



# The Concept of Public Sphere According to Hannah Arendt (Review of Hannah Arendt's Thoughts)

**Cian Ibnu Sina**

*Hang Tuah College of Health Sciences, Tanjungpinang, Riau Islands*  
[cianibnusina@gmail.com](mailto:cianibnusina@gmail.com)

**Ikha Rahardianti**

*Hang Tuah College of Health Sciences, Tanjungpinang, Riau Islands*  
[ikhaafriidho@gmail.com](mailto:ikhaafriidho@gmail.com)

**Lili Sartika**

*Hang Tuah College of Health Sciences, Tanjungpinang, Riau Islands*  
[lilisartika.again@gmail.com](mailto:lilisartika.again@gmail.com)

**Masyitah Novia Yanti**

*Hang Tuah College of Health Sciences, Tanjungpinang, Riau Islands*  
[syitah2405@gmail.com](mailto:syitah2405@gmail.com)

**Aulia Chintara Wanda**

*Hang Tuah College of Health Sciences, Tanjungpinang, Riau Islands*  
[auliachintaraw@gmail.com](mailto:auliachintaraw@gmail.com)

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## Abstract

This study aims to examine the concept of public sphere according to Hannah Arendt. The study of public sphere uses a content analysis approach to Hannah Arendt's thoughts and works. This analysis is based on qualitative data content analysis, namely data sourced from written works, both direct works and works about her. The research strategy used is a narrative content analysis strategy, using in-depth interviews with figures who understand the thoughts being studied. The results of the study found that the concept of public sphere according to Hannah Arendt was built by a unique element, namely Vita Acktiva. Through this concept, humans are defined as creatures who are always active. Both mental and sensory activities. Whether it is inner action or real action. Human life that only thinks, wants and considers is included in mental actions or inner actions of humans. While the life of human activity working, creating and speaking is included in real action. An action or behavior that is able to build a world together with fellow humans.

**Keywords:** Public Sphere, Freedom, Human, Society



## 1. INTRODUCTION

The significance of discourse and implementation of the multicultural agenda in Indonesia is indeed very relevant. Given that Indonesia is a country whose citizens consist of several races, ethnicities, tribes and groups, heterogeneous. However, the above is natural because the party needs the support of the masses even though the period is so complex that it is significant to gain votes in competing in the future elections. As is well known, Indonesia is a country whose citizens are not only multicultural but also: multi-ethnic, multi-racial, multi-tribal and others. Therefore, observing the role of multicultural political parties in the country today, along with the rotation of the wheels of time, the presence of political parties that are "truly" multicultural is increasingly needed.

The presence of 24 legitimate political parties participating in the April 5, 2004 election seems that these parties show "unpreparedness" in their vision, mission and strategy when facing monocultural political parties. In fact, from the beginning, multiculturalism has been declared as the basis for the orientation of the party's joint struggle. Thus, the fact is that multicultural parties often fail and are powerless when facing monocultural parties. Monocultural parties (or let's call them racist parties, only prioritizing their own tribe, parties that only defend their own group) seem to still be strong and even agile when fighting multicultural parties. Therefore, the presence of multicultural parties is very much needed by Indonesian society. At least it is intended and expected as Social Equilibrium and Social Control in targeting and protecting the political rights of society, civil politics (Kleden, 1987; 27).

Thus, making a fundamental change in the form of revision, repositioning and reconstruction of the party ideology which since its inception until now has become increasingly vague, or still monocultural is also highly anticipated by the Indonesian people. Because multicultural politics means politics that prioritize common interests, in contrast to monocultural politics. Seeing its existence, multicultural political parties may be lost by the waves of politics and systems that ensnare and damage and even tend to force as a result of State Etatism. Whereas initially the presence of multicultural parties intended to invite monocultural parties to return to their true identity. As a legitimate political party and to remind about the natural and authentic party life that will restore the glory of multicultural in Indonesia, common interests.

Will Kymlicka (2003), a philosophy professor at Queen University Canada who is quite productive in writing books on multiculturalism, argues that there is no single formula that can be applied to all groups, and that the needs and aspirations of immigrants are different from those of the minority indigenous community. In fact—by Indonesian standards—multicultural politics struggles in the midst of society in order to develop the philosophical values of *Bhineka Tunggal Ika*. Will Kymlicka's idea seems to make people pessimistic about building a multicultural party. But that's how it is, Will Kymlika begins his writing in the book *Multicultural Citizenship; A Liberal Theory Of Minority Right* by discussing the main causes of the failure of parties or movements that have emerged in order to revive a modern society or multicultural society (Kymlicka, 2003; 28). He then writes about the process of forming a political party in order to become a group that can respect other groups that must be taken by a multicultural political party in the face of procession and tolerance as well as the fulfillment of individual and collective rights. In this process, there are certain characteristics that if the party already has a multicultural ideology, then the party must move on to the next process starting with the process of coaching, interaction which ends with the process of taking power.

In a multicultural society, it must also be emphasized how important it is for parties to embrace society, because society is actually a source of power. Not only that, but parties must even merge with society, parties must become a living part of society. Meanwhile, the difficulties that will be faced by multicultural parties are when political parties interact with a complex society. Multicultural political parties are more of a representative picture of the dynamics of society or citizens who are also multicultural, thus allowing for the growth of multicultural political parties.



However, the path of multicultural parties is a long, wide path, a path full of thorns and sharp gravel, a path that will never be free from quite heavy tests and trials.

Thus, in fact, multicultural political parties are with the heterogeneity of society. Or a politics that treats various collective expressions, whether minority or majority. Multicultural politics also means politics that see self-affirmation, religious, ethnic, racial, linguistic or regional. And the most difficult challenge for multicultural political parties is that multicultural politics must touch all existing entities. This illustration describes how complicated the social life of humanity is in facing various issues of togetherness; social, political, economic and also religious. The complexity of this social life - one of which - is caused by its contact with the complexity and diversity of humans as members of society who are different from each other.

As mentioned above, Indonesian society is a multicultural society. While a multicultural society itself is a diverse society, a complex society. Living in it are various differences; race, ethnicity, tribe, and class. With these differences, it also means that people's lives face various traits, characters, and cultures as well as the nature of each tribe, ethnicity, race and also certain groups. The question then is why is it so difficult and complicated to implement togetherness in the multicultural realm? Or what obstacles are the "big" obstacles in the socio-political life of humanity so that oppression, destruction, and massacres continue to occur? One answer can be found in Hannah Arendt's concept of public sphere.

Public sphere is a true feature of a multicultural society. A sphere where each individual can display their freedom, an autonomous sphere. Simply put, public sphere is a shared sphere, a sphere belonging to the entire community. A community that is not limited by race, tribe, ethnicity or certain groups. In public sphere, each custom, character, and culture can live together, displaying its freedom. In Indonesia, the difficulty of the presence of multicultural political parties is because of the "death" of public sphere or sphere belonging to all people who are different from each other. The death of this public sphere can be characterized by the massive separation that occurred in the modern century. Namely the separation between private sphere and public sphere. Social sphere and political sphere (d'Enteves, 2003:13).

Among the many socio-political thinkers, Hannah Arendt is one of the many socio-political thinkers. In Arendt's thinking, the emergence of Totalitarianism, such as the Nazis with Hitler, is due to the stereotype between public sphere and private sphere or the narrowing of public sphere. Moreover, public sphere is replaced by private sphere, with various expansions of private sphere, the credentialing of public sphere. The shifting of social sphere with political sphere. Or private sphere dominates public sphere, and not vice versa.

According to Arendt, there is a clear difference between private and public sphere. The first is called *oikos* (Greek) family room or household, while the second is called *polis* (Greek) city sphere or state. Private sphere is in contact with the family in the sense of household. Public sphere is in contact with the city in the sense of state. (Brouwer, 1986: 6). Dichotomous separation and coupled with the stereotype of understanding public sphere, then the private sphere which is actually a sphere where the household or family is "forcefully" regulated turns into a regulation in a state exactly the same as in a household. In fact, life in the private or family sphere is not regulated by laws that have been set by society. However, life is more determined by the wisdom of the head of the family, the parents (Kleden, 2004: 81).

Another example is during the New Order government. Where President Soeharto's leadership closed public sphere and opened wide or widened private sphere. During the New Order government, Soeharto was better known by the nickname Father of Development. Why is it called Father because the relationship built by President Soeharto did use a Father-Son relationship (Shiraishi, 2001:2). A government with the guidelines of an integralistic state or a state adhering to the principle of family can easily open up private sphere. On the contrary, it will quickly narrow public sphere. There must be a clear distinction between Father as President and Father as the father of his child. Of course, this is the reason why public sphere was closed during the New Order government.



In this study, it will be done by systematically identifying literature through a literature study with the following steps; Method. In this case, the author uses the Content-Analysis method to describe comprehensively by presenting the things that underlie Hannah Arendt's thoughts, also conducting a review of the statements and meanings contained in the thoughts. (Bisri, 1998: 56-7). The author uses a number of data obtained through a literature study. The main sources are the works of Hannah Arendt; *The Human Condition* and *The Origins of Totalitarianism* in English and Indonesian. While the supporting sources are the works of other thinkers who wrote about Hannah Arendt; *Hannah Arendt's Political Philosophy* and interviews with sources who are experts in the field of Hannah Arendt's thoughts. This data analysis was carried out by reviewing Hannah Arendt's works, and trying to filter sources that are closely related to the discussion discussed in this thesis. This data analysis process is intended to understand ideas, and try to give meaning to things related to them (Ibrahim, 2004: 169-175).

## 2. METHOD

This research is qualitative, employing an empirical juridical approach with descriptive analysis methods. The qualitative approach with an empirical juridical perspective is a way to understand the research object, where the researcher collects, organizes, and interprets data and information obtained from the research object by involving field visits, interviews, and observations in natural settings, online, or in social interactions. The primary data sources for this research are the management of LAZ Persis at both the central and regional levels in West Java, as well as the community recipients of COVID-19 pandemic assistance in West Java from 2020 to 2022.

## 3. RESULT AND DISCUSSION

Many great figures were born under the pressure of various events. Or not a few figures, magnates, ideologues, thinkers were born from and because of various bitter events that befell them. This understanding shows that a person is born very related and closely connected to the context in which he lives and is raised. In the sociology of knowledge for example, individuals cannot be completely separated from their existence. Or a person cannot be separated from the environment in which he lives and is raised (Budiman, foreword in Karl Manheim, 2001: xiv).

To read what and how Hannah Arendt's intellectual background is, we can divide it into two parts. The first part is based on the geography and culture that support her thinking. While the second part touches more on historical events and socio-political conditions that are the core of her intellectual background. Hannah Arendt was born and raised in an intellectual culture that already has its own traditions. An area where the tradition of thought is so alive and supports its own people. In the history of thought, the tradition of thought in Germany has given birth to various original intellectual treasures. Because in European history, Germany is one of three countries that has a tradition of thought or philosophy. The three countries are Germany, France, and England. Each of the three countries has a different philosophical nature.

Thus, the Western mind can be distinguished from the Eastern mind. The West was inherited by Europe-Greece. The West inherited the Greek thought tradition. While Greece is often considered a country that first used many ratios than others. Its cities are urban. Its society is small but secular and has a civic mentality. Because of this, it is natural that West Germany, France, and England inherited many traditions of reason so that they gave birth to many great thinkers who were born from the contents of their history (Brouwer, 1982: 30-8).

As for historical events and socio-political conditions, in Germany, the fascist political movement once grew and flourished. Until it reached its peak in a totalitarian government. Anti-ethnic, anti-racist slogans became guidelines for the government concerned. The glory of fascism in Germany under the leadership of Adolf Hitler became a separate historical record that shocked the



world. Totalitarianism became a sign in the 20th century where a cruel and barbaric government system had occurred and become grounded.

Behind the grim face of the totalitarian system, is the Fascist ideology. This ideology is the only ideology that has ever been born in European history. The first country to adopt Fascism was Italy, around 1922. While in Germany, fascism entered later after Italy, eleven years later. To be precise, in 1933 Germany began to suffer from fascist ideology. Although late, fascism in Germany received a fairly warm welcome and support (Ebenstein and Fogelman, 1990: 114-115).

There is an almost unbelievable paradox that the German-Fascist society denied the power of human reason. Whereas Western Europe is rich in the tradition of reason. Its society uses reason more than intuition. In addition, fascists even deny the equality of humanity. Deny the existence of equal rights between humans. Some descriptions of the Fascist ideology as follows in humanitarian affairs, fascism does not rely on reason or logic, but prioritizes elements in humans that are irrational, sentimental and even uncontrollable. Psychologically, fascism is fanatical and not self-aware (reflective), dogmatic and not open. Therefore, every fascist regime has taboo issues such as race, kingdom, or leader. These taboo issues had to be accepted as beliefs and not to be discussed critically—fascism rejected the concept of human equality from the Judeo-Christian-Greek tradition and opposed it to the concept of human inequality which was easily explained in terms of the opposition between the superior and the inferior—Fascism even went further than that through its racist and imperialist policies. The theory of the superiority of the German-Nordic “race” was directly translated into the murder of millions of people (Ebenstein and Fogelman, 1990: 123-124-128).

Thus the cultural geography of Europe-Germanica and the golden history of fascism-totalitarianism in the West that has given birth to many great people with international reputations. These two models are actually the intellectual background of Hannah Arendt. With the socio-political conditions of Germany at that time, it really nurtured its own biological child. As a productive person who produced various great works. At this level, Hannah Arendt indeed could not be separated from the existence where she was born and raised.

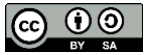
The definition of Public according to the English-Indonesian dictionary (John M. Echols and Hassan Shadily, 1996; 455), has the meaning of general and society. Everything related to society. Thus, public sphere can be understood as a shared sphere. A sphere of togetherness. A sphere where life together can take place simultaneously. In public sphere there are no rights without certain rules. Its nature is not dominated by certain things. There are no interests that oppress one another. The public is entirely shared; public property (Manheimm, 1986: 120-121).

Thus, from the explanation above, public sphere is a sphere of life. A sphere where there is no domination. A sphere of freedom of expression among fellow human beings. In Hannah Arendt's thinking, this public sphere can only be obtained from political action. Or from the actions of Homo Publikus humans. Humans who have a political mentality. Which only occurs in the communication sphere.

Meanwhile, philosopher Jurgen Habermas provides an understanding that public sphere is a sphere where all areas or spheres of social life that allow for the formation of public opinion can be called public sphere. This understanding indicates that public sphere becomes a sphere wherever it is, on condition that public opinion can be created. Or public interest. Habermas also provides a historical line that public sphere was only formed starting in the eighteenth century through the development of bourgeois society (Ibrahim, 2004: 1-2).

Approximately 12 books that she wrote. However, Arendt's attention to philosophy is quite large. Her philosophical attention is directed at two main discussions. First, about freedom. Second, about the social freedom of mankind can be carried out or how to cure socio-political life and how to free mankind from the pressure of socio-political hegemony. Likewise, the influence of the thoughts that she poured out through her work has been written about by many—works about Hannah Arendt (Arivia, 2004: 214).





The original works written by Hannah Arendt herself are as follows: *Der Liebesbegriff Bei Augustin*, (Berlin: Spinger, 1929.), *The Origin of Totalitarianism*, (New York: Harcourt Brace Jovanovich, 1958), *The Human Condition*, (Chicago: The University of Chicago Press, 1958), *Rahel Varnhagen*, (New York: Harcourt Jovanovich, 1958), *Between Past and Future*, (New York: Viking Press, 1961), *Eichmann in Jerusalem*, (New York: Viking Press, 1963), *On Revolution*, (New York: Viking Press, 1963), *Men in Dark Times*, (New York: Harcourt Brace Jovanovich, 1968), *Crisis of the Republic*, (New York: Harcourt Brace Jovanovich, 197), *The Jew as Pariah*, (New York: Grove Press, 1978), *The Life of the Mind*, (New York: Harcourt Brace Jovanovich, 1978), *Lectures on Kant's Political Philosophy*, (Chicago: Chicago University Press, 1982).

## Difference Between Public Sphere and Private Sphere

To distinguish between public sphere and private sphere can be described in the illustration between family life and community life. In family life between a father, a mother and several children just go by. A journey that is taken for granted. However, life in the family is also full of provisions that have long been in effect. A regulation that is uncompromising. The role of the father, the role of the mother, and the role of the child is very much determined by who is older. Who has more rights and obligations. There is no room for political dialogue. A child simply accepts gifts from both parents. Be it material or non-material gifts.

In a family there are classic rules. These rules are rights and obligations that inevitably must apply and be obeyed. These rules are understood as something that should be done as it is and just like that. Another picture in the family is that a father is considered the king of the family. While a mother is more like the second ruler after the father. And children are a picture of slaves who must obey the rules of both parents.

Thus. A father cannot be replaced. So is a child and a mother. So is the status and role played by each of them. A child walks in the capacity as a child of both parents. This understanding is what then distinguishes between private sphere and public sphere. Each family is the personal property of the family. However, the family is the personal property of the family, normal humans will still live together with other humans (Shadily, 1993: 59).

Hannah Arendt clearly and firmly distinguishes between private sphere and public sphere. According to her, public sphere works in human actions as *Homo Publikus*. The human mind that gives birth to meaningful actions, which are new, which cannot be returned to zero and are free from the predictions of the perpetrators of the action themselves. Public sphere works when humans are free to express their various interests; between public sphere and development and mass media (Ibrahim, 2004-4).

Thus, development has also led public sphere to become a private sphere that is "arbitrarily" traded and regulated according to the will of the ruler. In this sense of development, public sphere—more or less—is often disturbed by the interests of the rulers. Or the government. Public sphere, which was originally a very wide sphere for people's freedom, has become a very narrow sphere.

About mass media, moreover. Mass media is actually a representation of a very broad public sphere. Mass media is also a sphere for people to express all their complaints, concerns, and the voices of the public to then convey them to be heard by the general public. Because mass media is under the authority of the state, the public sphere in mass media becomes small and narrow and becomes—not to say dead—stiff. Mute in a thousand languages (Ibrahim, 2004: 5).

Public sphere in communication is also hampered by several interests that exist with the authorities. So it is natural that public spheres only reside in special places. If public sphere continues to experience distortion, then sports stadiums, arts buildings, and/or the People's Representative Council and People's Consultative Assembly buildings, even various institutions, for example education, can also become representations of public sphere. Originally public sphere was a sphere where it was possible for us to form public opinions.



## Elements that Form Public Sphere

Nothing will be created without its constituent elements. Just a simple illustration. How will a country grow and develop if there are no more or less people or citizens. How will a university run smoothly if its infrastructure and superstructure experience degradation and decadence. How will a four-wheeled vehicle run well if there is no fuel. Or run out of fuel in the middle of the road? Wouldn't it not run smoothly?.

So it is with public sphere. Public sphere will certainly run smoothly. It will live continuously. It will always improve, if there are elements that form it. It is impossible for public sphere to be created if its elements are distorted. It is impossible for public sphere to live if the elements that form it experience a far decline. How is it possible for the sphere of public freedom to live if then the rulers expand their private sphere.

Among the many elements that form public sphere, power has a perfect position in the formation of public sphere. The role of power is the most strategic in forming public sphere. Not only forming, but maintaining the public sphere. Power is a very significant role in creating, forming, and maintaining the sustainability of public sphere.

It is hard to imagine if power then experiences distortion. It is hard to believe if power expands private sphere which means while narrowing public sphere. Thus, power becomes a barrier, destroyer, or can even kill public sphere. Therefore, according to Hannah Arendt, power must be neutral so that public sphere remains smoothly maintained. Meanwhile, power according to Hannah Arendt is what keeps public sphere existing. Power only exists in its actualization. It cannot be stored like an instrument of violence. Power is actualized when people continue to communicate with each other well and sincerely. Through communication, solidarity is achieved together. Therefore, power can also be understood as the political solidarity of citizens who care about common problems (Sumarwan, 2002: 48-29).

Thus Hannah Arendt defines power as a term that is owned simultaneously. As something owned by the leader and the led. Something owned by the president and his people. As owned by the king and his servant. In addition, power also shows itself more in communication between fellow human beings sincerely and as long as the communication does not conflict or violate the boundaries of the noble personal values of humanity.

In addition, power is also more personal than politics, but politics that is truly communicative. When communication occurs in a shaky or one-sided or partisan manner, then power will not be able to give birth to public sphere, let alone maintain it. Public sphere is so dependent on power. Because power is the "mother" that gives birth to public sphere.

However, power does not stand alone, it only exists with social communication actions that are truly sincere. In this sense, it can be understood that the more communicative power is, the more maintained the formation and maintenance of public sphere for the public interest. The lower the social communication, the more fragile the public sphere for the audience of life together. A death for public sphere when communication sphere is threatened, the more fragile it is.

In addition to power, what forms public sphere is an institution that is synergistically organized. The institution itself is a container for the creation of power. Whoever has a role and status in the institution, then he will also hold the reins of power organizationally. However, then the power itself must be given in a smooth, good, and sincere communication frame and is not partisan. If then there is partisanship, then power will automatically disappear. And public sphere will never appear again in social life together (Rikardus, 2002: 65).

## Vita Activa

Hannah Arendt's concept of Vita Activa (born activity) includes the concept of elements that form public sphere. If the elements in macro terms—as discussed above—are like power, then the micro elements are Vita Activa (born activity). These elements are the smallest part of power. Or before that power applies. Or before that power is institutionalized. Or even before that power is



established. Before power gets its place, humans first carry out various actions which in Arendt's language are called Vita Activa (born activity).

The concept of Vita Activa (outward activity) can be clearly distinguished from what he called Vita Contemplativa (inward activity). The first emphasizes more on the inner aspect of humans. While the second emphasizes more on the outer aspect of humans. Both are human activities or actions. In Vita Activa, human behavior or human actions are depicted that are truly concrete. Human actions that are all visible. An action that is felt, seen, and felt. While in Vita Contemplativa human activities or actions are not visible. An action that is not felt and not felt.

Vita Activa and Vita Contemplativa are two typical concepts of Hannah Arendt. Through this concept, Arendt defines humans as creatures who are always active. Be it mental or sensory activities. Be it inner actions or real actions. Human life that only thinks, wills, and considers is included in mental actions or inner actions of humans. While the life of human activity working, creating, and speaking is included in real actions. An action or behavior that is able to build a world together with fellow humans (Fahmi, 2002: 25).

### **Work (*Das Arbeiten*)**

The first thing that is derived from the concept of Vita Activa is work. The earliest human activity is work to help humans with their basic demands. Humans inevitably have to work. Because of the compulsion of natural needs. This work activity is exactly the same as what happens to animals. Animals also work to cover their natural needs. Work is only to relieve thirst for a moment, after that work again to cover their hunger again. Humans continuously do work without stopping just for their basic needs. So do animals. In this activity all creatures that have biological writing, without exception will treat their physical potential to cover it.

In addition, work is also more directed towards merely fulfilling human physical needs. A routine activity that cannot be rejected by humans and is also the natural characteristic of humans and animals. According to Hannah Arendt, this activity is not capable of creating something. Nor is it to make something. Activities at this work stage are only limited to fulfilling the objective physical conditions of humans and animals. However, this work activity can also give birth to a mentality for human personality in particular and the personality of society in general. Therefore, this work activity is included in the first stage in the development of human and social mentality (Nugroho, 2002: 101).

### **The Work (*Das Herstellen*)**

The second of the decline of the Vita Activa concept is work. As a sensory activity or visible physical activity, work becomes the medium of its maker. Work for humans is a reality that sacrifices a struggle. A human development in activity. In work, humans as the maker can create "another world". The other world that is meant is as a sphere where the sphere will be able to communicate the maker. That is how important work is for humans. Because through work humans can enter the world of their own creation.

Thus. Work refers more to an activity that is indeed typical of humans. An ability to form and create something by utilizing the potential of the environment in which he himself is. Capturing the phenomena around him makes human activity more meaningful. More meaningful because humans themselves have something from their efforts. Humans produce another world through the image of activity. An activity that shows the worldly character of human life in a meaningful way. The activity that then gives birth to this work also gives birth to a mentality. A production mentality. From this mentality is then born a sphere for exchange. Humans at this level meet not humans with humans, but producers with producers. (Fink, 2003: 56).





### **Action (*Das Handeln*)**

The third of the derived elements in the concept of Vita Activa is action. The last human activity in Hannah Arendt's thinking is action activity. As an activity that appears on the surface, action occupies the highest position. Action activity shows the nature of human character as a human being. A human development in creating its identity. If through human work humans create another world for others, then through their actions humans create a world together with other humans.

Thus the action itself requires an identity from humans that can only be done by humans themselves. A human ability to show their humanity by expressing themselves in public life. Through this action, humans then find a sphere of freedom. A sphere of life. A sphere where humans find other humans. Such a sphere is public sphere. Only in this public sphere is human equality established. Various actions become more meaningful. Likewise, political life becomes free and meaningful. Such is the concept of Hannah Arendt's public sphere, as summarized by Haryatmoko that Public sphere is a sphere of political freedom and equality, created when citizens act together in coordination through speech and persuasion. Freedom and solidarity become the criteria for the success of action (Haryatmoko, 2004: 164-165).

Thus according to Hannah Arendt, human actions are in two forms of weakness. First, (Irreversible) human actions cannot be returned to their original state. An action cannot be repeated and returned to zero. If someone makes an airplane. Then after the ship is finished, it is very easy to destroy it until it is melted, it is very possible. From something that does not exist when it becomes something, it can be returned to not existing anymore. Someone makes a house from various building materials, after it is finished. Then it can easily be destroyed again until it is flat as before building the house, then that can happen.

However, it is different with human actions towards humans. Someone hurting another person cannot be reversed. It cannot be from being cured to being sick and then being cured again. Likewise, someone slaps a child. Or someone spits right in someone's face. It cannot be reversed to not slapping. It cannot be reversed to not spitting in the face. Actions that cannot be reversed to zero can only be cured with forgiveness and an apology. A human development towards the consequences of his weak actions.

### **4. CONCLUSION**

After the author explored the jungle of the concept of public sphere, then based on the results of the study, the author can conclude that the struggle of thought and action that became the background of Hannah Arendt's thinking is very related to what Arendt herself produced, the concept of public sphere. The matter of socio-psychological-political conditions has truly led Arendt to the culmination of the discovery of original thoughts that are also familiar with the environment in which she grew up, was born and raised.

The concept of public sphere, the result of Arendt's discovery, was born from various actions, especially political actions. As communication, politics in the light of Hannah Arendt's concept of public sphere has truly elevated humans as humans in the reality of this world. The discipline of sociology is a discipline with many perspectives. A development of human intellectual efforts that uses many vehicles. With this kind of flow, sociology from the 1945s until now is still debated in terms of its scientific aspects. Sociology is included in the humanities but also uses natural sciences. Both are possible in the study of Sociology



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