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## European Influences In Basis Magazine Edition Of 2000-2007: A Discussion Of Thought's Multicultural

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### Abstract

Mass media, such as *Basis* which has been running since 1951-is one of the hegemonies sites, where many thoughts compete with each other to gain the mainstream. As a magazine which is managed by the Jesuit ordinance, *Basis* has certain roles, especially in the domain of humanities. Besides, inside *Basis* there are cross cultures of Europe which are associated with the colonialist past. How does Europe influence Indonesia today? This article will discover the Europeans influence discussed in the *Basis* magazine at the beginning of the 21<sup>st</sup> century, in the 2000-2007 editions to be exact. By applying the content analysis through the Europeans influences into *Basis* magazine, it is hoped that the patterns and the forms of European multiculturalism in Indonesia in the contemporary era will be seen. These findings will be used as alternative learning about culture studies for students.

**Key words:** mass media, European influences, multiculturalism, culture studies, learning materials

### INTRODUCTION

During the colonial era, Western cultures (Europe) was one of the means used to strengthen the practice of imperialism around the world, including in Indonesia. Colonialists used culture as one of their devices, beside weapons and military power to legitimate their sovereignty. Edward Said (1994:75—81) in his writings investigates European cultures and their hegemonic roles to show European domination (as well as that of the United States) towards the Asian-African nations. This domination remained until the postcolonial era.

At the beginning of the 21<sup>st</sup> century, the world was marked by a new phenomenon. Alvin Toffler (1991:19) called this phenomenon the third wave, which was a change in life style. This change brought about a shift in life's domains; a shock of human culture that was marked with the change of information. Toffler himself refers to the first change as a revolution in agriculture, and the second one in industry. The third cultural revolution was marked with the quick fundamental changes in information development. It is commonly said to be the world of computers and the internet. The invention of the internet (and also the cellular telephone) has been making the world become a big village where people from all over the world can freely communicate.

A family at the beginning of the 21<sup>st</sup> century was marked with a relationship among its members which spread across many different places. To communicate, they are connected with the electronic device. Their children cannot speak the Indonesian language anymore nor have the Javanese culture. Their children, are children of the world who know many different cultures from the places where they belong to and get know some other cultures from places they pass. They do not communicate with Javanese or Indonesian language, but they become experts in using some international languages. They get married with people from different continents. This kind of phenomenon has been marking the cultural life of people from the third millennium, the multicultural people.

The cultural exchange happens quickly, every single human being touches different cultures. These touches are followed by processes of acculturation, influence spreading or cultural adoption from one culture to another. The problem comes when as a developing country and situated in the intersection of different cultures - as mentioned by Dannys Lombard (2000:11—39) in his *Le Carrefour Javanais*, - Indonesia, will inevitably be in the subordinated position.

According to Lombard (2000:11—39) in *Nusa Jawa: Silang Budaya, Kajian Sejarah Terpadu*; Indonesia has been accepting some influences from many great cultures in the world such as India, China, Islam, and from Western countries. To know their influences and the process of multiculturalism in Indonesia, a research analysis was conducted. Particularly the influence of western cultures which is represented by things such as philosophy, literature, theatre, music, dance, fine arts, culinary, and fashion; a study which is popularly called cultural studies.

During the colonialism period, the western culture was one which also strengthened the practice of imperialism. Edward Said (1994:75—81) in his books, often reviews the role of European culture (western) in European hegemony (and also the United States) upon the Asian-African countries in the postcolonial era. Said (1994:75—81), says that the hegemony has been continuing even up to now.

This article will show the analysis of western influences (read: Europe) in Indonesia at the beginning of the 21<sup>st</sup> century. The process of cultural influence often happens as a result of internalization of western (Europe) values into Indonesia's culture as it is stated by Peter L.

Berger (1990:125). The process of internalization, acculturation, and multiculturalism of European values can take place in a certain period of time, in some forms, and emerge in different mediums. This article is also a part of a research concerning the internalization process of western (Europe) values or the process of multiculturalism in Indonesia. The research of the multiculturalism process is limited only to some mass media, such as newspapers, magazines, journals, and bulletins, as these mediums are usually used to spread the European culture to Indonesian people as the readers.

This article, then, will discuss about: (1) which articles contain of some forms of European influence in *Basis* magazine edition of 2000—2007; (2) how is the reception of *Basis* magazine towards principle figure or events from Europe; (3) what are the nature of European influences in some domains like philosophy, literature, culture or humanity in general, in Indonesia at the beginning of the 21<sup>st</sup> century.

#### **TOPICS ABOUT EUROPE IN *BASIS* MAGAZINE 2000—2007**

As a cultural magazine, *Basis* has been in existence and stable in Indonesia for a long time. Some other cultural magazines are not as lucky as *Basis* which has been published by Jesuit ordinance, as they usually do not last for a long time. *Basis* was founded on 29 March 1951 in Yogyakarta. It means *Basis* has been surviving for 58 years, more than half a century. Now, the chief editor is managed by Sindhunata. Before, it was directed by Dick Hartoko. Initially, this magazine was funded by some Jesuit Priests in Indonesia, namely: J. Bakker, A. Djajasepoetra, J. Dijkstra, R. Soekarto, G. Vriens, and P. Zoetmulder. Since 1996 *Basis* has been changing its format into a bigger size and issued once every two months.

From the 48 editions (2000—2007) there are some findings regarding European influences. There has been 483 articles during eight years (2000:61 articles, 2001:61 articles, 2002:59 articles, 2003:54 articles, 2004:58 articles, 2005:67 articles, 2006:61 articles, and 2007:62 articles) to be researched. 115 out of 483 articles have European influences. It means 24%. From 115 articles about Europe, there are some that review 41 European principal figures, while the rest talked about Europe and its problems. All of the 41 European figures can be seen in the table below.

**List of European Principal Figures in *Basis* Magazine 2000-2007**

No.	Country	Name	Profession	Sum of Articles	Total Figure
1.	Austria	Sigmund Freud	Physiologist	1	1
2.	The Netherlands	A Teeuw	Critic	1	1
3.	Hungaria	George Lukacs (1885-1971)	Philosopher	1	1
4.	UK	Anthony Giddens	Philosopher	6	2
5.		Keren Armstrong	Author	3	
6.	Ireland	George Bernard Shaw	Novelists	1	3
7.		Bobby Sands	Politician	1	
8.		Iris Murdoch	Author	1	
9.	Italy	Antonio Gramsci (1891-1937)	Author	1	5
10.		Thomas Aquinas	Author	1	
11.		Susanna Tamaro	Novelist	1	
12.		Niccolo Machiavelli (1469-1527)	Philosopher	1	
13.		Galileo Galilei (1564-1642)	Astronom	1	
14.	Germany	Friedrich Nietzsche (1844-1900)	Philosopher, Author	9	11
15.		Alfred Delf	philosopher	1	
16.		Walter Benjamin (1892-1940)	Literary critic	2	
17.		Karl Heinrich Marx (1818-1883)	Philosopher	1	
18.		Herbert Marcuse	Philosopher	1	
19.		Theodore Adorno	Philosopher	1	
20.		Jürgen Hebermas (1929 -)	Philosopher	5	
21.		Karl Marx	Philosopher	1	
22.		Franz Magnis	Philosopher	1	
23.		Immanuel Kant (1724-1804)	Philosopher	1	
24.		Hannah Arendt (Germany-Israel)	Author	7	
25.	France	Jean Baudrillard	Critic	7	12
26.		Paul Ricoeur	Critic	2	
27.		Michel Foucault	Author	7	
28.		Victor Hugo	Author	2	
29.		Pierre Bordieu	Sociologist	5	
30.		Albert Camus	Philosopher/Author	1	
31.		Dominique Lapierre	Novelist	1	
32.		Simone Wiel	Philosopher	1	
33.		Jacques Derrida (1930- )	Philosopher	12	
34.		Rene Girard	Author	1	
35.		Thomas Merton (French-USA)	Author	1	
36.	Soheib Bencheikh (French-Egypt)	Author	1		
37.	Spain	Ignasius Loyola	Divine	1	1
38.	Sweden	Astrid Lindgren	Novelist	1	1
39.	Greece	Sophocles	Author	1	3
40.		Pythagoras	Mathematician	1	
41.		Aristoteles (384-322 BC)	Philosopher	1	
Total					41

There are also principal European figures that have at least been reviewed five times or more in *Basis* such as Anthony Giddens, Friedrich Nietzsche, Jürgen Hebermas, Hannah Arendt, Jean Baudrillard, Pierre Bordieu, Michel Foucault, and Jacques Derrida (12 articles).

In some editions, *Basis* specifically discuss certain figures or certain topics. One of these topics are persons or thoughts and their problems as it relates to Europe. These special editions are about (1) Anthony Giddens (January—February 2000), (2) Nietzsche (November—December 2000), (3) Paulo Freire (January—February 2001), (4) 100 Years of Bung Karno (March—April 2001), (5) Foucault and Marx (January—February 2002), (6) Pierre Bourdieu (November—December 2003), (7) Jurgen Habermas (November—December 2004), (8) Derrida (November—December 2005), (9) 70 Years of Franz Magnis-Suseno (May-June 2006), (10) Hannah Arendt (March—April 2007) and (11) about Derrida (November—December 2007).

Besides the special topics about famous people, in this case the thinkers and philosophers, *Basis* also offers some unique topics such as: (1) Left Aesthetics (September—October 2001), (2) Theology of Liberation (March—April 2002), (3) Education (July—August 2002), (4) Sex (March—April 2003), (5) Mathematics Education (July—August 2004), (6) The Loss of Teachers (July—August 2005), and (6) Sufism (March—April 2006).

Also, in these special editions mentioned above, there are some articles talking about Europe. Some leading European figures dominate the discussion. While there are also personalities out of Europe such as Paulo Freire (Brasilia) and Bung Karno (Indonesia). Hannah Arendt and Franz Magnis-Suseno are still related to Europe, especially Germany, though both are not holding German citizenship anymore. Arendt holds an Israelie passport and Franz Magnis became an Indonesian. Special topics about Left Aesthetics and Sex have also been discussed from the point of view of Western thinking.

When we look carefully at the table above, there are some figures from France, Germany, and then Italy. However, there is no parameter applied to investigate the frequency of those names that emerged in the table. Since there was an assumption that when Sindhunata, the Priest who finished his doctorate program in Germany was appointed to direct *Basis* in 1994, there would be many figures from Germany appearing in this magazine. This phenomenon could be related to his study background, Germany. There might be a relation between an affinity and the editor in chief.

The first chart is French. Most of the thinkers in the world and philosophers at present, which is often called the postmodern era, initially, the deconstruction reviews, are adorned with French thinkers. It is undeniable that a person like Derrida, Foucault, or Bourdieu stand in the same rank as the big names very well-known in French humanity reviews, such as Barthes, Lyotard, Levi-Strauss, Lacan, Deleuze, Guattari, or even Baudrillard. The emergence of those thinkers and philosophers from France and Germany in *Basis* during eight years at the beginning of the 21<sup>st</sup> century concluded that both countries have been giving significant influences to Indonesia. In fact, not only Indonesia has adopted the thinking, but also some other countries in the world. There is also one of priests from the Jesuit Ordonance who is teaching in Jakarta, namely K. Bertens

In the third rank, there is Italy, and not the UK or The Netherlands nor Russia. This gives us the assumption of a linking between the two countries. In Italy, there is the Vatican, the center of Roman Catholicism, where some of the writers come from. Also, the Vatican has some affinity for the Italian thinkers. *Basis* highlighted at least five Italian thinkers in its magazine. They are Antonio Gramsci, Thomas Aquinas, Susan Tamaro, Niccolo Machiavelli, and Galileo Galilei. Ireland as well as Ancient Greece, also has an affinity for Catholic congregations. As it is known, that Ireland which is Catholic, still has conflict with England which is notably Christian.

It is a common issue that when a religious institution supports a mass media, it will bring its influence to that mass media. This happened to *Basis*. However, *Basis* which was published in Yogyakarta is not an exclusive magazine. Some of its writers and articles come from non Catholic people. Syafii Ma'arif (previous Head of Muhammadiyah's Movement), Abdul Munir Mulkan, and other important Moslem figures, also contribute to this magazine. In its edition of March- April 2006, *Basis* published special topics on Sufism. All these reasons make *Basis* as a cultural magazine which review humanity and its problems. While on the other hand, in the world of Indonesian journalism, they avoid that kind of domain, humanity. It is true that many cultural magazines cannot survive very long in Indonesia. So *Basis* is the anomaly.

## **BASIS REACTION TOWARDS EUROPEAN INFLUENCES**

Jacques Derrida is the most discussed in *Basis* among other European thinkers in the 21<sup>st</sup> century. Derrida, the French thinker with his deconstruction concept, has been wondering about the sustainability of structuralism or modernism (which also includes the thought of binaries). Later on, the concept of deconstruction became the initial thinking of poststructuralism or postmodernism. *Basis* discusses a lot about Derrida and his thoughts, and *Basis* wanted to present him as its original or first representative to Indonesian readers in Indonesia.

In each edition, on the 1<sup>st</sup> and 2<sup>nd</sup> pages we will directly know what kind of journalism of *Basis* is engaged with. On the 1<sup>st</sup> page there are normally some questions, such as, "Do you want to think profoundly and to be critical? Do you want to know about some modern well-known thoughts? Do you want to broaden your intellectual outlook? Do you want to be concerned about an intellectual reflection to our approach on the nation building problem and actual cases? Read Basis! ". In the upper left side, there is the logo of the magazine which says, "A Thousand Eyes Journalism, *Basis*, penetrates fact". Then on the 2<sup>nd</sup> page, is the extension of the logo from the 1<sup>st</sup> page, it says, "You can read fact everywhere, however, how you comprehend its meaning? *Basis* will lead you to understand that meaning."

The fact that there are many great thinkers from Europe, especially European philosophical thinkers, as it is mentioned in the table above, as well as is attached in the appendix, shows us the consistency of *Basis* in realizing a medium that penetrates the fact. It also shows the commitment of the editor to introduce to its readers how to broaden their intellectual outlook. So it is not surprising that thoughts which represents post-modernism is dominated by Derrida. Then it followed by Nietzsche, Arendt, Foucault, Baudrillard, and the other thinkers accordingly.

In an article, Derrida is described as a philosopher who distrusts the totality of systems, or the singleness of the truth. The poststructuralist views a text as an unfinished object and the meaning of the text can be explained definitely. Derrida adds that a language or a text is not a natural reflection of the real world. Text forms our interpretation about the world. Language sharpens our competence to understand the things we see more clearly, the things that we

understand, are to us the reality. Derrida deny that interpretation will end up being the final point, which we call the real (Rusdiarti, 2007:44).

Haryatmoko (2007:4) states that Derrida makes the people or a group who takes power from the legitimacy a text, uncomfortable. Deconstruction, decomposes the textual meaning, with the motif of power. The privilege access of a text endangers us, as it declines to establish a single meaning. As a result, people will exclusively believe the single meaning defined by their community. The absence of the chance to have different options will endanger political ethic, as there would not be any other choice, only a single mirror, and there is no presence of the others who need the responsibility. By giving the alert to danger, deconstruction introduces itself as a political strategy. Deconstruction reforms and redefines everything that during the previous era were considered as minor, being oppressive, being neglected, being occupied, to give them more space at surviving in terms of forming its own history.

Still in the same article, Haryatmoko (2007:7) states that Derrida's worried about how people understand the text monolithically, as this will end up in authoritarianism. Then, Derrida adds that the implementation of sovereignty, will always be integrated to the discourse of the actual regime. While a discourse will always claims to have one truth. Knowledge should always be tied to sovereignty, not because it is always attached to the authority of the truth, but the knowledge itself consists of a power that claims to have the truth. Here, Haryatmoko tries to link Foucault's concept quoted from his book of *Histoire de la Sexualite* 'The History of Sexuality' (1976). In *Basis* magazine, especially during the beginning of the 21<sup>st</sup> century, Foucault becomes the foremost of the three thinkers whose articles have been discussed. There are seven articles of Foucault's thought. His position is on the 3<sup>rd</sup> rank after Derrida and Nietzsche. He has as many articles being discussed as Arendt and Baudrillard.

From the point of view of the editor in chief of *Basis* (page 7. January- February 2002 editions), Foucault was considered as one of the important thinkers of the sophisticated era who gave some ideas and inspired new outlooks. A profound review about his thoughts appeared in Haryatmoko's articles in the titled "A Sovereignty delivers an Anti-Sovereignty, denudes the Mekanism and Technique of Sovereignty with Foucault".

According to Haryatmoko (2002:9), the way how Foucault understands sovereignty is so original. In one of his books, it is stated that "a sovereignty that normalizes" can be



implemented not only in the jails, but also through social mechanisms that are established to guarantee health, knowledge, and prosperity. Therefore, in a modern society, civilized society, the individual building with a disciplined character is not only carried out by repressive institutions, namely the police, the jail, but also the interaction in the community and all the social activities.

Also, by underlining the root of these modern subjects, Foucault does not separate knowledge from sovereignty. His research about these modern subjects through the forms of knowledge, practices, and discourses was focused on the sovereignty-knowledge relation. He was implementing a similar approach as that of Nietzsche's thought (his position in these tabulations as recorded in Basis research, is in the 2<sup>nd</sup> rank just after Derrida). In this context, Nietzsche states that all inquiry to know about the truth is also a form of sovereignty. The more Foucault digs profoundly about the practical knowledge of the subject and sovereignty, the more obvious it becomes that the conception of sovereignty declines to the subjectivity rather than the objectivity of power.

People cannot understand sovereignty in relation to causality, but they do understand it in the frame of objectives and targets. These objectives and targets cannot be owned by an individual or a class, but they are owned in the form of anonymity, as a local product of many situations. A strategy, then, is an anonymity. It is not a reality of an individual subject. Foucault does not place the discourse about sexuality as single sovereignty with a central oppressiveness or as a law system of sovereignty. He places that discourse within sovereignty itself. People draw graffiti deliberately on the wall where there is a notice "Please do not make the wall dirty". This notice to desist becomes the manifestation of the power, that triggers the offence. There is also plurality of forms of revolt. As sovereignty does not emerge from a single source, so does the revolt. It does not come from one place (Haryatmoko, 2002:11).

According to Foucault, sovereignty is scattered and productive. Initially, the implementation of sovereignty is not through the oppressive action, or in an agreement (as is stated by Hobbes or Locke). But is implemented through all structurally oppressive action and support the other actions like to stimulate, flatter, or insist and prohibit. Therefore, initially, sovereignty is not repression (as is stated by Freud or Reich), or a contention of power (as is stated by Machiavelli or Marx), or as function to dominate a certain class based on the occupation of the economic domain or ideological manipulation (as is declared by Marx).

Foucault said that sovereignty should be comprehended because of the number and the many relations of the power that links the different domains and their organizations. There then, will be a game that possibly changes, reinforces, revenge, those relations through an endless struggle and contention.

Briefly, sovereignty is a deft knife that places conflicts in many social institutions, in economics, in languages, even in our own body. Foucault tried to redefine sovereignty by identifying its characters. Namely: sovereignty cannot be localized, it is a disciplined norm and related to certain net, it gives structures of activities, it is not repressive but productive, it attaches willingness to inquiry (Haryatmoko, 2002:12).

It is not easy to understand Foucault's thinking. The editor of *Basis* realizes that and explicitly stated in its introduction during the edition of January-February 2002. However, Foucault's thought has been the trendsetter in humanity studies. That is the reason why the *Basis*' editor deployed the special edition about Foucault. Haryatmoko, in his article, stated that the reflection of Foucault's thought, especially about sovereignty, will remind us to consider the reality that sovereignty always delivers a rejection. Rejection and revolt contentions should be strategically considered. All that are mentioned above is unavoidable path during the democratic process. Explicitly, Haryatmoko (2002:21) states, "We have been asked to admit this reality as to make us accept that democracy is a long them learning process. His is the relevancy in learning Foucault in Indonesia today."

Haryatmoko's comment (alumnus Universitas Sorbonne Paris IV, however, he does not belong to the board of editors) can be seen as the reflection of *Basis*' editor. He has at least eight articles that appeared in *Basis* during 2000—2007. *Basis* as a cultural magazine, does not comment and review cultures in a narrow perspective. Contrary, this magazine has been trying to link between some problematic from the culture and humanity domains in a broader context and practice. Those contexts are politics and power.

In some other articles, *Basis* does not only talk about sovereignty as more textual or theoretic, like the thought of Derrida or Foucault in the previous part. *Basis* looks authoritarian when it discusses about Hannah Arendt in relation to holocaust violence, genocide by he Nazi against their political opponents, including the Jews during the 2<sup>nd</sup> world war. It was Arendt

herself who discussed with Habermas to be the big leading figure who reviewed the Nazis' actions against Jewish.

It is clear that *Basis* not only discloses historical events through Arendt's thoughts about totalized sovereignty. Behind some historical disclosures, or certain reviewers in this case are European thinkers, *Basis* has been trying to make its readers aware in order to compare the situation being discussed in the magazine with Indonesia, especially during the actual condition. This through its motto "penetrate the fact", explicitly appearing in the introduction. In its edition from January—February 2002 on page seven, the editor said " that is the reason why *Basis*, as a cultural magazine whose enthusiasm and interest to introduce some relevant new thinking, in order to penetrate the social fact that becomes more muted and fossilized as the days pass, to be more confident in expressing and leading the readers to disclose the extraordinary thought of Michel Foucault."

The statement mentioned before looked as a repetition from Sindhunata's writing in the rubric "The Signs of Era", with the title "A Community without Central". As the editor in chief, who replaced Dick Hartoko, Sindhunata stated, "Today, nobody can control the power of sovereignty. That is why it always delivers Anti-Sovereignty. *Basis* wants to reflect it in its special edition about Michel Foucault this time."

In some special editions, *Basis* always reviews some European figures as it is already mentioned above. There was only Paulo Freire and Bung Karno who had no connection with Europe. The article that talks about Europe, are significant, quantitatively they reach up to 25%. Despite the fact that *Basis* was raised and managed by the Jesuit ordinance, it has many connections with Europe on many different things. As the Jesuit ordinance whose affiliation with the Vatican, Rome, Italy, connection with Europe in general is something inevitable. However, it should be noted that consciously, *Basis* does not limit its articles to only discuss about Catholic matters exclusively. *Basis* is opened to review broad domains to gain more target readers in general.

The fact that there are some articles talking about European figures, European thinkers, or anything that connect to Europe (despite the fact that there are still discussions about Indonesian culture and humanity in general) may give the impression that *Basis* is trying to introduce the European thinkers to its readers in Indonesia. Next, it can be a way to internalize

and transfer Europe culture to Indonesia. It can be clearly seen if there exists postcolonialist aspects in the European articles as, it is Europe where the colonialists were from. On the other hand, it is clearly seen, somehow that there a linking between the manager and *Basis* sponsorships who are from the Jesuit ordinance. At least it shows that this magazine still has an affinity to the European world, especially with the Vatican.

*Basis* has a role to bridge between the *trendsetters* of world thought like Derrida, Nietzsche, Foucault, Arendt, Baudrillard, Habermas, Bourdieu, Giddens, Armstrong, and so forth and Indonesian readers in order to broaden their outlook. Or, from different perspectives, the thinkers may use *Basis* as a means of how they can understand Indonesia. This kind of effort is considered as a multiculturalist view in Indonesia. An effort to accommodate the tolerance in a world of thinking, an effort which Derrida avoided in his thoughts about how to avoid the monolithically theme in totalitarianism thought.

## CONCLUSION

This article tries to discover the actual phenomenon in Western Culture (Europe) as one of the Sciences, Technology and Humanity Studies, especially in Arts and Culture. As was mentioned above, European culture often becomes the *trendsetter for* Indonesian people. It is also underlined by Piliang (1998:1-35) who said that the world is developing quickly in this digital and virtual era, as it is mentioned in his book '*Dunia yang Dilipat*' or The foldable World. How European values (Western) usurp its influence with other values in Indonesian culture?

As it is stated by Williams (1988:88—93), literature, film, theatre, music, fine arts, and other cultural aspects belong to the hegemonic sites where the battle of ideology takes place. According to Gramscian, the product of art culture is not only the place for its followers to reflect their vision of the world but also as a medium to construct the society. A world vision, ideology or society's life style, is often being constructed by the hegemonic sites and being distributed through some hegemonic institutions like schools, mass media, churches, religious preaching, and so forth. In these institutions, the battle of ideologies happens. Then, the influence of European culture is analyzed through some mass media in Indonesia, in this case *Basis*.

The acculturation process of the European culture is often unconsciously trapped in the form of postcolonialism that continues its European occupancy on Indonesian nationalism.

According to Anderson (2002:1—15), nationalism is an imaginary community, that should be constructed and defended by the members of society. In that constellation of Indonesian nationalism, the European influences as the major dominant countries should be accurately and critically viewed so that Indonesia would not be trapped by the practice of Europe neo-imperialism. Consequently, Indonesia needs more critical readers who review Basis' articles with a nationalist point of view towards postcolonialism's symbolic indications.

We can take some advantages by formulating some subjects in cultural studies taken from articles consisting of European Influence as appeared in *Basis* (2000—2007). This subject of cultural studies will facilitate the students to understand more about Europe from its representative thinkers. Also, there are some actual European vision and perspective that can be added to the subject. The content of the subject will help the students to broaden their outlook and multicultural attitude towards Europe, a geopolitical area that is stereotypically said to be the representative of the West.

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## ARTIKEL PENGARUH EROPA PADA MAJALAH BASIS 2000—2007

No	Edisi/halaman	Nama rubrik	Judul Artikel (tentang...)	Penulis/Ket.
1:00	01-02/ 4-13	Kaca Benggala	Menuju Masyarakat Risiko (ttg Anthony Giddens)	Sindhunata
2	01-02/ 14-15	Giddens	Pengantar Redaksi (ttg Anthony Giddens)	-
3	01-02/ 16-23	Giddens	Sebuah Terobosan Teoretis (ttg Anthony Giddens)	B. Herry Priyono
4	01-02/ 24-33	Giddens	Dinamika Ruang-Waktu dari Distansiasi ke Transfigurasi (ttg Anthony Giddens)	Martin Suhartono
5	01-02/ 34-43	Giddens	Negara dan Modernitas (ttg Anthony Giddens)	I. Wibowo
6	01-02/ 44-52	Giddens	Dunia yang Berlari (ttg Anthony Giddens)	B. Hari Juliawan
7	01-02/ 53-61	Baudrillard	Bunuh Diri Hipermodernitas (ttg Jean Baudrillard)	Yasraf Amir Piliang
8	03-04/ 28-35	Agama	Masalah Islam di Eropa	<a href="#">Karel Steenbrink</a>
9	05-06/ 27-33	Hermeneutika	Hermeneutika Paul Recouer Transparansi sebagai Proses (ttg Paul Recouer)	Haryatmoko
10	11-12/ 3	Tanda-tanda Zaman	Kritik Humanisme-Ateis (ttg Friedrich Nietzsche)	Sindhunata
11	11-12/ 4-17	Kaca Benggala	Nietzsche Si Pembunuh Tuhan (ttg Friederich Nietzsche)	Sindhunata
12	11-12/ 18-25	Biografi	Nietzsche Muda Suka Bikin Perkara (ttg Friederich Nietzsche)	A. Sudiarja
13	11-12/ 26-32	Kritik Agama	Beragama di Saat Krisis (ttg Friederich Nietzsche)	<a href="#">Bernhard Kieser</a>
14	11-12/ 33-35	Moral	Pembongkaran Agama dan Aspek Destruktifnya (ttg Friederich Nietzsche)	Haryatmoko
15	11-12/ 39-45	Kritik Sejarah	Kematian Sejarah (ttg Friederich Nietzsche)	St. Sunardi
16	11-12/ 45-53	Feminisme	Feminis yang Benci Perempuan (ttg Friederich Nietzsche)	A. Bagus Laksana
17	11-12/ 54-57	Teologi	Wisata Spiritual Iqbal: Ia Orang Bijak dari Jerman (ttg Friederich Nietzsche)	M. Iskak Wijaya
18	11-12/	Teba Rasa	Sajak-sajak Sindhunata Mengenang 100 Tahun Kematian Friederich Nietzsche	Sindhunata
1:01	05-06/ 62-68	Sejarah	Matahari di Timur – Bulan di Barat (ttg pertemuan Islam dan Barat)	Soengeng Hardiyanto
2	07-08/ 52-59	Tokoh	Mistik Pengabdian Alfred Delf (ttg Alfred Delf-Jerman)	<a href="#">Bernhard Kieser</a>

3	09-10/ 20-25	Pengantar	Estetika Emansipatoris Meretas Kebuntuan Zaman (ttg Walter Benjamin)	A. Bagus Laksana
4	09-10/ 26-31	Estetika Kiri	Perasaan Putus Asa Para Intelektual Kiri? (ttg Marx)	Greg. Soetomo
5	09-10/ 32-37	Estetika Kiri	Seni dan Subversi (ttg Herbert Marcuse)	Y. Marwoto
6	09-10/ 38-43	Estetika Kiri	Seni dan Realisme Sosial Georg Lukacs (ttg Georg Lukacs)	Chavchay Syaifullah
7	09-10/ 44-48	Estetika Kiri	Seni Auratik vs Seni politik – Perdebatan Adorno dan Benjamin	Abdul Hakim
8	09-10/ 49-53	Estetika Kiri	Labirin Pemikiran Benjamin (ttg Walter Benjamin)	A. Zaim Rofiqi
9	09-10/ 54-58	Kritik Budaya	Sungguhkah Kaum Kiri Bangkit? (ttg hal-hal Kaum Kiri secara umum)	A. Bagus Laksana
10	09-10/ 59-64	Kritik Sosial	Menertawakan Kekuasaan ala Antonio Gramsci	L. Dedy Kristanto
11	11-12/ 14-21	Sandiwara	Tragedi Antigone (ttg drama lanjutan kisah Oedipus)	Redaksi (Sindhunata)
1:02	01-02/ 4-7	Pengantar	Orang yang Berjalan di Depan Kita (ttg Michel Foucault)	Redaksi
2	01-02/ 8-21	Foucault dan Kekuasaan	Kekuasaan yang Melahirkan Antikekuasaan (ttg Michel Foucault)	Haryatmoko
3	01-02/ 22-31	Foucault dan Ilmu	Berakhirnya Manusia dan Kebangkitan Ilmu-ilmu (ttg Michel Foucault)	Karlina Leksono
4	01-02/ 32-41	Foucault dan Moral	Kembalinya Moral Melalui Seks (ttg Michel Foucault)	Konrad Kebung
5	01-02/ 42-49	Foucault dan Wacana	Menabur Kuasa Menuai Wacana (ttg Michel Foucault)	Donny Gahril Adian
6	01-02/ 50-57	Foucault dan Postmodernisme	Foucault dan Postmodernisme (ttg Michel Foucault)	I. Bambang Sugiharto
7	01-02/ 58-68	Foucault dan Marx	Konfrontasi Foucault dan Marx (terjemahan Haryatmoko ttg Michel Foucault)	Etienne Balibar
8	05-06/ 4-7	Pengantar	Menggapai Masa Depan (ttg <i>A History of God</i> , buku Karen Armstrong)	B. Kieser
9	05-06/ 8-15	Refleksi	Tuhan yang Tak Pernah Utuh (catatan kecil autobiografi iman)	Ayu Utami
10	05-06/ 16-23	Sains	Masihkah Agama Diperuntukkan bagi Kehidupan	Karlina Leksono Supelli
11	05-06/ 30-31	Fokus	Apakah Agama Punya Masa Depan (ttg <i>A History of God</i> , buku Karen Armstrong)	Ahmad Syafii Maarif
12	05-06/ 34-40	Moral	Agama, Humanisme, dan Masa Depan Agama (ttg <i>A History of God</i> , buku Karen Armstrong)	Franz Magnis Suseno
13	05-06/ 41-47	Moral	Apa yang tersisa dari Agama? (ttg perkembangan agama Kristen di Eropa)	Haryatmoko
14	05-06/ 48-52	Sejarah	Perjumpaan Agama Kristen dan	Adolf Heuken



			Agama-agama Asia (ttg Kristen hingga Jesuit)	
15	05-06/ 58-61	Agama	Praxis Sosial sebagai Masa Depan (ttg agama dan Freud)	Budhy Munawar Rachman
16	07-08/ 72-77	Filsafat Tubuh	Merehabilitasi Badan Bersama Thomas Aquinas	Louis Leahy
17	07-08/ 78-100	Bayang-bayang	Pippi dan Revolusi Anak-anak (ttg Pippi Langstrump karya Astrid Lindgren-Swedia)	Sindhunata
18	11-12/ 30-37	Tokoh	Titan Sastra Prancis yang membela Nasib Manusia (ttg Victor Hugo)	Ninok Leksono
19	11-12/ 64-68	Bayang-bayang	Victor Hugo	Elizabeth D. Inandiak
1:03	01-02/ 4-19	Kaca Benggala	Dilema Globalisasi	Sindhunata
2	01-02/ 50-61	Saripati	Kritik Arekologi Foucault	Roberto Machado
3	01-02/ 62-68	Bayang-bayang	Kisah Seorang Nenek dengan Pohon Mawar dan Anjing Kesayangan Cucunya (ttg novelis Susanna Tamaro-Italia)	A. Sudiarja
4	03-04/ 38-47	Filsafat	Michel Foucault dalam Sejarah Seksualitas	A. Sudiarja
5	11-12/ 3	Tanda-tanda Zaman	Membangun Sikap Intelektual (ttg Pierre Bourdieu)	Sindhunata
6	11-12/ 4-23	Bourdieu	Menyingkap Kepalsuan Budaya Penguasa (ttg Pierre Bourdieu)	Haryatmoko
7	11-12/ 24-30	Bourdieu	Kritik terhadap Neoliberalisme (terjemahan Haryatmoko)	Pierre Bourdieu
8	11-12/ 31-40	Bourdieu	Bahasa, Pertarungan Simbolik, dan Kekuasaan (ttg Pierre Bourdieu)	Suma Riella Rusdiarti
9	11-12/ 41-50	Bourdieu	Kaidah-kaidah Seni dan Cinta Seni (ttg Pierre Bourdieu)	Melanie Martini
10	11-12/ 63-68	Takar Buku	Wajah Murung Masyarakat Pasca-kolonial	B. Hari Juliawan
1:04	01-02/ 4-11	Pengantar	Kutukan Menara Babel	B. Hari Juliawan
2	01-02/ 56-60	Bayang-bayang	Perang Salib (ttg perang Eropa/ Kristen dengan Islam)	A. Sudiarja
3	01-02/ 61-68	Addendum	Intelektual Karbitan dan Invasi Media Massa (terjemahan Haryatmoko ttg Pierre Bourdieu)	Cyril Lemieux
4	03-04/ 50-56	Sejarah	Belajar dari Kesalahan Karen Amstrong	Eddy Kristiyanto, O.F.M.
5	03-04/ 62-68	Bayang-bayang	Bagi Sang Penguasa (ttg Machiavelli - Italia)	A. Sudiarja
6	07-08/ 60-67	Bayang-bayang	Segalanya Angka Belaka (ttg Pythagoras - Yunani)	A. Sudiarja
7	09-10/ 15-19	Teater	Lakon Teater pada Masa Resah (ttg George Bernard Shaw, dll)	Soebakdi Soemanto
8	11-12/ 4-13	Kaca Benggala	75 Tahun Jurgen Habermas	Franz Magnis Suseno
9	11-12/ 14-22	Politik	Demokrasi Deliberatif: Model untuk Indonesia Pasca-Soeharto? (ttg Jurgen Habermas)	F. Budi Hardiman

10	11-12/ 23-31	Agama	Agama Bubar Jika Tidak Bercampur Nalar: Being Religious a la Habermas (ttg Jurgen Habermas)	Bernhard Kieser
11	11-12/ 32-39	Sosial	Ruang Publik Habermas: Solidaritas Tanpa Intimitas (ttg Jurgen Habermas)	B. Hari Juliawan
12	11-12/ 40-47	Etika	Tanpa Kemapanan Komunikatif Masyarakat Hancur (ttg Jurgen Habermas)	A. Sudiarja
13	11-12/ 48-63	Terorisme	Berfilsafat di Tengah Zaman Merebak Teror	Sindhunata
1:05	01-02/ 61-68	Bayang-bayang	Berakhirnya Nyanyian Si Burung Skylark (ttg Bobby Sands – Irlandia)	A. Sudiarja
2	03-04/ 4-7	Filsafat	Berjuang Tanpa Mengharap Kemenangan (ttg Albert Camus)	A. Setyo Wibowo
3	03-04/ 30-35	Telaah	Sastra: Parabel yang Membebaskan? (ttg sejumlah pengarang Eropa)	Sri Mulyani
4	03-04/ 36-48	Telaah	Dari Rasa Kagum sampai Empati (Citra Dunia Melayu/Nusantara dalam Puisi yang Ditulis Orang Eropa pada Abad ke-19)	Suryadi
5	03-04/ 56-61	Takar Buku	Bencana yang Mengobarkan Harapan (resensi thd buku terjemahan Negeri Bahagia/ City of Joy karya Dominique Lapierre – Prancis)	J. Sumardianta
6	03-04/ 62-68	Bayang-bayang	Penderitaan Orang Lain Tumbuh Menjadi Kesepianku (ttg Simone Weil – Perancis)	A. Sudiarja
7	05-06/ 62-68	Filsafat	Wajah Hak yang Memerah (ttg Karl Marx)	Donny Gahril Adian
8	09-10/ 13-18	Sastra	Muncullah Kesunyian Dunia Satu Dimensi (ttg Sastra Eropa)	Haryatmoko
9	11-12/ 4-6	Derrida	Jacques Derrida: Setahun Sesudah Kematianannya	A. Sudiarja
10	11-12/ 7-15	Derrida	Kutukan Logika Ekonomi: Tak Mungkin Memberi Tanpa Mengharap Kembali (ttg Jacques Derrida)	Haryatmoko
11	11-12/ 16-25	Derrida	Membongkar yang Lama Menenun yang Baru (ttg Jacques Derrida)	A. Sumarwan
12	11-12/ 26-31	Derrida	Dekonstruksi Atas Agama: Penghancuran Diri Agama-agama (ttg Jacques Derrida)	Bambang Sugi-harto
13	11-12/ 32-37	Derrida	Rekonsiliasi: Mengampuni yang Tak Terampuni (ttg Jacques Derrida)	Samuel Rachmat
14	11-12/ 38-45	Derrida	Dua Gerbang Dekonstruksi: Derrida & Nagarjuna (ttg Jacques Derrida)	Novian Widia-dharma
15	11-12/ 46-55	Derrida	Menghidupkan Kembali Ingatan (terjemahan Haryatmoko ttg Jacques Derrida)	Guy Petitde-mange
1:06	01-02/ 40-48	Gerakan Sosial	Laclau dan Mouffe tentang "Gerakan Sosial" (ttg Antonio Gramsci)	Daniel Hutagalung
2	03-04/ 60-68	Bayang-bayang	Kesucian Itu Ketika Kau Menjadi	Anonim

			Dirimu (ttg Thomas Merton – Prancis-Amerika)	
3	05-06/ 4-11	Sosok	Franz Magnis Suseno: Begawan Kasma(ra)n	Al. Andang L. Binawan
4	05-06/ 19-26	Filsafat	Franz Magnis Suseno vs Jurgen Habermas: Sebuah Komparasi Filosofis	Antonius Reza
5	05-06/ 61-67	Bayang-bayang	Memoar untuk Seorang Cendekia-wan Saleh (ttg Galileo Galilei)	A. Sudiarja
6	07-08/ 62-68	Pedagogi	Pendidikan Anak: Bukan Mesin Reproduksi Kultur Sosial (ttg pendidikan aliran [anti] familiarisme [Plato] Aristoteles)	A. Doni Koesoema
7	11-12/ 14-19	Moral	Iris Murdoch: Menembus Kerudung Egoisme (ttg Iris Murdoch- Irlandia)	Leo Paramadita
8	11-12/ 34-41	Tokoh	Prof. Dr. Hans Teeuw: Postkolonialisme dan Rekonstruksi Identitas Indonesia (ttg A. Teeuw)	<a href="#">Karel Steenbrink</a>
1:07	01-02/ 44-51	Kisah	Negara Inggris: Pengalaman Pribadi	Liston Siregar
2	01-02/ 58-59	Sosok	Sohieb Benchiekh: Islam yang Bergulat dalam Perkembangan Zaman (ttg Sohieb Benchiekh – Prancis Arab)	Purnawijayanti (bagian 2 dari 2 artikel rubrik Sosok)
3	01-02/ 60-65	Takar Buku	Memahami Akar Kekerasan dan Pengkambinghitaman (resensi thd buku Sindhunata ttg teori Rene Girard – Prancis)	Tasyriq Hifzhillah
4	03-04/ 4-5	Pengantar	Demi Janji pada Dunia (ttg Hannah Arendt – ttg Nazi Jerman)	Karlina Supelli
5	03-04/ 6-12	Politik	Watak Paradoksal Hak Asasi (ttg Hannah Arendt – ttg Nazi Jerman)	F. Budi Hardiman
6	03-04/ 13-22	Epistemologi	Berpikir Bersama Hannah Arendt (Sebuah Percobaan [ttg Hannah Arendt – ttg Nazi Jerman])	Karlina Supelli
7	03-04/ 23-29	Moral	Jika Semua Bersalah, Siapa Bertanggung Jawab (ttg Nazi Jerman)	<a href="#">Bernhard Keiser</a>
8	03-04/ 30-36	Politik	Kejahatan atas Nama Negara (ttg Hannah Arendt – ttg Nazi Jerman)	A. Sumarwan
9	03-04/ 37-41	Sosial	Lapis-lapis Kepedulian (ttg Hannah Arendt – ttg Nazi Jerman)	Bambang Irawan
10	03-04/ 42-51	Sosok	Politik Pengampunan (ttg Hannah Arendt – ttg Nazi Jerman)	Sindhunata
11	03-04/ 62-68	Bayang-bayang	Hannah Arendt & Mary Mc Carthy	A. Sudiarta
12	07-08/ 54-63	Spiritualitas	Prinsip Pedagogi Transformatif dan Kesetiaan Kreatif (ttg Ignasian-Loyola)	Heru Prakosadkk
13	07-08/ 70-77	Wacana	Seni Mendidik, Disiplin vs Kebebasan (wawancara ttg pendidikan di Jerman)	Sindhunata (penerjemah)
14	09-10/ 31-41	Teologi	Pembelajaran Solidaritas Lewat Ziarah (ttg tradisi Yahudi dan Eropa)	Paul Budi Kleden
15	09-10/ 63-68	Bayang-bayang	Ia Perqi dengan Hati Nurani yang	A. Sudiarja

			Jernih (ttg Imanuel Kant)	
16	11-12/ 3	Tanda-tanda Zaman	Air Mata ibu Tercinta (ttg Jacques Derrida dan Agustinus)	Sindhunata
17	11-12/ 4-15	Hermeneutika	Derrida yang Membuat Resah Rezim Dogmatis & Kepastian (ttg Jacques Derrida)	Haryatmoko
18	11-12/ 16-33	Linguistik	Derrida vs Strukturalisme de Saussure (ttg Jacques Derrida)	Benny H. Hoed
19	11-12/ 34-41	Hukum	Menafsirkan yang Legal, Menyempurnakan yang Moral (terkait dg Jacques Derrida)	Donny Gahril Adian
20	11-12/ 42-48	Film	Wajah Dekonstruksi atau Konstruksi Wajah? Derrida, Kajian Film, dan Biografi (ttg Jacques Derrida)	Suma Riella Rusdiarti
21	11-12/ 49-56	Hermeneutika	Meneropong Sisi Gelap Jiwa Manusia, Symbolism of Evil Karya Paul Ricouer	Reza Antonius A. Wattimena

Keterangan Penulis:

Orang Asing

Orang asing yang tinggal di (menjadi Warga Negara) Indonesia