

INTERNATIONAL CONFERENCE ON CONTEMPORARY SOCIAL AND POLITICAL AFFAIR
THE FACULTY OF SOCIAL AND POLITICAL SCIENCE
UNIVERSITAS AIRLANGGA



ICOCSPA 2016



**PROCEEDING
RE-EXAMINING GOVERNANCE:
STRENGTHENING CITIZENSHIP IN THE CHANGING WORLD**

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Editor :

Novri Susan, Ph.D.
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Prologue

The Second International Conference on Social and Political Science (2nd ICoCSPA) 2016 was previously known as International Conference on Democracy and Accountability (ICODA 2015). The Conference is conducted by Faculty of Social and Political Science (FISIP Universitas Airlangga).

The word governance has a very strong color in the trajectory of social and political journey since the late 20th century. It does not only trigger the theoretical debate about the country and sovereignty but also opens an advocacy strategy against the despotic rule of the country. In countries with established democracies, governance practices showed significance when the citizenship have been entrenched. However, different conditions will be achieved in countries with relation between citizens and the unbalanced nation.

Instead of equalizing access in the space of participation, governance provides opportunity for market dominance over the country and even the civil society. Assessment of governance in strengthening citizenship is a big agenda, especially in this changing world. How can the governance and citizenship mutually strengthen themselves in social, economic, and political context within specific culture? What lessons can be learned from those cases? Are there any novelty cracks in the theoretical debate about governance and citizenship?

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Constructing Indonesian Soft Power through IACS (Indonesian Art and Culture Scholarship) Program

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Indonesian soft power.*

Abstract

Soft power plays an important role to improve a country image. It refers to the ability of the state to influence the political choices agenda designed to make other countries interested. Therefore soft power is more on co-opt than coercive. IACS (Indonesian Arts and Culture Scholarship), a program initiated by Ministry of Foreign Affairs, is a part of Indonesian soft power strategy. The activities beginning in 2010 shows a significant improvement. Through this program, the foreign participants experience at firsthand the uniqueness in the form of culture, norms and values that are typically owned by Indonesian. They also learn the Indonesian language and use it in everyday conversation. Through this activity, the government hopes to create a close relationship between the Indonesian people and their counterparts that has function as a tool to make the foreign participants love, understand and promote Indonesian culture when they return to their country. In the long term, the program is also expected to successfully achieve the Indonesian soft power strategy in the form of counterparts support against the Indonesian government policy. This article comes from Competitive Research Grant, which uses qualitative descriptive methods. The research combines the study of literature and in-depth interviews to the Ministry of Foreign Affairs as the initiator, the manager, as well as the foreign participants of IACS.

INTRODUCTION

The end of the World War II was signed by the change of which the security approach in the form of military threat is no longer relevant. Some factors like technology, levels of education, and economic growth start to emerge as the indicators of a nation's strength. The states start to find new strategies in order that they can control their political surroundings and gain other nation's fulfillment to

carry out what they want. In accordance with the decline of the hard power role in supporting the existence of a state hard power, soft power approach emerges and completes the hard power. Soft power is the ability of a nation to urge other nations to follow their will without utilizing their military force but with persuasive ways. As stated by Joseph Nye, Soft Power "rests on the ability to shape the preferences of others. A country may obtain the outcomes it wants in world politics because other countries –admir-

ing values, emulating its examples, aspiring to its level of prosperity and openness-want to follow it".¹

Further, Nye has an argument that power can be measured in three ways: power threat (stick), giving payment (carrot), or becoming a preference for other countries. Soft power in this case is more using a non-violent approach by fostering communication than intimidation or sanction approach. The sources of soft power according to Joseph Nye are culture, political values, and foreign policy. Culture refers to series of values and activity that creates meaning for society. Political values refer to making the state to become a champion in relation to its behavior toward its domestic affairs (such as democracy, cooperation with other countries, promotion of peace and human rights, and so on). On the other hand, the foreign politics refers to the states' policy, which tend to be hypocrite, arrogant, or having controversy against other countries.² Activity of student exchange is one of soft powers that have a resource from culture. This activity is one among the places where all participants from different countries adapt themselves to the cultures of the recipient countries by means of the communication and activities that are adjusted to the recipient countries. According to Grunig and Hunt in Corina Radulescu³, participants are in fact open to the alteration that will be influential to their beliefs, attitudes, and behaviors. For that reason, they will also adapt to the environment wherever they are.

IACS (Indonesian Art and Culture Scholarship) is given to the foreigners to have a direct experience about Indonesia. This program is one of the strategies adopted by the Indonesian government in the frame of improving its soft power toward the International community. Through this activity, it is expected that the foreign participants will have an inclusive attitude toward the norms, culture, and norms that are existed in local society while they learn about new knowledge.

This article is going to discuss about the role of international education exchange through IACS activity in supporting Indonesian soft power. It will discuss how the change of perception about Indonesia is experienced by the foreign participants before and after participating in IACS.

RESEARCH METHODOLOGY

This article is originated from the decentralization Competitive Research Grant 2016 sponsored by the ministry of Research and Technology of Republic Indonesia with the research object in UPN "Veteran" Yogyakarta as one of IACS commissioners. This research is a descriptive-qualitative study that is aimed at finding the role of international education exchange through IACS in sup-

porting Indonesian soft power through cultural approach. The study was done by having observations and interviews with some respondents, namely: IACS participants, IACS officials, people who are involved and interact directly with the IACS participants, and Foreign Affairs Ministry. The information gathering is done by an in depth interview to find about the programs offered in the IACS international education exchange program, the human resource who handle IACS program, and the interaction of IACS participants with the officials and the local community. Furthermore, the interviews are held in order to reveal the extent of the change of image toward Indonesia among IACS participants before and after joining the program.

DISCUSSION

The traditionalist view that puts the power only in the military force cannot fully answer the security challenges that come up from the spreading ideas and culture, economy, and issues on ecology anymore. These new issues cannot be countered by the counterbalance of military power and technology. On the other hand, the coercing efforts are also no longer relevant where interdependence among countries increases. The change in the characteristic of international relationship is also not apart from the growing roles of non-state actors. The advancement of communication technology makes the distance, spaces, and times not limited by the states/countries.

Referring to the above statements, Joseph Nye, through his writing 'Bound to Lead' and 'The Paradox of the American Power' in 2002 and also 'Soft Power' in 2004, reminds us that power perceived by the traditionalists is not allegeable as the only power owned by a country to push others. Soft power is recently the same important strength as hard power. Nye noted that the concept of power has moved far from its first occurrence in a scientific writing. The definition of power was first introduced by Robert Dahl through his article 'The Concept of Power.' Power according to Dahl refers to one's ability to push others to do something that cannot be refused.⁴ Dahl definition is then criticized by Peter Bachwach and Morton Baratz stating that the definition has neglected the important thing that they called "second Face of Power" that is a dimension of agenda construction and issues framing.⁵ It is a condition where power can be carried out without any force. Meanwhile Lukes indicates that even ideas and beliefs can help someone to decide his/her choice and he/she can be a power for others in deciding alternatives made by other people.⁶

Nye himself perceives that power consists of hard power and soft power (in the next article Nye adds smart

¹ Joseph Nye. *Soft Power and Higher Educatio.*, Harvard University retrieved from <https://net.educause.edu/ir/library/pdf/FFP0502S.pdf>

² Joseph Nye. (1990). "Soft Power" in *Foreign Policy* No. 80 Twentieth Anniversarry, Autum 1990

³ Corina Radulescu. (2009). "Communication Management or Public Relations", *Annals of University of Bucharest, Economic and Administrative Series*, Nr. 3 215-226.

⁴ Robert A. Dahl. (1957). "Concept of Power" retrieved from http://www.unc.edu/~fbaum/teaching/articles/Dahl_Power_1957.pdf. on 1 August 2016.

⁵ Peter Bachrachdan Morton S. Baratz. (1962). "Two Faces of Power". *The American Political Science Review*. Volume 56. Issue 4. American Political Science Association.

⁶ Steven Lukes. (2005). *Power: A Radical View*. 2ed Edition. Palgrave Macmillan.

power). It means, for Nye power is not merely military power. Soft power is the ability to attract people to agree on our ideas without any force. If the purpose of a country is accepted by other countries then force and threat are not needed to reach national interests.⁷ The core components of soft power are attraction and persuasion and are constructed based on a resource that can be used and applied and has significant influence. Soft power is carried out and managed by an institution called public diplomacy, that is an effort to give information and mark at the positive image of a country by means of short term, medium term, and long term efforts that enable the achievement of conditions that maintain national interests.⁸

One of the efforts that can introduce the values, norms, and cultures to other country is the development of long term relations through the students' exchange, trainings, seminars, conferences, and media networking.⁹ Mark Leonard classified activities of public diplomacy in three goals, namely, to give information, to promote the nation's positive images, and to build good long term relationships among countries. According to Mark Leonard, public diplomacy has three dimensions, namely, (1) daily communication, (2) strategic communication, and (3) relationship building. The first dimension refers to news story management that supports the government traditional diplomacy and national interests. This dimension moves in short term periods, which has preventive objectives by explaining domestic situations and foreign affairs policy to the non-state audience. The second dimension is forming image about a country. The main goal is to promote the country in the international arena supported by the cultural values. The third dimension is an effort to construct a long term relationship, which is built through individual bounds in the activities like trainings, seminars, conference, educational exchange, and cultural exchanges.¹⁰

The third effort or relationship building is accomplished through the international education exchange. Referring to Hugh M. Jenkins' concept, international education exchange is a cooperation framework that involves two or more members, students, education institutions and government as well as private institutions that provide educational funds.¹¹ In terms of public diplomacy, international education exchange is one of the ways to raise positive images of a country by giving an opportunity for the youngsters from other countries to directly see and communicate in the countries that give them the scholarship. Therefore, they can interact with the political system, culture, and

community's moral values from different countries. This kind of exchanges can also prevent prejudice that occurs between two community groups that have never met face to face, where the images constructed in their minds are only framed by the media or the third parties that full of personal interests. The program of international education exchange is in general as the most influential program toward someone's long term behavior. Based on a survey done by Anholt-GfK Roper Nation Brands Index and the Pew Global attitudes, US experiences to accept the arrivals of foreign students can be identified as an effective long term campaign.¹²

Referring to Lima's opinion¹³, education exchange can contribute to the following: 1. Nurturing reciprocal understanding, 2. Building up positive images about host countries, 3. Forming support to the host country's foreign affairs interests. The first argument was built from the analytical findings that the student exchange can decrease stereotyping and misconception from one to another. This possibly happens because their roles as culture carrier or culture courier were played by the students involved in the program. In the relationships that occur in personal level, better understanding is more likely happens than in relationships occur in group. Therefore, the selections of individuals who will commit in the program become important because they are the very individuals who will spread the values they get during the program when they return to their own country. Knowing about the hosting country is in indeed not easy. There are many factors around, which could be influential. However, the student exchange program that provides good facilities, friendly environment, and knowledge can improve the quality of an individual; at least, it can be the memory source for him/her to pose the hosting country in a positive image. Third, the support for the foreign affair policy of the hosting country can be constructed referring to the emotional bounds build in this program.

Student exchange program is one good effort to create a positive image of a nation and can improve the prospect of gaining the expected result. A study done by Mashiko and Miki¹⁴ on the student exchange program of US and Japan found some positive things in forming the perception among the participants. First, the significant interest in learning the language and experiencing the culture push each participant to understand more on the value and norm own by other countries. This kind of interest motivates them to be a more inclusive person and at the end of the program many of the participants want to return to the countries. Some participants even have more interest on some political ideas that developed in the US and try to have a better learning about American political system.

¹² *Influence and Attraction, Culture and the Race for Soft Power in the 21st Century*, British Council

¹³ *Ibid.*

¹⁴ Ellen Mashiko & Horie Miki. (2008). "Nurturing Soft Power The Impact of Japanese-U.S. University Exchanges". Dalam Watanabe Yasushi & David L. McConnell, ed. *Soft Power Superpowers Cultural and National Assets of Japan and the United States*. New York: M.E. Sharpe, Inc. p. 83-86

⁷ Richard L. Armitagedan Joseph S. Nye, Jr. (2007). *CSIS Commission on A Smart Power A Smarter, more Secure America*. Center for Strategic & International Studies. Washington: The CSIS Press.

⁸ Joseph S. Nye, Jr. (2004). *Soft Power: The Means to Success in World Politics*. New York: Public Affairs. p.107.

⁹ *Ibid.* Hal. 109.

¹⁰ Leonard, Mark, Catherine Stead and Conrad Sweming. (2002). *Public Diplomacy*, The ForeignPolicy Centre: London.

¹¹ Ant 0nio F. de Lima Jr.. (2007). "Students Corner; The Role of International Educational Exchanges in Public Diplomacy". *Place Branding and Public Diplomacy* Vol. 3, 3. Palgrave Macmillan Ltd. p. 236.

This fact is surely giving positive contribution to how Japanese community in the future sees and understands the foreign policy of America. There are also many of them who want to give their direct contribution on the relationship between US and Japan, although they do not always want to have careers that are institutionally related. However, through the positive perception about American, they will also be potential agents in forming public opinions, either in the levels of local, national as well as international.

Another research by Seong Hun Yun on the student exchange program between China and Korea shows that it is not only positive perception construction aspect from the counterpart about the host country but also the communication of culture exchange between the two countries. Borrowing the theory of human communication from Littlejohn, in the activity of student exchange, understanding one another occurs. The communication between human leads to communication between cultures. In this model, the diffusion process and dialog happens in both sides, so this influence foreign participants and the host in the context of intercultural interaction among the foreign participants and other members and the wide community where the program is held.¹⁵ Student exchange program seems to be one of the alternatives of effective strategy for the country in increasing its soft power. Through the student exchange activity the state does not need to use its military power and utilize its troops or giving detention to make the counterpart interested but it is sufficient using positive activity and information sharing.¹⁶ This activity is expected to create image or to communicate what is believed by the host country so that it can be the shared value.¹⁷ There are many administrators from various countries who believe that using the culture by means of international education exchange program is diplomacy equipment can be more acceptable by other party than military approach.

Nowadays the image of Indonesia does not get a positive place compared to other South East Asian countries such as Malaysia, Singapore, and Thailand. As an example, in Malaysia, based on information from TV One, 60% out of 1.499 news items in six Malaysian newspapers (4 in Malay and 2 in English) are the negative news about Indonesia.¹⁸ The news report broadcasted are illegal workers arrest, Indonesian worker who is accused to kidnap a Malaysian girl, crimes that are committed or suspected to be done by Indonesian citizen or worker, corruption stories inside the country that are reported in Malaysian news-

papers. Besides, based on the newspaper clipping for 12 months or along 2008, from 1,499 news items, 60% are negative stories and only 40% are positive stories about Indonesia. This shows that the negative side of Indonesia is more interesting to be shown by Malaysian mass media. From the big number of negative reports about Indonesian citizen in Malaysia, in the end it seems that Indonesian citizen who come to Malaysia are mostly illiterate people, forceful labors, lazy, robbers, etc. The Malaysian mass media describes as if Indonesia is on an inferior position.¹⁹ This is shown from the term 'Indon' that is often addressed to the migrant people from Indonesia who are called 3D (dirty, dangerous and difficult).

Negative stereotyping about Indonesia also comes in other countries. One example, among the Saudian people, Indonesian people have a bad image. They think that Indonesia is a poor and under developed country. Their opinion is surely based on the great amount of Indonesian people who work in informal sectors in this country. Besides, although Indonesia has the biggest Muslim population in the world, generally they respect Malaysian more because they think that Malaysia is more successful in all fields. The third image is, although Indonesia is the country with the biggest population of Muslims that takes democracy system, but they see it more as a failure.

Various negative views about Indonesia might be more problematical with the problems it encounters such as masses corruption, complicated bureaucracy, and ethnic conflicts. This condition makes a bad sense for Indonesia, moreover when terrorist attack in some recent years. This results in an image that Indonesia is not safe to visit. Even some countries such as US once gave difficult visa for Indonesian people who have Islamic names.²⁰ This for sure increases negative stereotype from foreign party toward Indonesia.

Starting from the negative images, Indonesia thinks that it is necessary to improve the foreign images toward it through a persuasive approach. The goal is to reach various constituent from different countries through cooperation and embrace all stakeholders of international relation for the sake of raising appreciation and understanding of community, culture, value and policy in soft power form. Through this soft power the problems of communication and interaction between countries and cultures that previously separated by geographical boundary can be solved. The communication and interaction touch various fields and politics does not dominate. The diplomacy of such kind can have a very important role in creating foreign public supports to Indonesia.

Indonesian effort in increasing its soft power is involving various departments. Ministry of Youth and Sports (KEMENPORA) held Inter Nation Youth Exchange Program or PPAN, in collaboration with some countries such as Australia, Japan, Canada Korea, and Malaysia. PPAN is

¹⁵ Seong Hun Yun. (2015). "Does Students Exchange Bring Symmetrical Benefits to Both Countries? An Exploration Case for China and Korea", *International Journal of Communication*. Vol. 9(2015). p. 710-731.

¹⁶ Joseph Nye, "Soft Power and Higher Education", Harvard University retrieved from <https://net.educause.edu/ir/library/pdf/FFP0502S.pdf>

¹⁷ *Influence and Attraction, Culture and the race for soft power in the 21st century*, British Council

¹⁸ Media Massa Malaysia Banyak Menjelekkan Indonesia retrieved from <http://www.tvone.co.id/index.php/cp/...kkan-indonesia> 5 September 2015.

¹⁸ "Muslim Asia Kecam Kebijakan Baru AS" retrieved from <http://www.suaramerdeka.com/harian/0210/03/int1.htm> on 23 April 2015.

¹⁹ Sri Issundari.(2012) "Mengelola Hubungan Indonesia melalui Media: Peluang dan Tantangan". unpublished article, presented on National Conference *Media, Bisnis dan Perdamaian*. Yogyakarta. 2012

²⁰ "Muslim Asia Kecam Kebijakan Baru AS" retrieved from <http://www.suaramerdeka.com/harian/0210/03/int1.htm> on 23 April 2015.

a combination of some sub program such as Australia-Indonesia Youth Exchange Program (AIYEP), Indonesia-Canada Youth Exchange Program (ICYEP), Indonesia-Malaysia Youth Exchange Program (IMYEP), Indonesia-Korea Youth Exchange Program (IKYEP), and also Ship for Southeast Asian Youth Program (SSEAYP). Meanwhile, the exchange program from the ministry of education is scholarships for S1, S2, and S3 and Dharmasiswa scholarship for foreign students to study in Indonesia. In addition, the ministry of foreign affairs provides scholarship in art and culture for foreign youths to learn about the culture in Indonesia.

IACS is a scholarship given by the Indonesian government through ministry of Foreign Affairs. IACS is an activity that is firstly brought to improve the network of collaboration with the country members of the South West Pacific Dialogue (SWPD); Australia, New Zealand, Papua New Guinea, the Philippines and Timor-Leste. In line with the increasing scope of the collaboration done by Indonesia, then the scholarship program is increased for the member countries of ASEAN, ASEAN+3, PIF countries, as well as many countries from all regions in the world.²¹

IACS is one form of student exchange that involves the youths from various countries to learn about various things related to Indonesia. They live for three months to learn about Indonesia from Indonesian economy system, Indonesian politics system, and Indonesian multiculturalism. They also learn how to make batik, plant the paddy even join the traditional dance practices in certain regions. According to Purnowidodo, a staff of Public Diplomacy Directorate, IACS activity is mainly aimed at:

*"In fact, the aim of IACS is to introduce the young generation of the world about Indonesian personality that is specific, an affection to appreciate the diversity, the unity, civility, and tolerance so it is expected that the youths of the world can adopt Indonesian values. So, first they will become Indonesia's companions, and second, they can introduce Indonesia to their country. Third we make an effort in order to make those youngsters become a bridge builder of the unity of the world community to prevent various conflict existed in the world."*²²

In line with the opinion given by Purnowidodo, the Director General of Public Information and Diplomacy of Foreign Ministry of Indonesia, Ambassador Esti Andayani says that in this program Indonesia can reach the young generation from around the world to understand the Indonesian strategic potential and position. Learning the language and appreciating the culture of a country are not only enriching the experiences because unintentionally those young generations are building understanding bridge, peace, and prosperity for the world.²³ Through this program, the foreign young generations who have good

understanding of Indonesia will initiate better communication with Indonesia and become the bridge for the peacefulness between Indonesia and other country will occur. The scope of execution of IACS that involve the youngsters from various countries is a program to introduce the culture of Indonesia and also as a media of the meeting of various cultures, in which the participants share and learn the culture of the host country. Delis Flanja & Roxana Maria Gaz state that if two or more individuals who have different cultures have a contact, it is not easy to find shared values that can be used to make an effective communication. For an individual who stay outside his/her own culture environment, it is very important to feel a connection with the group where he/she stay in order to be able to communicate well and express his inner feelings.²⁴ However, this even opens the participants' thought toward the new ideas and pushes them to adapt each other. From this program, it is expected that there are shared values constructed either by the participants or the Indonesian community, which is at once also dealing with the potential conflict due to cultural differences.

The participants of IACS program who stayed in Indonesia for three months learned about various activities of Indonesian community at first hand. Through this activity the foreign participants will learn about all matters related to Indonesia including the economy system, politics and culture. They will also learn about local wisdoms such as making batik, plowing the paddy fields, joining gatherings, visiting historical places, and having active communication with local community. The participants of IACS also learn the Indonesian language and the local languages where they are located.

The responses given by the participants related to the administration of soft power activities are very positive. AronDieti participant of IACS from Austria started to love arts, especially Indonesian arts after joining IACS:

*"Several times we had the chance to visit a historically import the museum of The Asian African Conference, there we were also involved in some festive activities that was an extraordinary chance to learn more about Indonesian history. With all these activities and the great people to enjoy them with it was an enormously amazing time. Also the intensive time with arts cleared my mind and I still try to maintain it in any form as steady part in my life. Art gives you freedom, is universal and a good way to communicate outside of conventional borders. Before Indonesia I wasn't quite a musician. But through the class in angklung I discovered a lot of fun in the activity of creating sound."*²⁵

The occurrence of change in perceiving Indonesia before and after joining IACS is also recognized by Kathryn Kutznetsova, a participant of IACS batch 2014 from Russia. A deep impression on Indonesia makes her choose to be more focused in learning about Indonesia in her higher study. Kathryn said :

²⁴ Delis Flanja & Roxana Maria Gaz, "Intercultural Adaptation: The Case of International Student Exchange Programmes" dalam *Management and Socio-Humanities*.

²⁵ Beasiswa Seni dan Budaya Indonesia (pesan dan kesan). *Op. Cit.*

²¹ Indonesian Art & Culture Scholarship, Regular Programme, 2 March-15 June 2015. Retrived from <http://www.kemlu.go.id/rome/Documents/BSBI%20Regular%202015/BSBI%202015.pdf>. On April 10 2015

²² Purnowidodo personal interview on 31 April 2015.

²³ *Beasiswa Seni dan Budaya Indonesia (pesan dan kesan)*. Kementerian Luar Negeri, 2015.

"I just want to thank The Ministry of Foreign Affairs of Indonesia for IACS program that has changed my life. Now I continue my studying in the Moscow State University of International Relations and my major is Southeast Asia studies with the focus on Indonesia. Earlier I have had some doubts to choose Indonesia or some other country to research. But now there are no doubts. Living in unique and amazing country for three month convinced me to continue studying Indonesia. I graduate this May (2014), so I have to write a thesis and it is about the role of Islam in Indonesia foreign policy." ²⁶

Joy Kertanegara an IACS participant batch 2011 from Nederland felt a different change from affective and behavior sides. He said:

"Before BSBI I never thought I would ever have the chance to learn the Balinese culture and to learn the difficult dance and music. But I had the chance to look inside their life, their rituals and to learn about their culture. I felt so lucky and blessed to be part of this program that opened my eyes, where I learned about myself and different culture.... I have definitely learned to be very patient (at least I tried in my own way) and that it is all about communicate with each other... a few participants spoke Bahasa Indonesia, a few spoke excellent English and some a little bit. We had our language barrier so now and then but we managed to understand each other and to be patient and helpful." ²⁷

What is gained by IACS participants during the program shows that there are changes of perception about Indonesia. Positive things about Indonesia were revealed from their good impressions about Indonesia. IACS participants can accept new values they never experienced before through their living experience in Indonesia. Therefore Indonesia's interest to give positive images about the situation and condition in Indonesia is reached. The manager of IACS Machya Astuti Dewi states:

"To my mind the general goal of IACS has been reached from the program of introducing multiculturalism in Indonesia. The indicators are the process and the results. The process is in the form of class room program, fieldtrip, dancing class, gamelan, batik making, and so on as well as the opportunity to interact and socialize with the community and students in college, all of them show the effort toward introducing Indonesian arts and culture. Moreover, in the speciality of the program in Yogyakarta, the IACS participants could see the diversity of students from different tribes in Indonesia mingle in harmony in Yogyakarta. Meanwhile from the indicator of result it seems that all participants reveal their very good impression to this program. They are very happy to learn about art and culture in Indonesia, they want to return to Indonesia and some participants indeed return to Indonesia with scholarshipsponsor of Darmasiswa to come and learn more about Indonesian art and culture." ²⁸

In the international education exchanges, the partici-

pants are aware that there are some differences between themselves from the community they entered. This is what makes them make adaptations to the general value that work in the community. This is a process where the participants compare themselves to others. It is the process that makes them aware of the similarity and difference of their new culture. This also makes them aware of their own culture, see theirs objectively and compare the culture to other participants.²⁹ IACS program makes the participants get into a certain community that has different characteristics of values and culture. The existence of these differences makes them have information exchange and find out the similar values that make them understand each other. As an example of an IACS participant in 2013, Brian Jay de Lima Ambuls from Philippine, telling his feeling about the culture exchange between Indonesia and Philippine:

"The program generously offered me another dimension of the love for cross-cultural understanding, and I embraced such offer with open mind and open heart. It made me question where I want to head my life in more ways I can imagine. It made me want to see more of the world and acquire as much as wisdom and knowledge as possible to help Phillipine and Indonesia in my own little ways. I believe it will come to fruition soon.... As of writing, I am studying an international master's degree in dance practice, knowledge and heritage in Norway. I have planned to undertake a dissertasion about dance and cultural diplomacy between my country and Indonesia." ³⁰

In indirect ways, the existence of communication between IACS participants and Indonesian local people grows positive images toward Indonesia. If it is related to the soft power, a positive impression is naturally coming up through persuasive and intangible steps. The interaction early signed by the communication between cultures, and in its development is followed by the appreciation toward new values and norms.

Based on the above explanation, there are some conclusions in the accomplishment of Indonesian soft power strategy through IACS. The first is that the state's power approach of a country is one strategy in executing effective diplomacy without any violence or penalty approach, which in turns can have a contra-productive effect. The second is the natural tendency in international relationship context, which has the main concern on dialogical and non-violent approach. Soft power in this case moves elite groups as the actors of classic diplomacy and embraces the wide society as active actors in diplomacy. Third, it is necessary to develop an effective strategy in executing soft power. A persuasive approach initiated from IACS program cannot be stopped in the end of the program, but it should be followed by keeping the longevity of the good relations between Indonesia and the alumnae. When the

²⁶ Kathryn Kutznetsova personal interview on 30 April 2015

²⁷ *Beasiswa Seni dan Budaya Indonesia. Op. Cit. p 90.*

²⁸ Machya Astuti Dewi personal interview on 2 July 2015

²⁹ Irena Crhanova, *Some of the Main Benefits of Study Abroad*, bachelor thesis, Dept of English Language and Literature, Faculty of Education, Masaryk University.

²⁹ *Beasiswa Seni dan Budaya Indonesia (pesan dan kesan). Op. Cit.*

³⁰ *Ibid. p37*

IACS program comes to an end, the IACS alumnae get back to their homeland and spread the information and values about Indonesia. If the government does not provide a place for communication media between the alumnae and the government related to the Indonesian working plans, the existed symbolic investment will be useless.

CLOSURE

IACS is a government's program that is prepared in

supporting the Indonesian government soft power. Active involvement of Indonesian society in sustaining this effort is very crucial in terms that soft power does not only place the government as the main actor but also involving non-government actors as the supporter. The communication and dialog atmosphere developed in this activity can enhance the relationship building and communication and moreover improve the recognition and appreciation from partner countries toward Indonesia.

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Interview

Kathryn Kutznetsova personal communication on 30 April 2015

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Purnowidodo personal communication on 31 April 2015

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