic group resulted in the hatred of the indigent people toward the Chinese descendants.<sup>3</sup>

---

<sup>1</sup> Ester Indahyani Jusuf, “Penyebab Kerusuhan Mei 1998,” KOMPAS.com, November 15, 2021, <https://www.kompas.com/stori/read/2021/11/15/141220879/penyebab-kerusuhan-mei-1998?page=all>.

<sup>2</sup> Leo Suryadinata, “Introduction to Southeast Asian Personalities of Chinese Descent: A Biographical Dictionary,” in *Southeast Asian Personalities of Chinese Descent: A Biographical Dictionary*, ed. Leo Suryadinata (Singapore: Institute of South East Asian Studies, 2012), xxx. The term Chinese descendant refers to the Chinese who were born and brought up in Indonesia, hold the citizenship of Indonesia, and culturally still retain some degree of Chinese culture.

<sup>3</sup> S. Dian Andryanto, “Kerusuhan Mei 1998, Sejarah Kelam Pelanggaran HAM di Indonesia,” May 14, 2021, <https://nasional.tempo.co/read/1462239/kerusuhan-mei-1998-sejarah-kelam-pelanggaran-ham-di-indonesia>.

This situation evolved into a horrific anti-Chinese riot in many cities, notably Jakarta, Surakarta and Medan, where property was destroyed and women were raped.<sup>4</sup> The gripping situation in Surakarta, one of the cities with severe aftermath, was endured by many Chinese descendants. Tuti (the writer changed the name to conceal her identity), a 31-year-old woman at that time, told the writer about the tense situation and her experience of trauma. She was working at a bank in Surakarta. On May 13, 1998, around 11 a.m., Tuti and her friend were delivering money to a state bank when news came that a mob was heading toward them. The situation quickly turned into chaos. The state bank decided to cease all transactions. Tuti and her friend did not know what to do since it was impossible to return to their office carrying a large amount of cash. So, they decided to stay at the state bank. Together with the bank's employees, they hid inside the building and locked the front door. Shortly afterward, Tuti could hear people shouting, "Burnt down! Burnt down!" and the bank was pelted with rocks. Fortunately, the mob did not burn the bank, and they were all safe. They waited hours inside until the situation became quiet. Tuti finally went back home at 1 a.m. the next day. This incident was still well-remembered even after the passing of twenty-four years.

Another heartbroken story was told by Helmi Cahyadi to *The Jakarta Post*. The May riots almost cost Helmi Cahyadi's life.

During the riots, the motorcycle dealer owned by his father, 68-year-old Cahya Saputra, was plundered by a mob prior to being burnt down. He and his family were able to escape just a short time before the riot by climbing the back wall of their house and jumping three meters down to the ground. Helmi, both of his parents, and his little sister survived. However, the family business that had been established for more than 10 years was destroyed in the blink of an eye. Before being burnt, everything inside the quite large dealership located in the Kliwon Market area was looted, including about Rp 200 million (US\$14,640) in

---

<sup>4</sup> Dewi Anggraeni, "Does Multicultural Indonesia Include Its Ethnic Chinese?," *Wacana* 13, no. 2 (October 2011): 275, <http://wacana.ui.ac.id/index.php/wjhi/article/view/23>.

cash that was stored in the safe. . . .

“My family survived. However, we were greatly depressed. If I must be honest, we, as the Tionghoa, no longer trust the Javanese. Ever since the incident, we always feel suspicious. It took us a long time to escape the trauma,” said Helmi.<sup>5</sup>

This writer, who ministers in a Chinese background church in Surakarta, heard many similar stories from several senior church members. The daunting image was still well recorded in their memory. They can retell in detail not only what happened that day within their family but also what was experienced by their relatives and friends.

After 24 years, Surakarta has gone through a huge transformation. It is no longer a ghost town left by many Chinese businessmen. Likewise, it is not a seedy town with empty houses, broken glass buildings, and shabby walls with graffiti on them, but it is currently a cultural town where people come for traveling, cultural festivals, and culinary tours. With a positive economic growth rate of 5.78% in 2019,<sup>6</sup> Surakarta has been ranked ahead of other cities in Central Java Province.

However, behind all the positive growth, some discriminatory treatment toward Chinese descendants still remains. For example, a study done by Wahyu Purwiyastuti recorded discrimination endured by Chinese descendants who were students at public schools. The students experienced pressure not only from fellow students but also from teachers; in spite of this, they chose to achieve good grades academically. In coping with pressure from the indigenous, the Chinese descendants preferred to relent. When attending schools affiliated with certain religions, they paid higher tuition fees compared to the indigenous students. Only a small number of

---

<sup>5</sup> Ganug Nugroho Adi, “In Surakarta, Chinese-Indonesians Heal Old Wounds for Sake of Harmony,” *The Jakarta Post*, January 24, 2020, <https://www.thejakarta-post.com/life/2020/01/24/in-surakarta-chinese-indonesians-heal-old-wounds-for-sake-of-harmony.html>.

<sup>6</sup> HUMAS UNS, “Pakar Ekonomi UNS Bahas Perkembangan Ekonomi Soloraya Pascapandemi Covid-19,” Universitas Sebelas Maret Surakarta, January 19, 2021, <https://uns.ac.id/id/uns-update/pakar-ekonomi-uns-bahas-perkembangan-ekonomi-soloraya-pascapandemi-covid-19.html>.

Chinese descendants worked as civil servants. Others opted to continue their parents' business or begin a new one.<sup>7</sup> A doctor from the writer's church told about his struggle as a Christian Chinese descendant in trying to enter education as a medical specialist because of his Chinese and Christian identity. Discrimination and exclusion and not getting equal treatment in Indonesia turned out to be the ethnic group's primary issues.<sup>8</sup>

Basuki Tjahaja Purnama or Ahok was another case example. He worked as a civil servant, serving the country as the governor of Jakarta, the first Christian and Chinese governor in Indonesia's history. His imprisonment in 2017 was a sad day for Indonesia, said Andreas Harsono, an Indonesian researcher at Human Rights Watch. Ahok was sentenced to two years in prison because he was found to have legitimately and convincingly conducted a criminal act of blasphemy. The blasphemy charge related to Ahok's reference to a passage of the Qur'an during his re-election campaign in September, which hardline Islamist groups said amounted to insulting the holy book.<sup>9</sup> Ahok and many other Christians with ethnic Chinese roots are a "double minority" in Indonesia. According to a survey by Lembaga Survei Indonesia (LSI), the number of Jakartans who object to a non-Muslim governor or president has increased every year from 2016-2018.<sup>10</sup> A common justification of this view is the belief that it is *haram* (i.e., forbidden) for Muslims to be led by persons of other faiths, especially Christians. A study by Setijadi (2017) found that respondents from all levels of education re-

---

<sup>7</sup> "Wahyu Purwiyastuti, "Interaksi Sosial Budaya Etnis Cina di Surakarta," in *Sejarah, Kebudayaan dan Pengajarannya* (Salatiga: Widya Sari Press, 2012), 111, Universitas Kristen Satya Wacana Institutional Repository.

<sup>8</sup> Ninawati, Kurnia Setiawan, and Meiske Yunithree Suparman, "Chinese Indonesian Cultural Orientation Analysis," *Advances in Social Science, Education and Humanities Research* 439 (2020): 328, [https://lintar.untar.ac.id/repository/penelitian/buktipenelitian\\_10697009\\_6A060222131252.pdf](https://lintar.untar.ac.id/repository/penelitian/buktipenelitian_10697009_6A060222131252.pdf).

<sup>9</sup> Kate Lamb, "Jakarta Governor Ahok Sentenced to Two Years in Prison for Blasphemy," *The Guardian*, May 9, 2017, <https://www.theguardian.com/world/2017/may/09/jakarta-governor-ahok-found-guilty-of-blasphemy-jailed-for-two-years>.

<sup>10</sup> Sekar Joewono, "Double Minority Candidates and Muslim Voting Behaviour: Evidence from Indonesia," Forum Kajian Pembangunan, November 28, 2019, <https://www.fkpindonesia.org/summary-report/fkp-hosted-by-anu-indonesia-project-double-minority-candidates-and-muslim-voting-behaviour-evidence-from-indonesia>.

ported they would be uncomfortable with a Chinese Indonesian in a position of political leadership, though the percentage lowers as the level of education rises. A similar result was also found when the respondents were divided by income groups.<sup>11</sup> This shows that negative sentiments toward people of Chinese descent are present regardless of education and income levels.

The Chinese descendants until now still struggle with their identity. Many have identified earnestly with Indonesia and are willing to contribute their expertise to Indonesia. Some have even assumed Javanese culture. But it is all useless when they face bureaucracy. They are discriminated against.<sup>12</sup>

With this background, this paper will examine how Christian Chinese descendants, as a double minority group in Grace Emmanuel Christian Church, are able to communicate the gospel in this particular setting in Surakarta and how these Christians can place themselves in the middle of their social environment and be culturally sensitive so that they will be well accepted and bear witness.

### Historical Study

There has been a long history of violence against Chinese in Indonesia. The genocide and anti-Chinese propaganda in 1965 were a major shift for the Chinese in Indonesia. This event led to an anti-communist massacre, a failed 1965 coup, and the rise of the dictator, Suharto. Indonesians were urged to “cut out the communist cancer” and speculated that Sukarno (the former president) and China were planning to let off an atomic bomb.<sup>13</sup>

---

<sup>11</sup> Joewono, “Double Minority.”

<sup>12</sup> I. Wibowo, *Harga yang Harus Dibayar: Sketsa Pergulatan Etnis Cina di Indonesia* (Jakarta: Gramedia Pustaka Utama, 2001), 255.

<sup>13</sup> Resty Woro Yuniar, “Victims of Indonesia’s 1965 communist killings tell UK to Tell Truth About Its Role in Genocide and Anti-Chinese Propaganda,” *South China Morning Post: This Week in Asia*, Oct 21, 2021, [https://www.scmp.com/week-asia/politics/article/3153208/victims-indonesias-1965-communist-killings-tell-uk-tell-truth?module=perpetual\\_scroll\\_0&pgtype=article&campaign=3153208](https://www.scmp.com/week-asia/politics/article/3153208/victims-indonesias-1965-communist-killings-tell-uk-tell-truth?module=perpetual_scroll_0&pgtype=article&campaign=3153208).

After 1965, assimilation was required, and many received Indonesian citizenship. This was also the period when the new discriminative terminology of *non-pribumi* (non-indigenous) became common, replacing the Dutch “foreign Easterners.”<sup>14</sup>

Due to political and economic reasons, the Chinese in Indonesia became the target of mob violence in May 1998, when anti-Chinese riots were rampant, with looting, raping, and killing taking place. This tragedy shocked the world.<sup>15</sup> With the fall of Suharto (the second president), the conditions of the Chinese in Indonesia improved, but they remained discriminated against.

### The Origins of Chinese Indonesians

The Chinese migrated to Indonesia long before Indonesia’s independence. The first wave of migration dates all the way back to the early fifteenth century. Indonesians knew how to make a living mainly through trade, mining, and agriculture and worked mainly on the north coast of Java. So, when the Dutch arrived, it was of immense help to them to form a simple alliance with the Chinese settlers. By utilizing the Chinese settlers as craftsmen, their knowledge and familiarity with the area helped make Batavia—now known as Jakarta—the metropolis it is today.<sup>16</sup> In his dissertation titled “Cultural Values and Leadership Styles of Managers in Indonesia: Javanese and Chinese Indonesian” concerning the Dutch arrival in Java in 1596,” Perdhana wrote:

During these years, the Dutch were very intent on building relationships with the Chinese traders who resided in Batavia. The

---

<sup>14</sup> Jan Sihar Aritonang and Karel Steenbrink, *A History of Christianity in Indonesia* (Leiden: Brill, 2008), 906.

<sup>15</sup> Leo Suryadinata, “Chinese Indonesians in an Era of Globalization: Some Major Characteristics,” in *Ethnic Chinese in Contemporary Indonesia*, ed. Leo Suryadinata (Singapore: ISEAS–Yusof Ishak Institute, 2008), 1.

<sup>16</sup> Jessaline Tanjung, “Identity Crisis: The Confusion of Being Chinese Indonesian,” *Diggit Magazine*, March 20, 2020, <https://www.diggitmagazine.com/articles/chinese-indonesian>.

Chinese were considered essential and irreplaceable in supporting the economic development, as they had already established strong networks and the infrastructure of commerce. Nevertheless, the relationship between the Dutch and the Chinese traders in Batavia broke down in the 18<sup>th</sup> century. The Dutch could not control Chinese economic activities in Batavia and the intensity of Chinese migration to the region. This condition created dissatisfaction and paranoia, which culminated in the Massacre of Batavia in 1740. In this incident, almost the whole Chinese population in the city was killed. The massacre caused a rapid economic breakdown in Batavia, making the Dutch realize the important role of Chinese traders in Batavia's economy.<sup>17</sup>

In the later years, the Chinese migrated to Southeast Asia because of political situations such as the 1839 Opium War, the 1851 Taiping Rebellion, frequent economic crises, and famine due to failed harvest poverty. These crises drove thousands of immigrants from South China to seek employment abroad.<sup>18</sup> The other reason for the massive migration of Chinese people was mostly triggered by the rise and fall of multiple dynasties in mainland China, which caused people who were in support of the previous dynasty to find refuge elsewhere. Also, the Chinese people had an exploratory nature.<sup>19</sup>

The origin of Chinese immigrants came from two provinces: Fukien (Hokkien) and Kwangtung (Canton), where the land was ecologically infertile. The first immigrants originated from descendants of Chiang Ciu's administration in Fukien Province.<sup>20</sup> Most of those who reached the island of

---

<sup>17</sup> Mirwan Surya Perdhana, "Cultural Values and Leadership Styles of Managers in Indonesia: Javanese and Chinese Indonesian" (PhD diss., Deakin University, Melbourne, 2014), 50, ResearchGate.

<sup>18</sup> Purwiyastuti, "Interaksi Sosial Budaya," 104.

<sup>19</sup> Kenneth Utama, "Why It's Important to Talk about Chinese-Indonesians or Chindos," *The Jakarta Post*, August 30, 2016, <https://www.thejakartapost.com/youth/2016/08/30/why-its-important-to-talk-about-chinese-indonesians-or-chindos.html>.

<sup>20</sup> Purwiyastuti, "Interaksi Sosial Budaya," 104.

Java were men.<sup>21</sup> The Hokkiens were the first immigrants to settle in Indonesia in large numbers. The prowess in trading was strongly attached to this group.<sup>22</sup>

Along the northern coast of Java, where the Chinese population of insular Southeast Asia was concentrated, a combination of Malay pasar or bazaar and Hokkien dialect was used as a common language as a tool of communication. This language later became known as *Bahasa Melayu Tionghoa* (Chinese Malay).<sup>23</sup>

Jan Sihar Aritonang explained in his book *The History of Christianity in Indonesia*,

In the 1830s, a series of new rules made the position of Chinese in Indonesia as the Dutch colony more and more difficult. In 1838, the principle of geography was established. All those who were born from parents who were residents of the Dutch Kingdom and its colonies would henceforth be considered as Dutch citizens. In 1854, a new constitution of the colony divided its population into three groups: Europeans, indigenous, and *Vreemde Oosterlingen* (foreign Easterners). In 1892, the Chinese were, for many aspects of law, put on the same level with the indigenous people, while the Japanese were put on one level with the Europeans, but the division into three legal groups remained. The ethical policy that began in the late 1890s included many measures in favour of the indigenous population and restricted the right of the Chinese in respect to traveling, trade and the possibility to buy land. All these measures intensified the difference between the Chinese and the indigenous Indonesians. Most Chinese who did not return to their homeland, but found a spouse, married, and had children, finally became integrated

---

<sup>21</sup> A. Dahana, "Indonesian Peranakan Chinese: The Origins and Their Culture," Binus University Chinese Department, February 18, 2015, <https://chinese.binus.ac.id/2015/02/18indonesian-peranakan-chinese-the-origins-and-their-culture-by-prof-a-dahana/>.

<sup>22</sup> Purwiyastuti, "Interaksi Sosial Budaya," 104.

<sup>23</sup> Dahana, "Indonesian Peranakan Chinese."

in their new home. They and their offspring are labeled as *peranakan* or integrated Chinese.<sup>24</sup>

The Chinese from various social, economic, and cultural backgrounds were differentiated into two groups: the Totok and the Peranakan.<sup>25</sup> Based on the history of Chinese migration, at the end of the nineteenth century, a limited number arrived in Indonesia because of difficulties in transportation and then married indigenous women. These immigrants, their local wives, and their descendants formed a stable Peranakan Chinese community.<sup>26</sup>

According to Leo Suryadinata, one of the leading experts on ethnic Chinese in Southeast Asia,

Many Indonesian Chinese, who do not want to be called “Chinese,” still identify themselves with the “Peranakans,” meaning “local-born-non-natives” or “local-born mixed blood foreigners,” who are actually Indonesian-speaking Chinese. However, to be born in Indonesia does not automatically make a Chinese a “Peranakan.” It is when that person loses the command of the Chinese language and uses only Indonesian at home that the Chinese becomes a Peranakan. Otherwise, he or she is still a Totok, which originally meant “a foreign-born pure-blood foreigner.” Generally, Peranakan Chinese are Indonesian-born, but not all Indonesian-born Chinese are Peranakans. A Chinese who is born in Indonesia is still a Totok if he or she is Chinese-speaking and China-oriented.<sup>27</sup>

### The Role in Economics

When the Dutch monarchy took control of Java Island, the Chinese were again enjoying a special relationship with the colonizers. The Chinese

---

<sup>24</sup> Aritonang and Steenbrink, *A History*, 907-8.

<sup>25</sup> Purwiyastuti, “Interaksi Sosial Budaya,” 105.

<sup>26</sup> Dahana, “Indonesian Peranakan Chinese.”

<sup>27</sup> Leo Suryadinata, *Pribumi Indonesians, the Chinese Minority and China: A Study of Perceptions and Policies* (Singapore: Marshall Cavendish International, 2005), 1-2.

were considered effective in doing administrative work and were appointed as tax collectors and supervisors of the revenue-gathering systems.<sup>28</sup> The relationship between the Dutch government and the Chinese in Java flourished once again, and many new positions were created for the Chinese.<sup>29</sup>

The special rights given by the Dutch government in Indonesia proved to be beneficial for the economic development of the Chinese in Indonesia. By 1892, Chinese Indonesians owned 45 percent of the land that could be legally owned by the non-natives, 63 percent of all private estates, 31 percent of buildings and premises on land not privately owned, 22 percent of the tonnage of ships and vessels, 18 percent of the sugar mills, and 32 percent of timber concessions.<sup>30</sup>

Kenneth Utama wrote for *The Jakarta Post* concerning the economic role of Chinese descendants:

During the regime of Indonesia's first president Sukarno in the 1950s and 1960s, the Chinese were very economically minded. While Dutch rule kept native Indonesians to farming work, the Chinese were told to run the businesses. Therefore, once Indonesia gained independence, virtually every retail store in Indonesia was owned by a person of Chinese ethnicity. However, as a result of the political struggles that the country went through after the failed 1965 coup, Suharto needed growth in the economy, so during that period, the Chinese were given opportunities to promote economic growth in the country, where the next two decades would be known as a time of great economic pros-

---

<sup>28</sup> Howard Dick, "A Fresh Approach to Southeast Asian History," in *The Rise and Fall of Revenue Farming: Business Elites and the Emergence of the Modern State in Southeast Asia*, ed. J. Butcher and H. Dick (New York: St Martin's, 1993), 3-9, [https://link.springer.com/chapter/10.1007/978-1-349-22877-5\\_12](https://link.springer.com/chapter/10.1007/978-1-349-22877-5_12).

<sup>29</sup> Perdhana, "Cultural Values," 50-51.

<sup>30</sup> F. W. Diehl, "Revenue Farming and Colonial Finances in the Netherlands East Indies, 1816-1925," in *The Rise and Fall of Revenue Farming: Business Elites and the Emergence of the Modern State in Southeast Asia*, ed. J. Butcher and H. Dick (New York: St Martin's, 1993), 202, [https://link.springer.com/chapter/10.1007/978-1-349-22877-5\\_12](https://link.springer.com/chapter/10.1007/978-1-349-22877-5_12).

perity in Indonesia with Chinese-Indonesians at its helm, expanding their businesses. In a 1995 study published by the East Asia Analytical Unit of the Australian Department of Foreign Affairs and Trade, approximately 73 percent of the market capitalization value of publicly listed companies (excluding foreign and state-owned companies) were owned by Chinese-Indonesians.<sup>31</sup>

Despite all the dislikes and negative sentiments, Chinese Indonesians still managed to top the list of the ten wealthiest Indonesians, and some still dominate the ownership of large corporations. It is believed that Chinese Indonesians have special traits and characteristics that enable them to survive the tough social environment in Indonesia.<sup>32</sup>

### The Chinese Descendants in Surakarta, Central Java

Surakarta is a city located southeast of Semarang, the capital city of Central Java Province. It lies along the Bengawan Solo River about 35 miles (55 km) northeast of Yogyakarta. The city has broad tree-lined streets and numerous historic buildings, including, most notably, a palace of the traditional princes of central Java, a prince's court, and a Dutch fort.<sup>33</sup>

One of the places for Chinese immigrants to flee in Central Java was Kartasura (which was the capital city at that moment). Sunan Paku Buwono II, who was in power at that time, welcomed the Chinese to settle in his territory. The king used this opportunity to take advantage of the Chinese as an additional force to fight against the VOC (a Dutch trading partnership).<sup>34</sup> However, the Dutch had established regulations to restrict Chinese movement by issuing residential permission letters and travel permission letters. They had to reside in a special zone called *pecinan*.<sup>35</sup> Discriminative

---

<sup>31</sup> Utama, "Why It's Important."

<sup>32</sup> Perdhana, "Cultural Values," 51–52.

<sup>33</sup> Encyclopedia Britannica, s.v. "Surakarta," May 15, 2013, <https://www.britanica.com/place/Surakarta>.

<sup>34</sup> Purwiyastuti, "Interaksi Sosial Budaya," 104–105.

<sup>35</sup> Sri Sukirni, "Permukiman Tionghoa di Surakarta pada Tahun 1900-1940" (undergraduate's Thesis, Universitas Negeri Yogyakarta, 2017), 50–51, <http://eprints.uny.ac.id/53363/1/TAS%20Halaman%20Depan%2013407144031.pdf>.

regulations have been experienced since ancient times. This formed a sense of nationalism among the Chinese.<sup>36</sup>

Historically, violent incidents towards the Indonesian Chinese descendants occurred a lot. In Surakarta and surrounding areas, fifteen major social conflicts happened this past century, and at least half of them were racial conflicts targeting the Chinese.<sup>37</sup> However, the Chinese survived, and some kept helping to develop the city in which they resided. Rustopo, a lecturer at the Indonesian Institute of Art in Surakarta, wrote on the Chinese cultural contribution:

Culturally, the relationship between Chinese and Javanese was very good. In the course of time, some Chinese descendants personally or in groups had a close interaction with people, institutions, and Javanese culture. They built partnerships in art activities and other cultural activities such as *wayang* (shadow puppet), *batik*, *karawitan* (musical instrument), comedy, archaeology, museum activities, and Javanese language. In the social context, the Chinese descendants received certain stereotypes in Surakarta. That is why their existence in Surakarta was unique. The social reality was contradictory to the cultural reality. The hatred and anarchy, as a social reality aimed toward the Chinese descendants, was an irony since culturally they had an important contribution in preservation and development of Javanese culture. Their engagement and contribution were considered invisible, unimportant, uninteresting, and covered up by two aspects only which were political issue and economic issue.<sup>38</sup>

Despite their contributions, the Chinese continued to receive negative treatment. Even without reason, the treatment could turn to open conflicts with mass violence. A May 1998 riot became evidence of sentiments toward

---

<sup>36</sup> Sukirni, "Permukiman Tionghoa," 60.

<sup>37</sup> Yosafat Hermawan Trinugraha, "Politik Identitas Anak Muda Minoritas: Ekspresi Identitas Anak Muda Tionghoa melalui Dua Organisasi Anak Muda Tionghoa di Surakarta Pasca Orde Baru," *Jurnal Studi Pemuda* 2, no. 2 (September 2013): 173.

<sup>38</sup> Rustopo, "Kontribusi Orang-Orang Tionghoa di Surakarta dalam Kebudayaan Jawa," *Dewa Ruci* 8, no. 2 (July 2013): 213–14.

the ethnic Chinese. The main road of Surakarta-Kartasura became a sea of people showing brutality. They moved and spread to streets in Surakarta and destroyed public facilities such as traffic lights, government buildings, and especially Chinese business spots. More than 500 shops, grocery stores, and other place of businesses were destroyed.<sup>39</sup>

### **Contextual Study**

Indonesia is the largest country in Southeast Asia. How large is the Chinese population in Indonesia? A webinar by Roemah Bhinneka on May 31, 2021, presented by several demographers delivering the recent census on the Chinese population in Indonesia, stated:

Grouping people based on their ethnicity was a complex challenge. It was difficult to tell who the Chinese were. They might not necessarily speak Chinese or raised with Chinese culture. And those who could speak Chinese might not necessarily be Chinese. Hence, the census was done with a self-declaration approach where people could freely identify themselves as a certain ethnic group without intervention from the census personnel. The Chinese migration to Indonesia in 1900 was approximately half a million. The census in 2000 recorded that Chinese were the 15<sup>th</sup>-largest ethnic in Indonesia or 0.86 percent (1,738,936 people) of the total Indonesian population. The number was declining compared to the 1930 census, where there were 2.03 percent Chinese of the total Indonesian population. The demographers concluded the cause of the decline was because many Chinese refused to identify themselves as Chinese due to assimilation policy during the New Order, which made the Chinese remove their ethnic identity. The other cause stated by the demographers was the trauma factor caused by the May 1998 riot. The latest census was from 2010, when the Chinese population reached 2,832,510 people or 1.2 percent of Indonesia's popula-

---

<sup>39</sup> Rustopo, "Kontribusi Orang-Orang," 216.

tion. The 2020 census was aborted due to the Covid-19 pandemic. However, through the population growth simulation combined with population development trends, demographers could estimate the Chinese population in 2021 was approximately 3.26 million or 1.19 percent.<sup>40</sup>

With the limited population of Chinese descendants, the Christian Chinese descendants in Grace Emmanuel Christian Church need to understand their context in order to bear witness effectively. Next will be a closer look at the facts of *Peranakan* and *Totok*, the leadership pattern, family structure, and economic basis of the Chinese descendants in Grace Emmanuel Christian Church.

#### Peranakan Chinese and Totok Chinese

Leo Suryadinata, in his book *Pribumi Indonesians, the Chinese Minority and China: A Study of Perceptions and Policies*, wrote:

*Peranakan* Chinese are generally Indonesian-oriented. They usually identify themselves with their birthplace in Indonesia, not the provinces in South China from where their ancestors came. To them, speech group divisions are irrelevant since most of them no longer speak any Chinese dialect. The *Peranakans* tend to identify with the Indonesian ethnic regions in which they live. *Peranakans* in West Java identify more closely with their fellows from the same region than those in other regions. They often share the regional prejudices of ethnic Indonesians against *Peranakans* from other regions. For example, *Peranakan* Chinese in West Java do not get along too well with their fellow *Peranakans* from Central Java and East Java. Nonetheless, the regional gaps between *Peranakans* are small when compared to the gap

---

<sup>40</sup> Eric Taher, "Berapakah Jumlah Sesungguhnya Populasi Tionghoa di Indonesia," *National Geographic Indonesia*, June 5, 2021, <https://nationalgeographic.grid.id/read/132718811/berapakah-jumlah-sesungguhnya-populasi-tionghoa-di-indonesia?page=all>.

between *Peranakans* and *Totoks* as a whole.<sup>41</sup>

The active Grace Emmanuel Christian church members data shows that 56.9% are *Peranakans* while 13.2% are *Totoks*, and the rest are indigenous and mostly Javanese.

*Totok* Chinese, especially the older generation, are less Indonesia-oriented than *Peranakans*. Many, in fact, are still China-oriented. They usually orient toward their birthplace in China or, more frequently, the birthplace of their parents. They are divided along the lines of speech groups. Nevertheless, *Totoks* identify more with themselves, even when in different speech groups, than with *Peranakans*.<sup>42</sup>

With more numbers of *Peranakans* in the church, it is easier to adjust to the local culture. Most of the *Peranakans* have not witnessed the discrimination in the 60s or 80s or the May 1998 riot. They read the stories but did not undergo the experiences; hence, their trauma is less. Some were in elementary school when the May 1998 riot happened. All they remember is leaving school early. No children experienced the terror of being under siege at home by the masses or their house burning. The worst was that they watched their parents panicking and needing to stay at someone's house.

### Leadership Patterns

Leadership patterns are also divided by *Peranakan* and *Totok*. According to the research done by Leo Suryadinata,

All the *Peranakan* leaders studied were born in Indonesia. The majority were born in Java but some were born in the Outer Islands. Almost all received a non-Chinese education. Most of *Peranakan* leaders were highly educated and had a tendency to move away from the commercial field. The *Totok* leaders were mostly Chinese-born. They all received Chinese education and were heavily engaged in trade. The source of leadership is complex. For *Peranakans*, professional training (in the Western

---

<sup>41</sup> Suryadinata, *Pribumi Indonesians*, 84.

<sup>42</sup> Suryadinata, *Pribumi Indonesians*, 84–85.

sense) is essential, although wealth is by no means unimportant. However, for *Totok* leaders, wealth is more highly regarded than professional skills.<sup>43</sup>

The pastor of Grace Emmanuel Christian Church told the writer that the leadership team consisting of elders, deacons, and pastors is 46.1% *Peranakans*, 23.1% *Totoks*, and the remaining are Indigenous. The larger number of *Peranakans* compared to the Indigenous and *Totoks* implies that the church leadership is more open and willing to look at different perspectives and hopefully be more culturally sensitive. The *Peranakans* have higher education as well. Most of the leaders that are *Peranakans* have undergraduate degrees. With higher education, leaders tend to be more open-minded and willing to learn new things in bearing witness effectively.

Cultural values of Individualism vs. Collectivism were studied by Mirwan Surya Perdhana. His research showed a strong collectivism bond observed from the responses of Chinese-Indonesian managers. For them, the superior in the office should act as a protector and patron. They must be wise, caring, and knowledgeable and act as a good and kind father toward their subordinates.<sup>44</sup> Although some Chinese Indonesian managers believe that leaders should be authoritative and instill fear in their subordinates, all of them share a similar opinion that creating a family-like relationship in the workplace is important.<sup>45</sup> Perdhana's further study on preferred characteristics of an ideal leader for Chinese Indonesians indicated that the most important leader's characteristic is the ability to be a good example to the subordinates. It is very important for a leader to be honest, have good manners, good morality, and have a positive influence on the followers.<sup>46</sup>

The team leadership mentality is something important in the church. It is biblical; God never intended for one person to carry all the responsibility. According to Emmanuel Christian Church Synod Manual Book article 8,

---

<sup>43</sup> Suryadinata, *Pribumi Indonesians*, 98–99.

<sup>44</sup> Perdhana, "Cultural Values," 309.

<sup>45</sup> Perdhana, "Cultural Values," 243.

<sup>46</sup> Perdhana, "Cultural Values," 264–65.

the local church leadership is to be led by a team of elders, pastors, evangelists, and deacons.<sup>47</sup> The Chinese cultural values of collectivism in leadership align with biblical values. A team can more effectively find the mind and will of the Lord and pray towards the fulfillment of God's will, especially in the work of the Great Commission. Team leadership provides strength and encouragement for the whole vision of being a witnessing church.

### Family Structure

Confucianism has dictated the structure of the family in Chinese society. Maren Watts explained concerning Chinese family structure as below:

Filial piety, which once meant strict obedience and reverence for one's parents, has become a social obligation to care for the elderly. A pivotal aspect of Confucian traditionalism is the emphasis on social harmony—the avoidance of conflict in interpersonal relationships and in one's relationship to government and other powerful institutions. Confucius stressed the importance of an individual cultivating virtue and then having his moral integrity manifest itself through his relationship to his family, the village, and the world. Three Confucian virtues an individual should possess were benevolence (*jen*), intelligence (*chih*), and courage (*yung*). Confucius saw the home as the best place for these values to be cultivated in the people. In the ideal family, the relationship of the father to his son, in particular, would be one of benevolence. The father would, according to the rules of propriety, see that discipline and order governed the family. In return, children would follow and respect their father. Such an environment would foster the development of the virtues of filial submission, brotherliness, and loyalty.<sup>48</sup>

---

<sup>47</sup> Sinode Gereja Kristen Immanuel, *Anggaran Dasar dan Anggaran Rumah Tangga Gereja Kristen Immanuel* (Bandung: Sinode Gereja Kristen Immanuel, 2017), 12.

<sup>48</sup> Maren Watts, "Confucianism and Chinese Family Structure" (undergraduate's Honors Capstone Projects, Utah State University, Utah, 1989), 1-3, <https://digitalcommons.usu.edu/cgi/viewcontent.cgi?article=1410&context=honors>.

Some Chinese descendants in Grace Emmanuel Christian Church still have non-Christian parents either living with them or someplace else. The Confucian family virtue of respecting parents, caring for the elderly, and cultivating good virtues in order to be a blessing for the family is, in fact, in line with some biblical values. These virtues might be used as an entry for sharing the gospel with non-Christian parents. These parents will see that Christianity teaches them to respect their parents as well. While they see the value of respecting parents applied at home, they thereafter need to know the reason behind this attitude, which is the conversion of the heart done by the redemptive work of Jesus Christ.

Since Chinese New Year was made a national holiday, many Chinese Indonesians, either *Totok* or *Peranakan*, celebrate the event. It is a time to reunite with family members. On New Year's Eve, family members gather to observe the customs and share a traditional meal. For Chinese Christians, this special time of family gathering can be a good time to bear witness.

#### Economic Basis

Although it seemed like the Chinese descendants enjoyed most of the economic success in the Suharto period, they did not get there without working hard. The negative viewpoint toward the Chinese flourished because of anecdotes from Indonesian nationals that the reason many Chinese are successful is because of their thrifty nature. Most Chinese people follow the concept of *guan xi*, which means connection to others, either a business, friend's, or relatives' connection.<sup>49</sup> *Guan xi* is a very essential factor in the success of work. Because it is understood as a relationship between two or more people who are mutually attracted and mutually beneficial, this helps make the Chinese very agile in business. The business is done based on trust and not a need for lengthy bureaucracies. Everything is made simple; what matters is benefit.<sup>50</sup>

The Chinese entrepreneurial philosophy is based as well on the deeply

---

<sup>49</sup> Utama, "Why It's Important."

<sup>50</sup> Linus Baito, "Teologi Guanxi: Sebuah Upaya Memahami Aspek Teologi Relasional dalam Budaya Tiongkok," *Gema Teologika- Jurnal Teologi Kontekstual dan Filsafat Keilahian* 4, no. 2 (October 2019): 158-159, <https://doi.org/10.21460/gema.2019.42.434>.

rooted Confucian principles of thrift and family loyalty. This distinctively Chinese business philosophy has been kept alive and developed through a network of family enterprises that are linked to each other by a web of personal relationships and familial loyalties.<sup>51</sup>

Though Chinese Indonesians make up just over one percent of the vast Indonesian archipelago's population, historically, they have tended to wield economic clout beyond their numbers, which has often led to resentment. For decades, they were subjected to discriminatory laws and regulations.<sup>52</sup> The political environment in Indonesia has often been hostile to the ethnic Chinese community, a factor which has forced Chinese entrepreneurs to keep a low profile.<sup>53</sup>

The younger generation (Gen Y and Z) in Grace Emmanuel Christian Church have at least undergraduate degrees and are mostly employees. Only a few percent are self-employed. On the contrary, the majority of the older generation (Gen X) own either small-scale or large-scale businesses. Whatever it is, they have the opportunity to become a model in doing business. The Chinese way of doing business based on trust can be a good characteristic shown to others. Either they, as an employee or employer, can exhibit a trustworthy character and a reliable and low profile.

## **Religious Orientation**

### Christian Chinese Descendants

Jan Aritonang, a leading expert in Christianity in Indonesia, explained:

Chinese Christians are found all over the vast Indonesian archipelago from strongly Muslim Aceh in the west to the mixed

---

<sup>51</sup> Philippe Lasserre, "The Coming of Age of Indonesian-Chinese Conglomerates – National, Regional or Global Players?," *INSEAD Euro-Asia Centre* (January 1993): 9, <https://sites.insead.edu/facultyresearch/research/doc.cfm?did=2486>.

<sup>52</sup> Joe Cochrane, "An Ethnic Chinese Christian, Breaking Barriers in Indonesia," *The New York Times*, November 22, 2014, <https://www.nytimes.com/2014/11/23/world/asia/an-ethnic-chinese-christian-breaking-barriers-in-indonesia.html>.

<sup>53</sup> Lasserre, "The Coming," 10.

Muslim-Christian society of the Moluccas, in the outspoken Protestant Minahasa as well as in dominant Catholic Flores. The first Protestant missionary who addressed the Chinese population of Batavia was Rev. Justus Heurnius (1578-1652) after his arrival in Batavia in 1642. He prepared a Dutch-Latin-Chinese dictionary and translated the Heidelberg Catechism into Chinese. He also translated texts like the Nicene Creed and basic prayers into that language. It was found in the archives of the Batavia Church Council a number of converted Chinese. They had exchanged their Chinese names for Christian ones. It appeared that more women than men converted to Christianity, probably because conversion for them was an opportunity to leave the Chinese cultural bounds that constricted them, like the possibility of becoming a second wife of a concubine. In that time, conversion to Christianity was an absolute rupture with Chinese traditional culture. It is no surprise, therefore, that no Chinese Christian community could grow because the converts had lost totally their identity and had merged into the new Eurasian community in Java.<sup>54</sup>

The religious beliefs of these Peranakans were heterogeneous. The majority practiced ancestor worship and observed some kind of Chinese folk religion with a strong native (Indonesian) flavour. Although Confucianism and Samkauw (The “Three Religions”) emerged in the first half of the twentieth century, the extent of membership of these religious associations is not known.<sup>55</sup>

A majority of Chinese retained their own identity, and a small but increasing number of them accepted Christianity as their new religion. A Mennonite Chinese Church in Kudus was one of the first Chinese churches in Central Java. After his conversion, Tee Siem Tat assembled friends and families in his house to hear the Gospel from a missionary. Tee and fifty believers were baptized by a Mennonite missionary in 1920.<sup>56</sup>

---

<sup>54</sup> Aritonang and Steenbrink, *A History*, 903, 907.

<sup>55</sup> Suryadinata, *Pribumi Indonesians*, 79–80.

<sup>56</sup> Gunawan Susanto Hadianto, “Sejarah Pembentukan Gereja-Gereja Tionghoa di

Sangkrah was the first Chinese congregation in Surakarta and was established in 1933.<sup>57</sup> This process was strengthened in the early twentieth century when Chinese women also migrated in larger numbers.<sup>58</sup>

In all these periods, the Chinese preferred to remain somewhat independent from the leadership of their new religion when they converted to Christianity. An example was the foundation of THHK, *Tiong Hwa Hwee Koan*, the vibrant Chinese cultural organization that, since 1901, set up a large number of modern Chinese schools.<sup>59</sup>

How many Chinese have converted to Christianity was reported in Jan Aritonang's book:

For the Catholic community, Boelaars mentions that in 1980, the Chinese were 58.5% of the Catholics of the Archdiocese of Jakarta (down from 87% of the non-European Catholics in 1940). Out of the new converts in Jakarta of the period 1975-1980, even 67% were of Chinese descent. Adult conversions between 1975 and 1980 in all of Indonesia were 16.2% or more than 42,000 new Catholics. For the whole of Indonesia, it was estimated that in 1980, 7.3% of the Catholics were of Chinese descent. This would bring the figure for Chinese Catholics in 2000 to about 430,700, or slightly more than 10% of all Indonesian Chinese. If we assume that about the same number of Chinese descendants have become members of one of the Protestant churches, this would mean that about 20-25% of the Indonesian Chinese have accepted Christianity.<sup>60</sup>

The Chinese continue to set up schools and churches to this day. The vision of establishing a Christian school is usually to lead each and every

---

Jawa Ditinjau dari Sudut Pandang Misiologi," *Jurnal Amanat Agung* 4, no. 2 (December 2008): 211, <https://ojs.sttaa.ac.id/index.php/JAA/article/view/309>.

<sup>57</sup> Hadiano, "Sejarah Pembentukan," 212.

<sup>58</sup> Aritonang and Steenbrink, *A History*, 903.

<sup>59</sup> Aritonang and Steenbrink, *A History*, 905.

<sup>60</sup> Aritonang and Steenbrink, *A History*, 906.

student to encounter his Creator; thereby, the students will grow to become God-fearing adults and become a blessing for many. Grace Emmanuel Christian Church seized the vision from God to start a kindergarten in a remote place in Central Borneo. Realizing that education is an effective means to bring the Good News, the church started a kindergarten. By the grace of God, it began its first academic year in July 2019.

We might wonder, when do children begin to think about God? Catherine Stonehouse, in her book *Joining Children on the Spiritual Journey*, wrote:

Evidences of profound spiritual experience in early childhood come from many resources. Sofia Cavaletti, in her book, *The Religious Potential of the Child*, reports examples of children who had no religious training but who expressed a deep, joy-inspiring belief in the Creator God. Alister Hardy, a British researcher, “invited those who ‘felt that their lives had in any way been affected by some power beyond themselves’ to write an account of the experience and the effect it had on their lives.” Of the four thousand accounts received, 15 percent were reports from childhood. The events could be described in detail thirty or fifty years later; they had been profound experiences. Ana-Maria Rizzuto believes that children first become conscious of God between two and three years of age. Childhood images of God, she asserts, are powerful and influence us throughout a lifetime.<sup>61</sup>

Thus, it is vital to introduce Jesus Christ as early as possible. While working with the children, parents can be reached out as well. The children

---

<sup>61</sup> Catherine Stonehouse, *Joining Children on the Spiritual Journey: Nurturing a Life of Faith* (Grand Rapids, MI: Baker Books, 1998), 128; referring to Sofia Cavalletti, *The Religious Potential of the Child: The Description of an Experience with Children from Ages Three to Six*, trans. Patricia M. Coulter and Julie M. Coulter (New York: Paulist Press, 1982), 31-32; Edward Robinson, *The Original Vision: A Study of the Religious Experience of Childhood* (Oxford: The Religious Experience Research Unit, Manchester College, 1977), 11; Ana-Maria Rizzuto, *The Birth of the Living God: A Psychoanalytic Study* (Chicago and London: University of Chicago Press, 1979), 7, 178.

who have put their faith in Jesus Christ can bear witness to their family.

Education has been proven to be effective in sharing the gospel with many Chinese background churches in Indonesia. The teachers, curriculum, and school environment are excellent means of leading a child to know Jesus Christ.

### Being a Witness in the Midst of Intolerance

Former Jakarta's governor, Basuki Tjahaja Purnama, or Ahok, was an example of a person experiencing persecution as a Chinese Christian. As a local leader, he strove to bring prosperity to the people. When being maligned, he remained subservient to the judicial decision. His life became a model for many Chinese Christians. In an interview, he said he considers neither his faith nor his ethnicity to be a political handicap. When running for a local election on his native island of Belitung, off the southeast coast of Sumatra, in a district where 93 percent of the voters were Muslim, Ahok asked them why they wanted him to run. The local residents said they did not care if he was a Chinese descendant or a Christian because they knew who he was and knew his character.<sup>62</sup> Katharina Reny Lestari stated:

In the report, "12 Year Portrait of Freedom of Religion and Belief," released on Nov 11, 2019, the rights group says there were 398 recorded cases where worship among Christians was hindered or prevented between 2007 and 2018. Half the cases involved the non-issuing of building permits for churches, while many of the refusals were a result of opposition and rejection by intolerant groups. Bonar Tigor Naipospos, the rights group's deputy chairman, said a 2006 joint ministerial decree on places of worship was the main obstacle. Issued by the religious affairs and home affairs ministries, the regulation lays out onerous requirements to obtain a permit to build a place of worship. Church officials must provide a list of the names and signatures of 90 worshipers and get signed support from at least 60 local residents and approval by a village head. The problem arises

---

<sup>62</sup> Cochrane, "An Ethnic Chinese Christian."

when intolerant groups pressure residents into refusing to give their support. This complicated bureaucracy has become a barrier to freedom of worship.<sup>63</sup>

There have been several incidences that have happened in Surakarta concerning the banning of church building permits. One hardline Islam mass organization, which was officially disbanded by the Indonesian government on December 30, 2020,<sup>64</sup> had committed persecution and tension against Christians in Surakarta and many other places in Indonesia. Many pastors in Surakarta are being judicious in the work of evangelistic mission, earnestly praying for wisdom before taking any step, bearing in mind that there is still opposition and rejection by intolerant groups.

However, Grace Emmanuel Christian Church, in its Ministry Program Handout, has given a goal to grow a church that has a heart for the mission where all members have Christ's compassionate heart for the lost and strive to become channels of both spiritual and physical blessings for others.<sup>65</sup> Teaching the congregation about the world mission and the commitment to taking the Gospel of Christ to every ethnic group is undeniably important because mission is God's imperative.<sup>66</sup> Fletcher Tink, a leading urban mis-  
sionologist, wrote,

Teaching on mission then should be done regularly and become an emphasis. The church needs to emphasize in the sermons the multicultural facets of the Gospel: Jesus was a universal man, a biracial and bicultural person—a glorious mix of God and man,

---

<sup>63</sup> Katharina Reny Lestari, "Worship Barriers in Indonesia Hit Christians The Most," *Union of Catholic Asian News*, November 13, 2019, <https://www.ucanews.com/news/worship-barriers-in-indonesia-hit-christians-the-most/86561>.

<sup>64</sup> Rezky Maulana, "Setahun FPI Dibubarkan, Mahfud MD Klaim Situasi Politik Indonesia Stabil," *detikNews*, December 27, 2021, <https://nasional.sindonews.com/read/640375/12/setahun-fpi-dibubarkan-mahfud-md-klaim-situasi-politik-indonesia-stabil-1640596356>.

<sup>65</sup> GKIm Anugerah, *Program Pelayanan Jangka Panjang 2011-2031* (Surakarta: GKIm Anugerah, 2011), 12.

<sup>66</sup> Joyce L. Gibson, "Teaching Missions, Stewardship, and Vocational Education to Children," in *Childhood Education in the Church*, ed. Robert E. Clark, Joanne Brubaker, and Roy B. Zuck (Chicago: Moody Press, 1986), 455.

heaven and earth; the Bible is multilingual, uniting Aramaic, Hebrew, and Greek languages into a cosmopolitan witness to and from God; the players of the Scripture assemble from all over the world and beyond.<sup>67</sup>

While many Indonesian Chinese still hold mistrust and suspicion toward the indigenous, the church teaches never to look down on a person from any race or ethnic group or consider them unfit to hear the gospel or not worth evangelizing. Establishing a mission month is one of the ways intended to teach both young and old. It is designed as a focused time of teaching and empowering to live on mission. The church wants to be an example in replacing the attitude of prejudice with compassion, of having compassion for anyone, whatever color, ethnicity, or what they have done in the past.

Realizing that the Christian faith is a missionary faith, Grace Emmanuel Christian Church understands that being a Christian means being a witness. By proclaiming Christ, the church offers people the possibility of understanding what God is doing in history.<sup>68</sup> In order to be a witness and agent of transformation, the church engages with the community. Partnering with a local Christian hospital, the church runs a health clinic once a week for the less fortunate. With a very low charge, the clinic is always packed with patients, particularly the indigenous and non-Christians. Since it began operation around 18 years ago, some patients from the surrounding neighborhood have felt the benefit of the clinic. The COVID-19 pandemic in 2020 was an opportunity to engage with the community, where the church regularly distributed food packages for the most affected.

## Conclusion

Dreadful past experiences have produced trauma among Christian Chinese descendants. However, despite trauma and discrimination, many Christian

---

<sup>67</sup> Fletcher Tink, "Culture Talk: Understanding the People to Whom We Preach," *Preacher's Magazine*, Lent/Easter 2001, <https://lillenasdrama.com/nphweb/html/pmolt/pastissues/2001Lent/culturetalk.html>.

<sup>68</sup> Bryant L. Myers, *Walking with The Poor: Principles and Practices of Transformational Development* (New York: Orbis Books, 2014), 309.

Chinese descendants remain loyal to the Republic of Indonesia. They seek to obey the Word of God from Jeremiah 29:7 (NIV): “Also, seek the peace and prosperity of the city to which I have carried you into exile,” believing that every Christian has to take on the mandate of bringing peace and prosperity.

As bearers of this mandate, the Christian Chinese descendants in Grace Emmanuel Christian Church are seeking to bear witness and be agents of peace. Recognizing that some are possibly reluctant to communicate with the indigenous, the church discovers that regular teaching about the mission, not only through the pulpit but also in small groups, is key.

With the majority of educated *Peranakans*, the church is gradually more open and culturally sensitive as well. Even though for Chinese, it is not so easy to trust other people,<sup>69</sup> the church learns and strives to engage with the community in order to be a witness and agent of transformation. Realizing that every believer is called with the exact same call given to Peter, James, and John to show God’s love to the world, the church steps outside and works among the people to improve the life of the community. Through promoting public health and economic well-being, the church serves as Christ’s witness by doing transformational development.<sup>70</sup>

---

<sup>69</sup> Jeff Hays, “Chinese in Indonesia,” Facts and Details, accessed July 27, 2022, [https://factsanddetails.com/indonesia/Minorities\\_and\\_Regions/sub6\\_3a/entry-3993.html](https://factsanddetails.com/indonesia/Minorities_and_Regions/sub6_3a/entry-3993.html).

<sup>70</sup> Myers, *Walking with The Poor*, 309.

### Bibliography

- Adi, Ganug Nugroho. "In Surakarta, Chinese-Indonesians Heal Old Wounds for the sake of Harmony." *The Jakarta Post*, January 24, 2020. <https://www.thejakartapost.com/life/2020/01/24/in-surakarta-chinese-indonesians-heal-old-wounds-for-sake-of-harmony.html>.
- Andryanto, S. Dian. "Kerusuhan Mei 1998, Sejarah Kelam Pelanggaran HAM di Indonesia." May 14, 2021. <https://nasional.tempo.co/read/1462239/kerusuhan-mei-1998-sejarah-kelam-pelanggaran-ham-di-indonesia>.
- Anggraeni, Dewi. "Does Multicultural Indonesia Include Its Ethnic Chinese?" *Wacana* 13, no. 2 (October 2011): 256–78. <http://wacana.ui.ac.id/index.php/wjhi/article/view/23>.
- Anugerah, GKIm. *Program Pelayanan Jangka Panjang 2011-2031*. Surakarta: GKIm Anugerah, 2011.
- Aritonang, Jan Sihar, and Karel Steenbrink. *A History of Christianity in Indonesia*. Leiden: Brill, 2008.
- Baito, Linus. "Teologi Guanxi: Sebuah Upaya Memahami Aspek Teologi Relasional dalam Budaya Tionghoa." *Gema Teologika- Jurnal Teologi Kontekstual dan Filsafat Keilahian* 4, no.2 (October 2019): 155-174. <https://doi.org/10.21460/gema.2019.42.434>.
- Cochrane, Joe. "An Ethnic Chinese Christian, Breaking Barriers in Indonesia." *The New York Times*, November 22, 2014. <https://www.nytimes.com/2014/11/23/world/asia/an-ethnic-chinese-christian-breaking-barriers-in-indonesia.html>.
- Dahana, A. "Indonesian Peranakan Chinese: The Origins and Their Culture." Binus University Chinese Department. February 18, 2015. <https://chinese.binus.ac.id/2015/02/18/indonesian-peranakan-chinese-the-origins-and-their-culture-by-prof-a-dahana/>.
- Dick, Howard. "A Fresh Approach to Southeast Asian History." In *The Rise and Fall of Revenue Farming: Business Elites and the Emergence of the Modern State in Southeast Asia*, edited by J. Butcher and H.

Dick, 3–18. New York: St Martin's, 1993. [https://link.springer.com/chapter/10.1007/978-1-349-22877-5\\_12](https://link.springer.com/chapter/10.1007/978-1-349-22877-5_12).

Diehl, F. W. "Revenue Farming and Colonial Finances in the Netherlands East Indies, 1816–1925." In *The Rise and Fall of Revenue Farming: Business Elites and the Emergence of the Modern State in Southeast Asia*, edited by J. Butcher and H. Dick, 196–232. New York: St Martin's, 1993. [https://link.springer.com/chapter/10.1007/978-1-349-22877-5\\_12](https://link.springer.com/chapter/10.1007/978-1-349-22877-5_12).

Encyclopedia Britannica. S.v. "Surakarta." May 15, 2013. <https://www.britannica.com/place/Surakarta>.

Gibson, Joyce L. "Teaching Missions, Stewardship, and Vocational Education to Children." In *Childhood Education in the Church*, edited by Robert E. Clark, Joanne Brubaker, and Roy B. Zuck, 453–72. Chicago, IL: Moody Press, 1986.

Hadianto, Gunawan Susanto. "Sejarah Pembentukan Gereja-Gereja Tionghoa di Jawa Ditinjau dari Sudut Pandang Misiologi." *Jurnal Amanat Agung* 4, no. 2 (December 2008): 199–225. <https://ojs.sttaa.ac.id/index.php/JAA/article/view/309>.

Hays, Jeff. "Chinese in Indonesia." Facts and Details. Accessed July 27, 2022. [https://factsanddetails.com/indonesia/Minorities\\_and\\_Regions/sub6\\_3a/entry-3993.html](https://factsanddetails.com/indonesia/Minorities_and_Regions/sub6_3a/entry-3993.html).

Joewono, Sekar. "Double Minority Candidates and Muslim Voting Behaviour: Evidence from Indonesia." Forum Kajian Pembangunan. November 28, 2019. <https://www.fkpindonesia.org/summary-report/fkp-hosted-by-anu-indonesia-project-double-minority-candidates-and-muslim-voting-behaviour-evidence-from-indonesia>.

Jusuf, Ester Indahyani. "Penyebab Kerusuhan Mei 1998." KOMPAS.com. November 15, 2021. <https://www.kompas.com/stori/read/2021/11/15/141220879/penyebab-kerusuhan-mei-1998?page=all>.

Lamb, Kate. "Jakarta Governor Ahok Sentenced to Two Years in Prison for

Blasphemy.” *The Guardian*, May 9, 2017. <https://www.theguardian.com/world/2017/may/09/jakarta-governor-ahok-found-guilty-of-blasphemy-jailed-for-two-years>.

Lasserre, Philippe. “The Coming of Age of Indonesian-Chinese Conglomerate—National, Regional or Global Players?” *INSEAD Euro-Asia Centre* (January 1993): 1–18. <https://sites.insead.edu/facultyresearch/research/doc.cfm?did=2486>.

Lestari, Katharina Reny. “Worship Barriers in Indonesia Hit Christians The Most.” *Union of Catholic Asian News*, November 13, 2019. <https://www.ucanews.com/news/worship-barriers-in-indonesia-hit-christians-the-most/86561>.

Maulana, Rezky. “Setahun FPI Dibubarkan, Mahfud MD Klaim Situasi Politik Indonesia Stabil.” *detikNews*, December 27, 2021. <https://nasional.sindonews.com/read/640375/12/setahun-fpi-dibubarkan-mahfud-md-klaim-situasi-politik-indonesia-stabil-1640596356>.

Myers, Bryant L. *Walking with The Poor: Principles and Practices of Transformational Development*. New York: Orbis Books, 2014.

Ninawati, Kurnia Setiawan and Meiske Yunithree Suparman. “Chinese Indonesian Cultural Orientation Analysis.” *Advances in Social Science, Education and Humanities Research* 439 (2020): 328–333. [https://linter.untar.ac.id/repository/penelitian/buktipenelitian\\_10697009\\_6A060222131252.pdf](https://linter.untar.ac.id/repository/penelitian/buktipenelitian_10697009_6A060222131252.pdf).

Perdhana, Mirwan Surya. “Cultural Values and Leadership Styles of Managers in Indonesia: Javanese and Chinese Indonesian.” PhD diss., Deakin University, Melbourne, 2014. ResearchGate.

Purwiyastuti, Wahyu. “Interaksi Sosial Budaya Etnis Cina di Surakarta.” In *Sejarah, Kebudayaan dan Pengajarannya*, 102–17. Salatiga: Widya Sari Press, 2012. Universitas Kristen Satya Wacana Institutional Repository.

Rustopo. “Kontribusi Orang-Orang Tionghoa di Surakarta dalam Kebudayaan Jawa.” *Dewa Ruci* 8, no. 2 (July 2013): 212–29.

Sinode Gereja Kristen Immanuel. *Anggaran Dasar dan Anggaran Rumah*

*Tangga Gereja Kristen Immanuel*. Bandung: Sinode Gereja Kristen Immanuel, 2017.

Stonehouse, Catherine. *Joining Children on the Spiritual Journey: Nurturing a Life of Faith*. Grand Rapids, MI: Baker Books, 1998.

Sukirni, Sri. "Permukiman Tionghoa di Surakarta pada Tahun 1900-1940." Undergraduate's Thesis, Universitas Negeri Yogyakarta, 2017. <http://eprints.uny.ac.id/53363/1/TAS%20Halaman%20Depan%2013407144031.pdf>.

Suryadinata, Leo. "Chinese Indonesians in an Era of Globalization: Some Major Characteristics." In *Ethnic Chinese in Contemporary Indonesia*, edited by Leo Suryadinata, 1-16. Singapore: ISEAS–Yusof Ishak Institute, 2008.

———. "Introduction to Southeast Asian Personalities of Chinese Descent: A Biographical Dictionary." In *Southeast Asian Personalities of Chinese Descent: A Biographical Dictionary*, edited by Leo Suryadinata, xxvii-xxxix. Singapore: Institute of South East Asian Studies, 2012.

———. *Pribumi Indonesians, the Chinese Minority and China: A Study of Perceptions and Policies*. Singapore: Marshall Cavendish International, 2005.

Taher, Eric. "Berapakah Jumlah Sesungguhnya Populasi Tionghoa di Indonesia." *National Geographic Indonesia*, June 5, 2021. <https://nationalgeographic.grid.id/read/132718811/berapakah-jumlah-sesungguhnya-populasi-tionghoa-di-indonesia?page=all>.

Tanjung, Jessaline. "Identity Crisis: The Confusion of Being Chinese Indonesian." *Diggit Magazine*, March 20, 2020. <https://www.diggitmagazine.com/articles/chinese-indonesian>.

Tink, Fletcher. "Culture Talk: Understanding the People to Whom We Preach." *Preacher's Magazine*, Lent/Easter 2001. <https://lillenas-drama.com/nphweb/html/pmolt/pastissues/2001Lent/culture-talk.html>.

Trinugraha, Yosafat Hermawan. "Politik Identitas Anak Muda Minoritas: Ekspresi Identitas Anak Muda Tionghoa melalui Dua Organisasi

Anak Muda Tionghoa di Surakarta Pasca Orde Baru.” *Jurnal Studi Pemuda* 2, no. 2 (September 2013): 172–86.

Uns, Humas. “Pakar Ekonomi UNS Bahas Perkembangan Ekonomi Soloraya Pascapandemi Covid-19.” Universitas Sebelas Maret Surakarta. January 19, 2021. <https://uns.ac.id/id/uns-update/pakar-ekonomi-uns-bahas-perkembangan-ekonomi-soloraya-pascapandemi-covid-19.html>.

Utama, Kenneth. “Why It’s Important to Talk about Chinese-Indonesians or Chindos.” *The Jakarta Post*, August 30, 2016. <https://www.thejakartapost.com/youth/2016/08/30/why-its-important-to-talk-about-chinese-indonesians-or-chindos.html>.

Watts, Maren. “Confucianism and Chinese Family Structure.” Undergraduate’s Honors Capstone Projects, Utah State University, Utah, 1989. <https://digitalcommons.usu.edu/cgi/viewcontent.cgi?article=1410&context=honors>.

Wibowo, I. *Harga yang Harus Dibayar: Sketsa Pergulatan Etnis Cina di Indonesia*. Jakarta: Gramedia Pustaka Utama, 2001.

Yuniar, Resty Woro. “Victims of Indonesia’s 1965 communist killings tell UK to Tell Truth About Its Role in Genocide and Anti-Chinese Propaganda.” *South China Morning Post: This Week in Asia*, Oct 21, 2021. [https://www.scmp.com/week-asia/politics/article/3153208/victims-indonesias-1965-communist-killings-tell-uk-tell-truth?module=perpetual\\_scroll\\_0&pgtype=article&campaign=3153208](https://www.scmp.com/week-asia/politics/article/3153208/victims-indonesias-1965-communist-killings-tell-uk-tell-truth?module=perpetual_scroll_0&pgtype=article&campaign=3153208).