

*Conference on*  
**MILLENNIAL DISRUPTIONS:  
Understanding the role of Indonesian Millennials  
in shaping a rapidly changing world**

*Monday and Tuesday, 15-16 August 2022  
Webinar Format*

About the Conference:

Globally, the so-called millennial generation refers to those who were born between 1981 and 1996, also known as Generation Y. This generation, currently in their mid-20s to early-40s, represents the population cohort that is moving into the prime of their careers and lives. In Indonesia, this generation is slated to take their positions as leaders in various important spheres of society – from political, economic, and business spheres to the education, arts, and culture sectors.

This millennial generation is also living in an era of unprecedented technological change and disruptions to cultural and societal norms, thanks to the advent of the digital age and the impact of globalization. This generation arguably faces different and unique challenges than their previous generations, Gen X and baby boomers. For instance, living in the midst of the 4th Industrial Revolution and experiencing the acceleration of digitization amidst the COVID-19 pandemic, the millennial generation has acutely experienced disruptions to their family and working lives and ways of doing business.

Politically, growing up in the Reformasi era, some would argue that this generation has taken democracy for granted and contributed to its political regression in one way or another. How they think about politics and governance will have a pivotal impact on Indonesia's political development. In the economics and business sectors, the millennial generation has been forging alternative paths and innovations in the digital economy and has catalysed the start-up business scene. How they develop and grow these areas will determine the outlook for Indonesia's economic dynamism. Moreover, the impact of globalization and increasingly cosmopolitan lifestyles have also shaped the worldviews and sense of identity among millennials, affecting their interpretation of religion, art and heritage and their engagement with global issues and challenges, such as climate change and gender equality.

This conference aims to provide a platform for intellectual dialogue and debate on the multi-faceted issues impacting the millennial generation, as well as their potential to powerfully influence the future trajectory for Indonesia's overall development. Each session will feature three to four papers whose authors' will speak for 15-20 minutes, followed by a live moderated discussion. The panelists will include academics, practitioners, and policymakers.

This event is co-organized by the Indonesia Studies Programme at ISEAS – Yusof Ishak Institute, Singapore, and the Research Center for Society and Culture, Indonesia’s National Research and Innovation Agency (BRIN), Jakarta, Indonesia. For further details on the Conference, please contact Ms. Aninda Dewayanti ([aninda.dewayanti@iseas.edu.sg](mailto:aninda.dewayanti@iseas.edu.sg)) and Dr. Lilis Mulyani ([lilismulyani@gmail.com](mailto:lilismulyani@gmail.com)).

Conveners:

**Ms. Lee Sue-Ann**, *Senior Fellow & Co-Coordinator, Indonesia Studies Programme, ISEAS – Yusof Ishak Institute*

**Dr. Thung Ju Lan**, *Researcher, Institute for Social Sciences and Humanities, Indonesia’s National Research and Innovation Agency (BRIN)*

## TENTATIVE SCHEDULE

*(in Singapore time)*

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### DAY 1 – Monday, 15 August 2022

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09.30 am – 10.00 am

#### **Welcome Remarks**

Mr. Choi Shing Kwok

*Director and CEO, ISEAS – Yusof Ishak Institute*

Dr. Laksana Tri Handoko

*Chairman,*

*Indonesia's National Research and Innovation Agency (BRIN)*

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10.00 am – 11.30 am

**PANEL I:  
Defining and Debating Millennials: Demography,  
Worldview, and Consciousness**

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Moderator: Ms. Lee Sue-Ann  
*Co-coordinator, Indonesia Studies Programme,  
ISEAS – Yusof Ishak Institute*

Panellists: **Generational differences in life-course trajectories of mid-20s Indonesians: Comparing millennials and the older cohorts**

Ms. Meirina Ayumi Malamassam and Ms. Yuly Astuti  
*Australian National University-BRIN and Mahidol University*

**Living Arrangements among Millennials in Indonesia:  
2020 Indonesia National Socioeconomic Survey Analysis**  
Mr. Wisnu Fadila, Mr. Mugia Bayu Rahardja and Mr. Indra Murty  
Surbakti

*Research Center for Population, Indonesia's National Research and  
Innovation Agency (BRIN) and Center for Population Research and  
Development, National Population and Family Planning Board (BKKBN)*

**Sandwich generation conundrum between the cultural  
mores and reality in the family**

Ms. Irin Oktafiani  
*School of Archaeology and Anthropology, Australian National University*

**Q&A Session**

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11.30 am – 1.30 pm      Lunch Break

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1.30 pm – 3.00 pm      **PANEL II:  
How Indonesia’s Millennials are Changing Politics  
in Indonesia**

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Moderator: Dr. Thung Ju Lan  
*Researcher, Research Center for Society and Culture,  
Indonesia’s National Research and Innovation Agency (BRIN)*

Panellists: **A Tale of Two Movements: Indonesian Millennials’  
Attempt to Change the Politics of the Country**  
Mr. Made Supriatma  
*ISEAS – Yusof Ishak Institute*

**The Variety of Contemporary Indonesian Progressive  
Youth Movement Organizations**  
Dr. Muhammad Fajar, Ms. An Nisa Tri Astuti, and Mr. Carolus B.  
Pranoto  
*Institute of Advanced Research (IFAR)-Indonesian Catholic University  
Atmajaya, Kolektif Kajian Aksi dan Mobilisasi (Koalisi), and Yayasan  
Auriga Nusantara*

**The Rising of Millennial Leaders in the 2020 Direct Local  
Elections in Indonesia: New Trend, New Hope?**  
Dr. Kurniawati Hastuti Dewi and Dr. Ahmad Helmy Fuady  
*Research Center for Politics, and Research Center for Area Studies,  
Indonesia’s National Research and Innovation Agency (BRIN)*

**Q&A Session**

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3.00 pm – 3.15 pm      Screen break

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3.15 pm – 4.45 pm      **PANEL III:  
How Indonesia’s Millennials are Changing the  
Economy and Business in Indonesia**

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Moderator: Dr. Maria Monica Wihardja  
*Visiting Fellow, Indonesia Studies Programme,  
ISEAS – Yusof Ishak Institute*

Panellists: **Indonesia’s Millennials and Gen Zs: Are they too  
financially (il)literate?**  
Dr. Ibrahim Khoilul Rohman, Mr Raka Rizky Fadilla, Mr Kevin  
Bagas Ksatria, and Mr Feisal Nadhirrahman  
*Indonesia Financial Group Progress (IFG Progress) and Universitas  
Indonesia*

**Digital Competencies of the Millennial Generation on  
Micro, Small, and Medium Enterprises**  
Ms. Diana Sari and Ms. C. Suprapti Dwi Takariani  
*Research Center for Society and Culture, Indonesia’s National Research and  
Innovation Agency (BRIN)*

**Disrupting Indonesian Philanthropy: Millennials and  
Crowdfunding Trend in Contemporary Indonesia**  
Dr. Bhirawa Anoraga  
*Faculty of Islamic Studies, Indonesian International Islamic University  
(UIII)*

**Q&A Session**

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## DAY 2 – Tuesday, 16 August 2022

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09.30 am – 11.00 am

**PANEL IV:  
Millennials in Culture and Heritage**

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Moderator: Dr. Lilis Mulyani  
*Head, Research Center for Society and Culture,  
Indonesia's National Research and Innovation Agency (BRIN)*

Panellists: **Bandung's Millennials as Guardians of the City's Historical  
Memories**

Mr. Iim Imadudin and Ms. Lia Nuralia  
*Research Center for Prehistoric and Historical Archaeology,  
Indonesia's National Research and Innovation Agency (BRIN)*

**Millennials' Efforts on Indigenous Language Preservation  
Initiatives: A Case Study on BASAbali and BASAsulsel  
Wiki in Indonesia**

Dr. Lily Yulianti Farid, Mr. Ida Bagus Arya Lawa Manuaba, and  
Mr. Wildhan Burhanuddin  
*Monash University Australia, ITP Markandeya Bali, and Muhammadiyah  
University Makassar*

**Indonesian Millennials and Sustainable Fashion:  
Multiformity of Understanding, Motives, and Engagement  
of Global Environmental Issues**

Dr. Rouli Manalu and Ms. Nurinda Zahra  
*Department of Communication, Universitas Diponegoro*

**Q&A Session**

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11.00 am – 11.15 am

Screen break

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11.15 am – 12.15 pm

**PANEL V:  
Millennials' Art and Artists**

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Moderator: Dr. Riri Kusumarani  
*Researcher, Research Center for Society and Culture,  
Indonesia's National Research and Innovation Agency (BRIN)*

Panellists: **Kesenian Unit Desa and Panen Apa Hari Ini?:  
A Continuation of Indonesian Participatory Art**  
Mr. Chabib Duta Hapsoro  
*Department of Malay Studies, National University of Singapore*

**NFT Phenomenon in Millennial Artists**

Mr. Genardi Atmadiredja, Mr. Arief Hartanto, Mr. Andrian  
Wikayanto, Ms. Sentiela Ocktaviana, Ms. Dida Dirgahayu, Mr.  
Ari Cahyo Nugroho, Ms. Riri Kusumarani, and Mr. Ahmad Budi  
Setiawan  
*Research Center for Society and Culture, Indonesia's National Research  
and Innovation Agency (BRIN)*

**Q&A Session**

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Lunch Break

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1.30 pm – 3.30 pm

**PANEL VI:  
Millennials' Religious Engagement**

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Moderator: Dr. Norshahril Saat  
*Coordinator, Regional Social and Cultural Studies Programme,  
ISEAS – Yusof Ishak Institute*

Panellists: **Religiosity and Tolerance in Indonesia: Comparing  
Millennials and Gen Z**  
Mr. Rudy Harisyah Alam, Ms. Mulyana, and Dr. Aji Sofanudin  
*Research Center for Religious Harmony & Moderation and Research Center  
for Religion & Belief, Indonesia's National Research and Innovation  
Agency (BRIN)*

**Youth and Religious Disaffiliation: A Study of Indonesian  
Millennials Learning Buddhism during Spiritual Disruption**  
Mr. Fuji Riang Prastowo  
*Department of Sociology, Universitas Gadjah Mada*

**Public spaces, performative piety, and Indonesian urban  
youth Muslim**  
Mr. Hamzah Fansuri  
*Institute of Anthropology, Heidelberg University*

**“As long as I get profit, why not?” Millennials and haram  
fatwa of cryptocurrency in Indonesia**  
Mr. Harun Arrasyid and Mr. Endi Aulia Garadian  
*Faculty of Adab and Humanities, State Islamic University (UIN) Syarif  
Hidayatullah Jakarta*

**Q&A Session**

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## CONFERENCE PAPER ABSTRACTS

### PANEL I:

Defining and Debating Millennials: Demography, Worldview, and Consciousness

Moderator: Ms. Lee Sue-Ann, *Co-coordinator, Indonesia Studies Programme,  
ISEAS – Yusof Ishak Institute*

#### **Paper 1:**

#### **Generational differences in life-course trajectories of mid-20s Indonesians: Comparing millennials and the older cohorts**

Ms. Meirina Ayumi Malamassam and Ms. Yuly Astuti  
*Australian National University-BRIN and Mahidol University*

Nowadays, our society labels people based on the year they were born. Those born in the mid-1940s to mid-1960s are called Baby Boomers, while people born in the late 1960s until the late 1970s are commonly dubbed Generation X, and the main generation of young adults today, the Millennials, are those who were born in the 1980s and early 1990s. While each generation has its distinctive characteristics and behaviours, some studies argued that the patterns of the demographic events they have experienced, such as education, employment, marital and migration transitions, are more likely to be constant over time. To have a thorough understanding of the characteristics of different generations, it is important to examine life-cycle effects on demographic transitions across generations within a sustained age range. While generational analysis with a cohort approach focuses on the distinction between generations solely based on their birth year, the life-cycle approach also highlights how people's behavioural and attitudes change as they age or because of major life events. Taking advantage of the longitudinal information in the Indonesian Family Life Survey (IFLS), this study examines the generational differences in migration, education, employment, and marital trajectories of Indonesians. By using descriptive and regression analysis, this study will compare whether the life-course transitions experienced by mid-20s Indonesians have changed across the current young adult generation, Millennials, and the older cohorts, i.e., Gen X and Baby Boomers. This study argues that while there are distinctive demographic characteristics for each generation in Indonesia, they have also experienced similar patterns of life-course transitions during the late young adult period. The findings of this study are expected to provide a better understanding of underlying changes in values and attitudes within society in Indonesia over time and act as a basis for designing social policies to anticipate potential future trends.

### Speaker's Biography



**Ms. Meirina Ayumi Malamassam** is a Ph.D. candidate in the School of Demography, Australian National University. Her thesis focuses on the interrelationships between youth migration dynamics and education trajectories in Indonesia. She is also a researcher at the Research Centre for Population, National Research, and Innovation Agency – Indonesia, with primary research interests in population mobility and regional development. She holds a Master of Social Research from Australian National University and a Master of Science majoring in Population Studies from Universitas Gadjah Mada.

### Paper 2:

#### **Living Arrangements among Millennials in Indonesia: 2020 Indonesia National Socioeconomic Survey Analysis**

Mr. Wisnu Fadila, Mr. Mugia Bayu Rahardja and Mr. Indra Murty Surbakti

*Research Center for Population, Indonesia's National Research and Innovation Agency (BRIN) and Center for Population Research and Development, National Population and Family Planning Board (BKKBN)*

This study aims to investigate the association of the millennial's sociodemographic characteristics with the decision to co-reside with their parents in Indonesia. The millennials are considered the largest adult cohort, yet most of them would prefer not to live with their parents. Financial capability and mutual reliance, on the other hand, appear to be linked to the decision to live with one's parents, even if one has already formed a new family. Using the 2020 Indonesia National Socioeconomic Survey (Susenas) data set, our unit of analysis is those who were born between 1981 and 1996 and were in a matrimonial relationship at the time the survey was conducted. The study uses "living with parents" as a predicted variable, whilst the predictors are residence type, sex, age, education, wealth index, having a child/children, employment, and house ownership. To obtain a population estimate for the study, we use a survey data analysis method. In general, only seven percent of the millennial population co-reside with their parents. The study, however, is unable to determine if the parents of those who do not co-reside are still alive. The bivariate analysis shows that all predictors except education are associated with the response variable. Multivariate logistic regression reveals that residence type (OR=1.07, 95%CI:1.01 to 1.15), age (OR=1.13, 95%CI:1.06 to 1.19), sex (OR=1.15, 95%CI:1.10 to 1.20), having a child/children (OR=1.28, 95%CI:1.15 to 1.43), employment (OR=0.80, 95%CI:0.76 to 0.86), and house ownership (OR=0.68, 95%CI:0.62 to 0.75) are all linked to the likelihood of co-residing with parents.

### Speakers' Biography



**Mr. Wisnu Fadila** is a Junior Researcher at the Research Center for Population of Indonesia, National Research and Innovation Agency (BRIN) and a dental practitioner. His educational background is Social Research (Australia National University) and Doctor of Dental Surgery (Universitas Padjadjaran). His topics of interest are health, family, family planning, fertility, and dentistry.



**Mr. Mugia Bayu Rahardja** is a Junior Researcher at the Research Center for Population of Indonesia National Research and Innovation Agency (BRIN). His education background are Statistics (Institut Pertanian Bogor) and Demography (Universitas Indonesia). His topics of interest are fertility and family planning.



**Mr Indra Murty Surbakti** is the Head of the Indonesia National Population and Family Planning Board's Center for Population Research and Development. Thanks to his long-life career with Statistic Agency in Indonesia, Mr Surbakti is well-known for his work on labor and workforce issues, as well as the health-care system, population projections, and other demography-related issues.

### Paper 3:

#### **Sandwich generation conundrum between the cultural mores and reality in the family**

#### Ms. Irin Oktafiani

*School of Archaeology and Anthropology, Australian National University*

The millennial generation has to carry double binds in their life, either to grow their own families or to take responsibility for their elders. Many of them can not escape the burden of situations and live with financial and psychological problems. On the one hand, the younger generations have to follow their cultural obligation. On the other hand, they have financial problems establishing their own life. However, in the virtual world, they can overcome reality by sharing the same feelings with others. By observing interactions between influencer and their followers on social media, this paper examines how millennial generations use social media to share the same feelings and build their identity as the sandwich generations, regardless of their dreams and ambitions. Furthermore, this paper compares cultural traditions and the actual conditions and found that millennial generations established their strategy to overcome the dilemma between cultural mores and reality. They construct their reality to be the millennial generation by sharing pieces of information about being a part of the sandwich generation on social media and following some tips from social media influencers.

### Speaker's Biography



**Ms. Irin Oktafiani** is currently studying for a Master of Anthropology at The Australian National University. She has a strong interest in identity, anthropology, and migration.

## PANEL II:

### How Indonesia's Millennials are Changing Politics in Indonesia

Moderator: Dr. Thung Ju Lan, *Researcher, Research Center for Society and Culture, Indonesia's National Research and Innovation Agency (BRIN)*

#### Paper 1

#### **A Tale of Two Movements: Indonesian Millennials' Attempt to Change the Politics of the Country**

Mr. Made Supriatma

*ISEAS – Yusof Ishak Institute*

The Indonesian millennial generation undoubtedly contributes an important characteristic to Indonesian politics. The political behavior of the generation, which is currently in their 20s and 40s years demographic age, is a good predictor of Indonesia's political future. Historically, the Indonesian revolution in 1945-49 was driven by a similar demographic group that made scholars dubbed it as the "Pemoeda Revolution." Likewise, the political disruptions that occurred in 1965 and 1998 that became important milestones for Indonesia's political change were also driven by this demographic.

The current millennials have important characteristics. They are more globalized because they are connected to the whole world via technology. On the other hand, they are also more localized and involved more in local issues with a global perspective. Issues such as the environment, social justice, local identity, and good governance began to attract their attention. Even though they haven't moved too far from the traditional political map of Indonesia, this millennial generation has started to push these issues into mainstream politics. President Joko Widodo's administration tries to embrace some of these issues in order to show that they are in sync with this demographic.

These millennials are active both in the mainstream and in various movements on the edge of the Indonesian political system. The establishment of a party that claims to be a 'millennial party', such as the Indonesian Solidarity Party (PSI), is an example of mainstream millennial politics. This party failed to reach the threshold in the 2019 election so it could not place its representatives in the national parliament. Although they were able to place some of their representatives in the local parliament.

The focus of this paper, however, is on the politics of millennials at the edge of Indonesia's political system, especially in social movements. The research will be on several movements such as the #ReformasidiKorupsi and #BaliTolakReklamasi movements. This paper wants to highlight why this movement want to disrupt the mainstream political system occurred. Who are the main actors and how were these movements organized? How did mainstream politics react and respond to this kind of politics? What contributed to its success and failure?

The data will be taken through several pools that have been carried out by several survey institutions in order to show the general features of this demographic. Then, this research will try to gauge the sentiments of this demographic on several issues such as environment, clean government and

corruption, and some social justice issues (especially human rights, gender, and equality). Two specific cases of millennial movements #ReformasidiKorupsi and #BaliTolakReklamasi will be investigated to highlight the political orientation of the millennials. The paper hopes to draw attention to the new characteristics of these demographics and their consequences for the Indonesian political future.

### **Speaker's Biography**



**Mr. Made Supriatma** is a Visiting Fellow at the ISEAS-Yusof Institute since 2019. He is also an independent journalist who writes for several media in Indonesian and abroad. His research interests are mainly on social conflict, communal violence, civil-military relations, and security. He received an education in political science at Gadjah Mada University in Yogyakarta, Indonesia, and at Cornell University, Ithaca, NY.

### **Paper 2**

#### **The Variety of Contemporary Indonesian Progressive Youth Movement Organizations**

Dr. Muhammad Fajar, Ms. An Nisa Tri Astuti, and Mr. Carolus B. Pranoto

*Institute of Advanced Research (IFAR)-Indonesian Catholic University*

*Atmajaya, Kolektif Kajian Aksi dan Mobilisasi (Koalisi), and Yayasan Auriga Nusantara*

The existing studies on Indonesian youth activism have burgeoned in the post-New Order era (Afrianty, 2012; Beta, 2019; Chen & Syailendra, 2014; Hamayotsu, 2011; Lee, 2011a; Nilan, 2015; Parker et al., 2018; Prihatini, 2018; Sebastian, Chen & Syailendra, 2014). Although these studies have assisted us in understanding the variety of the contemporary Indonesian youth movements and activism, we assess that the existing studies emphasize too much on individuals as the unit of analysis; draw heavily on examples from Muslim conservative youth organisations, and focus mainly on students and student movements in universities. Improving the existing studies, based on the organisational approach in the social movement literature (McAdam & Scott, 2005), we examine the variety of Indonesian progressive youth movements in the post-New Order era. We employ four variables (issue, institution, network, and resource) to unpack the variety and variety of Indonesian progressive youth organisations. Based on an online survey with 206 Indonesian progressive youth organisations and 82 semi-structured interviews with young activists, we found that most Indonesian progressive youth organisations advocate gender and political education issues. Most organisations have basic organisational infrastructures, such as the capacity to conduct annual planning and program evaluation. Some Indonesian progressive youth organisations, however, are poorly designed, hampering the transition from an informal to formal organisation. Although most of these organisations have registered members, they have not had the capacity to mobilise other Indonesian youths widely. Our argument speaks to the literature on Indonesian youth and Indonesian youth social movements.

## Speakers' Biography



**Dr. Muhammad Fajar** obtained his Ph.D. at Political Science Department, Northwestern University, in 2020. He is now a research fellow at Equality, Development, and Globalizations Studies (EDGS), Buffett Institute, Northwestern University. His works revolve around social movements and state formation. Dr Fajar also currently works with Institute of Advanced Research (IFAR) at the Indonesian Catholic University Atmajaya Jakarta.



**Ms. An Nisa T. Astuti** currently works with *Kolektif Kajian Aksi dan Mobilisasi* (Koalisi) in Jakarta. She is also a program officer for the human rights defenders protection program at Amnesty International Indonesia. Her research interests focus on issues related to contentious politics and social movements.

## Paper 3

### **The Rising of Millennial Leaders in the 2020 Direct Local Elections in Indonesia: New Trend, New Hope?**

Dr. Kurniawati Hastuti Dewi and Dr. Ahmad Helmy Fuady

*Research Center for Politics, and Research Center for Area Studies, Indonesia's National Research and Innovation Agency (BRIN)*

The 2020 direct local election (pilkada langsung) in Indonesia reveals an interesting phenomenon of rising millennial political leaders. In the latest election in post-reformasi Indonesia, millennial generations won 14 percent of the local head and vice-head positions. This paper seeks a further explanation of this new trend to answer the questions: Who are they? What is their personal and political background? Does this trend rises new hope in Indonesia's politics and in anticipating future development challenges? This paper primarily uses the latest data of the 2020 direct local election gained from the General Election Commissions of Indonesia, to be analyzed quantitatively in combination with observation in some selected areas. This paper argues that these millennial political leaders whose majority are male come from political dynasty backgrounds in Java, Sulawesi, and Sumatera. While they emphasize innovation in governance and overcoming the covid-19 pandemic, there is no distinct vision compared to older generations' politicians. This paper highlighted that the rising of new generations of millennial political leaders does not necessarily mean new hope. Since they rise embedded within political dynasties, it is questionable that they will bring new hope for development and democratization.

### Speaker's Biography



**Dr. Kurniawati Hastuti Dewi** is a senior researcher at the Research Center for Politics, National Research and Innovation Agency (BRIN) Indonesia, with research interests in gender and politics, and local politics. She obtained a bachelor's degree in politics from Diponegoro University in 2000, and a master's degree in Asian Studies with a specialization in gender and politics in Southeast Asia from Australian National University (ANU) in 2007. She has been conducting a longitudinal study on the rising of female political leaders in direct local elections in Indonesia from 2005-2020. Her doctoral dissertation at Kyoto University (2012) was published as a book entitled *Indonesian Women and Local Politics: Islam, Gender and Networks in Post-Suharto Indonesia* (Singapore: National University of Singapore Press and Kyoto University Press, 2015). Her forthcoming book is *Kurniawati Hastuti Dewi (ed), Gender and Politics in Post-Reformasi Indonesia: Women Leaders within Local Oligarchy Networks* (Singapore: Springer & BRIN Press, 2022).



### PANEL III:

How Indonesia's Millennials are Changing the Economy and Business in Indonesia

Moderator: **Dr. Maria Monica Wihardja**, *Visiting Fellow, Indonesia Studies Programme, ISEAS – Yusof Ishak Institute*

#### **Paper 1**

#### **Indonesia's Millennials and Gen Zs: Are they too financially (il)literate?**

Dr. Ibrahim Khoilul Rohman, Mr Raka Rizky Fadilla, Mr Kevin Bagas Ksatria, and Mr Feisal Nadhirrahman  
*Indonesia Financial Group Progress (IFG Progress) and Universitas Indonesia*

A large proportion of the young generation is finding serious handicaps related to financial challenges day by day. The situation is more complex when the development of new financial products stemming from a massive digitalization process has targeted the young generation as the biggest market, even though these financial products might entail greater risks. The question arises: are Indonesia's younger generations financially illiterate or, the opposite, they are too literate that driving them to be more risk lovers in managing their limited cashflows? This study was carried out by comprising a random sampling of about 142 participants of students at the University of Indonesia. This study uses financial literacy and financial ownership as a proxy for financial inclusion indicators. These results show that Generation Y who know about bonds, cryptocurrencies, and NFE tend to hold low-risk financial products such as mutual funds, bonds, and gold. The same thing happened to Gen Z who know about mutual funds and gold, they prefer to have bonds. The results of this analysis provide an understanding that there are indications that the younger generation who are well literate will tend to choose less risky financial products.

#### **Author's Biography**



**Dr. Ibrahim Kholilul Rohman** is a Senior Research Associate at Indonesia Financial Group Progress (IFG Progress). He is responsible for researching the pathways of digitization in the financial sector and how digitization will contribute to the improvement of non-bank financial institutions. Previously, he was a Chief Economist at Samudera Indonesia—a shipping company in Indonesia. Ibrahim spent ten years in Europe working in various positions. He was a research fellow at the United Nations University- Operating Unit on Policy-Driven Electronic Governance (UNU-EGOV) in Guimaraes, Portugal. He was also a research fellow at JRC Directorate Growth and Innovation- European Commission in charge of a project analyzing the competitiveness of the EU's ICT sectors. Ibrahim teaches Digital Economics at the Faculty of Economics and Business, University of Indonesia. He earned his Ph.D. in 2012 in Technology Management and Economics from the Chalmers University of Technology. He got his bachelor's and master's degree from the University of Indonesia.

## Paper 2

### **Digital Competencies of the Millennial Generation on Micro, Small, and Medium Enterprises**

Ms. Diana Sari and Ms. C. Suprapti Dwi Takariani

*Research Center for Society and Culture, Indonesia's National Research and Innovation Agency (BRIN)*

The development of the digital economy is an opportunity and a challenge for small and medium enterprises to be involved in it. Digital technology opens up opportunities for business actors to penetrate the market, increase new access to consumers and even become closer to final consumers. Meanwhile, the challenges in the digital era encourage business actors to be able to adapt to the development of digital technology. Currently, the digital divide is not only faced in terms of device ownership and access, but the digital competencies gap is one of the challenges faced by business actors in order to adapt and engage in digital business. The adaptability of business actors to optimize opportunities in the digital era is related to their digital competencies. Business actors come from various ages, including the millennial generation, and it is interesting to study the condition of digital competencies in terms of the age of business actors. Through an integrative model approach of digital competence from technology, cognitive, and individual/organizational culture as well as the intersection of these aspects, it can be seen how the condition of the digital competencies of millennial business actors is. This study was conducted to see how the digital competence of business actors among the millennial generation compared to other generations, with a locus in the region of West Bandung, West Java. The approach is carried out quantitatively on secondary data that has been obtained for small and medium business actors in the West Bandung Regency, concerning the dimensions of digital competence of business actors. Based on the results of the study, it can be concluded that some of the dimensions of digital competence have a high level in millennials, and some of the dimensions of digital competence are still low and need to be improved in baby boomers.

### **Speakers' Biography**



**Ms. Diana Sari** joined BRIN as a researcher in 2022. She previously worked with the Ministry of Communication and Information of the Republic of Indonesia from 2009. Her focus of research is on science, technology and innovation policies, particularly on ICT policies, digital literacy, and competence, smart cities, and e-government. Ms Sari had currently worked on the preparation of long-term ICT roadmap book up to 2045 at the Ministry of Communications and Informatics, a compilation of ICT indicator books, and research on regional aspirations.



**Ms. C. Suprapti Dwi Takariani** is a researcher at BRIN since 2022. Prior to the appointment in BRIN, she worked with the Ministry of Communication and Information of the Republic of Indonesia since 1989. Ms Takariani graduated with a bachelor's degree in Law from the Faculty of Law, Diponegoro University, Semarang, and master's in Communication Science, Padjadjaran University, Bandung. Her research focus are on communication and media, including digital literacy, and digital competency.

### Paper 3

## **Disrupting Indonesian Philanthropy: Millennials and Crowdfunding Trend in Contemporary Indonesia**

Dr. Bhirawa Anoraga

*Faculty of Islamic Studies, Indonesian International Islamic University (UIII)*

With the widespread penetration of the Internet, Indonesia has been experiencing a ‘digital revolution’ in many aspects of life. One of the most visible developments in the Indonesian digital scene is the trend of donation-based crowdfunding. Now almost anytime societal issues happen, from the COVID-19 pandemic to terrorist attacks, Indonesian youth have turned to crowdfunding to help the victims. They initiate various campaigns on crowdfunding platforms, spread the campaigns on social media, and raise donations from peers and the broader public. Through crowdfunding, youth’s involvement in charitable activities has been more visible and some of them even have surpassed charitable activities run by established NGOs in Indonesia. By drawing from the ‘generation’ theory, this study aims to trace how millennials’ charitable activities through crowdfunding have disrupted the philanthropy sector in Indonesia. In particular, this study will investigate the factors behind the development of the Indonesian crowdfunding scene, the motivations of millennials in crowdfunding, and the extent crowdfunding trend has shaped Indonesian philanthropy. This study will highlight a startup called Kitabisa (kitabisa.com), the largest crowdfunding platform in Indonesia, which was created and run by Indonesian youth. This study conducted interviews with Kitabisa’s founders and users (campaign initiators and donors) and participatory observation of their activities either online or offline. This study argues that the crowdfunding trend in Indonesia has made the philanthropy sector, which is strongly based on religions, more inclusive. The drivers are the millennial generation who are drawn to the issues of inter-faith following their observation of the spread of hoaxes and hate speech on social media. Some of them have begun expressing their grievance by frequently initiating crowdfunding for non-Muslims which in turn has inspired Indonesian philanthropy to become more inclusive amidst religiously polarising Indonesia.

### Speaker’s Biography



**Dr. Bhirawa Anoraga** is an early career researcher and a lecturer at the Faculty of Islamic Studies, Indonesian International Islamic University. He obtained his Ph.D. in 2021 from the School of Humanities and Social Sciences, UNSW Canberra. His thesis titled ‘New Media and Social Engagement: The Promotion of Civic Pluralism in Contemporary Indonesia’ examines the role of philanthropy and social media in fostering inter-faith harmony in contemporary Indonesia. Anoraga pursued his Master’s degree in Islamic Finance at Durham University. His research interest includes digital Islam, Islamic economy and philanthropy, and youth and inter-faith relations in Indonesia.

## PANEL IV:

### Millennials in Culture and Heritage

Moderator: **Dr. Lilis Mulyani**, *Head, Research Center for Society and Culture, Indonesia's National Research and Innovation Agency (BRIN)*

#### Paper 1

#### **Bandung's Millennials as Guardians of the City's Historical Memories**

Mr. Iim Imadudin and Ms. Lia Nurulia  
*Research Center for Prehistoric and Historical Archaeology,  
Indonesia's National Research and Innovation Agency (BRIN)*

This paper looked at the role of the Bandung millennial generation in preserving the historical memory of the city of Bandung. This research uses an analytical-qualitative method. Data collection techniques through observation, interviews, and literature. The research questions are: 1) What is the form of their historical preservation movement? 2) How do millennials internalise historical values in relation to the conditions they are currently facing? As citizens of the city, millennials are moved to explore heritage buildings and disseminate them in public spaces. The millennial generation builds networks and encourages stakeholders to preserve Bandung's heritage in the midst of development that does not take sides in the past. The actions taken by the millennial generation are built on three principles: revealing, loving, and meaning. Komunitas Aleut, Historia van Bandung, and Heritage Lover are among the millennials who are now actively participating. They take part through social media, such as YouTube, the website, Instagram, Twitter, and others. Gradually, their existence is showing, and their role is growing. This paper contributes to seeing the policy of historical preservation through the eyes of the community, especially Komunitas Aleut. From the perspective of community archaeology, what Bandung millennials have done in preserving memories shows the principle of participatory and inclusive preservation. In addition, to understand how the millennial generation movement connects the past with the present, becoming a digital generation without losing its historical roots within the framework of sustainable development.

#### **Speaker's Biography**



**Mr. Iim Imadudin** holds a Bachelor's Degree in Literature (Indonesian History) in the Department of History, Faculty of Letters, the University of Padjadjaran in 1998; and a Masters in Humanities in History Concentration, Faculty of Cultural Sciences, the University of Padjadjaran in 2013. From 2000 to 2005, he worked as a history researcher at BKSNT Padang. BPNB West Java Province researcher (2005–July 2021). He has been working as a researcher at the West Java Archaeological Center since August 2021. Since January 2022, he has been appointed as an associate expert researcher at the

National Research and Innovation Agency (BRIN).

## **Paper 2**

### **Millennials' Efforts on Indigenous Language Preservation Initiatives: A Case Study on BASAbali and BASAsulsel Wiki in Indonesia**

Dr. Lily Yulianti Farid, Mr. Ida Bagus Arya Lawa Manuaba, and Mr. Wildhan Burhanuddin  
*Monash University Australia, ITP Markandeya Bali, and Muhammadiyah University Makassar*

In 2011, a non-profit initiative targeting the millennials named BASAbali Wiki introduced the Balinese language preservation program as an essential cultural heritage. Amid the indigenous language endangerment globally, with more than half of the world's languages becoming extinct in 2100, this youth-targeted initiative has played a significant role in indigenous language and heritage preservation in Indonesia. For more than a decade, BASAbali Wiki has been conducting a series of competitions called Wikithons to encourage young Balinese people to use the Balinese language on digital platforms (i.e. online dictionary and library at basabaliwiki.org). In 2021, the initiative expanded in South Sulawesi Province to preserve the indigenous languages in the region under a sister program called BASAsulsel Wiki (basasulselwiki.org). This research uses an ethnographic method with interviews, focus group discussion, and observation techniques. It investigates the participants' motivations and the organising teams' roles and motivations in preserving their indigenous languages through BASAbali Wiki's and BASAsulsel Wiki's Wikithons.

Furthermore, the investigation unearths significant obstacles participants and the competition organisers faced. The study shows three main things that motivate the millennials to join BASAbali Wiki and BASAsulsel Wiki as language activists: vast opportunity to apply linguistic expertise in natural contexts; wider accessibility to connect with government and the public; ability to collaborate internationally. In addition, opportunities to improve their ability to speak Indigenous languages, win cash prizes, and produce fun content are the primary reasons millennials join Wikithon. On the other side, significant problems arise because local millennials still consider indigenous languages less prestigious than the national language, Bahasa Indonesia and English.

### **Speakers' Biography**



**Dr. Lily Yulianti Farid** is a post-doctoral research fellow at Monash Indigenous Studies Center, Monash University who works on a multi-year interdisciplinary project entitled Global Encounters focusing on Indonesia - Indigenous Australians' early contacts from the 18th to early 20th century. Her interest covers community arts, indigenous studies, gender, politics, and media. She graduated from the University of Melbourne (Ph.D. and MA in Gender and Development Studies) and received the Best Alumni Award from the Faculty of Arts in 2016, Australian Global Alumni Award for Promoting Women's Empowerment in 2020, and The Best Literary Activist from the IDEA Festival in 2021. She is also the founder and director of the Makassar International Writers Festival. Email: lily.yulianti@monash.edu.



**Mr. Ida Bagus Arya Lawa Manuaba** is a lecturer at ITP Markandeya Bali in the field of literature and ethno-pedagogy. He started his interest in literary works and education during his childhood and became more interested in them when he studied for his bachelor's degree. He obtained his bachelor's and master's degrees in English education from Ganesha University of Education, Bali, and started his career in literary works and education in 2015. He teaches literary appreciation, prose fiction analysis, poetry, and writing. He has won several short story and novel competitions. One of his novels, "Putih Biru" was nominated for the UNNES International Novel Writing Contest in 2017. In his works, he explores Balinese cultural and philosophical heritage and brings them into the field of education through literature.

### **Paper 3**

#### **Indonesian Millennials and Sustainable Fashion: Multiformity of Understanding, Motives, and Engagement of Global Environmental Issues**

Dr. Rouli Manalu and Ms. Nurinda Zahra  
*Department of Communication, Universitas Diponegoro*

This paper examines the ways in which Indonesian millennials build awareness and engage in the global issues of sustainable fashion, which become one of the emerging environment-related issues among Indonesia's younger generations. This paper looks into the way millennials utilize digital platforms to raise awareness, conduct environmental campaigns and mobilize participation in environmental activism. Sustainable fashion comes to the forefront of environmental activists' conversations driven by the fact that the fashion world is one of the major contributors to environmental damages, as 20% of global waste, 10% of global carbon emission, and half a million tons of micro-fibers waste come from the fashion industry. This industry is also the second major source of water pollution (after agriculture). Realizing this fact, some groups of Indonesian millennials take up this issue and begin to campaign for more environmentally friendly approaches to using fashion. The major idea advocated in these movements is that fashion production and consumption should be considering the environmental impacts and that people must strive to extend the life of clothing by using recycled materials and resources. This research is particularly interested to see three communities that actively champion this idea in Indonesia; Setali Indonesia, Kekno Klambimu, and #TukarBajumovement. In this research, both organizers and participants (followers) of the movements are interviewed to see their understanding, their positions, their motives, and their actions/activisms in engaging in the issues. The result reveals although individuals engaged in this issue think they were conducting activism under the umbrella of sustainable fashion, their understanding, their motives, and their actions are diverse and different from one another. This heterogeneity of understanding, motives, and actions generates a multiplicity of the level of engagement and divergent commitment to the issues. Hence, this paper argues that one particular global issue is possible to be translated into many different forms of actions, as evident among Indonesian millennials' engagement in a sustainable fashion.

### **Speaker's Biography**



**Dr. Rouli Manalu** is a faculty member in the Communication Department at Universitas Diponegoro, Indonesia. She obtained her doctoral qualification from the Communication, Rhetoric, and Digital Media (CRDM) at North Carolina State University, USA. Her research interests are broadly related to the themes of the Internet and digital infrastructure, digital cultures and practices, mobility and mobile communication, and globalization studies. Her doctoral dissertation examined the ways in which the dynamic of social, political, and economy shape Indonesian telecommunication infrastructure.

## PANEL V:

### Millennials' Art and Artists

Moderator: **Dr. Riri Kusumarani**, *Researcher, Research Center for Society and Culture, Indonesia's National Research and Innovation Agency (BRIN)*

#### Paper 1

##### ***Kesenian Unit Desa and Panen Apa Hari Ini?: A Continuation of Indonesian Participatory Art***

Mr. Chabib Duta Hapsoro  
*Department of Malay Studies, National University of Singapore*

The social engagement art discourse shows the lack of Indonesian art autonomy. Indonesian art is still dependent on external and alien factors, so some urgent local cultural situations remain overlooked. Based on the argument, the article will scrutinize some social engagement art practices in Indonesia namely, *Refleksi Bendungan Wonorejo* (1994) by Moelyono (Tulungagung), *Art and Football for Peace* (2000) by Tisna Sanjaya (Bandung), *Rampak Genteng* (2018-2021) by Jatiwangi Art Factory (Majalengka) and *Panen Apa Hari Ini?* (2020) by Anang Saptoto (Yogyakarta).

The article then will explain the effect of social engagement in art discourse on “Indonesian art autonomy”. Next, the discussion of social engagement art discourse covers an analysis of Indonesian contemporary artists’ social engagement projects by some art scholars, curators, and critics through their academic publications. Finally, the article wants to examine whether social engagement art practices by some selected works of Indonesian artists have solved the real sociocultural problems in Indonesia.

As a particular medium, social engagement art manifests “relational aesthetics”, a concept by curator and art critic Nicolas Bourriaud in the 1990s. Social engagement art is valued for its departure from the traditional art medium and for improving the social situation.

The research will formulate a concept of Indonesian art autonomy. In general, “Indonesian art autonomy” is defined as its ability to utter the actual and specific cultural problems independently. “Indonesian art autonomy” is also regarded as encouraging the public; every level of Indonesian society can access art in terms of appreciation, education, and creation. Therefore, Indonesian art autonomy has the opposite meaning to the concept of autonomy of art.

In formulating “Indonesian art autonomy”, the article will combine Syed Hussein Alatas’s theory of “autonomous Asian social science” with Sanento Yuliman’s thoughts on the Indonesian art world from some of his articles. The need to use Alatas’ theory is the urgency of knowledge agencies in linking social science research and thinking to specific local problems. Meanwhile, through Yuliman’s thoughts, I argue that the embryo concept of “Indonesian art autonomy”—though Yuliman never mentioned it—has been imagined based on the sociological relation of Indonesian art towards the state (pre and postcolonialism), art market, public, and art discourses.



## Speaker's Biography



**Mr. Chabib Duta Hapsoro** is a Ph.D. student at the Department of Malay Studies, National University of Singapore. He received his MA from the Faculty of Art and Design, Bandung Institute of Technology (2014). He was the in-house curator of Selasar Sunaryo Art Space, Bandung (2010-2020). He is a member of The Art Schools of Asia cohort organized by the Asia Art Archive (2021-2022). Chabib specializes in modern and contemporary art with a focus on Indonesia. His other topic interest includes art school and emotional labor. Chabib published a book entitled *Alam*

*Terkembang Hilang Berganti* (Comma Books, 2020), comprising his writings on art. He also co-edited a book series, *Pusaka Seni Rupa II: Seni Patung Indonesia Modern*, (Directorate General of Culture, Ministry of Education and Culture, Indonesia, 2020). His writings have been published by *Tempo Magazine*, and *Art Asia Pacific*, among others.

## Paper 2

### **NFT Phenomenon in Millennial Artists**

Mr. Genardi Atmadiredja, Mr. Arief Hartanto, Mr. Andrian Wikayanto, Ms. Sentiela Ocktaviana, Ms. Dida Dirgahayu, Mr. Ari Cahyo Nugroho, Ms. Riri Kusumarani, and Mr. Ahmad Budi Setiawan

*Research Center for Society and Culture, Indonesia's National Research and Innovation Agency (BRIN)*

Non-Fungible Token (NFT) has arisen as a new trend in the IT industry since 2014. People are quickly responding to NFT, including millennial artists who use the medium for publishing their artworks. However, the use of NFT is still in the exploratory mode in which there are misconceptions about its main function. In Indonesia, this phenomenon is demonstrated by the massive use of the NFT platform to display mostly meaningless artwork produced by anyone who has access to this technology. The behavior of the millennial generation is heavily influenced by influencers. While at the same time, NFT's value is very dependent on influencers' and public figures' preferences. Therefore, it's necessary to see how millennial artists respond to the NFT technology and how the impact of NFT on their current art creation process. The research method used is qualitative with a phenomenological approach and media analysis. Data collection was obtained by interviewing millennial NFT artists in Indonesia, literature study, and observation. There are at least two NFT creator communities, the first is the creator who physically produces artwork and then uses NFT technology to authenticate his work, and the second is the creator who completely creates the artwork digitally and then uses NFT to authenticate his work. Both communities understand that the value of their artworks lies in the NFT's public judgment connected to a web-based social media platform. The value of NFT artwork will increase or decrease depending on the NFT public's preference. The artists and appreciators still think that NFT art is a buying and selling instrument that can get huge profits instantly. NFT has succeeded in changing the method for artists to produce and distribute art. NFT also creates an inclusive space for appreciators to enjoy works of art too.

## Speakers' Biography



**Mr. Genardi Atmadiredja** completed his master's degree in Fine Arts at the Bandung Institute of Technology (ITB) in 2017. He is currently working as a researcher at the National Research and Innovation Agency, Indonesia as a Young Researcher with expertise in Fine Arts. Several scientific papers that have been published include, 'Pemberian Penghargaan Dalam Pameran Besar Seni Lukis Indonesia dan Biennale Jakarta 1974-1989' at Mudra Journal, 'Periodisasi Perkumpulan Perupa di Indonesia sejak 1930 hingga 2000-an' at Patrawidya Journal, 'Media Transformation of Fine Art

Presentation in News Media Coverage' at The 2nd International Conference on ARTESH 2020, Institut Teknologi Bandung, Indonesia, 2020, and 'The Management of State-Owned Visual Artworks in Indonesia: Conservation of Visual Artworks in Indonesia' at the International Conference on Aesthetics and the Sciences of Art, 2020. Some of the research topics of interest are the history of art and art criticism.



**Mr. Arief Hartanto** is a researcher at the National Research and Innovation Agency in Indonesia. His research interests focus on advertising design, brand design, visual culture, graphic design, and visual communication. Now, he is also involved in producing policies in the creative economy sector to support the government.

## PANEL VI:

### Millennials' Religious Engagement

Moderator: **Dr. Norshahril Saat**, *Coordinator, Regional Social and Cultural Studies Programme, ISEAS – Yusof Ishak Institute*

#### **Paper 1**

#### **Religiosity and Tolerance in Indonesia: Comparing Millennials and Gen Z**

Mr. Rudy Harisyah Alam, Ms. Mulyana, and Dr. Aji Sofanudin  
*Research Center for Religious Harmony & Moderation and Research Center for Religion & Belief, Indonesia's National Research and Innovation Agency (BRIN)*

Previous research on the association between religiosity and tolerance has yielded mixed results. Some studies find a negative correlation between religiosity and tolerance, while others argue that the relationship between religiosity and tolerance is mediated by other factors, and still others conclude that different dimensions of religiosity have different effects on tolerance in different countries. Apart from the lack of clear evidence regarding the relationship between religiosity and tolerance, it is also necessary to investigate whether the two have comparable or different relationships throughout generations.

Using data from the World Values Survey (WVS) wave 7, we examine the relationship between religiosity and tolerance among different generations in Indonesia. This study focuses on the millennial generation, also known as generation Y, and generation Z, often shortened as Gen Z. According to the most widely accepted definition, the millennial generation includes those born between 1981 and 1996, and Gen Z born between 1997 and 2012. The data for WVS wave 7 includes a survey that took place in Indonesia in 2018, with a total sample size of 3,200 people.

As in prior studies, religiosity will be explored in terms of the dimensions of belonging, belief, and behavior. In addition, the Gen Y and Gen Z respondents' views on the importance of children obtaining a tolerance education will also be explored. Tolerance is divided into political tolerance and social tolerance. Political tolerance refers to the recognition of the civil and political rights of different religious groups, while social tolerance refers to attitudes towards different ethnic and religious groups. In this study, we focus on the religious social dimension of tolerance. We argue that the relationship between religiosity and tolerance varies depending on the measures of the two variables used in the analysis.

## Speaker's Biography



**Mr. Rudy Harisyah Alam** is a researcher at the Research Center for Religious Harmony and Moderation, Indonesia's National Agency for Research and Innovation (BRIN). He graduated from the Master's Program in Islamic Studies at the Islamic State University Syarif Hidayatullah, Jakarta, in 2018. His research interests include religion, tolerance, conflict, radicalism, and violent extremism. His works include *Mengenal dan Menghadapi NII*, co. author with Mahfud Hidayat. Jakarta: LDPress, 2021; "Early Warning and Early Response for Preventing Violent Extremism in Indonesia: Building Local-level.

## Paper 2

### **Youth and Religious Disaffiliation: A Study of Indonesian Millennials Learning Buddhism during Spiritual Disruption**

Mr. Fuji Riang Prastowo

*Department of Sociology, Universitas Gadjah Mada*

From the perspective of positive youth development, Indonesian millennials are currently in a transitional phase of adulthood which is vulnerable to identity crises. The pressure of social construction and conditions in developing countries that do not support the well-being of Indonesian youth cause various challenges. This article locates several concepts in youth studies within the framework of the religious identity of digital natives. Due to the increase in mental health awareness, Buddhism has become the favourite choice of many Indonesian millennials who claim to be agnostics and atheists while studying meditation, yoga, veganism, and other Buddhist lifestyles. Reflecting on this, the main questions in this study are how do Indonesian millennials interpret the importance of their spiritual identity in the transition phase? What motivates them to experience religious disaffiliation and are interested in learning Buddhism as an alternative to managing mental health and how do they negotiate the values and practices of their spirituality with their families and social environment? Using the Phenomenology-based Ethnography method, this study was conducted during the pandemic period from February 2020 to July 2022 at Vihara Karangdjati in the student city of Yogyakarta to capture the interest of millennials in studying Buddhism. The technique of collecting data in this study was by means of participatory observation with data analysis using a narrative model within the framework of life biography on 10 informants purposively. The empirical finding captures the main reason they study Buddhism because of the Ehipassiko principle of critical thinking and inclusive of all types of youth identity, including sexual identity. The main argument of this paper is that the increasing socio-economic mobility of middle-class parents as supported by technology encourages increased access to education, causing the development of critical thinking among Indonesian Millennials to learn Buddhism.

### Speaker's Biography



**Mr. Fuji Riang Prastowo** is a lecturer in Sociology at Universitas Gadjah Mada in Indonesia with expertise in phenomenology-based ethnography, holding a master's degree in Anthropology and Development Studies from Radboud University Nijmegen, the Netherlands. Delving deeper into some expertise in Javanese Diaspora, Ethnicity, Youth, and Buddhism, some of his scientific publications relate to the expertise of the Austronesian ethnological region with ethnographic experience outside Indonesia such as Madagascar, India, the Netherlands, Indochina, and others. Apart from being a lecturer, he mostly works as a practitioner in a number of advocacy projects related to youth at international institutions such as the National Library Board of Singapore, Rutgers, the Asia Foundation, and others.

### Paper 3

#### **Public spaces, performative piety, and Indonesian urban youth Muslim**

Mr. Hamzah Fansuri

*Institute of Anthropology, Heidelberg University*

This article discusses how young urban Muslim Indonesian communities endeavour to seize urban public spaces to echo performative piety and promote the hijrah movement. By studying prayer in congregations and public sermons in some Indonesian public spaces, this paper argues that the contemporary Indonesian Muslim youth is well conscious that performative piety needs to overwhelm public spaces after being repressed for a long time by the Suharto regime. Recently, Quran recitations with locals have taken place on the pavements of main roads in Yogyakarta and Pekanbaru. In other cities, mass involvement in rituals with Islamic nuances in public spaces such as shopping malls, highways, town squares, and other crowded centres has attracted Muslim urbanites. In these interconnected Muslim communities, on the one hand, they understand that congregational prayers, sermons, Quran recitation, and other Islamic performances can take place not only in holy places. They also regard the necessity to depict that the Muslim majority in Indonesia is not only statistically significant, on the other. Furthermore, this article depicts that the increased performativity and articulation of Islam in public spaces is a phenomenon in the Western and Eastern worlds of the spiritual needs of Muslims amid global economic, social, and political disruptions.

### Speaker's Biography



**Mr. Hamzah Fansuri** is a doctoral student at the Institute of Anthropology, Heidelberg University. Currently, he is working on identity and piety in contemporary Indonesian Islam. My preliminary doctoral research will be published by Archipel at the end of this year. My master's degree was in sociology, Universitas Gadjah Mada, Yogyakarta, and the thesis has been published by LP3ES entitled *Sosiologi Indonesia: Diskursus Kekuasaan dan Reproduksi Pengetahuan* (2015).

**Paper 4**

**“As long as I get profit, why not?” Millennials and haram fatwa of cryptocurrency in Indonesia**

Mr. Harun Arrasyid and Mr. Endi Aulia Garadian

*Faculty of Adab and Humanities, State Islamic University (UIN) Syarif Hidayatullah Jakarta*

This article shows how millennials construe the haram fatwas of cryptocurrency, especially Bitcoin, set by religious authorities in Indonesia. It argues that Indonesian millennials negotiate their religious values over rational choices related to economic issues to secure profits during the Covid-19 outbreak. Moreover, we found that millennial situates religion and its interaction with the economic context in a puzzling relationship, where religious values forbid them to get money from cryptocurrency and on the other hand cryptocurrency may elevate their asset values multiple times. Henceforth, millennials face a reality that is full of complexity and contradictions between religion, values, and economic behaviour. As far as we can say, that Indonesian millennials are more concerned with securing profits than obeying the advice of religious authorities. It also shows that millennials tend to be secular when faced with a complicated relationship between religion and economics, in which they rationally think at the margin. In explaining the argument, we analyze the millennials’ statements on several social media such as open Telegram Group, YouTube channels, and Twitter. Data from Telegram discussions are used to deeply understand Indonesian millennials’ perception of haram fatwas of cryptocurrency and the cryptocurrency environments itself. Meanwhile, Youtube and Twitter are used to explain millennial opinion trends in haram fatwas of cryptocurrency as well as Bitcoin issued by religious authorities such as the Religious Council of Indonesia (Majelis Ulama Indonesia), Nahdlatul ‘Ulama, and Muhammadiyah.

**Speakers’ Biography**



**Mr. Harun Arrasyid** is a graduate student in the Master's Program of Islamic History and Culture (MSKI) at State Islamic University Syarif Hidayatullah (UIN) of Jakarta. He completed his bachelor’s degree in the Department of Islamic History and Civilization and wrote about Islamic Populism. Currently, he serves as a volunteer to manage databases and websites at the Master Program of Islamic History and Culture (MSKI). His research interest is the politics of Populism and its influence on the Muslim community both in the past and in the present. His previous contribution to this study includes “Populism, Identity Politics, and the 2019 Election” (2019) and “The Dynamics of Indonesian Politics 1955-1959: Dialectics between Populism and the Politics of Islamic Identity” (2019).



**Mr Endi Aulia Garadian** is a lecturer in State Islamic University Syarif Hidayatullah (UIN) of Jakarta. At the faculty, he teaches Indonesian Historiography and Colonial History in Indonesia. He got his MA at the University of Indonesia majoring in Colonial History. He also serves as a researcher at the Center for the Study of Islam and Society (PPIM) UIN Jakarta. Endi’s research topics focus on socio-economic change in Muslim society and Muslim activism in the digital world. His works on those issues, among others, are “Religious Trend in Contemporary Indonesia: Conservatism Domination on social media” (2020) and “Javanese Noble and the Misuse of Mosque Cash, 1890–1942” (2020), *Beragama di Dunia Maya: Media Sosial dan Pandangan Keagamaan di Indonesia* (Practicing Religion in Virtual World: Social Media and Religious Views in Indonesia) (2020).