



Interpreting Intercultural Communication Approach of Indonesian Diaspora in Turkiye

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ABSTRACT

The opportunity to visit and live in Turkiye has encouraged Indonesian citizens who have been staying there to adapt to the cultural gap through overcoming the language barrier. This barrier can be overcome by an ability to communicate between cultures. Moreover, understanding the importance of intercultural communication carried out by the Indonesian Diaspora in Turkiye can provide an accurate picture of the actual conditions of the processes that occur between Each represented the Indonesian diaspora in the scope of Government, namely the Cultural Attaché of the Republic of Indonesia, then the Indonesian Student Association in Turkiye, and Indonesian workers who were active in Turkiye. Research reveals that the pattern of the Indonesian diaspora in conducting intercultural communication is by understanding each other between two or more cultures and establishing close relationships in the work environment, study environment, to the social and Government environment, including an approach with adaptability to socializing styles, culinary, to the artistic attractions of each culture. With



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this understanding and adaptation attitude, it turns out that the Indonesian diaspora also opens up opportunities to become bridging agents in the exchange of two cultures, Indonesia and Turkiye, and shows the occurrence of a two-way intercultural communication process.

INTRODUCTION

Indonesia and Turkiye have a long history and close relations built for centuries, starting in the 16th century, when the Sultan of Aceh first asked the Ottoman Empire to help fight against Portuguese aggression. On its official website (Mfa.gov.tr, 2022), the Turkish Government also stated that Turkiye was one of the first countries to recognize Indonesia's independence in 1945, followed by diplomatic relations established in 1950 and the opening of the Turkish Embassy in Jakarta in 1957.

Since 2004, reciprocal visits between the two countries have been increasing, so the bilateral relationship between Indonesia and Turkiye has gained strategic momentum, and the two have decided to upgrade their relationship to a partnership. In 2011, the President of the Republic of Indonesia and the President of Turkiye signed a joint declaration, "Turkiye and Indonesia: Towards an Enhanced Partnership in a New World Setting."

This partnership then affects various sectors, including cultural actions, trade models, and socialization patterns that are close to Islam (Girard et al., 2018). In cultural actions, many Indonesian citizens feel it is convenient to visit and live in Turkiye. Turkish government's data shows that there are currently 2,400

Indonesian citizens residing in Turkiye.

Moreover, the Turkish Government has allocated more than 1000 educational scholarships for Indonesian citizens. In the 2021-2022 academic year, Turkiye awarded 130 scholarships to Indonesian students. The opportunity to visit and live in Turkiye encourages Indonesian citizens who have been staying there to adapt to the cultural gap through overcoming the language barrier. This barrier can be overcome by the ability to communicate between cultures. However, the ability to communicate is still influenced by the culture of origin of the communicator, including Indonesian culture.

Some communication scholars propose that all communication is intercultural because a family has micro-cultural differences (Novinger, 2001). However, not all speakers can be a perfect representation of their culture. This is not a helpful attitude in successfully communicating interculturally between countries because, generally, culture has been defined at the national level. Peng in B. J. Kemboi (2015) emphasized that someone with higher sensitivity of intercultural communication will be able to socialize better. The act of understanding and being understood



becomes more complex in a more comprehensive intercultural range than in a narrow intra-cultural situation. For the most part, variables of mind, senses, and media are the product of a particular culture in communicators (Novinger, 2001). Hall & Du Gay (2011) said that culture is communication, and communication is culture. This opinion is an affirmation that indicates a human community cannot be built without communication, so communication is a crucial factor in recognizing and forming a culture.

With regard to communication, the anthropologist Edward T. Hall (in Novinger, 2001) states that culture is not just one thing, but a complex series of interrelated activities with origins buried deep in society's past. They treat culture as a whole as a form of communication. Culture is communication, and communication is culture. In a vibrant and dynamic circle, culture regulates communication, and communication then reinforces and re-creates culture. And through this cycle, people are capable of integrating into any society through the conscious use of inner habits and knowledge of self-understanding (Al-Araki, 2015).

Therefore, it is understandable that intercultural communication can run very smoothly and successfully; conversely, intra-cultural communication can be full of difficulties. In addition, not every misunderstanding in intercultural encounters is related to the cultural background (Kotthoff & Spencer-Oatey, 2007). Therefore, Di Luzio et al., (2001) emphasized that asymmetrical knowledge of cultures may be solved through agreement to behave the same way as participants had expected. That rule is best applied to intercultural communication in the school or other educational

organizations like universities since students are encouraged to acquire and to understand the collective identification of all kinds, such as religion, region, ethnicity, language, and culture. And the most important thing is that young learners have minimal concepts of barriers toward different cultures, beliefs, and values (Koc, 2017). Kotthoff & Spencer-Oatey (2007) emphasizes several considerations for the introduction of intercultural communication practices in schools, including the school being a fairly representative environment from ethnic and religious aspects and the school being an agent of socialization to introduce cultural diversity.

Intercultural behavior can also be further explored through communicative actions. In Habermas' theory of communicative action Di Luzio et al., (2001), communicative action is characterized by reflexivity, a feature also emphasized in conversational analysis and interpretive sociolinguistics. These contexts form the concept known as communicative culture, an idea that may be related to the study of intercultural communication. Therefore, Habermas's notion of communicative action depends on the existence of a language system.

Then Kealey in Kotthoff & Spencer-Oatey (2007) provides approaches that can be done in intercultural communication, namely adaptability, intercultural relationships, and intercultural cooperation. In more detail, these abilities include being tolerant of uncertainty, flexible in daily habits, oriented towards communication goals, easy to get along with and join



community groups, able to show empathy, and not quick to justify anything. This approach seems ideal, although in practice there will be a conflict of cultural knowledge between the knowledge possessed and the new knowledge being felt. Thus, the following approach that can be taken is to show positive attitudes and expressions towards various challenges because, indirectly, each individual is expected to represent their culture and country of origin.

Based on pre-observation, it is known that the Turkish people have not received enough information about Indonesian culture, even though they know about Indonesia's existence through Indonesian citizens who are Indonesian Diaspora in Turkiye. Thus, the analysis of intercultural communication problems depends on the clarity of the relationship between communication and culture (Di Luzio et al., 2001). Intercultural communication that is quite effective includes finding some similar habits carried out by the Turkish people and communication that occurs in a responsive interaction will have a huge impact (Mulyasih & Sururi, 2017). Indonesian Diaspora can build good communication relations, such as watching football activities, drinking coffee habits, and the equality of the majority of the Muslim population in both countries. However, the limited information possessed by the Turkish community regarding Indonesia is still very minimal and does not fully describe Indonesian identity. Some Turks only know Indonesia through the high number of Indonesian pilgrims, tours in Bali and the capital Jakarta, as well as an archipelago with many beaches.

Through the existence of the Indonesian Diaspora, the Turkish people can get to know Indonesia's culture, which

is unique and diverse, such as culinary arts, traditional dance and music, to Pencak Silat and Batik. This cultural introduction is part of the intercultural communication between Indonesia and Turkiye, which can be achieved through a series of activities carried out by the Indonesian Diaspora while in Turkiye. Accordingly, Novinger (2001) suggests that one of the best ways to understand intercultural communication is to look at cultural variations in the perception of social objects and events. Differences that are usually defined as culture include language, nationality, ethnicity, values, customs, cuisine, government systems, education, and even in certain cases including religious awareness (Basarab, 2015; Ismail et al., 2016; Nadeem, 2022; Novinger, 2001).

METHODOLOGY

The research used a qualitative descriptive method, namely the source of a broad and well-grounded description, and contains an explanation of the processes that occur in the local scope (Miles and Huberman in Silalahi, 2012). This research methodology is carried out by searching, analyzing, and interpreting the data found through the results of documents, interviews, and observations. This study focuses on intercultural communication activities carried out by the Indonesian diaspora in Turkiye, both those carried out by the Indonesian Government, Indonesian students, and Indonesian workers in Turkiye. The data in this study were obtained by conducting interviews, observations, and analyzing the latest data related to intercultural communication activities. In this case, researchers



want to comprehend the process of identity formation carried out by the Indonesian diaspora in Turkiye, where identity leaves incompleteness, yet always stated 'in the process of being formed' (Hall & Du Gay, 2011).

The focus of this research is to reveal how the diaspora's activities of introducing Indonesian culture are carried out in Turkiye as a form of intercultural communication. Then the researcher also finds out the variety of Indonesian culture introduced in Turkiye so that the Turkish people can get to know Indonesian culture and influence the identity that the Indonesian diaspora wants to highlight in front of the Turkish people and foreign nationals who live in Turkiye. In-depth interviews were conducted with three respondents who live currently in Turkiye, namely the cultural attaché of the Republic of Indonesia, representatives of Indonesian students, and Indonesian workers who have all been staying for a few years in Turkiye.

RESULTS AND DISCUSSIONS

In the context of globalization, it always refers to a multidimensional process that can simultaneously induce economic, political, environmental, technological, and cultural institutionalization (Burikova, 2020). The Global Village phenomenon, which is the implication of globalization and is the cause of intense intercultural communication, is something that cannot be avoided. The loss of territorial boundaries in accessing information and the level of cross-country mobilization that continues to increase the interaction between communities from different cultural backgrounds. There is also a symbolic interaction that makes the world now know and recognize a culture that is different from the culture that already

exists in one place. Walkosz et al., (2008) show that the global village offers cultural phenomena that are global to local and cultural phenomena that are local to global. McLuhan also assessed that the global village process that occurred was a consequence of the development of information and communication technology and global mindset and cultural intelligence are two important cross-cultural competencies (H. Li et al., 2022).

Beugelsdijk and Chris Welzel argue that this disciplinary division is disadvantageous because Hofstede's dimensional concept of culture and Inglehart's dynamic concept of culture are complementary, for which reason a synthesis rectifies their mutual weaknesses (Beugelsdijk & Welzel, 2018). Several researchers also considered that this phenomenon would cause quite serious problems for the global community, such as increasing competitiveness between countries, conflicts and violence across ethnic and cultural lines, transnational terrorism networks, communication, and communication technology itself which has a negative impact (Cogan & Derricott, 2014). However, the increasing movement of people who carry a heterogeneous cultural background has encouraged intercultural communication, which can have positive implications in various aspects, such as establishing an environment that is receptive to cultural differences to create a good relationship within the scope of cross-border diplomacy and mutual interaction supportive and productive for the intercultural community.

Indonesia and Turkiye are portraits of relations that have been historically recorded for a long time,



especially before the state of Indonesia was established. Currently, the number of Indonesian people who live in Turkiye is increasing every year. Based on data from the Indonesian Embassy in Turkiye, as of October 12, 2022, there were 6008 Indonesians in Turkiye. Statistics on the number of Indonesian citizens also experienced a sharp increase when viewed since 2018, which only reached 3223 people. Then, in 2019, it decreased by 2830, and in 2020 it increased by 3996. The following year, it got 5547 people

and touched more than 6000 in 2022. Then, more than 2500 Indonesian students decided to continue their studies in Turkiye in 2022, a sharp increase compared to the data from the Indonesian Student Association in Turkiye (PPI Turkiye) in 2017, which numbered around 950 Indonesian students. The number of Indonesian diaspora in Turkiye by years are as follows:

Table 1. Indonesian Diaspora in Turkiye 2018-2022

No	Year	Indonesian Diaspora in Turkiye
1	2018	3223
2	2019	2830
3	2020	3996
4	2021	5547
5	2022	6008

Source: Embassy of the Republic of Indonesia in Ankara, Turkiye (2022)

The Role of the Indonesian Government in Introducing Indonesian Culture in Turkiye

The increasing number of Indonesians in Turkiye significantly impacts intercultural communication efforts between Indonesian and Turkish people. The Embassy of the Republic of Indonesia (KBRI) in Ankara, Turkiye, also noted that the increasing number of Indonesian and Turkish marriages is evidence that intercultural communication between Indonesia and Turkiye has been established towards intimate interpersonal relationships. It was pointed out that the Indonesian

Embassy in Ankara facilitated Indonesian people who wanted to marry Turkish people. In the first batch, from February to July 2021, as many as 85 people were married, and the second batch for the October 2021 - February 2022 period was 82 people and is currently underway. However, through the Social and Cultural Attaché, the Indonesian Embassy considered introducing culture through various events. So that in the future, the Turkish people could get to know Indonesian culture as a whole, such as the language, the plural cultures that exist in Indonesia (Dance, Music, Martial Arts) to cuisine.



Table 2. Indonesian Cultural Approach in Turkiye 2021-2022

No	Indonesian Cultural Approach in Turkiye	Activities
1.	Fashion	2
2.	Dance/ Music & Film/ Culinary	14
3.	Language Courses	4
4.	Tourism	2
5.	Marriage	2
6.	Greetings on Indonesia's Independence Day	2
7.	Academic (International Seminar)	1

Source: Cultural Attaché of the Republic of Indonesia in Turkiye (2022)

Based on data obtained from the Indonesian embassy, the Indonesian embassy in Ankara and the office of the Consul General of the Republic of Indonesia in Istanbul have opened the Indonesian Language Program for Foreign Speakers (BIPA), which has been carried out for the last five years. They intensely learn basic Indonesian such as daily conversations to cultural introductions by giving them dance classes, and at certain moments, they are introduced to and taught how to play native Indonesian musical instruments such as gamelan and karawitan art. The implementation of the BIPA teaching material preparation program was also designed with adjustments to the characteristics of the Turkish people in learning a variety of foreign languages. The preparation of these teaching materials also involves the Indonesian Ministry of Education and Culture's Language Development and Development Agency, which will be conducted in September - December 2021. This program not only aims to

enrich teaching materials but also aims to promote Indonesian language to the Turkish people. The Indonesian Embassy involved various elements of society to prepare teaching materials for BIPA 1 and BIPA 2, namely married couples with Turkish citizens, the Indonesian Student Association in Turkiye (PPI Turki), and Turkish citizens themselves.

Strenuous efforts in introducing this culture have also received quite good interest. Even the wife of the President of Turkiye, Emine Erdogan attended the 'Introducing Indonesia' activity: a Hybrid Fashion Event on 7 - 8 April 2021. This introduction to fashion culture is a collaboration between the Indonesian Embassy in Ankara and Turkish fashion consultant, Markamarie, and aims to promote a variety of Muslim clothing in Indonesia. Ethnic Indonesian fashions are designed by 7 (seven) Indonesian designers such as Elzatta, Wearing Klamby, Jawhara Syari, Restu Pratiwi, Hwan Eco Ethnic, Tethuna, and Medina Zein. Then the Indonesian

Embassy in Ankara also initiated the "Jogja Batik Dunia", on November 6, 2021, and presented a Senior Journalist, Cumhuriyet, Mrs. Gulseren Tozkoparan Jordan, and the wife of the Indonesian Ambassador, Mrs. Shinta Iqbal, and supported by a dancer (a PPI Ankara element), Nisa Nur Jaffna Ramadan. The DIY Provincial National Crafts Council (Dekranasda) organized the activity and was supported by the Indonesian Ministry of Foreign Affairs to promote batik as part of the world's cultural heritage. The activity was opened by the Minister of Cooperatives and MKM, Teten Masduki, and attended by the Governor of Yogyakarta, Sri Sultan Hamengku Buwono X, and Gusti Kanjeng Ratu Hemas. The activity involved 25 Indonesian Representatives abroad and local figures. Introducing batik in Turkiye, will certainly familiarize batik as a globalized Indonesian culture. The Turkish people also know that batik, known to come from Asia, is the original culture of Indonesia.

To introduce Indonesia, it also includes the introduction of Indonesian tourism so that intercultural communication between Indonesia and Turkiye is not only carried out in Turkiye. However, it can attract Turkish tourists to Indonesia who so far still don't know about interesting Indonesian tourist attractions to visit. This is evidenced by Indonesia's participation in the virtual tourism exhibition, 14th Travel Turkiye Izmir Digital Fair, 25 - 27 February 2021. This participation is an alternative for Indonesian tourism promotion activities in Turkiye in the midst of a New Normal during the Covid-19 pandemic. As an exhibitor, Indonesia displays information about the Covid-19 Health Protocols: Cleanliness,

Health, Safety and Environment Sustainability (CHSE) in the Indonesian tourism industry.

This emphasizes that Indonesian tourism highly upholds health protocols for the safety of foreign tourists who will visit. Moreover, Turkiye has trust issues regarding the security of its citizens during the pandemic. On this occasion, the Indonesian Embassy also facilitated business meetings of Indonesian and Turkish tour operators and displayed a series of footage of Turkish influencers experiences in Indonesia to see firsthand the implementation of the Covid-19 health protocols and eco-tourism in Indonesia. This strategy is considered capable of increasing the Turkish people's interest in traveling to Indonesia, which has cultural diversity and beautiful panoramas that tourists can enjoy. This method was continued in 2022 by inviting influencer/MasterChef Somer Sivrioglu and Hurriyet newspaper reporter Onur Basturk to Jakarta, Bali, Lombok, and Labuan Bajo, January 29 - February 9, 2022, to socialize on how to enter Indonesia during the Covid-19 pandemic.

During 2021, which is still in the atmosphere of the Covid 19 pandemic, several Indonesian Embassy activities were held to introduce Indonesian culture as a whole. It was recorded that the introduction of dance, music, film and culinary activities were the activities that were mainly carried out simultaneously, namely seven activities carried out by the Indonesian Embassy. This is done as a form of cultural introduction with the most direct implications regarding meetings between Indonesian and Turkish cultures. From an introduction to dance, for example, the Indonesian Embassy in

Indonesia held a dance course in collaboration with professional dancer and choreographer, Agung Gunawan, in August - October 2021. This Indonesian dance course was supported by the Culture Office of Ankara City and the AKSAK Academy Ankara studio, and was attended by five dancers from the AKSAK studio and 10 (ten) dancers who are Indonesian citizens and Indonesian diaspora in Turkiye. This dance course is aimed at cultural diplomacy and strengthening Indonesia's image in Turkiye.

Promotion of Indonesian dances was also carried out in Anitkabir and Cappadocia on August 13 - 22, 2021. The Indonesian Embassy in Ankara optimized the visit of dancer and choreographer Agung Gunawan in Turkiye to promote Indonesian dances intensively at points that became tourism spots in Turkiye. By involving Indonesian dancers under the auspices of the Indonesian Embassy in Ankara, they danced a number of Indonesian dances in Anitkabir and Cappadocia. This activity was carried out to celebrate the Independence Day of the Republic of Indonesia.

The results of the dance video were then displayed on the social media pages and the website of the Indonesian Embassy in Ankara. The Indonesian Cultural Attache said that dance is something that the people of Turkiye like. So that highlighting the diversity of dance from Indonesia, it will make the Turkish people judge that Indonesia and Turkiye have an interesting dance culture. The attractive packaging of the dance promotion was also evidenced by the promotion of Indonesian dances on the warship KRI Sultan Iskandar Muda 367, which was docked at Mersin Harbor, June 9, 2021. Together with the

navy soldiers and the start of the ship, Indonesia presented traditional Indonesian dances.

The promotion of Indonesian dance, music, and cuisine was then continued in the eastern region of Turkiye, precisely in the cities of Trabzon and Rize in order to introduce Indonesian culture as well as to participate in celebrating the Republic of Turkiye Day on 29 – 30 October 2021. This activity was first held when the Indonesian Embassy performed a number of dances. Traditional performances by the Indonesian Embassy in Ankara, featuring Turkish and Indonesian songs, interactive versions of Angklung musical instruments, and cooking demonstrations of Indonesian dishes.

From the introduction of films, Indonesian films also participated in screenings of films from MIKTA member countries at Cinemaximum Panora Mall, Ankara, Turkiye, 24 - 27 November 2021. The MIKTA Film Festival was the first time held in Turkiye and was attended by embassies of various countries. MIKTA in Turkiye (Turkiye, Korea, Australia, Mexico, and Indonesia). The selection of the film "Sultan Agung" is part of an implicit message to describe the historical relationship between Indonesia and Turkiye in the past, which is expected to introduce the history of relations between the two countries to the younger generation of Turkiye. According to Rani (2020), Film as an actual and most essential means of audio-visual communication carries out intercultural communication to understand and eliminate cultural tensions in world cultural interactions. In addition to film screenings, the Indonesian Embassy in

Ankara also featured promotions of Indonesian snacks and beverages.

The Indonesian film screening was attended by around 150 and, together with South Korea, recorded the highest number of viewers during the film festival. Then in 2022, again showing the film Sultan Agung, the activity was attended by hundreds of Turkish public, taking place in Cermodyn, Ankara, at the MIKTA film festival in Turkiye, 21 - 22 July 2022. Then the Indonesian Embassy together with other ASEAN countries will also hold ASEAN Week, 25 - 27 October, at YTB Building, Balgat, Ankara. The activity will be filled with the screening of the film "Filosofi Kopi 2", an exhibition of cultural goods and photos themed "Indonesia from Turkish Eyes" and "Turkiye from Indonesian Eyes". At the end of 2022, the Indonesian Embassy, in collaboration with PPI Turkiye held the Ambassador's Short Movie Award 2022 involving the Regional PPI in Turkiye. The film aims to increase the exposure and expertise of Indonesian students in Turkiye in the field of multimedia and the multimedia community.

In general, the cultural promotion carried out by the Indonesian Embassy in Ankara are a collaborative project involving several parties, especially Indonesian diaspora institutions in Turkiye, such as Gelin Indonesia Ankara (GIA), PPI Turkiye, DWP of the Indonesian Embassy in Ankara and the "Swara Bhinneka" dance team who are present in Turkiye. Under the guidance of the Indonesian Embassy in Ankara. This indicates that efforts to introduce Indonesian culture as an embodiment of Indonesian intercultural communication always involve Indonesian people who are directly in

contact with Turkish people in their daily lives.

The Role of Students in Introducing Indonesian Culture in Turkiye

Based on a study conducted on the intercultural friendship among international foreign students in Turkiye who represent four different cultural backgrounds: Asia, Arab, Africa, and Europe, it can be said that Turkiye has gained an increased importance due to the increased number of foreign students coming to and studying in Turkiye (Mas'udah, 2017). It was recorded that as of December 2021, the number of Indonesian students in Turkiye, according to the official website turki.ppi.id, was 2,573 students spread over 14 regions.

This is an increase from previous years, where in 2017, Indonesian students did not touch the thousand mark. However, in 2018 there were 1,140 people, and it increased again to 1,500 people in 2019. In 2020, quoted from *Republika*, the number of Indonesian students in Turkiye in 2020 was around 2,000 more students, and 330 of them were scholarship recipients. In the following year, it is predicted that the number of students will increase, considering that Indonesian students' interest in continuing their studies in Turkiye is also growing.

Indonesian students are agents of Indonesian culture in the eyes of other people because they are the ones who interact directly with the people and Turkish students. Like it or not, those who carry out intercultural communication must interact with the Turkish people. As stated by Hendrickson et al., (2011) when individuals who only carry out national interactions, namely closing themselves

off with outside communities will cause them to lose opportunities to communicate between cultures and hinder their acculturation. Through the

Indonesian Student Association in Turkiye (PPI Turki), Indonesian students introduce Indonesian culture through various activities in a cultural mission.

Table 3. Indonesian Students in Turkiye 2018-2022

No	Year	Indonesian Students in Turkiye 2018-2022
1	2018	1140
2	2019	1500
3	2020	2000
4	2021	2573

Source: *Indonesian Student Association in Turkiye / PPI Turki (2022)*

However, in every campus where there are foreign students, campuses in Turkiye have a festival program or a cultural introduction program. So that students studying at the campus are given a place to be creative in introducing culture, such as dance and music performances, film screenings, and serving Indonesian culinary specialties. This is what makes Indonesian students always hold cultural exhibitions on a regular basis at their respective campuses. By introducing culture, differences in meaning that occur at a later stage lead to misunderstandings that lead to conflicts between students who have different cultural backgrounds can be suppressed (Iqbal, 2017).

At PPI Turkiye, there are several programs related to the introduction of Indonesian culture. Secretary General of PPI Turkiye, Hasnan Nahar, explained that there are several work programs related to cultural exhibitions, such as the 'Batik X

Ebru' program, which is a collaborative program for batik-making workshops and cultural exhibitions. In the local culture context, there are the values of local wisdom that still exist and are maintained in the community (Sutarso, 2020). Ebru (Turkish native) is targeting the Turkish community and foreign nationals domiciled in Turkiye. Then there is the 'Bilmisiz' program which is a segment providing information about the culture and things in common between Indonesia and Turkiye. Of course, this will be a stimulus for Indonesian students as well as in fusion with Turkish society, so that the concerns according to S. Li & Zizzi (2018) and Novinger (2001) where there is a tendency to only be comfortable interacting with friends from the same country to form monocultural interactions do not apply to them.

Then there is also the 'Pasar Senggol' program, which consists of a bazaar and performances of Indonesian culture. PPI Turkiye also got a record from the Museum of the Republic of Indonesia (MURI) where Indonesian

students simultaneously used batik in Turkiye. This proves the significant role of Indonesian students in Turkiye.

Indonesian Cuisine in Turkiye

Culinary can be said as one of the cultural elements of a nation that is very easily recognized as the identity of a society. Culinary is also said to be an element of culture and to show the existence of social relations since it contains entities such as producers, sellers, buyers, vendors, and communities (Purnomo, 2022). In diplomatic relations, culinary diplomacy is placed as a form of soft diplomacy known as gastro diplomacy. Gastro diplomacy is a form of diplomacy that uses food or catering. By using food instruments, intercultural relationships can be formed as an introduction to the identity of a culture. Rockower (2020) states that culinary diplomacy is the best way to win hearts and minds through the stomach. This intercultural understanding has an important role in the interests of diplomacy in the context of relations between Indonesia and Turkiye.

Culinary is the basic form of all transactions with other parties and any object exchange (Woodward, 1997). This is what places food as an object of recognition and cultural exchange inherent in society in the midst of the phenomenon of globalization. Indonesian cuisine has a very wide spectrum, spanning an archipelago, and has a strategic location for the realization of intercultural communication, and most importantly, it has a biological richness that can be formulated into food ingredients. Culinary is also considered to provide insight into the scope of changes in the social, cultural, political, and economic

contexts in world society. Culinary is one of the easiest and most direct ways to promote multicultural understanding (Utami, 2018).

Through the Indonesian people in Turkiye, Indonesian cuisine is increasingly recognized by the Turkish people. Currently, there are nine restaurants serving Indonesian food in Istanbul, Turkiye. It is no longer a secret that Istanbul is a cross-country area that is divided into two continents, the Anatolia and European parts. Istanbul is also known as a province where the world's cultures meet. Istanbul is also the economic and cultural center of the Turkish population. Tourists who come will definitely make Istanbul a mandatory destination when visiting Turkiye. This is what makes the culinary business of Indonesian cuisine have good prospects.

In terms of culinary introductions, the Indonesian Embassy in Ankara always embraces the community by conducting activities in the form of cooking demonstrations or culinary exhibitions where Turkish people can taste the flavors of Indonesian specialties, such as Rendang, Fried Rice, Rawon, Opor, etc. as was done in the Indonesian Night program by displaying culinary promotions accompanied by performances of Indonesian dances with typical Turkish dances and on October 8, 2021. As a country with a Muslim majority, Turkiye has a culture of welcoming the month of Ramadan through a series of activities and has a special menu during the month of Ramadan.

There is even a typical Turkish bread called 'ramazan pidesi'

and the drink 'ramazan serbeti'. Seeing this, the Indonesian Embassy in Ankara has carried out promotional and culinary activities "Indonesia Ramadhan Street Festival," 24-25 April 2022 in Afyonkarahisar. In addition to displaying a number of traditional dances, performances by the Angklung group, and religious songs, there are culinary exhibitions and cooking demonstrations of Indonesian-style iftar menus. By highlighting the similarity between the two cultures, the relationship between cultures and communication will be reciprocal, where both influence each other (Samovar et al., 2016).

According to Hasanatul Azni, an Indonesian worker who is also an alumnus of Istanbul University, Turkish people and foreign nationals in Turkiye view Indonesian cuisine as rich in spices and spicy. For Turkish people who tend to be unfamiliar with spicy dishes, judging Indonesian cuisine is difficult for Turkish people to accept. However, as time goes by, now Turkish people who like spicy and spicy dishes are easier to find. Moreover, Turkish cuisine originating from the southern region of Turkiye (Gaziantep and Antakya) has a tangy taste. With many foreign tourists visiting Istanbul, making Indonesian restaurants sought after by visiting tourists. This is proof that the spread of culinary, which is a cultural entity that goes through a more exhaustive process of intercultural communication, makes Indonesian cuisine more universal for the world community, especially Turkiye, even though its cuisine is different from Indonesia.

CONCLUSIONS

The practice of intercultural communication that occurs in this research topic is still in line with and supports several contexts of understanding and previous findings. Namely that intercultural communication is an activity of mutual understanding between two or more cultures and can take place with close relationships both in the work environment, study environment, the social and Government environment, including an understanding of storytelling styles to the sense of humor of each culture. An interesting finding in this study is that there is an increase in the number of Indonesian citizens in Turkiye, including an increase in the number of Indonesian students in Turkiye, with an increase that has more than doubled in the last five years until 2022.

In other words, the role of the diaspora and Indonesian society, especially the Attaché Culture and those who are members of the Indonesian Student Association (PPI), are quite significant in building intercultural communication so that they can function as bridging agents in peddling and promoting Indonesian culture.

Although in some cases, it was found that some people may not be very interested in people outside their environment or only interested in certain things, they still show positive enthusiasm, decrease ethnocentrism, and are able to adapt to others. This attitude of acceptance was found in research, including through, first, intercultural communication that continues to carry out communication practices between people who have different

cultural backgrounds. Second, communication may be difficult to establish because all participants do not or are reluctant to have an understanding of a particular culture, and the existence of cultural understanding gaps can lead to misunderstandings.

Cultural attractions, religious activities, culinary, and performing arts. Researchers continue to hope that this intercultural communication network can continue to prioritize the concept of openness by not forgetting the advantages of each other's culture, so that cultural communication relations between the two countries can run well and can be a reference for future related research.

CREDIT AUTHORSHIP CONTRIBUTION STATEMENT

Muhammad Danu Winata designed the research, drafted the methodology and discussion, and did the data collecting concept. Jauhar Wahyuni interpreted the concept into literature studies and theory studies. Tatak Setiadi summed up the discussions into conclusions. And Gilang Gusti Aji reviewed the full text for the Profetik: Jurnal Komunikasi.

DECLARATION OF COMPETING INTEREST

We certify that there is no conflict of interest with any financial, personal, or other relationships with other people or organizations related to the material discussed in the manuscript.

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