

Introducing Vol. 12 No. 2

Min Seong Kim

I am pleased to share exciting updates about *Retorik: Jurnal Ilmu Humaniora* and outline the journal's plans for the upcoming year.

In November 2024, the inclusion of *Retorik* in the Directory of Open Access Journals (DOAJ) was confirmed. The journal's page on DOAJ can be accessed via the following URL: <https://doaj.org/toc/2549-2225>. In the near future, the editorial team will upload the article metadata on DOAJ for the most recent issues of the journal. In the same month, *Retorik* was accredited by the Indonesian Ministry of Education, Culture, Research, and Technology (Kemendikbudristek), following an application and evaluation process lasting more than a year. *Retorik* will appear on the Ministry's index of scientific journals—SINTA—as a “Level 4” journal in due course. This accreditation applies to publications from Vol. 9 No. 2 (2021) to Vol. 14 No. 1 (2026). It is my hope that inclusion in DOAJ and SINTA will help to raise the visibility and impact of *Retorik*.

I would also like to use this space to highlight the forthcoming issues of *Retorik* in the year 2025. *Retorik* is edited and published by the Graduate Program in Cultural Studies at Sanata Dharma University. The year 2025 marks the 25th anniversary of the founding of the Cultural Studies program at Sanata Dharma. To celebrate this occasion, the next volume of *Retorik* (volume 13, both issues 1 and 2) will be a special volume dedicated to reflecting on the achievements, legacy, and future of the Graduate Program as well as the discipline of cultural studies in the context of Indonesia more broadly. The special volume—to be guest edited by the founding members of the Graduate Program—will feature contributions exclusively from invited authors. In fact, more than a dozen alumni of the Graduate Program have already confirmed their willingness to contribute to the special volume. Readers can look forward to more announcements in the coming months about the special volume and the various events planned to mark this occasion.

The five articles included in this issue of *Retorik* offer a glimpse into the kinds of topics that interest contemporary researchers of culture in Indonesia.

The issue opens with “Constructing the Meaning of *Mena Muria*’s Identity in Kutikata T-Shirts” by Ferdy Karel Soukotta. Soukotta’s piece examines how t-shirts and social media contribute to the articulation of a local cultural and ethnic identity. According to Soukotta, *mena muria* is a slogan of the Maluku people, which has been incorporated into the t-shirt designs of Kutikata, a clothing brand created by one Revelino Barry. Soukotta’s article narrates how Barry’s t-shirts represent and construct the meaning of *mena muria*.

There are over seven hundred spoken languages in Indonesia.¹ However, these languages do not coexist in harmonious equilibrium but are marked by relations of unequal power. Probo Kusumo’s article, “Counter-hegemony of the Bible in the Panginyongan Language,” examines one instance of such linguistic power dynamics in Indonesia. Probo Kusumo sheds light on the issues pertaining to the translation of the Bible to the Penginyongan language used in parts of Central Java, in which Javanese enjoys a “hegemonic” status as the official language of the Javanese Christian Church.

“Superhuman Identity in *Pietà* and *The Death of Captain Marvel*” by Damar Sasongko offers an analysis of the symbolism in two works: Michelangelo’s *Pietà*, and the cover art of *The Death of Captain Marvel* by Jim Starlin, published in 1982, which pays homage to the Renaissance masterpiece. Upon analyzing the various aspects of the two works, Sasongko suggests that a “shared identity” emerges between them.

“Buginese Migrants in Historical Narratives: A Historiographical Critique” by Umar provides an insightful critique of the various ways in which Buginese history has been narrated by historians. Drawing on Hayden White’s historiographical research model, Umar examines how historians who have studied the Buginese people, such as Andi Ima Kesuma, I Putu Gede Suwitha, and Mashadi Said and Hendro Prabowo, have constructed their own narratives of the Bugenese that are inevitably partial and particularistic.

This issue closes with Eventus Ombri Kaho’s contribution, “Reading Education in the Night Market.” Kaho argues that night markets are “informal educational spaces.” Using the Deleuzoguattarian concept of deterrito-

¹ According to Badan Pengembangan Bahasa dan Perbukuan, Kementerian Pendidikan dan Kebudayaan, <https://petabahasa.kemdikbud.go.id/>

rialization, Kaho illustrates how night markets, as dynamic spaces, function as arenas not only for economic transactions but also for cultural interaction, knowledge exchange, and community identity formation. In these markets, the boundaries between economic and educational spaces blur, offering an “alternative locus of learning” outside formal institutions. Night markets, Kaho suggests, offer “inclusive and flexible alternatives for the dissemination of knowledge,” demonstrating that “learning can thrive in marginal and temporary spaces.”