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## Becoming a Professional Historian: A Study in The Sources of History and Methodology

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## INAUGURAL LECTURE

# Becoming a professional historian

## A study in the sources of history and methodology

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### 1 INTRODUCTION

Since Indonesia's independence, individuals and institutions have carried out many good historiographical studies and have produced a large number of historical works, especially about the history of our country. In general, these works reflect the spirit of the age when they were produced. Historiography written during the 1950s and 1960s tended to be dominated by writings that emphasized the spirit of nationalism, anti-colonialism, and anti-imperialism.<sup>2</sup> Entering the 1970s and 1980s, historical writing was gradually marked by sharper analyses using the methods of scientific history. However, Indonesians' persistent anti-Dutch attitude has created a polarization in historical writing between Indonesia and the Netherlands, whether based on narrative or on using historical research methods.<sup>3</sup>

This seemingly forced polarization complicates the production of proper works of scientific history, which intends to be free of subjective elements and particular tendencies. The polarization of the colonizer, or the Dutch, on one side and Indonesia on the other, poses the threat of two weaknesses. The first

<sup>1</sup> The author is a lecturer at the Faculty of Humanities, University of Indonesia. His interest is in historiography, especially in the relation between Europe and its colonies in Southeast Asia at the beginning of the nineteenth century.

<sup>2</sup> "Memikir ulang historiografi Indonesia" in Henk Schulte Nordholt, Bambang Purwanto, and Ratna Saptari (2008: 10).

<sup>3</sup> H.A.J. Klooster (1995: 108). This periode was marked by two phenomena: an increase in the writing of analytical history and the development of the tendency of the raising of nationalism.

threat is anachronism, which is very prominent as Indonesia in the past is seen as if it were Indonesia in the present. Separate political forces are made to appear to be intertwined into a singular integrated force that deals with a foreign power (read the Dutch) as its main threat. Second, the works tend to ignore interactions between local political forces and further cause them to disappear beneath the facade of national identity. Although efforts to raise local history are made, this initial error raises the question of the position of localities in the writing of national history.

When the post-colonial view emerged and developed in every discipline of social sciences, it also influenced history (beginning in the 1990s). This view attempts to place the writing of history into its proper position, namely as the transition from colonial to the postcolonial influence.<sup>4</sup> Subsequently, there have been attempts to place each historical actor in the same position, free from the polarization mentioned above. Each group includes foreign and native rulers who are regarded as agents of the same changes in a temporal and spatial context. The purpose is to reveal the major changes in conditions during and after colonial rule in order to discover the meaning behind the development of historical events.<sup>5</sup>

Apart from that, a common thread can be traced to see the prevailing pattern in the scientific writing of the history of various historical periods. Although it cannot be denied that for quite some time historical research methods have been discovered and used by historians, the fact is that after a re-verification process there are still many historical works that appear not to comply with this working method. In general, in early historical works, historical methods are used merely as guidelines, but the authors are not always consistent in applying the various stages of the methods they use.<sup>5</sup>

In historical research, historical sources play an important role. Data sources occupy a dominant position in the study of history, because historians use them as references from the first (heuristic) until the final phase (reconstruction). Historians not only derive information from these sources, but their writings and opinions also gain legitimacy, validity, and accuracy. Thus, historical sources have informative value and offer validity in the processes of research and the writing of history (*documentary proof designates the part of the historical truth*).<sup>6</sup>

In addition to data sources, historians should also consider methodology. Methodology in history is a manner of writing based on paradigms and perspectives derived from the reconstruction of historical writing. By using methodology, historians are expected to draw valid conclusions and present the results of an objective and meaningful reconstruction of past events. Historians will place the events they examine in the proper context with an

<sup>4</sup> Budi Susanto, S.J. (2008: 39). Based on his book, there is a significant difference between writings on the postcolonial era, that is the historical works written after the colonial period, and colonial works that focus on the changes between the colonial and postcolonial era.

<sup>5</sup> Sandra Lewenson and Eleanor Krohn Herrmann (2008: 41).

<sup>6</sup> Paul Ricoeur (2004: 177).

objective viewpoint to minimize bias and the influence of their personal views. By using the appropriate methodology, historians are able to draw conclusions that are increasingly nearer to the truth from their analyses. Data source and methodology are the two main important factors in the scientific writing of history. Both are used as standard measures to distinguish scientific works of objective history which are verified by the work of narrative history written with the objective to reveal the past itself, which is often filled with subjectivity and ambiguity in terms of points of view and the meanings that it contains. (Both aspects will be addressed in a separate discussion).

## 2 DATA SOURCES

“No document, no history”, is a phrase coined by Louis Gottschalk in his work *Understanding history* (1950). Despite of its pros and cons, students continue to widely read and use this classic book. This short phrase has a rather broad connotation depending on the interpretation used.<sup>7</sup> Apart from differences in interpretation, the words contain the explicit statement that documents are the main sources in the writing of history. Documents or data sources that are bequeathed to us from the past can provide the information that is at the basis for the reconstruction of past events. Although this expression implies the rejection of all outside sources of information including other textual data, it cannot be denied that when used as sources, these data have their advantages.<sup>8</sup>

First, documents provide descriptive and explicit information about what happened in the past. This information provides historians with the starting points for their interpretations through sentence structures that can be analysed by means of special methods. However, this does not apply to artifacts or unwritten data sources like myths since they are considered to be of a different nature. In analysing an artifact, historians must understand the context of the times in which it was produced, why it was made and by whom. Unless these facts are revealed and clearly understood, it is hard to interpret it correctly and may result in false assumptions or, even worse, become uninformative. Meanwhile, historians have a broad field of interpretation of myths, which are often closely related to oral tradition. Because each myth is different, even in the community where it originates from, historians can make interpretations without being bound by specific rules. This results in a dominant subjective view in their analyses disregarding the fact that it cannot be considered as a point of departure.<sup>9</sup>

Second, textual data sources are generally more accessible and often contain administrative data. Some institutions provide facilities to enable research. Although some institutions have special provisions that prevent researchers to access data sources, in general, data storage has greatly facilitated the search for *heuristic* data in historical research.<sup>10</sup>

<sup>7</sup> Louis Gottschalk (1950: 45).

<sup>8</sup> Martha C. Howell and Walter Prevenier (2001: 17).

<sup>9</sup> Niels Christian Nielsen (1993: 37).

<sup>10</sup> Francis X. Blouin and William G. Rosenberg (2007: 186).

Third, textual data sources have a high level of credibility, especially compared to oral sources. Although some textual data undeniably are created for specific purposes and that contemporaneous oral sources of information can be used as references, textual sources remain more credible because of their permanent nature. Textual sources can thus be more easily used as evidence (*proof*) rather than as oral testimony (*witness*), the value of which is hard to ascertain because it is highly dependent on the witness. This is seen most clearly in judicial trials where evidence is prioritized over oral testimony.<sup>11</sup>

Thus, in the context of research and the writing of history, textual data sources remain primary references whose quality is undoubtable. Textual sources can, therefore, be used as a starting point for historical reconstruction as they are certain to provide information and explanations of the past (*document in common use is applied to almost anything containing historical data*).<sup>12</sup> Should the produced works pass the verification process, textual data can be used as proof and historians can use them as instruments to present their arguments.

### 3 SOURCE OF COLONIAL ARCHIVES

When all the above-mentioned points are applied to the development of historiography in Indonesia, historians can easily find and access textual data sources for these purposes. Past colonial regimes, specifically the United Kingdom and the Netherlands have left a large number of textual data because of their administrative activities in Indonesia, then known as the East Indies. Because of these data, the colonial government deemed it necessary to establish a special institution with the task to store and manage them. This institution, established in 1891, was called the National Archives (*Landsarchief*) and fell under the auspicion of the General Secretariat (*Algemeen Secretarie*) and is currently known as the National Archives of the Republic of Indonesia.<sup>13</sup>

The archive does not only store modern archives but also older data including those dating back to the beginning of the Dutch activities in the archipelago under the VOC administration. The institution also stores records left by the British government (*tussenbestuur*), including those from outside the archipelago. Many records recording the communication links between the colonial rulers in the East Indies and their offices outside the region, are also preserved in the archives.

The colonial government divided its archives into closed and opened archives. Closed archives contain very confidential letters (*zeer geheim*), products of Dutch officials' correspondence that established their policies in the colony. In the past, not everybody was allowed to access these letters and a special permission from the colonial rulers had to be obtained. Due to its

<sup>11</sup> Peter Murphy (2003: 577).

<sup>12</sup> John Martin Vincent (1969: 27).

<sup>13</sup> G.L. Balk, F. van Dijk, and D.J. Kortlang (2007: 151). Before 1891, all archives were the responsibility of the General Secretariat (*Algemeen Secretarie*), but there was no special institution to manage them.

high level of credibility, these data are classified as primary reference sources for data retrieval and historical writing.

Open archives consist of printed and officially published records by the state, for example, agency reports (*verslag*) from state and private agencies, which are a form of information to the public. In addition, accountability reports were also published to be read by large audiences, such as Colonial Reports (*Koloniaal Verslag*) which are the accountability speeches of the Ministers of Colonies in the annual sessions of the Dutch Parliament (*Staten Generaal*) regarding the results of the implementation of their policies in the colonies around the world. All these reports include information of a high value because they do not only contain a description of events, but are also accompanied by supportive statistical data.

In addition to a number of dynamic archives, the colonial regime also inherited a number of static archives. These open archives include regulations in the past that were standardized and published to the public, such as the Dutch East Indies State Gazette (*Staatsblad van Nederlandsch-Indië*) and its Supplement (*Bijblad van het Staatsblad*). Both types of collections of the ruling government are not only important as sources of reference for historians who make reconstructions, but are also required by present-day policy and regulation makers as starting points in their decision making. In addition, analyses conducted on these records are useful to provide regulators with feedback for finding solutions to overcome current problems; for example, they can be used to review border disputes or conflicts on property ownership (*bezitsrecht*).

During the colonial regime, the production of information was not a government monopoly. Non-governmental institutions also inherited an abundance of textual data sources. Private companies had the authority and the obligation to publish their data to report and to provide accountability to shareholders and general consumers. Historians who reconstruct or carry out research can also use textual sources as references to help them to solve problems associated with the institution under research.

During the colonial period, members of the press enjoyed the freedom to publish as witnessed by the large number of newspapers that were in circulation. Even small towns that at present no longer have a printing press had, in the colonial period, more than one newspaper published. Newspapers and magazines published at that time were more scientific and informative. There were almost no popular magazines although special magazines including cultural magazines, employment magazines, social magazines, and biological magazines were available. Newspapers and magazines are important for historians to learn about public views and opinions. The printed matter published at that time may open the path to research regarding the development of the press during the colonial era.

#### 4 STUDY OF COLONIAL HISTORY

Based on the collection of data inherited from the colonial regime it is only

natural that the writing and reconstruction of the history of that era should consider both quality and quantity. The availability of the data and easy access provide opportunities for Indonesian historians to reconstruct and write about the past, specifically about the colonial era, using an approach which is considered to accord with national values.

Ironically, the majority of Indonesian historical writing covering the period of colonial rule is produced by foreign authors. Most of them are Dutch, American, and Australian historians with all sorts of facilities and easy access at their disposal. The works of these authors present various dominating aspects of the dynamics of the Indonesian community in the past and it seems that these works have touched upon nearly all areas. Dutch historians tend to focus on the period before 1950 and leave the period thereafter to Indonesian historians. Interestingly, however, there is tug-of-war when it concerns the recognition of Indonesia's independence by the Dutch government, whether it is 1945 or 1949, regardless of the data stored in the depositories of each respective country.

This is also the case when writing on the history of Papua or West Irian, which was under Dutch rule until 1962. Dutch historians dominate because the bulk of data produced during the colonial regime was not handed over to the Indonesian government but was taken to the Netherlands and deposited in the *Nationaal Archief* in the Hague. The overall result is that it is not always easy for Indonesian historians to access these archives in order to carry out research based on primary data sources.

American, Australian, and Japanese historians also dominate writings on Indonesian history, besides the Dutch. Unlike Dutch historians, these foreign historians do not limit themselves to the colonial period. They have been able to gain access to postcolonial data sources in order to reconstruct Indonesia's history during the era of independence. The number of their works can be considered to balance the amount of works produced by their Indonesian counterparts and local historians can address the bias found in the works of some foreign researchers.

Inequality may occur not only in general publications containing historical writings of the colonial era, but also in scientific theses required to obtain an academic degree in college (postgraduate and doctorate), especially at the University of Indonesia. The difference between these theses and dissertations that reconstruct the events of the colonial and postcolonial era is striking. This is mainly due to a lack of mastering of the source language, which has generally become an obstacle students find difficult to overcome. This is, of course, understandable but cannot be ignored since students, after completing their studies, tend to continue to focus their research on the era they studied without making any serious attempt to learn the source language.

All this results in opportunities for foreign history researchers to conduct their research without any argument from their Indonesian counterparts. Currently, a large number of young researchers from the Netherlands, Australia, Japan, and France have come to Indonesia to carry out research and

to track data. They have begun to shift their research focus from the colonial era to the reign of the Old Order, and even of the New Order. This is a sign that they are broadening their research focus, but it is also a fact that Indonesian historians are unable to balance this with research about the same era.

Constraints in data access is another difficulty Indonesian historians face, particularly when attempting to reconstruct events that took place during the colonial era; this specifically concerns data stored overseas, particularly in the Netherlands. Apart from language barriers, the cost to carry out research in Europe is another factor that limits the possibilities of Indonesian researchers.

This obstacle can, however, be resolved. It is now possible for the Indonesian government, as well as other agencies, to transfer data or at least make a copy of them. This is based on my own personal experience during my research overseas when the costs of photocopying data did not differ much from the cost in Indonesia and nowadays data can be copied from the internet for free. This possibility greatly reduces the research costs and provides Indonesian historians with the access they need.

Therefore, Indonesian historians, with the availability and easy access of data, are expected to be able to produce increasingly more high-quality works about the history of the colonial era. This will give Indonesian historians confidence to present their work in the presence of foreign historians who, so far, have been their points of reference.

## 5 DEVELOPMENT OF HISTORICAL METHODOLOGY

M.C. Lemon states that there are two general methodologies in historical writing: one is the speculative historical methodology and the other the analytical historical methodology. Speculative methodology includes descriptive and narrative methodology while analytical methodology includes structural and post-structural methodology. Narrative methodology began in the second decade of the twentieth century and was introduced by Leopold von Ranke in Germany. He was followed by other historians, including the French. Von Ranke and his followers believed that history is “as what it was first, as stated in the archives” indicating that their stance was to remain “loyal” to what they found in archives. This view was also adopted by French historians who proceeded to call themselves the followers of *méthodique*.<sup>14</sup>

Further developments saw the emergence of the *Les Annales* who criticized *méthodique* adherents who, they said, only paid attention to great men (*L'histoire des grands hommes*). The followers of *Les Annales* began to abandon the *méthodique*'s interest by paying attention to *les peuples sans histoire*, ‘people without history’, consequently they not only focused on politics but on all

<sup>14</sup> This group of historians called themselves “positivist”, because they abandoned the speculative methodology in their historical works. They were of the opinion that the old methodology did not reflect the truth because all their previous historical works were not based on archives. See the Introduction of the translator to *Annales School 1929-1989; History of the French revolution* (Djoko Marihandono 2009: vii-xii).



aspects of human life in diverse communities. In *Les Annales*, not only written records were used but also the currency system and members even went so far as the sword that was placed in a tomb. They explored the sources to try to understand the implication behind the source document, to find out the human *mentalité*. Hence, this type of research aims to probe deeper into the documents and to reveal what was behind them.

The structuralist methodology does not put limitations on the analyses made; here historians examine people as members of a community. There are no limitations on their analyses as they try to jump over boundaries, whether in the form of economic constraints, *mentalité*, human history, and even long-term history.

*Mentalité* became a special characteristic of the followers of *Les Annales* and was developed free from the constraints of boundaries and time. The division of historical time, pioneered by Fernand Braudel, made historical works very extensive and, in the long term, covered all aspects of human life.<sup>15</sup>

After its establishment and during its development, three orientations in the *Les Annales'* movement can be discerned based on the changes of the title of the magazine that was the mouthpiece of this group. First, from its inception until the completion of World War II, the group was very radical and subversive. They were like waging a guerrilla war against the dominance of traditional history, a form of political history and event history. The second movement of this group was characterized by the concept of structure and conjuncture, which was strictly applied by the historian Fernand Braudel, whose work gradually changed the way history was written. This breakthrough came after World War II and lasted until the outbreak of the Movement in May 1968 in France. After 1968, the third development was marked by dissension (*émiettement*) caused by the emergence of individuals who again agreed with the importance of political and events history and returned to precisely those works the first group of *Les Annales* had so fiercely criticized.

## 6 THEORETICAL ORIENTATION OF STRUCTURIST METHODOLOGY

The structuralist methodology in history was introduced by R.Z. Leirissa. It brings together the essence of *Les Annales*, historians who adhere to the Marxist methodology, historians and quasi-followers of Max Weber, and the followers of figurative sociology pioneered by Norbert Elias.<sup>16</sup> Lloyd states that the structuralist methodology unites several meanings because the methodology is closely associated with the *Structuralist framework* applied in social sciences. Unlike Alain Touraine who explained the dialectic

<sup>15</sup> There were three groups of members of *Les Annales* who had three main ideas: historians who strictly conducted their analyses based on the principles of *Les Annales* school, such as Lucien Febvre, Marc Blok, Fernand Braudel; historians who focused their analyses on economical works based on the Marxist approach such as Ernest Labrousse, Pierre Villar; and last, historians who initially followed the *Les Annales School*, but departed from it of their own accord because they disagreed with the way this school developed. See Chapter 7 "L'Ecole des Annales" in Guy Bourd  and Herv  Martin (1980: 171-172).

<sup>16</sup> Christopher Lloyd (1993: 83).

between *action* and *structure*, in this methodology, events and social structures are not dichotomous. According to Lloyd (1993, and also Giddens 1984), social structure is regarded as norm (*norms*), role (*agency*), interaction, and the meanings of human action. The human condition was circumscribed by fixed specific social structures that had the power to transform social structure (*historical intercausal relationship between thought society and human action*).<sup>17</sup>

The structuralist methodology embraces two domains: the domain of events and that of structure. This is the reason why followers of *Les Annales* used a sociological approach to study social events and total history by implementing an empirical and a theoretical approach. In structuralist methodologies, the empirical and theoretical approaches have to be mutually supportive, meaning that the empirical approach must be able to show the social structure. Vice versa, a theoretical approach must be able to show historical events.<sup>18</sup>

According to this methodology, the structure (either social, economic, or political) can change from within. The objective of the structuralist method is to elucidate changes in structure. Therefore, to examine changes, a set of theories that may explain changes was required. In contrast to the methodology of structural history, the structuralist methodology could occur within individuals and groups and Lloyd refers to it as *levels*. In this methodology, changes occurring within individuals, a topic that had never been touched by a structural methodology before, received the most attention.<sup>19</sup>

## 7 CONSTRUCTIVIST METHODOLOGY AS AN ALTERNATIVE

Lloyd's structuralist methodology was introduced for the first time at the University of Indonesia by the late Professor R.Z. Leirissa who made us realize that what had been undertaken by the group of *Les Annales* historians who had deserted the school's main principles to return to political history, is a form of awareness of how important history is in human life. Social and political history requires a more recent methodology to discover and enforce the epistemological methodology of history. Pierre Bourdieu, who introduced the constructivist theory, is one figure who is often the subject of debate.<sup>20</sup>

<sup>17</sup> Lloyd (1993: 40).

<sup>18</sup> Hervé Couteau Bégarie (1993: 92, 100) and Lloyd (1993: 92).

<sup>19</sup> This differs from the individual approach that stresses the role of individuals in the formation of social structure. In the structuralist methodology, individuals and the group play their roles in changing (*transformation*) or forming a new structure. Meanwhile the social structure itself has the power to accelerate and to decelerate change (Lloyd 1993: 96-100). Meanwhile Giddens (1984) in his work *The constitution of society* (as translated by Adi Loka Sujana 2003: 6-17) in Chapter 1 "Teori-teori strukturasi" said that *agency* and *mentalité* have the power to change the structure in society. *Agency* is used to show individuals or groups which have the power to intentionally or consequentially change the structure of the environment which influences the individual's adaptation to their environment.

<sup>20</sup> Pierre Bourdieu was a French philosopher and sociologist who questioned how a society, and all its activities, was formed. All his life he struggled to answer this question and he tried to apply one construction theory to other construction theories. To learn more about his thoughts, see Richard Harker, Cheleen Mahar, and Chris Wilkes (1990: 1-2).

Like Giddens and Lloyd, Pierre Bourdieu also questioned the relationship between structure and agency. In his observations of existing structures in society, he attempted to see the impact of the institution in shaping society and the extent of the agency's role in the formation of that structure. In order to explain that the relationship between agency and structure is not linear, he proposed the concepts of *habitus* and *field* as the pillars of his analysis. Both concepts were still supported by other concepts such as capital (*capital*), social practice (*pratique sociale*), struggle (*lutte*), and strategies (*strategie*).<sup>21</sup>

Actually, philosophers and by sociologists were engaged in the debate of people. So, what is the good side of Bourdieu's thinking in answering classic questions about the community, especially about the relationship between structure and agency? Compared to other philosophers' thoughts, Bourdieu's idea has the advantage of not just to answer the origin of society but also other problems that arise from such ideas within binary oppositions such as the opposition between structure and agency, objective and subjective, *nature* and *history*, material and symbolic, consciousness and unconsciousness, freedom (human) and non-freedom, economy and culture. These problems are conflicts that Bourdieu's concepts was able to answer and explain.<sup>22</sup>

Bourdieu introduced the concept of *habitus*, defined as

*Habitus n'est pas le destin que l'on y a vu parfois. Étant le produit de l'histoire, c'est un système de dispositions ouvert, qui est sans cesse affronté à des expériences nouvelles et donc sans cesse affecté par elles. Il est durable mais non immuable. Cela dit, je dois immédiatement ajouter que la plupart des gens sont statistiquement voués à rencontrer des circonstances accordées avec celles qui ont originellement façonné leur habitus, donc à voir des expériences qui viendront renforcer leurs dispositions.*<sup>23</sup>

Habitus is a system that is unpositive which lasts longer and is changeable through a person's lifetime. Habitus is closely related to construction in the real world, resulting in a work that dominates someone. Knowledge possessed by someone has the power not merely to reflect the real world, because habitus is never static, either throughout a specific period or through one generation to another generation. Because the position of individuals change when interacting socially, the trends that shape habitus also change at the same time. Constraints faced by the agency form a new habitus derived from society, which causes the habitus to change. Meanwhile, the next obstacle is the relationship between social and material environment from the agency that differs from time to time, from generation to generation. This is what causes the emergence of the second constraint.

<sup>21</sup> Bourdieu (1979: vii) introduced his *habitus* and field concepts. The term *habitus* was still used but the term field was the translation of the French word *champ*. Several Indonesian writers have translated the term *champ* or field as "arena" and "ranah".

<sup>22</sup> See Bagus Takwim (2009: xv-xxv) "Proyek intelektual Pierre Bourdieu; Melacak asal-usul masyarakat melalui oposisi biner dalam ilmu sosial".

<sup>23</sup> See Muridan S. Widjojo (2003: 35) "Strukturalisme konstruktivis Pierre Bourdieu dan kajian sosial budaya" (cited from the Journal *Sciences Humaines* in 2002 "L'œuvre de Pierre Bourdieu").

Bourdieu's second concept is his cornerstone *champ* (field or 'arena'). Arena, according to Bourdieu, is a network of interpositional relationships and interaction at a social level that exists outside human consciousness. This is a key concept crucial to Bourdieu, and is supported by a number of other ideas such as the symbolism of power, strategy, and capital, which are based on his discovery of hidden rules in man's daily activities. These rules represent a very subtle form of violence attached to the agencies which themselves do not cause resistance. On the contrary, the rules that already have social legitimacy became a very influential factor in social interaction. Language, meaning, and symbolic systems of power were embedded in the minds of individuals through a mechanism that was under the scrutiny of the agency. In addition to symbolic violence, the role of capital in social interactions was very significant.<sup>24</sup>

Prestige, status, authority, and legitimacy were cultural capitals that were attached to individual attributes. Cultural models can be expanded in areas such as education, language, and art products. Thus, Bourdieu defined the term capital as material as well as symbolic. Hence, Bourdieu asserts that the most efficient capital is economic capital that can also serve as a means of production, money, or other material goods.

The last concept put forward to sustain the two pillars of his analysis, is social practice (*pratique sociale*), which was originally used to overcome the binary opposition of phenomenology and structuralism. With this concept, Bourdieu succeeded in formulating this social practice so that researchers can delve into the characteristics and uniqueness of a society, ranging from individual characteristics to the characteristics of the society as a structure. This concept enables researchers to understand the dynamics of the relationship within an agency, between agency and structure that is not linear and is unique to every society.

In relation to the analysis of social sciences and humanities, Bourdieu's concept of competition and strategy is one which can clearly be applied in a study. The arena, which is an event of interest or a matter of dispute between individuals or between groups of individuals in maintaining or changing the capital, is a concept that Bourdieu offers in his concept of competition and strategy. Competing agents have different intentions and purposes. Each agent has a chance to win or lose in this competition depending on the capital he has and his position within the power structures in society. Competing agencies follow the rules together.

This strategy is present in every competition and agents use it to win in this interagency battle arena. In Bourdieu's concept, strategy is something that leads to actions that are beyond the consciousness of individuals or groups, in the context of space and time. Strategies can also be interpreted as rules that both the individual and the group follow.<sup>25</sup>

<sup>24</sup> The term *modal* and *capital* in Bourdieu's concept do not always have a material and economic meaning.

<sup>25</sup> See Widjojo's article (2003: 46). He cites Bourdieu's idea. There were five strategies:

## 8 CONCLUSION

Several conclusions can be derived from this analysis. First of all, it must be stressed that the term historians (as submitted by Kuntowidjojo) refers to individuals or groups of people who write history. A historian is an author of history and not a teacher or admirer of history. Therefore, as a historian, it is necessary to master a foreign language, especially the languages of archival sources. The decision of the Faculty of Humanities to eliminate the teaching of source languages for students of history, both in S2 (post graduate program) and S3 (doctorate program), needs to be reconsidered. The fact is that Indonesian historians have never criticized foreign writers (especially from Europe, America, Australia, and Japan) who write about the colonial history of our region because of their minimum mastery of the source languages; this condition has thus become a form of new "imperialism" in the field of history.<sup>26</sup> Yet we all realize that the data sources belong to us, are found in our country, and talk about our activities in the past.

Tracking and understanding data in the form of archives are requirements which need to be mastered by every history researcher. The researchers' insights need to be open so that they understand the data and are able to track them; hence, the difficulties that they find can be resolved immediately. Having mastered this ability, they will have the capability of tracking the sources as initial tools to carry out research. "No document, no history" according to Gotschalk, is an expression which must be understood both by historians and students of history in any strata, who set out to undertake research and write up their findings. Therefore, it is expected that they can find the sources of the required documents (including archives) without wasting much time.

Historians, including students, must continue to try to learn various historical research methodologies. R.Z. Leirissa has laid the milestone of historical research by using the structuralist methodology, which is considered able to mediate the debate between the importance of structural history and the role of agents as part of the structure. We should not stop to use the structuralist methodology even after the death of our teacher. It is the duty of historians to study recent methodology, for the sake of understanding a deeper history. To be a professional historian, one must at least master those three things in order to compete with other historians, especially foreign historians writing about the history of our nation.

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the strategy of biology investment which focused on the strategy of the determination of inheritants on families; the successive strategy which focused on the family treasure; economical strategy was the strategy which was oriented towards the rise of economical capital in all social stratifications, and the symbolic strategy which refers to all activities that awaken the honour and legitimation of both individual and group.

<sup>26</sup> This is because their works were cited by almost all Indonesian historians without rechecking the primary sources.

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