# Changing Ethnic Composition: Indonesia, 2000-2010[1]

Aris Ananta[1]
Evi Nurvidya Arifin[1,2]
M. Sairi Hasbullah[3]
Nur Budi Handayani[3]
Agus Pramono[3]

## Objective of the Paper

This paper is a continuation and deeper expansion of Suryadinata, Arifin, and Ananta (2003), a pioneering work on ethno-demography (statistics on ethnicity) in Indonesia. This pioneering work is the first publication on ethnic mapping in Indonesia, after the break of a political taboo on collecting data on ethnicity and analysing it in Indonesia. It produced and described ethnic composition in Indonesia as a whole and in each of the provinces. It also discussed an important foreign minority, the Chinese Indonesian. The calculation and description of ethnicity at district level (though only limited to Javanese vs Others) were presented as part of Ananta, Arifin, and Suryadinata (2004). This is the first publication relating ethnicity and electoral behaviour in Indonesia with district as the unit of analysis.

After these publications, many other results of the study on Indonesia's ethnicity using 2000 population census have been published. Ananta, Arifin, and Bakhtiar (2005) examined ageing among the five largest ethnic groups in Indonesia. It revised the calculation of the ranking of the Malay in the pioneering work and calculated fertility and mortality rates of the five largest ethnic groups. Ananta (2006) related population mobility with changing ethnic composition and conflicts in the Province of Riau Archipelago. Ananta (2007) examined ethnic composition of those who suffered more from tsunami and prolonged conflict in the Province of Aceh. Using the 2005 Intercensal Population Survey, Ananta, Arifin, and Bakhtiar (2008) updated the statistics on Chinese Indonesia as well as presented the statistics on two other foreign minorities, the Indian and the Arab. They also examined some social economic conditions among the Chinese Indonesians compared to other ethnic groups in the Province of Riau Archipelago.

Since then, opportunities to understand ethnicity in Indonesia has been widened by the 2010 census as the census continued collecting information on ethnicity. The coded data set in the 2010 population census is still relatively very raw, giving freedom to researchers to do their own groupings on ethnicity. The freedom for researchers to work on the coded data sets is one of the richness of the Indonesian population census, particularly with respect to its statistics on ethnicity.

In the 2010 raw coded data set, there are 1,331 categories consisting of ethnic, sub-ethnic, and sub-sub-ethnic groups, making a very rich and complicated data set. Furthermore, different names and spellings have increased the complexity of the statistics on Indonesia's ethnicity. This huge number of and complex categories can be overwhelming to users of the statistics. Many users may not be familiar with the richness of ethnicity in Indonesia and find the coded data set confusing. The difficulty is understandable since the statistics on ethnicity were just collected in 2000 population census and it is usually not very easy to understand the information from the coded raw data, including problems associated with the coded raw data set.

Therefore, to make the raw data more meaningful and manageable for further analyses, Ananta, Arifin, Hasbullah, Handayani, and Pramono (forthcoming) have produced a New Classification of ethnic groups. It includes the code for each ethnic category recorded in the coded raw data to facilitate easy references for future studies. This New Classification can then be used as a prerequisite for any ethnicity related analyses using the coded raw data sets of the 2010 population census. It is also beneficial to improve the quality of data collection and coding on ethnicity in future censuses/surveys, including the 2015 Intercensal Population Survey (Supas).

This New Classification is a result of an ethno-demographic study—combining statistical analysis on ethnicity and results of anthropological/ sociological studies on ethnicity. To construct the New Classification, they relied heavily on previous sociological/ anthropological studies for names of ethnic, sub-ethnic, and sub-sub-ethnic groups in Indonesia, such as Melalatoa (1995), Hidayah (1996), Koentjaraningrat (1994), Riwut (1958), Riwut and Mantikei (2003), as well as local expertise. However, because of space limitation, we cannot present the complete New Classification in this paper. More detailed discussion on the New Classification is referred to Ananta, Arifin, Hasbullah, Handayani, and Pramono (forthcoming).

This paper is the first to use the New Classification to the coded raw data set. Because of limitation of space, this paper only discusses the fifteen largest ethnic groups in Indonesia.

Yet, this already covers 84.89 percent of 236.7 million total Indonesian citizens. The first objective of this paper is to produce statistics on the composition of ethnic groups in Indonesia in 2010. The second is to compare the 2010 statistics with those on 2000. The statistics for 2000 are based on the pioneering work published in 2003. The third is to calculate the composition of religious followers in each of the fifteen largest ethnic groups. The fourth is to compute the language spoken daily at home by each of the fifteen largest ethnic groups. These new statistics are expected to provide better insights on ethnicity in Indonesia, including its relationship with religion and language.

It should be mentioned that this paper is not a sociological nor anthropological study on ethnicity. It is a demographic study on ethnicity, mostly relying on quantitative data collected by the BPS (Badan Pusat Statistik – Statistics Indonesia).

This paper has been very timely because of both rising importance of ethnicity in Indonesia's social, economic, and political development and availability of a rich data set from the 2010 population census, to be discussed in the following sections.

We start this paper by describing the relevance of ethnicity in demographic studies, particularly in Indonesia. We then discuss the concept of ethnic identity and the measurement of ethnic groups. After that we present our calculation of the ethnic composition in 2010, our evaluation to the dynamics during 2000-2010, our computation of the percentages of religious followers in each of the ethnic groups, and our statistics on the percentage of language spoken daily at home in each of the ethnic groups.

## Why Ethnicity in Demographic Studies in Indonesia?

### *The third demographic transition*

Initially, it was "demographic revolution", coined by a French demographer, Adolphe Landry, in the seminal publication *La Revolution Demographique*, published in Paris in 1934. But then, it was reformulated as "demographic transition" by an American demographer, Frank W. Notestein (1945). Kingsley Davis (1963) joined this work in establishing the foundation of the theory of demographic transition.

In essence, the theory of demographic transition attempts to describe a general pattern of demographic changes a country may experience. It states that initially a country experiences a level of demographic equilibrium (with very low population growth or no growth at all) because of both high fertility and mortality rates. Then, mortality and fertility

decline. Finally, mortality and fertility will be very low. Again, at this stage, population growth is very low. This process, from high fertility and mortality rates to low fertility and mortality rates, is called as the demographic transition.

The real process may not be as smooth as described by this theory. Critics say that this is not a theory since it does not provide any sufficient explanation for the causes of the transition. Nevertheless, it is a way to describe demographic changes because of declining fertility and mortality rates.

One weakness of this "demographic transition" is that it has not discussed change in population mobility. Then, in 1970s, Wilbur Zelinsky (1971) examined stages of internal population mobility (mobility within a country). In the 1990s, Ronald Skeldon (1990) improved Zelinsky's concept. However, both Zelinsky and Skeldon only briefly examined international population mobility and its connection with the stages of internal population mobility. Others, such as C. W. Stahl and R.T. Appleyard (1992) developed a separate theory of stages of international population mobility. This framework relates changes in international population mobility to international movement of capital. It is unfortunate that there has been no result of putting the demographic transition, internal population mobility transition, and international population mobility transition into one unifying framework.

Meanwhile, in 1980s, Van de Kaa (2002) created another terminology "the second demographic transition". He refers the "demographic transition" pioneered by Landry and reformulated by Notestein and Davis as "the first demographic transition". Van De Kaa described replacement level fertility and mortality (with TFR at about 2.1) as the end of the first demographic transition. After that, when fertility and mortality levels are below replacement level, the population is in the second demographic transition. Fertility level is usually fluctuating. During this period, there will be new norms regarding individual behaviour and family. Social norm will shift to the appreciation of individual aspiration and needs.

Then, David Coleman in 2000s argued that the third demographic transition has appeared. During the second demographic transition, with an intense inter-relationship between ageing and migration, we have another demographic transition. Coleman (2006) called this as the "third demographic transition". This is related to a fast change in ethnic composition because of rising population mobility, particularly the inflow of population with different ethnic and religious groups. The rapid change in ethnic composition in a given population creates potential social, economic, and political conflicts.

Indonesia has seen all of these transitions too in their demographic trajectories. At the national level, Indonesia almost completes the first demographic transition. Moreover, some provinces have completed the first demographic transition and have been in the second demographic transition. The patterns of internal and international population mobilities have become more complex.[2]

As a result, Indonesia may also experience the third demographic transition, when changing ethnic composition becomes an increasingly very important demographic phenomenon in Indonesia. Though the change will have wide social, economic, and political implications, only few studies have been done on the mapping of ethnic groups and its possible changes in Indonesia.

***Availability of Data***

One of the causes of the scarcity of such studies is lack of statistical data on ethnicity. During both the Old (1945-1967) and New (1967-1998) Order eras, ethnicity was a subject of a political taboo. People did not talk about ethnicity openly. Statistics on ethnicity was perceived as opening up the "truth"; and it could trigger social and political instability. Therefore, no data on ethnicity was collected since Indonesia's independence in 1945. The only data on Indonesia's ethnicity was collected in 1930, during the colonial era.

Interestingly, on the other hand, Indonesia recorded statistics on religion in population censuses[3] though, as described by Eberstadt and Shah (2012), some countries with the World's most advanced and modern statistical systems never collect data on religion. The American government explicitly forbids the US Bureau of Census from collecting data on religion. A similar situation is found in much of the EU, Russian Federation, and other more developed regions.

The reform era (starting in 1998) drastically changed the perception of the Indonesian Government and politicians. The reform era views ethnic issues and ethnic movement differently. The "truth" on ethnicity should be opened and shown to the public. The democratic governments no longer see ethnicity as a threat to unity of the nation. It instead allows ethnic movement to grow, especially through decentralization and regional autonomy. It permits local politics to emerge, commonly intertwined with ethnic and religious interests.

Within this reform spirit, the 2000 Indonesia Population Census then made a breakthrough by including a question on ethnicity in its questionnaire. It is the first survey/ census ever collected information on ethnicity.

It turned out that the collection and publication of the statistics on ethnicity from the 2000 Indonesia Population Census did not result in any social and political instability. The only protest was a localized one in Kalimantan, from a Dayak community who felt that the statistics on Dayak was much underestimated. However, the BPS could manage to handle the protest wisely and has accommodated the protest to improve the data presentation, particularly on Dayak, in the 2010 population census. Indeed, one of the many contributions of this paper has been the estimation of a more accurate statistics on Dayak.

Indonesia was only nine years behind the United Kingdom with regards to census question on ethnic group. The 1991 population census was the first census question on ethnicity in the United Kingdom and this ethnic question was first proposed in 1981 but was not allowed on the basis of political security (Akinwale, 2005).

A new feature in the 2010 population was the inclusion of a question on language daily spoken at home. As a result, in addition to religion, which is already in the census, the 2010 population census is endowed with very rich information linking ethnicity on one hand and religion and language on the other. Furthermore, the 2010 population census collected many more questions than the 2000 population census did, allowing much richer analyses on ethnicity as related to many variables such as education, health, and employment.

## Concept of Ethnicity

As elaborated by Baumann (2004), it is not easy to define what ethnicity is. There is no consensus on how to define ethnicity and how ethnic groups are created. Ethnicity is not "culture". It is related to a particular kind of identity, imposed or otherwise. It is a result of self and group identity that is created within extrinsic and intrinsic contexts as well as social interaction.

Ethnicity is generally defined as a sense of group belonging with the core characteristics of common origin, history, culture, language, experience, and values (Baumann, 2004; Ratcliffe, 2010). Bulmer (1996) defined ethnic group as follows:

> *"An ethnic group is a collectivity within a larger population having real or putative common ancestry, memories of a shared past, and a cultural focus upon one or more symbolic elements which define the group's identity, such as kinship, religion, language, shared territory, nationality or physical*

*appearance. Members of an ethnic group are conscious of belonging to the group"*[4]

Ethnicity is different from race. Racial stratification is related to birth-ascribed status based on physical and cultural characteristics imposed by outsiders. A person cannot change his/her race. On the other hand, though also ascribed at birth, ethnic groups usually can define their own cultural characteristics themselves.

Ethnic identity may be fluid, not static over time, and dependent upon context as people inhabit a more complex world in which they have interacted with more than one ethnic group. An ethnicity of a person is voluntary, meaning that an individual may change his/her ethnic identity if he/ she feels that he/she is closer to his/ her new ethnic group. Through intermarriage, cultural exchange, political change, migration and assimilation, some individuals may change their ethnic identities and affiliation. (Baumann, 2004; Ratcliffe, 2010).

One example, a man from a mixed marriage may not be sure of his ethnic identity. Either he follows those of his mother or father, or neither at all. The problem is more complicated if he himself lives outside the "home" of his parents. For instance, a 20-year girl (having both Javanese parents) lives with her parents in 2010. She has been born and growing up in Papua since. She has been well adjusted to the life in Papua. Is she a Javanese or one of ethnic groups in Papua? In 2000, she was identified by her father to the census taker as a Javanese as she was still 10 years old. Now, the answer depends on herself. She may comfortably define herself as a non- Javanese as she is different from a Javanese living in the island of Java, but she may not be either comfortable to define herself as one of the ethnic groups in Papua as physically she is different from the Papuan. Thus, she may change her ethnic identity in her life-course.

Studies by Suryadinata, Arifin, and Ananta (2003) and Ananta, Arifin and Bakhtiar (2008) also showed how Indonesians of Chinese origin may have changed how they perceive themselves, with more of them now openly identifying themselves as Chinese, opposite to the time before the reform era, when they hid their Chinese identity.

Another case of fluidity of ethnicity is the identification of Dayak as an ethnic group, as elaborated in Thung, Maunati, and Kedit (2004). For centuries, the term Dayak used to imply a humiliation and insult. The primary identity was a tribal one with Kenyah, Benuaq, Tunjung and Kayan as examples. However, currently, they are now called as Dayak, an ethnic group, mostly referring to the non-Muslim, non-Malay natives of the Island of Borneo

(covering provinces of Kalimantan in Indonesia and state of Sarawak in Malaysia.) The "Dayak" has been seen as a symbol of unity and pride. It has been a dynamic process that enhanced its sense of unitary identity of the Dayak.

## Measurement of Ethnic Groups

### *Consistent and reproducible*

Defining ethnicity is the concern and expertise of anthropologists, sociologist, as well as political scientists. On the other hand, demographers are concerned on how people identify themselves and how they are regarded by their peers. They provide demographic and geographic mappings of ethnic groups—with the statistics of ethnicity--as well as its dynamics.

Demographers produce simpler classifications, combining statistics with results of studies by sociologists and anthropologists on ethnicity. They pay much attention to the collection, accuracy, and presentation of the statistics. The results should be consistent and reproducible. That is, with agreed techniques and assumptions, whoever interviews a respondent should get the same results. It should be noted, however, that the measurement of ethnicity is usually not as precise as those of age, sex, and geographical distribution. Nevertheless, these precise and detailed statistics can be more meaningful for social, economic, political policies/ planning. (Shryock and Siegel 1976)

Note that the words "consistent and reproducible" are very important features of ethno-demographic studies, as in other demographic analyses. In demographic studies, and also ethno-demographic studies, if the results are not "consistent and reproducible"--for example if more than one interviewer get different answers from one respondent—then there must be something wrong with the methods of collecting the information. Demographers study ethnicity through population censuses/ surveys or registration data.

### *Self-identification*

The most common method used in censuses/ surveys is the self-identification, according to what the respondents say who they are. With "self-identification", the name of an ethnic group is according to the perception of the respondent. The BPS uses self-identification and enumerator's observation and judgement to collect data on ethnicity. The ethno-demographic study in this paper relies on the respondent's statement about who they are, rather than the

interpretation of the researchers. The respondents are free to mention whatever ethnic group they want to identify themselves with. They did not choose from a list of ethnic groups. It was then possible that the respondents mentioned ethnic groups which were not in the list of the BPS.[5] In other words, it is possible to find new ethnic groups – groups which had not been known in earlier sociological and anthropological studies.

Another complexity in recording ethnicity is related to the fluidity of the concept. Therefore, the complexity of measuring ethnicity will increase in the future. Rising population mobility within Indonesia and the world as well as an increasing flow of foreigners to Indonesia will quickly increase the opportunities for Indonesians to interact with people from various different backgrounds, ethnicity, race, religions, and cultures. Different experiences, including mixed marriages, may result in changing perceptions on people's own identity, including their ethnicity. Probably, a growing number of individuals will identify themselves with more than one ethnic group. Future censuses/ surveys may need to accommodate this need.

***Questionnaires***

The information on ethnicity conducted in Indonesia's 2000 and 2010 population censuses, as well as the 2005 Intercensal Population Survey, used terms "*suku bangsa*" (ethnic group) and "*kewarganegaraan*" (citizenship). The question on ethnicity was only asked among the citizens of Indonesia. The censuses asked information on a country of citizenship for non-Indonesian citizens. Among the ethnic groups, the censuses also identified "*Asing/ Luar Negeri*" (foreign origins) for Indonesian citizens with origins from foreign countries, such as from China, Arab, India, Japan, the US, and Australia. This may mean "nationality" in some censuses outside Indonesia. Indonesian censuses also allow users to trace indigenous groups/ tribes in the data sets, by combining the statistical data with anthropological studies.

The way ethnicity is asked in population censuses varies by country. The terms used for ethnicity questions in the censuses vary by country. In 2010, Indonesia uses a single, simple, direct question, combining ethnicity and citizenship. Ethnicity is recorded as in the Question no 208. It is written as "*Apakah kewarganegaraan dan sukubangsa (NAMA)*?" [What is the citizenship and ethnic group of (NAME)?|]

The answer can be one of the options as follows

a. *WNI* (*Warga Negara Indonesia*, or Indonesian citizen), *tuliskan suku bangsa* (write in the ethnic group)

b. *WNA* (*Warga Negara Asing*, or non-Indonesian citizen), *tuliskan kewarganegaraan* (write in the citizenship)

Around the globe, there are three formats of response category in a questionnaire: closed-ended responses, closed-ended responses with an open-ended "Other" option, and an open-ended response. The closed-ended responses take two forms: that is when the respondents check the available box of ethnic category they belong to, or check the code list of ethnic groups. Sometimes, this format also permits the respondents not to identify with any one of the stated groups in the questionnaire, by providing "none" as one of the options. The second format is the extension from the closed-ended format while permitting the respondents to write in an ethnic group name that is not listed. The last one is when the respondents have to write-in their ethnic group in the blank space available in the questionnaire. (Morning, 2008). The last format has the most freedom for the respondents to mention their ethnic groups.

The Indonesian ethnicity question takes the third format, an open-ended option. As found by Morning (2008) about two-thirds of Asian censuses employ the open-ended format for their ethnicity questions. Thus, the Indonesian case is just a common feature of the Asian countries' censuses. With the open ended response format, the Indonesian census recorded more than 1,300 response categories of ethnic, sub-ethnic and sub-sub-ethnic groups, including several categories of foreigners living in Indonesia. To distinguish the foreigners from Indonesian citizens with foreign descent, the foreigners were coded separately.[6]

In each of the three formats, only one answer is allowed. A respondent can only have one ethnic group. However, as inter cultural interaction is increasing, with mixed marriage and geographical mobility, it can become increasingly difficult for a respondent to identify with just one ethnic group. Therefore, the US started allowing the respondents to choose more than one race in its 2000 population census.

In the case of Indonesia, respondents are only allowed to have one ethnic group. This brings difficulty and confusion in certain circumstances. If a respondent comes from various cultural backgrounds, such as from a mixed marriage and/ or living in regions with different cultures from those in the respondent's place of birth, then he/ she can answer whichever ethnic group he/ she feels most comfortable with. If the respondent still cannot decide which ethnic group he/ she feels most comfortable with, the field enumerator may guide the respondent to follow the ethnicity of the respondent's father, grand-father, and great-grand father and so on. This applies in patrilineal societies. In matrilineal societies, the interviewers follow the respondent's mother's line (Badan Pusat Statistik 2009*b*).

When a person is the child of an international marriage, or of foreign origins due to migration, the census provides categories such as Chinese, Arab, Indian, American, and Australian.

Finally, it should be noted that the head of the household answered not only for him/ her self, but also for the members of his/ her household. In the case of ethnicity, the head identified his/ her own ethnicity and provided his/ her knowledge on the ethnicity of members of his/ her household. It is also possible that the head of the households made the answers in consultation with the interviewers. This possible bias should be considered when analysing the data.

## Dynamics of Ethnic Groups

Changes in number of population in any ethnic group as well as its age-sex composition and geographic distribution can first be determined by changes in three basic demographic components: fertility, mortality, and migration. Fertility rate has a positive impact on the number of population by adding to the number of population, and mortality rate has a negative impact by subtracting the number of population. Migration can increase or reduce the number of population depending on the magnitude between the out-migration and in-migration. Fertility rate affects the age structure through the youngest population aged 0-4 years old. Mortality and migration can have impact to all age groups, depending on the differences of rate among age groups.

**Table 1. Difference in Classification of the 15 largest Ethnic Groups in Indonesia, 2000 and 2010**

| Ethnic Groups | 2000 | 2010 |
|---|---|---|
| Javanese | Jawa | Jawa |
| | | Samin |
| | | Tengger |
| | | Nagarigung |
| | | Nagaring |
| | | |
| Sundanese | Sunda | Sunda |
| | | Naga |
| | | |
| Malay | Melayu Riau | Melayu Riau |
| | Melayu | Melayu |

| | | |
|---|---|---|
| | Melayu Jambi | Jambi |
| | Melayu Bengkulu | Bengkulu |
| | Melayu Semendo | Melayu Semendo |
| | | Semendo |
| | Melayu Pasemah | Pasemah |
| | | Gumai |
| | | Kisam |
| | Melayu Musi Sekayu | Melayu Banyu Asin |
| | Melayu Bangka | Melayu Deli |
| | Melayu Belitung | Langkat/ Melayu Langkat |
| | Melayu Enim | Asahan |
| | Melayu Palembang | Melayu Asahan |
| | Melayu Pegagan | Melayu Lahat |
| | Melayu Pontianak | Kikim |
| | | Lematang |
| | | Lintang |
| | | Serawai |
| | | Dayak Melayu Pontianak |
| | | Dayak Melayu Sambas |
| | | |
| Batak | Angkola | Batak Angkola |
| | Karo | Batak Karo |
| | Batak Tapanuli | Batak Tapanuli |
| | Toba | Batak Toba |
| | Mandailing (Angkola Mandailing) | Batak Mandailing |
| | | Batak Pakpak Dairi |
| | | Dairi |
| | | Batak Simalungun |
| | | |
| Madurese | Madura | Madura |
| | | |
| Betawi | Betawi | Betawi |
| | | |
| Minangkabau | Minangkabau | Minangkabau |
| | | |
| Buginese | Bugis | Bugis Pagatan |
| | | Pagatan |
| | | Bugis |
| | | Ugi |
| | | Amatoa/Ammatowa/Orang Kajang |
| | | Tolotang |
| Bantenese | Banten | Banten |
| | | |
| Banjarese | | Banjar Kuala/Batang Banyu/Pahuluan |
| | Banjar | Banjar |
| | | |
| Balinese | Bali | Bali/ Bali Hindu |

| | | |
|---|---|---|
| | | Bali Majapahit |
| | | |
| Acehnese | Aceh/Achin/Akhir/Asji/A-Tse/ Ureung Aceh | Aceh/Achin/Akhir/Asji/A-Tse/ Ureung Aceh |
| | | Lambai/Lamuri |
| | | |
| Dayak | Not available | * |
| | | |
| Sasak | Sasak | Sasak |
| | | Bayan |
| | | |
| Chinese | Cina | Cina |
| | Cina PRC | Cina PRC |
| | Cina Taiwan | Cina Taiwan |

**Note**: * there are 375 groups, comprising sub and sub-sub ethnic groups. It is too long to be mentioned here.
**Source:** the statistics for 2010 are derived from Ananta, Arifin, Hasbullah, Handayani, and Pramono (forthcoming); the statistics for 2000, from Suryadinata, Arifin, and Ananta (2003).

In addition to three demographic components, we should examine any possible difference on the coverage of sample overtime. In this paper, we compare the coverage of the 2000 and 2010 population census, especially underestimation in 2000 population census.

We also examine the difference in the classification of an ethnic group in 2000 and 2010, especially among the 15 largest ethnic groups in Indonesia in 2010. See Table 1. There is no change in category for the ethnic groups of Madurese, Betawi, Minangkabau, and Bantenese. Thus, the change over time for these four ethnic groups is quite straightforward. It should be noted that although there is no change in classification of Chinese, the Chinese in 2000 is underestimated, to be discussed later in this paper.

On the other hand, the two censuses have different classifications for the remaining ethnic groups especially the Malay. In the report of the 2000 population census, the data was published as it was coded. Therefore, this difference should be taken into account when comparing the publication from 2000 and 2010 population censuses.

## Under Estimation of Three Large Ethnic Groups in 2000

There are under-estimation in few ethnic groups in 2000 because of several different reasons. The Acehnese was not included in the fifteen largest ethnic groups in 2000 because there was no accurate information on Aceh in 2000. Because of the political and security situation during 2000 population census, there was a significant under-coverage of the population in

Aceh. The enumerators were only able to enumerate less than 50 percent of Aceh population. The most serious problem was in the regencies of North and East Aceh, and no data at all was collected in the regency of Pidie. Yet, these three regencies are the majority Acehnese regencies. Thus, the serious under-coverage in these regencies resulted in a large underestimation of Acehnese in 2000. The underestimation is shown in Table 2, where only about 872 thousand persons identified themselves as Acehnese in 2000. There should have been a much larger number than this as they accounted for 3.4 million in 2010, contributing 1.44 percent, and ranked the twelfth.

**Table 2. Change in Ethnic Composition: Indonesia, 2000-2010**

| Rank | Ethnic Group | 2000 | | 2010 | |
|---|---|---|---|---|---|
| | | Number (000) | Percentage | Number (000) | Percentage |
| 1 | Javanese | 83,866 | 41.71 | 94,843 | 40.06 |
| 2 | Sundanese | 30,978 | 15.41 | 36,705 | 15.51 |
| 3 | Malay | 8,950 | 4.45* | 8,754 | 3.70 |
| 4 | Batak | 6,891 | 3.43* | 8,467 | 3.58 |
| 5 | Madurese | 6,772 | 3.37 | 7,179 | 3.03 |
| 6 | Betawi | 5,042 | 2.51 | 6,808 | 2.88 |
| 7 | Minangkabau | 5,475 | 2.72 | 6,463 | 2.73 |
| 8 | Buginese | 5,010 | 2.49 | 6,415 | 2.71 |
| 9 | Bantenese | 4,113 | 2.05 | 4,642 | 1.96 |
| 10 | Banjarese | 3,496 | 1.74 | 4,127 | 1.74 |
| 11 | Balinese | 3,028 | 1.51 | 3,925 | 1.66 |
| 12 | Acehnese | 872 | 0.43** | 3,404 | 1.44 |
| 13 | Dayak | n.a | n.a- | 3,220 | 1.36 |
| 14 | Sasak | 2,611 | 1.3 | 3,175 | 1.34 |
| 15 | Chinese | 1,739 | 0.86*** | 2,833 | 1.20 |
| | Others | 32,249 | 16.02 | 35,769 | 15.11 |
| | Total | 201,092 | 100.00 | 236,728 | 100.00 |

Source: the 2000 data is referred to Suryadinata, Ananta and Arifin (2003) and Ananta, Arifin and Bakhtiar (2005). The 2010 is authors' calculation from the coded raw data of 2010 population census.

The "no show" of Dayak of Kalimantan in 2000 is also because of an underestimation in 2000, but for a different reason. It is not because of difficulties in the field enumeration and interview, but simply a matter of classification in the analysis. Dayak consists of hundreds sub-ethnic and sub-sub ethnic groups. In the publication of the 2000 census, a large number of sub-ethnic groups was not combined into a single ethnic group of Dayak. Thus, with the New Classification, the Dayak has been "fully" estimated in 2010.[7] As a result, the

Dayak in 2010 accounted for 1.36 percent, or 3.2 million population, placed the thirteen position.

Because of the underestimation of both Acehnese and Dayak in 2000 population census, the Sasak, originating from West Nusa Tenggara, stood at the twelfth position in 2000. Its ranking declined to the fourteenth position in 2010, because of the much better coverage of the Acehnese and improvement of classification of Dayak, though the percentage contribution of the Sasak remained the same during 2000-2010, contributing about 1.30 percent.

The Chinese was also underestimated in 2000 population census, with another reason. Suryadinata, Arifin, and Ananta (2003) argued that some respondents in 2000 did not want to identify themselves as Chinese because of political situation. The "true" percentage of the Chinese in 2000 was between 1.5 percent and 2.0 percent rather than 0.82 percent as recorded in the census. With this underestimation, the Chinese was in the fifteenth position in 2000. It could have been at least in the twelfth position in 2000.

On the other hand, the contribution of the Chinese was only 1.20 percent in 2010, in the fifteenth position. As the political situation in 2010 has been very open relative to that in 2000, there was only a small possibility that the Chinese were still reluctant to identify themselves as Chinese, if they wanted to. If they did not want to identify themselves as Chinese, that is because they did not feel they were Chinese, rather than because of political situation. They may have freely felt that they were more comfortable in identifying themselves with local ethnic groups, such as Javanese or Sundanese, or "Indonesian", rather than Chinese. The estimate of 1.20 percent is also consistent with an earlier estimate for 2005 (Ananta, Arifin, and Bakhtiar, 2008), using the 2005 Intercensal Population Survey data, giving the percentage of 1.20 percent. Therefore, there is no need to make an upward estimate of the percentage of Chinese in 2010.

The decline in percentage and position of the Chinese during 2000-2010 is likely because the Chinese has one of the lowest fertility rates in Indonesia. It is also possible that there has been a heavy out-migration from Indonesia among the Chinese during that period of 2000-2010. Moreover, there may been a trend that some Chinese have comfortably identified themselves with local ethnic groups.

**Unequal Distribution**

As mentioned earlier, the fifteen largest ethnic groups formed 84.89 percent of total citizens in Indonesia in 2010. In contrast, the remaining 15.11 percent consisted of 619 very small ethnic groups and sub-groups. The members of the fifteen largest ethnic groups almost did not change during the period of 2000-2010 though there are some changes in their relative position. The Dayak was the only ethnic group in 2010 which was not in the 2000 census. It did not appear in list of the fifteen largest ethnic groups in 2000 because of underestimation mentioned earlier.

The many small groups particularly originate from Eastern Indonesia. In Papua, for example, there were 263 small ethnic groups. In contrast, five of the fifteen largest ethnic groups originated from the Island of Java, in Western Indonesia. They were the Javanese (the largest), Sundanese (the second largest), Madurese (the fifth), Betawi (the sixth), and Bantense (the ninth). All together these Java origins constituted 63.42 percent of total citizens in Indonesia.

Four ethnic groups (Malay, Batak, Minangkabau, and Acehnese) are from the Island of Sumatra, also in Western Indonesia, contributing only 11.39 percent. These nine ethnic groups originating from two islands, both in Western Indonesia, already accounted for 74.81 percent of total population. The rest of the fifteen largest ethnic groups originate from Eastern Indonesia,--with the Banjarese and Dayak from Kalimantan, Buginese from Sulawesi, Balinese from Bali, and Sasak from West Nusa Tenggara,--forming only 8.84 percent to total population of Indonesia. The fifteenth group was the Chinese, one of the groups of Indonesian citizens with foreign descent, contributing 1.19 per cent to the total population in Indonesia.

The very unequal distribution among ethnic groups was also seen 2000. As shown in Table 2, the distribution has a heavy weight on the Javanese, the largest ethnic group in Indonesia. The Javanese remained the largest, and dominant, ethnic groups in Indonesia, comprising more than 40.00 percent of total number of citizens in Indonesia[8]. The difference with the second largest ethnic group, the Sundanese, is very large. The Sundanese only contributed about 15.0 percent, a difference of about 25 percentage points between the two.

Apart from these two ethnic groups, there were many small ethnic groups with less skewed distribution. For example, there were three ethnic groups with each contributing more than 3.0 percent. The Malay was the third largest ethnic group, followed by the Batak and

Madurese. The Malay and Batak originate from the Island of Sumatra, and the Madurese from the Island of Java-Madura.

The sixth and seventh positions were taken by the Betawi (originating from the Island of Java) and Minangkabau (originating from the Island of Sumatra), with each contributing below 3.0 percent. However, they swopped the positions in 2000-2010. The Minangkabau was the sixth in 2000, but the seventh in 2010. On the other hand, the Betawi was the seventh in 2010, and rose to the sixth in 2010.

The Buginese was the eight, contributing 2.73 percent in both 2000 and 2010, just slight smaller percentage than the Betawi or Minangkabau. Smaller than these, another group consisting of Bantenese, Banjarese, and Balinese was between 1.5 and 2.0 percent. The rest was just below 1.5 percent.

**Patterns of Ethnic Groups Dynamics**

Though the ranking of the eleven largest ethnic groups almost did not change at all, the number and percentage contributions of the 11 largest ethnic groups have changed over time. In terms of the population size, nearly all the 15 largest ethnic groups continue to grow, except the Malay, during 2000-2010. In terms of percentage, some ethnic groups experienced declining percentages, rising percentages, or constant percentages.

***Declining percentages: Javanese, Malay, Madurese, and Bantenese***

The percentage of the first largest ethnic group, the Javanese, declined from 41.71 percent in 2000 to 40.01 percent in 2010 although the number still grew with an increase of more 11 million during 2000-2010. This decline happened even though some small ethnic groups have been added to the "Javanese" in 2010, under the New Classification, as shown in Table 7. The decline is very likely because the Javanese has one of the lowest fertility rates in Indonesia. As estimated by Ananta, Arifin, and Bakhtiar (2005), the Javanese fertility rate was already below replacement level. Another possible reason is that there has been a large outflow of international migration among the Javanese, particularly those who worked as overseas workers.

The percentage of the Malay declined from 4.45 percent in 2000 to 3.70 percent in 2010, although it remained the third largest ethnic group. The Malay even declined in its absolute number, with about 200 thousand population smaller in 2010. It should also be noted

that the 4.45 percent for Malay in 2000 is cited from Ananta, Arifin, and Bakhtiar (2005), a revision of an estimate in Suryadinata, Arifin, and Ananta (2003).

This decline (in both absolute and percentage) of the Malay can be attributed from different classification in 2000 and 2010. As shown in Table 7, there was no Bangka Malay (Melayu Bangka), Palembang Malay (Melayu Palembang), Belitung Malay (Melayu Belitung), Enim Malay (Melayu Enim), and Pegagan Malay (Melayu Pegagan) in 2010, but they were part of the Malay in 2000. The 2010 census had ethnic groups of Bangka, Palembang, Enim, Belitung, and Pegagan as separate ethnic groups, not belonging to the Malay. These groups may be initially Malay, but, as discussed in Melalatoa (1995) and Hidayah (1996), they may have identified themselves as Palembang, Bangka, Belitung, Enim, or Pegagan because of their growing own identities. Pegagan is a sub-ethnic of ethnic group of Ogan. All of these groups also originate from the Island of Sumatra.

In other words, the deletion of these groups from Malay (because of the New Classification) may explain the decline of the Malay in 2010. However, the New Classification also has some ethnic groups which were not in the 2000 census: Melayu Banyu Asin, Melayu Deli, Langkat/ Melayu Langkat, Asahan, Melayu Asahan, Melayu Lahat, Serawai, Dayak Melayu Pontianak, and Dayak Melayu Sambas. In short, a deeper study should be conducted to what extent the New Classification has resulted in the decline of both the number and percentage of the Malay.

It is also possible that there have been important demographic changes among the Malay. Is it possible that Malay fertility declined very fast during 2000-2010? Is it possible that the Malay had a large flow of out-migration to other countries during 2000-2010? We exclude the possibility of rising mortality among the Malay because there was no such major event which may cause rising mortality among the Malay. Deeper studies with the coded raw data sets of both 2000 and 2010 censuses can help explaining whether fertility and migration differential explain the decline in both number and percentage of the Malay.

Moreover, we may also ask whether it is possible that some "Malay", who have been living outside the Island of Sumatra, did not identify themselves as Malay, but, instead, with the local ethnic groups where they lived. Is it possible that there were many marriages with other ethnic groups, resulting in new ethnic identities? Without further deep studies, these questions cannot be answered.

There are three other ethnic groups whose percentages declined: the Madurese, Bantenese, and Chinese. There is no change in the classification of these groups. It is likely that the declining percentage of the Madurese is because of its relatively low fertility and/ or

its relatively large flow of out-migration to other countries. The decline in percentage of Bantenese can be related to their decline in fertility rate.[9] Furthermore, from the 2000 data, there in an indication of Bantenese migrating overseas especially the young ones aged 20-24 years old. Another group experiencing a decline in percentage is the Chinese, and the reason for the decline has been discussed earlier.

***Rising percentages: Sundanese, Batak, Betawi, Buginese, and Balinese***

The Sundanese grew with a smaller additional number of 6.7 million during 2000-2010. Unlike the Javanese, the percentage of Sundanese in 2010 slightly increased from 15.41 percent in 2000 to 15.51 percent in 2010. It can be mentioned here that Sundanese fertility was still above fertility level.

The contribution of Batak rose from 3.43 percent to 3.56 percent. This can be because of relatively higher fertility among the Batak and/ or a larger coverage of "Batak" in the New Classification. In the New Classification, the Batak includes Batak Pakpak Diari, Dairi, and Batak Simalungun. The estimate of 3.43 per cent of the Batak was cited from Ananta, Arifin, and Bakhtiar (2005), a revised estimate in Suryadinata, Arifin, and Ananta (2003).

The Betawi is considered as the "native people" (*bumi putera*) of Jakarta, the capital city. As the city progresses, many of them no longer reside in the province. As of 2000 data, only less than a half of them lived in Jakarta (45.7 percent), and other Betawi lived in the surrounding provinces such as West Java and Banten (Suryadinata, Arifin and Ananta, 2003), especially in the bordering areas.

As shown in Table 2, their number and percentage grew during 2000-2010. This may be partly because of a possible recent population momentum, a large increase in number of births during this period, in the Betawi population.[10] Another possibility of the growth of the Betawi is rising awareness of Betawi identity, resulting in a rising percentage of them proudly identifying themselves with Betawi.

The Buginese, which is well-known as brave seafarers, also experienced an increase in their percentage, from 2.49 percent in 2000 to 2.71 percent in 2010. The increase can be partly because of difference in classification which incorporates more categories in the group, as well as their fertility rate. Fertility rate has been declining among the Buginese, however, the population momentum, reflecting high fertility in the past may still exist among the Buginese. Further studies should be carried out to explain the rise in percentage of the Buginese.

Interestingly, the percentage of the Balinese rose from 1.51 percent to 1.66 percent though the Balinese also has one of the lowest fertility rates in Indonesia. Probably, this is because of a different classification. In 2010, the Balinese consisted of Bali/ Bali Hindu and Bali Majapahit. The figure in 2000 did not include Bali Majapahit. But, deeper examinations should be done on the rising percentage of the Balinese.

***Constant percentages: Minangkabau, Banjarese, and Sasak.***

There were only three ethnic groups who changed insignificantly. They were Minangkabau (from 2.72 percent to 2.73 percent), Banjarese (from 1.74 percent to 1.74 percent), and Sasak (from 1.30 percent to 1.34 percent).

Minangkabau is renowned for their culture of "merantau"[11], comprising about the same percentage of about 2.72 percent in both 2000 and 2010. While many other ethnic groups in Indonesia follow patrilineal family systems, Minangkabau is characterised with a matrilineal family system within an Islamic tradition. The Banjarese (originating from Kalimantan) and Sasak (a local ethnic group in West Nusa Tenggara) are also famous for their *merantau* culture.

**Ethnicity and Religion**

Religion is often intertwined with ethnicity: a different ethnic group may have a different religion. Indonesia recognises six official religions, namely, Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism. Confucianism in Indonesia has its own history as it is closely linked to an ethnic minority, the Chinese, and affected by changing political regimes. Under the Old Order regime, Soekarno, the first president of Indonesia, issued a presidential decision stipulating six officially recognized religions, namely, Islam, Protestantism, Catholicism, Buddhism, Hinduism, and Confucianism, in 1965. When Suharto, the second president, came to power in 1967, he continued his predecessor policy on religion, but in 1979 his cabinet decided to de-recognise Confucianism. Therefore, Confucianism was last included in the 1971 population census. In the following censuses (1980, 1990 and 2000), it was recorded under category of "others" and could not be recognized as its own anymore. However, during the Reform era, especially under the fourth

president of Abdurrahman Wahid, the law against Confucianism was repealed and Confucianism has then become one of the official religions in Indonesia.

The question on religion is also based on what respondents wanted to say about their own religions. As in ethnicity, it is an open ended questionnaire. "*Apakah agama yang Bapak/ Ibu anut*?" (What is your religion?). Though only seven religions are officially recognized, the population census always allows respondents to answer "others", meaning religions other than the seven official religions. "Others" is a category when the respondents did not mention one of the seven official religions.

Indonesia is also known as the majority Muslim country, where Muslims accounted for 87.54 percent of total Indonesian citizens.[12] Table 3 shows that eleven out of the fifteen largest ethnic groups were predominantly Muslims. They were the Javanese, Sundanese, Malay, Madurese, Betawi, Minangkabau, Buginese, Bantenese, Banjarese, Acehnese and Sasak. All these ethnic groups were exclusively Muslims, as the Muslims in each ethnic group formed more than 95 percent.

**Table 3. Percentage Distribution of Religious Follower by Ethnic Group: Indonesia, 2010**

| | Religions | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Ethnic Groups | Muslims | Protestants | Catholics | Hindus | Buddhists | Confucians | Others | Total |
| Javanese | 97.17 | 1.59 | 0.97 | 0.16 | 0.10 | 0.00 | 0.01 | 100.00 |
| Sundanese | 99.41 | 0.35 | 0.14 | 0.01 | 0.07 | 0.01 | 0.01 | 100.00 |
| Malay | 98.77 | 0.71 | 0.26 | 0.01 | 0.23 | 0.01 | 0.00 | 100.00 |
| Batak | 44.17 | 49.56 | 6.07 | 0.02 | 0.11 | 0.00 | 0.07 | 100.00 |
| Madurese | 99.88 | 0.08 | 0.03 | 0.01 | 0.01 | 0.00 | 0.00 | 100.00 |
| Betawi | 97.15 | 1.62 | 0.61 | 0.02 | 0.58 | 0.03 | 0.00 | 100.00 |
| Minangkabau | 99.72 | 0.18 | 0.08 | 0.00 | 0.02 | 0.00 | 0.00 | 100.00 |
| Buginese | 98.99 | 0.46 | 0.09 | 0.41 | 0.01 | 0.00 | 0.04 | 100.00 |
| Bantenese | 99.83 | 0.08 | 0.03 | 0.00 | 0.06 | 0.00 | 0.01 | 100.00 |
| Banjarese | 99.55 | 0.30 | 0.08 | 0.02 | 0.03 | 0.00 | 0.01 | 100.00 |
| Balinese | 3.24 | 0.92 | 0.34 | 95.22 | 0.26 | 0.00 | 0.01 | 100.00 |
| Acehnese | 99.85 | 0.10 | 0.02 | 0.00 | 0.03 | 0.00 | 0.00 | 100.00 |
| Dayak | 31.58 | 30.18 | 32.50 | 0.38 | 0.54 | 0.02 | 4.79 | 100.00 |
| Sasak | 99.33 | 0.12 | 0.06 | 0.14 | 0.34 | 0.00 | 0.01 | 100.00 |
| Chinese | 4.65 | 27.04 | 15.76 | 0.13 | 49.06 | 3.32 | 0.04 | 100.00 |
| Others | 64.48 | 24.11 | 10.67 | 0.18 | 0.20 | 0.03 | 0.33 | 100.00 |
| **Total** | 87.54 | 6.96 | 2.91 | 1.69 | 0.71 | 0.05 | 0.13 | 100.00 |

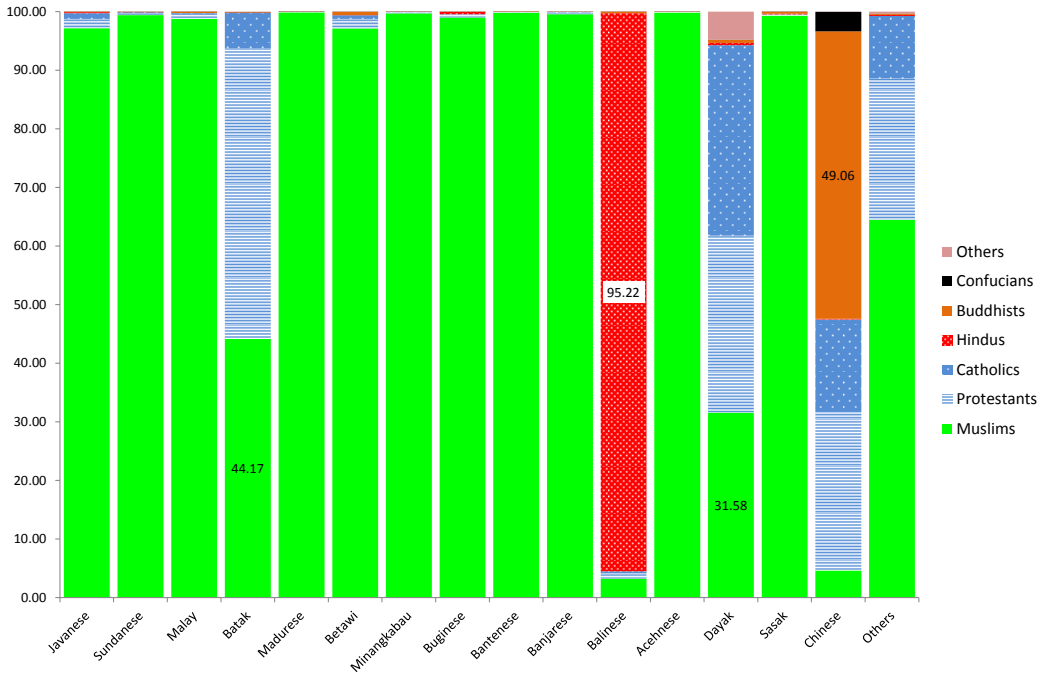
Source: Authors' calculation from the coded raw data set of the 2010 Indonesia Population Census.

The Batak, the fourth largest ethnic group, is the majority-Christian, mostly Protestant. Yet, not all Batak are Christians. Figure shows that 44.2 per cent of the Batak were Muslim. They may be the Angkola and Mandailing Batak.

The Balinese, who mostly live in the Province of Bali and the 11th largest ethnic group, is exclusively the majority-Hindus, 95.2 percent. Muslim Balinese accounted for 3.2 percent or 127 thousand population. The Muslim Balinese is not necessarily the same with Muslims living in the Province of Bali. In 2000, Muslims in the Province of Bali formed 10.3 percent of total population in the province, of most them may be migrants from outside the Province of Bali.

The Dayak and Chinese were more pluralistic with regards to religious composition. The Dayak, the thirteenth largest ethnic group, was nearly evenly distributed among Muslim, Protestant and Catholic with 31.6 percent, 30.2 percent and 32.5 percent, respectively. However, the Dayak can be seen as majority-Christian, if we put the Protestant and Catholic together, forming 62.7 percent of the Dayak population.

**FIGURE 1. Ethno-Religious Composition: Indonesia, 2010**




Source: drawn from Table 3.

The Dayak also shows how a local government can make a decision different with the central government in Jakarta, particularly with regards to religion. During the New Order era, Kaharingan, a local religion among the Dayak community, was classified under the

Hinduism. However, now, the local government, such as the Province of South Kalimantan, has officially recognized Kaharingan as an official religion. They can put "Kaharingan" as their religion in their Identity Card (KTP – *Kartu Tanda Penduduk*).

The Chinese was very pluralistic in term of their religions. There was no dominant number of religious followers. The largest number was the followers of Buddhism, but they only accounted half (49.1 percent) of the 2.8 million Chinese. Furthermore, this group of Buddhism may actually include other religions such as Tao-ism and Confucianism. Though Confucianism has become an official religion, some Confucians might not know that the option was already available.

The Protestants were the second largest group (20.0 percent), followed by the Catholics (15.8 percent). Some (4.6 percent) of them were Muslims. Interestingly, the percentage of Confucians was relatively small, only 3.3 percent, even lower than the Muslim Chinese. Nevertheless, only a very small percentage (0.1 percent) of the Chinese followed Hinduism.

**Ethnicity and Language**

Indonesia has been quite successful to develop national language policy, the use of *bahasa Indonesia (*Paauw, 2009*)*. This success partly lies on its historical perspective in early period of nation building. The Youth Oath (*Sumpah Pemuda*), Satu Nusa Satu Bangsa Satu Bahasa (One Land, One Nation, One Language) was declared in 28 October 1928. The Oath was to recognise efforts to be a unified people living in a single homeland, Indonesia, as a nation and speaking the same language, *Bahasa Indonesia* (Indonesian language). *Bahasa Indonesia* has historical roots of Malay dialects spoken in the coastal areas of the Straits Malacca and Riau Islands. It also functioned as a lingua franca for trade throughout the archipelago long before Indonesia was born. Indonesian has a dual function in Indonesian society: the language of national identity and the language of education, literacy, modernization and social mobility.

The establishment of the national language does not mean to erase or replace the ethnic language spoken in many different part of the country. *Bahasa Indonesia* has been unifying people from different ethnic groups. Indeed, most (92.08 percent) of Indonesian population aged 5 years old and above had the ability to speak *Bahasa Indonesia*. Ability to speak Bahasa Indonesia here includes simple *Bahasa Indonesia*. Respondents were said to be able to speak Bahasa Indonesia, if they could anwer question number 211 in the population census "*Apakah [NAMA] mampu berbahasa Indonesia*?" Or "Is [Name] able to use *Bahasa*

*Indonesia*?" The answer was dichotomous with yes/no answer. To assess the respondents, the question must not be translated into a local language although the interview was done using the local language. It must be read out as it is written in the questionnaire in Bahasa Indonesia. If the person asked somebody else to answer the question, then this person was not able to use *Bahasa Indonesia*. If the persons can understand the question, then the person this is assumed to be able to use *Bahasa Indonesia*. (Badan Pusat Statistik, 2009, p.117). Nevertheless, ability to speak Bbahasa Indonesia does not necessarily mean that the respondents use Bahasa Indonesia as their language daily spoken at home. Thus, citizens of Indonesia are expected to be at least a bi-lingual with speaking Indonesian and an ethnic language. Migration to a place with different language than the persons' native language may affect the persons' language spoken daily. This is seen as a part of adaption strategy to the new place of residence.

Therefore, the census also collected information on language daily spoken at home in question number 210 "*Apakah bahasa sehari-hari yang digunakan [Nama] di rumah? [What is [Name] daily language spoken at home*?"

This question is an open-ended. Daily language spoken at home is the language used at home to communicate with all members of the household. This is not inheritance, it can be developed through social interaction.

Someone can speak different language daily from their own ethnic origins For instance, a girl born to the Malay couple and her family has been residing in the Javanese community for years. Thus, this enables them to reach Javanese proficiency since she has been growing up there. She is finally able to speak Javanese every day, instead of speaking Malay at home. As explained in the census manual (Badan Pusat Statistik, 2009, p.116), in her case, the enumerator recorded her as speaking Javanese daily at home.

In a case that a person speaks both *Bahasa Indonesia* and an ethnic language at home, the census recorded the ethnic language as the language spoken daily at home. If a person used more than one ethnic language at home, then the census recorded the language used more often. In addition, if the person spoke a foreign language, the country of that language was recorded.

Indonesia is not only a multi-ethnic but a multi-lingual country. The response to the open-ended question on the daily language spoken at home in this population census recorded more than 1,400 language categories (much more the ethnic categories). It is therefore interesting to learn what language each of the ethnic groups spoke at home. A particular interest is to learn the percentage of those who spoke their own languages vis a vis *Bahasa*

*Indonesia*. As with the discussion on ethnicity, we here also limit the discussion on the fifteen largest ethnic groups in Indonesia

Figure 2 and Table 4 depict a novelty of this paper by presenting daily language spoken at home in relation to their ethnic groups. Eleven out of the fifteen ethnic groups used their own languages daily at home. In each of these ethnic groups, more than half spoke its own language at home daily. These eleven groups had three patterns according the percentages speaking their own languages. First is those who more than 90 percent spoke their own languages, speaking exclusively their own language. They included the ethnic groups of Madurese, Balinese and Sasak, with 91.1 percent, 92.7 percent and 93.9 percent, respectively.

**Table 4. Percentage Distribution of Daily Language Spoken at Home by Ethnic Group: Indonesia, 2010**

| Ethnic Group | Indonesian | Own language | Others | Total |
|---|---|---|---|---|
| Javanese | 16.33 | 77.36 | 6.32 | 100.00 |
| Sundanese | 13.31 | 83.70 | 2.99 | 100.00 |
| Malay | 18.95 | 76.23 | 4.82 | 100.00 |
| Batak | 52.56 | 43.11 | 4.33 | 100.00 |
| Madurese | 3.30 | 91.12 | 5.58 | 100.00 |
| Betawi | 72.57 | 25.41 | 2.02 | 100.00 |
| Minangkabau | 23.87 | 71.19 | 4.94 | 100.00 |
| Buginese | 32.15 | 59.14 | 8.71 | 100.00 |
| Bantenese | 10.32 | 33.13 | 56.54 | 100.00 |
| Banjarese | 10.85 | 86.13 | 3.02 | 100.00 |
| Balinese | 6.29 | 92.69 | 1.02 | 100.00 |
| Acehnese | 14.67 | 84.17 | 1.16 | 100.00 |
| Dayak | 14.11 | 61.62 | 24.28 | 100.00 |
| Sasak | 4.45 | 93.94 | 1.62 | 100.00 |
| Chinese | 60.49 | 24.07 | 15.44 | 100.00 |
| Others | 22.66 | 31.59 | 45.75 | 100.00 |
| Total | 19.95 | 67.58 | 12.47 | 100.00 |

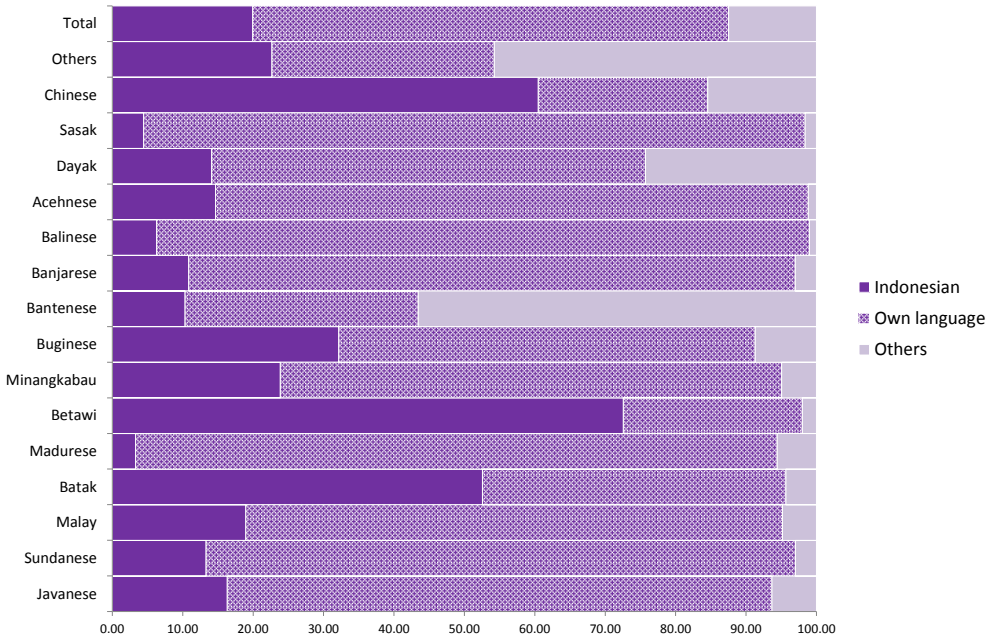
Note: the data is limited to Population aged five years old and over

Source: Authors' calculation from the coded raw data of 2010 Indonesia Population Census.

The second is those who between 75 and 90 percent used their own languages. They were the Javanese, Sundanese, Malay, Acehnese and Banjarese. Although, the Javanese was the largest ethnic group, only about 77 percent of them spoke Javanese daily at home. A higher percentage (83.7 percent) of the Sundanese spoke Sundanese daily at home. The

Malay, the third ethnic group, speaking Malay was about the same percentage as the Javanese (76.2 percent).

**FIGURE 2. Daily Language Spoken at Home by Ethnic Group: Indonesia, 2010**




Source: drawn from Table 4

The third pattern is those ethnic groups who between 50 and 75 percent used their own languages at home. They were the Buginese, Dayak and Minangkabau. The Buginese speaking Buginese every day at home was 59.1 percent; the Dayak, 61.6 percent; and the Minangkabau, 71.6 percent.

Interestingly, as seen in Figure 2 the Batak, Betawi and Chinese used more *Bahasa Indonesia* than their own languages daily at home, with more than a half of the population using Bahasa Indonesiaevery day. Only 43 percent of the Batak spoke Batak.

Only a quarter of the Betawi spoke Betawi, and almost three quarter spoke Bahasa Indonesia. This may be because Betawi language can be seen as a dialect of Bahasa Indonesia, spoken in the capital city of Jakarta but has been followed widely in Indonesia. Therefore they may have identified their language as *Bahasa Indonesia* than Betawi.

The majority (60.5 percent) of the Chinese used *Bahasa Indonesia* as their language spoken daily at home. Only almost a quarter (24.1 percent) spoke Chinese daily at home. A relatively larger percentage (15.44 percent) used other languages.

Bantense was not the largest number of language spoken daily at home by the Bantenese. Only one third of the Bantenese spoke Bantenesse. Much more, almost half (48.8 percent) spoke Sundanese. It should be mentioned that the Province of Banten borders with the Province of West Java (the home province of the Sundanese), and the Province of Banten used to be part of the Province of West Java.

**Concluding Remarks**

This paper has contributed to the estimation of statistics on ethnicity in Indonesia, based on the raw data set of 2010 Indonesia Population Census. These are new statistics, and therefore they provide the first insights on macro-view of ethnicity in Indonesia based on 2010 population census. In particular, it produces the statistics on ethnic composition in Indonesia in 2010; statistics on the religion followed by the ethnic groups; and the language spoken daily at home by the ethnic groups. It also evaluates the dynamics of ethnic groups, comparing the statistics in 2010 with that in 2000. The 2000 data is based on the Suryadinata, Arifin, Ananta (2003), the pioneering work on ethnic mapping in Indonesia. Because of limitation of space, the discussion in this paper is limited to the fifteen largest ethnic groups in Indonesia, already covering 84.89 percent of total Indonesian citizens.

This work has been possible partly because of the continued openness in Indonesian politics, particularly on ethnicity. The break-through of the BPS (Statistics-Indonesia) to collect information on ethnicity in its 2000 population census, which was continued in the 2010 population census, is another important factor making this work possible.

This study is also expected to trigger more studies using the rich raw data set of the 2000 and 2010 Indonesia population censuses

**References**


Akinwale, Omobolaji. "Change in Ethnic Group England and Wales, 1991-2001". Dissertation Submitted in Partial Fulfillment of MSc Advanced Social Research Methods Statistics, 2005. Department of Sociology, City University. United Kingdom. http://www.ccsr.ac.uk/research/documents/Akinwaledissertation.pdf. Downloaded 21 June 20013.

Ananta, Aris. "Changing Ethnic Composition and Potential Violent Conflict in Riau Archipelago, Indonesia: An Early Warning Signal", *Population Review*, Vol. 45, No. 1, 2006.

Ananta, Aris. "The Population and Conflict". In *Aceh. A New Dawn.* Singapore: Institute of Southeast Asian Studies, 2007.

Ananta, Aris, Evi Nurvidya Arifin, and Bakhtiar, "Ethnicity and Ageing in Indonesia, 2000-2050". *Asian Population Studies* , Vol. 1, No. 2, July, 2005.

Ananta, Aris, Evi Nurvidya Arifin, and Bakhtiar. "Chinese Indonesians in Indonesia and the Province of Riau Archipelago: a demographic analysis". In *Ethnic Chinese in Contemporary Indonesia.* Edited by Leo Suryadinata. Singapore: Institute of Southeast Asian Studies, 2008.

Ananta, Aris, Evi Nuvidya Arifin, and Leo Suryadinata. *Indonesian Electoral Behaviour. A Statistical Perspective.* Singapore: Institute of Southeast Asia, 2004.

Ananta, Aris, Evi Nurvidya Arifin, M. Sairi Hasbullah, Nur Budi Handayani, and Agus Pramono. "A New Classification of Indonesia's Ethnic Groups. Based on 2010 Population Census." Working Paper. Singapore: Institute of Southeast Asian Studies, forthcoming.

Arifin, Evi Nurvidya and Aris Ananta. "Three Mega Demographic Trends in Indonesia", *Social Development Issue*, forthcoming (2013).

Badan Pusat Statistik. *Sensus Penduduk 2010. Pedoman Pencacah. Buku 6*. Jakarta: Badan Pusat Statistik, 2009.

Badan Pusat Statistik. *Fertilitas Penduduk Indonesia: Hasil Sensus Penduduk 2010 [Fertility of Indonesia's Population: the 2010 Population Census Results]*. Jakarta, Indonesia: Badan Pusat Statitik, 2011.

Baumann, Timothy. 2004. "Defining Ethnicity". *The SAA Archaeological Record*, September 2004, 12-14.

Bulmer, M. 'The ethnic group question in the 1991 Census of population'. In *Ethnicity in the 1991 Census: Volume One: Demographic Characteristics of the Ethnic Minority Populations*. Edited by David Coleman and John Salt. London: HMSO, pp. 33-62, 1996.

Coleman, David. "Immigration and Ethnicity in Low Fertility Countries: a Third Demographic Transition", *Population and Development Review* 32 (3): 401-446 (September 2006)

Davis, Kingsley. "The Theory of Change and Response in Modern Demographic Theory", *Population Index,* 29: 345-366, 1963.

De Kaa, Van. "The Idea of a Second Demographic Transition in Industrialized Countries", Paper presented at the Sixth Welfare Policy Seminar of the National Institute of Population and Social Security, Tokyo, Japan, 29 January 2002.

Hidayah, Zulyani. *Ensiklopedi Suku Bangsa di Indonesia.* Jakarta: LP3ES, 1996.

Koentjaraningrat, J. R. Mansoben, and Y. Biakai. "Kebinekaan Kesenian Irian Jaya: Khususnya Dalam Kebudyaan Asmat". In *Irian Jaya. Membangun Masyarakat Majemuk.* Edited by Koentjaraningat. Jakarta: Penerbit Djambatan, 1994.

Melalatoa, M. Junus. *Ensiklopedi Suku Bangsa di Indonesia. Jilid A-K.* Jakarta: Departemen Pendidikan dan Kebudayaan RI, 1995.

Melalatoa, M. Junus. *Ensiklopedi Suku Bangsa di Indonesia. Jilid L-Z.* Jakarta: Departemen Pendidikan dan Kebudayaan RI, 1995.

Morning, Ann. "Ethnic Classification in Global Perspective: A Cross-National Survey of the 2000 Census Round". *Popul Res Policy Rev* (2008) 27:239–272.

Naim, Mochtar. *Merantau: Pola Migrasi Suku Minangkabau*. [Merantau: Pattern of Migration of Minangkabau Ethnic Group]. Yogyakarta, Indonesia: Gadjah Mada University Press, 1984.

Notestein, F.W. "Population - the long view". In *Food for the World*. Pp.37-57. Edited by T.W. Schultz. Chicago: Chicago University Press, 1945.

Paauw, Scott. "One Land, One Nation, One Language: An Analysis of Indonesia's National Language Policy". In H. Lehnert-LeHouillier and A.B. Fine (Eds.), University of Rochester Working Papers in the Language Sciences, 5(1), 2-16, 2009.

Ratcliffe, Peter. "Ethnic Group". *Sociopedia.isa*, 2010: 1-10.

Riwut, Tjilik. *Kalimantan Memanggil*. Indonesia: Endang, 1958.

Riwut, Tjilik and Sanaman Mantikei. *Menyelami Kekayaan Leluhur*. Yogyakarta: Pusakalima, 2003.

Shryock, Henry S. And Jacob S. Siegel. *The Methods and Materials of Demography*. New York: Academic Press, 1976. (condensed edition by Edward G. Stockwell).

Skeldon, Ronald. *Population Mobility in Developing Countries.* London: Belhaven Press, 1990.

Stahl, Charles W. and Raginal T. Appleyard. "International Manpower Flows in Asia: an Overview" *Asian and Pacific Migration Journal*, 1, 3-4:407-94, 1992.

Suryadinata, Leo, Evi Nurvidya Arifin, and Aris Ananta. *Indonesia's Population: Ethnicity and Religion in a Changing Political Landscape*. Singapore: Institute of Southeast Asian Studies, 2003.

Thung, Ju-Lan, Yekti Manuati, and Peter Mulok Kedit. *The (Re)Construction of the "Pan Dayak" Identity in Kalimantan and Sarawak. A study on Minority's identity, ethnicity, and nationality.* Jakarta: Pusat Penelitian Kemasyarakatan dan Kebudyaan, LIPI, 2004.

Zelinsky, Wilbur. "The Hypothesis of the Mobility Transition", *Geographical Review*, vol. 61, April, 1971.

**Notes**

[1] Paper prepared for the XXVII IUSSP International Population Conference, 26 – 31 August 2013, Busan, Korea.

1 = Institute of Southeast Asian Studies Singapore, 2 = University of Indonesia, Indonesia, 3 = Statistics-Indonesia (BPS-Badan Pusat Statistik), Indonesia.

[2] For more detailed discussion on change in fertility, mortality, and migration readers are referred to Arifin and Ananta (2013).

[3] The 1961 population census, the first census since Indonesia independence, collected information on religion, but the statistics was not published. The information on religious composition was published from the 1971 population census.

[4] It should be borne in mind that this "group" can be an imagined one, not necessarily sociologically real. Moreover, this paper uses "ethnic group" as a translation from "*suku bangsa*", the official term used in Indonesia. Other opinions are welcome and may be recommended to the Badan Pusat Statistik (Statistics Indonesia).

[5] In Indonesia, the State does not define ethnic groups.

[6] As an illustration, the Chinese Indonesians (Indonesian citizens) have a code in the list of coded of ethnic groups. Other the other hand, the Chinese (non-Indonesian citizens) have their own code, showing they are foreigners.

[7] "Fully" means that it is still possible that there are still more Dayak sub-ethnic groups which are not identified in the New Classification.

[8] The data on ethnicity is limited to the citizens of Indonesia. Therefore, "population" hereafter always refers to "citizens" only.

[9] We do not have fertility rate for Bantenese, but we can proxy it with the fertility rate of the Province of Banten, where the fertility rate declined from 2.72 in 1996-1999 to 2.35 in 2006-2009 (Badan Pusat Statistik, 2011)[9]. As of 2000, 92.0 percent of the Bantenese resided in the Province of Banten (Suryadinata, Ananta and Arifin (2003).

[10] As discussed in Suryadinata, Arifin, and Ananta (2003), there was a youth bulge aged 15-24, accounting for a significant portion of 22.2 percent of the Betawi population in 2000. During 2000-2010, this large group was likely to start families and reproduce themselves, creating a population momentum starting from 2000-2010.

[11] The word *merantau* was coined by Naim (1984), referring to culture of the Minangkabau ethnic group, where the young migrate out of their home lands, and return only after they are successful outside their communities.

[12] Because the data on ethnicity is limited to Indonesian citizens, the discussion of religion as associated with ethnicity is also limited to Indonesian citizens.