Christian press and media can be understood in different ways. There are internal publications in the churches, directed to the community of the faithful. There are publications with mainly a Christian content, directed to a broader public than only the church community. Finally there are media-companies run by Christians, who want to offer a contribution to the general public.

At the beginning of this chapter we will give a short overview of the Protestant and Catholic press in Indonesia starting in the seventeenth century. In a second part we will describe in short the history of Catholic publishers. We will take the history of the Catholic publisher and printer Kanisius as an example, and give in comparison a short description of the biggest Protestant Publisher in Indonesia, BPK Gunung Mulia. In the third part we will give some attention to an ecumenical project named Kokosia, a project that tried to make an inventory of the Christian activities in the field of communication in Indonesia between 1978 and 1986. In the last part of this chapter we will describe how the newspaper Kompas, started by Catholics in 1965 as a “daily newspaper” and as a “views paper,” continues to the present to give a peaceful but also a critical contribution to the developments in Indonesian society. We end with a few notes about Sinar Harapan, later renamed Suara Pembaruan, a newspaper started by Protestants in Indonesia.

Protestant press and media in the seventeenth until the nineteenth century

The VOC realised the benefit of the press in publishing laws and regulations of the government. But it was the Protestant Church in the Dutch East Indies that initiated the introduction of a printing press. They used the printing press to publish Christian literature in local languages for Christian interests. In 1624 church workers bought a printing press from the Netherlands, but the coming of this printing press to Indonesia did not automatically accomplish both the colonial government’s and church’s publication requirements. The first printing press in Indonesia was not used because the Dutch Indies had no skilled operator, to work with the press.¹

¹ This section is based on Adam 2003.
In order to solve this problem, the church proposed that the Dutch-Indies government in Batavia seek for and assign a skilled printing press operator from the Netherlands. The effort to effectively use the printing press came into reality in 1659, but the first publications did not deal with religious issues. A man named Kornelis Pijl had founded a printing enterprise by publishing a kind of almanac or “book of time” (buku waktu), but later the printing was managed by the colonial government joined by a private company, to publish documents, books and a colonial government newspaper.

For a long period the church communities did not have printing facilities. In 1743 the Seminarium Theologicum at Batavia had a one-unit printing press. The fate of that printing press is unknown but there is a report that it published the New Testament and several prayer books in Malay.² It had a short life because in 1755 it had been forced to fuse with the Benteng printing owned by the central government in Batavia, which printed the official government documents.

In 1819, a printing press arrived in the Moluccan Islands. It was owned by the missionary Joseph Kam, who had been appointed a minister in the Protestant Church and was entrusted with the care of the Christian populations in all of eastern Indonesia, from the Sangihe Islands in the north until Kisar and Wetar in the south. These Christians were the fruit of the Catholic mission during the Spanish-Portuguese era and, in some regions of the efforts of Protestant ministers during the seventeenth and eighteenth centuries, but had been badly neglected in the declining years of the VOC. Kam’s strategy in reviving local Christianity included the distribution of bibles, hymn books, devotional books, and also exercise books for the pupils of the elementary schools maintained by the church all over the Moluccas, and that was what he needed the printing press for. It was operated by his pupils, who after a few years of indoor training were sent to the villages to become school masters and congregation leaders (see chapter nine).

In the year 1819 in Bengkulu Nathaniel Ward, a British missionary who worked for the Baptist Missionary Society, founded a printing press to print religious and secular writings, but his activities stopped when Bengkulu was handed over to the Netherlands in 1826.

The seminary that was founded by Walter Henry Medhurst from the London Missionary Society, who came to Java in 1822, owned a well-known missionary printing press. In the next year he took over a British church at Parapatan, Batavia, founded by Rev. John Slater. Medhurst published many works in English, Chinese, Dutch, Japanese, and Malay. In 1828 this printing house started using the system of lithography. It became very productive

² Van der Chijs 1875:7 as cited by Adam 2003.
between 1823 and 1842, publishing as many as 189,294 various printed items, covering sermons, parts of the Old and New Testaments, a Chinese-English dictionary, and several non-religious pamphlets. In the nineteenth century, missionary printing spread to areas outside Java, especially in Tomohon, Tondano, Banjarmasin, and Ambon. The printed publications were religious books, church literature, and books for mission schools.

Protestant media in the early years of the press in Indonesia

Up to 1856 all newspapers, magazines, and journals used the Dutch language, and before 1866 the publishers were Dutch (pure or Eurasian, besides the few British missionaries mentioned above). But the growth of the press in the nineteenth century would not have been possible without the support of the Chinese who were powerful subscribers at that time. The first newspaper using Malay in Indonesia, Soerat Kabar Bahasa Melaijoe was published on 5 January 1856 in Surabaya by the Dutch E. Fuhri. In the same year, H. Nygh in Rotterdam published the first journal using Malay, Bintang Oetara.

The second half of the nineteenth century saw the early growth of an Indonesian press using the Malay language. Some missionaries or lay Christians became involved and used the press for their own ends. Biang-Lala (1867) and Tjahaja Sijang (1868/1869), which will be discussed later, were magazines published by missionaries printing in Parapatan-Batavia and Tondano respectively. Although they were not the first newspapers in Indonesia, Christian media were part of the early press in Indonesia, especially those using the Malay language.

In the second half of the nineteenth century there were two kinds of Christian media, differentiated by their orientation, content and publishers. First were the commercially oriented Christian media, especially newspapers that had been published by private publishers including the missionaries, and second, the non-commercial Christian media published by the missions or church synods.

There were certain conditions that facilitated the growth of the press including Christian newspapers, in the second half of the nineteenth century. The growth of printing managed by the colonial government, the missionaries and by private-run companies, and also the use of the Malay language as lingua franca in the Dutch Indies, had increased the use of the press. Moreover,

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3 In 1886 Chinese entered press activities especially by buying a bankrupted printing company named Gebroeders Gimberg & Co. together with the right to publish Bintang Timoor newspaper. For Chinese communities, the handing over of Gebroeders Gimberg & Co. was symbolically significant because it marked the involvement of Chinese in press life. Since then European and Eurasians were not the sole owner of newspapers. See Adam 2003:111.
there were significant changes of colonial policy on education for government officials between 1863 and 1871. In 1864 the colonial government announced that after that year the higher positions in the civil service would be widely opened to Eurasian and native born applicants. This policy encouraged priyayi to enter western education.

The opening of telegram networks in 1856 and the introduction of a modern postal service in 1862, followed by the opening of the first railway in 1867, had indirectly facilitated the growth of the press. The colonial government had also issued a Press Law in 1856. Although still repressive with regard to the freedom of the press, the Law at that time had been considered to be a positive development, an instrument to prevent arbitrary government action in controlling public opinion and criticism against colonial government. In the previous period, government regulations had refused the press existence and had the arbitrary authority to ban any printed matter. The governor general had absolute power to expel whoever might be considered a threat to the Dutch-Indies’ security. Such a situation made anyone afraid of taking the risk of publishing anything without government permission.

The commercial-oriented Christian media

In 1867 John Muhleisen Arnold, a minister at the Anglican chapel in Parapatan (Batavia), initiated a weekly missionary newspaper in Batavia named Biang-Lala. He approached a printing house in Batavia named Ogilvie & Co. to publish and print Biang-Lala. Arnold thought that the press could also be used as an effective mean of spreading Christ’s teachings. The name Biang-Lala (Rainbow) was taken from a Dutch bulletin published by Lange & Co. in Batavia in 1852, a Dutch literary magazine that contained stories of journeys, Javanese legends, poems and educational writings. When Biang-Lala was first published on 11 September 1867 it was scheduled to be issued every Wednesday; it consisted of four pages and its subscription cost was 12 guilders per year. Like other newspapers at that time, Biang-Lala contained local and international news, but articles and stories of Christian religion or moral teachings were given priority and became a routine column. In the midst of the competition of the native language press in the second half of the nineteenth century Biang-Lala was one of the newspapers that survived a longer time,

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4 In 1871 the colonial government issued the Education Law, among others deciding that teacher training schools must not be built in Java only but also in various parts of the Dutch-Indies. The Law also insisted that all educational expenses of state-owned schools be part of the government budget. Adam 2003:36.
although it did not hide its religious mission. This newspaper was not only supported by Christian communities, but also by the editors of contemporary popular newspapers such as Selompret Melajoe and Bintang Timoer, which always summarised and reproduced religious articles published in Biang-Lala. As a missionary newspaper, Biang-Lala was distributed all over Java as a means of spreading the Good News to Christians and to new converts as well, while at that time newspapers were facing major problems in distribution.

Biang-Lala was also recorded as the first newspaper since 1867 that used pictures in its columns and used illustrations made from woodcuts. The pictures illustrated scenes in China, the Netherlands, England, or Russia and were given free to its subscribers to attract them and to keep them as permanent subscribers.

In 1872, a commercially oriented newspaper named Hindia-Nederland was published in Batavia and was able to equalise the popularity of the well-known newspapers at that time, which had emerged earlier, such as Selompret Melajoe (Semarang, August 1860), Bintang Timoer (Surabaya, May 1862), Bintang Barat (Batavia, 1869) and Biang-Lala. Although Biang-Lala had only two pages, the emergence of Hindia-Nederland influenced its distribution and it was forced to stop publication temporarily, but was published again on 13 July 1872 under a new chief editor F.L. Anthing, the well-known missionary. On 1 January 1873, Biang-Lala changed its name to become the Bintang Djohar and also changed its format by providing a last page in Dutch. Their failure to attract Malay readers had forced Biang-Lala to shift to Dutch readers by attracting them to one page of Dutch language in its publication.

The second Christian newspaper was the Tjahaja Sijang, published in Minahasa at the end of 1868 and named by missionaries as the Kertas Chabar Minahasa (Minahasa newspaper). The newspaper was initiated by Nicholaas Graafland, a missionary sent by the Nederlands Zendeling Genootschap, and was published by H. Bettink. Its first samples were distributed in 1868 and it was launched in regular editions from January 1869. This was a missionary newspaper printed on the mission press and published not only to spread Christian teachings but also to provide reading materials for native Christians at the training school for teachers in Tondano and for students of the missionary school in Amurang and Tanawangko. So, the majority of its readers were (assistant) ministers and native Christians.6 Graafland published several books in Malay, but still could not meet the students’ needs. He then tried to collect reading materials to educate Minahasa natives about Christian moral

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6 According to Adam, the orientation of Tjahaja Sijang was commercial while Biang-Lala was religious. See Adam 2003:308. His analysis on the content of Tjahaja Sijang proved that this media had a religious mission as well.
values in a society were there was both good and evil. Graafland thought such a publication could provide reading materials for students and at the same time spread moral and religious ideas among the natives in Minahasa.

At the beginning *Tjahaja Sijang* was a monthly newspaper, but at the turn of the century it was published twice a week. It used the “lower” Malay. Its subscription was 4 guilders per year. *Tjahaja Sijang* was led by Graafland, assisted by some correspondents and contributors. The majority of them were missionaries-assistants and alumni of the mission schools. This periodical discussed mainly religious and educational issues such as essays on Christian religion, Psalms, various articles on the history of Babylonia, Phoenicia, and Minahasa, puzzles, and news from some parts of the world. Religious articles such as reflection on the gospels’ texts, meditation, on the death and the resurrection of Christ, and on sects were placed in the supplements because the missionaries considered that the Christians in Minahasa needed such supplements.

Although education had been more widespread in Minahasa than in Java at that time, schools still had not been introduced to the majority of the people because their spread was limited to urban areas. So, the distribution of *Tjahaja Sijang* was limited to areas where schools had been established and to the missionaries’ posts. At first, *Tjahaja Sijang* had only about 250 subscribers. Some of them read the newspaper borrowed from friends who were subscriber, so that publications were circulated from hand to hand or sometimes someone read for those who were illiterate. For ten years *Tjahaja Sijang* was the only publication distributed in Minahasa. After 1871 its readers increased and it could become financially independent and so it enjoyed a longer life than most contemporary newspapers. In 1902, when *Tjahaja Sijang* was 33 years old, its printing and publisher was moved from Tanawangko to Manado. Two years later a rival newspaper *Pewarta Manado* was published but because *Tjahaja Sijang* had a stronger position through funds from the church, and its subscription price was lower, its rival could not survive for long.

The main difference between *Biang-Lala* and *Tjahaja Sijang* was that the first was a weekly newspaper and provided more columns for news. In Batavia, where Muslims were the majority, the editors of *Biang-Lala* could carefully observe their reactions and comments. *Tjahaja Sijang* was more open in attacking Muslims, for example by publishing stories which humiliated Muslims and the prophet Mohammad. Under Arnold’s leadership *Biang-Lala* tended to criticize Muslim leaders but it never criticized the editors of contemporary newspapers, although that was a common practice at the time. Arnold also published a variety of articles and news but he gave Christian articles and stories based on the Bible a priority in *Biang-Lala*. In the *Biang-Lala* was also always information about the schedule of church services in Batavia. To keep the image of *Biang-Lala* as a Christian newspaper, J.M. Arnold regularly told
the readers not to send any news or reports on killings, robberies, violations against the law and articles on slander, and he stated that he would only publish articles or news on religious topics.

Ambon had also a Christian newspaper named Penghentar that emerged in October 1894 and was printed at first by the Ambonsche Drukkerij and then by Ong Kie Hong, a Chinese in Ambon. Penghentar was the successor of a previous journal named Penabur, founded by assistant ministers in Ambon.

The non Commercial-oriented Christian media

The Batak mission considered that the success of evangelisation could not be separated from an education system and the training of native church workers to improve their role and skill especially as teachers. Since 1883 the Batak mission made an entirely fundamental renewal including in the basic education system. As a link in the chain of education renewal there was a plan to increase reading material. The magazine Immanuel was first published on 1 January 1890 to meet such a need. J.H. Meerwaldt, one of the teachers in Pansur Napitu seminary, who then became its chief editor, founded it. This publication is the oldest magazine in Indonesia that has survived into the present. In the beginning Immanuel was a surat kuliling (circular letter) using the Batak language, and its target readers were missionaries/preachers, elders of the congregations, teachers, and ministers—those who had become literate in Latin script. There was no complete text of the Bible or other newspaper in the Batak language at that time. The contents of surat kuliling Immanuel were pastoral issues, reflections, Bible knowledge, theology including Christian dogma, teaching and history, mission news and popular knowledge.

In its development, Immanuel also included some homework for native teachers and seminary students consisting of algebra, geology, popular knowledge, Bible knowledge and pedagogic methods. Sometimes the magazine also published advice or admonitions for teachers and students of the seminary. Native church workers were also encouraged to write and publish their writings in this magazine.

In the beginning Immanuel was a hand-written circular letter, published monthly and reproduced by using hectograph. In 1895 it was printed in

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8 J. Sihombing 1961:120.
9 In its cover is written, “The oldest magazine in Indonesia, published since 1 Januari 1890.”
Padang and since 1904 it has been printed in Narumonda.\textsuperscript{11} Although in its early life it was a circular letter for a limited group of readers, particularly seminary students and native teachers, the RMG director had formulated its long-term objectives since its beginning, “to deepen and spiritualise the life of the congregations.”\textsuperscript{12}

\textit{The Catholic press, media and magazines 1890–1942}

Petrus Jacobus van Santen, Superior of the Jesuits in the mission and head of the parish in Batavia, took the first initiative to publish a Catholic newspaper. For this purpose co-operation was sought with a small advertiser, \textit{De Express}, distributed twice a week for free in Batavia. Starting with the first week of June 1891, each issue had some specific Catholic articles. A small fee of fifty cents per months was charged. The newly arrived Godefridus Jonckbloet SJ and later also Antonius Dijkmans SJ took care of the content. The general themes were very seldom related to the religious situation in the Indies, where Islam was the dominant religion and Christianity only a minority. The background of the Batavia polemics did not differ from the European background of Batavia society. For the Catholics the partners in debate were Freemasonry and Protestantism. The enterprise was no big success. After one year the co-operation with the owner of \textit{De Express} ended, because of the heavy financial losses for the Catholic party.\textsuperscript{13} Jonckbloet then continued the publication of Catholic articles in the \textit{Bataviaasch Handelsblad}, from 1 July until 31 December 1892. At that moment the publisher asked for\textsuperscript{13}10,000 for a continuation of this co-operation.

Since 14 March 1903 \textit{De Java-Post} was published as a Catholic weekly, but with the neutral subtitle \textit{Weekblad van Nederlandsch-Indië}. W.H. Boogaardt was its first editor until late 1905 when he was elected as member of the Dutch parliament. The articles in this weekly showed the growing self-consciousness of the Catholic community. From 11 November 1905 Boogaardt was succeeded by the Jesuit W. van den Heuvel and since then it were always Jesuits who lead the weekly until it was halted in December 1927. On 1 April 1926 a group of Catholic laymen in Bandung were able to take over the management of a neutral, local newspaper \textit{De Indische Telegraaf} and published it as a Catholic paper. Because it was too expensive to take over this newspaper fully, the group started in 1927 with \textit{De Koerier} as a new Catholic daily news-

\textsuperscript{11} According to Rahman Tua Munthe, the first edition of \textit{Immanuel} was printed in Singapore. Although some said that \textit{Immanuel} was published in Padang, I think these were the later editions. See Aritonang 1988.

\textsuperscript{12} Aritonang 1988.

In order to make the daily newspaper a success, the weekly *Java-Post* was stopped. From the very beginning the basic weakness of *De Koerier* was the lack of a good professional journalist. On 1 April 1937 the office and the printing of *De Koerier* were moved to Batavia. The Catholic leaders estimated that a Catholic newspaper was very important as the voice of the Catholic community to the government and to other groups. To achieve that purpose they spent much money on *De Koerier*, because in that way they entered into the public debate. But at last increasing debts caused that *De Koerier* was discontinued, in June 1940.

On 1 June 1909 the Jesuit A. van Velsen started in the Minahasa the monthly *Geredja Katholik*, in Malay. From 1910 onwards a supplement *Iman dan Ilmoe* was added in the form of a series of brochures. From 1920 until 1958 this magazine was published by the MSC order. They embellished the appearance and changed the name of the supplement to *Ibadat, Iman, Ilmoe*. This magazine was spread all over Indonesia. The articles were varied and gave much information about the development of Catholic life all over the world and Catholic doctrine was treated without rigid polemic.14

The SVD printer Arnoldus in Ende, published from 1926 until 1938 another monthly, *Kristus Ratu Itang*, in the Sikka language. Arnoldus also published the monthly *Bintang Timur* from 1928–1937 in the Malay/Indonesian language. This monthly carried articles about the Catholic religion, family-life, education, and gave some regional news.

On 28 March 1909 a *Bond van Katholieken* was established in Surabaya. This Surabaya Catholic Union commenced in 1910 with the magazine *Onze Bode*. Also in Semarang there was founded a local society, that joined with the union. In June 1912 *Onze Bode* changed into a bi-weekly *Orgaan van den ‘Bond voor Katholieken’* in Surabaya. It treated questions of a religious, social and political nature. After a few years it became a monthly and was published until 1919. On 12 May 1913 the *Katholieke Sociale Bond* (KSB) was founded in Batavia, in 1915 a branch of the KSB in Medan. In 1920 there were 18 local KSBs. In 1919 the Batavia branch of the KSB published a monthly, *Sociaal Leven*. The branches of Surabaya, Semarang and Yogyakarta followed this initiative by publishing a monthly *Sociaal Streven*. In 1922 both monthlies were united into a weekly with the title: *Sociaal Leven en Streven*. All members of the Catholic Social Union were automatically subscribers. In 1930 the weekly changed into a monthly. Until the late twenties there was almost no contribution from the clergy. That changed in 1930 when Father Victorius Beekman OFM became, for a longer period, its editor. In 1938 the name was changed in *Toorts van het Sociaal Leven*, but it stopped in mid-1938.

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The Central Javanese counterpart of the KSB, the *Poesara Katolika Wandawa*, also erected in 1913, published from 1920 the Javanese bi-weekly *Swara Tama* to replace *Djawi Sraya* (1914–1920). Since 1928 *Swara Tama* also published an edition in the Malay language called *Soeara Katholiek* (which became a weekly in 1930). These publications promoted the realisation of the Catholic social teachings. In the beginning *Swara Tama* was rather neutral, but from 1924 on it showed clearly its Catholic identity. For the children they had a kind of supplement: *Taman Poetra*. The *Pakempalan Politik Katolik Djawi*, lead by I.J. Kasimo could use *Swara Tama*, but the magazine never was limited to politics alone. In 1918 European Catholics in Indonesia erected the *Indische Katholieke Partij*. In 1933 Kerstens, who was then the president of the party, started a special bi-weekly magazine, *De Nieuwe Tijd*, for IKP members, because he did not agree with the articles in the Catholic Newspaper *De Koerier*. Before the Japanese occupation several unions and associations also had their own magazines: *De Katholieke Onderwijzersbond* (established 1917) published the bi-weekly *Het Katholieke Schoolblad van Nederlandsch-Indië*. The Catholic Trade Union for the Army, called Saint Ignatius, started in 1924 a monthly magazine, called *St. Ignatius; De Katholieke Jongelingenbond, Katholieke Meisjesbond* and the Catholic Scouting (*Padvinderij*) had their own monthly magazine started in 1922: *De Indische Voorhoede: maandblad voor Indische jongens en meisjes*. The Catholic Students' Union Bellarminus had their magazine, started in 1928 *De Bellarminiaan*. Besides that there were weekly magazines for parishes in Central Java and a monthly magazine for primary schools, *Hallo Jonge Kracht*. Kanisius in Yogyakarta printed *Poesari Dewi Maria* (1926), which afterwards became a monthly magazine in the Javanese language of the Maria Congregation with the new name *Tamtama Dalem Dewi Maria* (1928–1941), published in Muuntilan. Its goal was the deepening of the faith.

From 1928 a monthly, *Veritas*, was published in Padang that with great perseverance defended the interests of Catholic schools. W. Dekkers MSC started in 1936 in Makassar another apologetic Catholic monthly, *De Waarheid*, which was continued by Dr. G Giezenaar CICM and circulated on a wide scale in Sulawesi and the whole of Indonesia till 1942.15

**Protestant press, media and magazines 1910–1945**

In Protestant circles there were also many magazines. Most of these were not national Indonesian magazines, but were published by regional missionary

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societies, missionary associations, synods etc.\textsuperscript{16} Although some observers saw Biang-Lala and Tjahaja Sijang as Christian newspapers (see above), E.J. Hoogerwerf claims that the Protestants did not succeed in publishing a national-scale newspaper in the Dutch East Indies in the years before World War II.\textsuperscript{17} Much depends here on definition. The earliest publications as discussed above were not entirely devoted to Christian doctrine and practice.

During the twelfth Conference of the NIZB (\textit{Nederlandsch-Indische Zendingsbond}, Netherlands-Indies Mission Union) 18–26 August 1906, a commission for the distribution of Christian reading material on Java was proposed. This working group, in 1917 called the “commission for the paper missionary,” was for a long period not really active and because of that was reorganised in 1922 as the “literature commission of the NIZB.” On 1 May 1927 it was completed with a central office for literature.\textsuperscript{18} According to H. Kraemer, who became the chairman of this commission shortly after his arrival in Java (1922), there was a need of diverse literature for different groups. For Christians with a good education a history of the Bible was needed besides a book to give a ‘portrait’ of Christ. Besides that an overview of church history by presenting biographies of leading persons of the biblical and later periods would also needed. For people with lesser education biblical literature modelled on popular Javanese stories would be required. For non-Christians polemical and apologetic literature was needed. This literature was not intended to fight Islam, but to show how Christians might answer the questions that were rising in a struggle between different opinions.\textsuperscript{19}

One of the initiatives of the literature commission was the edition of \textit{Zaman Baroe} (New Era) between 1926 and 1931, a follow up of \textit{Bentara Hindia} (The Indian Herald) that in 1925 had come to an end, as was the case also with Tjahaja Sijang. \textit{Zaman Baroe} was a weekly, circulated among 2,000 readers. In this magazine prominent Indonesians could write about all kinds of actual developments in church and society. The weekly could not be continued after 1931 due to the financial weakness of the missionary organisations. But this was not the only magazine that appeared around 1925. Besides all kind of Dutch-language magazines such as \textit{De Banier} and \textit{Het Algemeen Protestantsch Kerkblad}, which had almost no significant contributions by Indonesian writers, there were more than a hundred periodicals that served the Christians in Malay, Javanese, Batak or other regional languages. A proportion of these


\textsuperscript{17} Evert-Jan Hoogerwerf 1990:113.

\textsuperscript{18} Van Randwijck 1981:462.

\textsuperscript{19} Hoekema 1994:103–104.
were directed to certain groups (youth, women, teachers unions) or only spread regionally or locally. Most of them were written and edited by missionaries. In Central Java some of them were printed in very high numbers, for instance *Mardi Rahardja* reached a peak of 80,000 copies. It may have been distributed free of cost.

There were also weeklies and monthlies with an Indonesian editing. These magazines especially played an important role in the stimulation of the development of independent mature churches. Already in 1910 a magazine for Christian teachers was started in East Java, *Oedyana Among Siswa*, later continued as *Pniël*. From 1915 onwards there was the monthly *Taman Soewara*, the magazine of the *Perserikatan Kaoem Christen* (The Christian Union). A few years later, from 1925 on, *Kristen Djawa* was published in East Java in the circles of the GKJW (East Javanese Christian Church) and from 1935 on the official church magazine of the GKJW became *Doeta* (Messenger). In the Minahasa, Northern Celebes, there was the magazine *Pangkal Setija*, from an organisation that wanted to start an independent church. In Northern Sumatera, the Batak region, there were several magazines: besides *Immanuel* already described, there were also *Soara Batak* (Voice of the Batak people) that appeared for at least 12 years after 1919, *Siadji Panoetoeri* (magazine of the Christian teachers union), and *Sinalsal*, from 1931 on was used by J. Wismar Saragih to gain acknowledgment for the language and culture of the Simalungan-Batak people. The mission publication, *Merga Si Lima* (*The Five Clans*), played a similar role among the Karo Batak people also, in the years leading up to the Japanese invasion.

These magazines stimulated Indonesian Christians to share their thoughts and to formulate their ideas clearly, so that they reached a kind of maturity. For the discussion with Dutch people and with the elite among the Indonesian Christians, who spoke the Dutch language, *De Opwekker* was used and sometimes *Eltheto* and *Rondom ons Zendingsveld*. Just before the Japanese occupation (1942–1945) there were still new publications such as *Theologische Stemmen* (Theological Voices) of the Theological Seminary in Jakarta that appeared six times in 1941. In December 1940 the magazine *Semangat Baru* (New Spirit) appeared, with content similar to the former *Zaman Baroe*. The magazine intended to become a trumpet of the Protestant Christians in Indonesia, without affiliation with the Christian party. During the Japanese occupation it was very difficult, almost impossible, to publish magazines but an exception is a special edition of the *(Badan) Persiapan Persatoean Kaoem Kristen* (Body for the preparation of the unity of Christians), Christmas 1942.  

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After the Japanese occupation (surrender 15 August 1945) there appeared all kind of Catholic magazines, but never a daily newspaper that really could be characterised as Catholic. In Ende were published Bentara (1946–1958) together with Anak Bentara and Pandoe Pendidikan (1946–1959). In Yogyakarta Kanisius published the weekly Praba (in the Javanese language) that became Peraba (in the Indonesian language) as the magazine of the Archdiocese of Semarang, a kind of follow-up of the magazine Swara Tama, between 1949 and 1972. Kanisius is still publishing the following magazines: Basis since 1951 started as a monthly cultural magazine by Prof. Dr. N. Driyarkara SJ, L. Subiyat and G. Vriens SJ. A long time contributor Dick Hartoko SJ was responsible for the magazine between 1957 and 1995. It is now, as a bi-monthly, the oldest cultural magazine of Indonesia with Jesuit priest G.P. Sindhunata as chief editor. Rohani started in 1954 as a monthly for members of religious orders and congregations. The content of the magazine is directed to dealing with themes that are relevant for the faith and the spiritual and religious life within society and the realisation of these themes in the daily life of these religious people. Since 1975 the theology students of the Jesuits, assisted by a few sisters and lay people, have been responsible for the magazine, guided by an experienced Jesuit Father. For teenagers, pupils of the secondary schools, the magazine Semangat (in the beginning called Spirit) was published. In the years 1968–1973 it was the first magazine in Indonesia that was printed in full colour, until it ended in about 1974; Trubus, published since 1969 as a monthly by the social organisation Tani Membangun, is a magazine published to give information about agriculture and horticulture to farmers; and since 1975 Utusan, which started as a magazine for the spiritual life of the Catholic Community with all kind of reflective articles. It has changed a little since the Jesuit Sindhunata became the editor. Familia is a more recent magazine that is directed to the maturation of the faith of Christian families. Between 1946 and 1969 in Jakarta a bi-weekly, Penabur, was published under the leading of the Franciscans. It discussed all kinds of social questions.

The weekly Catholic magazine Hidup started in 1946 as Kerkelijk Weekblad. In 1948 the name was changed to Katholiek Leven and since 1958 the Indonesian language was used for the magazine, and the name became Hidup. The Hidup Foundation of the Archdiocese of Jakarta is responsible for the magazine and the Archbishop of Jakarta appoints the members of its board of directors. The magazine supplies information, gives food for reflection and other readings about the life of the Catholic community in Indonesia and in the whole world. It has gradually extended its readership over the whole of Indonesia. Local Catholic magazines are Porbarita in the Batak language (1936–1941, since 1956), Tifa Irian (since 1955) a bi-weekly in Papua and the weekly Dian in Ende, Flores. Magazines that are directed to a special public
are, among others, Bimas Katolik, Busos, Orientasi Baru, Pastoralia, Patuh and Salus-Warta PK Sint Carolus. Since the obligation to have a permit to edit and publish magazines was abolished by the government in 1998 a new Catholic magazine, Sabda, appeared to counter fanatical Islamic magazines such as Sabili. In the beginning it was published every week, afterwards it was published irregular, and mostly distributed free on Sundays at the doors of the churches.

The Indonesian Bishops’ Conference (KWI) has several divisions. Most of them have or have had their own magazine. The official magazine of the KWI since 1971 has been Spektrum. In addition most of the dioceses and a number of parishes in Indonesia also have their own magazines, which vary greatly in circulation, number of pages, and frequency of publication.22

**Protestant magazines and journals 1945–1990**

After the Japanese occupation only a few Christian periodicals in Indonesian or local languages could continue to be published. The best known is Immanuel, the magazine of the HKBP (Batak Church), published since 1890 as already mentioned above. A Dutch magazine, De Zaaier (The Sower) that was published from 1923 on, was published again from 1945 until 1957. In 1946 the conference of missionaries pleaded for a periodical, which began as the Pedoman Goeroe and in 1949 was continued as the Pedoman Masjarakat Keristen, but it was not successful. In 1945 the magazine Pedoman of the Christian Indonesian Party Parkindo appeared. B. Probowinoto was the editor of several periodicals, such as Warta Salam and Sadulur (later on called Sabda Rahaya) in the Javanese language and the Richtlijn in the Dutch language. The Indonesian Council of Churches, DGI/PGI has, like the KWI, several divisions each with its own publications. From 1952 on there appeared the Berita D.G.I. (News of the Indonesian Council of Churches). The most important publication of the DGI/PGI was research journal Peninjau, published from 1974 until 1995.

Further it is noteworthy that a number of Catholic and Protestant Faculties of Theology, or Theological Seminaries, have their own scholarly magazines. For instance the monthly Penjadar, Madjalah Theologia that appeared from 1954 in Central Java was filled almost entirely by teachers of the Duta Wacana Seminary.23

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23 Except for the magazine Peninjau, the main source of information is: Hoekema 1994:200.
As seen above, missionaries had begun to publish already in the nineteenth century, in several places in Indonesia and in several local languages, official church doctrine in the form of catechisms, published prayer and liturgical books and parts of the Bible, in order to strengthen the missionary work of the Catholic Church. One of the most important missionary activities was education, and Catholic publishers flourished through the continuing stream of books needed for primary and secondary education.

*Kanisius* started in fact in Yogyakarta as a foundation of Catholic schools in 1918. In 1987 this foundation managed 87 kindergartens, 157 primary schools, 38 junior high schools and 8 senior high schools in the Archdiocese of Semarang. Since 26 January 1922 this foundation also managed a publishing house and a printing office. This day is now remembered and celebrated every year as the official foundation of the publisher and printer Kanisius. They have published already many prayer books, religious course-books, schoolbooks and theological books. From 1954 on the foundation also has operated a wood factory as a training place for pupils of the high school for the wood industry in Semarang.

The historical development of Kanisius can be divided into three periods on the basis of the responsibility for the operational management of Kanisius: 1° The practical operational management of printer and publisher Kanisius was between 1922 and 1966 controlled by FIC Brothers together with lay people (general managers: 1922–1927 Brother Bellinus FIC, 1928–1933 Brother Bertinus FIC, 1933–1942 and 1949–1965 Brother Baldewinus FIC); 2° between 1967 and 1993 Kanisius was controlled by the Jesuit priests together with lay people (general manager: J. Lampe SJ); 3° after 1993 the whole responsibility for the practical operational management of Kanisius was in the hands of lay people (general manager: E. Surono). Seen from the Catholic viewpoint, within Kanisius a double process took place: *Indonesianisasi,* because all general managers before E. Surono were non-Indonesians, and the transformation of responsibility from religious people to lay people.

The publisher *Nusa Indah* in Ende, East Indonesia, run by the Indonesian Province of the Society of the Divine Word (SVD), followed the SVD tradition of serving church and society by mass media, established since the foundation of the SVD in 1875 by Arnoldus Janssen. The publication centre in Ende nowadays consists of the printer Arnoldus (started in 1926), the bookshop *Nusa Indah* (started in 1956) and the publisher *Nusa Indah,* started in 1970.

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The initial vision was the formation through the mass media of constructive human beings who are well-educated believers. This vision was given concrete form through the publishing of religious books and magazines as guides for praying and as instruments for the faith education of the Catholics; and also the publishing of books, magazines and newspapers to support the process of society building. The realisation of this strategy was mainly influenced by three external factors: finances, the interest of the people to read and the buying power of the people. In the province of Nusa Tenggara Timur (NTT) Nusa Indah is the only publisher, which is a member of the Indonesian's Publishers' Association (IKAPI). To be able to serve society as well as possible many publications were subsidised after the commencement of Nusa Indah in 1970 until about 1985. In this period, with publications such as the prayer book “Our Father,” the translation of the Bible and also some non-religious books, Nusa Indah had a great influence on the whole of Indonesia. It published about 32 new titles each year. NTT itself is one of the poorest provinces in Indonesia and because of that the level of literacy of the population is not particularly high, so that the interest in reading, and also the possibility of buying books is low. Although after 1986 the Director, Henri Daros SVD, and the Vice-director, Frans Ndoi SVD, started to modernise the publishing process, Nusa Indah experienced a crisis, because there was almost no further subsidy available and there were several natural disasters, so that in the period up to 2002 only an average of 10 new publications were published each year. But Nusa Indah is still committed to serving society and to become a partner in endeavours to upgrade the quality.

In 1951 several Dutch Catholic publishers and the missionaries of four missionary orders established the publishing firm Obor. This publisher took over the bookshop Glorieux, founded in 1949 by the Brothers Budi Mulia, in Jalan Gunung Sahari, Jakarta. At the beginning the purpose of Obor was to publish, to import and to distribute books about Catholic doctrine as well as schoolbooks, especially for schools outside Java. Since 1957 the Ekapraya foundation, set up by the Jesuits, SVD and 4 Vicariates Apostolic became the owner of the publisher and bookshop Obor. From the 1960s on Obor was less active as a publisher. To intensify again the original purpose the whole Obor enterprise was transferred to the KWI (Indonesian Bishops’ Conference) in

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25 This book was being used by the Simon Rae, Protestant university chaplain in Bandung, West Java, in the 1970s; appreciated both for the quality of its content and it liturgical forms and as a guide to prayer in the Indonesian language. Subsequently it has been used ecumenically in New Zealand.

26 Especially for Nusa Indah there are two main sources: a folder, named: “Penerbit Nusa Indah: Membangun INDONESIA dari TIMUR,” probably from the year 2004, and a speech from P. Lukas Batmomolin, SVD, Penerbit Nusa Indah, Ende 2 December 2003. P. Lukas Batmomolin SVD is the present manager of Nusa Indah.
1979 and publishing (especially the KWI and other Catholic documents), the bookshop, the distribution of books and devotional articles increased again. In April 1991 the completely renewed Obor building was officially opened.

_Cipta Loka Caraka_ is a non-profit foundation. Since 1970 this foundation has continued the work of the National Sodality of Mary (_Kongregasi Maria_ 1963). This activity changed its name in 1967 to ‘Christian Life Communities’ (CLC). The staff of CLC, headed by Jesuit priest Adolf Heuken, writes, translates, publishes and distributes brochures and books, which contain information for the Catholic community about the Church and her doctrine, materials for faith education and for the lay apostolate. Although the publications are directed in the first place to the educated Catholic community in the whole of Indonesia, many other groups also use them. Hundreds of people in the whole of Indonesia are members of the CLC Book Club and that makes it possible to publish books of high quality for a reasonable price, to be dispersed all over the country.

_Dioma_ (abbreviation of the Diocese of Malang) is a Catholic publisher that since 1987 has published a series of religious books called ‘Karmelitana.’ These are books about the lay apostolate and the most important pastoral questions. Only a limited number is printed.

It is interesting to compare the history of the major Catholic publisher Kanisius and some others, with the history of the greatest Protestant publisher and printer in Indonesia, _Badan Penerbit Kristen Gunung Mulia_ (BPK GM).27

As noted above, most Protestant missionary organisations had their own publications. With the rising nationalism in Indonesia before 1942, several Protestant groups already developed a desire to become more co-operative. During the Japanese occupation most of the Dutch citizens, including the Protestant ministers, were interned in camps. There they met one another and planned to work together. After the Japanese occupation some of them directly acknowledged Indonesian independence and within the churches a process for ecumenical cooperation started, with the wish that this should have its impact also on the publications of the churches. Before the Japanese occupation most of the publications of the mission organisations and churches were in Malay, Dutch or in regional languages. In 1946 there was a feeling that the churches together had to start with publications in the Indonesian language. In October 1946 (the date is not precisely known, but was declared afterwards to be 31 October, Reformation Day) a temporary commission for

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27 We are grateful to Bapak Wirjo and Bapak Adi Pidekso of BPK Gunung Mulia who provided the following main source about the history of PT BPK Gunung Mulia: Aritonang 1996. Besides that we received some complementary information from Adi Pidekso by e-mail on 22 June 2005. See also J. Verkuyl 1983:202–213; Hoekema 1994:197–200.
the literature of the churches and missionary organisations was set up. This is seen as the beginning of BPK Gunung Mulia, although the foundation of a corporation for a Christian publisher was only established in December 1949/January 1950 and it became a legal organisation only on 31 August 1951. Perhaps 31 October was chosen as the foundation date to demonstrate the hope that the spirit of renewal would also inspire all the activities of BPK as a corporation which wanted to serve the churches in Indonesia.28 The great man behind the founding of BPK was Dr. J. Verkuyl, but he did not work alone. The emergency commission for literature was supported by the Indische Kerk or the partly 'white' Protestant Church in the Indies, other Reformed Churches, YMCA, missionary organisations and several prominent Indonesia Christian figures, among others Dr. J. Leimena, A.M. Tambunan, Rev. B. Probownoto and Rev. W.J. Rumambi. In 1950 Alfred Simanjuntak became a full time employee of BPK. From the beginning the goal of the corporation was to serve society, especially the church and the Christian community in the whole of Indonesia, by supplying books in the Indonesian language. When the Indonesian Council of Churches (DGI) was established in May 1950, BPK became an official body of the DGI. The first chairman of the DGI was Prof. Dr. Todung Sutan Gunung Mulia. It is very likely that he had a big influence in BPK and because of that from 1971 on his name was associated with BPK, so that the name became BPK Gunung Mulia.29

BPK as an official body of the DGI was also founded as a legal body with the following three main tasks: (1) “to increase the production of Christian literature in the Indonesian language,”30 (2) to publish Christian readings; and (3) to distribute Christian literature.”31 Because the political and economic situation in Indonesia, up to 1949 the temporary commission could at the most publish 25 books per year, most of them tiny booklets. Since 1950 the number of books and the quality of the books increased, due to an inquiry held among the churches about the books they needed. The result was that 17 categories or series would be published. In that time the average number of copies of each book that was printed was between 5,000–10,000 copies. In the beginning most of the books were written by Europeans or books from other languages that were translated into Indonesian. In the midst of the writers one Indonesian theologian emerged, Dr. J.L.Ch. Abineno, who was blessed with a great ability to write. By his death on 22 January 1995 more than 70 of

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30 Not to compete with other Christian publishers who used regional languages. In the same time, for instance, the Taman Pustaka Kristen (TPK) especially for literature in Javanese language, was founded as a kind of twin of BPK and they shared in the beginning the same bookshop, Jalan Kwitang 22 Jakarta, until TPK moved to Yogyakarta in 1963. Aritonang 1996:13.
31 Aritonang 1996:11.
his books had been published by BPK. Indonesian writers who followed his example are among, others, O. Notohamidjojo, R. Soedarmo, W.B. Sidjabat, T.B. Simatupang, Eka Darmaputra, and Andar Ismail. BPK tried to serve, among others, the theological seminaries and faculties, the churches, inter-religious relations, universities, schools, and certain professional groups.

Another characteristic of BPK GM is the co-operation with several institutes, which strengthened the ecumenical and international identity of BPK. Immediately after World War II in Asia, BPK participated in several ecumenical meetings in Asia and especially in Southeast Asia: in their own country, the World Council of Churches, the East Asia Council of Churches (founded in Bangkok, December 1949) and after that the Christian Conference of Asia (founded in Parapat, North Sumatera 1957). BPK also published several books written by Asian theologians such as V.S. Azariah, Choan Seng Song, R.S. Sugirtharajah and Tissa Balasuriya. On the global level they participated in the Christian Literature Fund (CLF), which in 1971 became the Agency for Christian Literature Development and since 1975 united with the World Association for Christian Communication (WACC). In 1990 the WACC held several consultations and workshops in Indonesia.

Since 1970 Kanisius became partner of BPK in publishing books together and both participated in the WACC. Another strategic cooperation since 1970 is the publishing in Indonesian of the popular magazine The Upper Room, from Nashville, America, with the title Saat Teduh (A Quiet Time). After the publication in English and Spanish, the Indonesian edition is their third largest one and several employees of BPK also followed in-service training at the Upper Room in Nashville. BPK cooperates further with the Board for Church Cooperation in World Mission of the Lutheran Church of Australia, the Lutheran Publishing House in Adelaide, South Australia, the Bina Kasih (the Overseas Missionary Fellowship, since 1955, which already has a foundation of its own in Indonesia) and with several churches and missions in Europe, especially in the Netherlands.

BPK GM also began to publish books, which anticipated present developments in Indonesia, starting from four theological concerns: appreciation of pluralism, violence, gender, and science and religion. The goal of these books is to help the churches to handle these issues in the daily life. Because these topics are shared by other religions, there is also a more intensive cooperation between BPK GM and other religious institutions. For instance on 10 April 2002 a Memorandum of Understanding (MOU) between the State Islamic University (UI) Syarif Hidayatullah in Jakarta and BPK GM was signed. The content of that memorandum is that there will be cooperation to publish special books and articles about religious pluralism, cooperation to raise human potential in the field of the publishing of books and cooperation in the field of education and printed media.
On 1 August 1978 the Minister of Religious Affairs in Indonesia published a decision about a directive on the propaganda for religions, which on 2 January 1979 became part of a joint decision of the Minister of Religious Affairs and the Minister of Internal Affairs about the rules concerning the propaganda for religions and the about help from abroad for religious organisations in Indonesia. The last decision formulated rules about religious propaganda. It banned “propaganda for religions to people or groups of people who already embrace/confess another religion in the following ways: . . . To spread pamphlets, magazines, bulletins, books and other published printed goods to people or groups of people who already embrace/confess another religion.” In the context of these decisions it is quite understandable, that the Christian institutes for communication started an ecumenical process to reflect together what to do in this new situation.

Two weeks after the above-mentioned decision of the Minister of Religious Affairs, 22–25 August 1978, the first meeting of Kokosia or Coordination for Christian Communication in Indonesia was held at the Baptist Theological Seminary in Semarang. In this meeting the aim was formulated by co-ordinator M.S. Anwari as follows, “to create the possibility that Christian communicators in Indonesia can be united, to pray together, learn together and to share together their experience in the field of services.” This was expressed in the hope that the co-ordination between different mass media might become better so that the media used to evangelise will become more effective. With this co-ordination the reach of the service can become more far ranging so that, seen from the perspective of evangelisation, there will be more results. The hope is also that through this meeting the several communicators will come to known one another better and the mutual relationships will become more intimate, and more harmonious. With members from all Christian denominations Kokosia became a truly Christian union with the main focus on Christian service in the own community, and also services to develop society, the country and the people.

In fact the first two meetings of Kokosia had a rather exclusive character: a reflection on the possibilities of how the Word of the Lord could be preached

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33 Kokosia is an abbreviation for KOnsultasi KOmunikasi kriSten IndonesiA = Consultation on Christian Communication in Indonesia, that was changed in the third meeting and became KOordinasi KOmunikasi kriSten IndonesiA = Co-ordination of Christian Communication in Indonesia.
and how churches and Christian media could propagate the Gospel. The second meeting was held in Batu, Malang, 27–29 February 1980. During the third meeting of Kokosia, held in Jakarta 7–10 September 1982, not only was the name changed slightly, Consultation becoming Co-operation, but also the aim was re-formulated, no longer primarily in the direction of the evangelisation task. The main topic of this third consultation was the formation of a coordinating institution. In three groups (printed media, electronic media and group media) the proposal was discussed. The results of the discussions in the three groups were studied by a team of three persons: Ir. Samuel (YASKI), Y.B. Priyanahadi (Kanisius) and Harry Nugroho (Yakoma), who made the final draft. The result was as follows, “The name of the co-ordinating institution remains the same, Kokosia, but now as an abbreviation of Koordinasi Komunikasi Kristen Indonesia. The Institution has the duty to co-ordinate the consultations, to realise joint programmes (joint decisions) and account for these in the next consultation.” It has to be an independent institution that also will respect the independency of its participants. With this result Kokosia became, instead of a more or less informal body for consultation, an official institution for consultation and co-operation between Christian media institutes in Indonesia. In the next meeting, Kokosia IV, 6–9 September 1984 in Yogyakarta, this decision was implemented by the formulation and publication of the statutes and the regulations. There were 75 participants from 45 communication institutions. There was an exhibition of the products of Indonesian Christian communicators and the presence of several communication groups (vocal group, theatrical troupes, art of music).

With the same enthusiasm and the same theme the fifth meeting of Kokosia was held at the Wisma Pratista, Bandung 2–5 September 1986. This time there were 99 participants from 52 communication institutions. There were several presentations of Christian traditional art and Christian music for young people (Jazz and a vocal group).

Although the number of participants and the good relations between them grew, the fifth meeting of Kokosia was the last one. It is clear that in the first two meetings the main point was the evangelising task of Christian communicators. In the following three meetings this point changed more in the direction of how to communicate in a good way the good news and how Christian communicators can learn from each other to offer a good contribution to the rise of the Kingdom of God within Indonesian society, or in other words how Christian communicators can make a contribution to the

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37 Priyanahadi: 5–6.
development of Indonesian society. This last point is also clearly one of the main points of the vision and mission of Kanisius, as we have seen above. Both Y.B. Priyanahadi and Alfred Simanjuntak regretted the break up of Kokosia and they are still hoping that this ecumenical co-operation will resume again in the future.39

Kompas-Gramedia, Sinar Harapan

In the field of press and media in Indonesia Christians also made a contribution to society in general. Both Catholics and Protestants succeeded in making this structural and important contribution, not by giving “Christian news” but by giving news and views that are helpful to build a better Indonesian society, characterised as a civil society, a society that appreciates pluralism with as its base the respect for every human being.

In 2005 the daily newspaper Kompas, which has a Catholic background, celebrated its 40th anniversary.40 For Javanese people this anniversary was an important and very special one, because it was 5 times 8 years, 8 years called windu and 5 years as in the West called lustrum. In those 40 years Kompas-Gramedia became the biggest media company of Indonesia and the newspaper Kompas was by then the most widely read Indonesian Newspaper. The first time Kompas appeared was 28 June 1965, a few months before the 30 September movement that caused the end of the Old Order of President Soekarno and the beginning of the New Order of President Soeharto. Kompas was founded by Jakob Oetama and P.K. Ojong and subsidised by the Catholic Party, at that time headed by I.J. Kasimo and Frans Seda. According to the latter, who was Minister of Plantations at that time, they wanted to call the new daily the ‘People's Herald’ (Bentara Rakyat) to oppose the Communists, who had a newspaper called the ‘People’s Daily’ (Harian Rakyat) but President Soekarno himself suggested the name Kompas for the new newspaper, because it had to give direction in a difficult Indonesian situation.41 To show that they, just as the Communists, also had a perspective and hope for the common people they gave Kompas the subtitle Communication of the Conscience of the Common People (Amanat Hatinurani Rakyat).42 P.K. Ojong had already much experience with newspapers43 and he became the general manager of

40 The main source for this description is Kees de Jong 1990. I am very grateful for the critical remarks I received from St. Sularto, Vice General Manager of the Kompas-Gramedia Group, by e-mail on 27 June 2005, one day before the big celebration of the 40-year jubilee of Kompas!
41 De Jong 1990:91.
43 Before the Japanese occupation, when P.K. Ojong was a teacher, he wrote articles in the
Kompas. Jakob Oetama, who was a teacher of history at a secondary school and editor of a Catholic social magazine, Penabur, became the general editor. After the death of P.K. Ojong on 31 May 1980, Jakob Oetama became also the general manager of the Kompas-Gramedia Group. In fact Jakob Oetama and P.K. Ojong had started their cooperation already in 1963 with a kind of Readers Digest, a monthly, called Intisari.

Catholics started Kompas as a general newspaper, not to give Catholic news, but to give as Catholics a contribution to the development of the Indonesian society. From the beginning Kompas tried to translate the Catholic social teachings within the national Indonesian philosophy, the Pancasila. With the growth of Kompas its employees became a mirror of the pluralistic Indonesian society, which has as its motto: Bhinneka Tunggal Ika, Oneness in Diversity. The employees of Kompas represent the different religions, races and cultures of Indonesia. Kompas wants to build a mini-Indonesia, an Indonesian Republic, which is pluralistic but also united. The philosophy of Kompas as developed by Dr. Jakob Oetama can be sketched in three terms: transcendental humanism, the translation of the Pancasila philosophy for the Indonesian society and Kompas as a forum for dialogue. 44

This philosophy of Kompas, started by Catholics, makes clear that it gives a meaningful contribution to the development of the Indonesian society in the direction of a democratic, just, and humanitarian society, where people believe that God will sublime all their great efforts.

Sinar Harapan (Ray of Hope) appeared for the first time as an afternoon newspaper on 27 April 1961 under the responsibility of Sinar Kasih Ltd (Ray of Love). The motto of Sinar Harapan was “to struggle for freedom, justice and peace on the basis of love.” In the beginning Sinar Harapan was closely affiliated with the Christian Indonesian Party (Parkindo) and in the early years it had an expressly Protestant tone. However, “…the Church-affiliates declined in influence under the challenge of those with greater professional journalistic experience.”45 So Sinar Harapan developed to become an independent, general newspaper. Its Christian background did not disappear totally, for instance there was still the column “Sunday Meditations” by renowned

Java Bode. After 1945 Ojong became editor of the Newspaper Keng Po (definitively banned on 1 August 1957) and the weekly Star Weekly (since 1951, when Ojong finished his study as Master of Laws, he was the editor in chief of the magazine until it was definitively prohibited in 1961 by President Soekarno). In addition to his editorial vision, characterised by the use of good Indonesian language and the building of a just Indonesian society, he became also a businessman who cared for the many (sometimes little) things that make a company able to flourish. Because of this experience he became one of the founders of Kompas from the beginning and, until his death the general manager of Kompas-Gramedia. De Jong 1990:92–96.

44 We follow the general line of the article of Kees de Jong in: St. Sularto (ed.) 2001:26–35. 45 Ibid., p. 86.
Indonesian Protestant ministers. Because the management was in the hands of Christians of North Sumatera (Batak) and North Sulawesi (Menadonese) backgrounds they dared to write explicit, assertive and sometimes combative articles about controversial political issues. This critical style (Javanese people like a more refined critical style) was the reason that this newspaper was temporarily forbidden by the authorities in 1965, 1973 and 1978 and at last definitively banned on 8 October 1986. Since the 1970s *Sinar Harapan* was generally Indonesia’s second highest selling daily, after *Kompas*.

Four months after *Sinar Harapan* was closed down the *Sinar Kasih* group started a new afternoon newspaper, *Suara Pembaruan* (Voice of Renewal) a revised incarnation of *Sinar Harapan*. The motto of *Suara Pembaruan* is “Struggle for the Hope of the Common People in the National Development Based on the Pancasila.” In 1991 it became the fourth largest selling daily in Indonesia. There are now many discussions in Indonesia about the Christian character of Kompas and Suara Pembaruan, but the fact is that these newspapers, started by Christians, made a great contribution by their information on how a better Indonesian society could be developed.

As said in the beginning of this chapter, we could only give a short and far from complete overview of the history of Christian press and media in Indonesia. It is clear that the Christian press and media have tried to give, a structural contribution to the development of church and society in Indonesia, sometimes in a context of good ecumenical cooperation.

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