
Obituary Kodiran

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Understanding the curiosity surrounding his one-word name, Professor Kodiran often explained to his class without prompting, "Actually, my name was Abdul Kadir Jaelani, but as a child, I frequently fell ill. The elders in my family believed my name was too heavy for me because it belonged to a sacred Islamic saint. Therefore, I was given a new name, Kodiran." Born in Semarang, at the end of a decade plagued by economic crisis and on the eve of the Pacific War and the War of Independence, Kodiran grew up to be a humble person who deeply adhered to the Javanese concept of *prihatin*—being *perih nang ati*, suffering pain in the heart, as he described it—mastering self-restraint and avoiding self-indulgence. After twenty years of work, in 1987, Pak Kodiran purchased a low-cost, multipurpose van, which he used and carefully maintained until he was no longer able to drive due to old age. At that time, students going for supervision would always look around to see if the blue Suzuki Carry was in the Faculty parking lot to ensure that Pak Kodiran was present on campus.

After graduating from the University of Indonesia in 1967, the young Kodiran accepted Professor Koentjaraningrat's suggestion to become a lecturer in the Department of Anthropology at Gadjah Mada University, which was established in 1964 by Arabic professor Soemadi Soemowidagdo. Kodiran became the first permanent lecturer with an anthropology degree at UGM. As an anthropology scholar, he recognized the importance of fieldwork in anthropological studies. He initiated fieldwork practices for students, which, due to budget constraints, resembled picnics and community service more than participatory anthropological observation. After a week or two in the field, students returned to campus with no data, only photo albums and memories. The scarcity of anthropologists at UGM limited the students' research skills, which were supplemented by non-ethnographic social humanities methodologies. This shortage was gradually addressed with the graduation of the first batch of anthropology students in the early 1970s, who were recruited as lecturers and later enrolled in anthropology postgraduate programs at various other universities.

After ten years of teaching, Kodiran attended the University of the Philippines Diliman for a master's program from 1977 to 1979, followed by a doctoral program from 1981 to 1991, both under the supervision of Professor Cynthia Bautista and Professor Leslie Bauzon. His dissertation, titled "Agrarian Reform in Indonesia and the Philippines: The Case of Two Villages," is highly valuable for developing Indonesian anthropology, as it paved the way for utilizing ethnographic comparison methods across different societies. Additionally, Kodiran's dissertation set a precedent for Indonesian researchers studying

anthropology in other countries. During a period when the advancement of anthropology in Indonesia was overwhelmed by a surge of foreign researchers, leading young Indonesian scholars to adopt their perspectives and research interests, Kodiran's approach was revolutionary. Unfortunately, perhaps due to fatigue from the lengthy writing process or the precariousness of critiquing government policy, Kodiran's thesis was neither published nor discussed during his lectures. The significance and hard work behind Kodiran's thesis fell into an intellectual freeze, hidden from sight and lost to memory.

Until his retirement as a professor in 2009, Pak Kodiran did not publish extensively. Most of his publications since the 2000s have been co-authored with postgraduate students, primarily to fulfill administrative obligations rather than to represent thoughtful intellectual pursuits. During that time, academic life at Gadjah Mada University prioritized education by focusing on graduating bachelor's, master's, and doctoral students. The energy, expertise, and time of lecturers were dedicated to teaching and mentoring students, resulting in limited encouragement, opportunities, and facilities for research, which hindered the university's transformation into an arena for knowledge creation. Throughout his academic career, Pak Kodiran was like a candle burning brightly for others: all his energy and intellect were consumed by managing the department, teaching, and mentoring students, leaving little room for nurturing his own research interests. Professor Kodiran leaves behind his wife, Rr. Harini, and son, Bkti Hendri Atmoko. He also leaves us with a world-respected anthropology department that regularly sends students to conduct fieldwork outside Indonesia, following the example he set in the 1980s and staffed by lecturers actively conducting research and publishing their work.