

GASTRODIPLOMACY AS COMMUNICATIONS OF INDONESIAN IDENTITY

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การทูตเชิงอาหารในฐานะการสื่อสารอัตลักษณ์อินโดนีเซีย



วิทยานิพนธ์นี้เป็นส่วนหนึ่งของการศึกษาตามหลักสูตรปริญญาโทศาสตรมหาบัณฑิต
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“การทูตเชิงอาหารในฐานะการสื่อสารอัตลักษณ์อินโดนีเซีย” เป็นการศึกษาเชิงคุณภาพที่มุ่งเน้นศึกษานโยบายการทูตเชิงอาหารของอินโดนีเซียและอัตลักษณ์อินโดนีเซียที่สื่อสารผ่านการทูตเชิงอาหาร ผ่านการศึกษาเอกสาร การสัมภาษณ์ผู้ให้ ข้อมูลที่เป็นข้าราชการและผู้ประกอบการ ประกอบกับการสำรวจความคิดเห็นชาวต่างชาติที่เข้าร่วมกิจกรรมการทูตเชิงอาหารของอินโดนีเซีย

ผลวิจัยพบว่า รัฐบาลอินโดนีเซียไม่ได้มีนโยบายที่เป็นเอกภาพหรือแม้กระทั่งแผนปฏิบัติการสำหรับการทูตเชิงอาหาร แต่ละส่วนงานต่างก็มีการกำหนด เป้าประสงค์และกิจกรรมของตน โดยขาดการประสานงานระหว่างหน่วยงาน แม้ว่า ผู้ประกอบการเอกชนจะเคยได้รู้เกี่ยวกับการดำเนินงานด้านนี้ของรัฐบาล แต่ก็ไม่มีกลไกใดที่จะช่วยเอกชนให้นำความคิดของรัฐมาสู่การปฏิบัติ ผลที่เกิดขึ้นก็คือ ความขาดเอกภาพในการดำเนินการกิจกรรมและสาระสำคัญที่จะสื่อสารผ่านการ ทูตเชิงอาหารของอินโดนีเซีย ผลวิจัยยังพบว่า คติพจน์ “เอกภาพในความหลากหลาย” ที่รัฐบาลอินโดนีเซียใช้อาจจะไม่เหมาะสมสำหรับการดำเนินงานการทูต เชิงอาหารในเบื้องต้นนี้ สำหรับประชาชนอินโดนีเซีย คติพจน์ดังกล่าวอาจมีความ สำคัญต่อการธำรงรักษาความเป็นรัฐชาติ แต่กลับสร้างความสับสนให้กับชาวต่างชาติ ด้วยเหตุผลดังกล่าว ผู้วิจัยเสนอว่ารัฐบาลอินโดนีเซียควรจะค้นหาเนื้อหาสาระที่สำคัญที่สามารถดึงดูดผู้รับสารเป้าหมายได้ นอกเหนือจากนั้นก็ยังคงสร้างกลไกทางการสื่อสารเพื่อช่วยนำนโยบายของรัฐมาสู่การปฏิบัติโดยเอกชนและสร้างเอกภาพในการดำเนินงานการทูตเชิงอาหาร

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“Gastrodiplomacy as Communication of Indonesian Identity” is a qualitative research that seeks to study the policy of Indonesian gastrodiplomacy and the identity of Indonesia communicating through gastrodiplomacy by means of documentary research, interviews with key informants from Indonesian official and entrepreneur, as well as face-to-face surveys with foreigners who attended Indonesian gastrodiplomacy events.

The research found out that there is neither a unity nor a master plan in terms policy for Indonesian gastrodiplomacy. Different involving governmental agencies have their own versions of Indonesian gastrodiplomacy and conduct their own activities in separation. Although people in the private sector are aware of the idea initiated by the government, there is no mechanism nor a driving force that would help Indonesian entrepreneurs to translate this idea into practice. This has resulted in the incoherency of the activities and the key message conveying through Indonesian gastrodiplomacy. The research also revealed that the concept of “Bhinneka Tunggal Ika” or “Unity in Diversity” embraced by the Indonesian government may not be applicable during this early stage of Indonesian gastrodiplomacy. The concept might be important for Indonesians as a nation-state, but it does not help non-Indonesians to have a clear concept of what Indonesian food or Indonesian identity is. Accordingly, the research suggested that the Indonesian government should come up with a strong key message for gastrodiplomacy that is appealing to its target audience. Also, it should strategically set up a communication mechanism that would help translating governmental policy to private sector and creating a coherency in Indonesian gastrodiplomacy.

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CHAPTER 1

INTRODUCTION

1.1 Background

For more than a decade, food is a key factor in the center of the political and social issues. It is not only for human survival but it has taken role in communicating ideas, values, and identities of a country. Supporting this, Mari Elka Pangestu, the former Minister of Tourism and Creative Economy of the Republic Indonesia has argued that food is the biggest support of national revenue. It has shown through the official website the marketing, culinary is one out of fifteen sub-sectors of creative industry and support around Rp 169.62 billion. Aside from this issue, Mari believes that food also is playing a role in developing local heritage, in increasing soft diplomacy, and building national branding.

Additionally, Indonesia is not the first country that has used assets like food as a tool to conduct diplomacy overseas. In 2002, one article from *The Economist* magazine used the word “gastrodiplomacy” for Thailand’s campaign titled “Thailand kitchen of the world”(Economist, 2002). Gastrodiplomacy plays a role in winning hearts and minds through the stomachs of the foreign people. The aim of this campaign was increasing the number of Thai restaurants around the world and persuading more people to visit Thailand (Pham, 2013).

Between 2002 and 2013, through the country brand index report¹, the number of tourists in Thailand increased 160% with total 26,000 visitors. Furthermore, the country brand index also showed Thailand ranked 33rd globally and ranked 9th in the Asia Pacific region (Bank, 2014). Moreover, Thai gastrodiplomacy does not mere play a role in persuading more people to visit Thailand, but it helps Thailand to strengthen relations with other countries (Pham, 2013). Hence, Thailand's pioneering use of the practice of gastrodiplomacy helps in separating itself from a decades-old perceived association with conflict in Southeast Asia and has been a boon to its tourism industry (Ruddy, 2014).

On the other hand, gastrodiplomacy has been claimed by the former U.S. Secretary of State Hillary Clinton as the oldest form of diplomacy, either today and through the ages (Ruddy, 2014). It has emerged as an effort to create attention among foreign societies and to bring unique national culinary elements to the global stage (Ruddy, 2014). Food is an expression of country's culture and values which is conducted by government and non-state actors from different communities in a country such as celebrity chef, food experts, nutritionist, tourist agencies, public relations firms, and public diplomacy practitioners (Haugh, 2014). However, the remarkable nature of food is that it is a medium to unite the people. This is a consequence of the migration, trade routes, and globalization that brings local food dissemination to the attention of foreign societies whether it is intentional or unintentional.

¹ A study the strength of perception consumers and corporate brands across association dimensions of 118 countries

Today, gastrodiplomacy seeks to reveal the meaning of food as a way to raise national brand awareness, encouraging economic investment through tourism and trade (Pham, 2013). Additionally, gastrodiplomacy utilizes food as a communication tool for a nation seeking to distinguish its cultural and culinary assets in increasing the recognition of foreign audiences of national image through food (Ruddy, 2014). Ruddy demonstrate that 55 interviewees of the 140 total participants (71%) changed their opinion of a country based on eating its national cuisine (Ruddy, 2014). Thus, food is used as a tangible asset of cultural diplomacy, defining and visualizing the identity of a country.

1.2 Problem Justification

This study contends that gastrodiplomacy can possibly raise the national identity among foreign societies. Additionally, gastrodiplomacy engages foreign society to conduct political policy and shape a nation's image overseas (Ellen Huijgh, 2013). For contemporary society, political thinking occurs in the practices of our daily lives such as the relationship with food (Paul S. Rockower, 2014). To illustrate this, a kitchen serves as a foreign policy venue, and the food is prepared and served with mixed culture and ethnicity creating the perfect mix of ingredients for human relations. This is an effort to put people together in the kitchen using the power of food to bring people together and relate to each other. Moreover, if the number of the kitchens is increasing, foods becomes the main focus of global diplomacy (Sonenshine, 2014).

On the other hand, food can be utilized in diplomacy to an advertising media that holds an important role in raising revenue for the country especially in the tourism sector and also to increase awareness of other countries. Food also has the power to

make particular a country's cultural export more enticing to the public. A report has shown 84% interviewees have considered traveling to a country based on its food (Ruddy, 2014). These results demonstrate the strength of gastrodiplomacy in making a country more appealing, scaling up investment, and increasing tourist spending to boost its economy.

Through the country brand index website, it has shown that Indonesia is ranked 66th globally. It indicates that Indonesia's position is not yet significant if compared to other countries in Asia such as Thailand. By bringing in the practices of gastrodiplomacy, Thailand showed that food can be a tool for the country to create cross-cultural understanding and raise awareness of the country's identity. Food provides the best opportunity for people to understand one another (Sonenshine, 2014). In other words, people communicate with each other through food. It is a different method from traditional diplomacy which involves government-to-government interaction because it strives to communicate people-to-people (Nye, 2008).

In 2011, CNN Go (the Cable News Network Go) has released a poll of the world's 50 best foods on their website. Rendang and Nasi Goreng (fried rice) from Indonesia were ranked in second place for this polling. This poll surveyed 35,000 voters worldwide. It is just the impression of Indonesia that is recognized by some other countries through its food. This recognition is a result of migration and tourism.

There are several Indonesian groups who live in overseas. They are scattered in multi-level society classes such as students, teachers, employees, traders, diplomats, and so on. This is an opportunity for the Indonesian government. While the government has initiated a policy for Indonesian gastrodiplomacy, Joseph Nye states that soft power

on public diplomacy combines both government involvement and Indonesian networking. Moreover, the Indonesian Diaspora has a responsibility for increasing interest and changing the world's perception of Indonesia (Shannon Haugh, 2014). Again, gastrodiploamacy arises from a country's culture, identity, political ideals, and policies. The country's actors such the government and non-state can help in building soft power.

Finally, the defining of gastrodiploamacy is interlinked between the clear policy for conducting gastrodiploamacy, the message which is the implementation of the gastrodiploamacy activities and involved to the audiences. Thus, bringing food as a tool of diplomacy becomes one of interest area for conducting this research.

1.3 Research Questions

1. What is the policy for Indonesian gastrodiploamacy?
2. What is the message attempting to be conveyed through Indonesian gastrodiploamacy activities?
3. What is the audience reception through Indonesian gastrodiploamacy activities?

1.4 Research Objectives

1. Finding the policy for Indonesian gastrodiploamacy.
2. Defining the message conveyed through Indonesian gastrodiploamacy activities by government and non-state actors.
3. Investigating the audience reception through Indonesian gastrodiploamacy activities

1.5 Research Benefits

This study provides an exploration of Indonesian gastrodiplomacy by analyzing the policy and the message conveyed in gastrodiplomacy activities around the world and specifically in Thailand. Moreover, this study tries to define the activities that are conducted by the all of the actors in a country to help Indonesia not be mistaken for any other ASEAN countries by investigating foreign society perceptions of Indonesia. Finally, this research reflected Indonesians are using their culinary country's assets for winning the hearts, minds, and stomachs of foreign societies.



CHAPTER 2

LITERATURE REVIEW

The literature review was used to survey the current information available with regard to Indonesian gastrodiplomacy. The objectives are determining the Indonesian gastrodiplomacy policy by state and private sector, identifying gastrodiplomacy activities inside the country or overseas and examining the current of audience reception relating gastrodiplomacy activities.

This chapter consists of five sections. The first part discusses public diplomacy which is also included with the actors of public diplomacy. The second part overviews cultural diplomacy. The third part reviews the nation branding related to the motivation conducting gastrodiplomacy. The fourth part is the study of the concept and research related to gastrodiplomacy and gastrodiplomacy as a strategy of communication planning. The final section concludes this chapter and highlights an important part of this research, to talk about food as communication, which consists of identity and ritual.

2.1 Public Diplomacy

In order to define Indonesian gastrodiplomacy, we must understand first the concept of public diplomacy itself. Public diplomacy is an umbrella term for what is considered to be different from traditional diplomacy methods that employ government-to-government communication since it involves non-state actors (Ellen Huijgh, 2013). Public diplomacy is a way to influence attitudes and opinions that government and private individuals or groups have upon others' foreign policy decisions both deliberately and unintentionally (Signitzer & Coombs, 1992). The

expansion of communication technology and involving the greater public in foreign affairs processes is a facilitation of public diplomacy. The extension of communication technology affects world unification and the creation of global ideas. Moreover, a united opinion of the world cannot be ignored since it does have an effect on the creating and conducting the policies (Signitzer & Coombs, 1992).

Public diplomacy consists of multi-disciplines, which include international relations, diplomatic studies, strategic studies, public relations, and communication (Gilboa, 2008). This field has contributed to theoretical and empirical knowledge of public diplomacy. On the other hand, some scholars associate public diplomacy with “soft power” to describe this phenomenon as a nation’s ability to persuade by attraction (Nye, 2008). Soft power arises from the attractiveness of culture, policies, and political ideas while hard power is used to coerce a country through military or economic might. Generally, hard power affects the behavior of others and controls their perceived desires.

Having the power to create state reputation and to influence other countries is not as simple as it first appears. The first thing is to learn about the preferences of the society of a country. This is a way to measure the effectiveness of power in terms of changing behavior. Today, the world is changed. However, hard power is fairly visible and cannot adapt to change behavior without commanding it. One of the attractive ways of soft power is that it creates a culture and set of values that are meaningful to society. It gives options to make people follow a set of goals without having to command them (Nye, 2004).

Finally, the concept of public diplomacy uses culture and tangible feelings to try winning hearts and minds and also changes the behavior of foreign society. Public diplomacy exerts influence across countries with multiple targets, raising knowledge to sustain encoded country “good perception” images. Every effort to boost soft power by improving national image plays an important role to not only give a direct cause in gaining power for a country but also to help in giving a nation a positive image (Choi, Cho, Chong, Rose, & Kim, 2012).

Actors of Public Diplomacy

This section will discuss the public diplomacy actors, as well as their role in foreign society. Koschwitz drew a concept of the actor and their role in public diplomacy (Pagovski, 2015), describing the role as such:

“Public diplomacy actor can no longer be confined to the profession of diplomats, but include various individuals, groups, and institutions who engage in international and intercultural communication activities which do have a bearing on the political relationships between two or more countries.”

Cull (Paul S Rockower, 2012) defined that the public diplomacy actor has a role in managing the international environment by achieving the distinctness of a nation’s unique culture such as through food. While high-level diplomacy usually involves government-to-government communication, public diplomacy involves communication between government and non-state actors. In other words, public diplomacy facilitates the use of cultural resources and cultural transmission abroad.

Finally, the effectiveness of public diplomacy is a result of the role of a sub-state actor such as government and non-government actors to engage in international

communication and for facilitating cultural resources and cultural transmission abroad to helpful in giving a nation a positive image.

2.2 Cultural Diplomacy

Cultural diplomacy is hard to define, but we would know it if we saw it (Schneider, 2006). A country's soft power rests on three resources: its culture, its political values, and its foreign policies when they are perceived as both legitimate and possessing moral authority (Nye, 2008). As a foundation of soft power, cultural diplomacy offers an alternative solution to address the complexity of international relation by employing the culture (Ma, 2015). Even though discourse of cultural diplomacy in international relations receives less attention compared to political and economic perspectives, it refers to the potential of cultural expression through the exchange of ideas and information amongst people to gain mutual understanding (Schneider, 2006).

On the other hand, cultural diplomacy is not limited to relations between states but is involved with the public masses (Ma, 2015). It can be sponsored by the government or by the private sector (Schneider, 2006). The effectiveness of communicating cultural diplomacy can be measured by involving national traits and cultures becoming the most tangible ones to audiences abroad (Paul S. Rockower, 2014). The impact of cultural diplomacy is effective in the long term (Schneider, 2006). It also can be a contributing factor to achieving the significance of the national image that utilizes soft power as a tool to raise 'desired outcome' (Choi et al., 2012). It refers to all aspects of life, such as general characteristics of food, clothing, housing,

technology, economy, transportation, individual and family activities, community and government systems welfare, religion, science, sex and reproduction and the life cycle.

In terms of gaining desired outcomes, when the country's culture has universal values, and its policies promote values and interests that others share, it can increase this due to the relationship of the sense of desire and duty that it creates (Nye, 2004). Culture is not to be measured by profit and investment in promoting the country. The long-term effect is that culture gives more recognition to the country of origin by foreign society. Thus, cuisine as a tool of cultural diplomacy converts soft power resources into enhanced national brand awareness by winning their stomachs as well as their hearts.

2.3 Nation Branding

The new phenomenon of nation branding has emerged over the last 15 to 20 years. The concept of nation branding is related to reputation, image, and brand of the country (Browning, 2015). As a simple definition, the concept of nation branding consists of two terminologies, nation, and branding (Irwansyah, 2015). A nation or state is a group of people who have a similar relationship in some aspects of life such as cultural, ethnicity, or ideology. Anderson describes a nation as:

“..As imagined community in which there exist a deep, horizontal, comradeship’. This imagined community is also imagined as limited in that it has finite boundaries, and it is imagined as sovereign in that it prevails over any specific religion or monarchy.” (Anderson & Communities, 1991)

In terms of defining what a brand is, Anholt states that a brand is a process of designing, planning, and communicating the name and the identity of the country, in order to build or manage its reputation (Anholt, 2007). Hence, this study explores

several definitions of nation branding. First, Anholt defines it through a name, marks, symbols, design, or all combined to differentiate them from other countries. This includes the perception of the country such culture, politics, commerce, tourism, investment, and human resources (Anholt, 2005). Second, a nation brand is a very complex brand identity that is the result of a specific national identity; it is perceptions and evaluations by many different internal and external stakeholders (Walsh & Wiedmann, 2008). Third, nation branding is a unique, multi-dimensional blend of elements which provide nations with cultural grounding and relevance for all of its target audiences (Dinnie, 2008). Finally, nation branding uses the ability of a country for creating its reputation and differentiating it from other countries'. It is integrated by internal and external stakeholders in a country and its relevance to all of the target audiences.

2.4 Gastrodiplomacy

The term “gastrodiplomacy” was used by the *Economist* article entitled “Thai gastrodiplomacy-like the cuisine like the country” in early 2002. The main aim of the Thai government in using gastrodiplomacy is to boost the number of Thai restaurant around the world from 5,500 to 8,000 in 2003 (Economist, 2002). This number does not merely introduce deliciously spicy Thai food to persuade more people to visit Thailand, but it helps to deepen relations with other countries.

On the other hand, gastrodiplomacy is a form of public diplomacy that combines cultural diplomacy, culinary diplomacy, and nation branding to make foreign culture tangible to the taste and touch (Paul S Rockower, 2012). Food is a symbol that can be used to communicate ideas, values, identities and attitudes. Gastrodiplomacy

understands a connection with people made through tangibly sensory public diplomacy and cultural connections (Zhang, 2015). For example, South Korea was successful raising the popularity of health consciousness among US society through kimchi consumption. Kimchi plays a role as optional western diet dish but also increases the value of trans-national emotional connections between South Korea and the United States (Choi et al., 2012).

Furthermore, culinary tourism offers opportunities to engage in global and local experiences and for individuals to fulfill the simultaneous desire to be both a global cosmopolitan and an authentic local. As we will see, food belongs to national tourist promotion material, such as websites, travel magazines, printed tourist promotion and online blogs. From this gastrodiploamacy creates the concepts such as *like the food, like the country*. Moreover, Figure 2 shows how the national image is a result of desire. When a country becomes known through the desire for food, it is equivalent to national image.

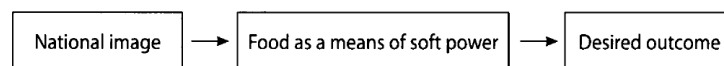


Figure 2.1 Process of Desired Outcome

Source : (Choi et al., 2012)

Hence, food is used to tie culture, history, and geography. Food is the tangible tie to a country's respective history and serves as a medium to share unique country's cultures (Paul S. Rockower, 2014). Overall, food not only has the potential to change public perception of the national image, but it also can serve as a gateway to the consumer consumption of a country's other cultural exports like sport, literature, and music (Ruddy, 2014).

Gastrodiplomacy as a Strategy of Communication Planning

A gastrodiplomacy campaign requires the basic element of strategic communication planning (Zhang, 2015). It consists of:

1. Conducting the research
2. Defining campaign goals and objectives
3. Positioning and branding products
4. Identifying message appeals
5. Formulating strategies and tactics
6. Budgeting
7. Scheduling
8. Evaluating campaign effectiveness

Of those items listed above, Zhang classified several points that are of particular importance for a strategic communication campaign such as branding themes, message appeals, strategies, and tactics (Zhang, 2015). For this study, the researcher will not focus on budgeting and scheduling.

Branding Themes

Robbitt stated that branding theme is the overarching idea to all of the audience (Zhang, 2015). This concept should be consistent through all forms of communication used. Other scholars mentioned that branding themes involves short slogans and should be evaluated in terms of (Pike, 2004):

1. Value proposition

This is a basic of positioning theory that a value proposition is communicated. It is showed destinations being positioned through slogan, such as:

- Functional destination attributes
- Affective qualities
- Travel motivations benefits
- Market segmentation
- Symbol of self-expression
- Countering risk
- Brand leadership
- Focus
- Lack of focus
- Combinations of the above

2. Meaningfulness to the target audience

This is the way to get a place for marketers by enhancing differentiation and for the consumer by simplifying decision making. The proposition should be implicitly linked to benefits in the mind of the target.

3. Ability to differentiate the destination from those in the competitive set

This is the way for the organizations thinking about something different from others to be more competitive.

4. Memorability

Brand associations in memory should be strong, favorable, and unique.

5. Whether the positioning theme is consistent over the longer term

This is a consideration of financial investment to made in the brand theme be consistent over the longer term.

6. Whether the proposition promise is deliverable by the destination community

An effective slogan tries to engage with reality, which does not make exaggerated claims that might be considered difficult to achieve, and therefore may be rejected.

Messages

The idea of the messages is to make people remember(Zhang, 2015). Ronald (2015) was stated that a campaign may have a a list of the key message being evaluated through ethos, logos, and pathos. Ethos may include credibility, charisma, and control. Logos may include factual proposition, conjecture proposition, value position, and policy proposition. Pathos may include fear, guilt, love, virtue, justice, altruism, loyalty, bravery, piety, improvement, esteem, humor and sex.

Strategies and Tactics

Zhang (2015) stated that strategies and tactics were the overall game plan where “the overarching idea, concept or approach that explains how the objective will be achieved.” This is how communication plans are developed. Strategies are creative approaches that guide the objectives and tactics representing a specific activity that will help us to deliver the messages according to the strategies.

These three concepts of the primary elements of gastrodiploamacy will be identified through synthesizing (Zhang, 2015), such as:

1. Identifying and evaluating the branding themes of the campaigns
2. Message appeals will be identified through thematic analysis of the mission statements, speeches, and informational subsidiaries retrieved from the campaign home pages.
3. Tactics will be documented and categorized in terms of their functions and purposes, which are consist of:
 - **A product strategy:** Fulfills the key objective of gastrodiplomacy to promote the export of food related products.
 - **A food events strategy:** Involves staging events or participating in existing international events to promote food to the elite foreign citizens and the general public.
 - **Product Marketing Strategy:** Marketing cuisine brands in the world through establishing restaurant chains, developing franchises, and promoting trade in food-related products and services.
 - **Food Events Strategy:** Participating in and staging major international events to promote to both the lites and the general public.
 - **The Coalition-building Strategy:** Involves building partnerships with the organizations that share similar interests to expand message channels and networks.
 - **The use of opinion leader Strategy:** Employs opinion leaders, including important geographic locales and celebrities, to enhance awareness and the credibility of food brands.

- **Media Relations Strategy:** use traditional media and social media to publicize campaign messages, enhance interactions, and build a long-term relationship with target publics.
- **The Education Strategy:** Involves engaging in culinary education through teaching programs and participatory events to ensure consistency of the food image and long-term relationship with food lover.

2.5 Food as Communication

Every person needs food; it is a basic need of human life. Food is not only for survival since it is mixed with culture and ethnicity. In this part, the researcher will explore the concept of food and communication. In particular it will focus on, when food serves as a tool of soft power and communication, bringing mutual understanding in the hopes of improving interaction and cooperation. As a system of communication that delivers since human birth and is hard to change or learn once you are grown even if you migrate elsewhere, people will understand the accent of the authenticity of cuisine taste (Farb & Armelagos, 1980). However, food has become dedicated as a culture's language whereas food identified who we are, where we came from and what we want to be (Belasco, 2008). To complete the information about food as communication, in this section, the researcher classifies food as communication into two types:

- Food as Identity
- Food as Ritual

2.5.1 Food as Identity

The attention of scholars to food as symbolic of social construction identity in the past few decades has bridged many disciplines. Ruddy stated that food is tangible manifestation of national identity which is a part of the broader strategy for tourism. Food is used as a symbol of national identity. This representation is mainly aiming to accomplish economic values through global recognition (Nirwandy & Awang, 2014). Whereas national branding of food is found everywhere, conveying a particular image of the nation, being constructed and reproduced in our everyday lives to increase perceived value and appeal. The perceiving and understanding of foreign society through food is based on cultural export and power of food itself (Ruddy, 2014). On one hand, food is used by the government to promote national or local produce and also to protect food as part of nation's heritage by labeling from government policies (Ranta, 2015).

The field of food studies has turned to explore the question of identity in relations to the specific cultural locations of community and family (Cramer, Greene, and Walters, 2011). At the identity point, food choices are expressed through rituals, etiquette, symbols, and arts. From the article of the Physiology of Taste, "*Tell me what kind of food you eat and I will tell you what kind of man you are*" (Brillat-Savarin & Drayton, 1970). Here we can see at what, where, and how people eat and do not eat. It has a direct intuitive connection to food, linked to their emotion and memory or serves as sources of comfort for some people. When people sit down to eat together, food connects people both physically and symbolically. Food as language will bring people together and align with people who have the same interest in food consumption (Cramer et al., 2011). It represents who they are and how they think about their food. Hence,

identity involves considerations of personal preferences, pleasure, creativity, the sense of who and where you are.

Food defines the cultural aspect as widely shared values and ideas extravagant notions about the good life, as well as to differentiate between one community and others (Belasco, 2008). Through the process of sharing narratives and stories, people are coopted and segmented into groups from which they come to understand our cultures, our societies, and the groups to which are we belongs. Identity includes factors such as:

- Taste
- Family
- Ethnic background
- Personal memories (associations between particular foods and past events, both good or bad)

The Country Brand Index is used to measure the importance of national image/reputation as soft power. It also shows that national image consists of large, important categories which food is utilized as one of the main factors of it (Choi et al., 2012). Food has a role in the construction of identity at local levels among groups, at regional levels among communities, and at national levels among collectives (Trentmann & Just, 2006). It shows variation between some countries.. In addition, food plays an important role in how government wants to imagine their nations (Chi, 2014). It is used in the branding of their nations as simultaneously global and local, cosmopolitan and distinctively unique.

On the other hand, food does not merely involves foreign society, but it helps to identify the relationship with the country even you are living in overseas (Buscemi, 2014). This is a way to unite the country when they are promoting the nation has having a strong sense of identity. Furthermore, in terms of conducting gastrodiplomacy some countries using national food and unique country's attribute such as traditional dress, decoration, and atmosphere including paintings, sculptures, and music as a way of transforming and rebranding its image abroad (Ranta, 2015). One other important aspect to make people engage with their strong identity is the authenticity of the taste. When educated and motivated by food, the public offered possibility and desirability of an idea. Food evokes certain emotions and ideas that have common appeal to a foreign society. Moreover, food has the potential to reflect the complexity of the human relationships that shape the establishment of identity as we are living in the global society (J. M. Cramer, Greene, & Walters, 2011).

2.5.2 Food as Part of Ritual Communication

In this section, the researcher will find previous research related to food established as ritual. Ritual itself is a type of expressive, symbolic activity, constructed of multiple behaviors which happen in fixed episodic sequence and tends to be repeated over time (Marshall, 2005). First, it creates as identity in the act of cooking. Second, it turns into the physical manifestation of familial and community connections in the act of consumption. That key is a mechanism of food ritual for producing and reproducing ethnic identity (Ashley, Hollows, Jones, & Taylor, 2004). Moreover, food consumption belongs to experiences of ritual since it is extensive, varied, and complex making it difficult to capture diversity in a single definition (Marshall, 2005).

Rothenbuhler stated a primary reason to view food as a form of communication is because it is directly linked to both ritual and culture (J. M. Cramer et al., 2011). Ritual is defined as the voluntary performances of appropriately patterned behavior to the symbolic effect of participating in the shared cultural life. It can be viewed that food is involved in some important events in our life such as birthdays, funerals, and weddings. For example on a special occasion such as Hari Raya (a great holy day in Islam), food is used not only to celebrate the occasion following a month of fasting, but also has a role in bringing family members together, to forgive past mistakes, and to enjoy special a dish “Ketupat” (package of rice cake inside a diamond-shaped container of woven palm leaf pouch). This is a ritual symbol of Ied Fitri and is served in every household in Indonesia. It is not merely just food but emerges to engage people with culture, history, and geography. Hence, the ritual is a manifestation that functions as a natural symbol, facilitating interpersonal interaction.

2.6 Conceptual Framework

The conceptual framework of this study brings concepts such as public diplomacy, cultural diplomacy, and national branding as the basis to find out the motivation a country of conducting gastrodiplomacy. The policy of gastrodiplomacy is perhaps created by government and the private sector where the national identity is a need to be delivered to the audience. This has been translated into Indonesian gastrodiplomacy activities.

Lastly, the author points out the key aspect of gastrodiplomacy practices consists of policy, the message, and audiences. Thus, gastrodiplomacy is a powerful

medium of communication to connect disparate audiences, and it has the potential to be a means to foster people-to-people connections through their food related activities.

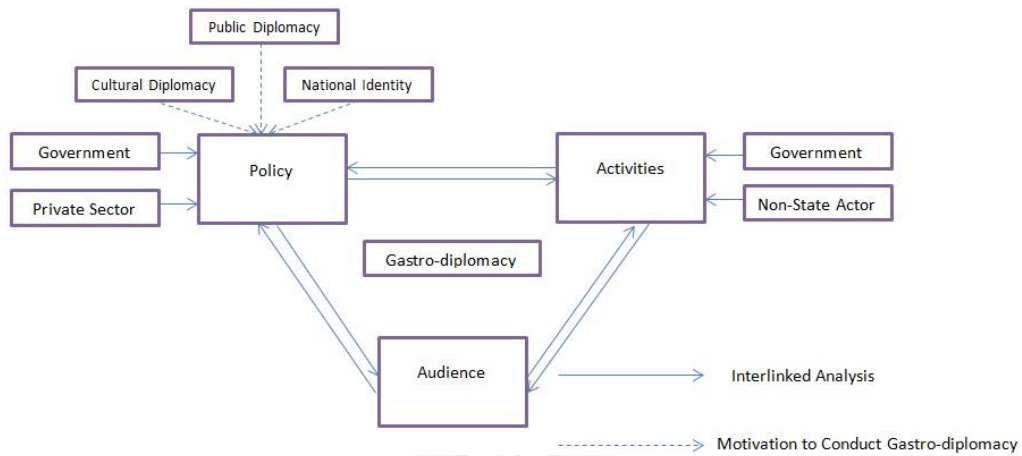


Figure 2.2 Defining Indonesian Gastrodiplomacy

CHAPTER 3

ANALYSIS OF COLLECTED DATA

Proposing to investigate the national Indonesian identity among foreign audiences regarding to gastrodiplomacy, the current study utilized qualitative research methods, i.e. review of literatures and reports, in-depth interview and face-to-face survey to achieve research objectives. This chapter consists of research design, population and sample, data collection as well as data analysis methods were described in this chapter.

3.1 Research Design

This study was designed based on qualitative method approach which is divided into three parts: documentary research, in-depth interview and face-to-face interview.

3.1.1 Documentary Research

This documentary was employed to assess the motivation of the government and private sector in creating policy for Indonesian gastrodiplomacy and the message for Indonesian identity.

3.1.2 In-depth Interview

The in-depth interview was conducted to explore the motivation of the government and private sector in creating gastrodiplomacy policy and activities. It also employed to investigate the role of Indonesian restaurants, Indonesian food vendors and Indonesian groceries shops in gastrodiplomacy activities in Bangkok, Thailand.

3.1.3 Face-to-face Interview

In order to capture the reception of Indonesian identity by the foreign audiences, the face-to-face interview was conducted to examine the individual' experiences in perceiving Indonesian identity through gastrodiplomacy activities.

3.2 Population and Sample

The target population for this study was people who involved in gastrodiplomacy action. The sample of the research design were selected based on the criteria, listed below:

3.2.1 In-depth Interview

The sample of this research used purposive sampling method and expected interviewees who expert in gastrodiplomacy action, such as the food experts and organization's representative in Indonesia, the government's representative and the owner of Indonesian restaurants/Indonesian food vendor in Thailand. In total, 6 interviewees were conducted via in-depth interview.

3.2.2 Face-to-face Interview

The sample of face-to-face survey were people who tried Indonesian food in Indonesian restaurants or Indonesian festival in Bangkok. This research used accidentally sampling method to found expected interviewees. The sample size for the in-depth interview was found 20 respective interviewees.

3.3 Data Collection

In this part, the researcher used several methods to answer the research questions of this study.

The first research questions of this study to find out the policy for Indonesian gastrodiplomacy by the government and private sector. (1) Documentary research was conducted to search the documents which support to reveal this objectives. It consisted of the official government or organization document/websites, the government law, news reports/article and journal, (2) Conducted in-depth interviews to the stakeholders in initiating gastrodiplomacy actions both in the government (the Representative of Indonesian Embassy in Bangkok, The Economic and Social Commission for Asia and the Pacific division) and private organization (Academy of Gastronomy Indonesia/AGI). Each session of interview was conducted via face-to-face for the representative of Indonesian embassy in Thailand and phone call for AGI in Indonesia from 30 – 60 minutes and the interviews were tape-recorded.

The second research questions regarding to the identity of Indonesia through the gastrodiplomacy activities. Review of study literature from several sources such news articles/websites, government report, journals and exhibition in the world was utilized in this research. Moreover, in-depth interview also was conducted to the 2 restaurant's owners, 1 food vendor, and 1 groceries shop to investigate the Indonesian identity towards the activities on gastrodiplomacy in Thailand. Each interview session was conducted in 30-90 minutes, tape recorded, and transcribed into English. Interview was conducted in during May and June via face-to-face interview.

The third research questions of this study to investigate the audience reception of Indonesian identity through the policy and the message conveyed through Indonesian gastrodiplomacy activities. Face-to-face interview were required for this objectives. The researcher found 20 interviewees of the Indonesian restaurant's customers and

Indonesian exhibition's visitors with any nationality. 10-20 minutes length of each interviews session.

Table 3.1 Design of Methodology

Objectives	Activity	Who	Details
1. Defining policy for Indonesian gastrodiplomacy	• Documentary Research		The official government or organization document/websites, the government law, news reports/article and journal
	• In-depth Interviews	Mr. Agustaviano Sofjan	The Representative of Indonesian Embassy in Bangkok, The Economic and Social Commission for Asia and the Pacific division
		Mrs. Virginia Kadarshan	Akademi Gastronomi Indonesia/AGI
2. Defining the message conveyed through Indonesian gastrodiplomacy	• Documentary Research		The official government or organization document/websites, the government law, news

activities by government and non-state actors			reports/article and journal
	<ul style="list-style-type: none"> • In-depth Interviews 	<ol style="list-style-type: none"> 1. Ayif Rahman 2. Henywati Tjung 3. I Ketut Suryana Susila (Dicky) 4. Munish Mukhi 5. Yunardi Yusuf 	<ol style="list-style-type: none"> 1. Tempe RI owner 2. Waroeng Anni's owner 3. Jimbaran Bali Owner 4. Rasa Khas Restaurant 5. Attaché of Education and Cultural
3. Investigating the audience reception through Indonesian gastrodiplomacy activities	Face-to-face Survey	20 interviewees any nationality	- People who had Indonesian food in Thailand

3.4 Instruments

The questions were semi-structured and in-depth and face-to-face interviews were guided based on the findings in the documentary research. Additional questions were employed to facilitate the further insight of the interview on the interviewee's point of view. (See Appendix A to D)

3.5 Analyzing the Data and Writing The Report

The documentary research, in-depth interviews, and face-to-face survey were conducted in Indonesia, it was recorded, transcribed, and translated into English. The result of this study was organized into three parts. The first part is defining and verifying the policy for Indonesian gastrodiplomacy. The second part is finding the message through Indonesian gastrodiplomacy activities. The third is investigating and verifying the reception of the message to foreign society conveyed through Indonesian gastrodiplomacy activity. The last step is defining Indonesian gastrodiplomacy in discussion part comprehensively.



CHAPTER 4

ANALYSIS OF COLLECTED DATA

In this chapter, the results of the data analysis are presented. The data was collected and then processed in response to the questions posed in chapter 1 of this thesis. Three fundamental goals drove the collection of the data and the subsequent data analysis. Those goals were to find the policy about Indonesian gastrodiplomacy, to examine the message attempting to be conveyed through Indonesian gastrodiplomacy activities, and to investigate audience reception of Indonesian gastrodiplomacy. This objective was accomplished. The findings presented as followed

4.1 Policy for Indonesian Gastrodiplomacy

4.2 Overview of Indonesian Gastrodiplomacy Activities

4.3 The Message Conveyed through Indonesian Gastrodiplomacy Activities

4.4 The Audience Reception through Indonesian Gastrodiplomacy Activities

RQ1: What is Policy for Indonesian Gastrodiplomacy?

4.1 Policy for Indonesian Gastrodiplomacy

In this part included review of literature and reports, direct observation in some activities provide, and in-depth interview to the stakeholder in order to explore the current situation for Indonesian gastrodiplomacy policy. Moreover, the finding will be helped to asses in answering the research objective regarding to there is policy for Indonesian gastrodiplomacy or not.

4.1.1 The Role of Different Sectors in promoting Indonesian Gastrodiplomacy

Based on the review of literatures and reports, the clear policy for Indonesia was no found, but the initiative policy for Indonesian gastrodiplomacy was referred to in the 2010-2025 tourism and cultural development plans. This policy was assigned in the term of office of Mr. President Susilo Bambang Yudhoyono on December 2, 2011, whereas food has a strategic meaning for Indonesia due to the development of Indonesian tourism as significant in increasing the national revenue.

According to the statement above, it is an effort for the Indonesian government to open up the jobs for people in the country, especially in the tourism area. The current Minister of Tourism, Arief Yahya will bring this policy to reach 20 million foreign tourists in 2019. Since tourism has to support Rp 223.6 trillion or 166.6 million USD of the national revenue².

In December 2011, the Indonesian government was set officially a regulation to bring Indonesian cuisine into one of seven flagship themes in the strategic planning of the Ministry of Tourism and Creative Economy Indonesia (see at Figure 3). In 2012, the Ministry of Tourism and Creative Economy also created a program the 30 traditional of culinary icons as the foundation of promoting Indonesian culinary. Finally, the cuisine is included in one of the eighteen subsectors of Rencana Pembangunan Jangka Panjang Nasional/RPJPN chapter 3 (National Long Term Development Plan) 2015-2019 (look at figure 4). This brings Indonesian food to be a

²<https://m.tempoco/read/news/2015/12/30/090731907/2016-menteri-arief-yahya-targetkan-20-juta-turis-asing>

part one of the dominant efforts of the creative industry and the importance of traditional culinary is taking the role of raising the foreign recognition.

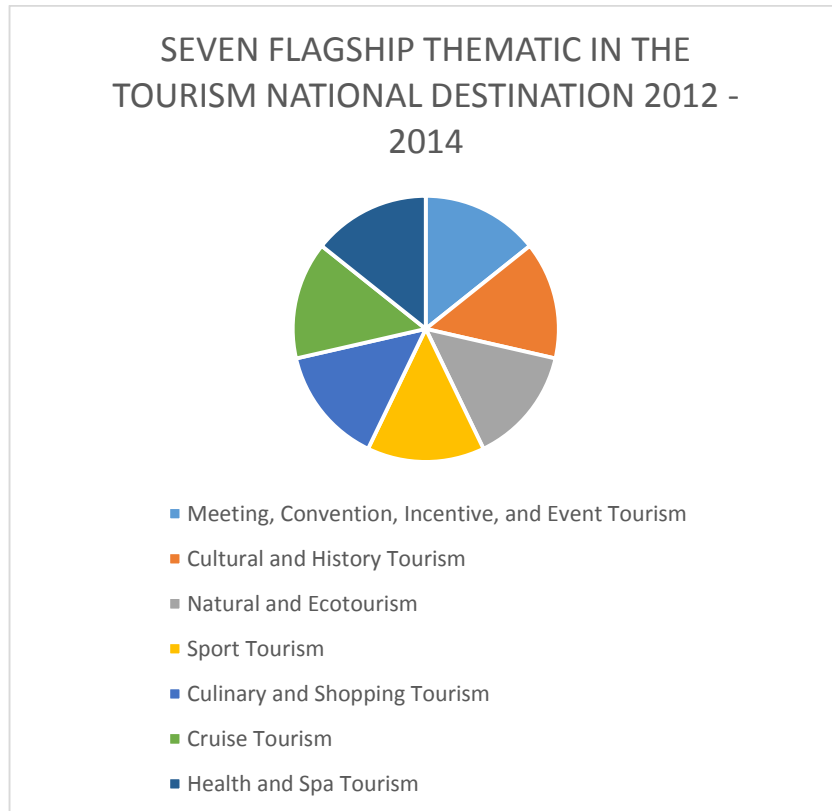


Figure 4.3. Seven flagship thematic.
Source (Hasanah, 2013)

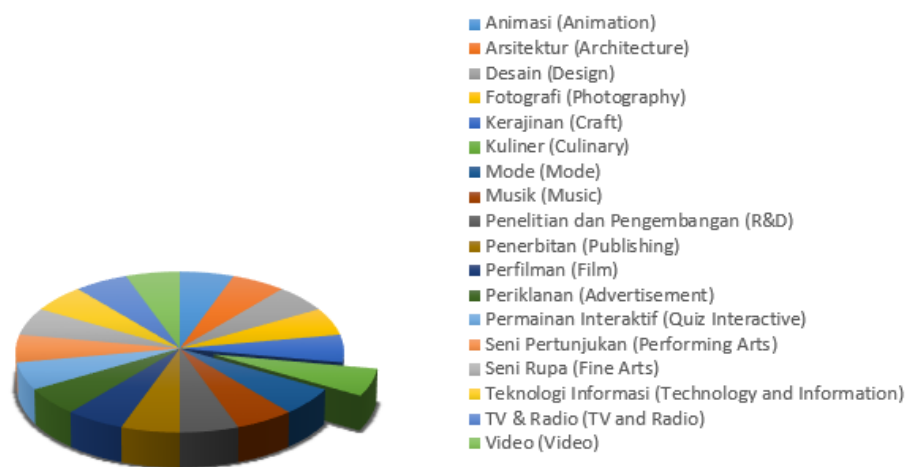


Figure 4.4 Eighteen Subsector Creative Economy Industry
Source: (Hasanah, 2013)

In short, the 30 traditional culinary icons and the RPJPN chapter 3³ (2015-2019) are the legacy planning of the Ministry of Tourism and Creative Economy in the Susilo Bambang Yudhoyono Era. It has been intending to strengthen the development and to raise up the competitiveness of the economy. It has been emerging from the quality of the natural and the human resources in terms of raising capability to master science and technology. Thus, this is the written reference guide by the Ministry of Tourism and Creative Economy to promote Indonesian food abroad into the vision, mission, and the strategies, such as below.

Vision

Culinary industry as cultural, highly competitive, creative, and dynamic as part of strengthening the Indonesian economy and creative in Indonesia.

Mission

1. Creating competitive resources that are, dynamic and sustainable
2. Creating the competitive culinary industry, growth, diversity and quality
3. Creating a good environment for developing the culinary culture and creativity as well as to coopt the stakeholder at the same time.

The Aims:

³<http://www.indonesia-investments.com/projects/government-development-plans/national-long-term-development-plan-rpjp-2005-2025/item308>

1. Increasing the human resources in the culinary field with high competitiveness and dynamism
2. Embodiment of preservation and utilization of natural resources and cultural resources for sustainability in the culinary industry
3. Embodiment of the competitiveness in the culinary Industry, growth and quality
4. Creating the organization to support the development of the culinary industry
5. Expansion of the market both locally and abroad, with high quality and sustainability.
6. Financing, easy to access and at competitive rates
7. Increasing the infrastructure and technology to support the development of the culinary industry

Strategic Target:

1. Increasing the quantity and the quality in the culinary field to achieve the development of the traditional culinary Indonesia
2. Increasing quantity and quality of the human in the creative field in culinary traditional Indonesia
3. Creating the learning center of the traditional culinary accurate and as well as easy to access and faster.
4. Creating the access to source ingredients with local based, diverse and competitive producers
5. Increasing the entrepreneurship of the traditional cuisine of Indonesia with high competitiveness and dynamism

6. Increasing the Indonesian culinary business with high competitiveness, growth and quality
7. Increasing the diversity and quality of the traditional cuisine of Indonesia
8. Creating the regulation for the development of the Indonesian traditional cuisine
9. Increasing the active participation of the stakeholders in the culinary traditional with high quality and sustainability
10. Increasing the appreciation of the peoples/artizans/entrepreneurs/culinary businesses in the country and abroad
11. Increasing the penetration and the diversity market of the Indonesian traditional cuisine in the country and abroad
12. Increasing the good financial support for the culinary industry, ease of access and competitive
13. Increasing the infrastructure and technology to support the development of the culinary industry

Meanwhile, the result findings showed that there is no clear Indonesian gastrodiplomacy policy. Based on the RPJN Figure 4 shows how both the government and private sector has shown an understanding in creating the grand design for food diplomacy as part of the Indonesian soft power outpost.

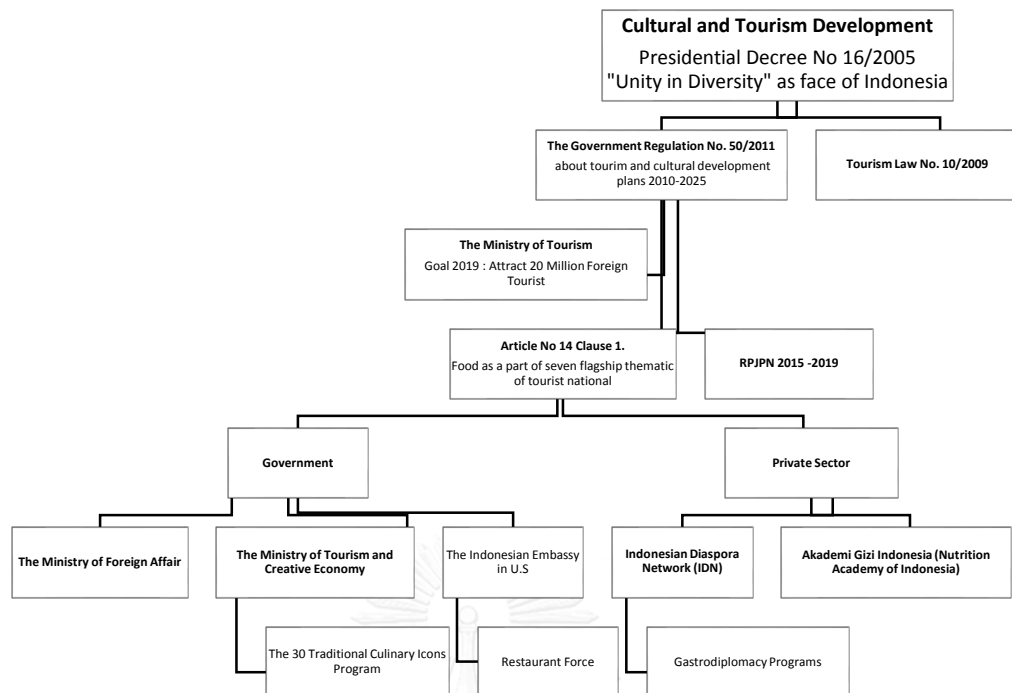


Figure 4.5 Map and the Initiators of Indonesian Gastrodiplomacy Policy by Nunik Hariyanti

4.1.2 Map of The Initiator Policy for Indonesian Gastrodiplomacy

4.1.2.1 Government

4.1.2.1.1 The Ministry of Foreign Affairs

This research has found that the Ministry of Foreign Affairs is the first initiator of Indonesian gastrodiplomacy as well as promoting Indonesian food overseas. This government organization has been active and it is involved both directly and unintentionally in the foreign policy especially in advocating Indonesian culinary heritage. It is also creating connections for gastrodiplomacy in collecting the directory of Indonesian culinary outlets/restaurants and helping to organize the potential market abroad (Hasanah, 2013).

To strengthen gastrodiplomacy, the Ministry of Foreign Affairs held the focus group discussion among 100 stakeholders in the country and involved such as the public government's staff, observers, business persons, professional associations and the mass media in the culinary field. This is the first step in making a draft of the strategic promotion of the Indonesian culinary industry abroad. The directorate of American and Europe and the former Indonesian Ambassador for the Netherlands (currently the Minister of Foreign Affairs), Retno L.P Marsudi argues "*Indonesia needs to create the grand design of culinary diplomacy as part of soft power Indonesian diplomacy. Which is it has the aim to make Indonesian dishes as a part of the world culinary repertoire and it also can be the one of the main culinary choices in the world. We believe that if it is successful, it does not only promote the image of the country but it will bring the opportunity in the economy sector for Indonesia*". In short, the grand design of Indonesian gastrodiplomacy is related to achieving the national goal, whereas it is focused on the national revenue. It specifically is trying to engage with other government policy in terms of promoting the Indonesian tourism sector. However, the planning of this gastrodiplomacy is highlighted in seeking to promote the diversity of Indonesian identity since food in every region in Indonesia is diverse.

Apparently, the meeting decided some aspects related to making a branding and strategy for Indonesian culinary marketing overseas⁴. There are five main points:

1. To encourage the political recognition, commitment or support from the government and society (especially the young generations) about the idea and the strategy of promotion of the Indonesian culinary industry abroad.

⁴ <http://portal.kemlu.go.id/Pages/NewsKemlu.aspx?IDP=111&l=id>

2. To encourage making some basic idea for standard characterization and the prototype of Indonesian cuisine and to compete with the other world culinary industries.
3. To encourage the creativity, modernity and managing of Indonesian food to increase the number of tourists based on the local wisdom and value
4. To promote culinary diplomacy as having multiplier effect to push the number of tourist visitors. Making the good impact in the economy sector.
5. To encourage building interlinking relationships among Indonesian government representative overseas and it is to give information to the foreign societies about the potential of the Indonesian culinary market and the information about the regulation related to the culinary sector from Indonesia in the home country.

4.1.2.1.2 The Ministry of Tourism and Creative Economy

1. The 30 Traditional of Culinary Icons

A year after the focus group discussion that was held at the Ministry of Foreign Affairs, on December 14, 2012, the Ministry of Tourism and Creative Economy of the Republic Indonesia has implemented the Government Regulation No. 50/2011 about tourism and cultural development plans 2010 – 2025 to create the 30 traditional culinary icons program. It has been gathering the diversity of traditional tastes to the foreign flavors to publicize Indonesian cuisine. The 30 traditional culinary icons was adapting from Indonesian national motto “Bhinneka Tunggal Ika” (Unity in Diversity). Bhinneka Tunggal Ika provides the ideology from the Indonesian founding fathers to unite the diversity of Indonesian culture, namely region, religion, ethnicity, and language. Likewise, the former of minister Tourism and Creative Economy, Mari Elka

Pangestu has mentioned that the 30 Traditions of Culinary Icons program is reflected in this are there is no country in the world with such culinary sumptuousness. This is an effort to show the vast variety of Indonesian cuisine and it has brought the audience closer to knowing there is no such thing as a purely Indonesian dish. Thus, the real Indonesian cuisine is created by the cuisine of Aceh, Melayu, Palembang, Java and other regional cuisines⁵. The adaptation of the 30 traditions of culinary icons and the national slogan “Bhinneka Tunggal Ika” is the gateway to communicate Indonesian identity. Hence, mostly the 30 traditions of culinary icons bias of these ethnic regions, especially of Java and Sumatra.

The role of the Ministry of Tourism and Creative Economy conducting gastrodiplomacy and promoting the 30 Traditional of Culinary Icons, is illustrated below (Hasanah, 2013):

1. Presenting Indonesian culinary into coffee table books (Set menu) and spreading it to the other Indonesia Embassies abroad via the opening up of the Visit Indonesia Tourism Office (VITO).
2. Encouraging 30 Traditional Culinary Icons as a national policy endorsed by approval of the Indonesian President.
3. Publicizing the 30 traditional of culinary icons to the community through hotel chain (chef exchange), the Indonesian Diaspora Network (IDN), the Indonesian Embassy and the Indonesian Consulate General abroad.
4. Working with the other Ministries such as
 - The Ministry of Agriculture: Maintaining food quality and safety

⁵ <http://goo.gl/ZlyWpP>

- The Ministry of Fishing and Marine: Developing food industry.
- The Ministry of Trade: Supplying the raw materials to Indonesian restaurants overseas.

This planning work has suffered a lack of implementation Rencana Pembangunan Jangka Panjang Nasional / RPJPN (the long-term national plan development). There is discontinuity of program between in the past and the current situation. The Ministry of Tourism and Creative Economy has been set a great planning task to promote Indonesian cuisine. But then, this is problematic in Indonesia since the political world effects policy making. The previous government programmes rarely continue new government cabinets. However, if the current policy can address this main point, it can be an opportunity for culinary diplomacy, especially in preparing the actor to communicate the national identity.

Basically, the representation of Directorate General Destination Development the Ministry of Tourism and Creative Economy, Firmansyah Rachim, has mentioned that the 30 traditions of culinary icons can be used as a means to spread 'the culture identity' overseas. Without leaving the cultural local value, the 30 traditions is classified based on western styles such as appetizers, main courses, and desserts. It is the way for Indonesia to reach the attention of foreign society by utilising on the working group program, which consists of the practitioners and the food experts under the control of the Ministry of Tourism and Creative Economy⁶. On the other hand, the western approach that has been created by Indonesia also needs to focus on the

⁶<http://travel.kompas.com/read/2012/12/14/17232630/Inilah.30.Ikon.Kuliner.Tradisional.In>

preservation of Indonesian culture. It has a rationale that the adaptation of Indonesian dishes is not going to Indonesia lose its identity. However, the adaptation of Indonesian styles with the western approaches draws on social dimensions which are the combining of four dimensions such as languages, performances, aesthetics, and commodities. Aside from those, this program was set based on two criteria, such as below:

1. The raw material of the foods is required to be easy to source inside or outside of the country.
2. The food selected is well known by multi-level society classes and culinary experts.

Then, the simplicity of the 30 traditional culinary icons ingredients is a tool to reach the foreign society. The aims of the 30 traditional of Culinary icons, such as:

1. Creating of the nomenclature standardization of traditional culinary terms in Indonesia
2. Creating the recipe and process of the cuisine Indonesia in the experimental kitchen
3. Developing Indonesian cuisine in the global market
4. Raising the preservation of the traditional culinary heritage of Indonesia

Furthermore, the 30 Traditions of Indonesian Culinary Icons consists of multi-variance dishes from the multi region in Indonesia, such as below (see. The figure 3. The 30 traditions of Culinary Icons):

1. Asinan Jakarta (Jakarta fruits and vegetables pickle salad)
2. Tahu Telur Surabaya (East Java tofu omelet serve with bean sprout and peanut sauce)

3. Soto Ayam lamongan (Lamongan East Java rich Chicken Clear Soup)
4. Rawon Surabaya (Black nuts and beef soup)
5. Gado-Gado Jakarta (Jakarta Vegetable salad with Peanut Sauce)
6. Urap Sayuran Jogjakarta (Vegetables salad served with spicy grated coconut)
7. Orak Arik Buncis Solo (Sautéed green bean mixed with seafood)
8. Sate Ayam Madura (East Java chicken saté with peanut sauce)
9. Sate Maranggi Purwakarta West Java beef / lamb saté marinated in sweet soy sauce and coriander
10. Sate Lilit Bali (Balinese minced spice tuna sate)
11. Nasi Kuning Jogjakarta (Jasmine rice cooked in coconut milk and turmeric)
12. Nasi Goreng Kampung (Traditional Fried Rice)
13. Nasi Liwet Solo (Central Java cuisine, a rich, savory, aromatic rice dish steamed in coconut milk and aromatic herbs served with side dish)
14. Ayam Panggang Bumbu Rujak Jogjakarta (Central Java Chicken simmer in spicy coconut sauce and grilled)
15. Ayam Goreng Lengkuas Bandung (West Java Fried Chicken)
16. Asam Padeh Tongkol Padang (West Sumatra Tuna simmered in hot and sour broth with turmeric leaf and asam kandis)
17. Pindang Patin Palembang (South Sumatra Catfish simmer in fresh herbs leaves and sour bilimbi)
18. Rendang Padang (West Sumatra caramelized beef curry)
19. Sayur Kapau Padang (West Sumatera Vegetables in curry spice)
20. Laksa Bogor (West Java unique noodle serve with rich coconut milk and vegetable)

21. Serabi Bandung (Rice soufflé pancake served with coconut milk brown sugar sauce)
22. Kolak Pisang-Ubi Bandung (Banana simmer in coconut milk and brown sugar / palm sugar)
23. Srikayo Minangkabau (West Sumatra steamed glutinous rice dessert, served with srikayo dipping sauce)
24. Klappertaart Manado (Sweet Manadonese dessert of young coconut , raisin , egg and coconut milk)
25. Nagasari Jogjakarta (Central Java type of dessert of steamed banana cake wrapped in banana leave)
26. Kue Lumpur Jakarta (Jakarta Rice soufflé pancake with raisin on the top)
27. Lumpia Semarang (Java spring roll with shrimp and young bamboo shoot)
28. Dawet Ayu Banjarnegara (rice jelly drops with sweet jackfruit , coconut milk, and brown sugar syrup)
29. Bir Pletok Jakarta (Unique traditional Javanese non-alcoholic beverage with aromatic herb)
30. Kunyit Asem Solo (Central Java herbal beverage with squeezed grated turmeric mixed with tamarind water)



Figure 4.6 The 30 Traditional of Culinary Icons

Even though the 30 traditions of culinary icons is the dominated by the Javanese and Sumatran bias, but it is probably open to another Indonesian culinary. Again, the Indonesian culinary candidate is needs to follow the other criteria, such it has mentioned at the beginning.

By this program, the Indonesian government has shown that Indonesia is the country with the richness and variety of Indonesia cuisine. As it was mentioned through the interview with the First Secretary, Economic Affairs and United Nation Economic and Social Commission for Asia Pacific (UN-ESCAP) of Indonesian Embassy Bangkok, Thailand, Mr. Agustaviano Sofjan “*Indonesia is a very diverse country in the world, it consists of 500 multi-ethnic groups, 300 local languages, so it shows this country has different culture and many cuisines*” (In-depth Interview, March 28, 2016). As the result, Indonesian cuisine is bestowed with a unique dishes and covers a wide spectrum.

Meanwhile, the 30 traditions of culinary icons also is the way of the Indonesian government introducing the cultural assets of the country to the foreign society and stimulating their curiosity to visit Indonesia. For instance, Indonesia needs looking at the other the countries with the successful implementation of their gastrodiplomacy activities, such Thailand, South Korea, and Taiwan in raising up the number of tourist visitors. Analysis for the Indonesian gastrodiplomacy policy program ought to be created by the central government. It helps to generalize the implementation of gastrodiplomacy by the actors in terms of communicating the identity to foreign society.

Again, through the interview session with Mr. Agus, he mentioned that *“Gastrodiplomacy is the way for Indonesia using their culinary assets to promote and to conduct diplomacy broadly, as we have seen from the other countries such Thailand. This country had so many restaurants around the world and the result was showed that Thailand a well-known country with the food delicacies such as Tomyum and Somtum. After that, it stimulates their curiosity and they're willing to come and visit Thailand. So, Indonesia needs to expand the food industry into gastrodiplomacy activities as well, since it is entwined in the culture and identity of the country”*. (In-depth Interview, March 28, 2016).

Since 2012 the implementation of the 30 traditions of culinary icons is an aspect of Indonesian gastrodiplomacy to contribute significantly to the communication of Indonesian identity. It is also creating the true image of Indonesia as one of the Asian countries with multicultural resources. However, the 30 Traditions of Culinary Icons is drawing both imaging and confusing for a foreign country. Since the amount of culinary

offering is enormous. To avoid this situation, Tumpeng Nusantara was selected as the binding of the 30 traditional of culinary icons.

2. The Icon for Indonesian Gastrodiplomacy : Tumpeng Nusantara (Cone-Shaped Yellow Rice)



Figure 4.7 Nasi Tumpeng Nusantara

Source: <http://indonesianfoodchannel.com/news/filosofi-nasi-tumpeng>

This research has found that the Ministry of Tourism and Creative Economy has chosen “Tumpeng Nusantara” as the icon option of the 30 traditional culinary icons. This is represented a symbol of the diversity Indonesian cuisine and includes the other

icons of Indonesia food as the seven side dishes namely Rendang Padang, Ayam Goreng Lengkuas Bandung, Urap Sayuran Yogyakarta and Sate Lilit Bali. Furthermore, this brings the novelty of serving the traditional Tumpeng into the individual platter, the restaurant or state banquet styles.

Additionally, the traditional Tumpeng can be found in every region in Indonesia and it refers to the way of presenting rice in a cone shape, surrounded by the side dishes. Furthermore, through its original presentation, Tumpeng Nusantara can be placed on a tray covered with banana leaves at the bottom, and serves as a communal meal in every region in Indonesia such as, *megibung* in Bali or *bajamba* in West Sumatera.



Megibung, Bali
Source: <http://goo.gl/6k5Fd3>

Bajamba, Minangkabau, West Sumatera
Source: <http://goo.gl/5yT3eS>



Dahar Kembul, Java
Source: <https://goo.gl/kUHJf>

Figure 4.8. Communal Meal in Indonesia

Additionally, *Tumpeng* is a part of the ceremonies in Javanese tradition and mythology as well as being represented as a modern and a common interpretation of the ancient and sacred in Indonesian history. *Tumpengs* are always present in all rites of passage, beginning from birth until death, which includes birthday, pregnancy, and ritual ceremony to free people from bad luck (*ruwatan*), gratitude for bountiful harvests, prayers for protection, safety, and blessing. Indonesia was accustomed to such various *tumpengs*, for example, *tumpeng robyong*, *tumpeng pungkur* and *penginan simpan* for dayaknese culture.



Ruwatan

Source : <http://goo.gl/19YQnX>



Celebrating 115th Soekarno's Birthday

Source: <http://goo.gl/yrmDkQ>



Pregnancy Ceremony

Source: <http://goo.gl/C09qg9>



Tumpeng Pungkur

Source: <https://goo.gl/1A24qJ>



Figure 4.9 Tumpeng as Ritual Offering

On the other hand, the side dishes are known as *ubarampe* and must be fitted to the purpose of the *tumpeng*. For instance, in the ritual of praying for a gift, the *tumpeng* must be joined by seven different dishes, in accordance with the Javanese word *pitulungan* that means pleading for God's help. It is cone shape, identical to the shape of a mountain in shadow puppetry, and symbolizes the universe with God being at the top of the cone. Although some interpret it as a symbolization of the rugged geography of Indonesia's inclination. As a ritual offering or a complementing element of a ceremony since time of animism, it is believed that *tumpeng* has existed for more than five centuries. The other side dishes of Nasi Tumpeng has a meaning in the every single of dishes. As revealed by the fish has a meaning that human tends to struggle in every condition. Chicken has a meaning as the means of living, vegetables as the variation of the way of living. In short, humanity tends to struggle in every situation, has high creativity, and has a wise thinking of life. In short, the recipes offer the iconic references to a structure the connection of a group of people. When the preparation of food and the way of eating is related to expressive behavior, it is generally easy to observe and

understand the fullness of iconic meaning (Lockwood, Lockwood, Abraham, & Shryock, 2015).

Subsequently, the Ministry of Tourism and Creative Economy has pronounced that Tumpeng Nusantara is not a ritual offering but it is an effort to preserve culinary heritages in the context of tradition and culture in the individual platter. This is the way to communicate heritage and it represents the culture of the Indonesian people through eating. Another opportunity for Indonesia is Tumpeng Nusantara which has many variant ways to be served with many other side dishes, for example, Tumpeng nasi kuning, Tumpeng nasi gurih, Tumpeng nasi merah, Tumpeng nasi merah/putih, Tumpeng nasi pandang.



Tumpeng Nasi Kuning
(Yellow Cone Shape Rice)
 Source: <http://goo.gl/MKZuRE>

Tumpeng Nasi Gurih
(Coconut milk cone shape rice)
 Source: <http://goo.gl/isYLS5>



Figure 4.10 Variance Tumpeng in Indonesia

The inserted name of Nusantara, the Ministry of Tourism and Creative Economy brings the binding of the Indonesia culinary resplendence. The name of Nusantara is derived from an illustration to unite the Indonesian archipelago since the Majapahit Empire. This name used by the Prime Minister of Majapahit Kingdom, Gajah Mada on his promised (well-known as Sumpah Palapa/Palapa oath) to maintain his power and his ability in keeping Nusantara⁷. In the past, Nusantara include of the o. Furthermore, the name of Nusantara was suggested to use as the country's name to replace the Nederlandsch-Indie name but in the Indonesian youth Pledge on 1928 has agreed to call this country with Indonesia (currently consist of Sabang to Merauke, from Talaud to Rote Island). Afterwards, the word of Nusantara is the synonym of Indonesia. Whereas, Nusantara is consist of two words “nusa” from the Javanese word which

⁷ <http://hmpnusantara.com/sejarah-nusantara/arti-nama-indonesia-nusantara-dan-asal-usulnya/>

means island and a Malay word “antara” which means between, it is referred Indonesia as an island in between, between two continents Asia and Australia, and between oceans both Pacific and Indian. Shortly, in bringing the name ‘Nusantara’ in the Tumpeng proof that elements Indonesian culinary can meet together beautifully in a state of harmony.



Figure 4.11 Nusantara or Indonesia's Archipelago⁸

Even though the Ministry of Tourism and Creative Economy has designed Tumpeng Nusantara with the meaningful philosophy. On the contrary, the popularity of Tumpeng Nusantara in Indonesia is mostly for ritual offering and hard to prepare since it is offering as big portions. In short, it is not common as a daily meal for Indonesian people and it is also rarely found in the Indonesian local restaurant. At this time, Tumpeng facing two challenges both the opportunity and reality. Indonesian government can easily to attract the Asian people since it has similarity with the other daily meal from some countries such as Khao Mok Gai (ข้าวหมกไก่) from Thailand and

Chicken Biryani (India). On the other hand, it is can be a conflict since each country will claim about the originally food from.

4.1.2.2 *Private Sector*

4.1.2.2.1 Akademi Gastronomi Indonesia /AGI (Academy of Gastronomy Indonesia)

In order to promote Indonesia through food and based on the data that has been found, Akademi Gastronomi Indonesia/AGI (Academy of Gastronomy Indonesia)⁹ is a private sector organization which is taking the role of bringing Indonesian food to the global stage. It was established in 2013 in Jakarta, where its vision and mission were explained. This is summarized below:

Vision : as the key organization and catalyst in Indonesian gastronomy.

Mission:

1. Establishing the Nusantara gastronomy heritage. This is to be accomplished with regard to the current situation and social region, national and international considerations.
2. Preserving and developing Nusantara gastronomy heritage as a part of Indonesian cultural and the national identity
3. Promoting cultural gastronomy as the character and country's identity atnational and international level.

Additionally, Accoding to the interview with Virginia Kadarsan, the Coordinator of the Discussion Program of Dialog Gastronomi Nasional/DGN (Dialogue Gastronomy National), has focused attention on the local gastronomy value

⁹ <https://akademigastronomi.or.id/tentang-kami/>

involved with any stakeholder in the country such as the governments, business peoples, culinary experts and education actors. It has aimed to show the stakeholder that Indonesia cuisine is not only the country asset but it is a resource and has a part too play in the world culinary repertoire. Moreover, DGN was held on November 23-25, 2015 in Hotel Mahakam, Jakarta, Indonesia. Through the background of convening DGN, gastronomy has stated that food is part of history, local value, tradition, technology, nutrition, philosophy, cooking technique, and politics. Food is the decisive factor of human identity due to its cultural position. Hence, AGI brings any stakeholder in the country into one forum to share, discuss and build the joint formulation of Indonesian gastronomy. Moreover this forum was attended also by the current Minister of Tourism, the Danish ambassador, and the culinary figures. There are two aims that this meeting sought to achieve, outlined below:

1. Recognizing the richness of Indonesian gastronomy and developing its potential
2. Identifying the steps needed to preserve and develop Indonesian gastronomy for the global stage.

Part of this research focused on the Dialogue of Indonesian Gastronomy 2015 meeting which covers the joint concept of Indonesian gastronomy as the short-term program (2016-2018) and long-term program (2016-2026) focusing on the development program (Imelda, 2015). The short program consisted of, the development of Indonesian as a tourism destination with international competitiveness; upholding religious values and culture; based on local wisdom; focusing on heritage tourism and spiritual, culinary shopping, city and rural tourism. On the other hand, the long-term program is unidentified, is only implied in several targets for 2019, such as:

- 12 million cultural foreign tourists
- 2,4 million heritage and spiritual foreign tourists
- 5,4 million culinary and shopping foreign tourists
- 4,2 million city and rural foreign tourists
- Preserving Indonesian cultural heritage
- Increasing welfare and prosperity

As general, based on the review of the report showed that the output of the plenary session was concerned about the important things of local value for the preservation of Indonesian traditional culinary heritage, developing the sustainability of Indonesia's traditional heritage, the position of Indonesia's gastronomy towards market share, and public relations and communication management for Indonesian gastronomy. Moreover, based on the Dialogue of Indonesian Gastronomy (DGN) 2015 meeting, there are three themes in the parallel meeting, it consisted of:

1. Parallel discussion about the preservation and development of Indonesian food

The output of this discussion focused on the local value of Indonesian culinary as an intellectual resource of the country, as the identity of Indonesia, as authenticity in Indonesian cuisine in the world, and the preservation of traditional Indonesia cuisine through tourism. Additionally, this research also found the importance of food in diplomacy such as in bilateral relationships between Indonesia and America. For example, the Indonesian Embassy in the US brings the master chef of Indonesia, William Wongso to prepare several Indonesian foods during the Indonesian President, Mr. Jokowi visits to the U.S Chamber of Commerce.

Moreover, through the mind mapping of the preservation of Indonesian gastronomy, there are seven actions listed below (Imelda, 2015):

1. Distributing tasks for the stakeholder such as central government, local government as well as the foreign society and entrepreneur.
2. Creating the real action, such as socialization, media writing (movie or news report), traditional culinary exhibition, traditional culinary curriculum and encouraging local governments to create policy for traditional cuisine.
3. Addressing Indonesian culinary problems, such as certifications of standardization in the Indonesian culinary industry. There is no specification for the Indonesian culinary industry, low control and regulation about Indonesian culinary preservation, and lack of consistency in the definition for healthy food, as cases about Indonesian food have been rejected by the other countries.
4. Food as cultural works and heritage
5. Finding the identity of Indonesian cuisine
6. Stabilization of the culinary industry's values and perception
7. Meeting targets, middle and short term targets

2. Parallel Discussion about the Globalization of Indonesian Food

Based on the review of DGN reports, there are three outputs from the discussion. First, regarding the quick development of the Indonesian food business abroad. Second, future trends in Indonesian food. Third, gastronomy tourism as the window for the world to gain an understanding of the tradition of Indonesian food. However, this research has found several important aspects of globalizing Indonesian food, such as:

1. Educating people in the country both the farmer and the consumer about the benefits of some food production.
2. Using the master chef as the ambassador to promote Indonesian food. The way to promote them is through the development cooking skills and by giving knowledge about the philosophy of the Indonesian food technically and culturally.
3. The lack of availability of the seasonings/spices abroad is a problem in globalization of Indonesian food. To illustrate this, some restaurant have closed due to difficulties in finding the seasoning/spices/ingredients. Conversely, Indonesia needs to create new regulations regarding the limitations of food supply imports from other countries, otherwise, the young generation will lose the knowledge of local resources.
4. Pretending to give a good visualization of Indonesian culinary and history.

3. Parallel Discussion about Branding and Communication of Indonesian Food

The goal for this session was talking about the important aspects of communication to give a good image for Indonesian cuisine both in the national or international dimension. First, there was discussion about creating a positive image of national gastronomy. This is related to branding or marketing which are the most valuable tools in the trade world, especially in the field of gastronomy. Thus, Indonesia needs to create 'brand' and to communicate from all stakeholders in the country. Second, putting Indonesian food on the global gastronomy market is the discussion was on how to create and develop a demand for Indonesian gastronomy from Indonesia society and throughout the world. Third, based on the findings, in this discussion was decided that Indonesian food is young, cool and edgy, and market-space for Indonesian gastronomy

can be harnessed as a tool of Indonesian gastrodiplomacy. This is encouraging Indonesian stakeholders to focus on social media rather than conventional media. Hence, social media can be a tool for developing Indonesian gastronomy. Fourth, it was decided to bring Indonesian food to the global gastronomy market.

In short, through the three main parallel session above, regarding the development of the strategies, the DGN was set several programs and activities, such as below:

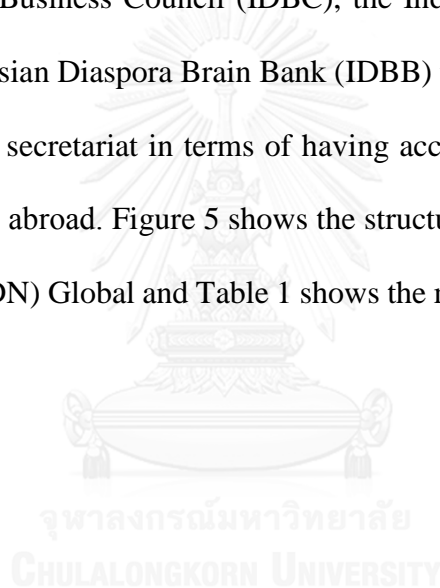
1. Conducting the identity of gastronomy researches, and becoming involved with the owners of the restaurants and local government
2. Using the rhetoric of the local kitchen
3. Creating activities, food festivals, competitions, exhibitions, and workshops
4. Systematically managing Indonesian culinary names based on geographic regions
5. Symbolism and keeping the authenticity of local cooking
6. Telling a story about the local food
7. Promoting master chefs to explore the local culinary
8. Giving information about the local culinary culture to tour guides
9. Developing local cooking styles to attract tourists
10. Using gastronomy identity to create tourism competitiveness
11. Developing attractive tourism policy to bring tourists to visit and sample the local gastronomy
12. Creating events involving the food and beverages to promote tourism

4.1.2.3 *The Indonesian Diaspora Network (IDN)*

Based on the review on literatures and reports, another Indonesian gastrodiplomacy policy has been initiated by the Indonesian Diaspora Network (IDN) as one of a private community which is concerned about the culinary heritage and cultural promotions as one of task forces group's work. It has a important purpose, to create draft and formation of the culinary consortium, both the government and private sector. Furthermore, as one community that covers eight million Indonesians or three percent of the population and they are found in all seven continents. It is an opportunity for Indonesian to link the unconnected dots of the Indonesian diaspora, to expand connections, as well as to promote and to share in the prosperity of the Indonesian culinary industry. Through the records of the Congress of Indonesian Diaspora II (CID) on 2013 in Jakarta, the IDN has shown that the meeting was concerned about the program 30 traditional of the culinary icons as the program to communicate the image of Indonesian cuisine. This is an effort of the IDN to help the Indonesian government in promoting Indonesian cuisine abroad, even though the program is not officially written into the government policy.

According to the position of the IDN as a partner of the government and private sector, it creates the Task Forces Groups to implement some of its flagship causes and advocacies, both in Indonesia and overseas. Additionally, the role of the IDN brings culinary heritage and cultural promotions as one of eight task forces alongside immigration and citizenship, migrant workers, education and human resource development, aerospace, livable cities, government cooperation and good governance, science, and technology.

Furthermore, to create linkage with Indonesian Diaspora in the other countries, CID II has created the Indonesian Global Network as the main association from the IDN national chapter. The Indonesian Embassy in the USA was selected as headquarter of IDN Global. It has shown the active participations of 8.4% of the IDN chapter the USA and the enormous numbers of Indonesian diaspora who lives in the USA. Then, the role of IDN Global has been able to help to create the comprehensive database of Indonesian diaspora. Additionally, the IDN has been set several programs such as the Indonesian Diaspora Business Council (IDBC), the Indonesian Diaspora Foundation (IDF), and the Indonesian Diaspora Brain Bank (IDBB) to support both the Indonesian government and IDN secretariat in terms of having access regarding to the ability of Indonesian diaspora's abroad. Figure 5 shows the structure organization of Indonesian Diaspora Network (IDN) Global and Table 1 shows the member of sixty IDN Chapters Globally.



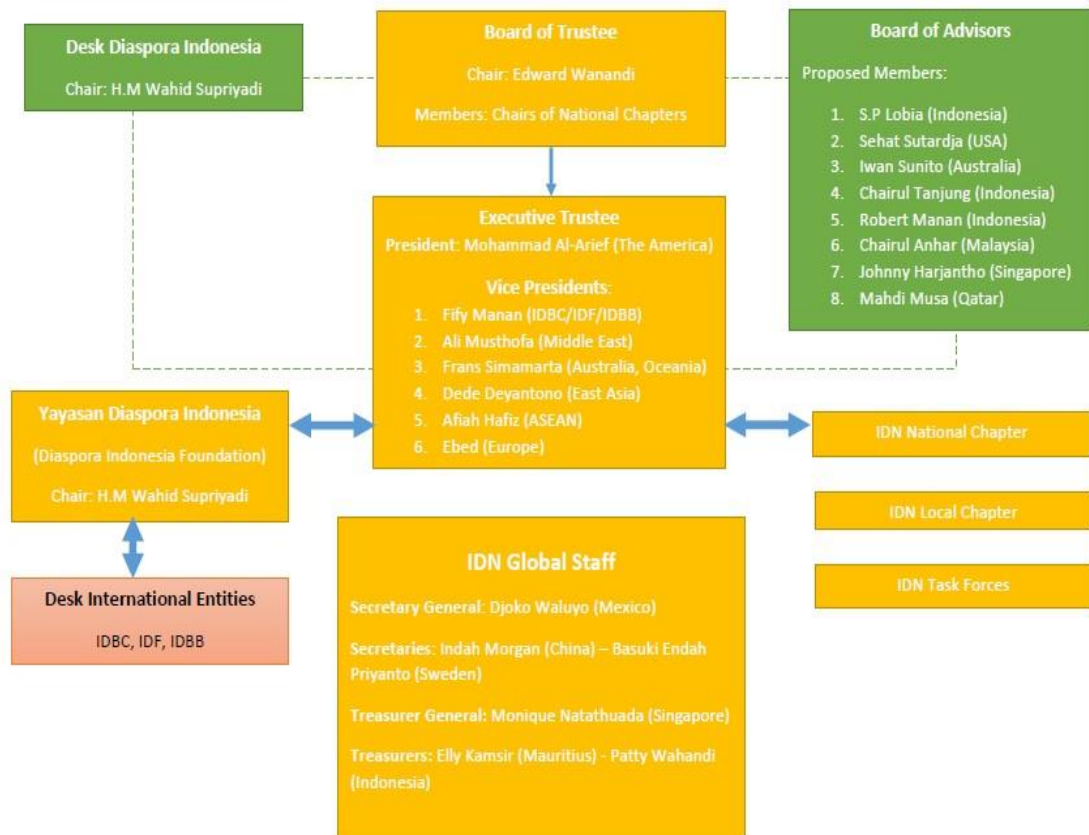


Figure 4.12. Structure Organization IDN (Hasanah, 2013)

Table 4.2 Indonesian Diaspora Network Chapter Global

No	Region	Chapter	Address
1	Australia and Pacific	11	Australia, Western Australia Victoria, Darwin, Queensland Canberra, New South Wales Tasmania, Indonesian Embassy in South Australia Wellington, New Zealand, New Caledonia
2	United Stated	14	Washington D.C, San Francisco, Philadelphia, New York, Seattle, Houston, Midwest, Lousiana, Austin, Texas, Los Angeles, Oklahoma, Honolulu, Consulate

			General Republic Indonesia Dallas, Texas, Florida
3	Canada	3	Ottawa Ontario The Consulate General Republic Indonesia in Vancouver, Calgary Consulate General in Vancouver, Edmonton
4	China	3	Indonesian Embassy in Beijing, Indonesian Embassy in China, Taiwan
5	Asia	9	Brunei Darussalam, New Delhi, Malaysia, Yangon, Mindanao, Singapore, Sri Lanka, Bangkok, Timor-Leste
6	Europe	9	Croatia, Denmark, Finland, Berlin, Italia, Netherland, Russia, Sweden, United Kingdom
7	Africa and the Middle East	8	Madagascar, New Caledonia Suriname, Riyadh, Dammam Azerbaijan, Yaman, Kuwait, Qatar
8	South America	3	Chile, Mexico, and Trinidad&Tobago

(Hasanah, 2013)

Based on the findings, in short, the IDN has created a strong organization and has put several programs to create a positive image of Indonesian abroad. It also brings any stakeholder in the country, such as the government and the private sector to realize the existences of Indonesian restaurant in the world as well as to help in promoting the 30 traditions of culinary icons. Through the economic funding such as from the

Indonesian Diaspora Business Council (IDBC), the Indonesian Diaspora Foundation (IDF), and the Indonesian Diaspora Brain Bank (IDBB) is one of the options for Indonesian diaspora to start the culinary business overseas. Lastly, the task force also helps the spreading of standardization of the traditional food and beverages in every IDN's event.

4.1.2.3.1 Indonesian Diaspora Network – Culinary Task Force

The culinary task force is one of eight task forces of the Indonesian Diaspora Network (IDN). This task force has a mission to promote Indonesian cuisine as a part of tourism attraction to foreign societies. However, this task force was established since the Congress of Indonesian Diaspora/CID II which brings the Indonesian influences in the culinary world such as Chef Yono the Owner of The Yono's in the USA, the Master Chef of Indonesia, William Wongso, N.J Sembiring as the owner of spices distributors Gerak Tani, and the Minister of Tourism and Creative Economy, Mari Elka Pangestu. As the first step, TF Culinary in the CID is more concerned about the development of 30 traditionsl of culinary icons as a face of national Indonesian identity. Thus, the output of the meeting is to create the consortium of Indonesian culinary business both involved with the government and private sector to increase the number of Indonesian restaurants in the world. In consequence, this is the way for the Indonesian diaspora and any stakeholders to gather in supporting the Indonesian government's programmers in many ways such as financing, distributing, and standardization.

It is not the first time for the name of Indonesian cuisine to show up as a part of international foods and beverages. In 2005, Kopi Luwak (Luwak Coffee) was named as one of the most expensive coffees and of high prestige in the world, in Forbes

Magazine. In March 2016, Coffee as one of commodity exports in Indonesia was also is a winner at the Melbourne International Coffee Expo (MICE)¹⁰. Unfortunately, the popularity of Indonesian coffee is not included as one of the traditional beverages of 30 traditions of culinary icons. Since coffee is not one of the criteria of 30 traditions of culinary icons, yet it is can be found easily in everywhere, the home country needs to export it from Indonesia.

Furthermore, CNNGo (Cable News Network Go) is one of travel news channel which is having a biannual survey for the reader about the world's culinary biannually. In 2011, it has recognized the iconic Indonesian dishes as the winner of the best foods in the world such as Rendang (Caramelized Beef Curry) and Nasi Goreng (Fried rice). It has shown that Indonesia has taken place in the foreign society's mind. Furthermore, this is the basic reason for the IDN to create the *task force* in the culinary field and helps Indonesia in becoming a top food destination in the world and to compete with the other countries, such as Thailand, Korea, Taiwan, and Malaysia.

However, this is a stepping stone for Indonesia that can be used to promote the image of the country to reach political and economic. The Indonesia's government or the Ministry of Tourism as well as the other stakeholders ought to use the other opportunities especially to conduct the public diplomacy planning of Indonesia. Even the Indonesian diaspora is taking the role as a current issue since it has a big potential in changing the public diplomacy. On the other hand, the most import issue is the

¹⁰ MICE News <http://www.diasporaindonesia.org/index.php/aktifitas/2016/05/23/9>

similarity of the country's promotion to bring Indonesian foods and beverages taking as one of attraction which involves with the Indonesian diaspora.

Even though, Indonesian culinary export has only taken place on a small scale. Indonesian government needs to adapt the success of Thailand with its slogan "*Thailand Kitchen of the World*" and the opening of more than fifteen thousand restaurants in the world. This has had a good creating public awareness of the original taste rather than to experience in the originally country (Hasanah, 2013). The popularity and the similarity between Thai food and Indonesian food is an opportunity for Indonesia also to win the hearts of the foreign publics. Since the similarity of Thai food helps Indonesia to boost the public diplomacy Indonesia. Hence, Indonesia needs to serve the novelty gastronomic experience to the global stomach.

As a global organization, IDN-Netherlands is one of the task forces which is focusing on the development of Indonesian gastrodiplomacy. As the holder of Indonesian identity abroad, the number of the Indonesian diaspora has made an impact on the host country. For instance, the designing of the promotion of 'culinary diplomacy' has been encouraged by the former Indonesian ambassador to Netherlands, Her Excellency, Mrs. Retno L.P Marsudi. The mission and vision of IDN-Netherlands have decided it is to evolve and expand the Indonesian culinary culture in the Netherlands and Europe. In fact, the relationship between the Indonesian people and the Netherlands had been developing since the colonial period. For instance, some Indonesian dishes and serving styles (*Rijstaffel*) are influenced by Dutch people. Hence, the Netherlands has a function as a gateway for enhancing economic relations between

the European region and Indonesia. To strengthen this function IDN-Netherlands has set some steps (short-term), listed below:

1. Develop contacts with task force culinary IDN global and join activities/goals of task force culinary IDN global;
2. Develop contacts with Ministry of Tourism and Creative Economy Board and other Ministries or semi-governmental organizations;
3. Develop contact with importers of Indonesian ingredients;
4. Develop contacts and cooperation with Indonesian chefs and businesses in Indonesia;
5. Continue cooperation with The Hague University of Applied Sciences (Academy of Health | Nutrition and Dietetics) and other colleges of education;
6. Get involved with various culinary events; e.g. Pesta Rakyat and various festivals like Taste of Amsterdam;
7. Promote the Indonesian cuisine in other European countries

4.1.2.3.2 IDN's Thailand Activities

Currently in Thailand, has found two Indonesian restaurants, one grocery store and also a small amount of food vendor have been founded, which are owned by Indonesian diaspora. Although, this Indonesian diaspora is not officially working for the center of IDN this is significant to promoting Indonesian culinary heritage and cultural awareness. Likewise, other countries like America and China have more than 40 Indonesian restaurants initiated by the Indonesian Diaspora. If the number of an Indonesian restaurant in Thailand are compared with the other countries, it has shown the number of an Indonesian restaurant in Thailand is not significant. Indonesia needs

to reconsider this if it wishes to reach the country neighbor through the Thailand market, since Thailand is the entrance for the countries such as Vietnam, Laos, Cambodia and Myanmar.

Again, names such as Rasa Khas, Jimbaran Bali, Waroeng Anni and Tempe RI 1 people who show their commitment to helping the Indonesian government to promote Indonesian food in Thailand by their own styles.

1. Rasa Khas Restaurant

Rasa Khas has been open since 2012 to take the opportunity since in Thailand only have one Indonesian restaurant, Jimbaran Bali which belongs to the one of the shopping center, MBK. However, through the interview with the owner of Rasa Khas, Munish Mukhi (an Indonesian with Indian descent), opening this restaurant is for business and to spread the delicacy of Indonesian food to the Thai people specifically.

“When we start this restaurant, I am looking for three reasons. The first, I am thinking about the opportunity. Since there is only one Indonesian restaurant in Bangkok, that is Jimbaran Bali in MBK and I tried to compare with the number of a Thai restaurant in Indonesia, there are so many numbers. The second, I am trying to promote the other Asian taste. This is the. Lastly, since we are Moslem and we hard to find Halal food here, so we offering something different to the other. Of course, the goal of our restaurant is we want to talk about the diversity of Indonesian food as well. Indonesia rich of the spices of taste, the taste is very good. So, we do hope, this is one of the reasons to promote Indonesian food as one of the global dishes that you need to try”.

(Munish Mukhi, May 18, 2016)

Furthermore, the spreading of Indonesian identity to the foreign society, it is also related to the menu and the decoration of Rasa Khas Restaurant. First, the decoration of the wallpaper restaurant is full of Batik, the bamboo table is projecting the traditional of Indonesia people, as well as the Sundanese music is playing on as the ambiance in the restaurant. On the other hand, the way of eating Indonesian food in Rasa Khas is combining with the traditional and modern. For instance, eating with the hand is presenting of the way of eating in traditionally and using spoon and fork as modern. Through the observation, mostly only Indonesian people who are eating with their hands rather than the foreign people. Second, the chosen menu, Rasa khas brings eighteen of thirty traditional culinary icons. It was initiated by the owner itself and without any interference from the government. Moreover, Nasi Tumpeng Mini as the icon of 30 traditional of culinary is the popular menu in this restaurant, even though Rasa Khas using literally the different name from Nasi Tumpeng Nusantara. This is a lack of knowledge by the owner of the name that used by the government.

“The philosophy to bring Nasi Tumpeng it is because of every people in Indonesian know it. It is always served in the big portions but it is possible if it is eating in the small portions. In Jakarta, Nasi Tumpeng Mini was popular. So, I tried to bring it in Thailand, to serve something different. And we open up the restaurant there is no interference from Indonesian government or Indonesian embassy in Bangkok in the chosen menu. Actually, we heard about the 30 traditional of culinary icons and we have eighteen of thirty menus here. This is the way of Rasa Khas to promote the diversity of Indonesian through food”

(Munish Mukhi, May 18, 2016)

In short, in promoting Indonesian identity, Rasa Khas is using the menu to make differentiate between Indonesian and the other country. Eighteen from thirty dishes is a start to give a new experience to the foreign society. However, Rasa Khas is need a support from the Indonesian Embassy Bangkok as the representative of Indonesian government overseas in many ways. Munish (the owner of Rasa Khas) has revealed about the experience in joining international event which brings Indonesian Embassy as a partner.



Figure 4.13. Rasa Khas on the Play ASEAN: a Festival of Recreation
Source: Indonesian Embassy Website

“When we want to join the Play ASEAN: a Festival of Recreation, at the beginning we work for our own initiative since there is no confidence from us to bring Indonesia in the international level, so we tried to contact Indonesian Embassy for their support. Lucky us, we deserved as the winner of that event.

Furthermore, this a good step with Indonesian Embassy to recognize us as one of Indonesian diaspora which concern in creating a business and promoting Indonesian food as well”.

(Munish Mukhi, May 18, 2016)

Furthermore, the Indonesian restaurant in Bangkok is growing, from one outlet becoming two outlets in the Central Bang Na Shopping Centre as a food vendor in the food court arena on July 2016. This is reflects a good business proposition for the Indonesian government to open more the Indonesian restaurants in Thailand. In this case, the Indonesian government needs to be concerned about building a joint businesses and agreements with the host country. As revealed by Rasa Khas, they needed to wait almost three years to join the Central Shopping Centre. Even though the price is cheaper than the first outlet the owner has promised that the quality of the food is the same. Moreover, to spread Indonesian food in Thailand, Rasa Khas has built media promotion through Food Panda, TripAdvisor, Eatigo, Krungsri Bank, as well as with Garuda Indonesia Airlines. Several magazine and TV channels in Thailand have covered the news about the existence of Rasa Khas in Thailand.

2. Tempe RI 1

Likewise, Ayif Hilman Arif as the owner of Tempe RI 1 has the spirit to promote the healthiness of Indonesian cuisine through Tempe (the soy bean cake) since early 2015. Ayif has mentioned that the name of Tempe RI 1 is thoroughly tested by the Mr. President of Indonesia, Susilo Bambang Yudhoyono. However, through the name RI 1, Tempe RI 1 is not only tried and tested by the number one person in Indonesia but it can also be number one as the representative of Indonesia abroad. Furthermore, to raise

up the business become a wider goal to the Thai customer, Tempe RI 1 has faced several obstacles such as it is just started and unregistered yet as the home industry business with smaller of product in Thailand. Currently, the customers of Tempe RI are not only Thai people but Malaysian, Australian, Brunei Darussalam and Japan. To achieve the target it is only focused on word of mouth marketing and also creating an account on the Facebook page. On the other side, Tempe RI 1 rarely joins in the Indonesian Embassy or International events. In short, there is a lack of communication both from the owner or the Indonesian Embassy. The legalization of the business is become the main focus by the owner and the Indonesian embassy in Bangkok also to bring Tempe RI in the international events. At the same time, the role of the Indonesian government is to support as it develops when there is a willingness from the actors to join some events.

“We tried to bring tempe as the healthy food to the Thai people and the others. In the beginning, it’s hard to sell Tempe since the taste of tempe is not so strong. In another word, we need to bring the Thai menu and putting tempe as the part of the menu. For packaging, we did not focus well since we are worried about the legalized of the business. So we decided to use the ordinary packaging with the ordinary promotion.

This is a promotion that we have been done. I do not have any closer relationship with the Indonesian Embassy especially to the Attache Social and Cultural even I am one of the teachers in the Indonesian Bangkok School. Maybe it is because I am not active to promote my business and for me, I guessed that my product is a just ordinary product so I never expect to get something then I got today.”

(Ayif Hilman Arif, Interview, May 29, 2016)

3. Jimbaran Bali

Jimbaran Bali has taken the role of promoting Indonesian cuisine since 2009. Jimbaran Bali is the first initiator in communicating the Indonesian national identity in Thailand. Since the initiative to open the restaurant was encouraged by the management and joint business to open a halal restaurant in MBK shopping center, Bangkok, Thailand. MBK brings the benefit for the owner less in publishing the restaurant to the public since MBK pronounced as one of tourism destination for foreigner.

A survey that was held by the owner of the restaurant has shown that foreigners is more familiar with the name of Jimbaran Bali as a part of tourism destinations in Indonesia. The restaurant owner has created a tourism destination as an advertisement in promoting Indonesia cuisine. Even though the promotion and the raw material of Indonesian cuisine is controlled by the management of the shopping center. The fusion menu was given the first attention by the owner. In other words, when the menu is offered to the foreigner, it is something which can be approved by foreigners but without leaving the original recipe that has been passed generation to the generation by the Balinese women's hand.

Furthermore, the role of communicating Indonesian identity has passed through two phases. First. Jimbaran Bali Restaurant has brought the authenticity of the taste of Indonesian food as a part of world's cuisine. Second, through the effort in adapting with the local habits. The interview with I Ketut Suryana Susila (Dicky) has shown the differentiating of east and western eating style. The western style is eating in individual plates and eating by sharing is the eastern style.

In addition, the results from in-depth interview with the owner, I Ketut Suryana Susila mentioned that Nasi Goreng is the popular menu in this restaurant. Certification of Halal also pronounced as the main point for the tourist to choose Jimbaran Bali. The location of Jimbaran Bali was located next to Thai restaurant, it does not give effect negative to the Jimbaran Bali, and since the customers has clear distinction in differentiating Indonesian food and Thai food from the halal logo.

“For Indonesian people who are visiting Thailand, mostly they will not eat Indonesian food here. They are looking for something new, such Thai food. On the other hand, the Malaysian or Middle East Country they are strict to have some meal. So, they are decided to eat Indonesian food as Halal food.”

(I Ketut Suryana Susila, 2 June 2016)

Moreover, the in-depth interview with owner also revealed that the decoration of the outlet is additional value to get foreigner’s attention.

“We using several Indonesian icon to bring the nuance of Indonesian in here such as Wayang Golek and Barong (puppet). However the Jimbaran Bali is the first initiator to put the national icons into decorating of the restaurant while the other is following our style to put their country accessories in their restaurant. As the result it help to differentiate Indonesia with the other country.”

(I Ketut Suryana Susila, 2 June 2016)

The difficulty in promoting Jimbaran Bali restaurant is the regulation from the management as the representative of the regulation holding body in Thailand. In this case, the Indonesian government needs to increase a soft power to help in increasing

the number of Indonesian restaurant in the host country. For instance, it can negotiate agreement with both countries in terms of creating joint business. According to Dicky, he explains that the regulation also has an effect on the selection menu offered, when the menu such Sate Lilit as one of thirty traditional culinary icons is hard to sell since the management has the policy to serve food within seven minutes of it being ordered.

4. Waroeng Anni

According to in-depth interview with Waroeng Anni restaurant, Henywati Tjung demonstrates an opportunity to open the Indonesian groceries in Bangkok related to the number Indonesian people who live in Thailand was increasing every year. The existence of this shop accidentally happened during the Indonesian festival which is organized by the Indonesian Embassy Bangkok in October, 2015. The popularity of Waroeng Anni is rising since it helps to supply the Indonesian culinary and food products during the event. Hence, the role of government for this shop is real. It helps in promoting the raw ingredients of Indonesia food to the foreign people who want to find Indonesian products. Even though, there is no encouragement from the government about the selection of food products. Henywati has inferred that most of the customers in Waroeng Anni are people who have visited Indonesia before. It is an obstacle for reaching more people to communicate the national identity through food.

“Mostly the customer of Waroeng Anni is Indonesian expatriate and people who had been to Indonesia before. It is rarely to find a customer buying in this store. Some of them (people who never visited to Indonesia-red) just look at with the strange face to our product, maybe some of them asking for further information and the others just

passed our shop. We just using facebook to promote our shop but mostly people spread the existence of Indonesia from the other person (word of mouth)."

Henrywati Tjung, 1 June 2016

Hence, Waroeng Anni is only popular among the Indonesian diaspora. On the other hand, it is playing in important and continuing role as the agent of promoting Indonesian cuisine, since the shop is offering the greater diversity of Indonesian culinary products from different provinces in Indonesia.

4.2 Overview of Indonesian Gastrodiplomacy Activities

From the comprehensive and existing literature, interview, and direct observation, there are several Indonesian gastrodiplomacy activities. There are both hidden and explicit messages through communicating these activities. Moreover, this section proposes a framework of this research is called the "identifying the message through Indonesian gastrodiplomacy activities". The activities are listed as below:

1. Food Festival
2. TV advertisement
3. International Forum
4. Educational Approach
5. Brand Ambassador

4.2.1 Food Festival

This section comprehensively presents food festivals as the most frequent activities that held by the actors in terms of promoting Indonesian gastrodiplomacy in the country or abroad. In other words, the food festival is taking the role as the tangible

moment to engage people in experiencing the taste of the Indonesian food directly. At present, through observation, it appears also to be involved with the ambiance of the real country situation, such as the traditional music, decoration, or country icons (puppet, flag, emblem). Most food festival in the country and overseas were initiated by the government but the non-state actor has also taken the important part in delivering the country's identity to the global public.

The Government's Food Festival

To reach foreign attention, several of the Indonesian Embassies or Consulates General as the representatives of Indonesian government Indonesian overseas, have held Indonesia food festival.

Based on review of report, on September 28 – October 2, 2014, the Indonesian Embassy in South Korea in cooperation with the Indonesian ministry of Tourism and Creative Economy has brought the middle and upper class Korean that are the business person of the biggest companies and journalists to the La Seine Restaurant in the Lotte Hotel. However, the involvement of these Korean people to raise Korea attention and strategically to promote Indonesian cuisine. People perhaps pay less attention to the other culture without any experience of trying it but the Indonesian Embassy in Korea started to conduct it. The finding has revealed that the attending of Korean Journalist helped to spread the desire for the Indonesian cuisine. Again, this event sends the sense that Indonesia cuisine is rich for its quality and can be served in 5-star restaurant. Even though, the findings claims the number of Indonesian restaurants are not equal to Korean restaurants of the same class in Korea. But, gastrodiploamacy can help opening paths for the establishments of Indonesian Restaurants and enhance the awareness of

Koreans that Indonesia has high-quality food and is internationally renowned. In short, the achievement of the Indonesian Embassy in Korea is increasing the people's attention on the opening of Indonesian restaurants.



Figure 4.14. The Indonesian Embassy in South Korea Held Food Festival in La Seine Restaurant

Likewise, the Indonesian Consulate General Indonesia in Sabah, Malaysia has promoted the diverse region in the country with the food attraction on March 15-17, 2016. The Attaché of the General Republic of Indonesia Economic Consulate in Sabah, H.R Wulan mentioned *we want to promote the diversity of Indonesian culinary to the foreign society, especially in Sabah. Through this event, we do hope it does not only promote the food but it shows the potential of culinary tourism in Indonesia. As we have seen from the queue line, its shows the information about the delicacies of Indonesian food has been spread in Sabah*¹¹. Through the long history, Indonesia and Malaysia has

¹¹ <http://www.antaranews.com/berita/550252/festival-kuliner-indonesia-di-sabah-ramai-peminat>

shared similarity about the culture and cuisine, sometimes there can be a conflict between these two countries for the claiming of which one this food belongs in. Then, food festival helps Indonesia in differentiating its identity from Malaysia. Furthermore, as mentioned by the Attaché of the General Republic of Indonesia's Economic Consulate it also helps in promoting Indonesian tourism. Since this event served 20 out of 30 of the traditional Indonesian culinary icons from different regions, it not only offered the delicacies of Indonesian food but the attraction to encourage people to visit Indonesia the original regions in Indonesia. As similar a Moslem country as Malaysia, the findings suggests that Indonesian food is the alternative for these country people to enjoy during their visit.

Simultaneously the Indonesian Embassy in the Netherlands and the ministry of tourism and creative economy was employed in the Vakantiebeurs food festival as an efforts to continue in developing Indonesian culinary promotion abroad, with theme "Phi nisi and Culinary". Based on the Indonesian Embassy in Netherlands official website has reports that the meaning of *phi nisi* and culinary was meant to represent the Indonesian local ship wading through the sea to send the 30 traditions of Indonesian cuisine as the representative of the diversity of Indonesia cuisine to the foreign society, which was represented by Rendang, Sate Maranggi, Sate Lilit Bali and Ayam Bakar Bumbu Rujak.

In joining the Vakantiebeurs festival is the opportunity to get experience in the biggest tourism exchange in the Netherland in 2014. According to Kompas¹² reported that Indonesia is the partner country of that program. Furthermore, Indonesia – the

¹² The biggest newspaper in Indonesia

Netherlands has implemented the cultural and historical engagement relationship which it established after the colonial era. As a consequence, Indonesia brings the local businesses from Indonesia and also it brings the two master chefs of Indonesia in a culinary hands on demo event. However, it was a meaningful event which brought 100 journalists to join the Media Workshop in Juliana Congrezhall Jaarbeurs Utrecht and 50 tourism business actors into a Trade Day Networking meeting. It was the beginning of building tourism businesses and reaching the target of International tourists from Netherlands.

Non-State Food Festival

Based on the review of literature, another important event Ubud Food Festival (UFF) was one of Indonesian food festival that was initiated by Janet DeNeefe¹³, Founder of the Ubud Writers and Readers Festival since June 2015. She has showcased the deliciousness and the diversity of Indonesian cuisine to the 6,500 visitors, whether it is the local or international culinary community.

According to the UFF official website, Janet has mentioned that Indonesian food is incredibly diverse, even the most well-known dishes such as nasi goreng are uniquely adapted to the areas in which they are made. Furthermore, the Indonesian Master Chef, Rahung Nasution's view that:

Indonesian cuisine were not the same as you can find in one region and the other region, due to it is related to their own tradition and culture. Consequently, it was one momentum to communicate the diverse of Indonesian food and the way of actor to

¹³ an Australian who lived in Indonesia for 32 years

transform the face of Indonesian food to the other International community. So, the audience will hard to find the uniform taste during playing with their taste buds. As we have seen, Rendang as one of the most popular dishes in the country has several it tastes and it colors. Even in every region has a different way to cooks and spices contained it.

Moreover, according to the UFF website has describes that during the UFF, Janet DeNeefe actively brought her experience of living 30 years in Bali as the basis of her knowledge in promoting Indonesian food with western approaches. .

4.2.2 Joint Business International

Government

Another strategy in Indonesian gastrodiploamacy is building coalition, such as the joint work between the Indonesian Embassy in Den Haag and the Ministry of Tourism and Creative Economy the Republic of Indonesia in January 2014. The long history between Indonesian and the Netherlands in the past is cannot be avoided. Based on the review of literatures and reports, these two countries have been influencing each other in terms of culture and culinary repertoire. For example, *Rijsttafel* is the acculturation between serving many Indonesian side dishes in small portion and combining the way of serving several foods on one table the Netherlands. Even though, it was established since colonial times it still exists until today in one restaurant in Bandung, West Java. The result finding has revealed that they are still offering *rijsttafel* as the culinary style. Hence, the long history between Indonesia and Netherlands has resulted in food playing an important role to boost culinary businesses to the Dutch market.

Based on the finding, to realize this strategy, the Indonesian government has brought 100 participants such as the representative of hotels, department stores, the owner of restaurants, chef associations, media, and importer of Indonesian product to promote Indonesian food as the second food for the Dutch, since as a mentioned above, Indonesian cuisine is close for Dutch people. Meanwhile, to build the business in the Netherlands, the former of vice minister of tourism and creative economy, Sapta Nirwandar mentioned, *regarding the promotion of the 30 traditional of Culinary Icons as a tourist attraction and it is a part of tourism lifestyle. The ease of getting the Indonesian spices needs to be followed by the authenticity and originality of taste of Indonesian food.* Therefore, it is an important aspect of building a coalition among culinary stakeholders and the foreign people. The authenticity of taste of Indonesian food is related to the way the sub-state actors communicate the original character of Indonesia through food.

Indomie Business



Figure 4.15 Indomie with multi variance taste source
<https://nuelandreas.wordpress.com/2015/01/29/misteri-indomie/>

According to the review of the reports states that one of the food joint businesses that can be avoided by Indonesia is the expansion of instant noodle, Indomie, in the global market. PT. Indofood Sukses Makmur as the representative of Indonesian business has success marketing in the Middle East, African and the Moslem countries. Based on the review of Nikkei Asian Review's reports that for last 2 year, business of Indomie has held a good market share in reaching the 78 million population of the Turkish market. Hence, in promoting instant noodles as part of foreign recognition, it has created the identity of Indonesia as the second country for instant noodle consumption in the world¹⁴ and the biggest Moslem population in the world.

This business is relatively different from the other food business which are offered by the government and the non-state actor. As mostly, the actors are offering traditional food to the foreign consumers. According to the findings, it cannot avoid the role of instant noodle in increasing global attention. Again, the perceiving of Indonesian culinary icons is an agreement of the global public and instant noodles can be an alternative for Indonesians in looking for a culinary icons.

Based on the review of literature, in Indonesia itself, Indomie has taken position in daily life as the alternative of rice consumption since 1980. Polling has shown the habit of eating Indomie comes from home¹⁵. According to the research observation, the existence of Indomie can be found everywhere in the country. It is also spread to the global consumer since the Indonesian diaspora has brought this product and introduced it. For example, according the discussion with the Attaché of Education and Cultural of

¹⁴ <http://instantnoodles.org/en/noodles/market.html>

¹⁵ <http://blog.jakpat.net/bener-ga-sih-indomie-seleraku-survey-report/>

Indonesian Embassy in Bangkok, Yunardi Yusuf, he has revealed that the Middle East as the host country for Indonesian woman worker was influenced through the habit of eating Indomie. Since, when the woman worker eats this food, they also feed the children and the family. From bringing Indomie into woman workers luggage until it is influenced to open up supplier companies in the local country. Again, we have seen the power of the Indonesian diaspora in terms of promoting Indonesian culinary product.

4.2.3 Television Commercial (TVC)

Based on the research observation, another Indonesian gastrodiplomacy activity is communicating the Indonesian culinary repertoire by the popular media. The television commercial (TVC) of Pesona Indonesia or Wonderful Indonesia has promoted Indonesian cuisine and is not separated as an Indonesian tourism attraction, although, there are only several regions which bring cuisine into their tourism media. Among the compilation TVC of Jawa Barat (West Java), Jawa Timur (East Java), Yogyakarta, Sumatera Barat (West Sumatera), Sumatera Utara (North Sumatera), Manado (North Sulawesi), Pulau Komodo (Komodo Island), Bali and Lombok were found only several traditional culinary dishes such as below:



Figure 4.16. Gudeg – TVC of Wonderful Indonesia Yogyakarta Version



Figure 4.17 Rica-Rica – TVC of Wonderful Indonesia Manado Version



Figure 4.18. Sate Padang - TVC of Wonderful Indonesia Sumatera Barat (West Sumatera) Version

4.2.4 International Food Forum

In accordance with the empirical findings, the results from the review of literatures and reports also emphasized the joining of Indonesia in the international food forum as a part of Indonesian gastrodiplomacy activities. Additionally, it has emerged to increase foreign attention. In the joining of the Indonesian Embassy in Greece into the 7th Gastronomy Forum that is organized by the Chef's Club of Greece, it has shown Indonesian food readily becomes part of the repertoire of delicacies in Greece. Based on the review of the Indonesian Embassy in Greece official website reports that at the event the participants were asked to prepare three special dishes with the local Greek ingredients and Indonesian chefs made Siomay (made of fish), Sate Lilit (made of

grilled fish) and Kolak Pisang (banana cooked with coconut milk and sugar). These three dishes were adapted from the 30 traditional culinary icons which focused on the simplicity of the ingredients. According to the Benny Bahanadewa, the Ambassador of Indonesian in Greece mentioned that Indonesian cuisine is not merely adapted with the local ingredients but it can be used as public diplomacy tools and Greek given appreciation of Indonesian food with “*monadika..! nostima fagita*”(the unique and delicious food).

Furthermore, as an archipelago's country, Indonesia is endowed with the natural resources such a fish or seafood. The dish which is made with fish is related to the daily life of Indonesian people who eat them regularly. The recipes with fish are also created in different ways, such as being wrapped in banana or pandanus leaves, barbecued, steamed, curried, deep fried, with fried rice and noodle dishes, marinated and grilled on skewers, and added to soup. Moreover, according to findings, three out of the thirty traditional culinary icons used fish as the basic ingredient, such as Sate Lilit Bali, Asam Padeh Tongkol Padang, and Pindang Patin Palembang. It has shown fish or seafood is the one of the important natural resources that is associated with the healthy life of Indonesia. In short, through joining the international forum Indonesia is getting more foreign attention and offering healthy and simple cuisine. Since the idea is that Indonesian cuisine can easily be created in everywhere around the world and it can be replaced with the local ingredients.

4.2.5 Educational Strategy

The review of literatures and reports has shown that the educational approaches used in gastrodiplomacy activities. Education strategy is involves teaching programs to

enhance the consistency of food image and to increase the long-term relationship with the audience (Zhang, 2015). Based on the report of the task force of education strategy of the task culinary force in Netherlands, it has been found that the six students of the Academy of Health Nutrition and Dietetic of the Hague University made an analysis of the 30 Traditional Culinary Icons as the healthier alternative food. As a result, recipes have been recommended for the diabetes patients, patients with heart disease and elderly people due to the nutritional values of it tested to the Dutch Guidelines. However, it helps to deepen awareness of the people to live healthier.

According to the official website of Indonesian embassy in Netherland, over half of the 30 icons recipes were translated into the Dutch language and checked for the ingredient availability in local places. It has revealed that several members of the task force Netherlands that was developed Indonesian cooking courses and was taught to an experienced group of hobby chefs. However language, meaningful effect and the availability of ingredients in the home country with the local chef are needed to communicate the identity of Indonesian food as a simple and healthy culinary option.

Another effort was made in inviting the master chef of Indonesia, William Wongso as the guest speaker and guest lecturer at the Le Cordon Blue Cooking School in California in 2013. Le Cordon Blue is an International cooking arts school well known around the world that was established since in 1895 in France. According to the result findings, during the project, William introduced the Indonesian food cooking techniques, giving information about basic use of Indonesian spices, and the technique to differentiate between coconut milk from Indonesia and Thailand. However, the authentication of Indonesian cooking technique and all the basic ingredients are the

most important step to learning about the Indonesian culture and appreciation for the Indonesian food itself. Consequently, Indonesian food will be served for the foreign society, especially through the hands of foreign chefs. In other words, the hands-on experience will increase the identifying a nation's cuisine (Zhang, 2015).



Figure 4.19. William Wongso gave the 30 Traditions of Culinary Icons to Chef Michael Weller as the representative of Le Cordon Blue Lecture's

4.2.6 Indonesian Brand Ambassador

The last activity to be observed and commented upon in this study is bringing the Indonesian ambassador to the global stage. The master chef is the asset of the country to promote Indonesian cuisine both inside and outside the country. The finding showed that a women celebrity master chef of Indonesia, Farah Quinn who was invited as the brand ambassador and also as the guest chef on KLM – the Royal Dutch Airlines on Business Class and Economy Class with Route trip Jakarta – Kuala Lumpur – Jakarta and Jakarta – Bali – Jakarta on April 14, 2016. Moreover, the richness of Sumateran culinary taste will be delivered to the foreign audiences. It is a strategy for Indonesian food to be renowned by International society and then spread worldwide by

the Indonesian master chef without including the bias in promoting only one culinary country's region.



Figure 4.20. Farah Quinn as the Chef of KLM – The Royal Dutch Airlines

4.3 The Message Conveyed through Indonesian gastrodiplomacy Activities

RQ2: What is the message attempting to be conveyed through Indonesian gastrodiplomacy activities?

According to the research findings, this part highlights some Indonesian identity through the Indonesian gastrodiplomacy activities. The summary is as follows:

Diversity. Based on the research findings, the diversity is most pronounced as the Indonesian identity. The 30 traditions of culinary icons was created as the program to promote the diversity of Indonesia. According to the 30 traditions of culinary icons recipe has described that Indonesian cuisine is diverse, which influenced by the other country, namely, China, Arab, and Europe, as well country ethnic such as Java, Melayu, Aceh. Moreover, both the government and non-state actor's food festival activities produced the diversity as an image of Indonesia. The diversity of culinary in several Indonesian provinces was in some seconds of Television Commercial (TVC) of Wonderful Indonesia in several seconds. Lastly, the important to bring the diversity as

the image of Indonesia was clearly defined into Presidential Decree No 16/2005, which stated “Unity in Diversity”.

Healthy. According to the gastordiplomacy activities, health was presented another Indonesian identity. Based on the educational strategy, the 30 traditional culinary icons also was pronounced helps to deepen awareness of people to live healthier. Moreover, according to the joining of Indonesia in the 7th Gastronomy Forum has delivered a healthy identity since it is related to the ingredients of the food.

Authentic, High Quality, and Renowned International. Based on the food festival activities in the 5-star restaurant of South Korea has shown that Indonesian sends the sense Indonesian cuisine is high quality and high class. Moreover, the effort of the actors in this activities was claimed as the way in building partnership with International organization.

Religious Reason. Food festival in Malaysia and the expansion of Indonesian food product (Indomie) was claimed to strengthen Indonesian identity as a religious country. Moreover this activities was pronounced as the food alternative for other Moslem people during their visit in other country.

4.4 Perceiving of Indonesian Identity by the Foreign Society Through Indonesian Gastrodiplomacy Activities

This part it also explores the perceiving of Indonesian identity by the foreign society, which is a factors to be considered in concluding the success of Indonesian gastrodiplomacy.

4.4.1 Interviewee Profile

A majority of the interviewees had tried Indonesian food at least one in the food festival or Indonesian restaurants. Thus, they are accidentally selected and convenient founded as the visitor of the Indonesian food festival and Indonesian restaurants/shop. A total of 20 interviewees has responded with regard to this study. The interviewees present view the activities that conducted for both the government and the non-state actors. Based on the result findings Indonesian identity mostly about the diversity, the healthy and fresh, and renowned international. Considering the message is considered to be essential for this research since it is related to the reception of the interviewees. Furthermore, by asking 20 foreign audience in two Indonesian restaurant, Jimbaran Bali and Rasa Khas (May 22 – June 10, 2016) and one of Indonesian Festival that was held by the Indonesian Embassy in Platinum Shopping Center, 29 May 2016. As a result, the majority of interviewees was Asian, followed by European, American, African, and there is no Australian interviewee involved. Additionally, eight out of twenty interviewees have been visited Indonesia before.

Table 4.3. Summary of In-Depth Interview participants' Information

Name	Nationality	Visited / Never Visited Indonesia	Place of Interviewee
Roque Dondoni	Brazil	Never visited to Indonesia	Indonesian Food Festival
Saber	Egypt	Never visited to Indonesia	Indonesian Food Festival
Tahoni	Egypt	Never visited to Indonesia	Indonesian Food Festival
Nikky Phinyapincha	Thailand	Visited Indonesia	Indonesian Food Festival

Mark Darrogh	USA	Visited Indonesia	Rasa Khas
Nid	Thailand	Never Visited to Indonesia	Rasa Khas
Quincy Zhu	China	Visited Indonesia	Jimbaran Bali
Min Du	China	Never Visited Indonesia	Jimbaran Bali
Rask	Denmark	Visited Indonesia	Rasa Khas
Marco Casowato	Italy	Never Visited Indonesia	Jimbaran Bali
Mahvesh Dastar	Pakistan	Never Visited Indonesia	Jimbaran Bali
Ahsan Munir	Pakistan	Never Visited Indonesia	Jimbaran Bali
Saran Saeno	Japan	Never Visited Indonesia	Jimbaran Bali
	China	Visited Indonesia	Rasa Khas
Ema	Ireland	Never Visited Indonesia	Jimbaran Bali
Patrick	Ireland	Never Visited Indonesia	Jimbaran Bali
Dianne	Thailand	Visited Indonesia	Rasa Khas
Tongjai Prajitr	Thailand	Visited Indonesia	Rasa Khas
Darareaksmeay	Cambodia	Never Visited Indonesia	Rasa Khas
Marco Geier	Germany	Visited Indonesia	Rasa Khas

4.4.2 Findings

This part included questions about visiting Indonesian restaurants and Indonesian Food Festival regarding perceiving of Indonesian identity. Listed as below:

RQ3: What is the audience reception through Indonesian gastrodiplomacy activities?

Indonesian Identity

According to the empirical findings regarded to the perceiving of Indonesian identity, Indonesian culinary Icons, and accessing media information about Indonesia.

Moreover, based on the in-depth interview, most of interviewees indicated they are hard to find Indonesian identity, although label as a Moslem country and exotic country has revealed by the interviewees. Additionally, the interview shows that interviewees were influenced by other country's tourism slogan and strong to remind Thailand as the tourism place.

“Actually, it is hard for me to know about Indonesian identity, but when we tried this one (Tempe cracker) for the first time, the taste is very good. For us, Indonesian is one of south east country destination, but we don't know about Indonesian identity”

Roque Dondoni, Brazil, May 28, 2016

“I don't really sure about this, but one of tourism advertisement remind me about Malaysia Truly Asia. But I can't answer what kind of Indonesian identity”

Patrick, Ireland, June 10, 2016

“When we order Indonesian food here, we just focus on Halal label. For me as a Moslem people, Indonesia well-known as a Moslem country and we can choose Indonesian cuisine as alternative food for us”

Mahvesh Dastar and Ahsan Munir, Pakistan, June 7, 2016

“It’s exotic and give us another experience here, especially from performances, food and ambiance here”

Saber, Egypt, May 27, 2016

On the contrary people who have been visited Indonesia revealed that Indonesia identity is diverse.

“During my experience in Indonesia, Bali and Jakarta has offered the diversity of Indonesia identity, from people and culture, and especially food. Food in Bali and Jakarta is different type and taste. So, I conclude that Indonesia is diverse”

Mark Darragh, USA, May 27, 2016

“I’ve been to Bali, and Indonesian food there is very diverse, I found different type of foods, fruits and snacks”

Marco Geier, Germany, May 27, 2016

“I’ve tried different Indonesian food in Thailand and Indonesia, it is very diverse, but some of Indonesian food is almost similar with the Thai food”

Dianne, Thailand, May 28, 2016

The Most Popular Indonesian Culinary Icons

Also, the results from the in-depth interview also investigates what kind of the most popular Indonesian culinary for foreign audience. This findings pronounced that Sambal is most recognizable by the foreign people, followed by Satay and Nasi Goreng. Moreover, through in-depth interview notes that another Indonesian culinary icons, such as Nasi Tumpeng Nusantara does not popular yet among audiences.

“Nasi Goreng..! It’s very popular in Japan, that’s why I ordered Nasi Goreng here”

Saran Saeno, Japan, July 5, 2016

“I can’t remember exactly the name and type of food that I tried in Indonesia, but what I remember is kind of chilly”

Tongjai Pratjitr, Thailand, May 27, 2016

“As I mentioned early, Indonesia is about the spiciness of sambal. Even normally we have a spicy, but Indonesia sambal is make it different from another and what we have in Thailand. The little a bit oily but the taste are really good. In Thailand we also have typical of sambal, but Thai sambal is only burn your mouth and the taste of Indonesian sambal can burn your stomach. I believe that it can be an icon for differentiating Indonesia between the other countries”

Nikky Phinyapincha, Thailand, May 27, 2016

The Most Popular Media Strategy

According to investigate the media information for the foreign audience, most of the interviewee has argued that word of mouth through his/her friends or colleague were influenced them to give information about Indonesian food and identity, where the other communication strategies was lack of

“From my siblings working in the airlines, so I’ll follow them when they said is really nice and really good. Advertisement is lack to provide the willing to know about the country origin”

Mark Darragh, USA, May 27, 2016

“My Indonesian friend brought me to Indonesian restaurant, I don’t get it from any media, such advertising or anything”

Tongjai Prajitr, Thailand, May 27, 2016

“In Thailand, I never know about Indonesian restaurant here, but in London, my Indonesian friend brought me to Indonesian restaurant”

Nikky Phinyapincha, Thailand, May 27, 2016

“I knew Rasa Khas, from my Indonesian friend”

Dianne, Thailand, June 30, 2016

“I often search from Internet about Indonesian cuisine, but the other food festival or activities in Denmark and Thailand, I couldn’t find it, before visiting to Jakarta, I brought Lonely Planet book as my travel guide”

Rask, Denmark, May 15, 2016

“I’ve seen Indonesian festival was held in my hometown, but I couldn’t join, since I’ve a lot of work at that time. I knew it because of the event is near my office, not comes from ”

Patrick, Ireland, June 10, 2016

“I couldn’t find any tourism advertising about Indonesia, I hope it can increase our understanding about Indonesia, since we really often to see Malaysia tourism, with tagline, Malaysia truly Asia”

Ema, Ireland, June 10, 2016



CHAPTER 5

CONCLUSION

The qualitative methods were employed in this research in order to answer the research objectives. Review of literature and reports, direct observation in some activities provide, and in-depth interview responses to produces findings on gastrodiplomacy policy and identity messages through Indonesian gastrodiplomacy activities, whereas 20 interviewees provide further information on perceiving foreign audiences for Indonesian identity.

5.1 Conclusion

This conclusion for research question was provided such as below:

RQ1: What is Policy for Indonesian gastrodiplomacy?

According to research finding, there is no clear policy for Indonesian gastrodiplomacy. On the other hand, in order to create a policy, both the government and private sector was found to be the initiator in gastrodiplomacy policy.

- Government Initiative

Based on the findings, the Ministry of Foreign Affairs and the Ministry of Tourism and Creative Economy as an initiator to create gastrodiplomacy policy. As the finding suggested, the Ministry of Foreign Affairs was realized in bringing culinary as an integral part of diplomacy and communication with the other countries. Therefore, they created Focus Group Discussion (FGD) among 100 stakeholders. It is found that the Ministry of Foreign Affairs realized to create a draft of the strategic promotion of the Indonesian culinary industry abroad. It is also cannot be avoided since food is

always a part in the reception diplomatic. Additionally, the Ministry of Foreign Affairs not only focus on bringing the national cuisine to the part of culinary repertoire but also for increasing the national revenue.

The Ministry of Tourism and Creative Economy appeared to be another initiator policy for Indonesian gastrodiplomacy. As the result suggested, it is found that the Ministry Tourism and Creative Economy would create gastrodiplomacy in increasing the number of foreign tourists. Moreover, the findings from the study literature showed that the 30 traditions of culinary icons were regarded as the initiating Indonesian gastrodiplomacy's program. However, this study revealed that the 30 traditions of culinary icons adapted from the national motto "Bhinneka Tunggal Ika" (Unity in Diversity). It is found to bring the foreign audience closer to knowing the diversity of Indonesian dishes, while most of the Indonesian cuisine influenced by another country such as Chinese, Arab, European and country ethnic namely Aceh, Melayu, Palembang, and Java. Hence, Javanese and Sumatran as the most pronounced in the 30 traditions of culinary icons.

In additional, these research findings showed that "Nasi Tumpeng Nusantara" as the main icons of the 30 traditions of culinary icons. It was regarded as a 'brand' of Indonesia in creating reputations and differentiating from the other countries. Nasi Tumpeng also appeared to be binding and can be fitted with the other Indonesian side dishes, such as Rendang Padang, Ayam Goreng Lengkuas Bandung, Urap Sayuran Yogyakarta and Sate Lilit Bali. Moreover, this study finding reveals Nasi Kuning can be found in every region in Indonesia which including several traditions and ritual

offering for Indonesian society. On the other hand, the finding also shows that Nasi Kuning rarely served as the individual platter.

- Private Sector

According to the research findings, it was found that another initiator in gastrodiplomacy policy namely Academy of Gastronomy Indonesia (AGI) and Indonesian Diaspora Network (IDN). Based on the empirical findings, private sector reconsiders as the important actor in creating gastrodiplomacy policy.

Akademi Gastronomi Indonesia/AGI (Academy of Gastronomy Indonesia)

Based on the research findings, AGI has revealed the important elements in creating Indonesian gastrodiplomacy policy which is characterized by the integrated several elements, called combined the preservation and development of Indonesian food, globalizing of Indonesian food, as well as branding and communication of Indonesian food. However, the finding confirms that the preservation and development of Indonesian food focused on finding the authenticity and standardization of Indonesian food. The globalization of Indonesian food used to help in opening Indonesian culinary business abroad and trend for Indonesian food in the future. Branding and communication pronounced to maintain the important aspects in giving a good image for Indonesian food both in the national and international by utilizing of social media.

Indonesian Diaspora Network (IDN)

According to the results, it was found that IDN also takes important purposes among the government and the private sector. IDN member was significant will be able

to help in advocacies, creating a good organization in terms of distributing work and promoting Indonesian culinary.

RQ2: What is the message attempting to be conveyed through Indonesian gastro-diplomacy activities?

According to the result, it was found that the message attempting in gastrodiplomacy activities called the diversity, healthiness, internationally, and religious. The diversity most pronounced comes from the national motto and the multi-variance of Indonesian food. Followed by the healthiness is related to the benefit and the nutrition facts which provided from Indonesian food through the laboratory test and research. However, this study suggested that healthiness would create a global attention as a healthy alternative of the ideal dietary. Furthermore, the renowned international was found to regard as an image through the availability of the raw Indonesian food in another country and can be served at the 5-star hotel. Religious was found as another Indonesian identity which it is related to the Moslem population majority.

In addition, based on the finding, food festival, joint business international, television commercial, international food forum, educational strategy, and Indonesian brand ambassador was found as a strategy in communicating and creating the national identity.

RQ3: What is the audience reception through Indonesian gastrodiplomacy activities?

Based on the results from an in-depth interview of 20 interviewees, the diversity of Indonesia was completely accepted for people who had visited Indonesia and tried Indonesian food. In the contrary, the interviewee explains that they are quite hard to

find Indonesian identity. Additionally, based on the in-depth interview revealed that “Nasi Tumpeng” as the Indonesian culinary icons are not famous among foreign audiences. Moreover, the findings demonstrate that Sambal, Satay, and Nasi Goreng was pronounced as the most frequent answer to deserve as the icon of Indonesian culinary. However, the result findings revealed that lack of information in conventional media and activities is most pronounced by the foreign audiences.

5.2 Discussions

5.2.1 The Potential of the Diversity of Indonesian’s Cuisine as an Image of Indonesia in the World

Indonesian culinary is projecting of the multicultural and tradition which emerged from the other island. It is a unique profile and covers a wide spectrum as well as hold the important traditional Indonesian cultural as general. Basically, based on the findings, there is no truly Indonesian culinary such it was mentioned early. It is acculturation from other countries and more than 400 country’s group ethnic as well as it is related about the multi-variance of over the past of colonial era at the sixteen century. Moreover, the geographic of Indonesia was consisting of 17,000 islands, it also shows the bestowed of Indonesian’s cuisine (Kubo, 2010). Hence, the amazingly diverse of Indonesian cuisine is potential to be a part of International cuisine in playing a role to increase the number of foreign tourists.

Since the beginning, Indonesia was given the multi natural resources and through the history has revealed that colonialized happened in Indonesia because of their country lack of this sources. It was meant that Indonesia was taken a position as an important country in influencing the western taste. They consist of the herbs, spices,

seasonings, and condiments. In Indonesia, it used in creating traditional cuisine which produces different types of foods and tastes. For illustrating this, Sumatera cuisines was taken national and international attention. The opened up of “Restaurant Padang” (Padangnese restaurant) is popular amongst Indonesian in every region and based on the findings, Rendang Padang has taken foreigner’s attention through the CNN Go polling in 2011 as the delicious food in the world. Java Island also supports the diversity of Indonesian culinary from east to west region. Whereas from the west of Java, it was represented by spicy taste food which is represented by the most of Sundanese cuisines such as Karedok and Sambal. The sweet taste was represented in the center and the east of Java cuisines such as Gudeg Yogyakarta, Rawon Surabaya, and Sate Ayam Madura. Moreover, through all findings mentioned that the other country region also supports the diversity of Indonesian cuisines which is influenced by China and India, such as Nasi Goreng and Martabak. Whereas culture of Kalimantan, Sulawesi, and Papua island has various kind of cuisines with various ingredients, cultures and traditions e.g. way of preparation and serving (Sukenti, 2014). Therefore the richness of Indonesian cuisine which is consisted multi-regions and tribes is an asset in developing of Indonesian gastrodiplomacy in terms of increasing the national revenue or attract the foreign audience to visit Indonesia (Rasyidah, 2015). Sukenti (2014) demonstrates that Indonesia has potential chance and opportunity in promoting gastrodiplomacy if its compare by the other countries. The supporting factor in designing gastrodiplomacy listed below (see **Error! Reference source not found.**).

No.	Factors	HK	Sing	Mal	Thai	Ind
1.	Natural resources	*	*	*	*	**
2.	Human resources	*	*	*	*	***
3.	Cultural resources	*	*	**	*	***
4.	Geographical position	*	*	*	*	**
5.	Tourism destination	*	*	*	*	***
6.	Culinary diversity	*	*	*	*	***
7.	Government support	***	**	**	**	**
8.	Research & development	**	*	*	*	*
9.	People's involvement	**	**	**	**	*

Figure 5.21. Comparison of Supporting Factors in each country culinary Hong Kong, Singapore, Malaysia, Thailand, and Indonesia (Sukenti, 2014)

In emerging the potential of Indonesian culinary to communicate the national identity as the destination place, it is recognized are immediate need cultural heritage and local value. Apparently, it is distinguished as the distinction of one destination and another. In Indonesia, the name of 'Indonesian cuisine' is rarely used to describe the local dishes. Most of the Indonesian cuisine was referring to the tribe groups or regions from which the food originated (Kubo, 2010). For instance, based on the 30 traditions of culinary icons list, the cuisine's name was attaching the originally places such as *Rendang Padang* or *Sate Ayam Madura*. It is used as the main point of Indonesia's tourism development both it represents the local region culinary and the country culinarily. Surely in bringing the name of Indonesian cuisine with the local place will make the confusing among foreign people in associating food with Indonesian identity since most of the foreign peoples understand only some kind of Indonesian cuisines from specifically popular places, such as Bali or Jakarta. Even so, it helps to bring recognition to the foreign audience about the diversity of Indonesian's cuisines, places,

and identities. This valuable effort in strengthening a sense of belonging the tribe's cuisine for Indonesian people when they are communicating with the foreign audiences. In other words, the tribe's actor is need to bring their potential cuisine to be promoted and communicated to everseas as well. Since the most important challenge is delivering the "wonderful Indonesia" as a slogan in communicating values and heritages to the foreign audience. Indonesia still lack of having the influence actor who understand well the traditions and the cultures since the findings has shown that the foreign audience only understand about specifically place in Indonesia, such as Bali and Jakarta. The potential of Indonesia resources is higher than the others countries but the current situation that immediately need to solved is preparing a good strategy communications for Indonesian gastrodiplomacy.

5.2.2 Strategies Communications of Indonesian Gastrodiplomacy

Based on the findings, the Indonesian embassy in the U.S has been created the restaurant task force in promoting Indonesian restaurant in terms of increasing the awareness of foreign people about the various of Indonesian cuisine (P. Rockower, 2010). In 2011, the Ministry of Foreign Affairs had been creating FGD among Indonesian stakeholder in making a draft of the strategic promotion of the Indonesian culinary industry abroad and highlighted in seeking to promote the diversity of Indonesian identity.

The finding also has revealed that in 2012, the Ministry of Tourism and Creative Economy has been declared the 30 traditions of culinary icons as the Indonesian gastrodiplomacy programs. This program hoped that it can help the identification, documentation, and preservation of Indonesian's cuisine. It is also designed in

encouraging Indonesian people to pay attention to the Indonesian cultural heritage and tradition as well as it can be promoted to the next generations. However, through the finding has demonstrated that the program was preparing the many opportunity aspects in conducting gastrodiplomacy for Indonesian society such as the job vacancies and economic activities in the culinary business (Sukenti, 2014).

The private agencies such as Academy Gastronomy Indonesia or Indonesian diaspora has focused on supporting the important elements in creating Indonesian gastrodiplomacy policy such as the preservation and development of Indonesian food, globalizing of Indonesian food, as well as branding and communication of Indonesian food. Moreover, IDN has focused on bringing the government and the private sector in creating a good organization in terms of distributing work and promoting Indonesian culinary. But through all efforts in creating a policy for Indonesian gastrodiplomacy, Indonesia has failed to define the coherent message of Indonesian's identity and to bring the wealth of Indonesian culinary heritage to the world societies in positioning the Indonesian cuisine as the world's culinary option. Such mentioned in the beginning of the sections, all activities Indonesian gastrodiplomacy has scattered to project the national identity and it is affected to the lack of audience's reception about Indonesian identity.

5.2.2.1 *The Other Country's Gastrodiplomacy Strategies*

Malaysia, Singapore, and Hong Kong are the countries which the wealth of natural resources has been a success in their gastrodiplomacy activities. Indonesia immediately need to pay attention from the other countries gastrodiplomacy. Hong Kong has brought their uniqueness of multi-ethnic food cultures as the core resources

in developing culinary tourism (Sukenti, 2014). Moreover, in bringing the authentic cuisine Chinese cuisine, Hong Kong has succeeded in positioning their local food related to unique cultures. For example, Dimsum was taking position as the culinary culture in Hong Kong, but it is also popular among global societies. The findings have shown the efforts of Hong Kong in spreading the brochures, booklets and websites as the media information for the tourists to select and decide a place for dining in Hong Kong and it was provided the photo of the foods. Hong Kong Tourism Board (HKTB) brought the Quality Tourism Services (QTS) and marketing research companies to ensure the quality of the foods, services standard, as well as to create the effective marketing promotion. It has shown the capability of Hong Kong in conducting gastrodiplomacy not only considering about quality control but its involved to the research based in developing culinary asset for tourism.

In bringing the diversity of country's cuisine, Singapore had been bringing several strategies in boosting the tourism visit through their culinary assets. Chili Festival, Singapore Food Festival, and World Gourmet Summit were holding to bring the local cuisine resources and integrating actors both the government and private agencies to the International level. Education approaches under Singapore Tourism Board (STB) and Singapore International Culinary Exchange (SPICE) were playing a role in preparing and providing human resources in the culinary, catering and hospitality education.

Likewise, Malaysia has success in promoting their "Malaysia: Truly Asia" to communicate their originally cultures and diversity races in the country such as Malays, Chinese, Indian and the other ethnic groups. In bringing several of the country's food,

the contributing factor of the success Malaysian gastrodiplomacy was creating by the Malaysia government in preparing human resources. Education has provided the professional human resources in culinary (Sukenti, 2014). Whereas culinary institutes specifically, universities, colleges, and secondary schools supported the government in promoting Malaysian tourism intensively. Additionally, the professional Chef Cristina Arokiasamy was hired by the Malaysian Tourism Board in boosting the image of Malaysia internationally and especially for U.S. Aside from this, Malaysia has prepared to invite the world chef in exchanging information and cooking techniques of Malaysian food.

5.2.2.2 *Designing Indonesian Gastrodiplomacy.*

As mentioned early, Indonesia endowed the multi-variance of ethnic, biodiversity, and traditions as well as cultural, it is potential in conducting the Indonesian gastrodiplomacy. Based on the finding has revealed that the diversity and the uniqueness are the face of Indonesia which is can support the national revenue through the tourism sector. In creating the meaning of Indonesian identity for the foreign societies immediate need a support from all relevant actor such as the governments, the private agencies, and non-state actors. The others countries gastrodiplomacy affirmed that their government has created the clear identities and programs as well. In a current situation, the 30 traditions of culinary icons program has failed in communicating the image of Indonesian to the world. The problem is Indonesia lack of integrated work from all actors both inside the and overseas. The findings of this research also found the discontinuity of the 30 traditions of culinary icons in the current government's program.

In designing Indonesian gastrodiplomacy, there are several factors that immediately need to solve. **First**, the clear policy for Indonesian gastrodiplomacy. This is the way of Indonesia to set the soft power output, especially in increasing the number of tourism in Indonesia through the culinary asset. It also related to bring the unity in diversity as the coherence image of Indonesia. **Second**, creating the coherence communication strategy design for Indonesian gastrodiplomacy.

Spreading Media Information

Factor to be considered in optimally Indonesian gastrodiplomacy is spreading information through the media communication. The current situation has revealed by the foreign audiences that they hard to find Indonesian tourism promotion and information both before and during visiting in Indonesia. In fact, the current media information still using Indonesian language. Therefore, the action in providing the convenience for the tourist it can benefit in the future if all media information was using every platform and use bilingual language, Bahasa Indonesia and English.

Creating International Food Festival

Another factor to be considered in gastrodiplomacy Indonesia is creating international food festival. Since the implementing of gastrodiplomacy is need to create the desired outcome through the real experience of trying the food. Some instance Indonesian food festival was holding by the government and non-state actor but the audiences affirms that they are lack to engage with the coherence of Indonesian identity. Based on the findings has found that Ubud Food Festival created several program to bring people engage with the real Indonesia since the environment of Indonesia was creating through the programs (such movie and cooking class).

Increasing the Number of Indonesian Restaurant

According to the findings, the number of Indonesian restaurant was not significantly can influence the image of Indonesia. In fact, in Bangkok, Thailand, there was only three Indonesian restaurants. If it is compared with Korean's restaurant or Thai's restaurant in Jakarta the number are not equal. However, in expanding Indonesian restaurant will be engage upon the local people in giving the real taste, atmosphere (through the decoration, back sound and food eating style) as well as in giving experience of the traditional Indonesian cultural.

Education Approaches

Based on the findings, most of the education approaches was encouraging by the non-state actor. For this reason, Indonesian government immediately need bring this strategy as the main important factor in conducting gastrodiplomacy. The government's program might be set the culinary into curriculum and involved in providing a scholarship of Indonesian or foreign student to study about traditional Indonesian cuisines. During this time, curriculum about Indonesian food in the school is only supplementary course. This conditions is different from the culinary school. However, Indonesian government attention is needed for this strategy in aiming to prepare the Indonesian human resources for achieving the number of Indonesian chef and increasing the culinary business. Education is the long-term strategy for Indonesia in preparing the young generations which really understand the local traditions. Moreover, educational approaches abroad was encouraging the understanding among foreign chef through ingredients, cooking style, and meaning every single food for Indonesian societies.

Exchanging Indonesian Chef and Inviting the International Chef as the Brand Ambassador

Likewise the educational approaching, the master chef is the important actor in preparing and serving Indonesian food to the international plates. Based on the findings, was not found International chef as the brand ambassador for Indonesian gastrodiplomacy. In prior to influence foreign audiences, the international chef is the opinion leader and agent in delivering Indonesian identity. The findings also has revealed the existence of Indonesian chef renowned internationally based on their capability and willing without any encouragement from government. Because of this reason, Indonesian government need to reconsidering the Indonesian chef as the asset which used their capability and understanding about cooking technique, ingredients, and the philosophy of the food.

Selecting Place for Indonesian Gastro-Tourism

A study by Ruddy (2014) found that culinary was supporting factor during tourist's staying. Indonesia need to create gastro-tourism place in emerging desire and engage the tourist with the real experiences. Based on the finding, clearly stated that every region in Indonesia has their own cuisine. It has also related to the potential of every region to create gastro-tourism places. Bandung, Yogyakarta, Ubud, Medan and Palembang well-known as the tourism destination and culinary destination. But the Indonesian need to do is manage and prepare as the gastro-tourism place.

Table 5.4. Designing Indonesian Gastrodiplomacy by Nunik Hariyanti

No	Strategies Communication Design for Indonesian Gastrodiplomacy	Output
1.	Conducting research	Marketing Strategies Communication, including themes, appeals, and Indonesian culinary icons.
2	Spreading media communication in bilinguals and attractive such as brochures, booklets, application, TVC and websites in the tourism spot and Indonesian Embassy overseas.	Providing the convenience media information for the tourists.
3	Creating international food festival	Giving the real experiences with the local audiences
4	Increasing the number of Indonesian restaurant overseas	Engaging the local people with the real taste, atmosphere and experience of the traditional Indonesian cultural.
5	Educational approaches	Preparing the Indonesian human resources since the young age for achieving in the culinary business and chef
6	Exchanging Indonesian Chef and Inviting the International Chef as the Brand Ambassador	Increasing the understanding of foreign chef regarding the cooking technique, ingredients, and the philosophy of the food.
7	Selecting the place as the gastro-tourism place for the tourist, for example Ubud, Bandung, Palembang and Yogyakarta.	Emerging gastro-tourism place in Indonesia specifically and giving the real experiences for the tourist.

In summary, Indonesia needs to make clear policy for Indonesian gastrodiplomacy part of the national policy. Since the local cuisine being the basic tools of public diplomacy campaigns, it could be the key point in helping Indonesia become well known as the country with diverse of cuisine and to increase the state revenue through tourism. Furthermore, the relevance of this policy is in encouraging any

stakeholder to work together in the same idea and identity at least to help in creating the strategy for communicating Indonesian identity and increasing the number of Indonesian restaurants in the other countries. According to Rockower, in 2010, through the article *Why Not Feed Indonesia to The World?* In *The Jakarta Globe*¹⁶, *With Indonesia's initial Restaurant task force project, it has already shown an understanding for the ability to use its cuisine to serve as a forward cultural diplomacy outpost. A robust culinary based public diplomacy campaign could be the key to helping Indonesia enhance its long-standing reputation as it tempts global audiences with its variety of delicious delicacies*". However, food is an asset of a country which is related to the communication practice that is organized through creating, managing, and sharing the meaning with the others (C. G. a. J. Cramer, 2011). Hence, it has the main factor of social order, as much as the indication of behavior, particularly shows of political power in social structure (Douglas, 1976).

5.3 Limitation

In current study of Indonesian gastrodiplomacy has found several limitations should be noted.

Since the research was conducted in Thailand, the researcher hard to find existing policy and activities, it is including the official documents and reports related to the national soft power and national identity outpost from official government/private sector website and the news reports that only available on the internet.

¹⁶ <http://jakartaglobe.beritasatu.com/archive/why-not-feed-indonesia-to-the-world/>

In addition, the majority of interviewees of face-to-face survey was found in the Indonesian restaurant in Thailand and festival/exhibition events, it was to a small sample perception of Indonesian identity by the global audience. The different audiences might be affected the research results. Most of samples had different background and experience on perceiving Indonesian identity through gastrodiplomacy activities. The researcher found difficulties to find foreign interviewees in these relevant events, the factors are most of the audience from Indonesian festival the never try Indonesian food and most of audience from Indonesian restaurant had limited time.

5.4 Recommendations

Even though there are many types of research in the past concentrating gastrodiplomacy, there are still not many studies that focusing gastrodiplomacy in communicating national identity specifically. In the future, researchers might focus on other country gastrodiplomacy that will make we know how the actor and message could influencing the foreign audiences.

Next, the recommendation of this study provides a comprehensive data such in-depth interview to the foreign audience regarding their perceiving to a country's identity. The activities might be spread in the other country, but quantitative methodology is suggested. It is a good start to elaborate the perceiving of foreign society and the gastrodiplomacy activities to provide the number of foreign society would be engaged in the gastrodiplomacy activities and perceiving the other countries identity. Finally, to capture various country identity, future study can focus upon a country which trying to establish gastrodiplomacy, it would provide a point in the communication field.

5.5 Practical Implications

According to the research “Gastrodiplomacy as Communications of Indonesian Identity”, the result can be input in developing strategy planning in communication practice of Indonesia. Especially, it can be inserted into the national policy or the strategic planning of the Ministry of Tourism or Creative Economy authority.

The foreign audiences perceive Indonesia as a part of the global culinary repertoire. An Indonesian culinary name such Sambal, Satay and Nasi Goreng pronounced as popular dishes from Indonesia. According to the findings, it was indicated Indonesian culinary taken a good recognition amongst the foreign rather than Nasi Tumpeng that was set by the government as an Indonesian icons.

For this reason, the government has to be reminded that the clear policy and real experience has an impact on the foreign reception. Even the name of Indonesian culinary taken a position in the global, however, this is not directly linked in perceiving the national identity. It means that Indonesian does not focus on bringing particular of Indonesian food instead of the multi-various type of foods. Hence, the government needs to reconsider the selection food which could get along with the popularity of the food.

Another important practical implication according to this research is the strategy in communicating identity through the gastrodiplomacy activities. Hence, the stakeholders should focus on the bringing particularly food, such as providing the clear distinction identity, it is regard to delivering the authenticity and story behind on the gastrodiplomacy activities.

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APPENDIX



จุฬาลงกรณ์มหาวิทยาลัย
CHULALONGKORN UNIVERSITY

APPENDIX A

Interview Guide to the Representative of Indonesian Embassy in Thailand

General Question

1. Gastrodiplomacy is a medium to share a unique country's culture through food. Some other countries that have been successful conducting gastrodiplomacy due to its potential to change public perception of the national image inside the country or abroad, any policy for Indonesian gastrodiplomacy?
2. Based on some previous news report, I have been found a policy declared "30 traditional of culinary icons" by the former of Minister Tourism and Creative Economy on 2012. Its used to promote Indonesia overseas through food. Is the policy still exist?

If Yes.

- Why Indonesia need to promote the country through food?
- What kind of the other regulation that can be used to support this policy?
- What is the reason to choose 30 traditional of culinary icons as a program to promote Indonesia through food? Why is this program used to promote a country overseas?
- Who is selected for this program and responsible for this program?
- Do you think about this program is successfully projecting Indonesia as an image of the country abroad?
- What makes it different from the other country's program?
- What kind of image Indonesia that want to achieve?

- From 30 dishes, Indonesian chose “Tumpeng” (cone-shaped yellow rice) as a representative of Indonesia, what is the main goal from Indonesia try to project through this food? Why Indonesia not try to used another food?
- Is the policy related to the way of foreign society differentiating the identity between Indonesia and Malaysia?

If No. Next to the others question

3. What kind of policy defines Indonesian gastrodiplomacy that exist today? What do you want to achieve by implementing this policy?
4. In terms of using food as a tool to communicate national identity, what kind of food is representative of Indonesia and what kind of image is Indonesia trying to project by this campaign?

Next question for yes and no answer above

5. How does Indonesian government implement this policy? There is ‘a must’ on conducting this program for some government or non-state actor in the country? How Indonesian government do approaching to the audience about this program?
6. What is your opinion as a behalf of Indonesian government for the role of food as the country asset’ on gastrodiplomacy activities and the current policy?
7. How will the government support this program?
8. What kind of obstacles are there for conducting this policy?

Part I. Define the branding themes

1. What kind of slogan will you use for this program?
2. How can this slogan be meaningful to the target audiences?

3. How can this program make differentiate to the other gastrodiplomacy?
4. How can it be memorable for the foreign audiences?

Part II. Identifying message appeals

1. What kind of the message that attempting to conveyed? And why do you use this message?
2. What kind of position does Indonesia want to be remembered for by foreign audience-eyes?

Part III. Formulating strategies and tactics

1. How the way of Indonesia try to establish Indonesian restaurant overseas?
2. How the way of Indonesia participating in an international event to promote food to elites and the general public?
3. How the way of Indonesia building the coalitions with the organizations that share similar interests using food to expand message channels and networks?
4. How the way Indonesia employing opinion leader to send the message? Whom did you use? Were they a celebrity, Master Chef, or someone else?
5. How the way of Indonesia use the media to promote this program?
6. How the way of Indonesia use to educate the audiences through teaching and participation program/curriculum in Internation school or course?

APPENDIX B

Interview Guide to Akademi Gastronomi Indonesia/AGI

1. What is the Mission and Vision for Akademi Gastronomi Indonesia/AGI in creating Indonesian gastrodiplomacy?
2. Why AGI created the Dialogue Gastronomi Nasional/DGN (The dialogue of National Gastronomy)?
3. What is the biggest problem for Indonesian gastrodiplomacy?
4. What kind of initiative and role of AGI to active in culinary diplomacy overseas?
5. What kind of target that want to achieve?
6. Why Indonesian need to conduct gastrodiplomacy?
7. What kind of strategy that used by AGI to bring any stakeholder in designing Indonesian gastrodiplomacy? Who will be involved?
8. If the food is a identity of a country. What kind of identity that need to project by Indonesia?
9. Is the 30 traditions of culinary icons has represented as Indonesian identity? Is it failed / success?
10. If it is failed, there is any suggestion to develop this matter?
11. Through the DGN, there is any policy that has been created by the government?
12. Indonesian cuisine is diverse, how Indonesia can communicate it to the world? What kind of food that can be representative of Indonesia?

13. In considering or AGI activities, this is always involved with the government policy?



APPENDIX C

Interview Guide Face-to-Face Survey to the visitor of Indonesian Festival and Indonesian Restaurants.

1. What makes you come to visit this place?
2. Where do you know about this place?
3. What kind of Indonesian food that you like?
4. Have you ever seen any advertising, brochure, or pamphlet about promoting Indonesian food/restaurant/Indonesian food festival?
5. What kind of media that give you information about Indonesian food?
6. Have you ever visited Indonesian food festival/restaurant before in your country?
If yes, how often you come to visit?
If no, what makes you never visited it?
7. Where do you know about this event/restaurant?
8. What kind of identity that represent about Indonesia? What is the reason for you to choose about this?
9. Do you know about “Wonderful Indonesia”?
If yes or not, what is the reason? Where do you know about this?
10. What makes Indonesian food different than the other countries?

APPENDIX D

Interview Guide for Indonesian Restaurant, food vendor, and food shop.

1. When you established your restaurant/shop?
2. What is your motivation to open this restaurant/shop in Thailand? Is Indonesian food popular in Thailand or?
3. What is the motivation in selecting the name of your business?
4. What kind of Indonesian identity that trying to project through your business?
5. Is it related to the way in decorating of your business place?
6. What is the real Indonesian identity in your mind?
7. Do you know about the 30 traditional culinary icons?
8. Do you bring this the 30 traditional culinary icons as one item that you offering in your business?
9. Is there any encouragement from the government related to the opening your business or promotion of Indonesian cuisine? (yes or no. please explain)
10. Is there any encouragement from the government to bring the 30 traditional Indonesian culinary icons in your business?
11. What kind of Indonesian food that popular in our restaurant/shop?
12. What kind of media promotion that you used?
13. Why you used this media?
14. Why you choose this location to open your business?
15. What is obstacle to conduct promotion Indonesian food in Thailand?
16. How many people come to your restaurant/shop every day?
17. Can you classifying who is your visitors?
18. Who is your employee?
19. Do you have any training before their work in your business?
20. What is the role of Indonesian government in supporting your business?

21. What is the decoration concept of your business? Why you choose this concept?
22. Have you ever joined some event that created by Indonesian Embassy in Thailand?
23. What is differences between Indonesian foods with another food?
24. Do you think that Indonesian food can be part of world culinary options?



VITA

Nunik Hariyanti was born in Jakarta, Indonesia on August 13, 1991. She is the oldest daughter of IPTU. Hariyantana and Saripah Aini. She finished her undergraduate degree in Communication Science with journalistic concentration in UPN “Veteran” Yogyakarta as Magna Cum Laude honors. She received scholarship for master degree in Strategic Communication Management, Faculty of Communication Arts in Chulalongkorn Univeristy from H.M. the King Bhumibhol Adulyadej’s 72nd Birthday Anniversary in 2014-2016. Nunik considers her achievement in the field of strategy communication as stepping stone in her pursuit of applying her learnings in communicating Indonesian culinary to the world.

