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Editorial

Introducing Vol. 10 No. 1

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This issue of *Retorik* is the first issue of the tenth volume of the journal. For this issue, we have selected five contributions that approach various dimensions of Indonesian society, culture, and history through theoretical perspectives opened by some of the most important thinkers in cultural studies, such as Gramsci, Lacan, and Benjamin.

In "Tradisi *Ter-ater* dalam Harmonisasi Sosial: Resolusi Konflik dalam Kontestasi Pilkades Bilapora Barat," Nur Fadiah Anisah discusses how the Madurese custom of *ter-ater*—the distribution of food to relatives and close nieghbors—ties into the local village head elections (*pilkades*). Using conceptual resources drawn from Max Weber and Antonio Gramsci, Anisah explains how *ter-ater* is used to generate support for certain candidates.

Agnes Siwi Purwaning Tyas, currently a doctoral student in international relations at Ritsumeikan University in Kyoto, Japan, provides an interesting overview of one of imperialist Japan's prime media of propaganda: film. In her contribution, "*Kokutai* Spirit and the Concept of National Identity in Japanese National Policy Film," Agnes Siwi presents the notion of "Greater Asia Co-Prosperity Sphere"—an ideological justification for Imperial Japan's exploitation of Asia and Southeast Asia—and how that notion was promoted through propaganda films. Looking at several films produced throughout the 30s and the first half of the 40s, Agnes Siwi discerns the characteristics of the imperial subject that the Japanese Empire wished to cultivate.

"Tugu Ngejaman: Penanda Kuasa dan Pengingat Waktu di Yogyakarta" by Heronimus Heron is another contribution that relates to colonialism in Indonesia, but this time, to the Dutch colonial era. Heron's contribution examines the history and significance of Tugu *Ngejaman*, a monument that was erected to commemorate the centennial of the Dutch reacquisition of Java, in 1814, after the French had temporarily taken the island over. Drawing his data from the archival documents and various scholarly liter-

ature as well as interviews and field observations and then analyzing them through a Benjaminian perspective, Heron draws out a fascinating significance of Tugu Ngejaman that he argues has not often been recognized by the local government.

If the preceding three articles are oriented more toward an examination of tradition or history, Hanz Sinelir's contribution, "Menerima Instagram Apa Adanya: Melacak Pemaknaan dan Fantasi Individu Pelaku Aktivitas Kerja Sebagai Admin terhadap Aplikasi Media Sosial Instagram," turns to a more decisively contemporary phenomenon: Instagram. Sinelir attempts to elucidate the desire and fantasy operative in the activities of the "admins" of Instagram accounts of businesses and organizations. Gathering his data from interviews with ten individuals working as "Insta admins," Sinelir attempts to provide an interpretation of their activity from a rigorously Lacanian perspective.

Emmanuel Kurniawan's contribution also utilizes a Lacanian paradigm. In his contribution, "Strategi Literasi Informasi di Komunitas Belajar Qaryah Thayyibah: Pendekatan konsep literasi, teori empat wacana lacan, dan pedagogi kritis," Kurniawan examines the alternative educational practice of Qaryah Thayyibah Learning Community in Salatiga, Central Java. Focusing specifically on the non-formal pedagogical practice around information literacy, Kurniawan frames the successes and limitations of this practice through the famous "four discourses" elaborated by Jacques Lacan.