GLOBAL INDONESIANS AS A SHIFTING DIASPORA

Transnational Networks and Multifaceted Belonging

22–23 OCTOBER 2026

HYBRID FORMAT

NUS Block AS8 & Online via Zoom



ARI
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This workshop brings together scholars from across academic disciplines to examine the transnational networks and multifaceted belonging shaping the Indonesian diaspora, which is distributed globally and encompasses individuals from highly diverse ethnic, religious, and professional backgrounds. In this workshop, we adopt the idea of Global Indonesians as a "shifting diaspora", focusing on the dynamic and evolving nature of diasporic communities and the sense of belonging within these communities themselves. This framework is particularly relevant to the current circumstances of 'Global Indonesians'. Many within these communities contextually negotiate their identities and sense of belonging, shaped by factors such as political developments, state policies, economic fluctuations, religious participation, and local inclusion.

We situate the idea of shifting diaspora in the flows of transnational networks, and multifaceted belonging among the Indonesian diaspora worldwide. One particular area of interest for this workshop is the role that religious networks and communities have played in forging diasporic connections, and religious practices as home-making practices in these contexts. This workshop seeks to adopt a broad and inclusive perspective on the notion of shifting diaspora, with the aim of generating new insights and identifying key directions for future research. The following are avenues of discussion that we will explore in the workshop:

Diasporic Identity

- How do Indonesians abroad identify themselves in relation to current political conditions in Indonesia and the countries where they live and work? How might this contribute to an understanding of everyday citizenship?
- How has religious identity and participation shaped diasporic identity among Indonesians?
- How do different generations within the Indonesian diaspora perform their hybridity, both in person and online?
- How has the potential emergence of a diasporic identity been shaped by class distinctions, varied migration trajectories, and the ethnic and religious diversity which it encompasses?

Transnational Networks

- How might transnational networking among the Indonesian diaspora shift their relationship with their home and/or host country?
- How do transnational networks of various kinds (formal associations, informal connections, professional networks, religious communities, etc.) shape the experience of the Indonesian diaspora?
- How have transnational religious networks contributed to diasporic trajectories?
- How does the use of digital media shape the realities of transnational networking for the current Indonesian diasporic experience?

Multifaceted Belonging

- To what extent does the idea of rootedness or the experience of being born/living in Indonesia shape experiences of belonging among the Indonesian diaspora?
- What can we learn from policies from the Indonesian government as well as in host countries that have reshaped the sense of belonging, unbelonging , or multiple and contextual belongings among Indonesian diasporas?

WORKSHOP CONVENORS

Dr Erica M. LARSON
Asia Research Institute, National University of Singapore

Dr Amorisa WIRATRI
Asia Research Institute, National University of Singapore

Dr Bittiandra Chand SOMAIAH
NUS College, National University of Singapore

22 OCTOBER 2026 • THURSDAY

09:45 – 10:00	**WELCOME REMARKS**
	ERICA M. LARSON, National University of Singapore **AMORISA WIRATRI**, National University of Singapore **BITTIANDRA CHAND SOMAIAH**, National University of Singapore
10:00 – 11:30	**PANEL 1 • ETHNICITY AND (UN)BELONGING**
Chairperson	**JIN L. LI**, National University of Singapore
10:00 *Online*	Trauma-Mediated Belonging: Hometown Associations and the Manufacture of Fujianese Indonesian Diasporic Identity **POHLING TAN**, University of Massachusetts Amherst
10:20	Home as Pilgrimage: Multifaceted Belonging in the Javanese Diaspora of New Caledonia **ARIFAH ARUM CANDRA HAYUNINGSIH**, Gadjah Mada University
10:40	Chinese Indonesian Diaspora in Taiwan after the 1990s: Revisiting Ethnic Boundaries, (Un)Belonging, and the Memory of *Paihua* **DANNY WIDIATMO**, Academia Sinica, and National Chengchi University
11:00	Discussant's Comments **CHARLOTTE SETIJADI**, The University of Melbourne
11:10	Questions & Answers
11:30 – 12:00	**MORNING TEA**
12:00 – 13:30	**PANEL 2 • RELIGIOUS DIASPORIC COMMUNITIES**
Chairperson	**KANG YU**, National University of Singapore
12:00	Diasporic Belonging through Sholawat: Nahdlatul Ulama and Indonesian Muslim Migrants in Japan, South Korea, and Taiwan **MAKOTO KOIKE**, Momoyama Gakuin University
12:20	Religious Communities and Transnational Lives of Indonesian Muslim Migrants in South Korea **SOOJEONG YI**, Sogang University
12:40	A Multifaceted and Multireligious Indonesian Diaspora in Secular Singapore **ERICA M. LARSON**, National University of Singapore **QUANG ANH TRAN (BILLY)**, National University of Singapore
13:00	Discussant's Comments **NOR ISMAH**, National University of Singapore
13:10	Questions & Answers
13:30 – 14:30	**LUNCH**

14:30 – 16:00	**PANEL 3 • NAVIGATING BOUNDARIES, BUILDING NETWORKS**
Chairperson	**ANNISA SEKARINGRAT**, National University of Singapore
14:30 *Online*	Diasporic Infrastructures of Circulation: Rat Ports and Indonesia's Maritime Connections **BEATRICE ZANI**, French National Center for Scientific Research
14:50 *Online*	Anxiety, Middle-Class Indonesian Parenting, and Temporary Migration to Australia **VALENTINA YULITA DYAH UTARI**, The SMERU Research Institute
15:10	Friends but Not 'Friends': Unpacking the Social Network among Indonesian Diaspora in Singapore **AMORISA WIRATRI**, National University of Singapore **ANNISA SEKARINGRAT**, National University of Singapore **BITTIANDRA CHAND SOMAIAH**, National University of Singapore
15:30	Discussant's Comments **ERICA M. LARSON**, National University of Singapore
15:40	Questions & Answers
16:00 – 16:30	**AFTERNOON TEA**
16:30 – 18:00	**PANEL 4 • DIASPORIC NETWORKS AND BELONGING**
Chairperson	**SUMIT MANDAL**, National University of Singapore
16:30 *Online*	Stratified and Situated: Indonesian Students and the Shifting Dynamics of Diasporic Networks and Belonging **WEI-YUN CHUNG**, National Cheng Kung University
16:50	From Grassroots Piety to Organized Islam: *Nahdlatul Ulama* and the Making of Diasporic Belonging in Japan **AHMAD NURIL HUDA**, National Research and Innovation Agency
17:10	Uneven Belonging and Unequal Gains: Triadic Engagement among Global Indonesians, the Government, and Transnational Partners **SALAHUDIN MUHIDIN**, Macquarie University
17:30	Discussant's Comments **AMORISA WIRATRI**, National University of Singapore
17:40	Questions & Answers
18:00	**END OF DAY 1**
18:15 – 20:15	**WORKSHOP DINNER** *(For Presenters, Discussants and Organisers Only)*

23 OCTOBER 2026 • FRIDAY

11:00 – 12:30	**PANEL 5 • BELONGING VIA THE DIGITAL DIASPORA**
Chairperson	**MADELEINE CLARE SHUTLER**, National University of Singapore
11:00 *Online*	From Posts to Places: Platformed Event Infrastructures and the Re-scaling of Indonesian Student Belonging in Hong Kong – A Digital Trace and Actor–Event Network Analysis, 2024-2026 **HAOYANG HE**, The University of Hong Kong
11:20	Power Voices from the Margin: Digital Advocacy, Transnational Activism, and Shifting Diasporic Identity among Indonesian Migrant Workers in Hong Kong **TYAS RETNO WULAN**, Jenderal Soedirman University
11:40	The Making of Indonesian Digital Diaspora: Affective Infrastructure and Communicative Participation in Transient Migration **UDIANA PUSPA DEWI**, The University of Sydney
12:00	Discussant's Comments **KRISTEL ACEDERA**, National University of Singapore
12:10	Questions & Answers
12:30 – 13:30	**LUNCH**
13:30 – 15:00	**PANEL 6 • DIASPORA POLITICAL ENGAGEMENT**
Chairperson	**QUANG ANH TRAN (BILLY)**, National University of Singapore
13:30 *Online*	Beyond Integration: How Female Migrants Navigate 'Festival Democracy' and 'Fake Democracy' in Homeland Elections **AYU KUSUMASTUTI**, Brawijaya University
13:50	From Solidarity to Suspicion: Indonesian Diaspora Activism and the Dynamics of a Mediated Diaspora **CHARLOTTE SETIJADI**, The University of Melbourne
14:10	Indonesian Diaspora: A Grassroots Perspective from a Migrant Worker Leader in Hong Kong **NICOLE CONSTABLE**, University of Pittsburgh
14:30	Discussant's Comments **NUR AMALI IBRAHIM**, National University of Singapore
14:40	Questions & Answers
15:00 – 15:30	**AFTERNOON TEA**
15:30 – 16:30	**ROUNDTABLE • CREATIVE EXPRESSION AMONG INDONESIAN MIGRANTS**
Chairperson	**BITTIANDRA CHAND SOMAIAH**, National University of Singapore
15:30	**SITI MAFTUHAH**, Indonesia Open University **GUSTI SERUNI**, Studio Seruni **JENNIFER FORTUNA**, National University of Singapore
16:00	Questions & Answers
16:30 – 16:45	**CLOSING REMARKS**
	ERICA M. LARSON, National University of Singapore **AMORISA WIRATRI**, National University of Singapore **BITTIANDRA CHAND SOMAIAH**, National University of Singapore
16:45	**END OF WORKSHOP**

Trauma-Mediated Belonging: Hometown Associations and the Manufacture of Fujianese Indonesian Diasporic Identity

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Ethnic Chinese Indonesians occupy a structurally awkward position in diaspora studies: too Indonesian to fit neatly into Global Chinese diaspora frameworks, too Chinese to be legible within mainstream accounts of the Indonesian diaspora. This paper takes that awkwardness seriously as an analytical entry point. Drawing on multi-sited ethnographic fieldwork across Java, Bali, Singapore, and Malaysia, it examines how a Fujianese Indonesian hometown association (tongxianghui, 同乡会) actively manufactures, rather than merely preserves, a form of belonging that is irreducible to either framework. The paper argues that the association functions as a "memory curation apparatus"—systematically structuring diasporic experience into four memory registers: ancestral memory anchored in transnational spatial practice; survival memory reconstructed from the long shadow of colonial-era labour precarity; anti-Chinese trauma institutionally metabolised rather than openly memorialised; and revival memory publicly performed through Chinese-language education and ceremonial display. These are not residues of a primordial identity but products of deliberate organisational work. What this mediation produces is a layered belonging whose affective core is unmistakably Indonesian—rooted in shared biographical experience of Indonesia, including its anti-Chinese violence—yet whose symbolic repertoire remains distinctly Hokkien-Fujianese. The paper proposes the concept of trauma-mediated belonging to describe this condition: a mode of diasporic attachment forged not despite historical exclusion but through its institutional processing. In doing so, it challenges the workshop's own framing of "Global Indonesians" to ask who gets counted, on what terms, and at what cost.

Pohling Tan is an incoming doctoral student in History at the University of Massachusetts Amherst (fall 2026), where he will be supervised by Professor Richard Chu. His dissertation examines the Bakar Tongkang (shaowangchuan) ceremony and the ethnic Chinese community in Bagansiapiapi, Riau, Indonesia, focusing on ritual practice, cultural memory, and diasporic identity. He holds a Master's degree in Communication Studies from the Communication University of China, where his thesis examined a Fujianese-Indonesian hometown association as a cultural memory medium through multi-sited fieldwork across Java, Bali, Singapore, and Malaysia. He has published in Language and Intercultural Communication on heritage language revitalisation among the Chinese diaspora, and has a manuscript under review at Identities. He is the founder of SayMin (说咱闽南话), a grassroots Hokkien topolect revitalisation initiative, and runs Neo-Indologie, a public scholarship platform on Indonesian history and society. He conducts research in Hokkien and Indonesian.

Home as Pilgrimage: Multifaceted Belonging in the Javanese Diaspora of New Caledonia

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This paper examines how belonging is negotiated within one of the oldest and least-studied Indonesian diasporas, the descendants of Javanese indentured labourers in New Caledonia. More than 131 years after the initial settlement, the majority of community members have never lived in Indonesia, yet Javanese identity continues to be actively, and often contentiously, used to make a home in New Caledonia. Based on multi-sited ethnographic fieldwork conducted in Nouméa, the North Province, and Indonesia between 2018 and 2019 with interlocutors across three generations, this paper argues that belonging in this community is neither rooted in Indonesia nor achieved solely through assimilation into New Caledonian society. Rather, they enact and visualise home through sensory and everyday practices, including cooking, code-switching, music-making, and the visual reproduction of imagined Javanese landscapes. These practices produce a multifaceted rather than singular sense of home, in which different sites perform different kinds of work rather than competing for a single position of primary belonging. The article develops one central argument. Java functions in this community less as a homeland than as a site of pilgrimage, a place oriented towards punctuality through the act of visiting rather than continuously through a sustained desire to return, while dwelling is triangulated across New Caledonia and, for a subset of community members whose relationship to the French Republic makes metropolitan France a third site of orientation. By centring a long-settled, indentured-origin diaspora, the article contributes a longue-durée perspective to current debates on Global Indonesians and offers a framework for analysing belonging in other long-settled diasporas embedded within metropolitan-colonial formations.

Arifah Arum Candra Hayuningsih is Assistant Professor in the Faculty of Cultural Sciences at Gadjah Mada University, Indonesia. She completed her PhD at the Department of Anthropology, University of Amsterdam in 2023. Her dissertation titled “The Javanese Diaspora in New Caledonia: From Indentured Labourers to a Fractured Community”, based on ethnographic fieldwork conducted in New Caledonia and Indonesia, focuses on the Javanese diaspora in New Caledonia. Her research interests include diaspora and migration studies, memory, Francophone postcolonial society and literature, and gendered approaches to displacement. Her work engages questions of transnational belonging, home-making, and the cultural politics of long-settled diasporic communities, with particular attention to minority and postcolonial contexts in Southeast Asia, the Pacific and Caribbean, and the wider Francophone world.

Chinese Indonesian Diaspora in Taiwan after the 1990s: Revisiting Ethnic Boundaries, (Un)Belonging, and the Memory of Paihua

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This study explores how memories of anti-Chinese violence (*paihua*) shape ethnic boundary-making and diasporic belonging among Chinese Indonesians in Taiwan. Situating this community within the framework of a "shifting diaspora", it explores how identities are continuously negotiated across transnational spaces linking Taiwan and Indonesia. Chinese Indonesian migration to Taiwan dates back to the 1960s, when some "returned" to their perceived ancestral homeland amid political turmoil in Indonesia. A later wave emerged in the mid-1990s, driven by economic crisis and renewed episodes of *paihua*, which peaked in 1998. Focusing on these more recent migrants, this study analyzes how historical memory informs everyday practices of (un)belonging. Drawing on interethnic relations with the ("*pribumi*") Indonesian migrant workers,[1] interactions with local Taiwanese society, and patterns of (return) mobility to Indonesia, the paper argues that both "Chineseness" and "Indonesian-ness" function as forms of cultural capital that structure social navigation. At the same time, memories of *paihua*, along with ethnic and religious identity, remain salient, operating as symbolic boundaries that differentiate Chinese Indonesians from other Indonesian groups. By highlighting the interplay between memory, mobility, and identity, this study contributes to broader discussions of transnational networks and multifaceted belonging, showing how diasporic subjects actively reconfigure their positions within and beyond the Indonesian diaspora.

Danny Widiatmo is a doctoral student in the East Asia and the Making of the Modern World Program, a joint doctoral program between Academia Sinica and the College of Liberal Arts at National Chengchi University. His research focuses on diaspora, memory studies, and the idea of "return" mobilities, particularly among ethnic Chinese Indonesians and Chinese Filipinos. More broadly, his work engages with the history, political anthropology, and cultural anthropology of the region, with a focus on inter-ethnic relations, place-making, and transnational dynamics. He is particularly interested in how identity and (un)belonging are produced through the interplay of historical memory and everyday practice. His work has been published in *Diaspora Studies* (2025), *Issues & Studies* (2024), and *Small Wars & Insurgencies* (2023, 2025).

[1] Although the term *pribumi* has historically been used as a socio-political category in Indonesia, it is no longer encouraged in official or public discourse because of its association with ethnic segregation. This shift followed Presidential Instruction No. 26 of 1998, issued by President B. J. Habibie, which prohibited the use of the terms *pribumi* and *non-pribumi* in public programs and services as part of broader efforts to eliminate discrimination based on ethnicity, religion, and race.

Therefore, this paper avoids using the term *pribumi*. Instead, the term "Indonesian migrant workers" is used to specifically refer to migrant groups from Indonesia who are not Chinese Indonesians. This terminology is adopted to distinguish the group examined in this study from Chinese Indonesian community while avoiding the historical and political implications associated with the term *pribumi*. It should not be interpreted as encompassing all non-Chinese ethnic communities in Indonesia, such as Arab Indonesians, Indian Indonesians, or other minority groups, which are beyond the scope of this paper.

Diasporic Belonging through Sholawat: Nahdlatul Ulama and Indonesian Muslim Migrants in Japan, South Korea, and Taiwan

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A significant number of Indonesian migrants have contributed to Japan, South Korea, and Taiwan that share the common challenge of severe labor shortages. Although the three countries have different immigration policies and working conditions for migrants, they all have one thing in common: the active establishment of mosques by the Nahdlatul Ulama (NU) organization and the regular holding of religious activities, including the performance of *sholawat*. In Indonesia, *sholawat* refers to the recitation of Islamic verses accompanied by traditional instruments. Founded in 1926, the NU is the largest Islamic organization in Indonesia and has expanded its global reach into East Asia. Since the colonial times, the NU has been criticized as "traditionalist" by the "modernist" Muslim organization, Muhammadiyah. Most Indonesian migrant workers are from Central and East Java where NU supporters are influential. Since 2010, I have conducted multi-sited fieldwork at mosques founded by Indonesian Muslims in East Asia. Based on my research, the objectives of the paper are twofold: first, to explore how NU-affiliated mosques and NU activities have developed in three predominantly non-Muslim countries; and second, to investigate how NU networks help forge diasporic connections and foster a sense of belonging among Indonesian Muslims. This paper focuses on three case studies of *sholawat* gatherings. The *sholawat* meeting is held regularly in the Kansai area of Japan and attracts more than 300 Indonesians, most of whom are migrant workers from Java. In Taiwan, *sholawat* is performed every Saturday night at the local Taichung branch of the NU organization (PCINU). A similar event is held at an NU-affiliated mosque in Daegu, South Korea. These *sholawat* meetings foster a sense of belonging among the Javanese attendees, who converse in Javanese. The NU is becoming increasingly influential, particularly among Javanese migrant workers.

Makoto Koike holds a PhD in Social Anthropology and is currently Professor in the Faculty of International Studies and Liberal Arts at Momoyama Gakuin University. His research focuses on Indonesian Muslim migrants in Japan, South Korea, and Taiwan. In 2010, he initiated an investigation into mosques established by Indonesian Muslims in Taiwan. His research project has expanded to include Indonesian-led mosques in Japan and South Korea, enabling comparative analysis of migrant religious networks across East Asian countries. Relevant publications include "Indonesian Migrant Workers and their 'Ethnic Communities' in Taiwan" (2015, St. Andrew's University *Sociological Review* 49-1: 27-49) and "Indonesian Migrant Gatherings at Mosques in Taiwan and Japan: A Preliminary Comparative Study" (2025, *Hakusan Review of Anthropology* 28: 123-154, in Japanese).

Religious Communities and Transnational Lives of Indonesian Muslim Migrants in South Korea

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This paper examines how Indonesian Muslim migrants in South Korea make visible and sustain their religious identities within the social and institutional conditions of migration. While existing studies on migrants in Korea have often focused on labor, legal status, and social integration, this presentation approaches the issue from the perspective of area studies by situating religious practice at the intersection of everyday life, community formation, and transnational connection. It analyzes three interrelated dimensions.

First, the use of religious space extends beyond formally established mosques and prayer rooms to include halal restaurants, dormitories, workplaces, and other improvised sites of worship. These spaces function not only as locations for prayer but also as social arenas where Muslim presence is made visible and where mutual support and interaction are organized.

Second, community organizations and collective activities play a central role in maintaining religious identity. Indonesian-led Qur'an study groups, Ramadan gatherings, Eid celebrations, and women- and family-centered networks collectively structure religious practice while also providing emotional support and practical resources for interpreting and coping with migrant life in Korea.

Third, connections with Indonesia remain crucial to the reproduction and transformation of religious identity. Communication with family members and religious authorities in Indonesia, the circulation of Indonesian-language religious materials, the consumption of online sermons and digital content, and periodic visits or return mobilities all sustain continuity with the home country while reshaping religious life in the Korean context. By examining these cases, this paper argues that the religious identity of Indonesian Muslim migrants is neither simply preserved nor weakened after migration. Rather, it is spatially organized, communally practiced, and transnationally reconfigured within Korea's specific social, cultural, and institutional environment. In doing so, the paper offers a grounded understanding of Southeast Asian Muslim presence in Korea and contributes to broader discussions linking migration, religion, and transnationalism.

Soojeong Yi is currently Research Professor at the Sogang Euro-MENA Institute, Sogang University, where she mainly studies migrant Muslims. Trained in Islamic history, Islamic art history, and migration history, her research examines how migrant Muslim communities negotiate belonging, visibility, social adaptation, and exclusion in non-Muslim-majority societies, especially in Korea. She is particularly interested in the micro-level dynamics of everyday life, including local encounters, community formation, religious spaces, language, and gendered experiences, and in the subtle mechanisms through which recognition or marginalization takes shape. Her work connects historical inquiry with contemporary case studies, including Tatar Muslims in colonial Korea, Yemeni refugees in Jeju, and Afghan special contributors in South Korea. More broadly, she explores the intersections of migration, memory, heritage, and public discourse, while also using digital methods such as text mining and NLP to analyze representations of Muslims in media and society across historical and contemporary contexts.

A Multifaceted and Multireligious Indonesian Diaspora in Secular Singapore

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This paper focuses on the religiously diverse Indonesian diaspora in Singapore and argues for a multi-religious approach in its analysis, based on qualitative interviews with Indonesian family migrants, students, and young professionals of various religious backgrounds (Muslim, Protestant, Catholic, Buddhist, and agnostic/freethinker). Prioritising a "lived religion" approach in the consideration of religion and migration as called for by Cadge and Ecklund (2007), this analysis focuses on the way in which individuals across different backgrounds evaluate differences in the role and expression of religion between Singapore and Indonesia and adapt their own beliefs and practices. Our findings show that reported experiences of and responses to Singapore's secular and multi-religious society do not cohere neatly based on individuals' religious backgrounds or their self-reported level of religiosity. Interviewees from across these religious groupings described navigating Singapore's secular environment in different ways, including by deepening their existing religious convictions or becoming more openly non-practicing. With the exception of agnostics/freethinkers, interviewees also cited challenges in areas such as religious education for their children and in navigating spaces for religious expression. While specificities of experience within distinct religious groups and networks remain important, a cross-cutting religious analysis reflects areas in which there are common experiences, shared patterns of adaptation, and mutual areas of concern.

Erica M. Larson is Senior Research Fellow in the Religion and Globalisation Cluster at the Asia Research Institute, National University of Singapore. Her research interests include education, religion, ethics, politics, and mobilities in Indonesia and Southeast Asia more broadly. Her current research focuses on the Indonesian diaspora in Singapore in terms of the construction of identity and belonging across various groups, including students and religious networks. She is also conducting research in Indonesia among university students active in religious organizations to understand their beliefs about corruption as a lens on normative state-society relations and related notions of ethics, piety, and responsibility.

Quang Anh Tran (Billy) is Research Assistant at the Asia Research Institute, National University of Singapore (NUS), where he is contributing to the Perspectives on Identity, Nationality, Diasporic Affinities, and Home (PINDAH) project. His research interests lie in the intersections between migration, mobility, diaspora, education, and development. He holds a BA (Honours) in Global Affairs from the Yale-NUS College, where his thesis examined the impact of scholarship programmes on young Vietnamese migrant students. Beyond academia, he is actively involved in social impact work with various NGOs that support migrants and diasporic communities.

Diasporic Infrastructures of Circulation: Rat Ports and Indonesia's Maritime Connections

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How do Indonesian migrant fishers and seafarers mobilize diasporic networks to generate income across Southeast Asian ports, and how does digital connectivity reshape these "shifting diasporas"? In globalized Asia, Indonesian workers form a substantial yet marginalized labor force on fishing and commercial vessels, within regimes of mobility, legal precarity, and labor inequalities. In response, they develop socio-economic strategies that extend beyond waged labor, including informal trading practices that rely on moving commodities through semi-regulated, "rat" roads (jalan tikus) and ports (pelabuhan tikus). This paper draws on multi-sited ethnographic fieldwork (2022-ongoing) conducted in key port cities in Indonesia (Tanjung Balai, Medan, Tanjung Priok and Batam island), Taiwan (Kaohsiung, Yilan, and Jinmen island), and Singapore (Jurong port), including onboard observations, more than 150 life-history interviews with migrants, and digital ethnography of social media platforms (Whatsapp, Facebook, Tik Tok). This combined methodology enables the tracing of commodities, practices, and relationships across both maritime and digital infrastructures. Findings show that migrant fishers and seafarers mobilize dense, multi-layered diasporic networks that include fellow workers, spouses, hometown fellows contacts, brokers, smugglers, and company-linked actors. These networks facilitate access to goods, coordinate transactions, and manage risks associated with informal trade. Digital platforms play a central role by enabling real-time communication, expanding transactional reach, and reconfiguring trust across distance. This paper argues that these informal, digitized economic practices do not merely rely on diasporic ties but actively transform them. Indonesian diasporas thus emerge as fluid, economically grounded assemblages, continually reshaped through mobility, informal exchange, and digital connectivity.

Beatrice Zani is an economic sociologist and an ethnographer, and Associate Research Professor at the French National Center for Scientific Research. Drawing on the case study of transnational labor in the Asian fishing and shipping sectors (China, Taiwan, Singapore, Indonesia), her ongoing research explores the link between labor and commodity mobilities, globalized labor regimes and grassroot entrepeneurship, informality and digitality in the transformation of capitalism and globalization. She is Principal Investigator of the French National Research Agency (ANR)-funded project FORSEA – 'Migrations and Forced Labor in the Maritime Economies of Globalized Asia' (2026–2028). Her ORCID profile is available at https://orcid.org/0000-0003-0968-4368.

Anxiety, Middle-Class Indonesian Parenting, and Temporary Migration to Australia

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In today's globalized world, transnational migration has become an important way for families to gain new skills and experiences. For many Indonesian middle-class parents, spending a few years in Australia is seen as a chance to give their school-aged children international exposure and stronger language skills. These skills are believed to help the children compete in the future. This paper discusses how children understand their temporary migration and how their views may differ from their parents' expectations. It also looks at what parents hope for and what they worry about when raising children abroad.

The data for this paper comes from my doctoral research, an ethnographic study of the daily care experiences of Indonesian women doing their PhD in Australia. In my study, I explored how these women shared caregiving responsibilities with their husbands and how they understood their gender identity through their roles as mothers and students.

In this paper, I focus on the anxieties Indonesian families face during their temporary stay overseas, particularly those related to their children. Moving to another country requires many adjustments. Families must adapt to new routines, school systems, and social norms. Tensions often arise because Australian cultural values do not always align with those in Indonesia. I argue that many PhD students and their partners respond to these challenges by developing a cosmopolitan and religious approach to parenting.

This paper contributes to the discussion of children's experiences in migration, particularly when family life changes due to parents' career development. I define a cosmopolitan religious attitude as a way of thinking that combines openness to the world with strong cultural and religious grounding. This includes having good English skills, being open to studying or sending children abroad, accepting technological change, and learning from cultural differences in the host country. At the same time, parents maintain a strong connection to Indonesian culture and set clear foundations and boundaries for their children, grounded in their religious beliefs.

Valentina Yulita Dyah Utari is Senior Researcher at The SMERU Research Institute in Indonesia, where she leads and collaborates on research relating to care work, gender and development, and care economy. She earned her PhD from the University of Western Australia, focusing on care work and the experiences of Indonesian women in migration contexts. Utari's current research projects include domestic workers in Indonesia's care economy, future demand for care, women's barriers to entering the ride-hailing industry, and collaborations between CSOs and subnational governments. She has helped shape policy discussions and advance gender equality through her research and active participation in initiatives such as LETSS Talk, a platform for sharing research and fostering dialogue on feminism in Indonesia.

Friends but Not 'Friends':
Unpacking the Social Network among Indonesian Diaspora in Singapore

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Most studies on diaspora tend to emphasize the homophilic nature of diasporic communities, treating them as homogeneous groups. Shared place of origin, ethnicity, language, and religion often lead scholars to assume that their social networks are characterized by straightforward similarity and cohesion. However, this study of the Indonesian diaspora in Singapore reveals that friendship networks among its members are far more complex, marked by internal differences, varying levels of trust, and social boundaries that complicate simplistic notions of communal solidarity. Drawing on Eric R. Wolf's analytical framework of emotional and instrumental friendship, this study argues that friendship networks among the Indonesian diaspora unpack the intricacies of social relations that are shaped by both inclusion and exclusion, while extending across private and public spheres. Based on fieldwork conducted between December 2025 and June 2026, this research encompasses two distinct segments of the Indonesian diaspora in Singapore: Indonesian migrants employed in household and caregiving roles in Singapore and Indonesian professionals who migrated to Singapore, including trailing spouses. Through semi-structured interviews with approximately 60 participants across these categories, the study offers empirical insights into the relational dynamics that shape diasporic life. This research contributes to the relatively underexplored area of friendship networks within diaspora studies, and seeks to expand our understanding of social networks among diasporic communities beyond binary framings of "us" and "others".

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Stratified and Situated:
Indonesian Students and the Shifting Dynamics of Diasporic Networks and Belonging

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This paper shifts the analytical focus from migrant workers to international students as an emerging yet understudied segment of the Indonesian diaspora. Drawing from in-depth interviews with 24 Indonesian students in Taiwan, it examines how transnational networks and everyday practices shape differentiated forms of diasporic belonging.

The findings show that Indonesian students actively construct support networks through intra-university and inter-university student associations, facilitating the circulation of information, resources, and emotional support. However, these networks are not neutral. They reproduce pre-existing class and ethnicity-based divides from Indonesia. Moreover, students—especially those enrolled at the undergraduate level—often maintain clear boundaries from Indonesian migrant workers and marriage migrants, who are locally associated with lower socio-economic status.

These boundaries, however, are spatially contingent rather than remaining fixed. In regions with a smaller Indonesian student population, students are more likely to interact with migrant workers and marriage migrants, forming shared community networks. In these contexts, religious practices play a key role in shaping diasporic belonging, as students participate in or help establish religious (Muslim) spaces as sites of sociality, mutual care, and collective identity.

By foregrounding the internal differentiation and spatial variability of Indonesian communities abroad, this paper conceptualizes the Indonesian diaspora as both stratified and shifting. It argues that diasporic belonging is continuously reconfigured through the intersection of social status differences, local socio-spatial contexts, and religious practices. This paper therefore contributes to broader discussions around global Indonesians by highlighting how elite student mobility both reproduces and reworks the boundaries of diaspora.

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From Grassroots Piety to Organized Islam: *Nahdlatul Ulama* and the Making of Diasporic Belonging in Japan

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This article examines how diaspora belonging is practiced, negotiated, and institutionalized among Indonesian migrant workers in Japan through their participation in religious activities organized by Nahdlatul Ulama (NU) Japan. An Indonesian-based organization for traditionalist Muslims, NU established its special branch in Japan in 2007, partly to promote the idea of "moderate Islam" as part of Indonesia's response to the US-led "War on Terror." While its office is centered in Koga, Ibaraki, NU Japan organizes a range of religious and social activities including communal prayers, Friday sermons, Islamic study circles, recitation of shalawat, and culinary festivals. These activities provide important social spaces where Indonesian migrant workers gather, interact, and build connections with fellow members of the diaspora. Drawing on the everyday religious lives of these communities, this article argues that grassroots religiosity is gradually articulated into more organized Islamic practices within transnational diasporic networks.

This study employs qualitative approaches, including participant observation, in-depth interviews with migrant workers, students, and organizational leaders, and analysis of community-based digital platforms. The findings highlight the central role of Indonesian students and intellectuals as mediators who connect everyday religious practices with the more formalized Islamic framework associated with NU. Acting as informal educators, facilitators, and community organizers, they expand social networks while shaping belonging as both a relational and structured experience. Furthermore, the discourse of "religious moderation" is reinterpreted in everyday practices and becomes embedded in broader processes of homemaking in the diaspora. While digital media extend the scope of interaction, the production of belonging remains grounded in face-to-face encounters that foster trust and solidarity. Focusing on the Japanese context, this article argues that diasporic belonging is an ongoing social process continuously produced through religious practice, intellectual mediation, and institutional formation within a layered transnational landscape.

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Ahmad Nuril Huda is a researcher in the Research Center for Area Studies at the National Research and Innovation Agency (PRW-BRIN), Indonesia. His research interests include the study of religion, ethnography, new media and digital technology, foodways cultures, gender and minority groups, and the politics of in/visibility in Indonesia, Southeast Asian Islam, and (Muslim) Europe. At PRW-BRIN, he is currently involved in research/writing projects related to Islam-AI convergence, smart cities, and Chinese halal food.

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Uneven Belonging and Unequal Gains: Triadic Engagement among Global Indonesians, the Government, and Transnational Partners

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This study critically examines the triadic engagement among Global Indonesians, the Indonesian government, and transnational partners, focusing on how unequal recognition, capacities, and access shape participation and the distribution of benefits. Drawing on diaspora studies and applied demography, it argues that diaspora engagement is a negotiated process rather than a uniformly inclusive relationship. Existing frameworks may privilege highly skilled and well-networked diaspora actors while marginalizing less visible groups, including low-wage migrant workers and informal actors. The study identifies structural asymmetries in policy design, institutional outreach, and participation opportunities that produce uneven capacities to influence development agendas and access resources. It further examines how transnational partnerships may reproduce global hierarchies and inequalities. The study calls for a more inclusive and justice-oriented approach to diaspora governance, emphasizing equitable representation, disaggregated data, and targeted interventions. By reframing Global Indonesians through the lens of uneven belonging and unequal gains, it contributes to more equitable and socially responsive engagement strategies.

Salahudin Muhidin is an Indonesian diaspora academic with a strong interest in population mobility and applied demography, particularly Indonesian diaspora studies. His works on diaspora include the article titled "Global Indonesian Diaspora: How many are there and where" published in *Journal of ASEAN Studies* in 2015, as well as his recent publication "Navigating careers of academic diaspora: The challenges and opportunities for Indonesian scholars in Malaysian Universities" published in *Social Sciences and Humanities* in 2025. He is also listed as a migration expert in the global migration research database maintained by Migration Research Hub (https://migrationresearch.com/experts/salut-muhidin/2236). He obtained his PhD in Demography from the University of Groningen, the Netherlands. He currently teaches at Macquarie University in Australia, where he serves as Senior Lecturer in applied demography and international business courses. Previously, he held research fellow positions at Lembaga Demorafi Universitas Indonesia, Brown University, Université de Montréal, and The University of Queensland. Professionally, he has been actively involved in Indonesian diaspora initiatives since 2015, particularly serving as President of Indonesian Diaspora Network (IDN) New South Wales-AU and Deputy President of IDN Global.

From Posts to Places: Platformed Event Infrastructures and the Re-scaling of Indonesian Student Belonging in Hong Kong – A Digital Trace and Actor–Event Network Analysis, 2024-2026

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How does public digital visibility become an organisational condition for diasporic belonging? This paper examines Indonesian student-oriented organisations in Hong Kong between 1 January 2024 and 28 August 2026 through a bounded corpus of 29 public digital traces drawn from association websites, university and government pages, institutional releases, and publicly accessible organisational social-media records. The corpus documents 18 events and 12 organisational actors connected by 34 verified organising, hosting, sponsorship, support, or formal-participation ties. Structured content coding is combined with bipartite actor–event analysis and actor–place mapping. The findings show that digital communication becomes consequential when it makes participation repeatable: posts specify events, venues, institutional interfaces, and participation scripts that convert visibility into organised opportunities. PPI Hong Kong is the most recurrent actor in the observed network, but the graph remains divided into four components, revealing a segmented ecology rather than a single integrated community. Campus cultural events, cross-university sports and newcomer programmes, consular-professional initiatives, a Hong Kong-wide cultural festival, and Indonesia-based pre-departure activities organise different scales of belonging. The paper develops "platformed event infrastructure" as a middle-range concept for this recurrent conversion of digital visibility into events, relations, and places, while explicitly distinguishing organisational conditions of belonging from individuals' private feelings of attachment.

Haoyang He is a postgraduate student in the School of Chinese, Faculty of Arts, The University of Hong Kong, specializing in media and communication studies with a focus on digital culture, diaspora studies, and transnational cultural flows. His research explores platform-mediated belonging, algorithmic culture, and identity formation among mobile youth populations in Asia. He has presented as a first or corresponding author at leading international academic conferences, including International Communication Association, International Association for Media and Communication Research, and World Communication Association. His work has also been published in international academic venues, and he has received recognition for outstanding conference papers. In addition to his research contributions, he serves as a reviewer and editorial board member for international academic outlets in the humanities and social sciences, engaging in peer review and scholarly evaluation processes. His research interests include digital culture, platform studies, transnational communication, diaspora and mobility, and the institutional organisation of mediated belonging in Asian contexts.

Power Voices from the Margin: Digital Advocacy, Transnational Activism, and Shifting Diasporic Identity among Indonesian Migrant Workers in Hong Kong

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The rise of digital platforms has fundamentally transformed how migrant communities organize, advocate, and construct collective identities across national borders. This paper examines the phenomenon of digital advocacy among Indonesian female migrant domestic workers (IFMDWs) in Hong Kong, with particular focus on YouTube content creators who have mobilized online platforms to address labor rights violations, legal cases, and everyday struggles faced by IFMDWs. Drawing on the case of Yuni Andarwati known as "Yuni TKW Hong Kong" whose multi-platform ecosystem reaches an aggregate audience of approximately three million followers, this paper argues that such digital advocacy channels function not merely as information media, but as transnational counterpublics. Situated within the framework of "shifting diaspora", this paper explores how IFMDWs are actively remaking their subjectivities through digital storytelling, case advocacy, and community mobilization, producing new forms of everyday citizenship that operate transnationally and independently of formal organizational structures. This paper concludes that figures like Yuni Andarwati represent an emergent archetype within the Indonesian diaspora: the digital migrant advocate.

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Muslihudin completed his primary and secondary education in Kebumen Regency. He earned his Bachelor's degree in Sociology from the Faculty of Social and Political Sciences at Gadjah Mada University (UGM); his Master's degree in Environmental Science from the UGM Graduate School; and Doctoral degree in Environmental Science from Universitas Diponegoro. He has served as a lecturer at the Faculty of Social and Political Sciences of Jenderal Soedirman University since 1989. His core courses include environmental sociology, sustainable development, social structure and institutions, and multicultural education. Several of his works have been published in reputable international journals, including "Sustainable Traditional Gold-Mining Management in Banyumas, Central Java, Indonesia" (2019), "Environmental Constraints in Building Process a Sustainable Geothermal Power Plant on The Slopes of Slamet Mount, Central Java, Indonesia" (2022), and "The Urgency of Social Aspects in Environmental Assessment: Case Study of a Sustainable Geothermal Power Plant Development in Banyumas, Indonesia" (2023). He has authored the following books: *Environmental Sociology, Sustainable Rural Development*, and *Tropical Ecology and Human Ecology*.

Sulyana Dadan is a lecturer and researcher in the Department of Sociology at Jenderal Soedirman University. He teaches Critical Sociological Theory, Local Wisdom, and the Sociology of Health. His research focuses extensively on cultural issues, indigenous communities, local wisdom, and contemporary social topics. He has also authored books on cultural themes, “Cultural Representation in Banyumas-style T-shirts”, “Bonokeling: Past, Present, and Future”, and “Local Wisdom 5.0: Between Tradition, Technology, and Social Change”.

Erwin Sunaryo is a public administration practitioner with a background in information technology and public administration. He has special expertise in digital transformation, public sector human resources analyst and e-government development. He is currently pursuing a doctoral-level education to deepen research and strategic contributions to the efficiency of public service.

The Making of Indonesian Digital Diaspora: Affective Infrastructure and Communicative Participation in Transient Migration

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This article examines how digital diaspora is continually made through the digitally mediated communicative practices of Indonesian Working Holiday Makers (WHMs) in Australia. WHMs occupy a transient migration trajectory characterised by temporary legal status, geographical mobility, and uncertain futures, positioning them within an established Indonesian diasporic field while keeping their own forms of belonging fluid. The study is based on digital ethnography conducted between June 2025 and March 2026 and semi-structured interviews with Indonesian WHMs in Sydney, Perth, and Brisbane. Building on Ponzanesi's (2020) understanding of digital diaspora as relational, participatory, and affective, this article uses linguistic anthropology to examine how affective diasporic relations are communicatively produced. It argues that recurring communicative participation constitutes an affective infrastructure through which dispersed migrants recognise shared experiences, develop intimacy, and sustain collective responsibility across changing stages of mobility. This formation is demonstrated through three interconnected processes: (1) shared uncertainty as the basis for community; (2) *curhat* as a culturally recognisable practice of emotional disclosure that gives these relations affective depth; and (3) moral orientations toward helping, such as *pahala*, which sustain the circulation of migration knowledge across successive cohorts. The Indonesian WHM case extends relational and affective approaches to digital diaspora by showing how culturally situated communicative participation forms an affective infrastructure that sustains diasporic relations across transient migration trajectories.

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Beyond Integration: How Female Migrants Navigate 'Festival Democracy' and 'Fake Democracy' in Homeland Elections

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Scholarly research on migrant enfranchisement has predominantly focused on migrants' actions and capacities in destination countries, particularly regarding their navigation of integration processes, rather than on their countries of origin. This study shifts the focus to explore female migrants' political aspirations for their homeland. It offers a perspective on how liminal integration coexists with contemporary female Indonesian transnational politics. Specifically, the research investigates Indonesian female domestic workers' hopes regarding homeland elections while working under precarious migration conditions in Kuala Lumpur and Hong Kong. Based on qualitative interviews with 20 female migrants in Hong Kong and 20 in Kuala Lumpur, the study finds that women perceive homeland elections as both a "Festival of Democracy" or *Pesta Demokrasi* and a "Fake Democracy". This dual perception emerges from a transferability process within a migrant political transnational framework, whereby political ideas circulate between host and home countries in complex, nonlinear ways as migrants endeavor to transmit these values. Indonesian migrants in both Kuala Lumpur and Hong Kong view homeland elections as a form of festival democracy, allowing them to share a collective political experience by campaigning and voting from afar. However, some participants have never participated in homeland elections during their time in destination countries, as they believe these elections represent politically fraudulent process and an elitist power struggle and constitute "fake democracy".

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From Solidarity to Suspicion: Indonesian Diaspora Activism and the Dynamics of a Mediated Diaspora

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When Indonesians abroad joined protest movements against the government in September 2025, their participation drew media attention, raising questions about how diaspora political activism is understood, framed, and contested within Indonesia. This paper examines representations of Indonesian diaspora political activism across traditional media (newspapers, television news, and online portals) and social media, focusing on coverage of diaspora involvement in the September 2025 anti-government protests in Jakarta and other major cities.

It argues that media portrayals are shaped by anxieties about diasporic loyalty and belonging, intensified by the viral #kaburajadulu ("just escape first") trend, in which many young Indonesians expressed aspirations to migrate abroad. This phenomenon has contributed to framing overseas Indonesians as privileged deserters rather than contributors to national development. Methodologically, the paper combines content analysis of Indonesian media with digital ethnography of online discourse, capturing both institutional narratives and public responses. This approach shows how diaspora activism is interpreted, negotiated, and contested within Indonesia's contemporary political climate, revealing tensions between diasporic civic engagement and locally constructed norms of national loyalty.

While foundational transnationalism studies emphasise migrant experiences in host societies, this paper conceptualises the Indonesian global diaspora as a multi-sited and fluid formation. Extending this concept, it argues that diaspora is reconfigured through homeland media representations and public moral discourses, producing a contested and mediated diaspora.

Charlotte Setijadi is Lecturer in Asian Studies at the Asia Institute, The University of Melbourne. She researches Chinese identity politics in Indonesia and Indonesian diaspora politics. Charlotte's first book *Memories of Unbelonging: Ethnic Chinese Identity Politics in Post-Suharto Indonesia* was published by University of Hawai'i Press in 2023. She is currently working on a new book project on highly-skilled Indonesian professional migrants.

Monika Winarnita is Lecturer in Indonesian and Asian Studies at the Asia Institute, University of Melbourne. With a background in media and communication studies and a PhD in Anthropology (Australian National University 2014), her research examines Indonesian migration, diaspora, gender and transnational belonging. Her work also explores how Indonesian diasporas are represented in various media, alongside the role of digital media in shaping diaspora identities, political engagement and transnational networks. She has published on Indonesian migrant women, cultural and digital practices, journalism studies and mediated activism. She is the author of *Dancing the Feminine: Gender and Identity Performances by Indonesian Migrant Women* (Liverpool University Press, 2016) awarded Monograph of Distinction by the University of Victoria.

Indonesian Diaspora: A Grassroots Perspective from a Migrant Worker Leader in Hong Kong

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Indonesian migrant workers account for eighty percent of Indonesian diasporans, and ninety percent of Indonesians in Hong Kong, yet little is written about their specific experiences or understandings of the Indonesian diaspora. This paper draws primarily from the words and experiences of Sringatin, a well-known, highly respected, longtime migrant worker leader in Hong Kong. It also draws from the authors' experiences and discussions of popular and academic writings, to present a grassroots perspective on the Indonesian diaspora. Migrant domestic workers affiliated with the organizations with which Sringatin works, actively and strategically embrace the label Buruh Migran Indonesia (BMI), which is central to understanding their multifaceted sense of belonging and unbelonging as migrants, workers, and Indonesians, and their forging of meaningful diasporic connections.

Scholars and critics have highlighted the elite political and economic roots of the Indonesian Diaspora Network, emphasizing its elite goals and achievements, and IDN's close alliances with the Indonesian government. Yet scholars also note the important potential for the more privileged within the diaspora to contribute to the well-being of migrant workers (e.g., Rosser 2022; Setijadi 2017; Soetjipto, et al. 2021). We thus contribute to an understanding the diversity of the diaspora, highlighting a Hong Kong BMI perspective which highlights the challenges and obstacles migrant workers face, and the alliances they have sought to build within the diaspora, with many different classes and categories of "Indonesians." We provide examples of their grassroots successes, patriotic ideals, and their goals and dreams for the homeland.

Sringatin is an Indonesian migrant domestic worker and has been a migrant worker advocate in Hong Kong since 2007. She is the chairperson of the Indonesian Migrant Workers Union and spokesperson for the Asian Migrants Coordinating Body an umbrella organization of many different migrant worker groups. In 2014, Sringatin was named as one of Hong Kong's Top Ten Local Heroes by Hong Kong's *South China Morning Post*. She has been deeply involved with The Network of Indonesian Migrant Workers and is one of the co-organizers with the Hong Kong Polytechnic University MICROLAB, a collaboration between migrant workers and their supporters.

Nicole Constable is Professor of Anthropology at the University of Pittsburgh, a former faculty member at Yale-NUS College, and a former fellow in the Asia Research Institute at the National University of Singapore in 2018. She has maintained decades long ties to Hong Kong and has written several books about migrant workers, including *Maid to Order in Hong Kong: Stories of Migrant Workers; Born Out of Place: Migrant Mothers and the Politics of International Labor*; and most recently, *Passport Entanglements: Protection, Care, and Precarious Migrations* which centers on Indonesian migrant workers, consular officials, and passport problems.

ROUNDTABLE DISCUSSION

Creative Expression among Indonesian Migrants

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Creative expression can be an important homemaking practice for migrants, offering a means to carve out spaces of familiarity and to preserve and reinterpret what cultural identity means in a new context. At the same time, it can be a significant site of local connection in terms of forming social networks, sharing embodied forms of knowledge, and linking individuals to the Indonesian diaspora and local audiences through community collaboration and exhibitions. In this roundtable, panelists will explore how migrant life shapes and is shaped by creative practice, based on their personal experiences as Indonesians in Singapore. The invited panelists bring a wealth of experience across different aesthetic forms, including poetry, painting, photography, jewellery, music, and theatre. Drawing on their varied backgrounds and journeys, they will discuss what these spaces for creativity have meant for them. Panelists will recount their artistic endeavors and reflect on the way that creative expression has played a role in navigating identity and belonging.

Siti Maftuhah is an Indonesian domestic worker based in Singapore since 2023 and a fifth-semester Law student at Universitas Terbuka. She holds leadership roles as Vice Secretary of AMRISING, supporting migrant education, and Media Officer for RUMILA, promoting migrant literacy and cinema. Additionally, she is an active volunteer with Migrant Writers of Singapore, a transnational community bridging migrant and local artists. As a multidisciplinary artist, her work includes paintings for the Here & Elsewhere exhibition and contributions to the anthology Benang-benang Harapan di Negeri Singapura. Her recent projects include a poetry recitation at Golden Mile Cinema and the Bridging Worlds: Stories in Art exhibition in June 2026. Despite navigating dyslexia, she is dedicated to researching migrant communities and transnational education.

Gusti Seruni is the founder of Studio Seruni, a Singapore-based fashion jewelry label specializing in handcrafted wearable art. Since moving from Indonesia to Singapore in 2017, she has dedicated her time to supporting vulnerable communities through volunteer work with organizations including Humanitarian Organisation for Migration Economics (HOME), Pro Bono SG, and the Singapore After-Care Association. She has supported migrant workers, prison inmates, and individuals navigating the legal system, with a particular interest in access to justice, rehabilitation, and community empowerment. Her work is driven by a belief that meaningful change begins with compassion, dignity, and genuine human connection.

Jennifer Fortuna is a year-2 economics student at the National University of Singapore (NUS). She currently serves as Vice Project Director of the artistic department in NUANSA, where she contributes to the creative and organizational aspects of its productions. Alongside NUANSA, she is also part of Perhimpunan Indonesia NUS (PINUS) as a member of the welfare subcommittee. Through these experiences, she is able to contribute to the Indonesian student community in their second home.

ABOUT THE ORGANISERS, CHAIRPERSONS & DISCUSSANTS

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