

REVIVING
BENEDICT ANDERSON
IMAGINED (COSMOPOLITAN) COMMUNITIES

International Conference
Universitas Sanata Dharma
January, 13-14, 2017
Yogyakarta - Indonesia



NAOMI RESTI ANDITYA
Universitas Gadjah Mada
*Beranjak dari Mimpi Kantian Menjawab Tantangan
Kosmopolitanisme dalam Kebangkitan Nasionalisme di
Abad 21*

FAJAR AHMAD SETIAWAN
Universitas Gadjah Mada
*Kosmopolitanisme sebagai pengalaman Imajinasi
Solidaritas Global dalam Perjuangan Minoritas*

12.00 AM **Time for Lunch & Noon Prayer**

1.30 PM **Parallel Session II/A (Audio Visual Room, LSR)**
Ben's Contributions to Indonesian Intellegentsia

P.M. LAKSONO
Universitas Gadjah Mada
*Pengaruh Karya-Karya Ben bagi Cendekiawan
Indonesia*

HAIRUS SALIM HS
Yayasan LKiS dan Like Indonesia
*Hamka Empat Bulan di Amerika: Menelusuri Relasi
Kosmopolitanisme dan Agama*

ARIANTO
Komunitas Lilin, Makassar
*Ben Anderson, Dunia Maritim dan Pembentukan
Identitas Bangsa*

IN NUGROHO BUDISANTOSO
Universitas Sanata Dharma
*Under What Condition is Cosmopolitan Imagination
Threatened within Education Process?*

yang sangat penting untuk memahami relasi hubungan antara satu kelompok dengan kelompok lainnya atau satu wilayah dengan wilayah lainnya dalam garis waktu yang sama. Di sinilah bisa dipahami adanya garis persentuhan "imajinasi" yang menjadikan narasi-narasi sejarah yang saling mempengaruhi dari Eropa sampai ke daratan Asia. Identitas bangsa dan semangat nasionalisme yang menyatukan setiap daerah di Indonesia bukan sesuatu yang jatuh dari langit, tetapi ini bisa dijelaskan dalam konteks sejarah. Sikap keterbukaan kaum intelektual Indonesia di masa Hindia-Belanda, mampu melihat dunia yang lebih luas dan adanya garis yang menjadi penghubung di luar dari kesadaran sebelumnya, dimana mereka dapat menemukan identitas bangsa Indonesia di tengah kekuatan politik kolonial.

Konsepsi Anderson mengatakan nasionalisme dan rasa kebangsaan muncul melalui proses "pembayangan" yang didasari kemajuan teknologi (mesin cetak), peta, Koran. Mesin cetak, peta dan Koran menjadi penghubung antara setiap individu atau kelompok yang dapat memunculkan identitas kebangsaan. Menarik untuk melihat bagaimana masyarakat di Indonesia yang jauh sebelum penemuan mesin cetak, koran dan sebagainya, mereka sudah terhubung antara satu sama lainnya melalui jalur perdagangan maritim. Misalnya Makassar yang sudah terhubung dengan Pulau Jawa, Sumatera, Aceh, Nusa Tenggara dan beberapa daerah lainnya. Hubungan antara daerah di Indonesia di masa tersebut melalui konteks perdagangan maritim jauh lebih kompleks jika dibandingkan dengan apa yang disebut "*imagined*". Di sinilah menariknya untuk memahami kembali secara jernih proses munculnya rasa kebangsaan melalui hubungan perdagangan maritim. Ini menjadi tantangan tersendiri dalam merumuskan rumusan-rumusan rasa kebangsaan.

IN NUGROHO BUDISANTOSO, SJ

Under What Condition is Cosmopolitan Imagination Threatened within Education Process?

Cosmopolitan imagination, according to Gerard Delanty (2006), happens among people "when and wherever new relations between self, other, and world develop in moments of openness" (p. 27) and it is

“societal transformative” (p. 40). To enhance such imagination, education is needed, so that Delanty writes, “Without a learning process, that is an internal cognitive transformation, it makes little sense in calling something cosmopolitan” (p. 41).

These three points, i.e. cosmopolitan imagination, societal transformation, and education, are similarly discussed by Benedict Anderson in his book *Imagined Communities: Reflections on the Origin and Spread of Nationalism* (1991). According to Anderson, “imagined communities” is strongly connected to regular acts of educated people, such as reading the newspaper. Citizens’ capability in reading news leads them to imagine a world beyond their vernacular context and encourages them to alternate their current situation.

From such two very short observations, it is considerable that education and its related arrangements is necessary in developing cosmopolitanism and its impact, which is transformation. However, due to the fact that human’s world of life is dynamic and uncertain, this paper aims to put such dynamics and uncertainty into the issue, and to particularly ask: “Under what condition is cosmopolitan imagination threatened within education process?”

To answer the question, this paper attempts to review in brief the education process in terms of enhancing cosmopolitanism (cosmopolitan education), especially within university as knowledge producer during last decades. The paper argue that the condition by which the enhancement of cosmopolitan imagination within education is potentially threatened is related to the rise of knowledge economy regime fuelled by the worldwide spirit of economic growth.

At the outset, since von Humbolt who established the Berlin University in 1809, university’s ideal of education has been not only to meet with practical concerns of society or personal career, but to deal with openness to creating new knowledge for the common good and “the improvement of human and social conditions” based on its freedom and autonomy. Therefore, education – in German *Bildung* – means “the formation and cultivation of the self in relation to the world” (McCarty, 2011).

Nevertheless, at least since 1960s, along with the resurgence of nation-states to foster their economic performances during the post World War II, university's duty to promote the common good freely and autonomously has been experiencing a new setting. This arena positioned university as industrial factor in terms of economic growth and market paradigm promoted by international organisations such as OECD by its official document *Innovation in the Knowledge Economy: Implications for Education and Learning* (2004) and the World Bank by *Building Knowledge Economies: Advanced Strategies for Development* (2007). The creation of knowledge by university then has been predominantly served to the state and the corporation regarding utilitarian purposes, and human beings who have been in education processes counted as human capital.

Responding to such new setting of education leading to human capital conception, Ingrid Robeyns comments, "Human capital theory considers education relevant in so far as education creates skills and helps to acquire knowledge that serves as an investment in the productivity of the human being as an economic production factor, that is, as a worker. Thus, education is important because it allows workers to be more productive, thereby being able to earn a higher wage. By regarding skills and knowledge as an investment in one's labour productivity, economists can estimate the economic returns to education for different educational levels, types of education, etc." (2006: 72)

Therefore, educational settings which originally have potentials to develop their students' cosmopolitan imagination become places where the common good for the society has been more difficult to be experienced. To this issue, Rajani Naidoo asserts, "The perception of higher education as an industry for enhancing national competitiveness and as a lucrative service that can be sold in the global marketplace has begun to eclipse the social and cultural objectives of higher education generally encompassed in the conception of higher education as a 'public good'." (2003: 250)

The way education institution declines to stand upright maintaining its duty to create “the improvement of human and social conditions” is called by Jurgen Habermas (1987) as the phenomenon in which the lifeworld is colonised by the systems of economy and state which strongly promote instrumentalism. In this colonised lifeworld, including in any education processes, “we lose the ability to make political decisions on matters that really concern us” (Fleming, 2010: 114).

ANDREO FERNANDEZ RAJAGUKGUK

Imajinasi Kosmopolitan melalui Literatur dalam Masyarakat Batak pada masa Kolonialisme

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Dari pemikiran Ben Anderson tersebut maka kajian ini akan melihat kehadiran kapitalisme cetak yang hadir di tengah-tengah masyarakat Batak tradisional, yakni *Surat Kuliling Immanuel*. Media cetak ini dibuat oleh misionaris J. Meerwaldt yang berasal dari badan *zending* Jerman, *Rhenisch Missionsgesellschaft* (RMG) pada tahun 1890. Isinya menyangkut isu-isu pekabaran Injil, renungan Alkitab, ilmu pengetahuan, budaya, dll. Media cetak ini disebarluaskan di kalangan masyarakat Batak dan menjadi ajang komunikasi dalam masalah-masalah pekabaran Injil. Ketika dikaitkan dengan pemikiran Ben Anderson maka media cetak ini memberikan pengaruh dalam terciptanya reproduksi kekuasaan yang dilakukan oleh misionaris, yang dalam hal ini mewakili kolonialisme, untuk menciptakan komunitas baru menggantikan yang tradisional.