

Indonesia - German Encounter: Cultural Studies Perspective

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Abstract. Through his book "Indonesien oder Die Inseln des Malayischen Archipels" (1869), the German writer Adolf Bastian played a pivotal role in popularizing the term "Indonesia" to denote the Dutch East Indies, which was then widely recognized. The nomenclature "Indonesia" was subsequently embraced by the burgeoning independent youth movement and eventually adopted as the country's official name. The significance of a German writer catalyzing the adoption of this pivotal name suggests a historically overlooked yet crucial aspect. The German role in the narrative of Indonesian history has received only cursory mention. However, in the late 20th century, a series of substantial publications originating from German sources emerged, elaborating on the importance of German-Indonesian relations during the period spanning the 16th to the early 20th century. This review article aims to furnish an overarching perspective on the multifaceted encounter between Indonesia and Germany, analyzed through the lens of cultural studies.

Keywords: Indonesia-German relation, German Orientalism, Colonial Fantasies.

1 Introduction

The third President of the Republic of Indonesia, President B.J. Habibie, emerged as a significant personality in forging the connection between Germany and Indonesia. B.J. Habibie's exceptional academic journey in Germany, culminating in his achievement of designing an aircraft, projected Germany as a technologically advanced nation and an esteemed destination for advanced studies among Indonesian youth. Notably, beyond technological and educational associations, Indonesia associates Germany with cultural elements such as sausages, football, and music [1]. In the historical context, the introduction of Germany into Indonesian educational curricula occurred within the framework of World War. However, for the majority of the Indonesians, this event did not directly facilitate significant interactions between Germany and Indonesia. The limited discourse regarding the historical convergence of Germany and Indonesia stands as an irony, considering that the term 'Indonesia' gained prominence through the renowned German scholar Adolf Bastian, despite its initial appearance in written form by English scholars [2][3].

In 1869, Bastian authored a book titled 'Indonesien oder Die Inseln des Malayischen Archipels,' which was republished in 1884. Nevertheless, the historical connection between Indonesia and Germany traces its origins back to the 16th century. A highly detailed study by [2], the former

German ambassador to Indonesia, elucidates the history of the beginning of German-Indonesian connections. It is marked by the writings of Balthasar Sprenger in 1509, under the title 'Merfahr / perjalanan laut,' in which he recounted his experiences during the trading mission of Welser Ausburg to the East Indian islands (a term used in Germany for the Indonesian archipelago at the time).

Throughout the span from the 16th to the 19th centuries, German-Indonesian relations were largely facilitated through scholars, doctors, priests, officials, and officers of the Dutch East India Company (VOC) who served in the Dutch East Indies. Germany's historical and ethnic proximity to the Netherlands led many Germans to pursue careers in the Dutch East Indies. Notably, during this period, the German community within the Dutch East Indies was the largest foreign community after the Dutch. A corpus of literature about the East Indies was generated by these German intellectuals, doctors, writers, and scientists. These adventure and experiential authors narrated their explorations and brought forth possibilities for new knowledge about the region. Significantly, during the 16th and 17th centuries, the German book market featured no fewer than thirty-six publications concerning Indonesia [4]. This number continued to increase until the 19th century.

The arrival of Germans in Indonesia ceased during World War II, a period marked by deteriorating relations between the Netherlands and Germany due to Hitler's invasion of the Netherlands. A significant number of Germans in Indonesia were categorized as prisoners of war, including Walter Spies, who was forcibly deported and perished alongside numerous other detainees during the tragic incident involving the Van Imhoff ship. Notably, the name 'Van Imhoff' was linked to a prominent German figure who held the esteemed position of Governor-General of the Dutch East Indies. Van Imhoff's appointment as a non-Dutch national marked a historic precedent in the highest office within the Dutch East Indies [4]. Nonetheless, the German expatriate community in Indonesia persisted until the end of World War II. A notable illustration of this continuity was the presence of the German School in Sarangan Central Java, which received support from Ir. Soekarno, the first President of Indonesia, who possessed proficiency in the German language and was profoundly influenced by German philosophers in the realms of social and political thought. The Dutch authorities closed the German School in Sarangan in 1948 as part of their efforts to re-establish control over Indonesia. Before its closure, this German school boasted an enrollment of approximately 3,000 students [3].

After the era of colonization concluded, the relationship between Germany and Indonesia took on a unique character, particularly because Germans in Indonesia found themselves aligned with the independence movement when the Netherlands returned to Indonesia. A segment of the German detainees, released by the Japanese, were subsequently enlisted to fight alongside the Allies against the forces of Indonesian independence. However, another segment of the German population residing in Indonesia also actively joined the Indonesian struggle for independence. This included several members of the Marine Corps who provided military training to the Indonesian populace at a dedicated academy in Yogyakarta following the Japanese withdrawal from Indonesia [5][6]. In the post-independence era of Indonesia, the multifaceted bilateral collaboration between Germany and Indonesia, encompassing domains such as economics, social affairs, literature, culture, research, technology, and education, has continued to evolve and strengthen, persisting into the present day [5].

Despite the clear evidence of the proximity between Germany and Indonesia, the extent of Germany's role and influence in Indonesian history has received relatively little attention. This situation has underscored the necessity for a comprehensive examination of the literature addressing the dynamic between Germany and Indonesia, with particular emphasis on the formative phase of Indonesia as a nation-state. This review article will showcase several relevant writings that delve into the relationship between Germany and Indonesia, aiming to contribute to the broader body of knowledge regarding the discourse surrounding the Germany-Indonesia relationship. Subsequently, this discourse will be scrutinized through the lens of cultural studies. This review will encompass six books and one research report, as detailed below:

Books:

Seemann, H. (1996), *Indonesien in der deutschen Geisteswelt. Von Goethe bis Emil Nolde*. Jakarta, Katalis

Seemann, H. (2000). *Spuren einer Freundschaft Deutsch- Indonesische Beziehungen vom 16. bis 19. Jahrhundert*. Cipta Loka Caraka

Siebert. (2002). *Berjejak di Indonesia. Kisah Hidup Sepuluh Tokoh Jerman*. Katalis

Geerken, (2005). *Hitler's Asian Adventure*. Bukit Cinta

Oktorino, N. (2015). *NAZI di Indonesia : Sebuah Sejarah yang Terlupakan*. Elex Media Komputindo

Rahiem, M. M. (2021). *Naturalis Jerman di Tanah Priangan*. Layung.

Research report:

Reuter, T. (2019). German Cultural Diplomacy in Indonesia: Building Cooperation in a Changing World. In *Ifa Edition Culture and Foreign Policy*. <https://www.ssoar.info/ssoar/handle/document/6239>

2 Method

In the initial phase of the literature exploration process, the author applied a systematic search methodology utilizing prominent search engines (Semantic Scholar, Scopus, Web of Science). The search was conducted using various keywords related to the relationship and historical context of Germany - Indonesia. Regrettably, no relevant discussions on Germany's historical impact on Indonesia, a central theme of this review, were found. It is noteworthy that several significant publications known to the author, addressing Germany's role in Indonesia, were not within the scope of the search results. Consequently, this literature review decided to employ a bibliographic research method, which involves extracting bibliographic sources from existing books and prior research endeavors.

3 Results and Discussion

The Overview of German-Indonesian Relations

Heinrich Seemann, the former German Ambassador to Indonesia from 1994 to 2000, played a crucial role in the project of publishing materials on the German-Indonesian friendship. He authored two books, one in 1996 and another in 2000. The initial volume concentrates on elucidating the emergence of Indonesia as an influential source of inspiration within the realms of *Geisteswissenschaften* (social humanities) in Germany. Evident in the title, which references luminaries like Goethe and Emil Nolde, this book meticulously scrutinizes how German authors and artists spanning different epochs depicted Indonesia in their works. This exploration highlights the interconnectedness between Indonesia and Germany.

In his second work, Seemann embarks on a deeper exploration of the historical evidence underpinning German-Indonesian relations, encompassing diverse dimensions. Notably, this book served as part of an exhibition held in the year 2000 at the National Archives Building. It offers a comprehensive discussion of the extensive relationship between Germany and Indonesia, a connection that dates back to the 16th century, well before Indonesia attained independent nationhood. The book provides a meticulous and comprehensive account, complemented by a visual dimension that incorporates illustrations on the book's cover, posters, and paintings to enrich the historical narrative. While the initial volume is primarily centered on *Geisteswissenschaft*, the second volume explores many angles, including cultural literature, technology, and business.

Seemann's investigation commences with an examination of the travel narratives penned by German explorers in the 16th and 17th centuries. Subsequently, he presents a corpus of maps, city plans, and illustrations of the Dutch East Indies (Indonesia) crafted by German individuals. This proceeded into an exploration of the roles German nationals undertook as officers, governors, and soldiers within the Dutch East Indies. The book further delves into an exhaustive reexamination of German authors, poets, and painters who either interacted with Indonesia or authored works related to the archipelago. A dedicated section on science and research expounds on an array of economic and business collaborations between Germany and Indonesia. This section also delves into discussions about German industrial products and the presence of German Trading Houses during the 19th century. Notably, the first invoice for a Mercedes car ordered for Java in 1896 is showcased, accompanied by rumors suggesting that it was commissioned for the Sultan of Yogyakarta, although the invoice itself does not verify this claim. The Christian mission, which played a significant role in German-Indonesian relations, is also explored in Heinrich Seemann's second book.

Seemann's coverage ends with materials from the 19th century. The 20th century, except for the inclusion of Walter Spies, is notably absent from Seemann's discourse due to the prolific nature of publications on German-Indonesian connections. Summarizing and mapping them all out became nearly impossible.

The exhibition ends, with the above-mentioned exception of Walter Spies, at the end of the 19th century. To include the 20th century would have meant an unimaginable number of publications, scientific research works, economic activities, books, novels, and more [3].

The aforementioned facts represent an encouraging advancement and signify the progress of the relationship between Germany and Indonesia. Nevertheless, the substantial volume of publications does not inherently reflect a commensurate level of readability, as discussed in the introduction.

Another significant contribution to the exploration of German-Indonesian relations is found in the book 'Hitler's Asian Adventure' authored by Geerken. Geerken displayed an exceptional fascination with Indonesia. Following his publication of a book chronicling his 18-year sojourn in Indonesia, which delved into the country's socio-political evolution during that period, titled *A Gecko for Luck: 18 Years Experience in Indonesia*, he became captivated by persistent rumors suggesting that Adolf Hitler had sought refuge in Indonesia following his escape from World War II. These rumors, centering on Hitler's alleged presence in Indonesia, provide a prelude to Geerken's meticulous examination of the links between the Nazi regime and Asia, with a particular emphasis on Indonesia.

In his 574-page book, Geerken expounds upon the complexity of the Germany-Indonesia relationship. He delves into the traces of Indonesian enthusiasm within Germany, particularly evident through adventure literature aimed at teenagers and cinematic productions. Conversely, Geerken scrutinizes the vestiges of German influence in Indonesia. As the title aptly suggests, this book dissects the historical narrative of Germany-Indonesia relations, with a specific focus on facets connected to Hitler. These include accounts of an Indonesian musician who once performed for Hitler and an exploration of the period during World War II when Germany and Japan emerged as adversaries of the Netherlands. Notably, German males residing in Indonesia were incarcerated by the Dutch during this tumultuous era, while German women and children faced exile but were allowed to congregate. The Japanese occupation in Indonesia was cheered by the Germans and led to the opening of the housing and German School in Sarangan, Central Java to accommodate German women and children [6].

In contrast to prior historical accounts, Siebert's work 'Tracing in Indonesia: Stories of Ten German Figures' adopts a biographical lens to elucidate Germany's imprint on Indonesia. It vividly portrays ten influential German individuals who once resided in Indonesia. Siebert's narrative extends beyond the boundaries of historical events, seeking to bridge the past with contemporary Indonesia, where he investigates whether any remnants of these German figures endure in the present. Most have vanished without a trace, while a few persist in the form of monuments and graves, such as Baron van Imhoff, the first non-Dutch German to serve as the Governor-General of the Dutch East Indies, whose tomb is still visible in the Wayang Museum, or the scholar Junghund, whose grave monument still stands in Lembang.

Siebert conjures a kind of moving picture of Indonesian history from the German perspective, painting these figures with remarkable detail. His narrative commences with German individuals who navigated the era of the Dutch East India Company, such as Gustav Wilhelm Baron van Imhoff. It traverses the Dutch colonial epoch, featuring notable names like Franz Wilhelm Junghun, Ludwig Ingwer Nommensen, Emil Helfferich, Max Dauthendey, Hans Overbeck, Walter Spies, and Karl Helbig. The narrative stretches into the post-independence era of Indonesia, spotlighting figures such as Dr. Werner Joachim Meyer and contemporary German personalities like Romo Franz Magnis Suseno. These ten figures showcased by Siebert come from diverse fields, including politics, clergy, literature, natural sciences, business, and medicine, all of whom once sojourned in Indonesia [4].

The breadth of fields represented in this book is complemented by the vast expanse of Indonesian territory where these figures resided, spanning from the islands of Sumatra, Java, Kalimantan, to Sulawesi. Siebert's expertise and passion are solidified through nine other books he has authored on Indonesian politics, geography, and culture, a journey that began in 1976.

Similar to Siebert, a prolific author on Germany-Indonesia relations, Nano Oktorino, a recognized history writer, has also made substantial contributions to the discourse on Indonesia-Germany connections. Among his body of work, the book that predominantly delves into Germany's influence and presence in Indonesia is titled 'Nazis in Indonesia: A Forgotten History,' published in 2005. This book illuminates the history of the Nazi regime from the vantage point of historical occurrences in Batavia/Indonesia, elucidating how fascist ideology not only gained traction in Germany but also found its way into the Netherlands through the NSD party, eventually extending its influence to the Dutch East Indies. In this region, the Nazis established their second branch in Asia following China. The book delves into the tragic events that transpired after Hitler invaded the Netherlands, a nation that initially declared neutrality, as Hitler aimed to gain control over France by way of the Netherlands. It also narrates the experiences of Indo individuals who were involved with the SS and the Holocaust, events that nearly transpired in the Dutch East Indies.

Oktorino's book is particularly compelling due to its multifaceted approach, encompassing the perspectives of Germany, the Netherlands, and the Dutch East Indies. It investigates how a singular historical event left a profound impact on these three nations. For instance, when the Netherlands interned all German residents in the Dutch East Indies, the Nazis responded by detaining numerous Dutch intellectuals who had prior experiences in this region. This was part of their strategy to secure the release of German prisoners in the Dutch East Indies through a prisoner exchange. Notably, the book also sheds light on how white-skinned German individuals were apprehended by native KNIL soldiers—an unprecedented occurrence in history, which to some extent bolstered the spirit of the independence movement. At first, Germany had aspired to gain control over the Dutch East Indies to harness its resources for Germany's benefit after the conclusion of World War II. However, due to various impediments, Germany acquiesced to Japan as its ally in the occupation of the Dutch East Indies [7].

While there are notable similarities and intersections between the content of this book and Geerken's writings, the divergence lies in Geerken's contextualization of Indonesia in Germany during the 20th century, particularly how Indonesia's presence was manifested through adventure books in Germany. Conversely, the discussion regarding German schools serving as 'safe havens' for German women and children in the Dutch East Indies, situated in Sarangan, which receives less emphasis in Nano's book, is explored in greater detail by Geerken. Meanwhile, Nano makes significant contributions to the ideological context of Nazism in Indonesia, including an analysis of the Indonesian Fascist Party under Javanese aristocrat Notonindito. These distinctions can be attributed to the differing perspectives of the two authors—one with a German viewpoint and the other with an Indonesian standpoint. Nonetheless, both perspectives are invaluable and mutually enriching in the exploration of the historical impact of the Nazis in Indonesia.

The book authored by [2] titled 'German Naturalists in Priangan Land,' is a focused exploration of German individuals who dedicated themselves to the advancement of natural sciences in West Java. Rahiem undertakes the task of translating their travel accounts in Priangan, which include the records of Salomon Mueller, Franz Junghung, Ferdinand von Hoechstetter, and Karl Martin spanning the years 1833 to 1911. In his capacity as a geologist, Rahiem meticulously translates

the travel narratives of these four individuals, elucidating the valuable scientific contributions made by these German figures in the context of Priangan's Indonesian natural landscapes. This comprehensive analysis encompasses various facets, including the environmental conditions, geographical features, and infrastructure, and offers insights into the societal dynamics of that particular historical period [8].

Rahiem's work, considered 'authentic,' serves as a repository of the travel accounts of these prominent German naturalists, providing readers with a profound understanding of their thoughts and experiences as articulated in their original writings. These firsthand accounts serve to complement the narratives found in other scholarly works, such as those authored by Seemann or Siebert.

Concurrently, Thomas Reuter examines the contemporary relations between Germany and Indonesia. His research centers on the subject of German Cultural Diplomacy, where he elucidates the historical connections between Indonesia and Germany, the contemporary Indonesian landscape, and the diverse partnerships and stakeholders involved in the bilateral relationship. Germany approaches these collaborations with a formal and thoughtful demeanor, presenting a well-defined model of cooperation encompassing a wide array of domains, including economics, trade, social engagement, politics, culture, literature, music, and more. These collaborations are frequently facilitated through intermediary organizations or partners representing Germany's interests in Indonesia. The study encompasses multiple subtopics, accentuating the pivotal role played by these intermediary entities in bolstering German-Indonesian collaborations spanning various sectors, exemplified by institutions such as DW, Ekonid GI, Ifa, DAAD, and various foundations.

Furthermore, Reuter delves into specific thematic areas currently under exploration within the Germany-Indonesia relationship, with a particular emphasis on interfaith dialogue and the process of religious deradicalization. He conducts an extensive exploration of the German perspective while simultaneously acknowledging Indonesia's standpoint within the framework of this cooperative effort. This analysis serves to underscore the German cultural diplomacy standpoint, characterized by profound respect for Indonesia, potentially paving the way for deeper collaborations in the future. In his report, Reuter effectively communicates the objectives of his research:

to provide an overview and some specific suggestions for German decision-makers responsible for giving direction to future engagement with Indonesia. It may also assist Indonesian actors to better understand and appreciate Germany's principled approach to cultural diplomacy and its intentions in building an ever-stronger partnership with Indonesia[5]

Regrettably, three notable publications have remained elusive due to constraints in accessing information. These publications encompass:

1. An edited volume by Ingrid Wesel, titled 'Indonesien. Am Ende des 20. Jahrhunderts. Analysen zu 50 Jahren unabhängiger Entwicklung. Deutsche in Indonesien,' which was published in 1996 in Hamburg by Abera Vlg.
2. Two works authored by Werner Müller, 'Bibliographie deutschsprachiger Literatur über Indonesien,' published in Hamburg in 1979, and an essay bearing the title 'Deutsche in Indonesien 1505-1942,' featured in 'Materialien zum internationalen Kulturaustausch,' under the auspices of the Institut für Auslandsbeziehungen in Stuttgart, dating back to 1980.

These three sources have been cataloged within Rudolf Siebert's bibliography and would be of immense value should they become accessible for reexamination.

German Orientalism and Colonial Fantasies: Friendship and

Edward Said's seminal work, 'Orientalism,' authored in the 1970s, garnered considerable attention for its audacious challenge to the prevailing Western discourse, which had long exhibited biases in its depictions of the East. In Said's narrative, colonialism emerges as a potent force shaping a pronounced Western predisposition in the narratives concerning the East. However, the German context was conspicuously absent from Said's analysis, primarily due to the absence of German colonies in the 'East' during the colonial period [9]. The relatively tenuous historical connection between Germany and colonialism, largely overshadowed by the cataclysmic events of World War II and the Holocaust [10], demarcates German Orientalism as distinct from the broader Western Orientalist tradition. It is regarded as having the potential to deconstruct 'Western self-satisfaction' and to 'provoke a momentous change in the culture of the West, including the relinquishment of Christianity and classical antiquity as universal norms' [9].

The distinctiveness of German Orientalism emanates from Germany's somewhat distinctive perception of Asia vis-à-vis other European nations. Germany's delayed trajectory in nation-building resulted in experiences of colonization, notably under French dominion. Consequently, Germany identified itself with the colonized peoples. The search for novel sources of values and policy beyond the influences of Greek and Roman antiquity led Germany to turn to Eastern cultures, with India occupying a prominent place. Numerous German philosophers and writers exhibited keen interest in and admiration for Eastern cultures. For example, J.W. von Goethe is renowned as one of the champions of 'Weltliteratur,' a movement that elevated Eastern themes through his seminal work, 'West-östlicher Divan' (1819). German Orientalism perceived Asia as an inspirational wellspring that contributed to the distinctive character arising from Germany's affinity with the continent. Nevertheless, it is important to note that while distinctive, German Orientalism did not automatically posit Germany as superior to other European nations [11]. Writers and adventurers from 18th-century Germany shared similar perspectives with their counterparts from other European countries [9]. However, Germany's perspective of Asia as a fount of inspiration endowed its Orientalism with a unique and characteristic dimension in comparison to the Orientalism of other European nations.

An additional distinctive feature becomes apparent when juxtaposed with colonial powers such as Britain, the Netherlands, or France, which acquired and governed colonies, asserting control over territories and exploiting their resources. In contrast, Germany adopted a different focus, centering its efforts on the cultivation of scientific knowledge and the development of cultural insight into newly encountered territories [12][13]. Germany held its sense of morality in high esteem, positioning itself as a proponent of humanism. This moral perspective played a significant role within the realm of German colonial fantasies, wherein Germany envisioned itself as a benevolent and equitable colonial power, characterized by principles of harmony and wisdom [14]. These two thematic motifs, the pursuit of knowledge and a commitment to elevated moral standards, emerge as prominent themes within the aforementioned reviewed literature.

The German commitment to morality and humanism is profoundly ingrained within the narratives surrounding the ten German figures in Indonesia. Figures like van Imhoff, who fought

against corruption within the VOC, Dr. Meyer in Manado, who resolutely upheld humanitarian principles within his medical profession, and Nommensen, who dedicated himself to the spiritual and humanitarian well-being of the Toba community [4], all reflect Germany's deeply rooted moral and humanistic values. German writer Andreas Pixner is also recognized for his progressive stance, evidenced by his advocacy for racial equality in his statement from 1701, 'It is not the color which makes a man' [3].

The second prevailing motif revolves around German intellectualism and an unwavering enthusiasm for scholarly endeavors. This is vividly exemplified through the contributions of German naturalists like Junghun, who advanced the understanding of the topographical features of West Java's natural landscapes [8](Rahiem, 2021), Seebold, the pioneer of tea cultivation in Indonesia, and various German writers, painters, and linguists such as Walter Spies, renowned for popularizing Balinese art and culture, Hans Overberk, who researched Javanese children's games and songs, and Dauntheley, celebrated for his poetry and narratives concerning the Dutch East Indies [4].

Both of the aforementioned facets, namely morality and intellectual development, find their origins in the fundamental principle of the German colonial fantasy, wherein Germany assumes the role of a benevolent entity that bestows benefits upon many. This theme becomes apparent within the discourse concerning the relationship between Germany and Indonesia, which underscores notions of camaraderie and profound affection for the distant lands they inhabited. Notably, the exploration of power dynamics remains somewhat limited in scope. This limitation arises from the fact that the activities of the German individuals under consideration are less intertwined with their interactions with the Indonesian populace and instead place a stronger emphasis on their works, contributions, and lasting influence. Furthermore, the shared historical experience during World War II, which cast Germany as an adversary of the Netherlands, engendered a distinctive dynamic within the power relations between Germany and Indonesia, particularly the event when German individuals were perceived by soldiers of color in the KNIL [7][6].

Inspired by the legacy of their predecessors who left a positive imprint on Indonesia, the authors of the examined books and reports convey a deep fondness for Indonesia in their writings. Even when confronted with less favorable aspects, such as the explorers' reservations about certain facets of Indonesia or encounters marked by less warmth, they approach these matters with measured language, offering plausible contextual elucidations. The German writers' affection for Indonesia catalyzes their extensive exploration of manuscripts and historical texts, to rekindle the roles played by their compatriots in shaping the history, progress, and identity of the Indonesian nation. Virtually all these publications construct a narrative emphasizing the bonds of friendship and exhibit a profound respect for the enduring relationship between Germany and Indonesia, one that holds the promise of continued and strengthened ties in the future [5].

4 Conclusion

The influence and historical impact of Germany in Indonesia has often remained overlooked and under-discussed within the annals of Indonesian history. Despite the absence of formal relations between Germany and Indonesia in the 16 -19 centuries, it is imperative to acknowledge the substantial contributions made by German individuals who once resided in this archipelago. This literature review aims to provide a comprehensive survey of the corpus of knowledge about Germany's historical presence in Indonesia, drawing insights from diverse publications concerning the bilateral relationship between Germany and Indonesia. The affable and amicable tone found in these writings serves as a poignant reminder that Germany has maintained a distinctive perspective on Asia over centuries. Notably, this perspective is characterized by two salient attributes: a strong moral compass and an unwavering commitment to the advancement of scientific knowledge. These characteristics are conspicuously discernible within the extant publications dedicated to exploring the multifaceted relationship between Germany and Indonesia.

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