

CHAPTER I

INTRODUCTION

A. Background

Turkey for the first time established diplomatic relations with Indonesia in 1950. However, if seen from its long history, Turkey has been a strategic partner at the center of the world Islamic Empire since the days of the Ottoman Empire long before the Unitary State of the Republic of Indonesia was formed. In developing its relationship, at present Turkey is also involved with various international cooperation forums with Indonesia including the G-20, the Organization for Islamic Cooperation, D-8, also in MIKTA or forums consisting of Mexico, Indonesia, South Korea, Turkey and Australia. Where these five countries are the countries with the fastest growing economy and productive population in the world (Ministry of Foreign Affairs of the Republic of Turkey, 2011).

Marking 70 years of diplomatic relations between Indonesia and Turkey, the two countries further upgraded their relations to a new, more strategic order. The two are now exploring the formation of a High-Level Strategic Council ahead of President Recep Tayyip Erdoğan's visit in 2021 (Dian Septiari (The Jakarta Post), 2020).

Foreign Minister Retno LP Marsudi received the visit of his Turkish counterpart, Mevlut Cavusoglu, in Jakarta in December 2020. Retno said that Mevlut's visit, which was carried out in the midst of the Covid-19 epidemic, marked the improvement of

Indonesia-Turkey relations to a new order (Daily Sabah with Anadolu Agency, 2020).

Retno and Mevlut signed a memorandum of understanding on cooperation to increase diplomatic capacity. Also, Erdogan's planned a visit in 2021 to avenge President Joko Widodo's visit to Ankara in 2017. According to the plan, during the visit, Indonesia-Turkey will explore the formation of a High-Level Strategic Council. The council will become a forum for the leaders of the two countries to regularly discuss bilateral, regional and multilateral strategic issues of mutual interest (Ramadhan, 2020).

Mevlut's visit is the first by the Turkish Foreign Minister on a bilateral basis in the last 15 years. This visit coincided with the 70th anniversary of diplomatic relations between Indonesia and Turkey. After meeting Retno, Mevlut met President Jokowi. Regarding bilateral cooperation, Retno and Mevlut also agreed to continue the Indonesia-Turkey Comprehensive Economic Partnership Agreement (IT-CEPA) negotiations. The hope is that this agreement will be completed in 2021. IT-CEPA has the potential to increase bilateral trade between Indonesia and Turkey. It will also demonstrate our commitment to an open, fair and free multilateral trading system and concerted efforts to support post-pandemic economic recovery (Daily Sabah with Anadolu Agency, 2020).

Apart from bilateral cooperation, Retno and Mevlut also discussed global, regional and multilateralism issues, particularly in dealing with a pandemic. Both countries must continue to support multilateral vaccines and ensure the availability of fair and equitable

access for all. The latest developments in the Middle East have also become one of the topics discussed by the two Foreign Ministers, especially regarding Palestine. Retno and Mevlut reiterated their commitment to always support Palestine (Ramadhan, 2020).

Turkey and Indonesia have an important role as the locomotive of a modern democratic Muslim country as well as playing a strategic role in the Organization of Islamic Cooperation (OIC) as representatives of moderate Muslim countries. These two countries are also predicted to become major world powers in the future because of their economic potential. Apart from the economic sector, in the era of President Recep Tayyip Erdoğan, Turkey and Indonesia both have a commitment to more intensive strategic cooperation in the fields of technology, military, and culture (Hazel, 2020).

Having one thing in common as a country that has a Muslim population as the majority, Turkey has a special place in the hearts of the Indonesian people. Turkey is one of the most popular countries to visit after Saudi Arabia by Muslims in Indonesia. Because Turkey have a very strong historical heritage, very special local food, and culture that attracts visitors to come to Turkey. Broadly speaking, Turkey and Indonesia are tourist-oriented countries. In this case, Turkey can share with Indonesia its phenomenal experience in this industry. Turkey carries out its cultural diplomacy very well, including with Indonesia. In 2018, based on data from the World Tourism Organization, Turkey became the top 6 most visited

countries in the world with a total number of visitors reaching 46 million that year (World Tourism Organization, 2019).

Turkey also has experience in regard to health care tourism that can be shared with Indonesia. One of the attractive poin to invite foreign investment in tourism in Turkey is by their health care. Based on the data, on 2013 Turkey has about 47 Joint Commission International (JCI) accredited hospitals and it is known as “one of the highest ranking countries in terms of the number of JCI-accredited healthcare facilities” (Precidency of the Republic Turkey Investment Office, 2013). In Indonesia, calibre nurses, medical practitioners, and caregivers are produces in high number so it can be a capital for Indonesia to learn about how Turkey can be success in its health care tourism and make it as part of its strategic to attract investor to come to the country and also attract foreigners to come as tourist.

According to Ceic Data, Indonesian tourist arrivals in Turkey around 155.607 people monthly, until the latest date May 2021 since January 1979. During pandemic, Turkey still open its border for international tourists including Indonesia. With special regulations when the local citizens experience lockdown in weekend and weekdays night, but for international tourists they are free to do their tour in Turkey (CEIC Data, 2021).

Turkey and Indonesia can give benefit to each other in terms of geography and trade. Given the Indonesia geostrategic position, Turkey can use Indonesia’s position as an opportunity to reach better relation to the Pacific region. In turn, Indonesia, can use Turkey as its gateway to promote its exports to countries in the Middle East

and Europe (Direktorat Jenderal Perundingan Perdagangan Internasional Kementerian Perdagangan Republik Indonesia, 2018).

Several Turkish cultures entered Indonesia through cultural diplomacy, one of which is the screening of Turkish films that have won the hearts of the Indonesian people. By touching the hearts of viewers through the culture that Turkey runs, cultural development in Indonesia can receive and provide audiovisual education. The public also understands that outside of local culture there are many similarities in terms of humanity, ways of thinking, and also get education in terms of dress and manners. Economic conditions also determine and assist the course of cultural diplomacy. Indonesia and Turkey are both countries that have similarities in terms of culture as well as religion and do not forget the side of social status which not all levels of society can travel to experience and learn about the cultural differences of each country (Ahadzada, 2015).

Turkish culture is unique in that it has been influenced by cultures and civilizations from China to Vienna, from Russia to North Africa for thousands of years. Turkish culture reflects wealth and diversity that is unmatched. And these cultural roots are formed from the influence of the Middle East, Anatolia and the Balkans, the birthplace of many great civilizations for at least twelve thousand years (Myles Russell, 2017).

The influence of various nearby regions of Turkey creates its uniqueness. Tourists will see a variety of differences when they come to Turkey. Only by visiting one country, tourists will experience and

see first hand the various cultures and traditions of Europe and Asia (aldy, 2021).

Turkish cultural diplomacy also uses the Turkish language to attract citizens of the world to learn Turkish, which is known to be complex. Turkey's Yunus Emre Institute, the Institute which provides free Turkish language courses to the international community, also held a cultural diplomacy training program in March 2019 (Dilan Pamuk, 2019).

The program that has been organized by the institute in Istanbul since 2016 is Turkey's first training program on cultural diplomacy in terms of scope and breadth of participation. The aim of this program is to enhance Turkey's cultural diplomacy potential. Program participants study Turkish cultural diplomacy practices and evaluate reflections of Turkey's intellectual background on cultural diplomacy. Field experts who lead the practice of Turkish cultural diplomacy, academics, diplomats, bureaucrats, journalists, scientists, sportsmen and foreign representatives will take part in this program as mentors (Dilan Pamuk, 2019).

Participants learned basic concepts and current practices from the most competent figures in the fields of public diplomacy, cultural diplomacy and international relations. They examine national and international project design, development and practice processes. The Yunus Emre Institute is an organization that aims to introduce Turkey, its language, history, culture and arts to the world. The company was founded in 2007 and has represented Turkey in national and international organizations since its inception. Yunus

Emre Institute has 56 cultural centres outside Turkey that provide language courses and hold various arts and cultural events since 2009 (Rhany Chairunissa Rufinaldo, 2019).

Conventionally, diplomacy is in the form of negotiations carried out by official State officials as parties representing the national interests of each State. In its later development, diplomacy actors are not only state officials, but also private groups or individuals who represent the national interests of their country with the knowledge or approval of the government. Even a country like the United States, which has economic and military power, sometimes puts aside the use of military and economic power by emphasizing the use of the cultural sector (MD Tritanti, 2017).

Today, in pursuing their national interests, states emphasize not only military or economic strength but also culture. Joseph, S. Nye, Jr. (2004) stated that the source of power in a post-Cold War country does not only depend on military power but other sources such as culture and habits called soft power. Diplomacy using cultural media is then carried out in various ways such as through cultural exhibitions, student exchanges, the dissemination of various cultural products of a country through various media such as television and the internet, and others (I Made Wisnu Seputera Wardana, n.d.).

B. Research Question

Based on the background that already explained above, the research question that will be discussed in this thesis is: *'How does Turkey's Implementation of its Cultural Diplomacy toward Indonesia?'*

C. Literature Review

To answer the research question of 'How does Turkey's implementation of its Cultural Diplomacy towards Indonesia', the authors conducted a literature review of several relevant studies with research questions that discussed about the implementation of Turkish Cultural Diplomacy towards Indonesia, both carried out by the government as well as private companies and individuals.

Therefore, the author chose these journals and theses to discuss the same issue.

1. The first literature used by the author is Turkish Gastrodiplomacy by Zahra Turkish Ice Cream in Indonesia, in Indonesian Perspective, volume 4, number 1, published in 2019, by Anastasia Claudia Sinaga and Rudi Sukandar. Broadly speaking, it explains how public diplomacy is not only carried out by state actors but at this time it can be carried out by non-state actors. In their research, Anastasia and Rudi focus on the case of Zahra Turkish Ice Cream, a Turkish company that promotes Turkish ice cream, which has a denser and chewier texture. This is a special attraction for the Indonesian

people because it is very different from ice cream made by Indonesian. In their research, Anastasia and Rudi categorize food promotion from one country to another as part of cultural promotion. By having its name, namely gastro diplomacy or culinary diplomacy, it is one type of cultural diplomacy and a subset of public diplomacy (Anastasia Claudia Sinaga & Rudi Sukandar, 2019).

2. In a postgraduate thesis entitled PASIAD as Turkish Soft Power in Indonesia, published in 2015, the authors are Novian Uticha Sally and Dr. Samsu Rizal Panggabean, M.Sc from the Department of International Relations, Gadjah Mada University, explained that PASIAD as a foreign private school from Turkey can develop rapidly in Indonesia and its role in Indonesian Turkish relations. Although not an official institution from the Turkish government, PASIAD as a private organization can implement its educational curriculum by incorporating many Turkish values and cultures. Through this, the Indonesian people were able to adopt the culture, imitate, and study about Turkey. Not only contributing to cultural promotion, but PASIAD also takes on the role of an initiator and contributor in the economic fields of trade, investment and tourism, as well as education and health (Novian Uticha Sally & Dr. Samsu Rizal Panggabean, 2015). The role of PASIAD in these various dimensions has created a connection and bondage that has made cooperation between Indonesia and Turkey stable, until

before the Turkish government dissolved this organization and designated it as a banned organization in 2016.

3. In 2016, an undergraduate thesis was written by Tisna Sulegar, from the International Relations study program, Padjajaran University, also examined the same theme, namely PASIAD Public Diplomacy as a form of Turkish Soft Power in Indonesia. Tisna explained that even though PASIAD is a private organization, but as an organization that was born from Turkish activists, with a Turkish cultural background, PASIAD certainly has very thick roots. This reflects that the promotion of Turkish culture and Turkish diplomacy can be carried out by non-governmental organizations (Tisna Sulegar, 2016).
4. In 2015, Elmir Ahadzada, Padjadjaran University / Faculty of Social and Political Sciences / International Relations, wrote an undergraduate thesis with the title “Turkish Cultural Diplomacy to Indonesia in Education”, in his research, he explained that Indonesian-Turkish cultural diplomacy in the field of Education explicitly discusses the cultural exchange between Indonesia and Turkey in the field of education. In this study, the author tries to describe in detail the external culture that enters Indonesia through the media and also student exchanges which are considered as one of the triggers for increasing the country's foreign exchange. Student exchange can also be interpreted as a state-sponsored trip to strengthen

relations and provide opportunities for all levels of society from two countries who have the potential and have an adequate level of knowledge (Ahadzada, 2015).

5. In 2015, Thaibatul Arini, International Relations Program, Faculty of Social and Political Sciences, University of Muhammadiyah Yogyakarta, wrote an undergraduate thesis with the title “The Role of Pacific Countries Social and Economic Solidarity Association (PASIAD) In Strengthening Turkey-Indonesia Bilateral Relations under Susilo Bambang Yudhoyono (SBY) Era (2004-2014)”. On her research, she said that PASIAD plays an active role in providing and developing information and knowledge skills for Indonesian teachers (bachelor or master degree). This is done to prepare qualified teachers in PASIAD schools. In this student exchange, every student, both students and teachers, will learn about the culture of the country they are going to (Turkey/Indonesia). This shows the role of PASIAD in helping the spread of Turkish culture and language in Indonesia. Because students are required to be able to understand the language and culture of the destination country so that they can communicate better with the local population. This comparative study and teacher training are some of the cultural diplomacies in the form of expert exchange which is one of the results of negotiations. The expert exchange covers broad cultural exchange cooperation issues, from scholarship collaboration to

expert exchange in a particular field. In relation to cultural diplomacy, prospective experts who take part in comparative studies are expected to learn not only the disciplines they are engaged in but also the social, economic and political aspirations of the people. So that in turn, the expert can inform the people in their home country (Thaibatul Arini, 2015).

6. Selcuk Colakoglu and Arzu Güler in their research published by the USAK Yearbook of Politics and International Relations (Uluslararası Stratejik Araştırmalar Kurumu) in 2013, entitled "Turkey's Relations with Indonesia: Deepening Partnership". Since the start of diplomatic relations between Turkey and Indonesia, apart from politics, the first President of Indonesia, Soekarno, has also focused on economic and cultural relations. Judging from its development, bilateral relations between Indonesia and Turkey were arguably still quite weak until 2009, because there were still no direct flights between the two countries. The opening of direct flights by Turkish Airlines to Jakarta, is very increasing progress, especially since more and more Indonesians are visiting Turkey for reasons of Turkey's very strong Islamic history. In terms of education, initially, not many Indonesians were interested in studying in Turkey due to the lack of knowledge about the Turkish state for Indonesians. From a geographical point of view, Turkey and Indonesia are very far apart. Along

with the development of the times and slowly Indonesian people can get to know about Turkey, especially from television and the internet, the interest of Indonesians to know more about Turkey is also increasing. Including studying at universities in Turkey. The existence of Turkish language programs offered by universities in Indonesia is a very high attraction. Universitas Indonesia has opened a Turkish language program and not only to learn the Turkish language but also Turkish history, politics, economy and culture. President Gül once visited Indonesia, the resulting agreement was to increase political, economic and cultural cooperation to strengthen bilateral cooperation between the two countries and reach the level of "strategic partnership" (Selcuk Colakoglu & Arzu Güler, 2013).

Starting from the increasing interest of University of Indonesia (UI) students towards Turkish culture, several lecturers and students of the School of Strategic and Global Studies initiated the development of international insight through Turkish language lessons. This program is not only supported by competent teaching staff, but also by the Turkish Government who provide textbooks and other teaching materials in order to make Turkish language lessons successful. These lessons are held free of charge and open to the public, so they are not only exclusive to UI students but also audiences who have an interest in getting to know Turkish culture through

language. The name of this program is Ruhum Turkish Course which started in 2018. The name 'Ruhum' itself is the call of the people of the Indonesian to the Ottomans, Ruhum is also taken from the scientific discussion community of Indonesian students who are in Turkey, Ruhum in Turkish means "Our Soul". This is intended so that the activities carried out by participants can be well imbued so that they bring benefits to the community, especially in developing insight and knowledge (SKSG UI, n.d.).

7. Muhammad Axel Giovanni, Faculty of Cultural Sciences, University of Indonesia, wrote a thesis in 2013 as a graduation requirement with the title "Turkish Culture in Indonesia: Art, Culinary, and Education". Muhammad Axel Giovanni in his research explains that the current Turkish culture is the result of a mixture of two civilizations. Turkish culture is unique and interesting, besides that Turkey's geographical location on two continents is also an attraction for the world. In his research, Muhammad Axel Giovanni also explains the role of Mustafa Kemal Atatürk as the founding father of the modern Turkish Republic towards the culture that Turkey has today. Diplomatic relations between Turkey and Indonesia became the forerunner of the formation of Turkish culture in Indonesia. Coupled with the development of the era of globalization, the spread of the culture of every nation in the world has become an

important factor for foreign cultures to be recognized by local cultures, including Turkish culture in Indonesia (Muhammad Axel Giovanni, 2013).

- ***The Differences between Previous Research and This Thesis***

Based on the literature review that has been discussed by previous studies, the author have the same perspective and view on the implementation of Turkish cultural diplomacy towards Indonesia through culinary and art. However, the author found new findings related to cultural diplomacy through education, wherein previous studies discussing Pacific Countries Social and Economic Solidarity Association (PASIAD), the argument that PASIAD supports the soft power and public diplomacy carried out by Turkey towards Indonesia is currently irrelevant. Due to the bloody coup in Turkey in 2016 by the Gülen Movement or by Turkish government referred as Fethullahist Terrorist Organisation (FETO), Turkish government declared the organization a terror organization and FETO is a banned organization. Furthermore, in this study, the author found the fact that cultural diplomacy is not only through education and culinary. Cultural diplomacy also can be implemented through the Turkish series, radio, music, online media, and fashion. Therefore, this research is expected to provide new perspectives and broader insights by analyzing the implementation of Turkish cultural diplomacy to Indonesia. With the differences in this study with previous research studies, the author feel it is enough to make new ideas at the end of this study.

D. Theoretical Framework

Cultural Diplomacy Theory

Diplomacy is categorized into two, namely first track diplomacy and multi-track diplomacy. According to Jeffrey Mependere in his writing "Track one and a half diplomacy and the contemporary of tracks", he explains that first track diplomacy involves government and government (government to government), is secret and is usually used to end a conflict or dispute. First track diplomacy emphasizes the important role of the state in negotiating to maintain peace (F Fadli, 2016).

Multi-track diplomacy or better known as public diplomacy is an effort to achieve the national interests of a country through understanding, informing, and influencing foreign audiences. If the traditional diplomacy process is developed through the government to government relations mechanism, then public diplomacy will emphasize more on the government to people or people to people. Public diplomacy aims to find friends among the people of the country to be able to contribute in efforts to build good relations with other countries (F Fadli, 2016).

According to Milton C. Cummings, an American political scientist and author said that:

“Cultural diplomacy is the exchange of ideas, information, art and other aspects of culture among nations and their people to foster mutual understanding which can also be

more of one way street than a two way exchange, as when one action concentrates its effort on promoting the national language, explaining its policies and points of view, or “telling its story” to the rest of the world.” (Cummings, 2009).

The above definition shows that cultural diplomacy is often a one-way communication between a country and another, which is also capable of conveying policies and political messages from a country. Tulus Warsito and Wahyuni Kartikasari shared the same opinion in their book *“Diplomasi kebudayaan : konsep dan relevansi bagi negara berkembang : studi kasus Indonesia”* (**Cultural diplomacy: concepts and relevance for developing countries: a case study of Indonesia**). They said that cultural diplomacy is the efforts of a country to fight for its national interests through cultural dimensions including the use of ideological, technological, political, economic, military, social, artistic, and other fields in the organization of the international community (MD Tritanti, 2017).

Based on the above definitions, it can be said that cultural diplomacy cannot be separated from the overall public diplomacy efforts that are being carried out by the government, which aims to strengthen the national position in the eyes of the international community. Thus, a sense of mutual understanding between the Indonesian government and the Turkish government will be nurtured by itself (MD Tritanti, 2017).

The concept of cultural diplomacy according to K.J Holsti on his book “International Politics, A Framework for Analysis”, comes from two words, namely diplomacy and culture. Diplomacy is an instrument used in international relations to achieve national interests. Conventionally, diplomacy is an effort of a nation-state to fight for national interests among the international community (F Fadli, 2016).

Whereas in another sense diplomacy is defined as the art of prioritizing the interests of a country through negotiation in peaceful ways if possible in dealing with other countries, but when peaceful means fail to achieve the desired goal, diplomacy allows the use of threats or real force as a means of achieving its goals. However, in the contemporary era, the state prefers other alternatives than the use of physical force. Apart from consuming a lot of resources, diplomacy using physical means also cannot touch the people of the country. Physical use also cannot touch people in the country. The use of other media such as culture is a good choice to create cooperation and respect from other countries in a peaceful way (F Fadli, 2016).

Cultural diplomacy generally can be seen from its concept and practice as the action of a country when its culture support the goals of its foreign policy. In recent years, the development of foreign policy by using a country’s culture has become an interesting trend. It considered as an effective way in increasing mutual understanding between countries, combating stereotypes, improving national reputation and relationship among countries (Mark, 2009). The

cultural activities that conducted in different countries can be a capital and a powerful weapon in combating negative stereotypes and reputation (Grincheva, U.S. Arts and Cultural Diplomacy: Post-Cold War Decline and the Twenty-First Century Debate, 2010).

Culture has a very broad meaning because culture is not only about arts or customs, but culture also reflects the identity of a nation. Culture is related to the identity, behaviour and self-image of a nation. Cultural diplomacy is considered an effective way to be applied in the current era because its implementation can take place in any situation, be it peace, war, conflict, or crisis (MD Tritanti, 2017).

The assumption of cultural diplomacy has changed when traditionally the 'cultural' part of cultural diplomacy assumed to refer the intellectual elites, but right now cultural diplomacy defined as cultural activities that can take attention and interest of mass audiences. Cultural diplomacy also defined as popular culture or culture activities that focuses on entertainment (Mark, 2009). Rather than political level, performing arts and visual have more power to engage the citizens on a personal level (Grincheva, U.S. Arts and Cultural Diplomacy: Post-Cold War Decline and the Twenty First Century Debate, 2010).

The term of cultural diplomacy often confused with public diplomacy and soft power. According to Joseph S. Nye, an American Political Scientist, the three main resources of soft power of a country can be explained: first, culture (where the culture in the places that can attract the interest of other people). Second, political values (the

values should widely accepted and implemented by people). Third, foreign policies (the policies should be seen as legitimate and having moral authority) (Nye, 2008). Indeed, cultural diplomacy has function in practice to strengthen cultural cooperation between nations. From this purposeful of the practice, the term of cultural diplomacy has become broader and considered as an effective tool or method of public diplomacy as well as the main resource of soft power. The notions soft power, public diplomacy, and cultural diplomacy are the standard terms for a nation's foreign policy (Ien Anga, 2015).

Culture is communicative, which can be easily understood by all people with different cultural backgrounds. The positive thing about culture is that it can pave the way so that the goals of cultural diplomacy can be achieved. As we know, culture also has a broad meaning because as a macro dimension, culture is not just an art or customs but is all forms of results and efforts of human cultivation towards the environment. Cultural relations can involve two or more countries being close. That is why now many countries are trying to further enhance this cultural relationship so that it can become an effective diplomacy tool. Many countries are trying to gain legitimacy through this cultural diplomacy (F Fadli, 2016).

Among many of the emerging powers, Turkey is one of the countries that use public diplomacy. Its project use the capital that Turkey has in its country, there are domestic development of democracy and fast economic growth. With the country development year by year, Turkey open toward the global economy. The 'golden

period' of Turkey is on 2007 until 2013, since after that the public diplomacy of Turkey was not effective as before and it was fallen dramatically. The domestic problem definitely affect the global image that Turkey has. The instability of the country caused by the political turmoil within the country also influence the growing of the international isolation. With these based of the problem that influence the country's image, Turkey need to prove a different and better image to promote itself abroad. The old image that Turkey has as a model of democracy in a Muslim state, it should be shifted more to focus on the Turkish lifestyle, cultural appeal, and worldview. The cultural diplomacy that accentuate on popular culture as well as focus on entertaining, Turkey use the television broadcast to projecting and promoting its movies to foreign publics. These are not only to entertain, but with the movie itself, Turkey can promote its language, food, culture, music, and build the image of the citizens as well as the country (SETA Foundation, 2019).

Culture itself has very broad aspects, such as art in a broad sense, customs, traditions, people's lives, history, music, lifestyle, gestures, language, literature, fairy tales or folklore and social relationships. So, every interaction or exchange of people that occurs between two different countries that touch on this aspect can be said to be cultural diplomacy. One thing that must be considered again is that cultural diplomacy is not propaganda, but a process of approaching, relationship-building, and increasing mutual understanding (Bajora Rahman, 2012).

Cultural diplomacy departs from the fact that culture, today, has an important role in the arena of international relations. Influencing society in a country (foreign citizens) now has the same value as influencing the head of state. While diplomacy — the art of regulating international relations, through negotiating alliances or agreements — is too focused on relations and cooperation between elites, public diplomacy, on the other hand, is more aimed at attracting the attention of a larger mass. Furthermore, cultural diplomacy programs are often aimed at young people, because by increasing cultural interactions with young people in foreign countries, a country can have a positive impact on the person of a person who may become an influential leader in that country (Bajora Rahman, 2012).

E. Hypothesis

In this research, the author draws two hypotheses about the implementation of Turkey's Cultural Diplomacy towards Indonesia:

1. Turkey's Cultural diplomacy towards Indonesia is not only doing by state actors but also doing by non-state actors.
2. Cultural diplomacy carried out by Turkey towards Indonesia is through all aspects of the needs of the Indonesian people.

F. Research Methodology

In this research, the author use descriptive method by explaining how things happen or accurately describing existing data. Descriptive method is a research method to make a picture of a study or event. In this study, the author will explain the theory of cultural diplomacy and how Turkey implement cultural diplomacy towards Indonesia. The data source used is secondary data. These materials were collected from a literature study. In this research, literature study materials were obtained through books, libraries, journals, research papers, government reports or non-governmental organizations, websites/e-news, and documents related to cultural diplomacy of Turkey towards Indonesia. In this study, the author used a qualitative method. The data collected is then analyzed through a qualitative approach, which is adjusted to the concepts and theories known in international relations without using the number of calculations in research. So, in the end, we can draw conclusions from existing problems by explaining data by qualitative methods. In understanding this research process, it focuses on looking at the practice of Turkey's cultural diplomacy toward Indonesia in building its nation's image and manage the country's stereotypes. The time interval for this study was calculated 13 years from 2008 until 2021.

The writing systematics of this research will include the following aspects:

Chapter I: The opening section of the research which contains the background of the problem, research purpose, research question, literature review, theoretical framework, hypotheses, statements of

originality from the author, research contributions, and research methodology.

Chapter II: The initial part of the research discussion which contains detail information about Turkey and Indonesia (geographic, demographic, social, cultural and economic conditions), as well as discussing in diplomatic relations between Turkey and Indonesia.

Chapter III: Part of a research discussion that includes cultural diplomacy (history of cultural diplomacy, the development of diplomacy carried out by Turkey to Indonesia, and how the cultural diplomacy by Turkey to Indonesia started).

Chapter IV: Part of a research discussion that discusses the implementation of cultural diplomacy carried out by Turkey to Indonesia in all aspects (films, fashion, news, music, food, and education).

Chapter V: The closing section of the research, which contains the conclusions of this study as well as the criticisms and suggestions submitted by the author, based on the research results.