

CHAPTER I

INTRODUCTION

1.1 Background

Indonesia established the Cultural Arts Scholarship program (IACS) in 2003. The scholarship is offered through The Ministry of Foreign Affairs (MoFA) to introduce Indonesian cultures to the world. This IACS program prioritizes young people from various countries to learn about the existing culture in Indonesia by interacting directly with the local people to learn about the culture in the area; the scholarship participants will then be placed according to the interests and talents, and motivation of each individual. They are then placed in the cultural center of a province or region, where they will study Indonesian culture for three months. Some of them will be sent to cultural centers in six provinces, namely: Bali, West Sumatra, East Kalimantan, East Java, South Sulawesi, and Jogjakarta.¹

Later, the participants will learn the province's culture where they are placed. For example, if they are placed in the province of Jogjakarta. In that case, they will learn Jogjakarta cultures such as dances, musical instruments, and other local knowledge directly from the indigenous people there. The same thing will also be applied to the participants in a province other than Jogjakarta. Participants will understand better by going directly to the field and interacting with the local community because they will directly practice the theory being taught. The results of the participants' knowledge will be

¹ *Kementerian Luar Negeri Republik Indonesia*, accessed September 2021, <https://kemlu.go.id/seoul/en/news/4052/2020-indonesian-arts-and-culture-scholarship-program>,

packaged and displayed in an event called the Indonesia Channel. In that event, participants will show various kinds of Indonesian culture that they have learned during the IACS scholarship.

It is necessary to introduce Indonesian culture to the world, given the cultural and geographical diversity of the country. Indonesia is the largest archipelagic state consisting of 17,491 islands as of December 2019. Based on official data from the *Badan Pusat Statistik* (BPS) in 2010, Indonesia recorded having 1,340 ethnic groups spread throughout the territory of Indonesia. Indonesia also has 718 regional languages spread across 34 provinces in Indonesia. The diversity of ethnic groups and cultures in Indonesia provides the potential for the government to introduce and develop Indonesia to the world. The diverse cultural heritage from ancestors such as traditional houses, clothes, dances, musical instruments and songs, and traditional weapons to local culture makes the government suitable for developing Indonesia's image through culture to other countries by public diplomacy.

In the study of International Relations, relations between countries are a significant concern. Diplomacy acts in succeeding the vision, mission, and even problems of a country. Diplomacy in International Relations is generally carried out by state actors such as diplomats and government leaders carried out directly in a discussion forum with activities in the form of exchanging ideas. This is a form of traditional diplomacy, which in the process focuses more on state-to-state relations involving state officials in dialogue and negotiation. In this modern era, technological developments,

globalization, and politics have brought a shift in the standard practice of diplomacy in general. To keep up with the developments of this era, many countries have improved their traditional diplomacy by shifting to public diplomacy as an alternative means to resolve issues between countries. Diplomacy in the traditionalist view is closely related to how roles between actors are clearly described. This picture no longer reflects the much more hazy world of postmodern transnational interactions – a world, in this case, in which most actors do not have as much control as they would like. One of the successes in diplomacy is transparency and transnational cooperation.² Such multi-level openness and collaboration require the development of more collaborative diplomatic relations with various stakeholders. For such a collaborative diplomacy style, public diplomacy is an essential component.

The term public diplomacy itself was first applied in 1965 by Edmund Gullion. He described the practice of public diplomacy as a form of diplomacy related to the influence of public attitudes on the formation and implementation of foreign policy. This includes the dimensions of international relations outside of international diplomacy, including the cultivation of public opinion by governments in other countries; the interaction of groups and private interests in one country with another; reporting on foreign affairs and their impact on policy; communication between those whose job it is to communicate, as diplomats and foreign correspondents; and the process of intercultural communication.³

² Robert Cooper, *The Breaking of Nations Order and Chaos in the Twenty-First Century*, 2011,

³ Nicholas J. Cull, “Public Diplomacy before Gullion: The Evolution of a Phrase,” *Public Diplomacy before Gullion: The Evolution of a Phrase.*, 2006, accessed

Public diplomacy has given rise to "Soft-Power" in the post-Cold War period. Instead of creating military or political oppression, this phrase refers to measures an international actor takes to attain its goals and ambitions in the global domain via the use of cultural and peaceful strategies. The IACS program is one form of implementation of Indonesian soft diplomacy. With the implementation of this program, the government can put hopes on Indonesian public diplomacy to bring foreign communities closer to domestic culture and later transmit Indonesian culture in each of the IACS participating countries.

The impact of globalization that continues to occur in the world and which in turn has an impact on Indonesia in the fields of politics, economy, and security. Starting from 1998, when Indonesia experienced an economic crisis period, which made Indonesia an unforgettable tragedy until now. The crisis that had been running for six months since 1997 grew worse at a rapid pace. The impact of this crisis has also begun to be felt by the Indonesian people in real terms from all walks of life, both business and non-business actors. Then, Indonesia's security stability was threatened due to the 2002 Bali bombing tragedy, which killed 202 people, and many foreign tourists were killed.⁴ This incident made Indonesia the center of world attention, where many global people said that the bombing had something to do with the September 11, 2001 tragedy at the United States World Trade Center

September 14, 2021, <https://uscpublicdiplomacy.org/blog/public-diplomacy-gullion-evolution-phrase>,

⁴ Husein Abdulsalam, "Bom Bali 2002: Kebiasaan Teroris Dan Duka Para Korban," ed. Ivan Aulia Hasan, *Tirto.id*(Tirto.id, October 12, 2018), last modified October 12, 2018, accessed February 27, 2021, <https://tirto.id/bom-bali-2002-kebiasaan-teroris-dan-duka-para-korban-c5GL>,

Building. Indonesia's security stability was again threatened with a terrorist bomb attack in 2003 at the J. W. Marriott Hotel, Jakarta, which killed 12 people.

Indonesia's security stability is questioned, and Indonesia's image is getting worse and shows Indonesia's vulnerability to the threat of terrorism. Transnational crimes that occurred in Indonesia have had a negative impact on various sectors such as the economy and tourism sectors. The instability of security and peace that occurred in Indonesia from 1997 to 2002 has made investors reluctant to cooperate with Indonesia, besides the level of tourists visiting Indonesia has also decreased. For example, in the Bali Bombing tragedy, tourism in Bali in 2002 experienced a slump, reaching 70,900 people to 1,285,842, considering that in 2001 the number of foreign tourists in Bali was 1,356,744 people. The number of foreign tourists in Bali also experienced a decline in 2003, reaching only 993,185 people. This figure has decreased by -22.76% from the previous year.⁵ With this domestic security issue, the Indonesian government has to find ways to renew its country's image globally and attract foreign tourists to return to Indonesia without fear.

The Indonesian government has made many attempts to deal with the issue, one of which is through the South West Pacific Dialogue (SwPD), which was formed in 2002 at the initiative of Indonesia. The South West Pacific Dialogue is a dialogue forum for Australia, the Philippines, Indonesia, Papua New Guinea, New Zealand, and Timor Leste to exchange views and

⁵“Badan Pusat Statistik Provinsi Bali,” *Badan Pusat Statistik Provinsi Bali*, accessed February 27, 2021, <https://bali.bps.go.id/statictable/2018/02/09/28/jumlah-wisatawan-asing-ke-bali-dan-indonesia-1969-2019.html>,

information on various important issues in the region. In the first meeting in Yogyakarta in 2002, several collaborations have been established through several routine work programs run every year. One of these programs is the Indonesian Cultural Arts Scholarship (IACS) program.⁶ The establishment of this program was initially offered to students from countries members of the South West Pacific Dialogue SwPD forum. Given the importance of the program and the benefits it provides, this program expanded in the coming years to include ASEAN, ASEAN + 3 (China, Japan, Korea), Pacific Islands Forum (PIF), and various other countries from around the world as IACS participants. Through this program, Indonesia shows its commitment as the initiator of the SwPD and as one of the founding countries of ASEAN in advancing social and cultural cooperation in this region.

This program is designed to improve Indonesia's public diplomacy, mainly through an artistic and cultural approach. The government carries out the diplomacy component through MoFA in order to achieve Indonesia's national interests. One of them is through Indonesian soft power, especially in the field of culture, by establishing the Indonesian Cultural Arts Scholarship (IACS) program for foreigners who are interested in learning Indonesian culture, as well as an opportunity for the Indonesian government to promote its public diplomacy to the international community.

⁶ “South West Pacific Dialogue Swpd: Portal Kementerian Luar Negeri Republik Indonesia,” *South West Pacific Dialogue Swpd / Portal Kementerian Luar Negeri Republik Indonesia*, accessed February 27, 2021, https://kemlu.go.id/portal/i/read/138/halaman_list_lainnya/south-west-pacific-dialogue-swpd

Therefore, the IACS program is one of the instruments of public diplomacy in building the image of Indonesia through the utilization of the richness of art and culture owned by Indonesia.

1.2 Research Question

The research question of this thesis is

“How does the Indonesian Arts and Culture Scholarship (IACS) serve as an instrument of Indonesia’s public diplomacy?”

1.3 Research Objectives

The purpose of this study is to find out how Indonesia can rise from adversity due to economic and security instability from 1997 to 2002. The results of this thesis will describe the analysis of the role of the Indonesian Arts and Culture Scholarship (IACS) as an instrument of public diplomacy that can build Indonesia's image.

1.4 Research Significance

I hope that the results of this thesis can provide new insights about public diplomacy carried out by Indonesia, not only diplomacy through food or gastro diplomacy, but public diplomacy through IACS scholarships established by the government that can help Indonesia's image in the international world. Hopefully, the results of this thesis are useful for readers to find out more about scholarships established by the Indonesian government and how public diplomacy is used to improve Indonesia's image through

scholarships, one of which is the Indonesian Arts and Culture Scholarship (IACS), which still exists today.

