

PRESS HISTORY FRAMEWORK FOR A PRESS HISTORY COURSE

Febbrizal¹, Abdurakhman²

^{1,2}Ilmu Sejarah, Fakultas Ilmu Budaya, Universitas Indonesia
febbrizal92@gmail.com

Keyword

Press History, Indonesian Press, Thematic, Methodology, Teaching History

Abstract

The study of press history is a subsection of universal history that is studied and used as a patron in writing and teaching history. The study of press history is not only thematic and refers to the methodological part of research (as a primary source) but also has a unique performance to be taught at the college level and below. The research method used in this book is a literature study; the first part is collecting press history sources; the second is sorting and selecting press history; and the third is reviewing and analyzing the container that becomes the framework of Indonesian press history. This research found a suitable platform in the authorship, what is referred to as the "Indonesian Press History Framework for Press History Course," in the platform "Sejarah awal pers dan kebangkitan kesadaran keIndonesiaan, 1855-1913" by Ahmat Adam, "Jurnalisme dan politik di Indonesia: Biografi Kritis Mochtar Lubis (1922-2004) Sebagai Perenungan Redaksi dan Pengarang" by David T. Hill, and "Pers Perlawananananan: Politik Wacana Antikolonialisme Pertja Selatan" by Basilius Triharyanto.

INTRODUCTION

'I once read somewhere that journalism is not only a craft that has its own artistic elements but also a profession that records events and opinions, then tries to interpret and shape these opinions for the benefit of the educated public. As far as we know, it is true that the history of journalism has to do with the struggle of human beings to communicate freely with each other, to extract and interpret news, and to offer intelligent opinions in the marketplace of ideas' (Ahmat Adam). The study of press history in Indonesia itself is part of an integral subtheme in the writing of Indonesian history as a whole. The Indonesian press has a phenomenal history and momentum in the world of journalism, from the first "national awakening" and "movement era" as the epicenter of the involvement of the Indonesian press during the colonial era, to the second moment of initiation "press independence after the old order and new order" until now.

With the development of historical writing methodology and historical truth in recent times, it is certainly interesting to see how the press is written in the treasures of Indonesian history. The first historiography was written by Ahmat Adam "Sejarah awal pers dan kebangkitan kesadaran keIndonesiaan, 1855-1913," a history professor at the Universiti Malaysia Sabah (UMS) from a neighboring country. The main part carried by Adam is the issue of the press and its implications (early nationalism), which emerged as a sign of the early awareness of Indonesian society. The second historiography is a thematic biography of Mochtar Lubis' actions and thoughts written by David T. Hill, Professor of Southeast Asian Studies at Murdoch University in Australia, "Jurnalisme dan politik di Indonesia :Biografi Kritis Mochtar Lubis (1922-2004) Sebagai Perenungan Redaksi dan Pengarang". The third historiography was written by Indonesian Basilius Triharyanto, a Feature Journalist from Pantau Jakarta, on "Pers Perlawanan: Politik Wacana Antikolonialisme Pertja Selatan". In their historiographies, all three emphasize the history of the press with different thematic studies. Ahmat Adam discusses the press, its implications, and the emergence of early Indonesian awareness; David T. Hill analyzes Mochtar Lubis' actions as an editor and author after the proclamation; and Basilius Triharyanto focuses

more on the dynamics of *Pertja Selatan* newspaper as a regional newspaper that has its own place in Indonesian press history. Ahmat Adam and Basilius Triharyanto represent the epicenter of Indonesian press involvement during the colonial era, while David T. Hill places his work during Mochtar Lubis' time (during the revolution). I think these three works represent what the Indonesian press history framework calls the subthematic part of press history.

METHOD

The method used in writing this article is a literature study, with the first part collecting sources related to Indonesian press studies and the second part sorting and selecting books that are suitable to be used as a framework for studying the Indonesian press both thematically and methodologically. The final part reviews and analyzes the books that have been verified according to the framework of Indonesian press history, namely "Sejarah awal pers dan kebangkitan kesadaran keIndonesiaan, 1855–1913" by Ahmat Adam, "Jurnalisme dan politik di Indonesia: Biografi Kritis Mochtar Lubis (1922–2004) Sebagai Perenungan Redaksi dan Pengarang" by David T. Hill, and "Pers Perlawanananan: Politik Wacana Antikolonialisme *Pertja Selatan*" by Basilius Triharyanto. In addition, a review of supporting literature remains the basis for the enrichment of this article.

RESULTS AND DISCUSSION

The following is a comparison table of books that form the Indonesian Press History Framework For A Press History Course.

Table 1.

Book Framework Comparison				
N	Author	Structure	Methods	Key Points
1	Ahmat Adam	Ahmat Adam essentially revealed the role of the press as the spearhead of the rise of early national consciousness.	Thematic chronological analysis method	Evolutionary growth of the press in the language of the country's children; changes in the thin layer of Indonesian intellectuals; growth of modern ways of thinking
2	David T. Hill	Muchtar Lubis' two consistent sides (Old Order and New Order) were influenced by Muchtar's liberal background in his youth.	Muchtar Lubis' two consistent sides (Old Order and New Order) were influenced by Muchtar's liberal background in his youth.	The editor-in-chief of the two great orders, Muchtar Lubis, was described by Hill as 'Mochtar is remembered more for what he opposed than for what he supported'.
3	Basilius Triharyanto	The interaction of the press with movement organizations in the colonial era and the representation of anti-colonialism played by <i>Pertja Selatan</i>	Historical writing methods and communication science methods of Fairclough discourse analysis	critical of Dutch colonialism and imperialism in his region.

Ahmat Adam

Ahmat Adam 'This book focuses on the evolutionary growth of the press in the language of the country's children, tracing the factors that influenced and reflected changes in the thin layer of Indonesian intellectuals, as well as the factors that helped the growth of modern ways of thinking'. The first part of the book reveals how the press was a socio-economic by-product of the colonial era, while the second part discusses the development of the press on economic, socio-cultural and missionary grounds. The third section manifests that the development of the press was a result of the urban environment with all its modern facilities, such as the lingua franca (Malay), infrastructure, and schools. The fourth and fifth sections discuss the modernity of the indigenous people, which triggered the development of intellectuality to be able to compete with Europeans and Chinese in the modern world (especially the press) to encourage indigenous people to have the ability to organize both social, political, economic, and religious activities, which became the beginning of national awareness. The most important changes in the direction of this transformation were the spread of modern education, urbanization, and the formation of a new type of "aristocracy—intellectuals as "opponents" of blue-blooded aristocrats or traditional aristocrats'. The sixth section is dominated by Tirta Adhi Soerjo as the pioneer of the indigenous press and founder of a number of movement organizations; the seventh section discusses the vernacular press outside Java, which on the whole followed the development of the press in Java; and the final section concentrates on the role of the press in the awakening of Indonesia's national consciousness.

With the thematic chronological analysis method, Ahmat Adam essentially reveals the role of the press as the spearhead of the rise of early national consciousness. With the invention of the printing press from the Gutenberg period until it was brought to the East Indies, the press emerged as an economic and cultural by-product of the East Indies European community and later the Chinese community. On this basis, the indigenous people were encouraged to engage in the industry. The development of the press with the support of Liberal and Ethical Politics, the printing industry, and the completeness of the colonial infrastructure that helped disseminate the press industry directly contributed to encouraging early Indonesian awareness through information and the Malay language. Printing in Indonesia began with the arrival of the Dutch in the islands. Its growth and development ran parallel to the gradual expansion of Dutch colonialism. Adam outlines the historical development of printing in Indonesia since the seventeenth century, which was attempted by the colonial government to fulfill its administrative functions through the government newspaper "Bataviasche Koloniale Courant" and the private newspapers "Vendu Nieuwes" and "Bataviase Nouvelles." Besides that, the introduction of printing was also initiated by missionaries of the Dutch Protestant Church who used it to publish Christian literature in local languages for evangelistic purposes. Thereafter, the years that became the momentum of the Indonesian press and the turning point of Indonesia's national consciousness are represented by the years 1855, 1870, 1884, 1901, 1906, 1911, and 1913. 1855 marked the emergence of the enlightenment/education-oriented Bromartani and Poespitamantjawarna; 1870 marked the emergence of commercial newspapers initiated by the Indo-Dutch and ethical political policies that suppressed illiteracy to encourage reading (both for teaching and educational purposes); as a result, the regional language press emerged in the 1870s and 1880s. Afterwards, the press that was originally held by Europeans or their descendants experienced business ups and downs, culminating in the decline of the sugar industry in 1884. A number of presses (Bintang Timor and Pemberita Betawi) went bankrupt and were later acquired by peranakan Chinese (Tjoa Tjoa Lok and Lie Kim Hok), who made the press not only a business tool but also a tool of Chinese unity (Tiong Hoa Hwee Koan) against colonial behavior. The impact of the development of the Chinese press coincided with the widespread implications of Ethical Politics in 1901. Impressed by the developments among the Chinese, a small group of young Indonesian intellectuals, including Abdul Rivai, R. M. Tirta Adhi Soerjo, and Dja Endar Moeda, also began to call for the modernization of their people, with Abdul Rivai as the spark who mobilized his countrymen to be educated in a modern (Western) way to align themselves with Europeans

and Chinese who had already occupied these positions. From 1906 to 1907, Tirta Adhie Soerjo played a role in consolidating Javanese priyayi to form the weekly Medan Prijaji. 1911 and 1913 saw the use of the press by the Sarekat Dagang Islam movement (H Samanhoedi, who enlisted the help of R. M. Tirta Adhie Soerjo) in Java, the Perserikatan Orang Alam Minangkabau (Datoek Soetan Maharadja) in Sumatra, and the emergence of the Muhammadiyah organization. The rise of these organizations and their vehicles, all of which were managed by Indonesians, was an expression of the new socio-economic and political consciousness of Indonesians. This development was not limited to Java but spread everywhere. This became apparent in 1913, when the same consciousness was formed outside Java following the spread of the press and the rise of a number of pioneering socio-political organizations among the natives, notably Sarekat Islam.

Ahmat Adam 'There have been some serious studies of the history of the press in Indonesia, mostly narratives based on limited research', but for Adam, with the exception of works on the Dutch press and Chinese press by the likes of J.A. van der Chijs and G.H. von Faber, Dutch-language writers (Ockeloen, C. W. Wormser, Helsdingen & Hoogenberk, D.M.G. Koch, G.J. Drewes, E.F.E. Douwes Dekker, Tio le Soei, and Kwee Kek Beng) attempted to describe the Indigenous press but were limited by the scarcity of sources, while Indonesian writers (Tjokrosiswojo, Said, Notodidjojo, and Surjomihardjo) relied heavily on the works of Adi Negoro (1949) and Paradahap (1952). Author Leo Suryadinata's (1971) work on the Chinese press did not escape Adam's criticism of the socio-economic analytical framework for the development of the Chinese press. In general, these writers also do not really highlight the relationship between the indigenous press and the rise of consciousness towards Indonesian nationalism. The exceptions are Pramoedya Ananta Toer, Justus M. van der Kroef, and Edward Cecil Smith, who allude to the role of the press in Indonesian nationalism. It is interesting to note that what Adam builds in his study reveals an unexplored side to the writing of Indonesian press history. The common thread of the press towards insight, awareness, and perception of Indonesianness is well analyzed in his study.

David T. Hill

David T. Hill describes the life of Mochtar Lubis, a member of the press who gave meaning to the interpretation of the history of post-proclamation Indonesian independence. This book examines the development of a secular modernizing tradition in Indonesian media and journalism practice since 1945, through a critical evaluation of the life of one of its most significant and controversial exponents. The first part of the book discusses the personal life of Mochtar Lubis, from being the son of a civil servant to becoming a nationalist scholar in his youth. The second and third parts of the book discuss the work that made Mochtar Lubis legendary during the Old and New Orders as a man of the press and culture. The last chapter discusses his work as editor-in-chief.

David T. Hill's method borrows from Thomas Couser's "vulnerable subject" biography. As an editor-in-chief who lived through two major orders, Mochtar Lubis is described by Hill as being remembered more for what he opposed than what he supported. In the 1950s, he incarnated a fiery opposition to communism, radical nationalism, the prevailing party system, and above all, the growing power of President Sukarno. Indeed, Sukarno became the main target of his criticism because he epitomized almost everything he considered inferior. Mochtar regarded him as self-aggrandizing, sexually promiscuous, a worshipper of physical pleasure, opportunistic, power-hungry, poorly disciplined, and hypocritical, and saw a close connection between these personal weaknesses and what Mochtar perceived as Sukarno's weak political views, which he saw as feudal, irrational, irresponsible agitation, and pro-communism. On the basis of his opposition, Mochtar was encouraged to support the establishment of the New Order, but it was not long before his critical and oppositional spirit resurfaced after witnessing the disappointing period of the New Order. Mochtar's attacks on the New Order, and especially on Pertamina's Ibnu Sutowo in the 1970s, were carried out in the spirit of jihad and again for reasons that reflected his pure moralism. Ibnu Sutowo's ostentatious wealth and his arrogant disregard for his responsibilities

to government budget managers angered Mochtar more than Ali Murtopo, the ubiquitous and feared intelligence chief, and more than the enigmatic and undemonstrative Suharto. The disgraceful fall of Ibnu Sutowo and Pertamina in 1975–1976 was a powerful defense of Mochtar's earlier stance on them. The two consistent sides of Mochtar Lubis (Old Order and New Order) are clearly explained by Hill in his book; this is certainly influenced by Mochtar's liberal background in his youth. In one part of the book, Mochtar is described as a figure close to the Indonesian elite (especially the Sumatran elite, which is described as the same place and appropriate in the growth of the figure of Mochtar Lubis) who are famous for being ideologically established, such as Sutan Sjahrir. Another part of what Hill says about Mochtar as editor-in-chief is that the main concerns are the political features of his editorial leadership of Indonesia Raya (in two periods, 1949–1958 and 1968–1974) and as an author of politically charged literature. The circumstances surrounding his arrests in 1956–1966, again in 1975, and the closure of his newspaper are examined, as are his responses to them. On the other hand, Hill reveals the dynamics of Mochtar Lubis as both object and subject of research. Although the thesis was completed, the desire to continue my uneven relationship with Mochtar, the biographer's odd role as investigator or researcher, continued as if it were impossible to break. As a result, I spent three weeks visiting places prominent in Mochtar's early life, trying to gain an understanding and values appropriate to the period. It seems as if he has decided to ignore it to avoid the appearance of discomfort. Has he, I wonder, separated, on the one hand, his biographers, whom he feels have produced works that do not represent him well (such as 'Mochtar Lubis in the text') from, on the other hand, the young admirers who insist on stopping by to snoop on his past? Is he also engaged in a retaliatory act of making me an object by separating the biography from the biographer?

Some of the opinions about Mochtar Lubis are also explored by Hill in his book, 'Professor Anthony Johns, translator of *The Endless Road*, told us about the principles and courage of Mochtar Lubis. Press reports confirmed this image: as one of the most prominent authors and cultural figures, the most courageous opponent of President Sukarno, the most notorious political prisoner (confined under various forms of detention for more than nine years), one of the most outspoken editor-in-chiefs, whose daily newspaper Indonesia Raya was the most boisterous and suppressed on numerous occasions. At the same time, more than three dozen published media interviews with Mochtar Lubis were collected in one book by his close friend Ramadhan K.H., providing further depth of thinking about his views on a range of controversial issues. The rest are dozens of public lectures, seminar papers, and speeches of various kinds, many of which have been published in various forms.

David. T. Hill also revealed how the Indonesian studies community contributed to his writing Mochtar Lubis as a biography: a wide circle of scholars on Indonesia have provided stimulus and feedback at various levels of this project. I especially appreciate the support of Harry Aveling, David Bouchier, Colin Brown, Arief Budiman, Henri Chambert-Loir, Keith Foulcher, Vedi Hadiz, Barbara Hatley, Ariel Heryanto, Virginia Hooker, Basuki Koesasi, Alfons van der Kraan, Ulrich Kratz, Max Lane, the late Dan Lev, John Legge, Jennifer Lindsay, Anton Lucas, John Maxwell, Angus McIntyre, Tessa Piper, George Quinn, David Reeve, Janet Steele, Priyambudi Sulistiyanto, and Paul Tickell. Other friends who have helped in different ways at different times include the late Bridson Cribb, Julia Robinson, Julie Larsen, Megan Selman, and others in the Tench Street gang. Even Hill absorbed the logic he thought was established in analyzing Mochtar Lubis as the object and subject of his research. In his advice to biographers writing about 'vulnerable subjects', Thomas Couser emphasized the virtues of ethics and integrity in the narration of the lives of others. Mochtar Lubis may take issue with some of the interpretations in this text, but I have tried to adhere to Couser's advice. The purpose of this writing is not to glorify or denigrate Mochtar Lubis, not to turn a human being with a finite lifespan into an acknowledged saint, and not to turn a flawed person into a demonized one. It is an attempt to place a person in his time period, values in his society, and choices in his context. On this basis, it is undeniable that Hill's writing of Mochtar Lubis is not a biography that places a god-like character in the mainstream of the story

but on the human side of the author's awareness of Muchtar Lubis, who was dynamic in the writing process.

Basilius Triharyanto

Basilius Triharyanto describes the *Pertja Selatan* newspaper that emerged in South Sumatra in 1926 and continued to survive until the beginning of the Second World War. This newspaper was a critical part of Dutch colonialism and imperialism in the region. *Pertja Selatan* newspaper, as expressed by the author, consistently voiced a sense and attitude of nationality: The writing of the history of *Pertja Selatan* in this study is one of the efforts to open the world of Malay press on the stage of Indonesian history. Therefore, there are two main issues that become the target of this study, namely: 1) the interaction of the press with movement organizations in the colonial era; and 2) the representation of anti-colonialism played by *Pertja Selatan*. In addition to the historical writing method, Basilius also uses Fairclough's communication science method of discourse analysis on the history of *Pertja Selatan*. In the first part of the book, the author provides a brief background on *Pertja Selatan* newspaper during its establishment and the challenges that followed, and in the first part, the author presents the conceptions that arise from his research theme. The second part describes the situation of Palembang as the region of *Pertja Selatan* grew up in the situation of Dutch colonialism and imperialism, the state of industrial plants such as coffee and rubber that affected the prosperous economy, the colonial political decisions in controlling the threatening situation, The market of *Pertja Selatan* readers was diverse, with backgrounds in economy, education, religion, and ideology. Rubber was a treasure for Palembang. When the "oedjan mas" came, the wealth of the people of Palembang was so great that the population could afford to buy the necessities of the information field, such as newspapers, and could afford the abonnement of newspaper subscriptions.. The third part of the book describes the dynamics of *Pertja Selatan* and its crew in a repressive colonial situation and the established economy of the people as a driving factor that gave rise to the seeds of *Pertja Selatan* as a critical newspaper. Being rich because of rubber was not only for those in the city but spread to the hamlets of the interior. Thus, *Pertja Selatan* had readers in Komeriing, Cempaka, Pagar Alam, and other remote areas. And the schools that developed in South Sumatra, besides playing a role in eradicating illiteracy, also played an important role in encouraging people's interest in reading. The fourth section of the book focuses on the discourse of the writing of *Pertja Selatan* texts as part of the anti-colonialism stance analyzed by the author. The final part of the book is the author's reflection on *Pertja Selatan*'s anti-colonialism behavior and the author's attempt to place *Pertja Selatan* as part of the history of the Indonesian press.

Basilius said, 'This study may have been influenced by the development of the intellectual climate in the study of press history in Indonesia. In the 1990s, the study of press history began to attract scholars in the country. This was followed by several translated and published works by foreign scholars and historians that added to the literature of press history research in Indonesia'. In addition to the main sources of *Pertja Selatan*'s own newspaper, Ahmat Adam and Mirjam Maters, Mestika Zed's dissertation "Kepialangan, Politik, dan Revolusi Palembang 1900–1950", and Jeroen Peeters' "Kaum Tuo-Kaum Mudo: Religious Change in Palembang" became the main material for Basilius to analyze the social, political, economic, and cultural sides of South Sumatra in the years of *Pertja Selatan*.

CONCLUSION

What Ahmat Adam wrote is something that is difficult to compete with for any writer who is concerned with the history of the Indonesian press, especially during the early days of the Indonesian press. As he himself admits, writing about the history of the Indonesian press lacks good sources, both in terms of literature and analytical frameworks that parse the Indonesian press firmly. The only conundrum may be the less comprehensive discussion of the Indonesian press outside Java and the short time limit on the Indonesian press (in the period after 1913, the Indonesian press began to move towards the movement press, and I think this period was the

peak of press involvement in nation building; in historical records, almost all movement organizations had their own press mouthpieces). Perhaps Ahmat Adam has his own considerations regarding the time limit for emergence, and it is understandable that the emergence of the vernacular press in the early days appeared mostly in colonial written records, as well as the availability of these presses. On the other hand, outside the island of Java, the records of the presses that emerged were not as neat and well kept as those in the areas where the presses grew and developed. David T. Hill's biography of Muchtar Lubis as a whole is a good basis for writing. Hill tries to place Muchtar in an interpretation that he believes is free from value interventions that exaggerate or even degrade Muchtar Lubis as the subject and object of his writing. It is undeniable that what Hill writes is a study from someone who is knowledgeable about the press, politics, and literature in Indonesia in the second half of the 20th century. The only visible obstacle is that what David T. Hill writes seems to be less loose in certain parts (a kind of hesitation); of course, this is his own admission related to the dynamics as a writer with what he writes in the text outside the written text (personal). While what Basilius writes is a good attempt to reveal the history of the Indonesian press outside of Java, interestingly, Basilius follows Adam's form of the press growing in rich urban areas (socio-economic), the only hitch is the depth of analysis of Basilius on his study. As revealed in his book, this study is basically a thesis that he made as a student and then rewrote it in the future.

These days, the printed press has been eroded by the digital world, but the aesthetic and authentic nostalgia about the printed press cannot be erased from most of the nation's memory, as the printed press in its time was the center of everything related to progress. What Ahmat Adam, David T. Hill, and Basilius Triharyanto have written can be said to have provided a good and useful reference in the effort to unravel the history of the Indonesian press. The study of the history of this press has the potential to open more avenues for further research on the role and function of the printing press in the context of modernization, democracy, and related issues. Of course, so that people today do not forget that a large part of the constellation of this nation is connected to the press as a medium, this effort certainly faces its own challenges. Like it or not, almost throughout its history, the Indonesian press has been part of the ruling politics in all aspects. This condition is certainly not without exception: iconic press people utilize the spirit of an independent press (a must) against the trajectory of the era that affects the course of the realization of modernization, democracy, and other issues that continue to emerge throughout the history of this nation. The debate and challenge for historians is how to read it all and then frame it in an objective and valuable repertoire of knowledge for the future building of this nation.

REFERENCES

- Adam, Ahmat. (2003). Sejarah awal pers dan kebangkitan kesadaran keIndonesiaan, 1855-1913. Jakarta : Hasta Mitra
- Hill, David T. 2011. Jurnalisme dan politik di Indonesia :Biografi kritis Mochtar Lubis (1922-2004).Jakarta : Yayasan Pustaka Obor Indonesia
- Hill, David T. 2011. Pers Di Masa Orde Baru. Jakarta : Yayasan Pustaka Obor Indonesia
- Katodirdjo, Sartono. (1993). Pengantar Sejarah Indonesia Baru: Sejarah Pergerakan Nasional dari Kolonialisme sampai Nasionalisme, Jilid 2. Jakarta: PT Gramedia.
- Kartodirdjo, Sartono. 2019. Pendekatan Ilmu Sosial dalam Metodologi Sejarah. Yogyakarta: Penerbit Ombak.
- Kuntowijoyo. 2008. Penjelasan Sejarah (Historical Explanation). Yogyakarta: Penerbit Tiara Wacana.
- Rahzen, Taufik. (2007). Tanah Air Bahasa: Seratus Jejak Pers Indonesia. -Cet 1. -Jakarta: I Boekoe
- Sjamsuddin, Helius.2007. Metodologi Sejarah. Yogyakarta: Penerbit Ombak
- Surjomihardjo, Abdurrachman [ed.]. (1980). Beberapa Segi Perkembangan Sejarah Pers di Indonesia. Jakarta: Leknas LIPI – Deppen RI.
- Triharyanto, Basilius. (2009). Pers Perlawanan : Politik Wacana Antikolonialisme Pertja Selatan. LKiS: Yogyakarta